MEDIEVAL LATIN SERIES · VOLUME 103

Scivias

Hildegard of Bingen

Scivias

Part Three: Book III, Visions VI–XIII

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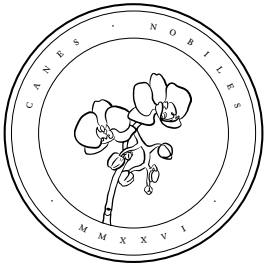
with a word-for-word interlinear English translation

preserving the original word order



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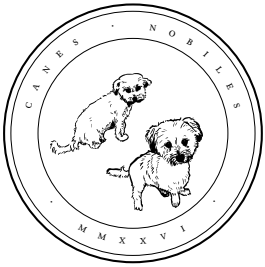

Volume 103 of the Canes Nobiles Medieval Latin interlinear texts

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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Visio sexta

III.6 · THE TRIPLE WALL

Hildegard sees the inner wall arched like closed lattices, with pictures of men, and two lower walls outside it. Eight virtues are within: one consoles the poor; one loves the serpent on the wood; one feasts with the just; one spits out the devil; one meets his strife gladly; one flees his counsel for her lover; one, gems in her lap, spurns no ordained ruler; and one sheds her dark tunic, shining like a newborn. The voice bids the faithful obey human rule and reads the wall as the Old Law.

Et post hæc vidi inter angulum septentrionalem et
and after these-things I-saw between the-corner northern and
angulum occidentalem murum parietis præfati ædificii
the-corner western the-wall of-the-side of-the-aforesaid building
in interiore ejus parte totum arcuatum secundum modum
on the-inner of-it part wholly arched according-to the-manner
cancellorum, non tamen apertum ut cancellos; sed integrum
of-lattices not yet open like lattices but whole
habentemque in singulis arcubus quasi picturam hominum. In
and-having in single arches as-if a-picture of-men on
exteriore autem parte ejusdem muri vidi alios duos minores
the-outer moreover part of-the-same wall I-saw other two smaller
muros, longitudinis spatii quod fuit a prædicto angulo
walls of-the-length of-the-space which was from the-aforesaid corner
septentrionali usque ad angulum occidentalem ipsisque
northern up to the-corner western and-to-the-very
angulis ex utraque parte sui conjunctos juxta modum
corners on either part of-themselves joined according-to the-manner
testudinis. Altitudo vero eorumdem duorum minorum
of-a-tortoise-shell the-height but of-the-same two smaller
murorum, erat cubitorum trium. Latitudo autem inter
walls was of-cubits three the-breadth moreover between

interiorem arcuatum murum et medium erat cubiti unius,
the-inner arched wall and the-middle was of-cubit one
atque inter exteriorem et eumdem medium, fuit latitudo
and between the-outer and the-same middle was the-breadth
unius palmi quasi puerilis manus. Intra idem quoque
of-one palm as-if boyish hand within the-same also
ædificium vidi sex imagines ante prædictum arcuatum murum
building I-saw six images before the-aforesaid arched wall
super pavimentum ipsius ædificii stantes, tres scilicet juxta
upon the-pavement of-the-very building standing three namely beside
se in fronte illius muri prope angulum qui respiciebat
one-another at the-front of-that wall near the-corner which looked
ad septentrionem, et tres etiam simul in fine parietis
to the-north and three also together at the-end of-the-side
ejusdem, secus angulum qui tendebatur ad occidentem,
same beside the-corner which was-stretched to the-west
omnes picturam in arcubus ipsius muri inspicientes. In
all the-picture in the-arches of-the-very wall looking-at at
ipso autem fine ejusdem parietis vidi aliam imaginem
the-very moreover end of-the-same side I-saw another image
intra ipsum ædificium super lapidem unum in modum
within the-very building upon a-stone one in the-manner
sedis in pavimento positum sedentem, et latus dexterum
of-a-seat on the-pavement placed sitting and side its-right
ad murum inclinantem, faciem vero suam ad columnam
toward the-wall leaning face but its to the-column
veræ Trinitatis vertentem. Sed in eodem fine vidi alteram
of-the-true Trinity turning but at the-same end I-saw another
imaginem super eumdem murum in altiori loco stantem, et
image upon the-same wall in a-higher place standing and
etiam ad prædictam columnam veræ Trinitatis versam. In
also to the-aforesaid column of-the-true Trinity turned in

his ergo imaginibus conspexi similitudinem talem. Indutæ
these therefore images I-beheld a-likeness such clothed
erant ut priores imagines quasi sericinis indumentis et
they-were like the-former images as-if in-silken garments and
candidis calceamentis, excepta illa quæ a dextris mediæ
white shoes except-for that which on the-right of-the-middle
harum trium erat, quas in extrema parte ejusdem parietis
of-these three was which at the-farthest part of-the-same side
videram, quæ tota tantæ puritatis tantæque claritatis exstitit,
I-had-seen which wholly of-such purity and-of-such brightness stood
ut præ nimio splendore nullam ejus formam, perfecte
that because-of the-excessive splendor no of-it form perfectly
intueri possem, et excepta illa quæ super murum stabat,
to-behold I-could and except-for that which upon the-wall stood
ut dictum est, qaæ nigris calceamentis, calceata fuerat. Sed
as said it-is which with-black shoes shod had-been but
omnes sine palliis erant, præter mediam illarum trium quæ
all without cloaks were except the-middle of-those three which
in prima parte muri stabant, quæ pallio induebatur.
at the-first part of-the-wall stood which with-a-cloak was-clothed
Duæ quoque trium superiorum quæ ad dexteram scilicet
two also of-the-three upper which at the-right namely
et ad sinistram mediæ imaginis stabant, et duæ trium
and at the-left of-the-middle image stood and two of-the-three
inferiorum, media videlicet et quæ ad sinistram ejus erat non
lower the-middle namely and which at the-left of-it was not
habebant muliebria velamina in capitibus suis, nudis tantum
had womanly veils on heads their bare only
albis crinibus stantes. Media autem trium priorum, et
with-white hair standing the-middle moreover of-the-three former and
illa quæ super lapidem juxta murum sedebat, erant velato
that which upon the-stone beside the-wall sat were with-veiled

capite candida velatura capitis, ut mos est mulierum.
head with-a-white veiling of-the-head as the-custom is of-women
Eadem quoque media trium superiorum et quæ ad dextram
the-same also middle of-the-three upper and which at the-right
ejus stabant vestitæ erant tunicis candidis. Sed vidi talem
of-it stood clothed were in-tunics white but I-saw such
dissimilitudinem earum. Imago quæ stabat in medio trium
an-unlikeness of-them the-image which stood in the-middle of-the-three
superiorum habebat in capite suo in modum coronæ circulum
upper had on head its in the-manner of-a-crown a-circle
crocei coloris, dextra parte insculptum semper accende. Et
of-saffron color on-the-right part carved always kindled and
vidi quod a dextera ejusdem imaginis columba advolabat
I-saw that from the-right of-the-same image a-dove flew-toward
ore suo spirans in eamdem sculpturam. Atque illa imago
with-mouth its breathing into the-same carving and that image
dicebat: Ego perfusa sum per interiorem misericordiam, ex
said I suffused am through inner mercy from
qua oritur rivulus qui nullatenus abscondere vult pecuniam,
which arises a-stream which in-no-way to-hide wishes money
nec aurum, nec pretiosos lapides, nec margaritas coram egenis
nor gold nor precious stones nor pearls before the-needy
et in necessitatibus eorum necessariam substantiam non
and in the-necessities of-them the-necessary substance not
habentibus, ac propterea plorantibus. Nunc consolabor illos
having and therefore weeping now I-shall-console them
et semper reficiam paupertatem ipsorum propter amorem
and always I-shall-refresh the-poverty of-them because-of the-love
Filii Dei, qui suavis et mitis est ac qui bona sua
of-the-Son of-God who sweet and mild is and who goods his
distribuit in animas justorum, tangens vulnera peccatorum
distributes into the-souls of-the-just touching the-wounds of-the-sins

eorum propter pœnitentiam. Alia vero imago quæ stabat a
of-them because-of penitence the-other but image which stood on
dextris ejus habebat in pectore suo quasi leonem tanquam
the-right of-it had on breast its as-if a-lion like
speculum lucidum, et a collo suo velut serpentem pallidi
a-mirror bright and from neck its as-if a-serpent of-pale
coloris in torta flexura virgulæ ad pectus etiam suum
color in the-twisted bend of-a-little-rod to breast also its
dependentem. Et ait: Lucidum leonem inspicio, et propter
hanging and it-said the-bright lion I-look-at and because-of
amorem ejus do. Ignitum autem serpentem fugio, sed
the-love of-him I-give the-fiery moreover serpent I-flee but
serpentem in ligno pendentem diligo.
the-serpent on the-wood hanging I-love
Tertia autem imago quæ a sinistris ejus erat tunica
the-third moreover image which on the-left of-it was in-a-tunic
simili hyacintho rubri coloris induebatur. Et ad pectus ejus
like a-jacinth of-red color was-clothed and at the-breast of-it
apparuit angelus ex utroque latere suo alam unam habens,
appeared an-angel on either side its wing one having
ita ut ala dextra ad dextrum humerum illius imaginis
so that wing the-right to the-right shoulder of-that image
extenderetur, et ala sinistra ad sinistrum humerum illius. Et
was-extended and wing the-left to the-left shoulder of-it and
ipsa imago dicebat: Angelicum habeo consortium, nec cum
the-very image said angelic I-have fellowship nor with
dissimulantibus se hypocritis ambulo, sed epulor cum
dissembling themselves hypocrites I-walk but I-feast with
justis. Imago quoque quæ fuit media trium inferiorum
the-just the-image also which was the-middle of-the-three lower
induta erat tunica crocei coloris. Et super dextrum bumerum
clothed was in-a-tunic of-saffron color and upon the-right shoulder

ejus candidissima columba stabat, spirans ore suo, in
of-it a-most-white dove stood breathing with-mouth its into
dextram aurem illius. In pectore vero ipsius monstruosum et
the-right ear of-it on the-breast but of-it a-monstrous and
informe caput hominis apparuit. Jacebant quoque sub pedibus
shapeless head of-a-man appeared there-lay also under the-feet
ejus quasi species hominum conculcatorum et contritorum ab
of-it as-if forms of-men trampled and crushed by
ipsa. In manibus autem suis habebat chartam expensam et
it in hands moreover its it-had a-paper spread-out and
ex una parte videlicet versus cœlum septem lineis inscriptam,
on one side namely toward heaven with-seven lines inscribed
quam legere volui sed non potui, et dixit: Virga amaræ
which to-read I-wished but not I-could and it-said the-rod of-bitter
correptionis et flagelli esse volo contra illum mendacem
correction and of-the-scourge to-be I-wish against that liar
qui filius diaboli est, quia etiam ipse diabolus persecutor
who the-son of-the-devil is because also the-very devil the-persecutor
ineffabilis justitiæ Dei est. Unde illi contraria et molesta
of-the-ineffable justice of-God is whence to-him a-contrary and troublesome
causa sum, quoniam nunquam inventa sum in ore ipsius,
cause I-am since never found I-am in the-mouth of-him
ita quod et ego eum de ore meo sicut mortiferum et
so that also I him from mouth my as deadly and
lethale venenum expuo, quia ipse me nunquam in astutia
lethal poison spit-out because he me never in astuteness
sua invenit. Ipse est etiam mihi pessimum ac molestissimum
his found he is also to-me the-worst and most-troublesome
malum omnium malorum, quoniam omne malum ab ipso
evil of-all evils since all evil from him
ortum est. Propterea abjicio et conculco eum in amabili
arisen has therefore I-cast-away and I-trample him in the-lovable

justitia Dei, quæ mihi incessabiliter sine fine amabilis est,
justice of-God which to-me unceasingly without end lovable is
cujus etiam sustentatrix et ductrix ego sum, quia super
of-which also the-sustainer and leader I am because upon
me solidabitur et constabit omne ædificium virtutum Dei,
me will-be-made-solid and will-stand all the-building of-the-virtues of-God
quæ ædificant in altitudine. O fortissime et nobilissime
which build in height O most-strong and most-noble
Deus, attende.
God attend
Altera autem imago quæ ad dextram ejus erat faciem habebat
the-other moreover image which at the-right of-it was a-face had
angelicam, et ex utroque latere suo volatilem alam unam,
angelic and on either side its a-flying wing one
in specie tamen hominis ut cæteræ virtutes apparens.
in the-appearance yet of-a-human like the-other virtues appearing
Et ait: Ego repugno diabolico certamini quod se erigit
and it-said I fight-against the-diabolical struggle which itself raises
contra me pertinaciter, dicens: Non possum sufferre ullam
against me stubbornly saying not I-can to-endure any
tribulationem, sed omnia mihi contraria volo abstrahere a
tribulation but all-things to-me contrary I-wish to-withdraw from
me. Nullum timebo. Quem timerem? Neminem timere volo.
me none I-shall-fear whom should-I-fear no-one to-fear I-wish
Sed qui hoc malum dicunt, abjicientur per me, quia
but those-who this evil say will-be-cast-away through me because
posita sum semper lætari semperque gaudere in omnibus
placed I-am always to-rejoice and-always to-be-glad in all
bonis, quia Dominus Jesus est remissor et consolator omnis
good-things because the-Lord Jesus is the-remitter and consoler of-all
doloris, quoniam et ipse dolorem pertulit in corpore suo.
pain since also he pain endured in body his

Et quia ipse etiam est justa correctio, idcirco et ego volo
and because he also is just correction therefore also I wish
me illi conjungere, semperque ipsum portare, abjiciens de
myself to-him to-join and-always him to-carry casting-away from
me odium et invidiam, ac omnia mala. Volo quoque semper
me hatred and envy and all evils I-wish also always
faciem lætam in tua justitia habere, o Deus. Sed tertia imago
a-face glad in your justice to-have O God but the-third image
quæ stabat ad sinistram ejus, induebatur tunica alba, viridi
which stood at the-left of-it was-clothed in-a-tunic white with-green
colore distincta. Habebat autem in manibus suis modicum
color marked it-had moreover in hands its a-small
vasculum pallidi splendoris, multam lucem ut fulgur ex
little-vessel of-pale splendor much light like lightning from
se reddens, ita quod eadem lux in faciem, et circa collum
itself giving-back so that the-same light on the-face and around the-neck
ipsius imaginis luceret. Et dicebat: Ego felix sum. Dominus
of-the-very image shone and it-said I happy am the-Lord
enim Christus Jesus facit et parat me pulchram et albam,
for Christ Jesus makes and prepares me beautiful and white
cum illud mortiferum consilium diaboli effugio, quod semper
when that deadly counsel of-the-devil I-flee which always
ruminat infelicitatem illam scilicet quod Deus abjiciatur et
ruminates unhappiness that namely that God be-cast-away and
diabolus malis operibus attrahatur. Hunc Satanam fugio,
the-devil by-evil works be-drawn this Satan I-flee
hunc abjicio, ipsumque mihi semper molestum habeo, quia
this-one I-cast-away and-him to-me always troublesome I-hold because
amatorem illum desidero, quem assidue amplectar, et quem
the-lover that I-desire whom constantly I-may-embrace and whom
cum gaudio habeam in omnibus et super omnia. Imago vero
with joy I-may-have in all-things and above all-things the-image but

quæ in fine hujus parietis super lapidem sedebat, induta
which at the-end of-this side upon the-stone sat clothed
erat tunica subnigra. In dextro autem humero suo habebat
was in-a-tunic blackish on right moreover shoulder its it-had
modicam crucem impositam imagine Jesu Christi, quæ
a-small cross placed with-the-image of-Jesus Christ which
hac et illac versabatur. Et quasi ex nubibus effulsit in
this-way and that-way turned and as-if from the-clouds shone-forth into
pectus ejus quidam splendor miræ claritatis: a se in
the-breast of-it a-certain splendor of-wonderful brightness from itself into
multos radios divisus, ut splendor solis a se dividitur,
many rays divided as the-splendor of-the-sun from itself is-divided
cum per parva et multa foramina alicujus rei fulget.
when through small and many holes of-some thing it-shines
In dextra quoque manu modicum lignum in modum flabelli
in right also hand a-small wood in the-manner of-a-fan
habebat, ex cujus summitates trea ramusculi miro
it-had from whose summits three little-branches in-wonderful
modo cum flore pullulaverant. Habebat etiam in gremio
way with flower had-sprouted it-had also in lap
suo minutissimos lapillos omnium gemmarum, quos multa
its very-tiny little-stones of-all gems which with-much
sollicitudine et diligentia considerabat, veluti mercator res
care and diligence it-considered as-if a-merchant things
suas diligenter considerare solet, et dixit: Ego mater
his diligently to-consider is-wont and it-said I the-mother
virtutum, justitiam Dei in omnibus rebus semper habeo.
of-virtues the-justice of-God in all things always I-have
Nam in spirituali militia et in sæculari strepitu, intra
for in spiritual warfare and in secular din within
conscientiam meam Deum meum semper exspecto. Non
conscience my God my always I-await not

damno, non conculco, uon sperno reges, duces et præsides,
I-condemn not I-trample not I-spurn kings dukes and governors
ac cætera sæcularia magisteria, quæ ab auctore omnium rerum
and the-other secular magistracies which by the-author of-all things
ordinata sunt. Quomodo licitum esset, ut cinis cinerem
ordained are how lawful would-it-be that ash ash
sperneret? Crucifixus Dei Filius convertit se ad omnes,
should-spurn crucified of-God the-Son turned himself to all
eos secundum justitiam et misericordiam suam movens. Ego
them according-to justice and mercy his moving I
etiam unuamquamque ordinationem et institutionem ejus
also each ordinance and institution of-him
secundum voluntatem ipsius habere volo. Illa autem imago
according-to the-will of-him to-have I-wish that moreover image
quæ in eodem fine super murum stabat nudum caput et
which at the-same end upon the-wall stood a-bare head and
nigros ac crispos crines habebat, faciemque obscuram. Induta
black and curly hair had and-a-face dark clothed
quoque erat varia tunica plurimo colore intexta. Et vidi
also it-was in-a-varied tunic with-very-much color woven and I-saw
quod tunieam et calceamenta sua exuit stans nuda. Et
that the-tunic and shoes its it-took-off standing naked and
subito crines ac facies ejus resplenduerunt in pulchritudinem
suddenly the-hair and face of-it shone-again into the-beauty
albedinis et novitatis, ut jam nati infantis, atque per totum
of-whiteness and of-newness as just born of-an-infant and through whole
corpus suum effulsit ut purus et lucidus splendor illucet
body its it-shone-forth as a-pure and bright splendor shines
in claritate. Tunc etiam vidi in pectore ejus splendidissimam
in brightness then also I-saw on the-breast of-it a-most-splendid
crucem cum imagine Christi Jesu, super arbusculam inter
cross with the-image of-Christ Jesus upon a-little-tree between

duos flores lilii et rosæ stantem positam, qui se sursum
two flowers of-lily and of-rose standing placed which themselves upward
ad illam crucem aliquantulum recurvabant. Vidique quod
to that cross somewhat bent-back and-I-saw that
exutam tunicam atque calceamenta sua fortiter excutiebat,
the-taken-off tunic and shoes its strongly it-shook
ita quod pulvis multus ab eis excuteretur. Et ait: Exuo
so that dust much from them was-shaken-out and it-said I-take-off
Vetus Testamentum et induo nobilem Filium Dei cum
the-Old Testament and I-put-on the-noble Son of-God with
justitiis ejus in sanctitate et veritate. Propter quod reparata
justices his in holiness and truth because-of which repaired
sum in bonis et mutata de vitiis. Unde et tu, Deus
I-am in good-things and changed from vices whence also you God
meus, delicta juventutis meæ et ignorantias meas ne
my the-offenses of-youth my and ignorances my do-not
memineris, neque vindictam sumas de peccatis meis. Et
remember nor vengeance take for sins my and
cum hæc attentius inspicerem, iterum qui sedebat in
when these-things more-attentively I-looked-at again he-who sat on
throno dixit ad me: Nullus fidelium qui humiliter vult Deo
the-throne said to me let-no-one of-the-faithful who humbly wishes God
obedire dubitet recusare humano magisterio subjacere, quia
to-obey hesitate to-refuse to-human magistracy to-be-subject because
per Spiritum sanctum regimen in populo, propter efficaciam
through the-Spirit holy rule in the-people because-of the-efficacy
utilitatis viventium dispositum est, illudque in ecclesiasticis
of-the-usefulness of-the-living disposed is and-it in ecclesiastical
observationibus futurum, et fideliter firmiterque habendum in
observances about-to-be and faithfully and-firmly to-be-held in
antiquo populo præfiguratum est. Hinc etiam quod vides inter
the-ancient people prefigured is hence also that you-see between

angulum septentrionalem et angulum occidentalem murum
the-corner northern and the-corner western the-wall
parietis præfati ædificii in interiore ejus parte totum
of-the-side of-the-aforesaid building on the-inner of-it part wholly
arcuatum, secundum modum cancellorum, non tamen apertum
arched according-to the-manner of-lattices not yet open
ut cancellos, sed integrum: hoc est quod ab Abraham et
like lattices but whole this is that from Abraham and
Mose diabolo repugnantibus, quasi in angulo respiciente
Moses to-the-devil fighting-against as-if at the-corner looking-at
septentrionem usque ad veram Trinitatem quæ aperte declarata
the-north up to the-true Trinity which openly declared
est in vera et catholica fide, cum a Deo Patre Filius
was in the-true and catholic faith when by God the-Father the-Son
Dei missus in mundum doctrinam suam abundanter emisit
of-God sent into the-world doctrine his abundantly sent-forth
in fine temporum, quasi ad angulum respicientem ad
at the-end of-times as-if at the-corner looking to
occidentem erat murus, id est Israeliticus populus in lege
the-west was a-wall that is the-Israelite people in the-law
justitiæ Dei constitutus, operans in constructione bonitatis
of-the-justice of-God established working in the-construction of-the-goodness
Patris omnipotentis, scilicet in Veteri Testamento frenatus,
of-the-Father almighty namely in the-Old Testament bridled
et ei convictus, quia post ostensionem asperitatis quæ
and to-him bound because after the-showing of-the-harshness which
in zelo Domini excitata est per institutiones veterum
in the-zeal of-the-Lord roused was through the-institutions of-the-old
prælationum, præsignata sunt regimina novarum dignitatum.
prelacies foresignified are the-rules of-new dignities
Nam Vetus Testamentum tendebatur usque ad Novum,
for the-Old Testament stretched up to the-New

ex se germinans multo majora præcepta legis Novi
from itself sprouting much greater precepts of-the-law of-the-New
Testamenti, quam primum orta essent in ipso; itaque de
Testament than first arisen had-been in it and-so from
minore factum est majus, de minore videlicet doctrina
the-lesser made is the-greater from the-lesser namely doctrine
veterum præceptorum major et latior doctrina novorum,
of-the-old precepts the-greater and broader doctrine of-the-new
cum Vetus Testamentum solummodo esset quasi fundamentum
since the-Old Testament only was as-if a-foundation
primitus positum: super quod ædificata est profundissima
first laid upon which built is the-deepest
sapientia omnis doctrinæ, manifestata in incarnatione Filii
wisdom of-all doctrine manifested in the-incarnation of-the-Son
Dei, tendens a veteri lege circumcisionem usque ad novam
of-God tending from the-old law circumcision up to the-new
regulam baptismi majoribus præceptis ornatam.
rule of-baptism with-greater precepts adorned

The arched wall is the Jewish people, knowing God inwardly under their masters' precepts; its lattices are the Spirit's prefiguring, closed until the Son's mercy, and its pictures are men in mastery in God's stead. The lower walls are the greater and lesser peoples, for fearing a visible lord men learn to fear the unseen God, as Isaac made Jacob, and the Father the Son, lord of his brothers. Those who take office by humble election are God's friends; those who seize it by stealth flee his face.

Et ille murus plebs scilicet Judaica in interiore parte
and that wall the-people namely Jewish on the-inner part
intellectus sui, in quo anima hominis Deum cognoscit,
of-understanding its in which the-soul of-man God knows
est ubique arcubus circumdata, id est circumquaque per
is everywhere with-arches surrounded that is all-around through
significationem magisterii præcursorum suorum, præcepta
the-signification of-the-mastery of-forerunners its the-precepts
legis Dei clamantium, et sibi ostendentium vallata, ut
of-the-law of-God crying-out and to-it showing walled as
minores per majores quasi per præcellentes sibi homines
the-lesser through the-greater as-if through surpassing to-them men
ordinari solent, juxta constructionem cancellorum, quæ est
to-be-ordered are-wont according-to the-construction of-lattices which is
typica præfiguratio Spiritus sancti, duras litteras perforantis
the-typical prefiguration of-the-Spirit holy the-hard letters piercing
in incarnatione Filii Dei, qui cancellos misericordiæ suæ
in the-incarnation of-the-Son of-God who the-lattices of-mercy his
petentibus plenissime demonstravit. Non tamen apertus est in
to-those-seeking most-fully showed not yet open it-is in
perforatione ostiarii Spiritus sancti videlicet spiritualem
the-piercing of-the-doorkeeper of-the-Spirit holy namely the-spiritual
intellectum in veteri lege non denudantis ut postmodum
understanding in the-old law not laying-bare as afterward

factum est in cancellis misericordiæ in carne manifestati
done was in the-lattices of-mercy in the-flesh of-the-manifested
Filii Altissimi, sed integer manet in duritia legalium
Son of-the-Most-High but whole it-remains in the-hardness of-legal
præceptorum, quæ postea per Spiritum sanctum in fonte
precepts which afterward through the-Spirit holy in the-fountain
aquæ vivæ elucidata sunt.
of-water living elucidated were
Habet quoque in singulis arcubus quasi picturam hominum,
it-has also in single arches as-if a-picture of-men
quia ut hæc pictura ostendit imaginem hominum, sic in
because as this picture shows the-image of-men so in
triumphali arcu scilicet in dignitate magisterii positus est
the-triumphal arch namely in the-dignity of-mastery placed is
homo, in vice Dei. Quomodo? Quoniam profundissima
man in the-stead of-God how since the-deepest
et capitalis sapientia per gratiam Dei posita est in
and chief wisdom through the-grace of-God placed is in
os rationalitatis hominis, ut homo in nomine Dei
the-mouth of-the-rationality of-man that man in the-name of-God
exerceat officium magistrationis, per districtionem justitiæ
may-exercise the-office of-mastership through the-strictness of-the-justice
et misericordiæ ipsius Altissimi.
and mercy of-the-very Most-High
Quod, autem in exteriori parte ejusdem muri vides alios duos
that moreover on the-outer part of-the-same wall you-see other two
minores muros, hoc est quod in exterioribus negotiis præter
smaller walls this is that in exterior affairs besides
spirituale magisterium est intercepta constitutio populorum
the-spiritual mastery is the-intercepted constitution of-peoples
majorum et minorum, qui constituti sunt præcepto Dei, quasi
greater and lesser who established are by-the-precept of-God as-if

duo muri, quoniam exterior sunt majores natu ex fortitudine
two walls since the-outer are the-greater by-birth from the-strength
sæcularis potentiæ in mea ordinatione, et medius sunt minores
of-secular power in my ordinance and the-middle are the-lesser
qui consistunt sub potestate et spiritualium et sæcularium
who stand under the-power both of-spiritual and of-secular
personarum, quasi inter interioris præfati muri arcus qui est
persons as-if between of-the-inner aforesaid of-wall the-arches which is
spirituale magisterium, et exteriorem murum qui est sæcularis
the-spiritual mastery and the-outer wall which is secular
potentia, ut dictum est. Unde duo muri positi extra ambitum
power as said it-is whence the-two walls placed outside the-compass
interioris arcuati, quia sæculares personæ sunt in terrenis
of-the-inner arched because secular persons are in earthly
causis, magis videlicet exteriora quam interiora habentes, ita
causes more namely outer-things than inner-things having so
quod tamen sunt in linea constitutionis meæ. Quomodo?
that yet they-are in the-line of-constitution my how
Per exterius intelligitur interius, quoniam ut homo cognoscit
through the-outer is-understood the-inner since as man knows
ex visibili et alta persona hominis, quomodo homo timendus
from the-visible and high person of-man how man to-be-feared
ac orandus et amandus sit, sic etiam in eodem intellectu
and to-be-entreated and to-be-loved is so also in the-same understanding
intelligat qualiter invisibilis et altissimus Deus metuendus
let-him-understand how the-invisible and most-high God to-be-feared
ac venerandus et diligendus sit super omnia. Nam per
and to-be-venerated and to-be-loved is above all-things for through
exteriorem et sæcularem dominationem admonetur homo
outer and secular dominion is-admonished man
interioris et spiritualis potestatis divinæ majestatis, quæ ita
of-the-inner and spiritual power of-the-divine majesty which so

clausa et abscondita est homini, ut non possit carnalibus
closed and hidden is to-man that not it-can with-the-fleshly
oculis ejus videri nisi quantum fide illius capitur. Et
eyes of-him to-be-seen except as-much-as by-the-faith of-him it-is-grasped and
quandoquidem mortali creaturæ Deus invisibilis est, saltem
since to-the-mortal creature God invisible is at-least
per visibile magisterium discat homo timere et venerari
through visible mastery let-learn man to-fear and to-venerate
ipsum altissimum præliationis ejus institutorem. Quomodo?
the-very most-high of-rule of-him the-founder how
Inspiratio divina dedit in sensus hominum per rationalitatem
inspiration divine gave into the-senses of-men through rationality
eorum, ut in recta constitutione inter populos magnæ personæ
their that in right constitution among peoples great persons
dominentur, quæ ab illis timeantur ac honorentur. Nam Deus
should-rule who by them may-be-feared and honored for God
idcirco permisit genus unum excellere et aliud subjacere,
therefore permitted race one to-excel and another to-be-subject
ut ita homines dividerentur ne invicem per semetipsos
that so men might-be-divided lest each-other through themselves
interficerentur et perirent: alioquin otiosi essent nescientes
they-might-be-killed and perish otherwise idle they-would-be not-knowing
procedere ad agnitionen Dei, nisi hoc prævideren per
how-to-proceed to the-acknowledgment of-God unless this they-foresaw through
timorem et honorem in hominibus. Et ita processit Spiritus
fear and honor in men and so proceeded the-Spirit
sanctus, ducendo populum ad interiorem legem spiritus,
holy by-leading the-people to the-inner law of-the-spirit
qua homo intus et exterius regeretur, donec fons
by-which man within and without might-be-ruled until the-fountain
saliens exivit apparens mundo in plenitudine justitiæ, qui
springing went-out appearing to-the-world in the-fullness of-justice which

regit utrumque corpus scilicet et animam. Unde etiam cura
rules both body namely and soul whence also the-care
sæcularis potentiæ sic constituta est ad usum terrenarum
of-secular power so established is for the-use of-earthly
rerum, ut corpus requirat refectionem ne deficiat et spirituale
things as the-body requires refreshment lest it-fail and the-spiritual
magisterium ad interiorem suspirationem perveniendi ad
mastery for the-inner sighing of-arriving at
servitutem Dei, ut anima ad cœlestia anhelet. Hæc
the-service of-God as the-soul to heavenly-things pants these-things
itaque constituta sunt mea ordinatione secundum quod etiam
and-so established are my by-ordinance according-to what also
Isaac dixit filio suo Jacob: Esto dominus fratrum tuorum et
Isaac said to-son his Jacob be lord of-brothers your and
incurventur ante te filii matris tuæ. Hoc tale est: Dominus
let-bow before you the-sons of-mother your this such is lord
esse debes fratrum tuorum pollens super eos in honoribus
to-be you-ought of-brothers your prevailing over them in honors
et in beatitudinibus, benedictus in benedictionibus quæ mihi
and in beatitudes blessed in the-blessings which to-me
a Deo datæ sunt, et inclinentur ante te omnes nati
by God given are and let-be-bowed before you all the-born
filiorum matris tuæ subjecti tibi, propter precellentem causam
of-the-sons of-mother your subject to-you because-of the-surpassing cause
benedictionis tuæ. Ex te enim exiet magnum genus de
of-blessing your from you for will-go-out a-great race from
quo fortissimus et potentissimus vir exsurget, quem fratres
which a-most-strong and most-powerful man will-rise whom brothers
ejus ipsum fugando persequentur; sed ipse velocissime
his him by-putting-to-flight will-persecute but he most-swiftly
in maximis viribus suis, quasi leo se illis eripiens,
in greatest strength his as-if a-lion himself from-them snatching

excellentissima dominatione illis dominabitur, et premet eos
with-most-excellent dominion them will-rule and will-press them
in nomine potestatis suæ, quæ nunquam in vilissima cauda
in the-name of-power his which never in the-vilest tail
eradicabitur, fratribus suis in caudam effectis. Sic et ego
will-be-uprooted brothers his into the-tail made so also I
Pater cœlestis dixi Filio meo incarnato: Esto Dominus
the-Father heavenly said to-Son my incarnate be Lord
omnium nascentium procreatorum de concepto semine
of-all born procreated from conceived seed
humano quos creavi per te, quia tu mirabiliter natus ex
human whom I-created through you because you wonderfully born of
Virgine non conceptus hominis semine, sed existi de me
a-Virgin not conceived of-man by-seed but you-went-out from me
per flagrantem ignem apparens in terra. verus homo clauso
through blazing fire appearing on earth true man with-closed
sigillo integerrimæ et castissimæ Virginis. Tu ergo es
seal of-the-most-intact and most-chaste Virgin you therefore are
Dominus illorum in superna claritate divinitatis, qui fratres
Lord of-them in supernal brightness of-divinity who brothers
tui sunt propter incarnationem tuam in qua homo est. Et
your are because-of incarnation your in which man is and
inclinatio, id est subjectio exhibeatur tibi a filiis matris
bowing that is subjection let-be-shown to-you by the-sons of-mother
tuæ scilicet tuæ incarnationis, atque in obsequio piissimæ
your namely of-your incarnation and in the-obedience of-most-dutiful
devotionis subjiciantur tibi homines nati ex hominibus. Et
devotion let-be-subject to-you men born of men and
quoniam Filius Dei sic est Dominus omnium creaturarum,
since the-Son of-God so is Lord of-all creatures
per ipsum etiam in voluntate Patris et in tactu
through him also in the-will of-the-Father and in the-touch

Spiritus sancti instituta est dispositio diversarum potestatum
of-the-Spirit holy instituted is the-disposition of-diverse powers
in mundo. Quomodo? Sic videlicet quod Deus abstulit
in the-world how so namely that God took-away
nimietatem et jactantiam illam quam populus populum
the-excess and boasting that by-which people people
non honoraret; ita quod unusquisque faceret quod fieri
not would-honor so that each-one would-do what to-be-done
placeret si hoc Deus inæstimabili sapientia consilii sui
should-please if this God by-the-inestimable wisdom of-counsel his
non prostravisset, sed ipse discrevit populum inter populum,
not had-laid-low but he distinguished people among people
minorem scilicet cum ministratione obedientiæ majori suo
the-lesser namely with the-ministry of-obedience to-greater its
subjacere, majorem vero in omni utilitatis regimine solerter
to-be-subject the-greater but in all of-usefulness rule skillfully
et devote minori subvenire, sicut etiam in ascensione
and devotedly the-lesser to-help as also in the-ascent
Spiritus sancti datum est Jacob per patrem suum, quod
of-the-Spirit holy given was to-Jacob through father his that
esset dominus fratrum suorum, ut et dictum est.
he-should-be lord of-brothers his as also said it-is
Sed in hoc quod ostensum est, quod esset Dominus,
but in this that shown it-is that he-should-be Lord
demonstratum est quod sæculare negotium habet personam
shown it-is that secular business has the-person
dominandi super libertatem aliorum, quibus propter timorem
of-ruling over the-liberty of-others whom because-of the-fear
honoris sibi ab eis impensi per potestatem suam parcat,
of-the-honor to-it by them paid through power its it-may-spare
non eos opprimens jure servitiorum, sed illos habens
not them oppressing by-the-right of-services but them holding

quasi in dilectione fratrum. In hoc autem quod dictum
as-if in the-love of-brothers in this moreover that said
est quod incurvatio ante ipsum fieret, innuitur servitium
it-is that bowing before him should-be-done is-signaled the-service
ministrationis illorum, qui per vinculum famulantium dominis
of-ministry of-those who through the-bond of-servants to-lords
suis substracti sunt, ut filii carnis curam carnalem habentes.
their withdrawn are as sons of-the-flesh care fleshly having
Sed postquam ipse Jacob hoc dominium per paternam
but after he Jacob this lordship through paternal
benedictionem fratri suo subripuit; deinde cœlestem
blessing from-brother his stole then heavenly
celebritatem per lapidem quem erexit in titulum, et per
celebration through the-stone which he-set-up for a-monument and through
decimam quam se vovit daturum constituit, ut præsignatum
the-tithe which himself he-vowed about-to-give he-established as foresignified
est, significans principalem personam in spirituali militia, quia
it-is signifying the-principal person in spiritual warfare because
quisque fidelis de minimo gradu ascendere debet ad summum:
each faithful-one from the-lowest rank to-ascend ought to the-highest
per sæcularem videlicet potentiam discere superius magisterium
through secular namely power to-learn the-higher mastery
clarioris lucis, spiritualis vitæ, in quo adimpletur officium
of-the-brighter light of-spiritual life in which is-fulfilled the-office
naucleri secundum iter immaculati Agni, qui sursum
of-the-shipmaster according-to the-journey of-the-immaculate Lamb who upward
levavit hominem cum plenitudine et bonitate omnis justitiæ,
lifted man with the-fullness and goodness of-all justice
scilicet erigens hominem prostratum insidiis perversi raptoris.
namely raising man laid-low by-the-snares of-the-perverse robber

Unde etiam hæc duo instituta ad terrena videlicet et
whence also these two institutions to earthly-things namely and
ad cœlestia procedentia in quatuor et quatuor partes
to heavenly-things proceeding into four and four parts
dividuntur, quia Deus magnam vim scientiæ rationalitatis
are-divided because God great force of-the-knowledge of-rationality
hominibus dedit, ita ut in ascensione Spiritus sancti hæc
to-men gave so that in the-ascent of-the-Spirit holy these-things
in semetipsis scrutarentur in figura quatuor elementorum,
in themselves they-might-search-out in the-figure of-the-four elements
plus prædictis duobus modis addentes, quod non aspernor nec
more to-the-aforesaid two ways adding which not I-spurn nor
abjicio, quoniam qui in nomine meo multiplicat quod minus,
I-cast-away since he-who in name my multiplies what less
dignus est mercedis et non abjectionis, quæ etiam quatuor
worthy is of-reward and not of-casting-away which also four
partes tam in sæcularibus gravaminibus quam in spiritualibus
parts as-much in secular burdens as in spiritual
institutis sunt. Quomodo? Quia in sæcularibus causis sunt
institutions are how because in secular causes there-are
nobiles et nobiliores, sunt et famulantes atque obsequentes.
nobles and more-noble-ones there-are also servants and attendants
In spiritualibus vero sacramentis sunt præcellentes et
in spiritual but sacraments there-are surpassing-ones and
superiores, sunt et obedientes atque corripientes. Ego autem
superiors there-are also the-obedient and the-rebuking I moreover
illas officiorum causas ordinatione mea constitutas omnino
those of-offices causes by-ordinance my established at-all
rapi nolo furtivo munere emptionis in venundatione,
to-be-seized do-not-wish by-the-furtive gift of-purchase in sale
sed volo ut eis rationabili causa assistatur, ita ut qui
but I-wish that to-them with-reasonable cause it-be-attended so that those-who

ipsas suscipiunt utiles sint coram Deo et hominibus. Sed,
them undertake useful be before God and men but
quidam venenati scorpiones justitiam meam transgrediuntur,
certain poisoned scorpions justice my transgress
et eas mortifero veneno avaritiæ et superbiæ subripiunt, non
and them with-the-deadly poison of-avarice and pride snatch not
solum in sæcularibus præposituris, sed etiam in dispositionibus
only in secular provostships but also in dispositions
spiritualibus. Rapina autem sæcularium dignitatum, terrena
spiritual the-seizing moreover of-secular dignities earthly-things
scilicet per terrena comparata est quidem, severissime in
namely through earthly-things acquired is indeed most-severely in
iracundia zeli mei examinanda; sed tamen majoris ponderis
the-wrath of-zeal my to-be-examined but yet of-greater weight
et examinationis est rapina spiritualium. Nam sæculares sunt
and examination is the-seizing of-spiritual-things for seculars are
in exterioribus caro de carne; spirituales autem in interioribus
in outer-things flesh from flesh the-spiritual moreover in inner-things
spiritui conjuncti. Sed quamvis sæculares in exterioribus
to-the-spirit joined but although seculars in outer-things
occupentur curam terrenam habentes, tamen sub illa specie
be-occupied care earthly having yet under that appearance
ad interiora spiritus in regimine suo deberent anhelare;
to the-inner-things of-the-spirit in rule their they-ought to-pant
spirituales vero in specie religionis et in contemptu
the-spiritual but in the-appearance of-religion and in the-contempt
mundialium positi, interius in corde Patris omnipotentis
of-worldly-things placed inwardly in the-heart of-the-Father almighty
ordinati, multo magis sub spirituali nomine deberent Filium
ordained much more under spiritual name ought the-Son
ejus in summo sacerdotio ardenter imitari; quia, sicut Filius
of-him in the-highest priesthood ardently to-imitate because as the-Son

Dei exivit de corde Patris sui, ita constituit Pater
of-God went-out from the-heart of-Father his so established the-Father
apud semetipsum in Filio suo personas magistrorum qui
with himself in Son his the-persons of-masters who
in tam egregiam ordinationem positi sunt propter utilitatem
into so excellent an-ordinance placed are because-of the-usefulness
Ecclesiæ, et in recto opere Deo conjuncti. Quomodo?
of-the-Church and in right work to-God joined how
Qui in compunctione et probatione cordis atque in
who in compunction and probation of-heart and in
maturo sensu sunt, quod mihi omnino perspicuum est
mature sense are which to-me altogether clear is
bonam videlicet conscientiam habentes, ita ut perverse et
good namely conscience having so that perversely and
contrarie magisterium non appetant, illud nec diabolica
contrarily mastery not they-seek it neither by-diabolical
arte sciscitantes, nec per pecuniam aut per sæcularem
art inquiring-after nor through money or through secular
potentiam acquirentes, nec inde volantia verba laudis humanæ
power acquiring nor thence the-flying words of-praise human
quærentes, sed illud vera electione mea et populi,
seeking but it by-true election my and of-the-people
in humilitate suscipientes; hi charissimi et probatissimi
in humility undertaking these most-dear and most-proven
custodes, atque certissimi amici mei sunt. Sed qui retro
guardians and most-certain friends my are but those-who backward
incedunt, et illud alio modo in tenebris acquirunt videlicet
walk and it in-another way in darkness acquire namely
per sæcularia terrenorum furtim mysteria cœlestium
through the-secular-things of-earthly-things stealthily the-mysteries of-heavenly-things
diripientes, faciem meam fugiunt, atque animas suas acriter
plundering face my they-flee and souls their sharply

occidunt; in hoc me deridentes, quia sic me denegant et
kill in this me deriding because so me they-deny and
contra voluntatem meam calcitrant. Quomodo? Quia ipsi
against will my kick how because they
despiciunt me non desiderantes potestatem magisterii adipisci
despise me not desiring the-power of-mastery to-obtain
per me; ita ut interiores oculos cordis sui ad me elevent
through me so that the-inner eyes of-heart their to me they-may-raise
sic dicentes: Placet hoc Deo an non? sed unusquisque
thus saying is-pleasing this to-God or not but each-one
eorum dicit in semetipso: Etiamsi hoc malum est apud
of-them says in himself even-if this evil is with
Deum, ego tamen hoc accipiam confidens in Domino, quod
God I yet this shall-accept trusting in the-Lord that
quandoque vivens adhuc in corpore pœniteam, et tali modo
at-some-time living still in the-body I-may-repent and in-such way
acquirunt magisterium absque me Deo vivo; ita quod nec
they-acquire mastery without me God the-living so that neither
hoc a me postulent, nec se ad hoc mea voluntate
this from me they-ask nor themselves to this my by-will
pervenire confidant; sed in hoc ardore a facie mea fugiant
to-arrive they-trust but in this ardor from face my they-flee
sic rapientes magisterium, a misericordia mea naufragantes.
thus seizing mastery from mercy my shipwrecking
Isti non sunt intra in corde summi Patris, sed sunt extra
these not are within in the-heart of-the-highest Father but are without
in parte aquilonis, qui in his causis et princeps eorum,
in the-part of-the-north-wind who in these causes and the-prince of-them
nolentes quærere me Creatorem omnium, sed propriam
not-wishing to-seek me the-Creator of-all but own
volnntatem suam quam pro Deo habent sequentes et me
will their which for God they-hold following and me

derelinquentes. Nam nolunt scire me, nec ego eos.
abandoning for they-do-not-wish to-know me nor I them
Concupiscentia ipsorum suggerit eis quod volunt. Et quia
the-concupiscence of-them suggests to-them what they-wish and because
timorem meum habere recusant, idcirco et ego nolo eis
fear my to-have they-refuse therefore also I do-not-wish to-them
tunc resistere in terrore iræ meæ, ut eis repugnetur
then to-resist in the-terror of-wrath my that against-them it-be-fought
in die illa in qua nihil amplius prævalere possunt; ipsi autem
on day that on which nothing further to-prevail they-can they moreover
per me dimissi in hac vita, responsuri in futuro tremendo
by me let-go in this life about-to-answer in the-future dreadful
judicio de his quæ faciunt; me videlicet scientes in fide,
judgment for these-things which they-do me namely knowing in faith
sed in his quæ perpetrant ad me respicere nolentes.
but in these-things which they-perpetrate to me to-look not-wishing

The lower walls run from Abraham and Moses to the catholic faith, joined like a tortoise shell by the Testaments; their three cubits are rulers, freemen, and commons, a cubit parting spiritual masters from earthly servants and a child's palm lesser rulers from subjects. Six virtues stand as the six days, three for the Trinity foreshadowed, three for it preached; one sits on Christ the rock, one leads souls home. Black shoes are death before Christ; Abstinence, their mother, wears the Son's ray.

Nunc autem ut vides quod præfati duo minores muri
now moreover as you-see that the-aforesaid two smaller walls
sunt longitudinis spatii, quod est a prædicto angulo
are of-the-length of-the-space which is from the-aforesaid corner
septentrionali usque ad angulum occidentalem: hoc est quod
northern up to the-corner western this is that
in constitutione populorum majorum et minorum cum
in the-constitution of-peoples greater and lesser with
extensione longitudinis humani temporis ab Abraham scilicet
the-extension of-the-length of-human time from Abraham namely
et Mose, quasi a septentrione usque ad manifestationem
and Moses as-if from the-north up to the-manifestation
catholicæ fidei in veram Trinitatem, quam fidem Filius meus a
of-the-catholic faith in the-true Trinity which faith Son my by
me missus in mundum ut ad occidentem, edocuit exstiterunt
me sent into the-world as at the-west taught stood
in lege mea populi et principales eorum magistri præcurrens
in law my the-peoples and the-principal of-them masters forerunning
videlicet germen et exemplum populi novi testimonii
namely the-sprout and example of-the-people of-the-new testimony
a zelo usque ad Filium meum in carne natum tendentes,
from zeal up to Son my in the-flesh born tending

ut fuerunt et sunt et semper erunt interpositæ differentiæ
as were and are and always will-be interposed differences
in hominibus interiorum et exteriorum, id est spiritualium
in men of-inner-ones and outer-ones that is of-spiritual
et sæcularium, majorum atque minorum. Qui sunt ipsis
and secular greater and lesser which are to-the-very
angulis ex utraque parte sui conjuncti juxta modum
corners on either part of-themselves joined according-to the-manner
testudinis, quoniam tam Veteri quam Novo Testamento
of-a-tortoise-shell since as-much by-the-Old as by-the-New Testament
ex utroque latere initii sui, in honore et magistratione
on either side of-beginning their in honor and mastership
coadunati declarantur populi, et hoc in similitudinem
united are-declared the-peoples and this in the-likeness
testudinis, quod est in auctoritate divinæ providentiæ bene et
of-a-tortoise-shell which is in the-authority of-divine providence well and
digne compositi ad statum ædificationis cœlestis Jerusalem.
worthily composed for the-state of-the-building of-the-heavenly Jerusalem
Quod vero altitudo eorumdum duorum minorum murorum
that but the-height of-the-same two smaller walls
est cubitorum trium: hoc est quod in sublevatione rectitudinis
is of-cubits three this is that in the-raising of-the-rectitude
duarum sæcularium, conditionis scilicet majorum et minorum,
of-the-two secular of-condition namely greater and lesser
tres partes sunt hominum, id est præcellentiores rectores et
three parts are of-men that is the-more-surpassing rulers and
alii a vinculo servitutis famulantium liberi, atque communis
others from the-bond of-the-servitude of-servants free and the-common
populus prælatis suis in subjectione substratus. Unde etiam
people to-prelates its in subjection laid-under whence also
latitudo inter interiorem arcuatum murum et medium est
the-breadth between the-inner arched wall and the-middle is

unius cubiti, quæ est amplitudo dignitatis inter snperiores
of-one cubit which is the-breadth of-dignity between the-higher
personas spiritualis magisterii et inter minora vocabula terrenæ
persons of-spiritual mastery and between the-lesser names of-earthly
servitutis, in unitate fidei secundum Deum ad corripiendum
servitude in the-unity of-faith according-to God for correcting
subditos suos constituta. Atque inter exteriorem et eumdem
subjects their established and between the-outer and the-same
medium est latitudo unius palmi quasi puerilis manus, quia
middle is the-breadth of-one palm as-if boyish hand because
est etiam inter inferiorem potestatem sæcularis regiminis,
there-is also between the-lower power of-secular rule
et inter subjectionem sæcularis ministrationis extensio justæ
and between the-subjection of-secular ministry the-extension of-just
considerationis, ita ut hæ unanimi et simplici devotione
consideration so that these with-unanimous and simple devotion
puerilis innocentiæ se invicem tangant in manu conjunctæ
of-boyish innocence themselves each-other may-touch in the-hand joined
operationis suæ. Sed quod intra idem ædificium vides sex
of-operation their but that within the-same building you-see six
imagines ante prædictum arcuatum murum super pavimentum
images before the-aforesaid arched wall upon the-pavement
ipsius ædificii stantes, hoc est quod in opere bonitatis
of-the-very building standing this is that in the-work of-the-goodness
Dei sex virtutes extenduntur, cæteras virtutes præfigurantes,
of-God six virtues are-extended the-other virtues prefiguring
ut Deus in sex diebus creaturas suas creavit; ipse videlicet
as God in six days creatures his created they namely
virtutes in figura futurorum ante murum, id est ante
virtues in the-figure of-things-to-come before the-wall that is before
Israeliticum populum divina lege frenatum, et magisterio ac
the-Israelite people by-divine law bridled and by-the-mastery and

defensione præcursorum suorum circumvallatum apparentes,
defense of-forerunners its walled-around appearing
cum etiam pavimentum terrenarum curarum in eadem
when also the-pavement of-earthly cares in the-same
constructione summi Patris in hac significatione conculcant,
construction of-the-highest Father in this signification they-trample
ut Christiana militia per ipsas se diabolo opponat.
that the-Christian warfare through them itself to-the-devil may-oppose
Quapropter tres stant juxta se in fronte ipsius
wherefore three stand beside one-another at the-front of-the-very
muri prope angulum qui resptcit ad septentrionem; quia
wall near the-corner which looks to the-north because
sancta Trinitas inseparabilis in virtute majestatis suæ, in
the-holy Trinity inseparable in the-power of-majesty its at
initio Veteris Testamenti ab Abraham et Mose diabolo
the-beginning of-the-Old Testament from Abraham and Moses to-the-devil
oppositis inchoati per diversas et secretas figuras designata
opposed begun through diverse and secret figures designated
est. Et tres etiam simul in fine parietis ejusdem secus
was and three also together at the-end of-the-side of-the-same beside
angulum qui tendit ad occidentem, quoniam eadem Trinitas
the-corner which tends to the-west since the-same Trinity
in unitate divinitatis regnans, in fine ejusdem defluentis
in the-unity of-divinity reigning at the-end of-the-same flowing-away
legis aperto nomine suo prædicata est, nato in carne Filio
law by-open name its preached was born in the-flesh the-Son
Dei ob redemptionem hominis ad occasum tendentis. Quæ
of-God for the-redemption of-man to the-setting tending which
omnes picturam in arcubus ejusdem muri inspiciunt, quia
all the-picture in the-arches of-the-same wall look-at because
semper pari devotionis studio in hominibus magisterium
always with-equal of-devotion zeal in men the-mastery

ordinationis Dei per potentiam ejus in lege tam Novi
of-the-ordinance of-God through the-power of-him in the-law as-much of-the-New
quam Antiqui Testamenti designatum attendunt considerantes
as of-the-Old Testament designated they-attend considering
qualiter in ipsis perficiatur. Quod autem in ipso fine
how in them it-be-perfected that moreover at the-very end
ejusdem parietis vides aliam imaginem intra idem ædificium
of-the-same side you-see another image within the-same building
super lapidem unum iu modum sedis in pavimento positum
upon a-stone one in the-manner of-a-seat on the-pavement placed
sedentem, hoc est quod in ipsa repositione veteris legis
sitting this is that in the-very putting-away of-the-old law
antiqui populi, et in initio novæ fidei inchoata
of-the-ancient people and in the-beginning of-the-new faith begun
in vera Trinitate, cum Deus omnes constantes virtutes
in the-true Trinity when God all constant virtues
in Ecclesia construxit, decenter etiam apparuit virtus hæc
in the-Church constructed fittingly also appeared virtue this
in opere summi Patris, operans in eo per hominem
in the-work of-the-highest Father working in it through man
usque ad consummationem mundi. Unde sedet etiam super
up to the-consummation of-the-world whence it-sits also upon
fortissimam. petram, super unicum, scilicet Dei Filium, qui
the-strongest rock upon the-only namely of-God Son who
sedes et quies est omuium fidelium caduca despicientium,
the-seat and rest is of-all the-faithful fleeting-things despising
et in se pura fide credentium. Et latus dextrum ad
and in him with-pure faith believing and side the-right toward
murum inclinat, quia in quietis rectitudine et in salvationis
the-wall it-leans because in of-rest the-rectitude and in of-salvation
parte huic populo qui sub magisterio dispositione Dei
the-part to-this people which under mastery by-the-disposition of-God

positus est, adhæret; ita ut et ipsi majores cum minoribus
placed is it-clings so that also the-very greater with the-lesser
eam in operibus suis excolant. Faciem vero suam ad
it in works their may-cultivate face but its to
columnam veræ Trinitatis vertit, quoniam in omni re
the-column of-the-true Trinity it-turns since in every thing
intentionem suam ipsi Trinitati acutissimo visu justæ
intention its to-the-very Trinity with-most-keen sight of-just
considerationis intendit, ut sicut perpetua Trinitas in tribus
consideration it-directs that as the-perpetual Trinity in three
personis inviolabiter consideranda est: ita omnes Deum
persons inviolably to-be-considered is so all God
colentes, eam in factis suis diligentissime considerent, et
worshiping it in deeds their most-diligently may-consider and
considerando non relinquant. Sed quod in codem fine vides
by-considering not abandon but that at the-same end you-see
alteram imaginem super eumdem murum in altiori loco
another image upon the-same wall in a-higher place
stantem: hoc est quod etiam in translatione umbræ legis
standing this is that also in the-translation of-the-shadow of-the-law
autiquæ. in fide sanctæ Trinitatis clarescente vera luce
ancient in the-faith of-the-holy Trinity growing-bright the-true light
justitiæ, hæc virtus in principali magisterio et fidei populo
of-justice this virtue in principal mastery and of-faith to-the-people
in cacumine salvationis cœlestis desiderii elevata et stans,
at the-summit of-the-salvation of-heavenly desire raised and standing
pugnans contra vitia in Filio Dei erecta, quia ab ipso
fighting against vices in the-Son of-God raised because from him
incepit, et cum ipso in cœlesti Jerusalem post finem
it-began and with him in the-heavenly Jerusalem after the-end
sæculi permanebit. Quæ etiam ad prædictam columnam
of-the-world will-remain which also to the-aforesaid column

veræ Trinitatis versa est, quoniam per sanctam et
of-the-true Trinity turned is since through the-holy and
ineffabilem Trinitatem confortata, reducit animas ad patriam.
ineffable Trinity strengthened it-leads-back souls to the-fatherland
Quod vero in ipsis imaginibus conspicis similitudinem,
that but in the-very images you-behold a-likeness
hoc est quod eædem virtutes unanimes sunt in diversitate
this is that the-same virtues unanimous are in the-diversity
donorum Dei. Quapropter indutæ sunt etiam ut priores
of-the-gifts of-God wherefore clothed they-are also like the-former
imagines quasi sericinis indumentis; quæ sunt circa eas, ut
images as-if in-silken garments which are around them as
circa reliquas virtutes suavissima opera, quæ in divina lege
around the-remaining virtues the-most-sweet works which in divine law
cultores Dei ipse exhibent: facientes ea in justitia
the-worshipers of-God themselves show doing them in the-justice
veritatis, et candidis calceamentis; quia in ardore earum
of-truth and in-white shoes because in the-ardor of-them
est etiam candor sequendi exemplum bonorum actuum
is also the-whiteness of-following the-example of-good acts
in hominibus. Sed illa quæ a dextris media harum
in men but that which on the-right the-middle of-these
trium est quas in extrema parte ejusdem parietis vides,
three is which at the-farthest part of-the-same side you-see
tota tantæ puritatis tantæque claritatis existit, ut præ
wholly of-such purity and-of-such brightness stands that because-of
multo splendore nullam ejus formam perfecte intueri possis,
much splendor no of-it form perfectly to-behold you-can
quoniam virtus illa cum salute veræ confortationis per
since virtue that with the-salvation of-true strengthening through
donum sanctæ Trinitatis, in fine sanctæ veteris austeritatis
the-gift of-the-holy Trinity at the-end of-the-holy old austerity

exsurgens, omnis perlucida et pura est, carens cuncta
rising all very-bright and pure is lacking all
indignatione diabolica in claritate læti gaudii unanimitatis
indignation diabolical in the-brightness of-the-glad joy of-the-unanimity
hominum, ita ut præ multitudine gloriæ et honoris quem
of-men so that because-of the-multitude of-glory and honor which
habet in cœlestibus; nulla ratione inæstimabilis unanimitas
it-has in the-heavenly-places by-no reason the-inestimable unanimity
ipsius, quasi forma ejus, ab ullo mortali homine valeat
of-it as-if the-form of-it by any mortal man may-be-able
considerari, nisi quantum Deus revelare dignatus fuerit.
to-be-considered except as-much-as God to-reveal deigned he-shall-have
Et illa quæ super murum stat nigris calceamentis calceata
and that which upon the-wall stands with-black shoes shod
est, quia tam in altiore dignitate quam in minore ante
is because as-much in higher dignity as in lesser before
incarnationem Filii mei mortis signum et vestigium fuit
the-incarnation of-Son my of-death the-sign and footprint was
in hominibus. Sed quod omnes sine palliis sunt, hoc
in men but that all without cloaks are this
est quod pariter terrenos cultus et exteriorem textum
is that equally earthly cultivations and the-exterior text
legalis institutionis abjecerunt intrinsecus veram justitiam
of-legal institution they-cast-away inwardly true justice
inspicientes, præter mediam illarum trium quæ in prima
looking-at except-for the-middle of-those three which at the-first
parte ejusdem muri stabant, quæ pallio induitur, quoniam
part of-the-same wall stood which with-a-cloak is-clothed since
ipsa sub defensione Dei in initio præceptæ austeritatis
it under the-defense of-God at the-beginning of-the-commanded austerity
desudans circumdata est comprehensione amoris Dei, in qua
toiling surrounded is with-the-embrace of-the-love of-God in which

cœlestem thesaurum abscondit, abjecto desiderio carnalium.
the-heavenly treasure it-hides cast-away the-desire of-fleshly-things
Et duæ trium superiorum quæ ad dexteram scilicet et ad
and two of-the-three upper which at the-right namely and at
sinistram mediæ imaginis stant, et duæ trium inferiorum,
the-left of-the-middle image stand and two of-the-three lower
media videlicet et quæ ad sinistram ejus est, non habent
the-middle namely and which at the-left of-it is not have
muliebria velamina in capitibus suis nudis, tantum albis
womanly veils on heads their bare only with-white
crinibus stantes, quia lex et prophetæ per virtutem
hair standing because the-law and the-prophets through the-power
supernæ majestatis emanantes et vitam ac mortem sua
of-the-supernal majesty emanating and life and death their
fortitudine ostendentes, cum duobus præceptis geminæ
with-strength showing with the-two precepts of-twin
dilectionis per eamdem divinam potentiam subsequentibus
love through the-same divine power following
atque constantiam intimæ circumspectionis habentibus in
and the-constancy of-inmost circumspection having in
contrariis, et gaudium suavitatis in divinis fideliter soluti
contrary-things and the-joy of-sweetness in divine-things faithfully loosed
sunt ab omni subjectione ullius doloris seu laquei mortis,
are from all subjection of-any pain or snare of-death
in capite in Christo videlicet Filio meo, nuda tamen coma
in the-head in Christ namely Son my with-bare yet hair
fulgentes in candore virginitatis, quia divinitas virgineam
shining in the-whiteness of-virginity because divinity the-virginal
naturam in Virgine Maria valde dilexit. Sed quod media
nature in the-Virgin Mary greatly loved but that the-middle
trium priorum, et illa quæ super lapidem juxta murum
of-the-three former and that which upon the-stone beside the-wall

sedet sunt, velato capite candida velatura capitis, ut
sits are with-veiled head with-a-white veiling of-the-head as
mos est mulierum: hoc est quod ipsæ in auxilio supernæ
the-custom is of-women this is that they in the-help of-the-supernal
altitudinis et in stabilitate conversationis beatæ quietis,
height and in the-stability of-the-way-of-life of-blessed rest
blande ac dulciter ligatæ sunt forti ligatura subjectionis,
gently and sweetly bound are with-strong binding of-subjection
Deum caput omnium fidelium in albedine piæ devotionis
God the-head of-all the-faithful in the-whiteness of-dutiful devotion
venerando, ut maritus ab uxore sincera charitate honorari
by-venerating as a-husband by his-wife with-sincere charity to-be-honored
debet. Et media trium superiorum et quæ ad dexteram
ought and the-middle of-the-three upper and which at the-right
ejus stant vestitæ stant tunicis candidis, quia per eamdem
of-it stand clothed stand in-tunics white because through the-same
virtutem divinæ majestatis in suavissima beatitudine emanant
power of-divine majesty in most-sweet beatitude emanate
lucidissima et candidissima opera earum in hominibus
the-most-bright and most-white works of-them in men
stabilita sub lege Domini cui conjunctæ sunt. Sed quod
established under the-law of-the-Lord to-whom joined they-are but that
etiam vides dissimilitudinem in eis, hoc est quod diversas
also you-see an-unlikeness in them this is that diverse
vires habent in Deo, concorditer ipsum tamen colentes.
powers they-have in God concordantly him yet worshiping
Propter quod imago quæ stat in media trium superiorum
because-of which the-image which stands in the-middle of-the-three upper
præfigurat abstinentiam, quoniam ipsa in primo certamine
prefigures abstinence since it in the-first struggle
est quasi civitas et firmamentum, atque ornamentum sibi
is as-if the-city and firmament and ornament to-it

adhærentium virtutum, continens se a peccato in gravitate
of-those-clinging virtues restraining itself from sin in the-gravity
morum. Ita quod perscrutatrix et recusatrix est cunctorum
of-morals so that the-searcher and refuser it-is of-all
puerilium in malis, nullam petulantiam habens in se, et
boyish-things in evils no petulance having in itself and
apparens quasi mater in medio earum virtutum quæ
appearing as-if a-mother in the-middle of-those virtues which
Trinitatis gloriam in initio datæ legis antiqui populi
of-the-Trinity the-glory at the-beginning of-the-given law of-the-ancient people
designant. Et habet in capite suo in modum coronæ circulum
designate and it-has on head its in the-manner of-a-crown a-circle
crocei coloris dextra parte insculptum, semper accensæ,
of-saffron color on-the-right part carved always kindled
quia ipsa per summum caput coronata est croceo radio
because it through the-highest head crowned is with-the-saffron ray
splendidissimi solis, scilicet Filii Dei in cujus claritate tota
of-the-most-splendid sun namely of-the-Son of-God in whose brightness wholly
comprehensa est et nullum appetens nisi illum qui etiam in
comprehended it-is and none seeking except him who also on
dextra parte salvationis animæ eam semper accendit. Unde ut
the-right part of-the-salvation of-the-soul it always kindles whence as
vides a dextra ejusdem imaginis columba advolat, ore
you-see from the-right of-the-same image a-dove flies-toward with-mouth
suo spirans in eamdem Scripturam, quoniam in dextera
its breathing into the-same Scripture since at the-right
cœlestis prosperitatis adest donum veræ simplicitatis, videlicet
of-heavenly prosperity is-present the-gift of-true simplicity namely
Spiritus sancti in abstinentia quæque bona per supernam
of-the-Spirit holy in abstinence all good-things through supernal

inspirationem in salvatione animarum accendentis, ut etiam
inspiration in the-salvation of-souls kindling as also
illa virtus demonstrat in supradictis verbis suæ admonitionis.
that virtue shows in aforesaid words of-its admonition

LARGESSE, PIETY, TRUTH, PEACE, BEATITUDE, AND DISCRETION

Largesse bears Christ as a lion in her heart, his patience on the cross as a pale serpent. Piety, unenvious, rejoices in all men's good and suffers all injury. Truth, the Spirit's dove at her ear, bears the persecution God allows his elect and treads falsehood down; her scroll is the seven gifts, unread in this body. Peace is the Son the angels sang, unshaken in calm or storm; Beatitude holds God by faith in a contrite heart; Discretion sifts wheat from tares and fans off the devil's flies.

Alia vero imago quæ est a dextris ejus, significat largitatem,
the-other but image which is on the-right of-it signifies the-largesse
puerilis simplicitatis existentem, nec omnino astutiam aut
of-boyish simplicity being nor at-all cunning or
duritiam adversus dolores hominum habentes, cum qua
hardness against the-pains of-men having with which
abstinentia se semper aufert ab omni asperitate in dextris
abstinence itself always removes from all harshness on the-right
bonorum operum, sic tendens ad Deum, quia largitas
of-good works thus tending to God because largesse
initium operationis ejus est, cum primum abstinentia opus
the-beginning of-the-operation of-it is when first abstinence work
suum aggreditur. Quæ habet in pectore suo quasi leonem
its undertakes which has on breast its as-if a-lion
tanquam speculum lucidum, qui est in corde illius Filius
like a-mirror bright which is in the-heart of-it Son
meus Christus Jesus, leo fortissimus, veluti speculum piæ
my Christ Jesus the-lion most-strong as-if a-mirror of-dutiful

et splendidæ dilectionis conclusum. Quod autem a collo
and splendid love enclosed that moreover from neck
suo gestat velut serpentem pallidi coloris in torta flexura
its it-bears as-if a-serpent of-pale color in the-twisted bend
virgulæ ad pectus etiam ipsius dependentem: hoc est quod
of-a-little-rod to breast also its hanging this is that
quasi colla fortissima scilicet patientiam idem Filius meus
as-if necks most-strong namely patience the-same Son my
prudentissimus in pallore angustiatæ carnis sustinuit flexuram
most-prudent in the-pallor of-distressed flesh sustained the-bend
pœnarum cum exaltatione crucis in medicamento videlicet
of-punishments with the-exaltation of-the-cross for the-medicine namely
omnium vulnerum quod largitas per cœlestem amorem pectori
of-all wounds which largesse through heavenly love on-breast
suo imprimit illud frequenter inspiciens in mentibus hominum,
its imprints it frequently looking-at in the-minds of-men
sicut etiam in prædictis verbis exhortationis suæ fatetur.
as also in aforesaid words of-exhortation its it-confesses
Tertia autem imago quæ a sinistris ejus est, declarat
the-third moreover image which on the-left of-it is declares
pietatem nullo modo habentem odium aut invidiam, aut ullam
piety in-no way having hatred or envy or any
fœditatem hominis, sed semper gaudentem et amplectentem
foulness of-man but always rejoicing-at and embracing
prosperitatem omnium hominum, cujus viriditate et largitatis
the-prosperity of-all men by-whose greenness and of-largesse
unctione abstinentia, sinistræ parti diabolicæ sufflationis
anointing abstinence to-the-left part of-diabolical blowing
resistit, quoniam pietas est plenum opus abstinentiæ in
resists since piety is the-full work of-abstinence in
signifera pugna per quam semper victrix existit. Unde
the-standard-bearing fight through which always victorious it-stands whence

etiam tunica, simili hyacintho rubri coloris induitur, quia
also in-a-tunic like a-jacinth of-red color it-is-clothed because
splendidissimo opere sub quo pulcherrima sustentatione
with-a-most-splendid work under which with-most-beautiful support
sanguineæ contrarietates latent, omnes scilicet injurias pati,
bloody adversities lie-hidden all namely injuries to-suffer
post passionem Filii mei per ipsius exemplum circumdata
after the-passion of-Son my through his example surrounded
est. Quod vero ad pectus ipsius apparet angelus ex utroque
it-is that but at the-breast of-it appears an-angel on either
latere suo alam unam habens, hoc est ut homo in cognitione
side its wing one having this is that man in knowledge
sua semper angelicum ordinem imitetur, unamquamque Dei
his always the-angelic order may-imitate each of-God
ordinationem diligendo, cum ex utraque parte sui tam
ordinance by-loving when on either part of-himself as-much
prosperarum quam contrariarum rerum in singulis et geminis
of-prosperous as of-contrary things on single and twin
alis videlicet in uno Deo per geminam virtutem non elatus
wings namely in one God through twin virtue not elated
supra modum in bonis, nec omnino prostratus in malis se
beyond measure in good-things nor altogether prostrate in evils himself
elevat ad volandum quod est Deum in puritate cordis aspicere,
he-raises for flying which is God in purity of-heart to-look-at
sic sursum tendendo et non ad terram se dijiciendo.
thus upward by-tending and not to the-earth himself by-casting
Quapropter etiam ala dextera ad dexterum humerum ejusdem
wherefore also wing the-right to the-right shoulder of-the-same
imaginis extenditur, quoniam prosperitas hominis in dextra
image is-extended since the-prosperity of-man on the-right
salvationis animarum ad auxilium pietatis porrigitur, cum Filius
of-the-salvation of-souls for the-help of-piety is-stretched-out when Son

meus hominem reportavit in patriam. Et ala sinistra tendit
my man carried-back to the-fatherland and wing the-left tends
ad sinistrum humerum illius, quia in sinistra contrarietatis
to the-left shoulder of-it because on the-left of-the-contrariety
diabolicarum insidiarum fidelis homo volatilem pennam,
of-diabolical snares the-faithful man the-flying feather
per quam abjiciat opera tenebrarum sursum extendit
through which he-may-cast-away the-works of-darkness upward extends
ad refugium Filii mei, per quem fortis contra omnem
to the-refuge of-Son my through whom strong against all
adversitatem existit, imitans vitam justorum, ut etiam virtus
adversity he-stands imitating the-life of-the-just as also virtue
hæc in dictis suis declarat, quomodo supra ostensum est.
this in sayings its declares how above shown it-is
Imago quoque quæ est media trium inferiorum prætendit
the-image also which is the-middle of-the-three lower holds-forth
veritatem, quia post abstinentiam et illi cohærentes virtutes
truth because after abstinence and to-it cohering virtues
surgit veritas in omnibus causis, cum sibi astantibus
rises truth in all causes with to-it standing-by
imaginibus, veluti turris et tutamen earum existens, videlicet
images as-if the-tower and safeguard of-them being namely
forte præsidium designans, quasi in medio virtutum sanctam
a-strong garrison designating as-if in the-middle of-the-virtues the-holy
Trinitatem in occasu Judaicæ consuetudinis et in ortu
Trinity at the-setting of-Jewish custom and at the-rising
veræ fidei præfigurantium. Super cujus dextrum humerum
of-true faith prefiguring upon whose right shoulder
candidissima columba stat spirans ore suo in dextram
a-most-white dove stands breathing with-mouth its into the-right
aurem illius: quod est in superiore parte dextræ, scilicet
ear of-it which is on the-upper part of-the-right namely

beati reditus per incarnationem Filii Dei ad vitam
of-the-blessed return through the-incarnation of-the-Son of-God to life
apparens admirabilis virtus Spiritus sancti, qui spiravit tactu
appearing the-admirable power of-the-Spirit holy who breathed with-touch
suo in dextrum auditum, id est in corda credulorum
his into the-right hearing that is into the-hearts of-believing
hominum ut intelligant quid Deus in sua divina potentia
men that they-may-understand what God in his divine power
sit. Quod autem in pectore ipsius monstruosum et informe
is that moreover on the-breast of-it a-monstrous and shapeless
caput hominis apparet: hoc est quod Deus in cordibus
head of-a-man appears this is that God in the-hearts
electorum suorum miserias et persecutiones principum esse
of-elect his the-miseries and persecutions of-princes to-be
permittit, sicut et Filius ejus pati voluit a principibus
permits as also Son his to-suffer willed from the-chiefs
sacerdotum. Et quoniam Deus est in corde fidelis hominis,
of-the-priests and since God is in the-heart of-the-faithful man
ideo debet et ipse homo pro Dei amore patienter sufferre
therefore ought also the-very man for of-God love patiently to-endure
Dei persecutionem, atque quia mors in casu diaboli
of-God the-persecution and because death in the-fall of-the-devil
erecta est, idcirco oportet et fidelem hominem adversus
raised was therefore it-behooves also the-faithful man against
diabolicas nequitias multa certamina in diversis ærumnis
diabolical wickednesses many struggles in diverse hardships
sustinere, quæ sæpe ipsius corpori laboriosæ et contrariæ
to-sustain which often to-his body laborious and contrary
sunt, quoniam homini adhæret: quod idem antiquus serpens
are since to-man clings what the-same ancient serpent
semper persequitur. Quid est hoc? Carnis concupiscentia, cui
always persecutes what is this of-the-flesh the-concupiscence which

ille malignus hostis in insidiis positus insidiatur. Quod vero
that malign enemy in ambushes placed lies-in-wait-for that but
jacent sub pedibus ejus quasi species hominum conculcatorum
there-lie under the-feet of-it as-if forms of-men trampled
et contritorum ab ipsa: hoc est quod sub vestigiis veritatis,
and crushed by it this is that under the-footsteps of-truth
omnes diabolicæ falsitates quæ in operibus hominum fiunt,
all diabolical falsities which in the-works of-men are-done
ad nihilum deducuntur, ipsa amorem habente ædificationis
to nothing are-brought it love having of-the-building
Ecclesiæ cum omnes virtutes manifeste apparent et probantur
of-the-Church when all virtues manifestly appear and are-proved
in veritate, quæ ante tempora sæculorum in corde Patris
in truth which before the-times of-the-ages in the-heart of-the-Father
latens, fuit invisibilis, sed in fine temporum visibilis apparens
hidden was invisible but at the-end of-times visible appearing
in vera carne Filii Dei. Unde etiam in manibus suis habet
in the-true flesh of-the-Son of-God whence also in hands its it-has
chartam expansam et ex una parte, videlicet versus cœlum
a-paper spread-out and on one side namely toward heaven
septem lineis inscriptam, quia in omnibus operibus veritatis,
with-seven lines inscribed because in all the-works of-truth
est textura expansa per gratiam Dei Christiano populo
is texture spread through the-grace of-God for-the-Christian people
constitutæ legis, et ex parte cœlestium desideriorum aperto
of-the-established law both on the-part of-heavenly desires by-open
cultu tenendo et ex parte carnalium cupiditatum metuenda,
worship to-be-held and on the-part of-fleshly cupidities to-be-feared
ostendens in se septem dona Spiritus sancti, videlicet
showing in itself the-seven gifts of-the-Spirit holy namely
inexpugnabile firmamentum contra diabolicas mortis insidias.
the-unconquerable firmament against the-diabolical of-death snares

Et illam legere vis sed non potes, quoniam, quamvis homo
and it to-read you-wish but not you-can since although man
multum desideret scire mysteria et occulta in donis Dei
much may-desire to-know the-mysteries and hidden-things in the-gifts of-God
tamen non est ei possibile dum est gravatus mortali
yet not is to-him possible while he-is weighed-down with-mortal
corpore intelligere, aut capere quid Deus in mirabilibus suis
body to-understand or to-grasp what God in wonders his
fieri velit, sed ipse homo amplectatur et comprehendat
to-be-done wishes but the-very man let-embrace and comprehend
ea in veritate: videlicet sequendo præcepta Dei, sicut etiam
them in truth namely by-following the-precepts of-God as also
hæc eadem virtus in prædictis verbis suis ostendit.
this same virtue in aforesaid words its shows
Altera autem imago quæ ad dextram ejus est, designat
the-other moreover image which at the-right of-it is designates
pacem, supernum signum et angelicum consortium habentem,
peace a-supernal sign and angelic fellowship having
quia in plena viriditate veritatem germinat, quoniam eadem
because in full greenness truth it-sprouts since the-same
veritas circumdata est eximiis et supernis donis in dextra
truth surrounded is with-exceptional and supernal gifts on the-right
parte salvationis animarum habens pacem per Filium Dei.
part of-the-salvation of-souls having peace through the-Son of-God
Quomodo? Ut scriptum est in angelico carmine, ubi dicitur:
how as written it-is in the-angelic song where it-is-said
Gloria in excelsis Deo et in terra pax hominibus bonæ
glory in the-highest to-God and on earth peace to-men of-good
uoluntatis. Hoc tale est: In altissimo Deo fulget homo et
will this such is in the-most-high God shines man and
Deus in homine, quia Filius Dei mirabiliter incarnatus est.
God in man because the-Son of-God wonderfully incarnate is

Ideoque laudabilis et gloriosus est in cœlo Deus, ab omni
and-therefore praiseworthy and glorious is in heaven God by every
creatura sua. Unde etiam in terra fit pax salvationis
creature his whence also on earth is-made the-peace of-salvation
illis hominibus, qui voluntatem Patris cum devotione
for-those men who the-will of-the-Father with devotion
et fide suscipiunt, quia etiam pax bonæ voluntatis est
and faith receive because also the-peace of-good will is
voluntas totius bonitatis Patris, quæ Filius ejus est, qui
the-will of-the-whole goodness of-the-Father which the-Son of-him is who
est Deus et homo. Et quomodo est ipse pax? Ipse est pax
is God and man and how is he peace he is the-peace
hominum, defendens eos ab insidiis antiqui serpentis, qui
of-men defending them from the-snares of-the-ancient serpent who
primus prævaricator exstitit, qui lumen vitæ perdidit dejectus
the-first transgressor stood who the-light of-life lost cast-down
in tenebras, quod lumen pax vera, id est verus Dei Filius
into darkness which light peace true that is the-true of-God Son
attulit hominibus: ita quod ipsi facti sunt participes regni
brought to-men so that they made are sharers of-the-kingdom
Dei in beato loco quem perdidit diabolus. Et ut vides
of-God in the-blessed place which lost the-devil and as you-see
prædicta virtus faciem habet angelicam, quoniam ipsa fugit
the-aforesaid virtue a-face has angelic since it flees
ab omni malo in intentione sancta, quasi in facie sua Deum
from all evil in intention holy as-if in face its God
aspiciens cum angelico desiderio. Unde etiam ex utroque
looking-at with angelic desire whence also on either
latere suo volatilem alam unam habet, quoniam in utraque
side its a-flying wing one it-has since in either
parte tranquillæ scilicet et turbidæ ostensionis, sursum
part of-tranquil namely and turbid showing upward

ad Deum tendit non faciens terrorem nec amaritudinem,
to God it-tends not making terror nor bitterness
sed semper in prosperitate placida existens unum Deum
but always in prosperity placid being the-one God
in unanimitate duarum alarum comprehendit, quia nulla
in the-unanimity of-the-two wings it-comprehends because by-no
tempestate instabilitatis nec in bono nec in malo eversa,
storm of-instability neither in good nor in evil overturned
tantum in tranquillitate persistit. Et in specie hominis
only in tranquility it-persists and in the-appearance of-a-human
ut cæteræ virtutes apparet, quia per Filium Dei mirifice
like the-other virtues it-appears because through the-Son of-God wonderfully
claruit, cum etiam omnes virtutes per illam in hominibus
it-shone-out when also all virtues through it in men
probantur, ita quod nullo modo contentionem aut rixam
are-proved so that in-no way contention or quarrel
quærit, sed semper in lenitate, sic se diabolicæ pugnæ
it-seeks but always in gentleness thus itself to-the-diabolical fight
opponens ut etiam supra in verbis locutionis ejus manifestatur.
opposing as also above in the-words of-the-speech of-it is-manifested
Sed tertia imago quæ stat ad sinistram ejus, indicat
but the-third image which stands at the-left of-it indicates
beatitudinem æternam vitam appetentem, per cujus
beatitude eternal life seeking through whose
fidelitatem et intimam lenitatem, veritas a sinistris omni
fidelity and inmost gentleness truth on the-left to-all
fallaciæ serpentinæ persuasionis hominem decipientis ipsi
the-deceit of-serpentine persuasion man deceiving to-it
consentientem contradicit, quia beatitudo est invicta
consenting contradicts because beatitude is the-unconquered
securitas veræ claritatis in qua ipsa infelicitatem mortis non
security of-true brightness in which it the-unhappiness of-death not

timet. Propter quod etiam induitur tunica alba, viridi
fears because-of which also it-is-clothed in-a-tunic white with-green
colore distincta, quoniam circumdata est fidelibus operibus
color marked since surrounded it-is with-faithful works
in cœlesti desiderio albescentibus, atque multimodis donis
in heavenly desire growing-white and with-manifold gifts
in viriditate Spiritus sancti virentibus decoratis. Quod autem
in the-greenness of-the-Spirit holy flourishing adorned that moreover
habet in manibus suis modicum vasculum palli splendoris:
it-has in hands its a-small little-vessel of-pale splendor
hoc est quod in opere suo demonstrat qualiter in parvo
this is that in work its it-shows how in a-small
retentaculo, id est in contrito secreto cordis sui, homo
holder that is in the-contrite secret of-heart his man
Deum per fidem apprehendat, in pallore tamen fragilitatis
God through faith may-apprehend in the-pallor yet of-the-frailty
humanæ carnis, quia fides etiam in ipsa mortali vita pure
of-human flesh because faith also in the-very mortal life purely
colenda est, ut miseria hominis non deserit. Unde etiam
to-be-cultivated is as the-misery of-man not deserts whence also
multam lucem ut fulgur ex se reddit, ita quod illa lux
much light like lightning from itself it-gives-back so that that light
in faciem et circa collum ipsius imaginis luceat, quoniam
on the-face and around the-neck of-the-very image may-shine since
cognitio æterni luminis et in timore et in dilectione Dei
the-knowledge of-eternal light both in the-fear and in the-love of-God
diffunditur, videlicet tendens de interiori corde hominis
is-spread namely tending from the-inner heart of-man
usque ad faciem, id est usque ad inceptionem recti operis,
up to the-face that is up to the-beginning of-right work
in bono exemplo intentionem suam manifestantis, et circa
in good example intention its manifesting and around

collum quod est postea ubique prudenter fortitudinem
the-neck which is afterward everywhere prudently strength
comprehendentis in completo opere, cum illud in homine ante
comprehending in the-completed work when it in man before
Deum præclarius sole fulget per beatitudinem, sicut
God more-brightly than-the-sun shines through beatitude as
etiam in prædicta manifestatione ejusdem virginis declaratur.
also in the-aforesaid manifestation of-the-same virgin is-declared
Imago vero quæ in fine muri super lapidem sedet,
the-image but which at the-end of-the-wall upon the-stone sits
prætendit discretionem, quia ipsa in consummatione antiquæ
holds-forth discretion because it at the-consummation of-the-ancient
observationis in Christo requiescens, pleniter apparuit,
observance in Christ resting fully appeared
solertissima existens cribratrix omnium rerum, tenens scilicet
most-skillful being the-sifter of-all things holding namely
quod tenendum est et abscindens quod abscindendum est, ut
what to-be-held is and cutting-off what to-be-cut-off is that
triticum a lolio separetur. Et induta est tunica subnigra,
the-wheat from the-tares be-separated and clothed it-is in-a-tunic blackish
quoniam circumdata est mortificatione carnis, abjiciens
since surrounded it-is with-the-mortification of-the-flesh casting-away
levitatem totius vanitatis. Quod autem in dextro humero suo
the-lightness of-all vanity that moreover on right shoulder its
habet modicam crucem imposita imagine Jesu Christi: hoc
it-has a-small cross placed with-the-image of-Jesus Christ this
est quod eadem virtus radicem posuit in dextra parte potentiæ
is that the-same virtue a-root placed in the-right part of-the-power
fortitudinis Dei, cum Deus omnipotens misit Filium suum
of-the-strength of-God when God almighty sent Son his
mirabiliter incarnari et humiliter pati cujus dilectioni
wonderfully to-be-incarnate and humbly to-suffer to-whose love

conjuncta est discretio, quoniam ab ipsa manifestata est, ut
joined is discretion since by it manifested it-was that
per eam omnis justitia discernatur. Et ut Deus est dispensator
through it all justice be-discerned and as God is the-dispenser
convenientis staturæ hominis, ita est discretio imitatrix illius
of-the-fitting stature of-man so is discretion the-imitator of-him
in officio suo, opera sua videlicet adimplens in dispensatore
in office its the-works its namely fulfilling in the-dispenser
cruxifixo Filio Dei, cum ipsa in utraque dignitate est divinitatis
crucified the-Son of-God since it in either dignity is of-divinity
scilicet et humanitatis. Quæ hac et illac versatur, quia in
namely and of-humanity which this-way and that-way turns because in
comprehensione latitudinis per significationem sanctæ crucis
the-comprehension of-breadth through the-signification of-the-holy cross
circuitum inter bonos et malos habet. Quod vero quasi ex
a-circuit between the-good and the-evil it-has that but as-if from
nubibus effulget in pectus ejus quidam splendor miræ
the-clouds shines-forth into the-breast of-it a-certain splendor of-wonderful
claritatis: hoc est quod de misericordia Dei quasi de
brightness this is that from the-mercy of-God as-if from
nube clarissima, accensio divinæ pietatis aspiratur in mentes
a-cloud most-bright the-kindling of-divine piety is-breathed into the-minds
hominum, discretionem in eis faciens, eosque illuminans.
of-men discretion in them making and-them illumining
Unde etiam a se in multos radios divisus est ut splendor
whence also from itself into many rays divided it-is as the-splendor
solis a se dividitur, cum per parva et multa foramina
of-the-sun from itself is-divided when through small and many holes
alicujus rei fulget, quoniam Spiritus sanctus in superna
of-some thing it-shines since the-Spirit holy in supernal
virtute diversos radios donorum suorum dividens hominibus,
power diverse rays of-gifts his dividing to-men

eos scilicet lucidiores sole et ineffabiliter discretos in
them namely brighter than-the-sun and ineffably distinguished in
humilibus eavernis, id est in perspicacibus visibus animarum
humble hollows that is in the-keen sights of-the-souls
fidelium suorum diffundit, illustrans sensus et mentes eorum,
of-faithful his spreads illumining the-senses and minds of-them
ita ut acutissime in quibusque causis intelligant quod
so that most-keenly in all causes they-may-understand what
eis apte in Deo faciendum sit. Sed quod in dextera manu
by-them fittingly in God to-be-done is but that in right hand
modicum lignum in modum flabelli habet: hoc est quod
a-small wood in the-manner of-a-fan it-has this is that
discretio in dextra parte salvationis animarum, opus suum
discretion on the-right part of-the-salvation of-souls work its
per donum Spiritus sancti in hominibus quasi in ligno
through the-gift of-the-Spirit holy in men as-if in the-wood
fragilis carnis semper considerat, hoc signum tamen in se
of-frail flesh always considers this sign yet in itself
habentis, ut a se per divinum auxilium diversas muscas
having that from itself through divine help the-diverse flies
diabolicarum videlicet persuasionum abigat, ne per
of-diabolical namely persuasions it-may-drive-away lest through
eas in diversas vanitates dispergatur. Propter quod etiam
them into diverse vanities it-be-scattered because-of which also
ex ejus summitate tres ramusculi miro modo cum flore
from its summit three little-branches in-wonderful way with flower
pullulant, ut fideles homines super omnia et in omnibus
sprout that faithful men above all-things and in all-things
sanctam Trinitatem in mirabilibus suis semper florentem,
the-holy Trinity in wonders its always flowering
fideliter credant in unitate divinitatis gloriosissimæ regnante,
faithfully may-believe in the-unity of-divinity most-glorious reigning

non temere in se ipsis cœlestia secreta examinantes:
not rashly in them themselves the-heavenly secrets examining
sed sicut Deus omnia opera sua in diversis creaturis suis
but as God all works his in diverse creatures his
juste discrete disponit: sic etiam ipsi homines per vim
justly discreetly disposes so also the-very men through the-force
discretionis cuncta facta sua bene et recte dispensent. Quod
of-discretion all deeds their well and rightly may-dispense that
autem habet in gremio suo minutissimos lapillos omnium
moreover it-has in lap its very-tiny little-stones of-all
gemmarum, quos multa sollicitudine et diligentia considerat
gems which with-much care and diligence it-considers
veluti mercator res suas diligenter considerare solet: hoc est
as-if a-merchant things his diligently to-consider is-wont this is
quod ipsa in sinu mentium hominum, omne quod aptum
that it in the-bosom of-the-minds of-men all that fit
et conveniens est in minutissimis consiliis et artibus eorum,
and fitting is in the-most-tiny counsels and arts of-them
continet quasi in gemmis virtutum unamquamque justitiam
contains as-if in the-gems of-virtues each justice
a Deo constitutam cauta et diligenti examinatione
by God established with-cautious and diligent examination
perquirens, ut congrue et juste in omnibus rebus procedat
searching-out that fittingly and justly in all things it-may-proceed
in cordibus hominum propter mercedem operis acutissime
in the-hearts of-men because-of the-reward of-work most-keenly
considerans, ubi est remuneratio in Deo, ut etiam in verbis
considering where is remuneration in God as also in words
suis quomodo præmonstratum est propalat.
its how foreshown it-is it-makes-known

The Salvation of Souls stands at the wall's end, where the old hardness set, Discretion her foundation; her black curly hair and dark face are the Jewish people's many observances and the shadow of death, her many-colored tunic their works mixed with vices. In the Son's passion she strips and shines like a newborn, the people reborn; her cross over a tree between lily and rose is Christ crushing Adam's tree of death, the two Testaments bowing to it, and she shakes off the dust of old sins.

Illa autem imago quæ in fine stat super murum, significat
that moreover image which at the-end stands upon the-wall signifies
salvationem animarum, quoniam ipsa in occasu veteris
the-salvation of-souls since it at the-setting of-the-old
duritiæ effulsit in culmine auctoritatis novæ gratiæ: ita quod
hardness shone-forth at the-summit of-the-authority of-new grace so that
quasi fundamentum ejus existat discretio, cum qua et super
as-if the-foundation of-it stands discretion with which and upon
quam apparet eadem salvatio animarum, orta in Filio Dei
which appears the-same salvation of-souls arisen in the-Son of-God
cum natus est ex Virgine pro salute hominum. Et
when born he-was of a-Virgin for the-salvation of-men and
nudum caput et nigros ac crispos crines habet, quia nuda
a-bare head and black and curly hair it-has because bare
est a servitute subjectionis liberæ scilicet dignitatis manens,
it-is of the-servitude of-subjection of-free namely dignity remaining
quoniam Filio Dei aperte adhæret, a quo etiam clementer
since to-the-Son of-God openly it-clings by whom also mercifully
suscitata est, nigredinem tamen patiens capillorum, qnoniam
raised it-was the-blackness yet suffering of-the-hair since
in Judaica plebe offuscata apparebat, non habente veram
in the-Jewish people darkened it-appeared not having true
claritatem, sed multiplicem diversitatem, quasi crispam comam
brightness but manifold diversity as-if the-curly hair

diversarum observationum. Habet quoque faciem obscuram;
of-diverse observances it-has also a-face dark
quoniam ante incarnationem Filii Dei, in umbra mortis
since before the-incarnation of-the-Son of-God in the-shadow of-death
non visa est retinere felicitatem æternæ salutis. Unde etiam
not seen it-was to-retain the-felicity of-eternal salvation whence also
induta est varia tunica, plurimo colore intexta, quoniam
clothed it-is in-a-varied tunic with-very-much color woven since
in veteri populo multis modis circumdabatur varietate
in the-old people in-many ways it-was-surrounded with-the-variety
operum, immista diversitate multorum vitiorum. Sed quod
of-works mixed with-the-diversity of-many vices but that
vides quomodo tunicam et calceamenta sua exuit stans
you-see how the-tunic and shoes its it-takes-off standing
nuda: hoc est quod in passione Filii mei, morte obstersa
naked this is that in the-passion of-Son my with-death wiped-away
cum etiam post adventum Spiritus sancti sonus et verba
when also after the-coming of-the-Spirit holy the-sound and words
apostolorum emissa sunt in mundum, excitata est in
of-the-apostles sent-forth were into the-world roused it-was in
salvatione animarum, ita quod ipsa spernens mala opera,
the-salvation of-souls so that it spurning evil works
et abjiciens contraria vestigia exuta est, fortiter denudata
and casting-away contrary footsteps stripped was strongly laid-bare
diabolica magistratione intra se ipsam sic dicens: O tu,
of-diabolical mastership within it itself thus saying O you
turpissime diabole, nunquam relinqueres me, si non redempta
most-foul devil never you-would-leave me if not redeemed
essem in sanguine Agni. Nam in lacu inferni voluisti
I-were in the-blood of-the-Lamb for in the-pit of-hell you-wished
retinere me, sed nunc gratia Dei liberata sum. Et sic
to-retain me but now by-the-grace of-God freed I-am and thus

crines ac facies ejus resplendent in pulchritudine albedinis
the-hair and face of-it shine-again in the-beauty of-whiteness
et novitatis, ut jam nati infantis, quia post incarnationem
and of-newness as just of-a-born infant because after the-incarnation
Filii mei crevit multus populus in figura criminum
of-Son my grew a-numerous people in the-figure of-the-hair
illius, bene illuminatus in interiore facie animæ, adhærens
of-that well illumined on the-inner face of-the-soul clinging
veræ et splendidæ justitiæ, ita quod exquirebat felicitatem
to-true and splendid justice so that it-sought felicity
æternam. confidens in albedine vitæ et in liberatione
eternal trusting in the-whiteness of-life and in the-liberation
fidelium membrorum Christo capiti suo adhærentium per
of-the-faithful members to-Christ head their clinging through
novam regenerationem, et per veram infantiæ innocentiam
new regeneration and through the-true of-infancy innocence
salutari in vita cœlesti, atque per totum corpus suum
saving in life heavenly and through whole body its
effulget ut purus et lucidus splendor illucet in claritatem,
it-shines-forth as a-pure and bright splendor shines into brightness
quoniam ipsa quasi per omnia sua membra per fidelem
since it as-if through all its members through the-faithful
scilicet populum sibi per Filium meum subjectum facta
namely people to-it through Son my subject made
est pura, in columbina simplicitate, clara in lucidissima
is pure in dovelike simplicity clear in the-most-bright
pulchritudine justitiæ Dei. Quod autem vides in pectore
beauty of-the-justice of-God that moreover you-see on the-breast
ejus splendidissimam crucem cum imagine Christi Jesu,
of-it a-most-splendid cross with the-image of-Christ Jesus
super arbusculam inter duos flores lilii et rosæ stantem
upon a-little-tree between two flowers of-lily and of-rose standing

positam, qui se sursum ad eamdem crucem aliquantulum
placed which themselves upward to the-same cross somewhat
incurvant: hoc est quod eadem virtus facta est credentium
bend this is that the-same virtue made is of-the-believing
populorum forte præcordium in passione Jesu Salvatoris, qui
peoples the-strong heart in the-passion of-Jesus the-Savior who
martyrio suo in vestigiis boni et recti exempli sui, arborem
by-martyrdom his in the-footsteps of-good and right example his the-tree
mortis et perditionis Adæ depressit atque contrivit, adversus
of-death and of-the-perdition of-Adam pressed-down and crushed against
quam etiam duo Testamenta, scilicet Vetus in candore
which also the-two Testaments namely the-Old in whiteness
et Novum in rubore illi repugnantia per dispositionem
and the-New in redness to-it fighting through the-disposition
Dei procedebant, se in altitudine spiritualis intellectus
of-God proceeded themselves in the-height of-spiritual understanding
ad passionem ejusdem pii et nobilissimi Redemptoris,
to the-passion of-the-same dutiful and most-noble Redeemer
atque ad omnem justitiam ejus a perditione mortis
and to all justice his from the-perdition of-death
reflectentia. Unde vides etiam quod exutam tunicam atque
bending-back whence you-see also that the-taken-off tunic and
calceamenta sua fortiter excutit, ita quod pulvis multus ab
shoes its strongly it-shakes so that dust much from
eis excutiatur, quia salvatio animarum ostendit in novis
them is-shaken-out because the-salvation of-souls shows in the-new
et justis operibus hominum, abstractam tunicam prioris
and just works of-men the-withdrawn tunic of-the-former
consuetudinis et omnium vitiorum veterum delictorum, atque
custom and of-all the-vices of-old offenses and
abjectum malum exemplum transgressionis Adæ, fortissima
the-cast-away evil example of-the-transgression of-Adam with-most-strong

examinatione ea discutiens atque contemnens, et pulverem
examination them shaking-out and despising and the-dust
vanæ gloriæ aliorumque peccatorum a se projiciens, sicut
of-vain glory and-of-other sins from itself casting as
etiam superius in prolocutione sua de se ipso confitetur.
also above in speech its about it itself it-confesses
Qui autem acutas aures interioris intellectus habet: hic
whoever moreover keen ears of-inner understanding has this-one
in ardenti amore speculi mei ad verba hæc anhelet, et
in burning love of-mirror my toward words these let-him-pant and
ea in conscientia animi sui conscribat.
them in the-conscience of-mind his let-him-write-down

Visio septima

III.7 · THE PILLAR OF THE TRINITY

At the west corner stands an immeasurable column of purple blackness: the Trinity, to be believed, not probed, set in the west because the Son took flesh at time's evening. Its purple is his blood shed for sin, its smoothness grace; its three steel edges cut down the straw of heretics, the feathers of Jewish boasting, and the rotten wood of gentile schism. In a parable of a lord's fiery stone, the Jews kill the Son, Adam rises from death, and the Spirit's fire emboldens the dull disciples.

Deinde vidi in angulo occidentali demonstrati ædificii
then I-saw at the-corner western of-the-shown building
mirabilem et secretam atque fortissimam columnam colorem
a-wonderful and secret and most-strong column the-color
purpureæ nigredinis habentem, eidemque angulo ita
of-purple blackness having and-to-the-same corner so
impositam ut et intra et extra ipsum ædificium appareret.
placed that both within and without the-very building it-appeared

Quæ etiam tantæ quantitatis erat, ut nec magnitudo nec
which also of-such quantity was that neither the-greatness nor
altitudo ipsius intellectui meo pateret, sed quod tantum
the-height of-it to-understanding my lay-open but that only
miro modo planissima absque omni ruga fuit. Habebat
in-wonderful way most-smooth without any wrinkle it-was it-had
autem in exteriore sui parte tres angulos calybei coloris
moreover on the-outer of-itself part three corners of-steel-like color
a pede usque ad cacumen ipsius, velut acutissimus gladius
from the-foot up to the-summit of-it like a-most-sharp sword
incidentes, quorum unus contra Africam respiciebat ubi
cutting of-which one toward Africus looked where
plurimum putridi straminis ab eo succisum et dispersum
very-much of-rotten straw by it cut-down and scattered
fuerat, et unus contra chorum, ubi multæ pennulæ per
had-been and one toward Corus where many little-feathers through
illum discissæ ceciderant, atque medius contra occidentem, ubi
it cut-apart had-fallen and the-middle toward the-west where
plurima putrida ligna ab ipso desecta jacebant, hæc singula
very-many rotten woods by it cut-off lay these single-things
ab eisdem angulis propter temeritatem ipsorum succisa. Et
by the-same corners because-of the-rashness of-them cut-down and
iterum ille quem aspiciebam in prædicto throno sedentem et
again he whom I-looked-at on the-aforesaid throne sitting and
hæc omnia mihi demonstrantem dixit mihi: Hæc mystica
these-things all to-me showing said to-me these mystic
et miranda atque ignota plenissima dona, quæ tibi, o homo
and wonderful and unknown most-full gifts which to-you O man
clarissime, apparent in vero lumine tibi demonstro, tribuo
most-illustrious appear in true light to-you I-show I-grant
dicere et ostendere ad accendendum ignea corda fidelium, qui
to-say and to-show for kindling the-fiery hearts of-the-faithful who

purissimi lapides sunt ad ædificationem cœlestis Jerusalem.
most-pure stones are for the-building of-the-heavenly Jerusalem
Nam sancta et ineffabilis Trinitas summæ unitatis sub jugo
for the-holy and ineffable Trinity of-the-highest unity under the-yoke
legis servientibus occultata, sed in nova gratia de servitute
of-the-law to-those-serving hidden but in new grace from servitude
liberatis manifestata, simplici et humili corde, in tribus
to-those-freed manifested with-simple and humble heart in three
personis unus et verus Deus a fidelibus credenda est, et
persons one and true God by the-faithful to-be-believed is and
non temere perscrutanda est, ne qui noluerit contentus esse
not rashly to-be-searched-out is lest he-who would-not content to-be
dono quod a Spiritu sancto accepit, dum plus quærit
with-the-gift which from the-Spirit holy he-received while more he-seeks
quam oporteat propter temeritatem elationis suæ potius in
than it-behooves because-of the-rashness of-elation his rather into
deterius cadat, quam id quod indecenter appetit inveniatur.
worse fall than that which unfittingly he-seeks be-found
Quod et visio præsens ostendit. Hæc enim columna quam
which also vision present shows this for column which
vides in angulo occidentali demonstrati ædificii, in figura
you-see at the-corner western of-the-shown building in the-figure
veræ Trinitatis est, quoniam Pater, Verbum et Spiritus
of-the-true Trinity is since the-Father the-Word and the-Spirit
sanctus unus Deus in trinitate et eadem trinitas in unitate
holy one God in trinity and the-same trinity in unity
existens, perfecta columna totius boni et penetrans summa
being the-perfect column of-all good and penetrating the-highest-things
et infima, regensque universum orbem terrarum. Quæ in
and the-lowest and-ruling the-whole circle of-the-earth which in
plaga occidentis apparet, quia Filius Dei sub tempore quasi
the-region of-the-west appears because the-Son of-God under time as-if

in occasu incarnatus, Patrem suum ubique glorificavit, et
at the-setting incarnate Father his everywhere glorified and
Spiritum sanctum discipulis suis promisit, cum etiam idem
the-Spirit holy to-disciples his promised when also the-same
Filius in voluntate Patris mortem subeundo adimplevit
Son in the-will of-the-Father death by-undergoing fulfilled
bonum hominibus, ut et ipsi in ædificio summi Patris recte
good for-men that also they in the-building of-the-highest Father rightly
incedant, vera et justa opera in Spiritu sancto perficiendo.
may-walk true and just works in the-Spirit holy by-performing
Sed mirabilem, secretam atque fortissimam se ostendit,
but wonderful secret and most-strong itself it-shows
quoniam Deus in creaturis suis tam mirabilis existit, ut
since God in creatures his so wonderful stands that
nullo modo ab eis ad finem perduci possit, tamque secretus
in-no way by them to the-end to-be-brought he-can and-so secret
ut nulla earum scientia vel sensibilitate pertinaciter sit
that by-no of-them knowledge or sensibility stubbornly he-be
examinandus, atque tam fortis quod omnis fortitudo ipsarum
to-be-examined and so strong that all strength of-them
ab eo dirigatur, nec ejus fortitudini valeat comparari.
by him be-directed nor of-him to-the-strength may-be-able to-be-compared
Quod autem colorem purpureæ nigredinis habet, eidemque
that moreover the-color of-purple blackness it-has and-to-the-same
angulo ita imposita ut et intra et extra ipsum ædificium
corner so placed that both within and without the-very building
appareat: hoc est quod in voluntate Patris unicus Filius
it-appears this is that in the-will of-the-Father the-only Son
ejus purpureum sanguinem suum pro nigredine peccatorum
of-him purple blood his for the-blackness of-the-sins
hominum fundens, et sic passione sua mundum salvans,
of-men shedding and thus by-passion his the-world saving

veram et rectam fidem credentibus attulit, quia in defectu
true and right faith to-believers brought because in the-failing
veteris observationis, et in ortu novæ sanctificationis
of-the-old observance and in the-rising of-the-new sanctification
cultus sanctæ Trinitatis manifestissime declaratus, est,
the-worship of-the-holy Trinity most-manifestly declared was
cum aperte creditum est, quod supernus Pater Filium
when openly believed it-was that the-supernal Father Son
suum misit in mundum de Spiritu sancto conceptum, qui
his sent into the-world from the-Spirit holy conceived who
gloriam Patris et non suam quæsivit, sanctique Spiritus
the-glory of-the-Father and not his-own sought and-of-the-holy Spirit
profundam consolationem aperuit, ut dictum est, ita quod hoc
the-deep consolation opened as said it-is so that this
in nulla parte lateret quin et fidelibus in opere Dei
in no part might-lie-hidden but-that both to-the-faithful in the-work of-God
manentibus, et infidelibus extra fidem positis denuntiaretur.
remaining and to-the-unfaithful outside the-faith placed it-was-announced
Et quod tantæ quantitatis est ut nec magnitudo nec
and that of-such quantity it-is that neither the-greatness nor
altitudo ipsius intellectui tuo pateat: hoc est quod eadem
the-height of-it to-understanding your lies-open this is that the-same
Trinitas tam ineffabilis gloriæ et potestatis est, quod
Trinity of-so ineffable glory and power is that
nec in magnitudine majestatis, nec in altitudine divinitatis
neither in the-greatness of-majesty nor in the-height of-divinity
ullo circuitu aut præsumptione sapientiæ humanæ mentis
by-any circuit or presumption of-the-wisdom of-the-human mind
determinari possit. Miroque modo planissima absque omni
to-be-determined it-can and-in-wonderful way most-smooth without any
ruga est, quoniam quod admiratione dignissimum existit,
wrinkle it-is since what of-admiration most-worthy stands

mitissima est in gratia et semper benigna planaque in suavitate
most-mild is in grace and always kind and-smooth in the-sweetness
justitiæ occurrentibus, ita ut nihil rugosum ullius injustitiæ
of-justice to-those-meeting-it so that nothing wrinkled of-any injustice
in ea inveniatur, justa et bona existens in parte salvationis.
in it be-found just and good being in the-part of-salvation
Quod autem habet in exteriore sui parte tres angulos
that moreover it-has on the-outer of-itself part three corners
calybei coloris a pede usque ad cacumen ipsius velut
of-steel-like color from the-foot up to the-summit of-it like
acutissimus gladius incidentes: hoc est quod contrarietate
a-most-sharp sword cutting this is that to-the-contrariety
tenebrarum opposita in universo mundo ineffabilis Trinitas
of-darkness opposed in the-whole world the-ineffable Trinity
in unitate deitatis apertissime aparet, nec ulli creaturæ suo
in the-unity of-deity most-openly appears nor to-any creature by-its
imperio et potestate absconsa latens exceptis incredulis
command and power hidden lying-hidden except-for unbelieving
cordibus quibus ob incredulitatem ipsorum occultatur,
hearts from-which because-of the-unbelief of-them it-is-hidden
propter quod etiam judicium Dei cum digna recompensatione
because-of which also the-judgment of-God with worthy recompense
eos ut meriti sunt occidit, veluti fortissima calybs nulli
them as deserved they-have kills like most-strong steel to-no
inflammationi cedens, sed se ipsi opponit, unde et quod
inflaming yielding but itself to-it opposes whence also what
a summo usque ad summum tendit: ab initio scilicet
from the-top up to the-top tends from the-beginning namely
creationis sæculi usque ad finem ejus, et quod superest
of-the-creation of-the-world up to the-end of-it and what remains

hoc potenter in acutissima divinitate quasi in incidente
this powerfully in most-sharp divinity as-if in a-cutting
gladio semper sapientia et potestate penetravit et penetrat.
sword always by-wisdom and power has-penetrated and penetrates
Et quod angulus unus circa Africum respicit ubi plurimum
and that corner one toward Africus looks where very-much
straminis aridi ab eo succisum et dispersum est, hoc est
of-straw dry by it cut-down and scattered is this is
quod justissima divinitas Trinitatis, in Christiano populo
that the-most-just divinity of-the-Trinity in the-Christian people
omnem ariditatem diversitatis et contradictionis atque
all dryness of-diversity and of-contradiction and
abjectionis rectissimæ catholicæ fidei adversantem, in maxima
of-casting-away of-the-most-right catholic faith opposing in the-greatest
illius confusione succidit et comburit, sicuti fenum quod
of-it confusion cuts-down and burns like hay which
conculcatur et in igne comburitur a fructuoso frumenti
is-trampled and in fire is-burned from the-fruitful grain
grano separatum, quod fides est cum operibus in scientia
of-wheat separated which faith is with works in the-knowledge
Scripturæ, de qua omne quod eidem veræ fidei contrarium
of-Scripture from which all that to-the-same true faith contrary
et inutile est in credulitate sua, dispergitur et aufertur, quia
and useless is in belief its is-scattered and is-taken-away because
insipiens populus quasi stultum pecus ea abutitur. Atque
the-foolish people as-if stupid cattle them misuses and
unus contra chorum se dirigit ubi multæ pennulæ per
one toward Corus itself directs where many little-feathers through
illum discissæ cadunt, quia eadem divinitas elatam jactantiam
it cut-apart fall because the-same divinity the-elated boasting
Judaici populi, qui cum magna superbia in altitudine mentis
of-the-Jewish people which with great pride in the-height of-mind

suæ volabat, dejecit, cum ille in seipso et non in Deo justus
its flew cast-down when it in itself and not in God just
esse volebat, ut Pharisæi qui in alta cœlorum ascendere
to-be wished like the-Pharisees who into the-heights of-the-heavens to-ascend
tentabant, secundum propriam fiduciam suam in se ipsis
tried according-to own confidence their in them themselves
confidentes, sed justo judicio Dei ob diversitatem
trusting but by-the-just judgment of-God on-account-of the-diversity
morum suorum discissi in hac præsumptione cadentes.
of-morals their cut-apart in this presumption falling
Medius vero contra occidentem respicit, ubi plurima putrida
the-middle but toward the-west looks where very-many rotten
ligna ab ipso dejecta jacent, quoniam per ipsam Trinitatem
woods by it cast-down lie since through the-very Trinity
abscinditur nefandum ei diabolicum schisma gentilis
is-cut-off the-abominable from-it diabolical schism of-the-gentile
populi, qui in occasu infidelitatis errat in recta fide, quia ut
people which in the-setting of-unbelief errs in right faith because as
putrida ligna molesta et inutilia sunt ad usus hominum, sic
rotten woods troublesome and useless are for the-uses of-men so
etiam abscissus et abjectus est populus iste a gaudio vitæ,
also cut-off and cast-away is people this from the-joy of-life
magis diabolica sectans figmenta quam divina præcepta. Unde
rather diabolical following figments than divine precepts whence
etiam hæc singula ab eisdem angulis propter temeritatem
also these single-things by the-same corners because-of the-rashness
ipsorum succisa sunt, quia in omnibus prædictis causis vera
of-them cut-down are because in all the-aforesaid causes the-true
et sancta Trinitas infideles, qui vel audacter eam dirumpere
and holy Trinity the-unfaithful who either boldly it to-burst
volunt, vel qui eam pertinaciter credere nolunt, a se
wish or who it stubbornly to-believe do-not-wish from itself

abscissos ire permittit in perditionem, quoniam rabide et
cut-off to-go permits into perdition since ravenously and
ignoranter invadunt divinitatem, nolentes se inclinare
ignorantly they-invade divinity not-wishing themselves to-bend
fidei quam Filius Dei per se ipsum attulit et quam
to-the-faith which the-Son of-God through him himself brought and which
etiam per discipulos suos hominibus transmisit, secundum
also through disciples his to-men he-transmitted according-to
quod hæc parabola dicit: Dominus quidam lapidem igneum
what this parable says a-lord certain a-stone fiery
habens per ipsum et per nuntios suos necessariam rem
having through it and through messengers his a-necessary thing
multo populo mandare volebat. Sed nuntii non erant
to-much people to-command wished but the-messengers not were
sapientes et scientes verba domini sui intelligere, sed
wise and knowing the-words of-lord their to-understand but
insipientes et ignari ad mandatum illud perficiendum. Interea
foolish and ignorant for command that to-be-performed meanwhile
ortus est tumultus et tempestas magna et torrens ac sævus
arisen has an-uproar and storm great and torrential and savage
tonitruus, ita quod terra mota est, et quod lapides scissi
thunder so that the-earth moved was and that the-stones split
sunt, sic etiam quod vas unum in quo plurima vascula
were so also that vessel one in which very-many little-vessels
erant in terra jacens absconsum, dorso ad cœlum verso,
were on the-earth lying hidden with-back to heaven turned
maxima fortitudine eradicaretur e terra, et quod uterus
with-greatest strength was-uprooted from the-earth and that the-womb
illius ad cœlum converteretur. Tunc etiam a Domino illo
of-it to heaven was-turned then also from Lord that
per lapidem ipsum vehementissimo flatu ignis advenit, qui
through the-stone itself with-a-most-vehement blast fire came which

tanto ardore nuntios illos pertransivit ut omnes venæ
with-such ardor messengers those passed-through that all the-veins
eorum calefierent, quod et omnis desidia timoris ab eis
of-them grew-hot that also all the-sloth of-fear from them
tanta velocitate excuteretur, ut ab arida pelle velocissime
with-such speed was-shaken-out as from a-dry skin most-swiftly
decidit, quod ei super effunditur. Et sic demum recordati
falls-off what on-it above is-poured and thus at-last remembered
sunt illi omnium quæ audierant et didicerant a domino
have they all-things which they-had-heard and had-learned from lord
suo, et abierunt ad populum qui umbilicos non habebat,
their and went-away to the-people which navels not had
et cujus civitas destructa fuerat, et illi mandatum domini
and whose city destroyed had-been and they the-command of-lord
sui annuntiabant. Sed et quibusdam et ipsis umbilicos
their announced but also to-certain and to-them navels
restituerunt, et civitatem eorum reædificantes ipsis eam
they-restored and the-city of-them rebuilding to-them it
reddiderunt, quibusdam autem nec umbilicos nec eis
they-gave-back to-certain moreover neither navels nor to-them
civitatem reddiderunt, sed ipsos occidentes ut porcos eos
the-city they-gave-back but them killing like pigs them
diviserunt. Et sic lapis ille universo mundo innotuit,
they-divided and thus stone that to-the-whole world became-known
concutiens et occidens omnia mendosa facta humanæ carnis.
shaking and killing all lying deeds of-human flesh
Hoc tale est: Dominus iste est Pater omnipotens apud
this such is lord this is the-Father almighty with
quem est Unigenitus ejus, ille scilicet lapis angularis qui
whom is Only-begotten his that namely stone corner who
de igneo Spiritu sancto conceptus est, et ex integerrima
from the-fiery Spirit holy conceived was and of the-most-intact

Virgine natus homo, ipse videlicet flos candidissimus et
Virgin born man he namely the-flower most-white and
pulcherrimus existens in albedine et pulchritudine totius
most-beautiful being in the-whiteness and beauty of-all
sanctitatis. Nam Filius Dei erat secundum divinitatem
holiness for the-Son of-God was according-to divinity
inenarrabiliter ante ævum omnis creaturæ, cum Patre et
unspeakably before the-age of-every creature with the-Father and
cum igneo refrigeratore postea in tempore placito missus
with the-fiery cooler afterward in the-time pleasing sent
a Patre, ut conceptus de Spiritu sancto, sicut dictum est,
by the-Father that conceived from the-Spirit holy as said it-is
veraciter incarnatus nasceretur ex Virgine, ad conferendum
truly incarnate he-might-be-born of a-Virgin for bestowing
credentibus candorem et decorem vitæ. Quo incarnato,
on-believers the-whiteness and comeliness of-life with-whom incarnate
ostendit cœlestis Pater per illum et per discipulos
showed the-heavenly Father through him and through the-disciples
illius benigne nuntians necessariam rem, salutem videlicet et
of-him kindly announcing the-necessary thing salvation namely and
salvationem hominibus, qui in ipsum crediderint. Sed illius
saving to-men who in him shall-have-believed but his
discipuli cum idem Filius apud eos corporaliter maneret in
disciples when the-same Son with them bodily remained in
mundo, erant stulti et inscii ac stolidi, et tardi vigilanter
the-world were foolish and unknowing and stolid and slow vigilantly
verba illius in spiritu intelligere et opere complere, sed
the-words of-him in spirit to-understand and in-work to-fulfill but
tantum quasi in somno in simplicitate ea audiebant,
only as-if in sleep in simplicity them heard
nondum confirmati, sed pavidi et exterriti velut homines.
not-yet confirmed but fearful and terrified as men

Interea venit tempus insanorum cordium, ita quod Judæi
meanwhile came the-time of-insane hearts so that the-Jews
tumultum facientes exquirebant, suscitantes multa schismata
an-uproar making sought rousing many schisms
contra Filium Dei, ut in hac magna tempestate occiderent
against the-Son of-God that in this great storm they-might-kill
eum. Et dum ita implerent omnem malignitatem suam ut
him and while so they-fulfilled all malignity their as
desideraverunt, tunc in hoc præcipiti et maximo tonitruo
they-desired then in this headlong and greatest thunder
peractum est tam grande homicidium, quale antea non fuit
accomplished was so great a-murder as before not was
nec postea futurum est, ita ut terra moveretur, id est
nor afterward about-to-be is so that the-earth was-moved that is
ut terrenæ mentes hominum exterrerentur cum reliqua
that the-earthly minds of-men were-terrified with the-remaining
creatura, et ut lapidea lex Judæorum scinderetur in criminoso
creature and that the-stony law of-the-Jews was-split in the-criminal
facto eorum. Tunc primus homo cum genere suo in quo
deed of-them then the-first man with race his in which
latuit signum reliquæ creaturæ jacens sepultus in morte;
lay-hidden the-sign of-the-remaining creature lying buried in death
ita quod omnem intentionem suam ad terrena verterat,
so that all intention his to earthly-things he-had-turned
habens a dorso cœlum nolens respicere ad Deum in magna
having at the-back heaven not-wishing to-look to God in the-great
fortitudine Filii Dei eradicatus est e terra mortis in
strength of-the-Son of-God uprooted was from the-earth of-death in
qua dormiunt cum filiis suis, ita quod suspiraret de toto
which they-sleep with sons his so that he-sighed from whole
corde omni scientia sua quasi in utero ad cœlestem patriam
heart with-all knowledge his as-if in the-womb to the-heavenly fatherland

se convertens, quia audivit Christum Dei Filium propter
himself turning because he-heard Christ of-God the-Son because-of
ipsum occisum. Sed post ejusdem Filii Dei ascensionem a
him killed but after of-the-same Son of-God ascension from
Patre et per ipsum Filium, ut ipse promiserat Spiritus
the-Father and through the-very Son as he had-promised the-Spirit
sanctus, advenit, quia tota terra in superna dulcedine
holy came because the-whole earth with supernal sweetness
stillabat, quoniam cœlestis panis in mundo manserat, quem
dripped since the-heavenly bread in the-world had-remained which
infideles transitorie quasi in rumore neglexerant, fideles
the-unfaithful transitorily as-if in rumor had-neglected the-faithful
autem cum omni devotione susceperant. Quia ergo Verbum
moreover with all devotion had-received because therefore the-Word
incarnatum erat, aperte Spiritus sanctus in igneis linguis
incarnate was openly the-Spirit holy in fiery tongues
apparuit, quoniam de Spiritu sancto Filius conceptus est
appeared since from the-Spirit holy the-Son conceived was
qui in prædicatione sua mundum ad veritatem convertit. Et
who in preaching his the-world to the-truth turned and
quoniam etiam apostoli per eumdem Filium docti erant,
since also the-apostles through the-same Son taught were
ipse Spiritus sanctus ita in calore suo perfudit eos, ut
the-very Spirit holy so in warmth his suffused them that
diversis linguis anima et corpore loquerentur, quoniam in
in-diverse tongues with-soul and body they-spoke since in
eis anima corpori dominabatur, sic illis clamantibus quod
them the-soul over-the-body ruled so them crying-out that
in vocibus eorum totus orbis terrarum commoveretur.
at the-voices of-them the-whole circle of-the-earth was-moved

Freed of fear by the Spirit, the apostles bring unbelieving peoples to baptism, the navel they lacked, rebuild for them the city of God's law, and condemn those who wallow in sin. John's three witnesses on earth, spirit, water, and blood, answer the Father, Word, and Spirit, three persons one in power, as breath is wind, moisture, and heat. Like the Amalekite whom David has killed for slaying the Lord's anointed, those who probe what God did before creation die to justice by their own mouth.

Abstulit quoque idem Spiritus sanctus ipsis humanum
took-away also the-same Spirit holy from-them human
timorem; itaque talis pavor nullus eis inerat ut sævitiam
fear and-so such dread none in-them was that the-savagery
hominum timerent, ne verbum Dei loquerentur. sed
of-men they-should-fear lest the-word of-God they-speak but
omnis hujusmodi timiditas tanto ardore et tanta festinantia
all of-this-kind timidity with-such ardor and such haste
eis ablata est, ut quasi aridi et non molles sed
from-them taken-away was that as-if dry and not soft but
ut mortui ad cunctam adversitatem redderentur quæ
as dead to all adversity they-were-rendered which
ipsis accidere potuisset. Unde etiam mox perfecto sensu,
to-them to-happen could whence also soon with-perfect sense
recordati sunt omnium quæ prius tardi fide negligenter
remembered they-have all-things which before slow in-faith negligently
audierant et perceperant a Christo: ea ita ad memoriam
they-had-heard and had-perceived from Christ them so to memory
reducentes quasi eadem hora ab ipso illa cognovissent.
bringing-back as-if in-the-same hour from him those-things they-had-learned
Et abeuntes iter faciebant inter incredulos populos
and going-away a-journey they-made among unbelieving peoples
qui umbilicos, id est sigillum, scientiam scilicet sanctæ
who navels that is the-seal the-knowledge namely of-holy

innocentiæ et justitiæ non habebant, et quibus civitas
innocence and justice not had and to-whom the-city
eorum instrumenta videlicet legis Dei in infidelitate
of-them the-instruments namely of-the-law of-God in unbelief
destructa erat, ipsis verba salutis et veræ fidei in
destroyed was to-them the-words of-salvation and of-true faith in
Christo annuntiantes. Unde multos ex eadem turba ad
Christ announcing whence many from the-same crowd to
agnitionem Dei reduxerunt deducentes eos ad umbilicum,
the-acknowledgment of-God they-led-back leading them to the-navel
id est ad fontem baptismatis, in quo receperunt sanctitatem
that is to the-fountain of-baptism in which they-received the-holiness
perditam in superba transgressione, atque sanctam civitatem
lost in proud transgression and the-holy city
præceptorum Dei erexerunt reædificantes eis ipsam qua
of-the-precepts of-God they-raised rebuilding for-them it of-which
eos insidiator diabolus spoliaverat in Adam et eam in fide
them the-lier-in-wait devil had-despoiled in Adam and it in faith
ad salutem eis reddiderunt. Qui autem fidem baptismatis
for salvation to-them they-gave-back those-who moreover the-faith of-baptism
et munimentum jussionis Dei propter incredulitatem suam
and the-bulwark of-the-command of-God because-of unbelief their
recipere nolebant, hos in præconiis signorum pertransierunt,
to-receive would-not these in the-heraldings of-signs they-passed-through
ac eos ob duritiam et incredulitatem quæ in ipsis
and them on-account-of the-hardness and unbelief which in them
erat condemnantes, morti tradiderunt, quia in sceleribus
was condemning to-death they-handed-over because in crimes
suis et in sordibus pollutionum carnis, atque in illecebris
their and in the-filth of-the-pollutions of-the-flesh and in the-allurements
fornicationum et adulteriorum suorum se involventes ut
of-fornications and adulteries their themselves rolling as

porcus luto involvitur, ad veram fidem converti noluerunt,
a-pig in-mud is-rolled to true faith to-be-converted they-would-not
unde et a vita divisi et separati sunt. Sicque Filius
whence also from life divided and separated are and-thus the-Son
Dei a multis et admirandis signis in toto terrarum
of-God by many and wonderful signs in the-whole of-the-earth
orbe manifestatus est ex Patre secundum divinitatem
circle manifested was from the-Father according-to divinity
ante tempora ineffabiliter genitus fuisse, et post in
before times ineffably begotten to-have-been and afterward in
tempore secundum humanitatem mirabiliter incarnatus esse
time according-to humanity wonderfully incarnate to-be
ex Virgine, ita quod corda omnium hæc audientium
of a-Virgin so that the-hearts of-all these-things hearing
horrore et tremore nimio sint concussa, et quod vana
with-horror and trembling excessive were shaken and that the-vain
ac fallacia opera quæ secundum voluptates suas fecerunt, ad
and deceitful works which according-to pleasures their they-did to
nihilum in eis per contemptum mortis sint redacta vero
nothing in them through the-contempt of-death were reduced the-true
verbo Dei testimonium sanctæ Trinitati atque vivificæ
word of-God testimony to-the-holy Trinity and to-the-life-giving
salvationi quæ fit per aquam regenerationis ad vitam
salvation which is-made through the-water of-regeneration for life
reddente, ut dilectus Joannes in verbis exhortationis suæ
rendering as beloved John in the-words of-exhortation his
ostendit dicens: Et Spiritus est qui testificatur quoniam
shows saying and the-Spirit is who testifies that
Christus est veritas, quia tres sunt qui testimonium dant
Christ is the-truth because three there-are who testimony give
in terra: spiritus, aqua et sanguis, et tres unum sunt.
on earth the-spirit the-water and the-blood and the-three one are

Et tres sunt qui dant testimonium in cœlo: Pater, Verbum
and three there-are who give testimony in heaven the-Father the-Word
et Spiritus, et tres unum snnt. Hoc tale est: Spiritus
and the-Spirit and the-three one are this such is the-spirit
hominis spiritualis est videlicet non procedens de sanguine
of-man spiritual is namely not proceeding from blood
nec nascens de carne, sed currens de arcano Dei, existens
nor being-born from flesh but running from the-secret of-God being
illi invisibilis quod mutabilitati subjectum est. Ideoque est
to-that invisible which to-mutability subject is and-therefore is
illius testificatio ad Filium Dei cujus gloria mirabilis est in
its testifying to the-Son of-God whose glory wonderful is in
mystico spiramine, quam nullus hominum perfecte intelligere
mystic breathing which no-one of-men perfectly to-understand
valet, scilicet quomodo idem Unigenitus Dei de Spiritu
is-able namely how the-same Only-begotten of-God from the-Spirit
sancto receptus sit et in hunc mundum venerit, sicut
holy received be and into this world came as
etiam nullus hominum plene scire poterit: quomodo anima
also no-one of-men fully to-know will-be-able how the-soul
pertranseat corpus et sanguinem hominis, ita quod eis
passes-through the-body and blood of-man so that for-them
una vita sit. Et sicut spiritus hominis in certissima causa
one life be and as the-spirit of-man in the-most-certain cause
scientiæ quæ ei a Deo data est, pertransiens in ea omnia
of-knowledge which to-it by God given is passing-through in it all-things
quæ sibi a Deo concessa sunt, quoniam non est falsa et
which to-it by God granted are since not it-is a-false and
deceptoria vita sed vera et fida: ita est Christus perfecta
deceitful life but true and faithful so is Christ the-perfect
veritas in qua vita surrexit, et lumen salvationis refulsit, de
truth in which life rose and the-light of-salvation shone-again from

qua mors cecidit quia ipsa fallax est. Et tria sanctam
which death fell because it deceitful is and three-things the-holy
Trinitatem significantia testimonium dant in terra: ita quod
Trinity signifying testimony give on earth so that
ostendunt et tribuunt in præsenti sæculo remedium vivificæ
they-show and grant in the-present world the-remedy of-life-giving
salvationis per quod veniendum est ad cœlestia sine
salvation through which to-be-come is to heavenly-things without
termino permansura, quæ nondum immortalitatis habentur
end about-to-remain which not-yet of-immortality are-held
in re, sed in spe expectantur. Nam spiritus hominis
in reality but in hope are-awaited for the-spirit of-man
habet ex me testimonium in se quod non est in plena
has from me the-testimony in itself that not it-is in the-full
vita restaurationis salutis, nisi resurgat pro me in aqua
life of-the-restoration of-salvation unless it-rise for me in the-water
regenerationis, quia defecit in illo lumine quod lucet in me:
of-regeneration because it-failed in that light which shines in me
expulso de felicitate per corruptam conceptionem criminis
expelled from felicity through the-corrupt conception of-crime
quod crescit in sanguine. Et aqua habet testimonium
which grows in the-blood and the-water has testimony
illud, quæ omnia sordida purget in se, et quod ipsa
that which all-things filthy it-may-purge in itself and that the-very
mortifera perditio mortis per purissimam purgationem
deadly perdition of-death through most-pure purging
pereat in ea, hic spiritui ante sanguinem adjuncta, quia
may-perish in it here to-the-spirit before the-blood joined because
ut spiritus spiritualis est; sic et aqua spiritualem affert
as the-spirit spiritual is so also the-water spiritual brings
sanctificationem, et media inter spiritum et sanguinem
sanctification and in-the-middle between the-spirit and the-blood

posita, quoniam et animam et corpus per spiritualem
placed since both the-soul and the-body through spiritual
generationem confortans transmittit ad vitam. Sanguis quoque
generation strengthening it-transmits to life the-blood also
hoc testimonium habet, quod venenosa itinera sua retorqueat
this testimony has that poisonous journeys its it-may-twist-back
ad domum sanctificationis per aquam salvationis, quæ est
to the-house of-sanctification through the-water of-salvation which is
medicinalis vis in Filio meo incipiens, et in ipso ad vitam
the-medicinal force in Son my beginning and in him for life
permanens, quia sanguis in se continet valde culpabilia
remaining because the-blood in itself contains very culpable
crimina, magnamque inquietudinem injustitiæ per errantia
crimes and-great restlessness of-injustice through erring
scilicet itinera currens in tortuosa dulcedine quæ ardenti
namely journeys running in tortuous sweetness which to-burning
libidini servit et quæ innocentiam per horrida vitia suffocat,
lust serves and which innocence through horrid vices suffocates
crescere incipiens per gestum comedentis de suggestione
to-grow beginning through the-gesture of-the-one-eating from the-suggestion
insidiatoris diaboli. Et hæc tria unum quoniam spiritus
of-the-lier-in-wait devil and these three-things one since the-spirit
non est vivens homo sine sanguinea materia corporis, nec
not is a-living man without the-bloody matter of-the-body nor
sanguinea materia corporis vivens homo, sine anima, nec hæc
the-bloody matter of-the-body a-living man without the-soul nor these
duo reviviscunt in gratia novæ legis ad vitam nisi per
two revive in the-grace of-the-new law for life except through
aquam regenerationis, et ita unum sunt in redemptione,
the-water of-regeneration and so one they-are in redemption
nec sunt integra in salvatione quandiu ab hac salutari aqua
nor they-are whole in salvation as-long-as from this saving water

sunt separata, quia rationalitati deest præcellens honor vitæ,
they-are separated because to-rationality is-lacking the-surpassing honor of-life
in qua redemptus homo semper resonare debet perfectam
in which redeemed man always to-resound ought perfect
laudem in conspectu Dei qui ipsi rationalitatem dedit. Nam
praise in the-sight of-God who to-it rationality gave for
Deus propria voluntate sua creavit hominem ad honorem
God by-own will his created man for honor
illum qui completur in corpore Filii ejus in vita æterna:
that which is-completed in the-body of-Son his in life eternal
cum perditus homo, reviviscit in honore vitæ salutifera gratia
when lost man revives in the-honor of-life by-saving grace
redemptus in Deo. Et spiritus quidem invisibilis corporalibus
redeemed in God and the-spirit indeed invisible to-bodily
oculis existens, designat Patrem omni creatura inæstimabilem,
eyes being designates the-Father to-every creature inestimable
et aqua purgationem sordis faciens, significat Verbum, id
and the-water the-purging of-filth making signifies the-Word that
est Filium passione sua abstergentem maculas hominum,
is the-Son by-passion his wiping-away the-stains of-men
atque sanguis circumplectens et calefaciens hominem, figurat
and the-blood embracing and warming man figures
Spiritum sanctum suscitantem et incendentem clarissimas
the-Spirit holy rousing and kindling most-bright
virtutes in hominibus. Sic tria hæc videlicet spiritus, aqua
virtues in men thus three these namely the-spirit the-water
et sanguis sunt in uno, et unus in tribus, et unum sunt in
and the-blood are in one and one in three and one are in
salvatione, scilicet ut dictum est, atque Trinitatem in unitate
salvation namely as said it-is and the-Trinity in unity
et unitatem in Trinitate demonstrant. Quomodo? Sancta et
and unity in the-Trinity they-show how the-holy and

cœlestis Trinitas dat cœleste testimonium: ita quod non est
heavenly Trinity gives heavenly testimony so that not it-is
ab alio sumptum, sed certa fide in ipsa manifestatum.
from another taken but by-certain faith in itself manifested
Quomodo? Pater testificatur quod unicum fructuosum
how the-Father testifies that only fruitful
Verbum suum, quod ante sæcula genuit, per quod omnia
Word his which before the-ages he-begot through which all-things
creata sunt, ipsum postea in prædestinato tempore in Virgine
created are it afterward in the-predestined time in the-Virgin
gloriosissime floruit. Verbum autem testificatur quod exivit
most-gloriously flowered the-Word moreover testifies that it-went-out
a Patre, inclinans se ad humanam naturam incarnatus
from the-Father bending itself to human nature incarnate
videlicet in pudore virginitatis, quia exivit a Patre
namely in the-modesty of-virginity because it-went-out from the-Father
spirituali egressione, et iterum rediit ad Patrem in carnis
with-spiritual going-forth and again returned to the-Father in of-the-flesh
fructuositate, hic in medio positum, quoniam a Patre
the-fruitfulness here in the-middle placed since from the-Father
est ante tempora invisibiliter genitum, et de Spiritu sancto
it-is before times invisibly begotten and from the-Spirit holy
in Virginis utero in tempore corporaliter conceptum. Sanctus
in of-the-Virgin womb in time bodily conceived the-holy
vero Spiritus testificatur quod accendit integritatem Virginis,
but Spirit testifies that it-kindled the-wholeness of-the-Virgin
ita quod Verbum Dei conciperet: et quod doctrinam
so that the-Word of-God she-conceived and that the-doctrine
ejusdem Verbi in igneis linguis firmavit, cum apostolos
of-the-same Word in fiery tongues it-confirmed when the-apostles
ita perfudit ut per totum mundum veram Trinitatem
so it-suffused that through the-whole world the-true Trinity

vociferarentur. Quomodo? Ipsi clamabant quod Deus Pater
they-cried-out how they cried that God the-Father
perfecit illud quod creavit hominem ad supernam felicitatem,
perfected that that he-created man for supernal felicity
qua spoliatus erat homo, quia ipse de limo terræ
of-which despoiled had-been man because he from the-mud of-the-earth
factus in erectione sursum, sed voluntate sua declinans se
made in uprightness upward but by-will his bending himself
ad terram deorsum: nunc in gratia per incarnatum Dei
to the-earth downward now in grace through the-incarnate of-God
Filium erectus denuo sursum, et per Spiritum sanctum
Son raised anew upward and through the-Spirit holy
illuminatus et confirmatus ne periret in perditione, sed ut
illumined and confirmed lest he-perish in perdition but that
salvaretur in redemptione restitutus est æternæ claritati.
he-be-saved in redemption restored is to-eternal brightness
Sic Pater, Filius et Spiritus sanctus testantur quod
thus the-Father the-Son and the-Spirit holy testify that
omnino non distinguuntur in potestate, quamvis in personis
altogether not they-are-distinguished in power although in persons
distinguantur, quia simul operantur in unitate simplicis et
they-be-distinguished because together they-work in the-unity of-simple and
incommutabilis substantiæ. Quomodo? Quoniam Pater est
unchangeable substance how since the-Father is
creans scilicet omnia per Verbum, id est per Filium suum
creating namely all-things through the-Word that is through Son his
in Spiritu sancto; Filius per quem omnia perficiuntur, in
in the-Spirit holy the-Son through whom all-things are-perfected in
Patre et Spiritu sancto; Spiritus sanctus per quem virent
the-Father and the-Spirit holy the-Spirit holy through whom flourish
omnia, in Patre et Filio. Et hæ tres personæ sunt ita
all-things in the-Father and the-Son and these three persons are so

in unitate inseparabilis substantiæ, quod non confunduntur
in the-unity of-inseparable substance that not they-are-confused
vicissim in se. Quomodo? Ideo quoniam qui genuit
in-turn in themselves how therefore since he-who begot
Pater est, et qui natus est Filius est, et qui a Patre
the-Father is and he-who born is the-Son is and he-who from the-Father
et Filio ardentissima viriditate procedit, et in specie
and the-Son with-most-burning greenness proceeds and in the-appearance
innocentis alitis super aquas apparens eas sanctificavit, et
of-an-innocent bird over the-waters appearing them sanctified and
apostolos igneo ardore perfudit, Spiritus sanctus est. Pater
the-apostles with-fiery ardor suffused the-Spirit holy is the-Father
enim ante tempora sæculorum habuit Filium, Filiusque erat
for before the-times of-the-ages had the-Son and-the-Son was
apud Patrem, Spiritu sancto æternaliter Patri Filioque
with the-Father with-the-Spirit holy eternally to-the-Father and-the-Son
in unitate divinitatis coæterno. Unde considerandum est quia
in the-unity of-divinity coeternal whence to-be-considered it-is that
si ex his tribus personis duæ vel una deesset, non esset
if of these three persons two or one were-lacking not would-be
Deus in plenitudine sua. Quomodo? Quia ipsæ sunt una
God in fullness his how because they are one
unitas divinitatis, quoniam si aliqua earum deesset, Deus
unity of-divinity since if any of-them were-lacking God
non esset. Nam quamvis eædem personæ ita distinctæ sint,
not would-be for although the-same persons so distinct be
tamen sunt una et integra atque incommutabilis substantia
yet they-are one and whole and unchangeable substance
inæstimabilis pulchritudinis, permanens in indivisa unitate.
of-inestimable beauty remaining in undivided unity
Quomodo? Potestas, voluntas, ardor: hi tres apices in uno
how power will ardor these three peaks in one

culmine operationis sunt. Quomodo? In potestate voluntas,
summit of-operation are how in power will
in voluntate ardor et inseparabiles sunt, sicut et halitus
in will ardor and inseparable they-are as also the-breath
hominis in sua emissione. Quomodo? Circuiens ventus cum
of-man in its emission how circling wind with
humiditate et calore est indivisibili emissione in hominis
moisture and heat is with-indivisible emission in of-man
spiratione, sicut et oculus tuus in sua integritate. Quomodo?
breathing as also eye your in its wholeness how
Circulus oculi tui habet duo perlucida in se unum tamen
the-circle of-eye your has two transparent-things in itself one yet
habitaculum existens, omniaque regens quæ sibi constituta
dwelling being and-all-things ruling which to-it established
sunt. Audi et intellige, homo. Sic tres personæ in una
are hear and understand man thus three persons in one
incommutabili essentia divinitatis sunt. In Patre Filius,
unchangeable essence of-divinity are in the-Father the-Son
in utroque Spiritus sanctus, et unum sunt sibique
in both the-Spirit holy and one they-are and-with-each-other
inseparabiliter cooperantur; quoniam nec Pater operatur
inseparably they-cooperate since neither the-Father works
sine Filio, nec Filius sine Spiritu sancto, nec Spiritus
without the-Son nor the-Son without the-Spirit holy nor the-Spirit
sanctus sine ipsis, nec Pater, nec Filius, sine Spiritu
holy without them nor the-Father nor the-Son without the-Spirit
sancto, qui unitas indivisa sunt. Sic est Deus in tribus
holy who a-unity undivided are thus is God in three
personis absque initio ante ævum; nondum ante exordium
persons without beginning before the-age not-yet before the-beginning
mundi assumptione carnis in Filio peracta, usque ad
of-the-world the-assumption of-flesh in the-Son accomplished up to

præordinatum tempus ubi venit plenitudo temporis illius
the-foreordained time when came the-fullness of-time that
cum misit Deus Filium suum. Sed et eodem Filio incarnato,
when sent God Son his but also the-same Son incarnate
idem Deus est in tribus personis, volens ita in eis invocari,
the-same God is in three persons wishing so in them to-be-invoked
cum idem virgineus flos floruit in integritate virginitatis,
when the-same virginal flower flowered in the-wholeness of-virginity
nec ineffabili Trinitati ob hoc persona addita est;
nor to-the-ineffable Trinity on-account-of this a-person added is
sed tantum ipse Filius Dei induit carnem inviolabiliter
but only the-very Son of-God put-on flesh inviolably
assumptam. Unde et hæ tres personæ sunt unus Deus
assumed whence also these three persons are one God
in divinitate. Et qui sic non credit, ille abscindetur de
in divinity and he-who so not believes he will-be-cut-off from
regno Dei, quia scindit integritatem divinitatis et se
the-kingdom of-God because he-splits the-wholeness of-divinity and him
ipsum in fide, ut scriptum est: In die autem tertia apparuit
himself in faith as written it-is on the-day moreover third appeared
homo veniens de Castris Saul veste conscissa et pulvere
a-man coming from the-camp of-Saul with-garment torn and with-dust
aspersus caput. Hoc tale est: In illa die cum catholica
sprinkled on-the-head this such is on that day when the-catholic
fides orta est in manifestatione sanctæ Trinitatis, pullulabant
faith arisen has in the-manifestation of-the-holy Trinity sprouted
homines in multo schismate venientes ab exercitu mortiferæ
men in much schism coming from the-army of-the-deadly
cohortis, perverse illud scrutantes quod non est possibile
cohort perversely that searching which not is possible
homini scire. Unde incarnati per multas suasiones diabolicæ
for-man to-know whence incarnate through many persuasions of-diabolical

artis, fingunt se ascendere super illam altitudinem, ita
art they-feign themselves to-ascend above that height so
quod volunt scire plus quam eis sciendum sit de
that they-wish to-know more than by-them to-be-known is about
incomprehensibili divinitate. Et ideo a veste salutis et
the-incomprehensible divinity and therefore from the-garment of-salvation and
justitiæ scinduntur quia Deo contrarii sunt, atque fœdantur
justice they-are-torn because to-God contrary they-are and are-befouled
pro diversitatem sparsionis; in capite fidei fidem integram
for the-diversity of-sprinkling on the-head of-faith faith whole
non habentes, sed unicum honorem deitatis in multas sectas
not having but the-unique honor of-the-deity into many sects
spargentes, atque superiorem honorem suum in irrisione
scattering and the-higher honor their in the-mockery
schismatis minuentes. Qui omnes a Deo dijudicabuntur, ut
of-schism diminishing who all by God will-be-judged as
in sequentibus ita continetur: Dixit David ad juvenem qui
in the-following so is-contained said David to the-youth who
nuntiaverat ei: Unde es tu? Qui respondit: Filius hominis
had-announced to-him whence are you who answered the-son of-a-man
advenæ Amalachitæ ego sum. Et ait ad eum David: Quare
stranger Amalekite I am and he-said to him David why
non timuisti mittere manum tuam, ut occideres christum
not did-you-fear to-send hand your that you-might-kill the-anointed
Domini? Vocavitque David unum de pueris suis et ait:
of-the-Lord and-called David one of servants his and said
Accedens irrue in eum. Qui percussit illum et mortuus
approaching rush upon him who struck him and dead
est. Et ait ad eum David: Sanguis tuus sit super caput
he-is and said to him David blood your be upon head
tuum. Os enim tuum locutum est adversum te, dicens:
your mouth for your spoken has against you saying

Ego interfeci christum Domini. Hoc tale est: Ille victoriosus
I killed the-anointed of-the-Lord this such is that victorious-one
qui incomprehensibilis est omni creaturæ, dicit ad puerilem
who incomprehensible is to-every creature says to the-boyish
ignorantiam quæ est in homine, ad illam scilicet pueritiam
ignorance which is in man to that namely boyishness
quæ sibi ipsi facit exaltationem, hoc volens scire quod
which for-it itself makes exaltation this wishing to-know which
sciendum non est, in qua stultitia invadit Deum quasi per
to-be-known not is in which folly it-invades God as-if through
temeritatem annuntians ei: scio te bene, Domine. Ita
rashness announcing to-him I-know you well Lord so
quod ipse respondet illi, sic. Unde es tu qui habens initium
that he answers to-it thus whence are you who having a-beginning
vis scire totum quod caret initio? Et stultitia quæ orta
wish to-know all that lacks beginning and folly which arisen
est in homine initium habens, respondet quasi in scientia
has in man a-beginning having answers as-if in knowledge
sua dicens: Ego sum filius hominis qui peregrinus est, huc
its saying I am the-son of-man who a-pilgrim is hither
veniens ab hac maledicta terra, quia primus homo lapsus
coming from this cursed land because the-first man fallen
in gustu pomi, facit iter in hoc exsilium de patria,
in the-taste of-the-apple makes a-journey into this exile from the-fatherland
cujus et ego progenies sum. Tunc dicit Deus ad eum: Quia
of-whom also I the-progeny am then says God to him because
homo es a maledicta terra et pulsus de patria ut
man you-are from the-cursed land and driven from the-fatherland as
exsul, quare non timuisti tanta præsumptione scrutari,
an-exile why not did-you-fear with-so-great presumption to-search
quod tibi sciendum non est, suffocans opus tuum, ita
what for-you to-be-known not is suffocating work your so

quod nullo modo utile est in lumine spei, et tangens in
that in-no way useful it-is in the-light of-hope and touching in
eo malum homicidii; quia quicunque temere scrutatur quid
it the-evil of-murder because whoever rashly searches what
Deus fecerit ante creaturam mundi, vel quid Deus facturus
God did before the-creation of-the-world or what God about-to-do
sit post novissimum diem: hic anathematizatus sit a
is after the-last day this-one anathematized be from
portione beatæ communionis, quoniam hoc ei sciendum
the-portion of-blessed communion since this for-him to-be-known
non est, qui habet mortale initium, peccatis gravatum;
not is who has a-mortal beginning with-sins weighed-down
sed miser erit a felici salute bonæ scientiæ, quia
but wretched he-will-be from the-happy salvation of-good knowledge because
in pertinacia perscrutatus est quod scrutari non debuit.
in stubbornness searched-out he-has what to-search not he-ought
Idcirco tu qui hæc præsumptuose et crudeliter per
therefore you who these-things presumptuously and cruelly through
occisionem facis, beatam intelligentiam regalis prophetiæ in
killing do the-blessed understanding of-royal prophecy in
te interficis, quia anima tua deberet providere sibi
yourself kill because soul your ought to-provide for-itself
puram scientiam, fideliter scilicet in illa simplicitate quæ
pure knowledge faithfully namely in that simplicity which
conveniens, et credere in Deum. Tunc præcipit Deus
fitting-is also to-believe in God then commands God
zelo purissimæ justitiæ suæ quæ non habet ullam
with-the-zeal of-most-pure justice his which not has any
maculam iniquitatis, vocans eum per rectissimam unitatem
stain of-iniquity calling him through the-most-right unity
judicii judiciorum suorum, sic dicens: Festina et opprime
of-the-judgment of-judgments his thus saying hasten and crush

illum de bona scientia sua quam habuit ne quiescat in ulla
him from good knowledge his which he-had lest he-rest in any
felicitate sui sensus; quoniam nullum fecit mihi requiem
felicity of-his sense since none he-made for-me rest
in corde meo. Et sic plaga zeli Domini percutit illum:
in heart my and thus the-blow of-the-zeal of-the-Lord strikes him
ita quod nulla scintillula ullius oculi ipsi permanebit ad
so that no little-spark of-any eye to-him will-remain for
videndum, id est cognoscendum Deum. Unde et moritur
seeing that is for-knowing God whence also he-dies
justitiæ vitalis consolationis, se ipsum non valens regere.
to-the-justice of-vital consolation him himself not being-able to-rule
Tunc dicit ad eum Deus: Sanguinolentum nefas tuum,
then says to him God the-bloody crime your
quo te elevas ad illa excelsa quæ non potes intueri, sit
by-which yourself you-raise to those heights which not you-can to-behold be
super animum tuum; quem injuste erigis contra me, illud
upon mind your which unjustly you-raise against me that
malum conculcet te in depressum locum de quo te
evil trample you into a-pressed-down place from which yourself
levare non possis, in rectam mensuram propositionis fidei;
to-raise not you-can into the-right measure of-the-proposition of-faith
qui recta vestigia ire noluisti, sed in sensu tuo magnum
who right footsteps to-go would-not but in sense your a-great
schisma quæsivisti. Nam os tuum sit relictum a verbis
schism sought for mouth your be left from the-words
sapientiæ; quoniam locutum est contra salutem tuam, cum
of-wisdom since spoken it-has against salvation your when
fallaciter scrutatus es secretam et incomprehensibilem
deceitfully searched-out you-have the-secret and incomprehensible
divinitatem, præsumens scire quæ non sunt scienda,
divinity presuming to-know what-things not are to-be-known

temere dicens in te ipso quid Deus sit bene scio, per
rashly saying in you yourself what God is well I-know through
temeritatem istam occidens interiorem salutem tuam, cum
rashness that killing inner salvation your when
caute in Deum credere noluisti, sed te superbe contra
cautiously in God to-believe you-would-not but yourself proudly against
eum erexisti. Qui autem acutas aures interioris intellectus
him you-raised whoever moreover keen ears of-inner understanding
habet: hic in ardenti amore speculi mei, ad verba hæc
has this-one in burning love of-mirror my toward words these
anhelet et ea in conscientia animi sui conscribat.
let-him-pant and them in the-conscience of-mind his let-him-write-down

Visio octava

III.8 · THE PILLAR OF THE SAVIOR'S HUMANITY

South of the Trinity's column, past an empty gap of three cubits, rises a great shadowed column on whose ladder virtues climb laden with stones. Seven stand out: crowned Humility, who bids climbers start at the root; jacinth Charity; many-eyed Fear; bound Obedience; Faith; Hope before the cross; and crystal Chastity. On its summit Grace, ringed with eyes, says her admonition begins all good; she bears with the delaying and the hardened until they repent, but knows not those who spurn her.

Et deinde in plaga meridiana in præfato lapideo muro
and then in the-region southern on the-aforesaid stony wall
demonstrati ædificii ultra prædictam columnam veræ
of-the-shown building beyond the-aforesaid column of-the-true
Trinitatis, iterum vidi quasi columnam magnam et
Trinity again I-saw as-if a-column great and
obumbratam intra et extra ædificium apparentem, quæ scilicet
shadowed within and without the-building appearing which namely

visui meo tam umbrosa apparuit, ut nec magnitudinem,
to-sight my so shadowy appeared that neither the-greatness
nec altitudinem ejus cognoscere valerem. Et inter columnam
nor the-height of-it to-know I-was-able and between column
hanc atque columnam veræ Trinitatis erat interruptus locus
this and the-column of-the-true Trinity was a-broken place
longitudinis trium cubitorum, vacuusque absque muro, ut
of-the-length of-three cubits and-empty without wall as
superius ostensum est, fundamento ibi tantum posito. Hæc
above shown it-is the-foundation there only laid this
ergo umbrosa columna in hoc ipso ædificio in illo loco
therefore shadowy column in this very building in that place
stabat, ubi desuper in cœlestibus mysteriis coram Deo illum
stood where above in the-heavenly mysteries before God that
magnum et quadratum lucidissimique candoris splendorem
great and square and-of-most-bright whiteness splendor
prius videram, qui secretum superni Creatoris designans
before I-had-seen which the-secret of-the-supernal Creator designating
in maximo mysterio mihi manifestatus est, in quo etiam
in the-greatest mystery to-me manifested was in which also
alius splendor velut aurora in se aeream in alto purpureæ
another splendor like the-dawn in itself airy on high of-purple
lucis claritatem habens fulgebat; per quem mihi in mystica
light the-brightness having shone through which to-me in mystic
ostensione mysterium incarnati Filii Dei demonstratum
showing the-mystery of-the-incarnate Son of-God shown
fuerat. In columna autem ista ab imo usque ad summum
had-been on column moreover this from the-bottom up to the-top
ejus in modum scalæ ascensus erat, ubi omnes virtutes
of-it in the-manner of-a-ladder an-ascent was where all the-virtues
Dei descendentes et ascendentes oneratas lapidibus ad opus
of-God descending and ascending laden with-stones to work

suum ire videbam, intentum studium idem opus perficiendi
their to-go I-saw intent zeal the-same work of-performing
habentes. Et audivi lucidum illum qui sedebat in throno
having and I-heard bright-one that who sat on the-throne
dicentem: Isti fortissimi operarii Dei sunt. Sed inter has
saying these the-strongest workers of-God are but among these
virtutes, præcipue septem videbam; quarum etiam formas et
virtues especially seven I-saw of-which also the-forms and
habitus diligentissime considerabam. Talis igitur similitudo in
habits most-diligently I-considered such therefore a-likeness in
eis erat, omnes ut aliæ virtutes quæ supra memoratæ sunt,
them was all like the-other virtues which above mentioned are
veluti vestibus ex serice induebantur. Sed et omnes albis
as-if in-garments of silk were-clothed but also all with-white
crinibus retecto capite, et absque amictu palliorum
hair with-uncovered head and without the-covering of-cloaks
incedebant, præter primam more femineo in capite
walked except the-first in-the-manner feminine on the-head
velatam, atque quasi casula tanquam crystallus perlucida
veiled and as-if in-a-chasuble like crystal transparent
indutam, et præter secundum nigros capillos habentem, atque
clothed and except the-second black hair having and
præter tertiam quæ dissimilis humanæ formæ videbatur. Prima
except the-third which unlike to-human form seemed the-first
quoque et quarta atque quinta, albis tunicis vestiebantur.
also and the-fourth and the-fifth in-white tunics were-clothed
Omnes etiam alba calceamenta habebant, excepta tertia
all also white shoes had except-for the-third
secundum speciem hominis non apparente, ut dictum est,
according-to the-appearance of-a-human not appearing as said it-is

et excepta quarta quæ crystallinis calceamentis miro modo
and except-for the-fourth which with-crystalline shoes in-wonderful way
lucentibus calceabatur. Hæc autem in eis fuit dissimilitudo.
shining was-shod this moreover in them was the-unlikeness
Prima imago portabat coronam auream capiti suo impositam,
the-first image bore a-crown golden on-head its placed
tres ramos altius exstantes habentem, atque pretiosissimis
three branches higher standing-out having and with-most-precious
lapidibus viridis et rubei coloris et albis baccis multo
stones of-green and red color and with-white berries with-much
fulgentem ornatu. In pectore vero suo habebat speculum
shining adornment on breast but its it-had a-mirror
lucidissimum, in quo mira claritate imago incarnati
most-bright in which with-wonderful brightness the-image of-the-incarnate
Filii Dei apparebat. Et ait: Ego sum columna humilium
Son of-God appeared and it-said I am the-column of-humble
mentium, et interfectrix superborum cordium. In minimo
minds and the-slayer of-proud hearts in the-least
incepi et ad ardua cœlorum ascendi; Lucifer erexit se
I-began and to the-heights of-the-heavens I-ascended Lucifer raised himself
sursum super se, et corruit sub se deorsum. Quisquis
upward above himself and collapsed beneath himself downward whoever
me vult imitari Filius meus esse desiderans, si me matrem
me wishes to-imitate Son my to-be desiring if me the-mother
sitit amplecti opus meum in me perficiendo, hic tangat
he-thirsts to-embrace work my in me by-performing this-one let-him-touch
fundamentum, et leniter ad alta sursum ascendat. Quid
the-foundation and gently to the-heights upward let-him-ascend what
hoc? Ipse primum carnis suæ vilitatem inspiciat; et sic
this he first of-flesh his the-vileness let-him-look-at and thus
sursum de virtute in virtutem suavi et leni animo
upward from virtue into virtue with-sweet and gentle mind

gradatim proficiat, quia qui summum ramum arboris
step-by-step let-him-advance because he-who the-highest branch of-the-tree
primum apprehendit ad ascendendum, repentino casu sæpissime
first grasps for ascending with-sudden fall very-often
cadit. Qui autem volens ascendere a radice incipit, huic
falls he-who moreover wishing to-ascend from the-root begins for-this-one
non est tam facile cadendum, si caute incedit.
not is so easy to-fall if cautiously he-walks
Sed secunda tota videbatur ut hyacinthus aerei in alto coloris
but the-second wholly seemed like a-jacinth of-airy on high color
videlicet tam forma quam tunica ipsius. Et eidem tunicæ
namely as-much the-form as the-tunic of-it and to-the-same tunic
duæ zonæ inæstimabili modo auro et gemmis ornatæ
two girdles in-inestimable way with-gold and gems adorned
mirabiliter intextæ erant; ita ut super utrumque humerum
wonderfully interwoven were so that over either shoulder
ejusdem imaginis zona una usque ad pedes ipsius, ante
of-the-same image girdle one down to the-feet of-it before
et retro descenderet. Dixitque: Ego ad indignationem in
and behind descended and-it-said I to indignation in
cœlo provocabar, cum Lucifer se ipsum odio et superbia
heaven was-provoked when Lucifer him himself with-hatred and pride
momordit. Sed OOO humilitas! hoc tolerare noluit. Propter
bit but O-O-O humility this to-tolerate would-not because-of
quod etiam ille ruina magna dejectus est; formato autem
which also he by-a-ruin great cast-down was formed moreover
homine, OOO nobilissimum granum et OOO dulcissimum
man O-O-O most-noble grain and O-O-O most-sweet
germen, Filius Dei propter hominem in fine temporum
sprout the-Son of-God because-of man at the-end of-times
natus est homo. Et quoniam Lucifer voluit et tentavit
born was a-man and since Lucifer wished and tried

vestem et integritatem meam scindere, idcirco lucidissimus
the-garment and wholeness my to-tear therefore a-most-bright
splendor apparui in Deo et in homine. Nunc autem
splendor I-appeared in God and in man now moreover
cæci et mortui, lupanaria et meretrices atque incestas
the-blind and the-dead brothels and harlots and the-incestuous
appellant æquivocas meas. Sed quantum impossibile est lutum
call namesakes my but as-much-as impossible it-is for-mud
contingere cœlum, tantum impossibile est hanc spurcitiam
to-touch heaven so-much impossible it-is for-this filth
tangere voluntatem meam. Pennas igitur in aliis virtutibus
to-touch will my feathers therefore in other virtues
mihi faciam, cum quibus hæc inutilia quæ Lucifer per
for-myself I-shall-make with which these useless-things which Lucifer through
mundum sparsit abjiciam. O virtutes, ubi est Lucifer?
the-world scattered I-shall-cast-away O virtues where is Lucifer
In inferno est. Surgamus ergo omnes, ad veram lucem
in hell he-is let-us-rise therefore all to the-true light
propinquantes, atque ædificemus maximas et fortissimas turres
approaching and let-us-build the-greatest and strongest towers
in provinciis; ut cum venerit dies novissimus, plurimum
in provinces that when shall-have-come day the-last very-much
fructum et in spiritualibus et in carnalibus apportemus.
fruit both in spiritual-things and in fleshly-things we-may-bring
Cumque plenitudo gentium introierit, tunc et nos in
and-when the-fullness of-the-gentiles shall-have-entered then also we on
terra et in cœlo perficiemus. O turpissime Lucifer, quid tibi
earth and in heaven shall-perfect O most-foul Lucifer what to-you
profuit repentina temeritas tua? In primo splendore tuo, cum
did-profit sudden rashness your in first splendor your when
creatus es a Deo, voluisti me insaniendo et bacchando
created you-were by God you-wished me by-raving and by-reveling

conculcare et a cœlo dejicere; sed tu in abyssum cecidisti,
to-trample and from heaven to-cast-down but you into the-abyss fell
et ego in cœlo permansi, postea descendens ad terras in
and I in heaven remained afterward descending to the-lands in
incarnato Filio Dei. Et per me perfecta est multitudo
the-incarnate Son of-God and through me perfected is the-multitude
fidelium mille justis et bonis artibus armatorum; quas
of-the-faithful with-a-thousand just and good arts armed which
ipsis, si posses, jamdudum libentissime diripuisses. O
from-them if you-could long-since most-willingly you-would-have-plundered O
humilitas quæ quasi terram calcatos et contritos usque ad
humility which as-if the-earth the-trampled and crushed up to
sidera elevas: o humilitas quæ es gloriosissima regina virtutum,
the-stars you-raise O humility who are the-most-glorious queen of-virtues
quam forte et invictum es tuis ubique præsidium,
how strong and unconquered you-are for-yours everywhere a-garrison
nullo cadente qui puro corde diligit te, sicut et ego tecum
no-one falling who with-pure heart loves you as also I with-you
valde utilis multumque exoptabilis defensio meis sum, quia
very useful and-much to-be-desired a-defense for-mine am because
valde gracilis et subtilis existens parvissima foramina me
very slender and subtle being the-smallest holes me
colentium exquiro, et ea acutissime pertranseo.
of-those-worshiping I-search-out and them most-keenly I-pass-through
Tertiam autem imaginem vidi in eodem schemate ut in priori
the-third moreover image I-saw in the-same form as in the-former
visione eam videram, majoris scilicet et longioris staturæ quam
vision it I-had-seen of-greater namely and longer stature than
cæteras virtutes, dissimilemque formæ humanæ et plurimos
the-other virtues and-unlike to-form human and very-many
oculos undique in se habentem, totamque in sapientia
eyes everywhere on itself having and-wholly in wisdom

viventem, atque indutam quasi umbroso indumento per quod
living and clothed as-if in-a-shadowy garment through which
quidem oculi prospiciebant, multoque timore trementem coram
indeed the-eyes looked-out and-with-much fear trembling before
prædicto lucido sedente in throno. Et ait: O væ miseris
the-aforesaid bright-one sitting on the-throne and it-said O woe to-the-wretched
peccatoribus Deum non timentibus sed eum quasi illusorem
sinners God not fearing but him as-if a-mocker
habentibus. Quis potest incomprehensibilis Dei timorem
holding who can of-the-incomprehensible God the-fear
effugere quem ipse culpabilem sinit perire non abjicientem
to-escape whom he guilty lets perish not casting-away
a se mala? Propterea ego valde et valde Dominum
from himself evils therefore I greatly and greatly the-Lord
Deum timebo. Quis me adjuvabit coram Deo vero? Quis me
God I-shall-fear who me will-help before God true who me
liberabit in tremendo ejus judicio? Nullus omnino nisi idem
will-free in the-dreadful his judgment no-one at-all except the-same
justus Deus. Illum ergo quæram, ad illum semper fugiam.
just God him therefore I-shall-seek to him always I-shall-flee
Quarta vero niveum vinculum circa collum portabat, atque
the-fourth but a-snowy chain around the-neck bore and
manus et pedes candido religamine habebat ligatos. Et
hands and feet with-a-white binding had bound and
dixit: Non possum currere secundum voluntatem meam per
it-said not I-can to-run according-to will my through
viam sæcularem, nec per contagia humanæ voluntatis: et
the-way secular nor through the-contagions of-human will and
ideo volo redire ad Deum patrem omnium, quem diabolus
therefore I-wish to-return to God the-father of-all whom the-devil
recusavit, et quem obaudire noluit.
refused and whom to-obey he-would-not

Quinta quoque circa collum rubeum torquem habebat, et ait:
the-fifth also around the-neck a-red torque had and it-said
Unus est Deus in tribus personis, unius essentiæ, et æqualis
one is God in three persons of-one essence and of-equal
gloriæ colendus; fidem ergo et fiduciam habebo in Domino,
glory to-be-worshiped faith therefore and trust I-shall-have in the-Lord
et non delebo in æternum nomen ejus de corde meo.
and not I-shall-blot-out into eternity the-name of-him from heart my
Sexta autem tunica pallidi coloris induebatur. Et crux
the-sixth moreover in-a-tunic of-pale color was-clothed and the-cross
passionis crucifixi Filii Dei ante eam in aere apparuit:
of-the-passion of-the-crucified Son of-God before it in the-air appeared
ad quam ipsa oculos et manus cum multa devotione
to which it eyes and hands with much devotion
erigebat, dixitque: O pie Pater, perce peccantibus, qui non
raised and-it-said O dutiful Father spare the-sinning who not
dereliquisti exsules, sed elevasti in humeros tuos. Unde
you-abandoned the-exiles but you-raised onto shoulders your whence
etiam jam non perimus spem habentes in te.
also now not we-perish hope having in you
Sed septima lucidiore et puriore crystallo tunica induebatur;
but the-seventh with-a-brighter and purer than-crystal tunic was-clothed
quæ ita in candore relucebat, ut aqua resplendet cum
which so in whiteness shone-back as water shines-again when
sole perfunditur. Et super caput ejus expansis quasi
with-the-sun it-is-suffused and upon the-head of-it with-spread as-if
ad volandum alis columba stabat, versa secundum faciem
for flying wings a-dove stood turned according-to the-face
illius. Apparuit autem et quasi in ventre ipsius veluti
of-it appeared moreover also as-if in the-belly of-it as
in speculo candidissimus infans; cujus fronti inscriptum
in a-mirror a-most-white infant on-whose forehead inscribed

erat innocentia. Habebat quoque in dextra manu regale
was innocence it-had also in right hand a-royal
sceptrum, sinistram autem ad pectus suum apposuerat. Et
scepter the-left moreover to breast its it-had-placed and
dicebat: Ego libera sum et non ligata. Purissimum fontem
it-said I free am and not bound the-most-pure fountain
pertransivi, dulcissimum scilicet et amantissimum Filium
I-have-passed-through the-most-sweet namely and most-loving Son
Dei. Pertransivi eum, ab eoque exivi. Superbissimum
of-God I-passed-through him from and-him went-out the-most-proud
autem diabolum conculco non prævalentem ligare me. Ipse
moreover devil I-trample not prevailing to-bind me he
abscissus est a me, quia semper maneo in superno Patre.
cut-off is from me because always I-remain in the-supernal Father
Sed in summitate præfatæ obumbratæ columnæ vidi aliam
but on the-summit of-the-aforesaid shadowed column I-saw another
pulcherrimam imaginem, nudo capite stantem, et crispos
most-beautiful image with-bare head standing and curly
ac subnigros capillos habentem, faciemque virilem tantæ
and blackish hair having and-a-face manly of-such
ardentis claritatis, ut eam perspicue considerare non possem,
burning brightness that it clearly to-consider not I-could
ut faciem hominis. Erat quoque purpurei et subnigri coloris
as the-face of-a-man it-was also of-purple and blackish color
tunica induta; cui super utrumque humerum ejusdem
in-a-tunic clothed to-which over either shoulder of-the-same
imaginis zona una coloris rubicundi croci, ante et retro
image girdle one of-color reddish of-saffron before and behind
usque ad pedes ejus se extendens intexta fuerat. Habebat
down to the-feet of-it itself extending interwoven had-been it-had
autem circa collum episcopale pallium, mirabili modo
moreover around the-neck an-episcopal pallium in-wonderful way

auro et pretiosissimis gemmis adornatum. Splendor vero
with-gold and most-precious gems adorned the-splendor but
candidissimus ita eum ubique circumdederat, ut nusquam
most-white so it everywhere had-surrounded that nowhere
nisi ante a capite videlicet et deorsum usque ad pedes
except in-front from the-head namely and downward down to the-feet
ejus ipsam inspicere possem. Brachia autem et manus
of-it it to-look-at I-could the-arms moreover and hands
atque pedes ipsius mihi ad videndum obumbrati erant. Sed
and feet of-it to-me for seeing shadowed were but
splendor idem qui eam circumdederat, oculis undique plenus
the-splendor same which it had-surrounded with-eyes everywhere full
erat, totusque vivens, atque hac et illac se diffundens,
was and-wholly living and this-way and that-way itself spreading
ut nubes diffluere solet, ita ut nunc latiorem nunc autem
as a-cloud to-flow-apart is-wont so that now broader now moreover
constrictiorem se redderet. Et eadem imago voce magna
more-constricted itself it-rendered and the-same image with-voice great
clamavit in mundum, dicens hominibus: Gratia Dei sum,
cried into the-world saying to-men the-grace of-God I-am
filioli mei: ideo audite et intelligite me, quia illis do
little-sons my therefore hear and understand me because to-those I-give
lumen animæ, qui me intelligunt in admonitione; quos etiam
the-light of-the-soul who me understand in admonition whom also
in eadem beatitudine contineo, ne revertantur ad iniquitatem.
in the-same beatitude I-hold lest they-return to iniquity
Et quoniam ipsi me non despexerunt, ob hoc etiam
and since they me not despised on-account-of this also
volo eos tangere mea admonitione, quatenus incipiant
I-wish them to-touch with-my admonition so-that they-may-begin
bona operari, et me illis dico qui me requirunt in
good-things to-work and me to-them I-speak who me seek in

simplicitate et cordis puritate. Et dum tribuo margaritas
simplicity and of-heart purity and while I-grant the-pearls
boni admonens et exhortans hominem; ita scilicet dum
of-good admonishing and exhorting man so namely while
intellectus hominis tangitur per me sum ei initium,
the-understanding of-man is-touched through me I-am to-it the-beginning
hoc est dum sensus hominis intelligit admonitionem meam
this is while the-sense of-man understands admonition my
auditu, ita quod etiam idem sensus ducitur ad consensum
by-hearing so that also the-same sense is-led to the-consent
tactus mei in animo suo, tunc sum in ipso initium
of-touch my in mind its then I-am in him the-beginning
boni quod eum oportet incipere, me sic illi adjutrice.
of-good which him it-behooves to-begin with-me thus to-him as-helper
Tunc et ibi colluctatio est; ut vel perficiatur quod
then also there a-wrestling is that either be-performed what
do vel non. Quomodo? Hoc sic volo intelligi; quia
I-give or not how this so I-wish to-be-understood because
dum hominem admoneo tali modo quod incipit gemere
while man I-admonish in-such way that he-begins to-groan
ac flere peccata sua, tunc si voluntas illius acquiescit
and to-weep-for sins his then if the-will of-him acquiesces
admonitioni qua illum admonui, quoniam homo in sensu
to-the-admonition with-which him I-admonished since man in sense
suo taliter sentit mutationem animi sui, qualiter oculos
his in-such-a-way feels the-change of-mind his how eyes
suos levat ad videndum, et aures ad audiendum, et os
his he-raises for seeing and ears for hearing and mouth
ad loquendum, et manus ad palpandum, et pedes ad
for speaking and hands for touching and feet for
ambulandum secundum desiderium illud ut sibi in animo
walking according-to desire that as to-him in mind

est; si tunc voluntas suscepit admonitionem meam. mox ipsa
it-is if then the-will has-received admonition my soon it
elevat se et deprimit ac superat sensum, ita quod sensus
raises itself and presses-down and overcomes the-sense so that the-sense
discit ignota in sua consuetudine. Quomodo? Ipse mutat
learns things-unknown in its custom how it changes
se, quoniam eum oportet quisquis invitum sequi voluntatem
itself since it it-behooves as-if unwilling to-follow the-will
quæ super eum est. Ipse enim subjectus est illi in servitio;
which over it is it for subject is to-it in service
quia ei inferior est, eamque sequetur sive velit sive nolit.
because to-it lower it-is and-it it-will-follow whether it-wish or not-wish
Nam ego do bonum in initio, et calefacio illud in mente
for I give good in the-beginning and warm it in the-mind
tribuoque opus voluntati ad perficiendum, et hoc facio
and-I-grant work to-the-will for performing and this I-do
admonitione, exhortatione atque calore doni inspirationis
by-admonition exhortation and the-warmth of-the-gift of-the-inspiration
Spiritus sancti. Si autem voluntas his donis repugnat, tunc
of-the-Spirit holy if moreover the-will these gifts fights-against then
ad nihilum deducuntur hæc quæ memoravi. Unde in
to nothing are-brought these-things which I-mentioned whence at
eodem tempore dum homo potest recipere in incendio
the-same time while man can to-receive in the-kindling
donorum in signis præconii quod de me oritur; tunc ad
of-gifts in the-signs of-the-heralding which from me arises then to
illud properet, ac etiam citius veniat voluntas in bonis,
it let-it-hasten and also more-quickly let-it-come the-will in good-things
et perficiat opus hoc in claritate. Nam scientiam boni et
and let-it-perform work this in brightness for the-knowledge of-good and
mali ob hoc habet homo ut ipse in omnibus operibus
evil on-account-of this has man that he in all works

suis Deum tanto melius intelligat, devitando malum et
his God so-much better may-understand by-avoiding evil and
operaudo bonum; quia sic Deum colit cum timore, eum
by-working good because thus God he-worships with fear him
amplectens in perfecta charitate. Quomodo? Ita scilicet si
embracing in perfect charity how so namely if
aperit interiores oculos spiritus ad bonum, et si negat et
he-opens the-inner eyes of-the-spirit to good and if he-denies and
abjicit in exteriori homine malum quod facere potuit. Idcirco
casts-away in the-outer man the-evil which to-do he-could therefore
etiam subjecta est terrena creatura sub potestate ipsius; ut
also subject is the-earthly creature under the-power of-him that
eo amplius Deum intelligat et diligat, ac operetur in
by-that more God he-may-understand and love and work in
eo opus scientiæ suæ cum intellectu, quo ipse timeat et
him the-work of-knowledge his with understanding by-which he may-fear and
amet omnipotentem, qui ipsi deputavit magnum honorem
love the-almighty who to-him assigned the-great honor
servitutis plurimarum creaturarum. Unde et ob has
of-the-service of-very-many creatures whence also on-account-of these
causas effundit homo, hoc quod ipse in intellectu suo
causes pours-out man this that he in understanding his
scienter comprehendit: discretionem in creaturis, ita quod
knowingly comprehends discernment in creatures so that
novit quæ sint amabiles et odibiles, et quæ utiles atque
he-knows which be lovable and hateful and which useful and
inutiles, et quod etiam post hæc in fide qua ipse
useless and that also after these-things in the-faith by-which he
Deum intelligit concluduntur omnia opera ipsius; ita quod
God understands are-concluded all the-works of-him so that
et Deo et angelis ejus placent, aliquando etiam tango
both to-God and to-the-angels of-him they-please sometimes also I-touch

hominem in animo ipsius, et moneo eum ut incipiat
man in the-mind of-him and I-admonish him that he-may-begin
operari justitiam et devitare malum; sed dedignatur me,
to-work justice and to-avoid evil but he-disdains me
et putat quod possibile sibi sit quidquid facere voluit, ac
and thinks that possible to-him be whatever to-do he-wished and
spatium pœnitendi sibi ipsi constituit usque ad tempus
a-space of-repenting for-him himself he-establishes up to time
illud dum corpus ejus in simplicitate frigidæ ætatis sibi
that while the-body of-him in the-simplicity of-cold age to-him
consentiat, et dum etiam propter senectutem sibi fastidio
may-consent and while also because-of old-age to-him for-a-weariness
sit amplius peccare. Tunc iterum admoneo atque hortor eum
it-be further to-sin then again I-admonish and exhort him
ad bonum, et ut animo suo resistat. Qui dum me negligit:
to good and that to-mind his he-may-resist who while me he-neglects
sæpe per multas adversitates ut in divitiis et cæteris his
often through many adversities as in riches and the-other to-these
similibus quæ patitur, ad hoc perducitur, quod eum quasi
like-things which he-suffers to this is-brought that him as-if
invitum et adversus se ipsum oportet facere bonum, et
unwilling and against him himself it-behooves to-do good and
quod eum in tam exasperato animo non multum delectat
that him in so exasperated a-mind not much delights
ea adimplere quæ prius proposuerat perficere in prospero
those-things to-fulfill which before he-had-proposed to-perform in prosperous
tempore; in quo ei videbatur nihil contrarium ipsi posse
time in which to-him it-seemed nothing contrary to-him could
obesse, secundum quod ipse in se ipso ordinaverat tanto
to-harm according-to what he in him himself had-ordained for-so-long
tempore illa agere ut sibi placuisset. Hic homo si
a-time those-things to-do as to-him it-should-have-pleased this man if

dubie susceperit me, nolo tamen eum relinquere;
doubtfully he-shall-have-received me I-do-not-wish yet him to-leave
quia, quamvis sic susceperit me, tamen non omnino despexit
because although so he-has-received me yet not altogether he-despised
me. Unde et ego non laboravi frustra in ipso. Tædio
me whence also I not have-labored in-vain in him for-a-weariness
enim mihi non est tangere ulcerosa vulnera quæ circumdata
for to-me not is to-touch the-ulcerous wounds which surrounded
sunt circumrodentium vermium in innumerositate vitiorum,
are of-the-gnawing-around worms in the-innumerability of-vices
et fetore mali rumoris et infamiæ, et languore inveteratæ
and the-stench of-evil rumor and of-infamy and the-languor of-inveterate
iniquitatis peccatorum; nec despiciam quin leniter illa
iniquity of-sins nor I-shall-disdain but-that gently them
contractem: eo tempore dum incipio extrahere edacem
I-may-handle at-that time while I-begin to-draw-out the-devouring
livorem malitiæ, hoc est cum intueor et tango illa vulnera
bruise of-malice this is when I-look-at and touch those wounds
blando calore inspirationis Spiritus sancti. Sed sæpe
with-the-caressing warmth of-the-inspiration of-the-Spirit holy but often
cum hujusmodi dolor veteri fomento inveteratur, ita quod
when of-this-kind pain with-old fomentation is-made-inveterate so that
peccatum incipit calere ardens in animo hominis, et
sin begins to-grow-hot burning in the-mind of-man and
cum etiam sic oriuntur in dolore vulnera peccatorum, ita
when also so arise in pain the-wounds of-sins so
quod erunt in coagulatum opus hujus immunditiæ quasi
that they-will-be into the-coagulated work of-this uncleanness as-if
globus et acervus se erigens de magna sorde vermium
a-ball and heap itself raising from the-great filth of-worms
et fomentatione involuti luti de quo nascuntur mortifera
and from-the-fomentation of-wrapped mud from which are-born the-deadly

venena scorpionum, serpentum, ranarum et aliorum similium
poisons of-scorpions serpents frogs and of-other similar
venenosorum vermium, et cum etiam tunc ita indurantur
poisonous worms and when also then so they-are-hardened
ut lapis in talem scilicet duritiam quam nullus cogitat
as stone into such namely hardness which no-one thinks
effringere, qnæ sunt importabilia onera scelerum in illis
to-break which are the-unbearable burdens of-crimes in those
hominibus qui gravati sunt gravioribus oneribus; quid
men who weighed-down are with-heavier burdens what
tunc ad hæc? Tunc sane homines propter infidelitatem
then to these-things then surely men because-of unbelief
suam non possunt confidere, ut possibile sit huic homini
their not can to-trust that possible it-be for-this man
se ad Deum convertere de sua iniquitate; propterea
himself to God to-turn from his iniquity therefore
quia vident eum quasi escam esse diaboli. Ego tamen
because they-see him as-if the-food to-be of-the-devil I yet
nolo illum hominem deserere, sed medio adjutorio
do-not-wish that man to-desert but with-middle help
et prælio volo esse pro ipso in certamine, ubi suaviter
and battle I-wish to-be for him in the-struggle where sweetly
primum incipio tangere quasi duritiam lapidis illius peccati,
first I-begin to-touch as-if the-hardness of-the-stone of-that sin
quoniam quasi difficile est eum confringi in tam maximo
since as-if difficult it-is him to-be-broken in so the-greatest
fetore horribilium scelerum, quæ sibi sunt prædictæ causæ
stench of-horrible crimes which to-him are the-aforesaid causes
magnæ sordis et nequitiæ, et quæ sunt veluti cadaver
of-great filth and wickedness and which are as-if a-corpse
putredinis, et esca diaboli, quam ipse certissime absorbuit
of-rottenness and the-food of-the-devil which he most-certainly has-swallowed

in ventrem suum. Quomodo? Scriptura habet de Filio Dei
into belly his how Scripture has of the-Son of-God
dicente: Meus cibus est ut faciam voluntatem Patris mei,
saying my food is that I-do the-will of-Father my
et contra, cibus est diaboli ut hominem deprimat in
and on-the-contrary the-food is of-the-devil that man he-press-down into
mortem, per quam illos talibus venenis, ut prædictum est,
death through which those with-such poisons as said-before it-is
afflat, qui ei in voluntate sua consentiunt, et post
he-blows-upon who to-him in will their consent and after
eum declinant. Et id ipsum est diaboli desiderium et
him turn-aside and this very-thing is of-the-devil desire and
continuum studium, quia de hac sorde oritur omne malum.
continual zeal because from this filth arises all evil
Sed de istis hominibus plures me intelligunt. Quomodo?
but of these men many me understand how
Dum eos primum tango, dicit homo ille intra se: Quid
while them first I-touch says man that within himself what
mihi est? Ego nescio nec cogitare scio quidquid boni. Et
to-me is-it I know-not nor to-think know-how anything good and
iterum nesciens suspirat et dicit: Heu me peccatorem. Nihil
again not-knowing he-sighs and says alas me a-sinner nothing
autem amplius sentit; quia mole peccatorum gravatus
moreover more he-feels because with-the-mass of-sins weighed-down
est, et quoniam tenebræ iniquitatis conturbaverunt eum.
he-is and since the-darkness of-iniquity have-troubled him
Tunc iterum tango vulnera illius. Et quoniam prius per
then again I-touch the-wounds of-him and since before through
me admonitus erat, tunc eo melius intelligit me,
me admonished he-had-been then by-that better he-understands me
et respiciens in se ipsum iterum dicit: Væ mihi. quid
and looking into him himself again he-says woe to-me what

faciam? Nescio, nec excogitare valeo quid fiat de me,
shall-I-do I-know-not nor to-devise I-am-able what be-made of me
propter multiplicia peccata mea. Ah! quo me vertam
because-of manifold sins my ah whither myself shall-I-turn
vel ad quem properabo qui me adjuvet, ut turpissima
or to whom shall-I-hasten who me may-help that the-most-foul
scelera in me contegam et deleam in pœnitentia. Unde
crimes in me I-may-cover and blot-out in penitence whence
iterum respicit in se ipsum ea colluctatione quam prius
again he-looks into him himself with-that wrestling which before
habuit in studio peccandi; ac eodem desiderio ad veram
he-had in the-zeal of-sinning and with-the-same desire to true
pœnitentiam se convertit, ut aute studebat in peccatis.
penitence himself he-turns as before he-was-eager in sins
Et quia tunc ille homo mea admonitione sic evigilavit de
and because then that man by-my admonition so awoke from
somno mortis, quam sibi pro vita elegerat: idcirco tunc
the-sleep of-death which for-himself for life he-had-chosen therefore then
nec cogitatione, nec verbo, nec facto quæ prius ardenter
neither by-thought nor by-word nor by-deed which before ardently
habuit ad scelera, vult amplius peccare, sed studiosissime
he-had for crimes he-wishes further to-sin but most-zealously
in fortissima pœnitentia se elevat ad me. Quapropter
in the-strongest penitence himself he-raises to me wherefore
mox et ego suscipio eum totum: et deinceps dimitto eum
soon also I receive him whole and thereafter let-go him
quasi liberum: ita quod in prædictis concupiscentiis gravem
as-if free so that in the-aforesaid concupiscences heavy
infestationem ultra non habebit; ut charissimi filii mei
infestation further not he-will-have as the-most-dear sons my
sustinent, quos moneo multiplici miseria ignitis sagittis
sustain whom I-admonish with-manifold misery with-the-fiery arrows

diabolicarum persuasionum, quia ipse harum tunc non
of-diabolical persuasions because he of-these then not
indiget. Nam ipse semper dolebit propter transacta peccata
needs for he always will-grieve because-of past sins
sua, ita ut etiam sibi ipsi iratus tam acrem pœnitentiam
his so that also with-him himself angry so sharp a-penance
agat quod se etiam indignum æstimet hominem
he-may-do that himself even unworthy he-may-reckon a-man
vocari. Sed hæc victoria est in fetore sordis illorum
to-be-called but this victory is in the-stench of-the-filth of-those
hominum quos abjicere nolo, quoniam post peccata
men whom to-cast-away I-do-not-wish since after sins
sua me tandem quæsierunt. Nam qui me non spernunt,
their me at-last they-sought for those-who me not spurn
sed admonitionem meam suscipiunt, et me devote quærunt,
but admonition my receive and me devoutly seek
illis parata sum facere quidquid volunt; qui autem me
for-them prepared I-am to-do whatever they-wish those-who moreover me
contemnentes abjiciunt, illi mortui sunt, nec eos scio.
despising cast-away they dead are nor them I-know

Grace casts off those who flee her touch for their sins, mock her in pride, or despair of rising. Those who take her with tears are her flowers, dearer than gems, and she proves them like gold in the furnace, withdrawing and letting temptation and loss wound them so they bear fruit. The one on the throne bids the faithful believe, not stubbornly probe, how the Son was born. The column is the Savior's humanity, conceived of the Spirit and born of the Virgin, which holds up the whole Church.

Sunt enim multi homines qui dum me adesse sentiunt
there-are for many men who while me to-be-present they-feel
intelligentes suam mentem tactam esse admonitione mea,
understanding their mind touched to-be by-admonition my
fugiunt me per malam consuetudinem cenceptorum
flee me through the-evil custom of-conceived
peccatorum, quæ in se deglutiebant voluntate atque
sins which into themselves they-swallowed by-will and
consensu et opere. Unde etiam et ipsi sunt coram Deo
consent and by-work whence also and they are before God
quasi nihilum et inane reputati; quia nolunt esse
as-if nothing and empty reckoned because they-do-not-wish to-be
conscii quod possint facere, tacti per me. Ego autem
conscious what they-can to-do touched through me I moreover
nolo esse in pollutione horum peccatorum qui nolunt
do-not-wish to-be in the-pollution of-these sins who do-not-wish
suscipere admonitionem meam: nec se volunt purgare
to-receive admonition my nor themselves wish to-purge
per exhortationem illam quatenus se avertant a
through exhortation that so-that themselves they-may-turn from
peccatis suis, nec desiderant comedere cibum illum qui est
sins their nor desire to-eat food that which is
Scriptura Evangelii, quo satiari debent omnes fideles,
the-Scripture of-the-Gospel with-which to-be-satisfied ought all the-faithful

nec gustare saporem ejus secundum quod eis datum
nor to-taste the-savor of-it according-to what to-them given
est; sed festinant fugere gratiam Dei; quia nec videre,
is but they-hasten to-flee the-grace of-God because neither to-see
nec audire, nec cogitare volunt quid eis faciendum sit,
nor to-hear nor to-think wish what by-them to-be-done is
dum vocantur admonitione boni. Ipsi fugiunt admonitionem
while they-are-called by-the-admonition of-good they flee admonition
bonam, ut vermis qui terram intrat se abscondens ab
good like a-worm which the-earth enters itself hiding from
omni decore hujus sæculi. Hoc faciunt et isti nequissimi
all the-comeliness of-this world this do also these most-wicked
homines fugientes præcepta Dei, seque polluentes in
men fleeing the-precepts of-God and-themselves polluting in
fæce qua se involutant in mortem, cum se
the-dregs in-which themselves they-roll into death when themselves
abscondunt in malitia sua, nolentes de fetore nequitiæ ad
they-hide in malice their not-wishing from the-stench of-wickedness to
lucem prodire. Qui tales sunt, non pertinent ad me.
the-light to-come-forth those-who such are not pertain to me
Nam ego nolo hac et illac dividi in pollutione
for I do-not-wish this-way and that-way to-be-divided in the-pollution
luti. Quomodo? Cum his esse volo, qui me pura pœnitentia
of-mud how with these to-be I-wish who me by-pure penitence
intelligunt; ubi me etiam adjungo humanæ corruptibilitati,
understand where myself also I-join to-human corruptibility
quia eam volo purgare. Qui autem me nolunt suscipere,
because it I-wish to-purge those-who moreover me do-not-wish to-receive
illos a me abjicio, nolens esse cum eis; quia nulla pars
them from me I-cast-away not-wishing to-be with them because no part
mihi cum illis est, quia sunt in parte stultæ ignorantiæ
to-me with them is because they-are in the-part of-foolish ignorance

me intelligere nolentes, et quoniam nolo esse in opere
me to-understand not-wishing and since I-do-not-wish to-be in the-work
quod pertinet ad conglutinationem obduratæ perversitatis:
which pertains to the-gluing-together of-hardened perversity
quod est ad mortem. Et qui hoc modo spernunt me,
which is for death and those-who in-this way spurn me
imitantur perditum angelum, qui dum Deum videre potuit,
imitate the-lost angel who while God to-see he-could
eum inspicere noluit, ita ut eum humiliter agnosceret;
him to-look-at would-not so that him humbly he-might-acknowledge
et propterea subito effugit omnem gloriam cœlestem, cadens
and therefore suddenly he-fled all glory heavenly falling
in mortem; dum Deo voluit assimilari simili honore.
into death while to-God he-wished to-be-likened in-like honor
Isti despiciunt me, quoniam operantur opus malignum, ut
these despise me since they-work the-work malign as
exigunt illicita desideria carnis in voluptatibus ipsorum. Et
demand the-illicit desires of-the-flesh in the-pleasures of-them and
quoniam me despiciunt, idcirco faciunt quod male volunt.
since me they-despise therefore they-do what evilly they-wish
Ipsi contemnunt Deum, sic etiam negligunt illius præceptum.
they despise God so also they-neglect his precept
Unde et perfrequenter in indignatione mea permittuntur
whence also very-frequently in indignation my they-are-permitted
ad plenitudinem mentis suæ facere quod voluerint;
to the-fullness of-mind their to-do what they-shall-have-wished
quia vita æternæ felicitatis eos fugit quasi nihilum sint,
because the-life of-eternal felicity them flees as-if nothing they-were
frequenter etiam deficientes tam in prosperitate præsentis
frequently also failing as-much in the-prosperity of-the-present
vitæ quam futuræ, quoniam duri et immobiles ad felicitatem
life as of-the-future since hard and immovable to the-felicity

boni sunt. Contumacem enim peccatorem, in malis suis
of-good they-are the-contumacious for sinner in evils his
perseverantem desero: vivificans eum qui in se respicit et
persevering I-desert quickening him who into himself looks and
a peccatis suis in timore meo cum pura pœnitentia se
from sins his in fear my with pure penitence himself
ad me convertit. Nam ego sum columna firmæ stabilitatis,
to me turns for I am the-column of-firm stability
quæ nunquam desero quærentem me, quoniam qui me
which never desert the-one-seeking me since he-who me
apprehendit et se mihi intime ac fideliter conjungit,
grasps and himself to-me inwardly and faithfully joins
nunquam decidet in perditionem. Qui vero me habet in
never will-fall into perdition he-who but me has in
oblivione mentis suæ, et superbiendo se elevat super
the-forgetfulness of-mind his and by-being-proud himself raises above
me, id est qui in se ipsum magis confidit quam in me,
me that is who in him himself more trusts than in me
ac ideo fiduciam in me contemnit habere quoniam pro
and therefore trust in me disdains to-have since for
nihilo computat gratiam Dei, quia in animo ejus sum et
nothing he-reckons the-grace of-God because in the-mind of-him I-am and
ventus turbinis, ipse habens me negligenter in irrisione et
a-wind of-whirlwind he having me negligently in mockery and
superbe cum elatione in desperatione, non propter gravedinem
proudly with elation in despair not because-of the-weight
peccatorum quæ perpetraverit, sed propter superbiam
of-sins which he-shall-have-perpetrated but because-of pride
me deridendo sic dicens, quid est gratia Dei? Hunc ego
me by-deriding thus saying what is the-grace of-God this-one I
dejiciendo occidam, et in electione mea eum erigere nolo;
by-casting-down shall-kill and in election my him to-raise do-not-wish

quia mortuus est ab æterna felicitate. Sed et hi homines
because dead he-is from eternal felicity but also these men
qui non habent fiduciam se posse surgere de gravioribus
who not have trust themselves to-be-able to-rise from the-heavier
culpis peccatorum suorum sic abjicientes omnipotentem Deum
faults of-sins their thus casting-away the-almighty God
et gratiam ipsius, desperantes scilicet in nimia tristitia
and the-grace of-him despairing namely in excessive sadness
quasi non possint salvari de enormitate criminum suorum,
as-if not they-could to-be-saved from the-enormity of-crimes their
deficiunt projecti a me, et acerbe corruunt in mortem,
fail cast-off by me and bitterly collapse into death
morientes in inferno inferiori cruciatu mortis æternæ.
dying in hell lower with-the-torment of-death eternal
Nunc etiam loquar de dilectis filiis meis qui me suscipiunt
now also I-shall-speak of beloved sons my who me receive
aperto sensu et voluntario animo atque acuto intellectu,
with-open sense and willing mind and keen understanding
et qui me gemitu et fletu tangunt, me excipientes cum
and who me with-groaning and weeping touch me receiving with
gaudio atque omni amplectentes intentione. O flores mei, qui
joy and with-all embracing intention O flowers my who
dum me adesse sentiunt subito gaudent in me, et ego
while me to-be-present they-feel suddenly rejoice in me and I
in illis. Ipsi dulciores suavioresque mihi sunt super amorem
in them they sweeter and-more-pleasant to-me are beyond the-love
lapidis pretiosissimi, et super fulgentes pretiosas margaritas
of-the-stone most-precious and beyond shining precious pearls
in mente hominum, qui eas amplectuntur ardenti desiderio.
in the-mind of-men who them embrace with-burning desire
Ipsi etiam sunt mihi nobilissimi quadrati lapides; quia in
they also are to-me the-most-noble square stones because in

conspectu meo mihi semper sunt amabiles, hos assidue volo
sight my to-me always they-are lovable these constantly I-wish
limare et purgare: quatenus recte ac decenter ponantur in
to-file and to-purge so-that rightly and fittingly they-be-placed in
cœlesti Jerusalem, quia semper in mentibus suis bona
the-heavenly Jerusalem because always in minds their with-good
voluntate mecum epulantur, nec mea justitia possunt
will with-me they-feast nor with-my justice can
satiari. Nam mox cum tactum meum sentiunt properant
to-be-satisfied for soon when touch my they-feel they-hasten
ad me, tanquam cervus ad fontem aquæ. Sed ego sæpe
to me as a-stag to the-fountain of-water but I often
relinquo eos, ita quod ipsis videtur quasi sint sine
leave them so that to-them it-seems as-if they-were without
adjutorio: quod idcirco facio, ut exterior homo in eis non
help which therefore I-do that the-outer man in them not
infletur per superbiam. Tunc plorant ac lugent æstimantes
be-puffed-up through pride then they-weep and mourn reckoning
me ipsis esse offensam: sed ego sic perscrutor fidem eorum.
me to-them to-be offended but I thus search-out the-faith of-them
Attamen forti manu teneo eos: sic auferens ab ipsis
yet with-strong hand I-hold them thus taking-away from them
elationem, nec permittens eos cognoscere quid sint in
elation nor permitting them to-know what they-are in
occultis bonis suis, quia multiplices fructus in eis facere
the-hidden goods their because manifold fruits in them to-make
volo: animis ipsorum dolentibus ac cordibus eorum
I-wish with-the-minds of-them grieving and with-the-hearts of-them
vulneratis in doloribus. Permitto enim frequenter diabolicas
wounded in griefs I-permit for frequently diabolical
persuasiones ipsos invadere in igneis sagittis de flatu
persuasions them to-invade in fiery arrows from the-blast

immunditiæ incendii ardentis spiritus fornicationis, quæ
of-the-uncleanness of-the-burning of-the-ardent spirit of-fornication which
vulnerant corpora eorum in infirmitate fragilis naturæ; et hoc
wound the-bodies of-them in the-weakness of-frail nature and this
idcirco permitto quatenus hoc modo tam fortiter imbuantur
therefore I-permit so-that in-this way so strongly they-be-imbued
inspiratione Spiritus sancti, quod præterea fiant insignes
with-the-inspiration of-the-Spirit holy that moreover they-become distinguished
præcones et flagrantes in virtutibus. Ipsi quippe erunt in
heralds and blazing in virtues they indeed will-be in
probatione quasi aurum in fornace, id est probati in irrisione
proving as-if gold in the-furnace that is proved in mockery
et in indignatione, ita quod nihilum computabuntur, et
and in indignation so that for-nothing they-will-be-reckoned and
quod sæpissime per raptores substantia sua denudabuntur,
that very-often through robbers of-substance their they-will-be-stripped
ac per dissensionem plebis in adversitatibus sicut agni a
and through the-dissension of-the-people in adversities as lambs by
lupis dilacerabuntur. Et ut oves, dum eas lupus dispergens
wolves they-will-be-torn and as sheep while them the-wolf scattering
dissipat, tamen non moriuntur; ita sunt et isti homines
disperses yet not die so are also these men
in morte animæ non morientes, sed eo magis viventes
in the-death of-the-soul not dying but by-that more living
purgati in adversis. Nam bona arbor ut fructum ferat
purged in adversities for a-good tree that fruit it-may-bear
irrigatur, putatur atque circumfoditur; et ab ea erucæ
is-watered is-pruned and is-dug-around and from it caterpillars
ne fructum ejus corrodant abstrahuntur. Quid hoc? Bonus
lest the-fruit of-it they-gnaw are-removed what this good
scilicet homo non sit durus, nec malevolus ad justitiam
namely man not let-him-be hard nor ill-willed toward the-justice

Dei, sed lenis ac flexibilis ad quodque bonum, a se
of-God but gentle and flexible to every good from himself
abscindens malum, seque considerans in scrutatione operum
cutting-off evil and-himself considering in the-scrutiny of-works
suorum, atque auferens a se infestationem lædentium
his and taking-away from himself the-infestation of-the-harming
se inimicorum. Sed tamen antequam homo sentiat me in
him enemies but yet before man feel me in
cogitatione sua aut intellectus ipsius intelligat me intra
thought his or the-understanding of-him understand me within
se; sum ei caput et radix fructuositatis, et virtus
himself I-am to-him the-head and root of-fruitfulness and the-power
fortitudoque firmæ civitatis, quæ ædificata est supra firmam
and-strength of-the-firm city which built is upon the-firm
petram. Omnis ergo fidelis homo audiat me sibi dicentem:
rock every therefore faithful man let-hear me to-him saying
O homo, est ne conveniens et congruum ut homo rationalis
O man is it fitting and congruous that man rational
sine intellectu sit, ut irrationale pecus quod non aliter facit
without understanding be like the-irrational beast which not otherwise does
nisi secundum quod expetit libido ipsius? O miseri homines,
except according-to what demands the-lust of-it O wretched men
qui nolunt scire magnam gloriam illam, quam Deus ipsis
who do-not-wish to-know great glory that which God to-them
dedit ad similitudinem sui. Sed non potest esse ut volunt
gave to the-likeness of-himself but not it-can to-be as they-wish
quod libere et quasi hæreditario jure omnia mala faciant
that freely and as-if by-hereditary right all evils they-may-do
quæ desiderant; quasi hoc ex natura corporis sui possideant,
which they-desire as-if this from the-nature of-body their they-possessed
nolentes considerare se habere honorem illum, quod
not-wishing to-consider themselves to-have honor that that

bona opera operari valeant. Deus in sua ordinatione omnia
good works to-work they-are-able God in his ordinance all-things
juste constituit. Et quis potest ei repugnare? Quid hoc?
justly established and who can him to-fight-against what this
In hujusmodi videlicet comparatione quod aliquis ordinationi
in of-this-kind namely comparison that anyone to-the-ordinance
Dei simili exemplo possit comparari, aut sapientia aut
of-God by-like example can to-be-compared either in-wisdom or
discretione in illius rebus. Et cur est hoc quod efficaciam
in-discretion in his things and why is this that the-efficacy
illam quæ eis data est sibi ipsis auferre nolunt:
that which to-them given is from-them themselves to-take-away they-do-not-wish
quod bene scilicet et male facere possunt? Quomodo?
that well namely and evilly to-do they-can how
Nam ego cum eos tactu meo admoneo, qui tunc me
for I when them with-touch my I-admonish those-who then me
apprehendunt mox ut me adesse sentiunt, hi bonum opus
grasp soon as me to-be-present they-feel these the-good work
quod volunt ad effectum meo adjutorio perducere possunt.
which they-wish to effect by-my help to-bring they-can
Qui vero me contemnunt, in imbecillitatem sui et
those-who but me despise into the-weakness of-themselves and
in malum corruunt. Sed pravi homines excusare se
into evil collapse but depraved men to-excuse themselves
nituntur: ita quod bona opera operari non possunt, et hoc
strive so that good works to-work not they-can and this
propterea faciunt quod exterior homo in eis voluntatem
therefore they-do that the-outer man in them will
suam exerceat in libertatem. Nunc, o charissimi filii mei, qui
its may-exercise in liberty now O most-dear sons my who
mihi dulciores in odore super omnia aromata estis, audite
to-me sweeter in odor beyond all spices are hear

me vos admonentem. Dum tempus habetis facere bonum
me you admonishing while time you-have to-do good
et malum, sincera devotione colite Deum vestrum. O vos
and evil with-sincere devotion worship God your O you
iterum dulcissimi filii mei, qui ascenditis sicut aurora, vos
again most-sweet sons my who ascend like the-dawn you
qui ardere debetis in charitate ut sol in radio suo, currite
who to-burn ought in charity like the-sun in ray its run
et properate, charissimi mei, in via veritatis quæ lux
and hasten most-dear-ones my in the-way of-truth which the-light
mundi est, quæ est Jesus Christus Filius Dei, qui nos
of-the-world is which is Jesus Christ the-Son of-God who us
redemit sanguine suo in fine temporum, ut cum gaudio
redeemed with-blood his at the-end of-times that with joy
post transitum vestrum pervenire possitis ad ipsum.
after passing your to-arrive you-may-be-able to him
Et iterum audivi eum qui sedebat in throno dicentem ad
and again I-heard him who sat on the-throne saying to
me: Desiderantibus cœlestia fideliter credendum et non
me by-those-desiring heavenly-things faithfully to-be-believed and not
pertinaciter examinandum est, quomodo Filius Dei missus
stubbornly to-be-examined it-is how the-Son of-God sent
in mundum a Patre natus sit ex virgine; quia humanus
into the-world by the-Father born be of a-virgin because human
sensus fragili et mortali corpore gravissimo peccatorum
sense with-frail and mortal body by-the-heaviest of-sins
onere gravatus, secreta Dei plus dignoscere non poterit,
burden weighed-down the-secrets of-God more to-discern not will-be-able
quam Spiritus sanctus cui vult revelaverit.
than the-Spirit holy to-whom it-wishes shall-have-revealed

Quapropter per mysticum mysterium, hæc etiam columna
wherefore through mystic mystery this also column
quam vides in plaga meridiana, in præfato lapideo muro
which you-see in the-region southern on the-aforesaid stony wall
demonstrati ædificii, ultra prædictam columnam veræ
of-the-shown building beyond the-aforesaid column of-the-true
Trinitatis, significat humanitatem Salvatoris, qui conceptus
Trinity signifies the-humanity of-the-Savior who conceived
de Spiritu sancto, natusque ex suavissima virgine, filius
from the-Spirit holy and-born of the-most-sweet virgin the-son
est Altissimi, fortissima sanctitatis columna existens,
is of-the-Most-High the-most-strong of-holiness column being
omnem videlicet ecclesiasticam ædificationem sustentans.
all namely ecclesiastical building sustaining
Cujus humanitas apparet in ardente fide lapidum fidelium
whose humanity appears in the-burning faith of-the-stones of-the-faithful
populorum, in bonitate superni Patris fortissime operantium,
peoples in the-goodness of-the-supernal Father most-strongly working
post declarationem Trinitatis manifestata; quia Trinitate in
after the-declaration of-the-Trinity manifested because the-Trinity in
uno Deo certificata credenti populo, creditum est etiam
one God made-certain to-the-believing people believed it-was also
incarnatum Dei Verbum, verum Deum cum Patre et sancto
the-incarnate of-God Word true God with the-Father and holy
Spiritu in unitate divinitatis in uno et vero Deo colendum.
Spirit in the-unity of-divinity in one and true God to-be-worshiped

The column is shadowed because the Incarnation passes understanding. The gap is the Son still hidden in members not yet born. The column stands where the Creator's secret shone, since the Son did all the Father willed, and the dawn in that splendor is Mary. The ladder is the virtues worked in him, where great and small find a step: they descend through his humanity and rise bearing works to God. The seven are the Spirit's gifts on Isaiah's rod, the Virgin, whose flower deceived the devil.

Quæ columna magna est, et obumbrata intra et extra idem
which column great is and shadowed within and without the-same
ædificium apparens; quoniam sanctitudo veræ incarnationis
building appearing since the-holiness of-the-true incarnation
magna et inæstimabilis, ita humanis mentibus est obumbrata
great and inestimable so to-human minds is shadowed
ut non possit considerari, nisi quantum possibile est per
that not it-can to-be-considered except as-much-as possible it-is through
fidem intueri, et interioribus divino cultu laborantibus fide
faith to-behold and by-the-inner-ones in-divine worship laboring by-faith
et opere cognosci, et exterioribus otio vacantibus fama et
and work to-be-known and by-the-outer-ones in-idleness at-leisure by-fame and
voce manifestari. Visuique tuo tam umbrosa apparet, ut nec
voice to-be-manifested and-to-sight your so shadowy it-appears that neither
magnitudinem nec altitudinem ejus cognoscere valeas; quia
the-greatness nor the-height of-it to-know you-are-able because
Filius meus inter homines in mortalitate carnis, quoniam pro
Son my among men in the-mortality of-the-flesh since for
populo mortem subiturus erat, quasi obumbratus mortalis
the-people death about-to-undergo he-was as-if shadowed mortal
scilicet existens sine omni macula peccati apparuit; ita tamen
namely being without any stain of-sin appeared so yet
quæ vera ejus incarnatio in mystica magnitudine secretorum
that the-true his incarnation in the-mystic greatness of-the-secrets

Dei incomprehensibilis, et in excellentia divinæ potentiæ
of-God incomprehensible and in the-excellence of-divine power
inestimabilis, omnem cognitionem humani intellectus excedat.
inestimable all knowledge of-human understanding exceeds
Sed quod inter columnam hanc atque columnam veræ
but that between column this and the-column of-the-true
Trinitatis est interruptus locus longitudinis trium cubitorum,
Trinity is a-broken place of-the-length of-three cubits
vacuusque absque muro ut tibi superius ostensum est: hoc
and-empty without wall as to-you above shown it-is this
est quod incarnatus Dei Filius, Deus verus cum Patre et
is that the-incarnate of-God Son God true with the-Father and
Spiritu sancto existens, adhuc latet in membris suis qui
the-Spirit holy being still lies-hidden in members his who
fideles homines sunt, qui usque ad finem mundi nascituri
faithful men are who up to the-end of-the-world about-to-be-born
sunt, per viventia opera membra capitis sui effecti, ut supra
are through living works members of-head their made as above
mirabiliter et typice edocta es. Qui quot et quales
wonderfully and typically taught you-were who how-many and of-what-kind
futuri sint in prolixitate supervenientium temporum, hoc
about-to-be they-be in the-length of-the-supervening times this
est in mysterio ineffabilis Trinitatis eamdem Trinitatem in
is in the-mystery of-the-ineffable Trinity the-same Trinity in
unitate divinitatis fideli cultura adoraturi: locus eorum (ut
the-unity of-divinity with-faithful worship about-to-adore the-place of-them as
qui adhuc nascituri sunt) vacuus est, cum sine ædificato
who still about-to-be-born are empty is since without the-built
muro bonorum operum sit. Ubi tamen fundamentum positum
wall of-good works it-is where yet the-foundation laid
est, quoniam in præsentia Dei sunt, et quia etiam fide
is since in the-presence of-God they-are and because also by-the-faith

salvationis eorum quam habituri sunt jam posita fortiter
of-the-salvation of-them which about-to-have they-are already laid strongly
consistit: ita ut homo spem et fiduciam non habeat in alio
it-stands so that man hope and trust not have in another
quam in Deo, non differens de misericordia ejus, sed confidens
than in God not distrusting of the-mercy of-him but trusting
in eum quod fortissimum fundamentum fidelis animæ est.
in him which the-strongest foundation of-the-faithful soul is
Quod autem hæc umbrosa columna in hoc ipso ædificio
that moreover this shadowy column in this very building
in illo loco stat ubi desuper in cœlestibus mysteriis coram
in that place stands where above in the-heavenly mysteries before
Deo illum magnum et quadratum lucidissimumque candoris
God that great and square and-most-bright of-whiteness
splendorem prius vidisti, qui secretum superni Creatoris
splendor before you-saw which the-secret of-the-supernal Creator
designans in maximo mysterio tibi manifestatus est: hoc
designating in the-greatest mystery to-you manifested was this
est quod incarnatus Dei Filius, omnia opera sua quæ
is that the-incarnate of-God Son all works his which
corporaliter in mundo multas injurias passus operatus est,
bodily in the-world many injuries having-suffered worked he-has
ea secundum secretam voluntatem Patris adimplevit. Quid
them according-to the-secret will of-the-Father fulfilled what
etiam ille splendor designat, magnus videlicet in significatione
also that splendor designates great namely in the-signification
mysteriorum Dei, quatuorque angulorum; quoniam ad
of-the-mysteries of-God and-of-four corners since to
cognitionem Christi multi ex iis qui per quatuor partes
the-knowledge of-Christ many of those who through the-four parts
mundi nascuntur perventuri sunt, atque eximii candoris;
of-the-world are-born about-to-arrive are and of-exceptional whiteness

quia lucidissimam divinitatem nulla tenebrositas offuscare
because the-most-bright divinity no darkness to-obscure
potest, ubi idem secretum supernæ et gloriosæ majestatis in
can where the-same secret of-the-supernal and glorious majesty in
magna profunditate et mysterio scientiæ Creatoris omnium
great depth and mystery of-the-knowledge of-the-Creator of-all
qui cuncta creavit typice ibi aperitur; ita ut ipsi Creatori
who all-things created typically there is-opened so that to-the-very Creator
nullus ad hoc in auxilio succurreret, nec ullus ipsi resistendo
no-one for this in help came-to-aid nor anyone to-him by-resisting
in hoc repugnaret, ea tantum in voluntate bonitatis suæ per
in this fought-against them only in the-will of-goodness his through
verbum suum creans. Unde in eo alius splendor velut aurora
word his creating whence in it another splendor like the-dawn
in se aeriam in alto purpureæ lucis claritatem habens fulget,
in itself airy on high of-purple light the-brightness having shines
per quem tibi in mystica ostensione mysterium incarnati
through which to-you in mystic showing the-mystery of-the-incarnate
Filii Dei demonstratum est; quoniam in secreto summi
Son of-God shown was since in the-secret of-the-highest
Dei, candor auroræ virginis scilicet Mariæ declaratur, quæ
God the-whiteness of-the-dawn of-the-virgin namely Mary is-declared who
in utero suo Filium cœlestis et altissimi Patris portavit,
in womb her the-Son of-the-heavenly and most-high Father carried
qui purpureum sanguinem suum clarissima luce salvationis
who purple blood his with-the-most-bright light of-salvation
fulgentem effudit, secundum quod tibi in hac secreta visione
shining poured-out according-to what to-you in this secret vision
incarnatio ejusdem Filii mystica obumbratione ostendit.
the-incarnation of-the-same Son with-mystic overshadowing shows

Sed quod in prædicta columna ab imo usque ad
but that on the-aforesaid column from the-bottom up to
summum ejus in modum scalæ ascensus est: hoc est quod
the-top of-it in the-manner of-a-ladder an-ascent is this is that
in incarnato Filio Dei omnes virtutes pleniter operabatur,
in the-incarnate Son of-God all virtues fully worked
qui in se vestigia salvationis reliquit, ita ut tam pusillus
who in himself the-footsteps of-salvation left so that as-much the-little
quam magnus fidelium sibi competenter gradum in
as the-great of-the-faithful for-themselves fittingly a-step in
ipso reperiant; in quo pedem in ascensum virtutum ponant,
him may-find on which a-foot for the-ascent of-virtues they-may-place
ut ad optima loca perveniant ubi virtutibus operandum est.
that to the-best places they-may-come where by-virtues to-be-worked is
Quomodo? In optimis locis bonorum cordium aggregantur
how in the-best places of-good hearts are-gathered
virtutes ad sanctissimum opus suum: quatenus Filium Dei in
virtues for most-holy work their so-that the-Son of-God in
membris suis perficiant, quod est in electis hominibus. Unde
members his they-may-perfect which is in elect men whence
et in ipso est exemplum perfectionis omnibus fidelibus qui
also in him is the-example of-perfection for-all the-faithful who
in lege Dei occupati sunt; ut se de bono recipiant
in the-law of-God occupied are that themselves from good they-may-take
ad melius, scientes manifestationem veræ incarnationis,
to better knowing the-manifestation of-the-true incarnation
ubi Filius Dei veraciter in carne demonstratus est, in
where the-Son of-God truly in the-flesh shown was in
quo fidelissimus ascensus ad cœlestia reperitur. Propter
whom the-most-faithful ascent to heavenly-things is-found because-of
quod etiam omnes virtutes Dei descendentes et ascendentes
which also all the-virtues of-God descending and ascending

oneratas lapidibus ad opus suum hic ire vides; quia in
laden with-stones to work their here to-go you-see because in
Unigenito Dei lucidissimæ virtutes quasi per humanitatem
the-Only-begotten of-God the-most-bright virtues as-if through the-humanity
ejus descendunt, et quasi per divinitatem ipsius sursum
of-him descend and as-if through the-divinity of-him upward
tendunt. Descendunt etiam per ipsum ad corda fidelium
tend they-descend also through him to the-hearts of-faithful
hominum; qui bono corde voluntatem suam relinquentes, ad
men who with-good heart will their leaving to
recta opera flexibiles se reddunt secundum quod operarius
right works flexible themselves render according-to what a-worker
ad levandum lapidem se inclinat quem ad ædificium
for lifting a-stone himself bends which to the-building
deferat. In ipso etiam sursum ascendunt, cum cœlestia
he-may-carry in him also upward they-ascend when heavenly
opera in hominibus perfecta Deo gratulabande offerunt, ut
works in men perfected to-God rejoicingly they-offer that
corpus Christi in fidelibus membris ipsius quam citissime
the-body of-Christ in the-faithful members of-him as quickly-as-possible
perficiatur. Unde etiam quasi lapides ad altiora portant; qui
be-perfected whence also as-if stones to higher-things they-carry which
sunt pennata et lucida opera, quæ cum ipsis homines ad
are winged and bright works which with them men for
tutelam suam operantur, quoniam unaquæque actio Deo offert
protection their work since each action to-God offers
alas suas, per quas se de fæce humanæ mentis elevet,
wings its through which itself from the-dregs of-the-human mind it-may-raise
fulgentem etiam splendorem habens, per quem ante Deum
a-shining also splendor having through which before God
luceat; quia obstrui et abscondi non potest, quod fluit
it-may-shine because to-be-blocked and to-be-hidden not can what flows

de fonte vitæ æternæ. Nam ut fons non debet esse
from the-fountain of-life eternal for as a-fountain not ought to-be
in absconso, sed in manifesto ut omnis homo qui sitit ad
in hiding but in the-open that every man who thirsts to
ipsum veniat et hauriat atque bibat, sic Filius Dei non est
it may-come and may-draw and drink so the-Son of-God not is
obstrusus nec absconsus electis suis, sed manifestus præparans
blocked nor hidden to-elect his but manifest preparing
se ad retributionem operum, ut ea manifestet justa
himself for the-retribution of-works that them he-may-manifest with-just
remuneratione, quæ propter ipsius voluntatem ab hominibus
remuneration which because-of his will by men
perficiuntur. Idcirco fidelis homo ambulet in fide ad Deum
are-performed therefore the-faithful man let-walk in faith to God
quæratque misericordiam ejus, et dabitur illi. A non
and-let-him-seek the-mercy of-him and it-will-be-given to-him by not
quærente autem non invenietur, veluti fons non fluit
the-one-seeking moreover not it-will-be-found as a-fountain not flows
ad homines ipsum solummodo scientes nec ad eum venire
to men it only knowing nor to it to-come
volentes; sed illos oportet ad eum accedere, si aquam ejus
wishing but them it-behooves to it to-approach if the-water of-it
haurire desiderant, sic homo faciat. Ad Deum accedat per
to-draw they-desire so man let-do to God let-him-approach through
legem sibi ab ipso constitutam, et inveniet eum, dabiturque
the-law to-him by him established and he-will-find him and-will-be-given
illi cibus vitæ et aqua salutaris ita ut amplius nec esuriem
to-him the-food of-life and water saving so that further neither hunger
nec sitim sustineat. Unde et prædictæ virtutes intentum
nor thirst he-may-sustain whence also the-aforesaid virtues intent
studium idem opus perficiendi habent; quoniam studiosissime
zeal the-same work of-performing have since most-zealously

sicut torrentes aquæ ad opus divinum currunt, quatenus
like torrents of-water to the-divine work they-run so-that
fulgentiores sole Christi membra capiti suo in lucidis
brighter than-the-sun of-Christ the-members to-head their in bright
acquisitionibus nobilissime perfecta conjungantur. Propter quod
acquisitions most-nobly perfected be-joined because-of which
etiam ut audisti fortes operarii Dei appellantur, quia strenue
also as you-heard the-strong workers of-God they-are-called because vigorously
in bonis operibus fidelium hominum semper conversantur.
in the-good works of-faithful men always they-are-engaged
Sed quod inter has virtutes præcipue septem vides, quarum
but that among these virtues especially seven you-see of-which
etiam formas et habitus secundum quod tibi permittitur
also the-forms and habits according-to what to-you is-permitted
consideras: hoc est quod inter studiosa opera hæ septem
you-consider this is that among the-zealous works these seven
virtutes præstantissimæ, septem ardentissima dona Spiritus
virtues most-excellent the-seven most-burning gifts of-the-Spirit
sancti designant, quia in obumbratione Spiritus sancti virgo
holy designate because in the-overshadowing of-the-Spirit holy the-virgin
clarissima Filium Dei sine peccato concepit in sanctificatione
most-bright the-Son of-God without sin conceived in the-sanctification
scilicet sanctarum virtutum, quæ aperte in eodem Unigenito
namely of-the-holy virtues which openly in the-same Only-begotten
Dei manifestatæ sunt; quasi in forma sua, illuminantes
of-God manifested are as-if in form their illumining
corda fidelium, et quasi in habitu suo in unitate fidei
the-hearts of-the-faithful and as-if in habit their in the-unity of-faith
se dilatantes, ut Isaias servus meus testatur, dicens:
themselves widening as Isaiah servant my testifies saying
Egreditur virga de radice Jesse, et flos de radice ejus
there-goes-forth a-rod from the-root of-Jesse and a-flower from the-root of-it

ascendet, et requiescet super eum spiritus Domini, spiritus
will-ascend and will-rest upon him the-spirit of-the-Lord the-spirit
sapientiæ et intellectus, spiritus consilii et fortitudinis,
of-wisdom and of-understanding the-spirit of-counsel and of-fortitude
spiritus scientiæ et pietatis, et replebit eum spiritus timoris
the-spirit of-knowledge and of-piety and will-fill him the-spirit of-the-fear
Domini. Hoc tale est: Virgo Maria egressa est de angustiis
of-the-Lord this such is the-Virgin Mary gone-out has from the-narrows
sæcularium oppressionum in dulcedinem honestatis mornm,
of-secular oppressions into the-sweetness of-the-honesty of-morals
ut aliquis de domo egreditur in qua inclusus continebatur,
as someone from a-house goes-out in which shut-in he-was-held
qui se non elevat supra ipsam domum, sed recto itinere
who himself not raises above the-very house but by-a-right journey
coram se graditur, et ut rivulus vini de torculari
before himself walks and as a-stream of-wine from the-press
exprimitur non se exaltans supra torcular, sed moderate
is-pressed not itself exalting above the-press but moderately
defluens in locnm suum. Et quare virga? Quia non spinosa
flowing-down into place its and why a-rod because not thorny
moribus, nec nodosa terrenis cupiditatibus, sed plana, id est
in-morals nor knotty with-earthly cupidities but smooth that is
carnali concupiscentia non copulatata. orta scilicet de radice
with-fleshly concupiscence not coupled arisen namely from the-root
Jesse, id est de illo qui quasi fundamentum erat regalis
of-Jesse that is from that-one who as-if the-foundation was of-the-royal
prolis, de qua illn illibata mater nata processit. Unde et
offspring from which that undefiled mother born proceeded whence also
de radice ejusdem virgæ ascendit suavissimus odor, qui
from the-root of-the-same rod ascended the-most-sweet odor which
fuit integra puritas ejusdem virginis, volens in altissimum
was the-whole purity of-the-same virgin flying into the-highest

cacumen, Spiritu sancto ita eam irrigante, quod ex
summit with-the-Spirit holy so her watering that from
ipsa almus flos natus est. Quomodo? Ut flos nascitur
her the-nourishing flower born was how as a-flower is-born
in agro non seminato semine; sic surrexit in ea cœlestis
in a-field not sown with-seed so rose in her the-heavenly
panis sine radice virilis commistionis, et absque omni
bread without the-root of-manly mingling and without all
humano onere, sed tantum natus in suavitate divinitatis, non
human burden but only born in the-sweetness of-divinity not
tactus ulla indignatione peccati, veniens, tortuoso serpente
touched by-any indignation of-sin coming with-the-tortuous serpent
nesciente, nec eum propius tangente. Unde et ille flos
not-knowing nor him more-nearly touching whence also that flower
latenter illum decepit; ita quod sursum ascendit, et genus
hiddenly him deceived so that upward it-ascended and the-race
humanum in peccato conceptum ad alta sustulit, quod
human in sin conceived to the-heights raised which
ille serpens prius fraudulenter deceperat, et in perditionem
that serpent before fraudulently had-deceived and into perdition
secum detraxerat. Et quoniam hic flos Filius Dei erat,
with-himself had-drawn-down and since this flower the-Son of-God was
requievit super eum Spiritus Domini, id est spiritus æternæ
rested upon him the-Spirit of-the-Lord that is the-spirit of-eternal
divinitatis. Quomodo? Quando humilitas exaltata est in
divinity how when humility exalted was in
ascensu illius floris; ubi in irrisione prostrata est superbia,
the-ascent of-that flower where in mockery laid-low was pride
quam prima mulier attendit, cum plus quam deberet sapere
which the-first woman attended when more than she-ought to-know
voluit, secunda muliere servitio Dei se subdente, dum
she-wished the-second woman to-the-service of-God herself subjecting while

se recognovit parvam, in humilitate confessa Deum suum;
herself she-recognized small in humility confessing God her
Spiritus sanctus ardenter in ipso requievit: in quo electa
the-Spirit holy ardently in him rested in whom elect
charitas latuit, quæ salvavit perditam plebem abstergens
charity lay-hidden which saved the-lost people wiping-away
crimina et scelera hominum. Nam plenitudo temporis erat
the-crimes and wickednesses of-men for the-fullness of-time was
in eo; quia vivens lumen in ipso radiavit, in quo noxium
in him because living light in him radiated in which the-harmful
pomum cum sequentibus se nequitiis aruit, surgente in illo
apple with the-following it wickednesses dried-up rising in him
medicina mortuorum, quæ vexillum illud elevavit quod mortem
the-medicine of-the-dead which standard that raised which death
superavit et contrivit. Sanctitas enim in eo non caruit ulla
overcame and crushed holiness for in him not lacked any
possibilitate, ipso concepto absque omni peccati commistione,
possibility he conceived without all of-sin mingling
sicut sæpius offenditur in natis hominum qui nascuntur in
as more-often is-encountered in the-born of-men who are-born in
multiplicium criminum varietate. Sed et cum flos ille dedit
of-manifold crimes the-variety but also when flower that gave
operando et docendo omnem inspirationem justitiæ; jam
by-working and by-teaching all inspiration of-justice already
fructum in plenitudine Spiritus sancti protulit, quoniam
fruit in the-fullness of-the-Spirit holy it-brought-forth since
ipse Filius Dei indutus carne, aperte in opere suo
the-very Son of-God clothed with-flesh openly in work his
demonstravit, quod antea Spiritus sanctus mystice et quasi
showed what before the-Spirit holy mystically and as-if
in occulto, inspiratione sua commovit. Qui Spiritus sanctus
in hiding with-inspiration its moved which Spirit holy

super illum florem septempliciter requiescere designatur; quia
upon that flower sevenfold to-rest is-designated because
cum Deus omnia per Verbum suum in Spiritu sancto
when God all-things through Word his in the-Spirit holy
crearet, septima die ab omni opere suo requievit. Sed et
created on-the-seventh day from all work his he-rested but also
eadem dona in signatione sua geminantur; quoniam corpus
the-same gifts in signification their are-doubled since body
et anima sibi conjuncta simul in gemina dilectione
and soul to-each-other joined together in twin love
per unctionem Spiritus sancti debent operari timore
through the-anointing of-the-Spirit holy ought to-work the-fear
Domini solo posito; quia ipse quasi in tremore charitatem
of-the-Lord alone placed because it as-if in trembling charity
venerans, unum super omnia adorari designat. Unde etiam
venerating one above all-things to-be-adored designates whence also
et Spiritus Domini dominatur fortissimis virtutibus ab eo
and the-Spirit of-the-Lord rules over-the-strongest virtues from it
clarescentibus, ut a radice rami procedunt, quoniam unus
growing-bright as from the-root branches proceed since one
Deus est a quo omnia bona veniunt, et per quem
God is from whom all good-things come and through whom
omnia bona sapienter disposita sunt. Et quia Spiritus
all good-things wisely disposed are and because the-Spirit
Domini super ipsum florem requievit; spiritus etiam sapientiæ
of-the-Lord upon the-very flower rested the-spirit also of-wisdom
super ipsum mansit, quoniam magna sapientia apparuit,
upon him remained since great wisdom appeared
cum Deus omnia per Verbum suum creavit, sapientia sic
when God all-things through Word his created wisdom so
diffusa est in illo: quod idem Verbum erat sapientia. Sed
spread is in him that the-same Word was wisdom but

ipsum Verbum nondum incarnatum invisibile fuit: id autem
the-very Word not-yet incarnate invisible was it moreover
incarnatum visibile apparuit, quoniam Verbum quod ante
incarnate visible appeared since the-Word which before
omnem creaturam erat in corde Patris per quod omnia
every creature was in the-heart of-the-Father through which all-things
facta sunt, et sine quo factum est nihil: ipsum enituit
made are and without which made is nothing it shone-forth
flos sub tempore scilicet emicans in humanitate, bonum
a-flower under time namely flashing in humanity good
intellectum hominibus proferens suis testificationibus. Quid
understanding to-men bringing-forth with-its testimonies what
hoc? Sapientiæ intellectus congrue adjungitur; quia cum
this to-wisdom understanding fittingly is-joined because since
homo a Deo in sapientia creatus sit, Creatorem suum
man by God in wisdom created be Creator his
digne intelligere debuit. Ergo ante partum virginalem Deus
worthily to-understand he-ought therefore before the-birth virginal God
intelligendus erat absque ulla dubitatione. Sed post partum,
to-be-understood was without any doubt but after the-birth
virginalem prædictum florem in carne proferentem, idem flos
virginal the-aforesaid flower in the-flesh bringing-forth the-same flower
intelligendus erat Deus et homo, sed non sine admiratione.
to-be-understood was God and man but not without wonder
Et ille intellectus prius invisibilis, visus est visibilis in
and that understanding before invisible seen was visible in
flore: cum ipse flos hanc intelligibilem causam protulit,
the-flower when the-very flower this intelligible cause brought-forth
quod homo scilicet sapienter intelligit Deum in factis suis.
that man namely wisely understands God in deeds his
Quomodo? Sapientia est origo bonorum operum, cum homo
how wisdom is the-origin of-good works when man

sapienter veneratur Deum suum. Cui intellectus adhæret,
wisely venerates God his to-which understanding clings
quoniam cum homo per sapientiam bonum operatur, jam
since when man through wisdom good works already
illud dilatatur ad alios, ita ut bonum odorem et dulcem
it is-widened to others so that the-good odor and sweet
gustum ab ipso emicantem cum gaudio intelligant in
taste from him flashing with joy they-may-understand in
eo. In virgineo quoque isto flore intellectum subsequitur
him in virginal also this flower understanding follows
consilium; quia homo intellectum habens, divino consilio
counsel because man understanding having by-divine counsel
liberandus erat. Inde spiritus consilii et fortitudinis super
to-be-freed was thence the-spirit of-counsel and of-fortitude upon
eum requievit; quoniam hoc consilium apud Patrem sine
him rested since this counsel with the-Father without
tempore fuit, ut Verbum suum incarnaretur, sub tempore
time was that Word his should-be-incarnate under time
perficiens omnia opera sua secundum voluntatem Patris,
performing all works his according-to the-will of-the-Father
et offendens obedientiam per se ipsum, ita ut ipsa ab
and showing obedience through him himself so that it from
eo ad homines fulgeret, quatenus eum ita in factis suis
him to men might-shine so-that him so in deeds his
imitari discerent. Quod dum ita apparuit in fortissima
to-imitate they-might-learn which while so it-appeared in the-strongest
virtute totum surgens de divinitate: fortitudo se in ipso
power wholly rising from divinity fortitude itself in him
occuluit, quatenus diabolum tanto fortius debellaret
hid so-that the-devil by-so-much more-strongly it-might-vanquish
quanto secretius illi se per consilium abscondisset.
by-how-much more-secretly from-him itself through counsel it-had-hidden

Fortitude joins counsel, as the Son, the strongest lion, crushed unbelief by faith; knowledge and piety rested on him, and the fear of the Lord filled him, the beloved for whom the chaste soul leaves the flesh. The virtues wear silk for gentleness, some bareheaded for innocence; the third has no human shape, for man forgets to fear God. Humility, which the Son first showed, wears a golden crown of three branches, the Trinity, and a mirror of the incarnate Son, and sets her tribunal in the elect.

Quomodo? Consilio apte fortitudo adhæret: quoniam
how to-counsel fittingly fortitude clings since
consilium Dei per fortitudinem Filii ipsius regnum
the-counsel of-God through the-fortitude of-the-Son of-him the-kingdom
diaboli destruxit. Unde idem Filius Dei, fortissimus videlicet
of-the-devil destroyed whence the-same Son of-God the-most-strong namely
leo, contrivit infidelitatis mortem per splendidissimum
lion crushed of-unbelief the-death through the-most-splendid
lumen quod fides est, quia magna fortitudo est hominem
light which faith is because great fortitude it-is for-man
ea per consilium credere quæ corporali visu non
those-things through counsel to-believe which with-bodily sight not
valet videre. Quid hoc? Consilium per conjunctam sibi
he-is-able to-see what this counsel through the-joined to-it
fortitudinem perforat duritiam lapideorum cordium, quæ
fortitude pierces the-hardness of-stony hearts which
obdurata sunt in consuetudine pravorum morum ita ineptam
hardened are in the-custom of-depraved morals so the-inept
duritiam transiens quod carnale opus abjicitur, et Dei
hardness passing-through that the-fleshly work is-cast-away and of-God
opus aptissime perficitur. Quapropter et in prædicto flore
the-work most-fittingly is-performed wherefore also in the-aforesaid flower
fortitudinem scientia comitatur, quoniam homines per
fortitude knowledge accompanies since men through

fortitudinem Dei ad scientiam ipsius ita ut eum cognoscant
the-fortitude of-God to the-knowledge of-him so that him they-may-know
perveniunt. Hinc est quod et spiritus scientiæ et pietatis
arrive hence it-is that also the-spirit of-knowledge and of-piety
in eo etiam per supernam dulcedinem requiem habuit,
in him also through supernal sweetness rest had
quoniam ipse scienter miseriis hominum condoluit; spes
since he knowingly with-the-miseries of-men suffered-with hope
etiam existens per quam intratur ad salvationem, cum
also being through which is-entered into salvation when
scelus mundi scienter per mortem suam abstersit in
the-wickedness of-the-world knowingly through death his he-wiped-away in
magna pietate. Quid hoc? Scientiæ pietas recte adjungitur,
great piety what this to-knowledge piety rightly is-joined
quia Filius Dei scienter in magna pietate adimplevit
because the-Son of-God knowingly in great piety fulfilled
voluntatem Patris sui. Ipse enim Filius solus natus ex
the-will of-Father his he for the-Son alone born of
virgine, transfudit inter populos germen cœlestis virtutis; ut
a-virgin transfused among peoples the-sprout of-heavenly virtue that
sequantur consortium angelorum quod pudicitia castitatis
they-may-follow the-fellowship of-the-angels which the-modesty of-chastity
est, quia virtus hæc surrexit in superna pietate: sic videlicet
is because virtue this rose in supernal piety so namely
quod in egrediente virga de Jesse, virtutes floris hujus
that in going-out the-rod from Jesse the-virtues of-flower this
germinarent, quas prima mulier fugaverat dum consensit
might-sprout which the-first woman had-put-to-flight while she-consented
audiens consilium serpentis, ita quod in ea cecidit omne
hearing the-counsel of-the-serpent so that in her fell all
genus humanum, carens gaudio supernæ claritatis, nisi
the-race human lacking the-joy of-supernal brightness except

quod floriditas virgæ illius scienter illud elevavit per
that the-floweriness of-rod that knowingly it raised through
pietatem in sanctitate salvationis. Quomodo? Fortitudini quæ
piety in the-holiness of-salvation how to-fortitude which
diabolum devincit, adhærentem illi scientiam. Spiritus sanctus
the-devil conquers clinging to-it knowledge the-Spirit holy
inspirat; cum Deus per fideles homines devotissime in
inspires when God through faithful men most-devoutly in
ardentibus desideriis agnoscitur, et intimo tactu fidelis
burning desires is-acknowledged and with-the-inmost touch of-the-faithful
animæ desiderantissime amplexatur. Sed et in virgineo flore
soul most-longingly he-embraces but also in the-virginal flower
pietatem timor Domini subsequitur: quia cum pietas inest
piety the-fear of-the-Lord follows because when piety is-in
fidelibus hominibus, timorem Domini acquirunt, ad explenda
faithful men the-fear of-the-Lord they-acquire for fulfilling
præcepta ipsius. Unde timor Domini eumdem florem replevit;
the-precepts of-him whence the-fear of-the-Lord the-same flower filled
quia ipse tantam plenitudinem virtutum in se habuit,
because he such fullness of-virtues in himself had
quod in eo nullus vacuus locus inventus est. ubi aut
that in him no empty place found was where either
mortifera superbia, aut delectatio honoris, aut prævaricatio
deadly pride or the-delight of-honor or the-transgression
legis sedem invenire potuisset; sed totus plenus erat
of-the-law a-seat to-find could but wholly full he-was
timoris Domini: non quærens alienam gloriam ut primus
of-the-fear of-the-Lord not seeking another's glory as the-first
angelus et Adam quæsierunt, sed honorans Patrem suum
angel and Adam sought but honoring Father his
in omni opere suo, dignam ei præbens obedientiam.
in every work his worthy to-him offering obedience

Ideo et timor Domini initium habet omnis justitiæ; quia
therefore also the-fear of-the-Lord the-beginning has of-all justice because
ipse est finis et initium cæterarum virtutum, ut requiei
it is the-end and beginning of-the-other virtues as of-rest
septima dies, ostendit completionem et ortum creaturarum.
the-seventh day shows the-completion and rising of-creatures
Quomodo? Timor excutit et movet tremorem, qui radix
how fear shakes and moves trembling which the-root
est germinandi ut fructuosæ virtutes procedant. Unde et
is of-sprouting that fruitful virtues may-proceed whence also
flas iste plenus timoris Domini est; quia omnia germina
flower this full of-the-fear of-the-Lord is because all the-sprouts
bonorum operum adhærent ei, quoniam ipse materia eorum
of-good works cling to-it since it the-matter of-them
est; flore eodem germinante viriditatem quarumcunque
is with-the-flower same sprouting the-greenness of-whatever
virtutum, fructu earum præ cæteris repleto quatenus omnia
virtues with-the-fruit of-them before others filled so-that all
bona perficiat, ut etiam de ipso Scriptura habet: Sicut
good-things it-may-perform as also of him Scripture has as
malum inter ligna silvarum, sic dilectus meus inter filios.
the-apple among the-trees of-the-woods so beloved my among the-sons
Sub umbra illius quem desideravi sedi, et fructus ejus
under the-shadow of-him whom I-desired I-sat and the-fruit of-him
dulcis gutturi meo. Hoc tale est: Filius virginis, dulcissimus
sweet to-throat my this such is the-Son of-the-virgin the-most-sweet
amator castæ dilectionis, quem apprehendit fidelis anima
lover of-chaste love whom grasps the-faithful soul
desiderans dulcissima ejus amplexione integritatem suam
desiring with-the-most-sweet his embrace wholeness its
coronare, relicto carnali viro, et se copulans Christo,
to-crown left the-fleshly husband and itself coupling to-Christ

eumque certissimo fœdere amans et in speculo fidei
and-him with-the-most-certain covenant loving and in the-mirror of-faith
aspiciens, est pulcherrimus fructus fructiferæ arboris,
looking-at is the-most-beautiful fruit of-the-fruit-bearing tree
id est Filius virginis exiens de virginali candore, sicut
that is the-Son of-the-virgin going-out from virginal whiteness as
pomum de fructuosa floriditate præbensque escam refectionis
an-apple from fruitful floweriness and-offering the-food of-refreshment
esurientibus, et succum dulcedinis sitientibus, et hoc
to-the-hungry and the-juice of-sweetness to-the-thirsty and in-this
modo ligna silvestria præcellens, id est filios hominum
way the-trees woodland surpassing that is the-sons of-men
qui in peccatis concipiuntur, et in ipsis conversantur,
who in sins are-conceived and in them are-engaged
nec talem fructum afferentes qualem ipse attulit, quoniam
nor such fruit bringing as he brought since
a Deo exivit plenum fructum suavitatis vitæ afferens,
from God he-went-out the-full fruit of-the-sweetness of-life bringing
aliis quidem nec viriditatem nec fructum a se ipsis
the-others indeed neither greenness nor fruit from them themselves
habentibus sed ab ipso. Quomodo? Ipse per incarnationem
having but from him how he through incarnation
suam mundo salvationem dedit, dilectus Dei Filius inter
his to-the-world salvation gave the-beloved of-God Son among
filios hominum apparens qui per fervorem ipsius virebant
the-sons of-men appearing who through the-fervor of-him grew-green
et fructum afferebant, sed non tanta plenitudine fecundi
and fruit brought but not with-so-great fullness fruitful
quanta ipse repletus erat, quia totus sanctus a Deo exiens
as-great-as he filled was because wholly holy from God going-out
de virgine natus est. Et quare dilectus? Quia ipse hoc
of a-virgin born he-is and why beloved because he this

conculcat, quod fideli animæ ad cœlestia properanti
tramples which to-the-faithful soul to heavenly-things hastening
obsistit. Unde et sancta anima æquissimo judicio eum
stands-in-the-way whence also the-holy soul with-most-equitable judgment him
dilectum nuncupat: quoniam per fidem dilectionis se ipsam
beloved names since through the-faith of-love it itself
relinquens, et in magno certamine carnalium voluptatum an
leaving and in great struggle of-fleshly pleasures toward
illum benevole anhelans, atque in ardore lacrymabilis desiderii
him benevolently panting and in the-ardor of-tearful desire
se ipsam reprobans, ei adhæret, ut mulier viro, cui
it itself reproving to-him it-clings as a-woman to-a-husband to-whom
eum gaudio voluntatis suæ associata est. Et ideo cum in
with joy of-will her associated she-is and therefore when at
exordio conservandæ castitatis ad cum incipit suspirare, ad
the-beginning to-be-preserved of-chastity to him it-begins to-sigh to
se ipsam dicit: Volo prosternere carnalem voluptatem et me
it itself it-says I-wish to-lay-low fleshly pleasure and myself
conjungere illi sub cujus dilectionis umbra qua me in
to-join to-him under whose of-love the-shadow with-which me in
ardore ardentis desiderii sui a contrario igne obumbravit
the-ardor of-the-burning desire his from the-contrary fire he-overshadowed
sedeo. Quomodo? Dum inebriatum studium in ejus amores
I-sit how while drunk zeal into his loves
habens, subjectum in igneum carnis amorem in consensu
having subject into the-fiery of-the-flesh love in the-consent
animæ meæ premo. Et ob hoc dulcissimus fructus
of-soul my I-press and on-account-of this the-most-sweet fruit
ejus quem gustabam in anima mea suspirans ad Deum,
of-him which I-tasted in soul my sighing to God
dulcior mihi est in ea super omnem dulcedinem carnis,
sweeter to-me is in it beyond all sweetness of-the-flesh

quam sentiebam in concupiscentiis ejus. Et quare dulcis?
which I-felt in the-concupiscences of-it and why sweet
Quoniam ipse ex virgine natus habet dulcissimum saporem,
since he of a-virgin born has the-most-sweet savor
et fortissimum unguentum stillans ut balsamum: quod est
and the-strongest ointment dripping like balsam which is
resurrectio ad vitam in qua mortui erecti sunt, ac continens
resurrection to life in which the-dead raised are and containing
maximam medicinam quæ tersit vulnera peccatorum per
the-greatest medicine which wiped the-wounds of-sins through
incarnationem ipsius, quæ plenissima sanctitatis et dulcedinis
the-incarnation of-him which most-full of-holiness and of-sweetness
in omni genere virtutum cum virginitate est. Unde, o
in every kind of-virtues with virginity is whence O
virginitas, quæ de ignea accensione consistis, robustissimum
virginity who from fiery kindling stand the-most-robust
germen quod de stella maris emicans omnem spurcitiam
sprout which from the-star of-the-sea flashing all the-filth
turpitudinis contra sævissima jacula diaboli semper dimicans
of-baseness against the-most-savage darts of-the-devil always fighting
conculcat, gaude in cœlesti harmonia, in spe consortii
tramples rejoice in the-heavenly harmony in the-hope of-the-fellowship
angelorum. Quomodo? Spiritus sanctus symphonizat in
of-the-angels how the-Spirit holy sings-in-harmony in
tabernaculo virginitatis; quoniam ipsa Verbum Dei semper
the-tabernacle of-virginity since it the-Word of-God always
ruminat, quomodo possit Christum amplexari cum omni
ruminates how it-can Christ to-embrace with all
devotione ardens in ejus amore, hoc habens in oblivione quod
devotion burning in his love this having in forgetfulness which
in concupiscentia carnis in ardore incendii fragile in homine
in the-concupiscence of-the-flesh in the-ardor of-burning frail in man

est, uni viro quem nunquam peccatum tetigit adhærens,
is to-one husband whom never sin touched clinging
cui et sine omni concupiscentia carnis conjuncta est,
to-whom also without all concupiscence of-the-flesh joined it-is
semper cum illo florens in gaudio regalium nuptiarum.
always with him flowering in the-joy of-royal nuptials
Nunc autem quod similitudinem in prædictis virtutibus
now moreover that a-likeness in the-aforesaid virtues
vides, ita quod omnes ut et aliæ virtutes quæ supra tibi
you-see so that all like also the-other virtues which above to-you
demonstratæ sunt veluti vestibus ex serico induuntur: hoc
shown are as-if in-garments of silk are-clothed this
est quod in ordine suo piam unanimitatem illa luminaria
is that in order their dutiful unanimity those lights
in mentibus hominum parant, etiam quomodo reliquæ
in the-minds of-men prepare also as the-remaining
virtutes in Deo mollitiem indumentorum, id est lenitatem
virtues in God the-softness of-garments that is the-gentleness
devotionis in respectione sanctarum animarum, vepribus
of-devotion in the-regard of-holy souls of-briars
in duritia vitiorum carentium, habentia. Quod autem
in the-hardness of-vices lacking having that moreover
quædam albis crinibus retecto capite et absque amictu
certain with-white hair with-uncovered head and without the-covering
palliorum incedunt: hoc est quod illæ in copula candoris
of-cloaks walk this is that they in the-bond of-the-whiteness
innocentiæ ligaturam juncturæ pravorum morum in membris
of-innocence the-binding of-the-joint of-depraved morals in the-members
fidelium hominum non habent, et quod etiam sæcularibus
of-faithful men not have and that also by-secular
studiis circumdatæ non sunt, omnino fugientes vicissitudinem
pursuits surrounded not they-are altogether fleeing the-alternation

vitiorum. Sed prima more femineo est capite velata,
of-vices but the-first in-the-manner feminine is on-the-head veiled
itaque quasi casula tanquam crystallus perlucida induta,
and-so as-if in-a-chasuble like crystal transparent clothed
quia vinculum subjectionis humiliter Deo subjecta portat,
because the-chain of-subjection humbly to-God subject it-bears
superna scilicet sollicitudine omnem exaltationem diabolicam
with-supernal namely solicitude all exaltation diabolical
prosternens, pioque capiti, id est Christo adhærens,
laying-low and-to-the-dutiful head that is to-Christ clinging
humillimum quoque sacerdotem et absque omni pulvere
the-most-humble also priest and without all dust
peccati purissimum in lucidissima cordis puritate incitans,
of-sin most-pure in the-most-bright of-heart purity rousing
quoniam constricti et humiles purique sacerdotes summi
since constrained and humble and-pure priests the-high
sacerdotes esse debent. Secunda autem nigros capillos habet,
priests to-be ought the-second moreover black hair has
manifeste ostendens quod in capite suo Christo abstergit
manifestly showing that in head its Christ it-wipes-away
nigredinem peccatorum in hominibus. Tertia vero dissimilis
the-blackness of-sins in men the-third but unlike
humanæ formæ videtur; quoniam hoc ministerium habet,
to-human form seems since this ministry it-has
ut hominem ita concutiat quatenus terreatur et tremiscat
that man so it-may-shake so-that he-be-terrified and tremble
de Dei judicio. Unde et specie caret hominis, quia
at of-God the-judgment whence also the-appearance it-lacks of-a-human because
homo sæpe Deum postponens, timoris ejus obliviscitur,
man often God postponing the-fear of-him forgets
quod ipsa omnino facere recusat. Prima quoque et quarta
which it altogether to-do refuses the-first also and the-fourth

atque quinta albis tunicis vestiuntur; quia circumdatæ sunt
and the-fifth in-white tunics are-clothed because surrounded they-are
veste innocentiæ quam Adam perdidit transgrediens
with-the-garment of-innocence which Adam lost transgressing
piam jussionem, postmodum autem in candidissimo lilio
the-dutiful command afterward moreover in the-most-white lily
floridissimæ virginitatis cum induto opere simplicis in Deo
of-most-flowering virginity with put-on work of-simple in God
subjectionis recuperata in salvationem, quod ante Deum lucet
subjection recovered for salvation which before God shines
sicut clarissima stella humanis oculis ignescit. Omnes etiam
as the-brightest star to-human eyes glows all also
alba calceamenta habent, excepta tertia secundum speciem
white shoes have except-for the-third according-to the-appearance
hominis non apparente; quoniam ipsæ pulcherrimum opus
of-a-human not appearing since they the-most-beautiful work
sunt in hominibus quis desideria carnis in se ad
are in men by-whom the-desires of-the-flesh in themselves to
nihilum deducunt, juxta exemplum sui Salvatoris, quod
nothing they-lead according-to the-example of-their Savior which
est splendor splendidissimus; una earum hominem non
is the-splendor most-splendid one of-them a-man not
simulante, quia non habet respectum ullius audaciæ, semper
imitating because not it-has regard of-any audacity always
sollicita et non negligens ut homo qui sæpius sui ipsius
solicitous and not negligent as man who more-often of-him himself
per contumaciam obliviscitur, ipsa dispensatrix existens
through contumacy forgets it the-dispenser being
justæ admonitionis ut quisque fidelis judicium Dei cante
of-just admonition that each faithful-one the-judgment of-God cautiously
intueatur, et excepta quarta quæ crystallinis calceamentis
may-behold and except-for the-fourth which with-crystalline shoes

miro modo lucentibus calceatur; quoniam illa in voluntate
in-wonderful way shining is-shod since it in will
sua se constringens, pergit lucidissimum iter Christi, ita
its itself constraining proceeds-on the-most-bright journey of-Christ so
mortem etiam in se ipsa per igneum ardorem Spiritus
death also in it itself through the-fiery ardor of-the-Spirit
sancti suffocans. Quod autem in eisdem virtutibus est
holy suffocating that moreover in the-same virtues is
dissimilitudo: hoc est quod quamvis unius studii unanimitatem
unlikeness this is that although of-one zeal unanimity
habeant, tamen diversa opera in hominibus operantur.
they-have yet diverse works in men they-work
Propter quod et prima imago prætendit humilitatem: quæ
because-of which also the-first image holds-forth humility which
primitus Filium Dei manifestavit, cum Deus qui cœlum
first the-Son of-God manifested when God who heaven
et terram in sua habet potestate Filium suum mittere
and earth in his has power Son his to-send
ad terras non dedignatus est. Unde etiam portat coronam
to the-lands not disdained has whence also it-bears a-crown
auream capiti suo impositam, tres ramos altius exstantes
golden on-head its placed three branches higher standing-out
habentem; quoniam ipsa cæteras virtutes præcellens, et
having since it the-other virtues surpassing and
suaviter antecedens coronata est corona aurea, scilicet
sweetly preceding crowned is with-a-crown golden namely
pretiosissima et fulgentissima incarnatione Salvatoris, qui
with-the-most-precious and most-shining incarnation of-the-Savior who
eam quasi in capite, id est in hoc mysterio cum incarnatus
it as-if on the-head that is in this mystery when incarnate
est decoravit. Quæ triangularis existit; quia Trinitas est
he-was adorned which triangular stands because the-Trinity is

in unitate et unitas in Trinitate, Filius scilicet eum Patre
in unity and unity in the-Trinity the-Son namely with the-Father
et Spiritu sancto, unus et verus Deus omnia excellens in
and the-Spirit holy one and true God all-things surpassing in
altitudine divinitatis. Et pretiosissimis lapidibus viridis et
the-height of-divinity and with-most-precious stones of-green and
rubei coloris et albis baccis multo fulget ornatu; quoniam
red color and with-white berries with-much it-shines adornment since
eadem humanitas Salvatoris ostendit in se altissimam et
the-same humanity of-the-Savior shows in itself the-highest and
profundissimam bonitatem sui operis, quod idem Filius
deepest goodness of-his work which the-same Son
Dei operatus est in viriditate illa cum virtutes jam in
of-God worked has in greenness that when the-virtues already in
doctrina ejus virebant, et in rubore sanguinis ipsius: cum
the-doctrine of-him flourished and in the-redness of-the-blood of-him when
mortem passus est in cruce, salvans hominem, atque in
death suffered he-has on the-cross saving man and in
clarissima albedine resurrectionis et ascensionis ejus, cum
the-most-bright whiteness of-the-resurrection and ascension of-him with
quibus omnibus illuminata et ornata est Ecclesia, ut res
which all illumined and adorned is the-Church as a-thing
illa illustratur et decoratur cui pretiosi lapides imponuntur.
that is-illumined and is-adorned on-which precious stones are-placed
Quod autem in pectore suo habet speculum lucidissimum, in
that moreover on breast its it-has a-mirror most-bright in
quo mira claritate imago incarnati Filii Dei apparet:
which with-wonderful brightness the-image of-the-incarnate Son of-God appears
hoc est quod in humilitate quæ in corde sacrati
this is that in humility which in the-heart of-the-consecrated
templi est, in beatissima et splendidissima scientia pie
temple is in most-blessed and most-splendid knowledge dutifully

et humillime ac splendide firmissimeque effulsit ipse
and most-humbly and splendidly and-most-firmly shone-forth he
Unigenitus Dei, in omnibus operibus suis quæ corporaliter
the-Only-begotten of-God in all works his which bodily
gessit, in quibus se mundo præcipue manifestavit.
he-performed in which himself to-the-world especially he-manifested
Unde etiam et ipsa in illustriori parte corda electorum
whence also and it on the-brighter part the-hearts of-the-elect
fidelium consignat, in eis tribunal suum ponens, omnes
faithful seals in them tribunal its placing all
actus, ipsorum videlicet regens et dirigens; quia solidissimum
the-acts of-them namely ruling and directing because the-most-solid
fundamentum omnium bonorum in hominibus est, veluti
foundation of-all good-things in men it-is as
etiam in supradicta materna admonitione sua ostendit.
also in aforesaid maternal admonition its it-shows

Charity, after Humility, is God's love sending his Son, jacinth since his humanity lights the faithful; her two bands are the twin commands, to love God wholly and one's neighbor as oneself. The Fear of the Lord, seen as before, has no human form, and her many eyes are wisdom. Obedience's white chain binds the will to the Lamb; Faith's red torque is martyrs' blood; Hope, pale, not yet rewarded, looks to the cross; Chastity, in crystal, with the dove above her and Innocence within, crushes lust.

Sed secunda designat charitatem; quoniam post humilitatem
but the-second designates charity since after humility
illam qua Filius Dei incarnari dignatus est, ostensa est
that by-which the-Son of-God to-be-incarnate deigned has shown was
etiam vera et ardentissima lampas charitatis, cum Deus ita
also the-true and most-burning lamp of-charity when God so
dilexit hominem ut propter ipsius amorem Unigenitum suum
loved man that because-of of-him the-love Only-begotten his
mitteret incarnandum. Quæ tota videtur ut hyacinthus aerii
he-sent to-be-incarnate which wholly seems like a-jacinth of-airy
in alto coloris, videlicet tam forma quam tunica ipsius; quia
on high color namely as-much the-form as the-tunic of-it because
incarnatus Dei Filius per humanitatem suam illustravit
the-incarnate of-God Son through humanity his illumined
fideles et cœlestes homines, ut res illa per hyacinthum
faithful and heavenly men as a-thing that through the-jacinth
illustratur cui imponitur, ita eos etiam incendens charitate;
is-illumined on-which it-is-placed so them also kindling with-charity
ut unicuique homini indigenti fideliter subveniant: sicut et
that each man needy faithfully they-may-help as also
virtus hæc induitur tunica dulcedinis Dei, hoc habens
virtue this is-clothed in-the-tunic of-the-sweetness of-God this having
officium quatenus devotione, actu et usu omnibus hominibus
for-office so-that with-devotion act and use for-all men

in recto lumine luceat. Propter quod etiam eidem tunicæ
in right light it-may-shine because-of which also to-the-same tunic
duæ zonæ inæstimabili modo, auro et gemmis ornatæ
two girdles in-inestimable way with-gold and gems adorned
mirabiliter intextæ sunt; quæ sunt in dulcedine Dei gemina
wonderfully interwoven are which are in the-sweetness of-God the-twin
præcepta charitatis, bona scilicet et præcipua voluntate
precepts of-charity with-good namely and principal will
quasi auro et justis operibus veluti clarissimis, gemmis,
as-if with-gold and with-just works as-if with-most-bright gems
mirabili dono summi datoris composita. Ita ut super
by-the-wonderful gift of-the-highest giver composed so that over
utrumque humerum ejusdem imaginis zona una usque
either shoulder of-the-same image girdle one down
ad pedes ipsius ante et retro descendat; quoniam eadem
to the-feet of-it before and behind descends since the-same
præcepta in multa sollicitudine portat unum scilicet in Deo
precepts in much solicitude it-bears one namely in God
ut in humero dextro, et alterum in proximo ut in humero
as on the-shoulder right and the-other in the-neighbor as on the-shoulder
sinistro, sicut scriptum est: Diliges Dominum Deum tuum
left as written it-is you-will-love the-Lord God your
ex toto corde tuo, et ex tota anima tua, et ex omnibus
from whole heart your and from whole soul your and from all
viribus tuis, et ex omni mente tua, et proximum tuum
strength your and from all mind your and neighbor your
sicut ipsum. Hoc tale est: Sic debes diligere Dominum
as yourself this such is so you-ought to-love the-Lord
Deum tuum, qui Dominus tuus est, videlicet hoc honore
God your who Lord your is namely with-this honor
quo dominatur omni creaturæ, et Deus tuus quia ipse
by-which he-rules every creature and God your because he

non habens initium, sed creator omnium existens, ita ut
not having beginning but creator of-all being so that
propter amorem ejus in corde tuo primum exsuperes et
because-of the-love of-him in heart your first you-may-overcome and
prosternas carnem corporis tui, quod tibi valde durum est,
lay-low the-flesh of-body your which for-you very hard is
quia primum devicta carne postmodum regnabit spiritus tuus
because first conquered the-flesh afterward will-reign spirit your
in te, et tunc Deum in anima tua sic intelliges ut
in you and then God in soul your so you-will-understand that
mandata ejus scienter custodias, atque ea non pigro
the-commandments of-him knowingly you-may-keep and them not with-sluggish
opere compleas. Et deinde hoc modo omnes vires corporis
work fulfill and then in-this way all the-strengths of-body
et animæ tuæ Deo subjiciuntur; quoniam hæc prima victoria
and of-soul your to-God are-subjected since this first victory
in corpore tuo facta est, ita ut tunc in omnibus his propositis
in body your done is so that then in all these proposed
causis Deum fortissimum in tua mente comprehendas: quod
causes God most-strong in your mind you-may-grasp which
tibi tanquam firmum propugnaculum est contra insidias
to-you like a-firm bulwark is against the-snares
inimicorum tuorum, ita ut fortitudinem ejus in prædictis
of-enemies your so that the-strength of-him in the-aforesaid
rebus nullus superare valeat inimicus, quia mens tua omnia
things no to-overcome may-be-able enemy because mind your all
hæc continere debet, in se confirmans et consolidans
these-things to-hold ought in itself strengthening and consolidating
cuncta quæ agis. Hæc ergo facies toto corde, tota
all-things which you-do these-things therefore you-will-do with-whole heart whole
anima, et omnibus viribus, et omni mente tua: ita ut nihil
soul and all strength and all mind your so that nothing

deficiat tibi in fide, quatenus non consentias ulli rei quæ
be-lacking to-you in faith so-that not you-consent to-any thing which
repugnat Deo, te dividens in aliena; sed ut colligas
fights-against God yourself dividing into alien-things but that you-gather
te ad dulcedinem dilectionis ejus, diligens et te ipsum.
yourself to the-sweetness of-love his loving also you yourself
Quomodo? Si diligis Deum, diligis salutem tuam. Et sicut
how if you-love God you-love salvation your and as
tunc in his omnibus te diligis, sic diliges et proximum
then in these all yourself you-love so you-will-love also neighbor
tuum, quia quisque fidelis homo est tibi proximus, existens
your because each faithful man is to-you a-neighbor being
in Christiano nomine ac in fide: ita ut sic gaudeas
in the-Christian name and in faith so that so you-may-rejoice
in ejus recta prosperitate, et superna salvatione ut fideliter
in his right prosperity and supernal salvation that faithfully
in fide conservetur, sicut etiam lætaris de tua salute. Hoc
in faith he-be-kept as also you-rejoice at your salvation this
ergo geminum opus charitatis sit in homine, descendens
therefore twin work of-charity let-be in man descending
usque ad pedes ejus, id est ad finem consummationis; ante
down to the-feet of-him that is to the-end of-consummation before
ipsum, scilicet apparens in lege Dei; et retro, in hominis
him namely appearing in the-law of-God and behind in of-man
videlicet subventione, ut et homo sic charitatem sectetur,
namely the-help that also man so charity may-pursue
quatenus rejecta morte perveniat ad perfectionem vitæ, sicut
so-that rejected death he-may-arrive at the-perfection of-life as
etiam eadem charitas superius in verbis suis declarat.
also the-same charity above in words its declares

Tertia autem imago significat timorem Domini, qui post hanc
the-third moreover image signifies the-fear of-the-Lord which after this
charitatem quam Deus hominibus manifestavit, cum Filium
charity which God to-men manifested when Son
suum pro ipsis mortem subire voluit in mentibus fidelium
his for them death to-undergo he-willed in the-minds of-the-faithful
surrexit, ita ut cœlestia præcepta plenius intelligerent
rose so that the-heavenly precepts more-fully they-might-understand
et perfectius quam prius adimplerent. Quam nunc vides in
and more-perfectly than before they-might-fulfill which now you-see in
eodem schemate ut in priori visione eam vidisti; quoniam
the-same form as in the-former vision it you-saw since
incommutabilis Deus, simili et non dissimili honore et
the-unchangeable God with-like and not unlike honor and
reverentia habendus est in omni creatura et factura ejus,
reverence to-be-held is in every creature and making of-him
ut et tibi superius declaratum est. Est quoque majoris et
as also to-you above declared it-is it-is also of-greater and
longioris staturæ quam cæteræ virtutes, dissimilisque humanæ
longer stature than the-other virtues and-unlike to-human
formæ; quia ipsa præ cæteris angustiam et tremorem
form because it before the-others distress and trembling
infert hominibus, ita ut magnitudinem summæ majestatis
brings to-men so that the-greatness of-the-highest majesty
et altitudinem divinitatis ipsius perspicacibus oculis semper
and the-height of-the-divinity of-him with-keen eyes always
considerando pavescant; quoniam Deus omnibus hominibus
by-considering they-may-tremble since God by-all men
multa veneratione metuendus est, quia ab ipso et non ab
with-much veneration to-be-feared is because by him and not by
alio creati sunt. Unde etiam eadem virtus speciem hominis
another created they-are whence also the-same virtue the-appearance of-a-human

non habet, quia contradictionem illam qua Deo in malefactis
not has because contradiction that by-which to-God in evil-deeds
resistitur (ut supra dictum est) abjicit figens tantum in
it-is-resisted as above said it-is it-casts-away fixing only in
timorem cognitionem suam in Deum, pergensque rectissima
fear knowledge its in God and-proceeding-on the-most-right
itinera voluntatis ejus. Ideo et plurimos oculos undique in
journeys of-the-will of-him therefore also very-many eyes everywhere on
se habet, tota in sapientia vivens; quia per oculos boni
itself it-has wholly in wisdom living because through the-eyes of-good
intellectus, ubique se circumspicit, Deum intuendo in omnibus
understanding everywhere itself it-looks-around God by-beholding in all
mirabilibus ejus, ita ut in bonis operibus ejus rectum iter
the-wonders of-him so that in the-good works of-him a-right journey
habeat, et in malis confusionem diaboli per cognitionem
it-may-have and in evils the-confusion of-the-devil through the-knowledge
Dei diffugiat; omnis tali modo in sapientia fulgens, quia
of-God it-may-flee-apart all in-such way in wisdom shining because
omnia mortifera spiritui nocentia contemnit, mortem fugiens
all deadly-things to-the-spirit harmful it-despises death fleeing
et iniquitatem relinquens, atque sapienter domum sibi in
and iniquity leaving and wisely a-house for-itself in
vita ædificans. Induta est quoque quasi umbroso indumento,
life building clothed it-is also as-if in-a-shadowy garment
per quod ipsi oculi prospiciunt; quia circumdata est
through which the-very eyes look-out because surrounded it-is
validissima constrictione, frangens desideria carnis in
with-most-powerful constraint breaking the-desires of-the-flesh in
hominibus, et aspiciens per eamdem abstinentiam in lumine
men and looking through the-same abstinence into the-light
vitæ, in quo mirifice fulget homo in beatitudine. Multoque
of-life in which wonderfully shines man in beatitude and-with-much

timore tremit coram me; quoniam angustiam et tremorem
fear it-trembles before me since distress and trembling
ponit in cordibus ignitorum hominum, ita ut turbinem et
it-places in the-hearts of-fiery men so that the-whirlwind and
fragilitatem carnis suæ semper habeant in pavore, ne labantur
frailty of-flesh their always they-may-have in dread lest they-slip
in peccatis, et ne fiduciam suam in se ipsis aut in aliis
in sins and lest trust their in them themselves or in other
hominibus ponant, sed in eum qui regnat in ævum, veluti
men they-place but in him who reigns into the-age as
etiam ipsa ut supra visum est in querimonia sua ostendit.
also it as above seen it-is in complaint its shows
Quarta vero declarat obedientiam; quoniam post timorem
the-fourth but declares obedience since after fear
illum, qui mihi in reverentia exhibetur, præceptis etiam meis
that which to-me in reverence is-shown to-the-precepts also my
congrue obeditur. Unde et niveum vinculum circa collum
fittingly it-is-obeyed whence also a-snowy chain around the-neck
portat; quia candidissimas facit mentes hominum, qui per
it-bears because most-white it-makes the-minds of-men who through
subjectionem fidelis subjectionis ubique fortitudinem colli
the-subjection of-faithful subjection everywhere the-strength of-the-neck
voluntatis suæ deserunt et innocenti Agno, scilicet Filio
of-will their desert and to-the-innocent Lamb namely to-Son
meo adhærent. Atque manus et pedes candido ligamine
my cling and hands and feet with-a-white binding
habet ligatas; quoniam ad opus Christi et ad vitam
it-has bound since to the-work of-Christ and to the-life
veritatis in albedine veræ fidei ligata est, non faciens neque
of-truth in the-whiteness of-true faith bound it-is not doing nor

vadens secundum se, sed secundum vocem præsidentis Dei,
going according-to itself but according-to the-voice of-the-presiding God
ut etiam in prædictis verbis suis demonstrat.
as also in aforesaid words its it-shows
Quinta autem designat fidem; quia post obedientiam qua
the-fifth moreover designates faith because after obedience by-which
populus præceptis meis obedit in auditu, fit etiam
the-people to-precepts my obeys in hearing it-becomes also
credulus in fide, ea fideliter complens in opere, quæ
believing in faith those-things faithfully fulfilling in work which
solerter percepit in admonitione. Et hæc circa collum rubeum
skillfully it-perceived in admonition and this around the-neck a-red
torquem habet; quoniam undique in fortitudine sua fideliter
torque has since everywhere in strength its faithfully
perseverans, martyrio sanguinis decoratur, fiduciam suam
persevering with-the-martyrdom of-blood it-is-adorned trust its
non in fallaces vanitates ponens, sed in Deo secundum
not in deceitful vanities placing but in God according-to
quod et ipsa de se, ut supra ostensum est, declarat.
what also it of itself as above shown it-is declares
Sexta vero præfigurat spem; quæ post finem credendi in Deum
the-sixth but prefigures hope which after the-end of-believing in God
surgit ad vitam in terra non habita, sed in cœlestibus usque
rises to life on earth not had but in the-heavenly-places up
ad tempus perpetuæ remunerationis celata, ad quam ipsa
to the-time of-perpetual remuneration hidden to which the-very
spes toto desiderio anhelat ut mercenarius ad mercedem
hope with-whole desire pants as a-hireling for wage
suam, et ut puer ad debitam sibi hæreditatem. Unde etiam
his and as a-boy for the-due to-him inheritance whence also
tunica pallidi induitur coloris; quia fiducia operis sui quasi
in-a-tunic of-pale it-is-clothed color because the-trust of-work its as-if

in pallore circumdatur, cum nondum in præsenti remunerata
in pallor is-surrounded since not-yet in the-present rewarded
est, sed ad quod semper gemitibus suspirat, hoc futurum
it-is but toward-that which always with-groans it-sighs this future
multa fatigatione exspectat. Quod autem crux passionis
with-much weariness it-awaits that moreover the-cross of-the-passion
crucifixi Filii mei ante eam in aere apparet, ad quam ipsa
of-the-crucified Son my before it in the-air appears to which it
oculos et manus cum multa devotione erigit: hoc est quod
eyes and hands with much devotion raises this is that
ad martyrium ejusdem Unigeniti mei, cœlesti desiderio
toward the-martyrdom of-the-same Only-begotten my with-heavenly desire
quasi in aere plurimam fiduciam in mentibus fidelium
as-if in the-air very-much trust in the-minds of-the-faithful
parat; ita ut ad eum interiorem visum fidei et clarissima
it-prepares so that to him the-inner sight of-faith and the-most-bright
opera sui laboris humili et sincera intentione erigant,
works of-their labor with-humble and sincere intention they-may-raise
sicut et hæc virtus superius ostendit in oratione sua.
as also this virtue above showed in prayer its
Sed septima prætendit castitatem; quoniam postquam homines
but the-seventh holds-forth chastity since after men
spem suam pleniter posuerint in Deum, crescit in eis
hope their fully shall-have-placed in God grows in them
perfectum opus. Ita quod, se incipiunt a carnalibus
the-perfect work so that themselves they-begin from fleshly
desideriis constringere in castitate, quæ in flore carnis
desires to-constrain in chastity which in the-flower of-the-flesh
acutissimæ sentit abstinentiam; ut juvencula scilicet sentit
of-the-most-sharp feels abstinence as a-young-girl namely feels
ardorem concupiscentiæ nolens tamen in virum respicere.
the-ardor of-concupiscence not-wishing yet at a-man to-look

Sic castitas abjicit omnem spurcitiam in pulcherrimis
so chastity casts-away all filth in most-beautiful
desideriis: anhelans ad dulcissimum amatorem suum, qui
desires panting toward the-most-sweet lover its who
est suavissimus et amantissimus odor omnium bonorum, in
is the-most-pleasant and most-loving odor of-all good-things in
deliciis cunctarum virtutum, virtutis constantiæ ab amatoribus
the-delights of-all virtues of-the-virtue of-constancy by lovers
suis aspiciendus in timore et pulchritudine animæ. Unde et
his to-be-looked-at in fear and beauty of-soul whence also
ipsa lucidiore et puriore crystallo tunica vestitur, quæ ita in
it with-a-brighter and purer than-crystal tunic is-clothed which so in
candore relucet ut aqua resplendet cum sole perfunditur;
whiteness shines-back as water shines-again when with-the-sun it-is-suffused
quia lucidissima in simplici intentione et purissima absque
because most-bright in simple intention and most-pure without
omni pulvere ardentis libidinis concupiscentiarum mirabiliter
all dust of-the-burning lust of-concupiscences wonderfully
confortata per Spiritum sanctum, circumdata est veste
strengthened through the-Spirit holy surrounded it-is with-the-garment
innocentiæ lucente in clarissima albedine fontis aquæ
of-innocence shining in the-brightest whiteness of-the-fountain of-water
vivæ, qui est splendidissimus sol æternæ claritatis. Quod vero
living which is the-most-splendid sun of-eternal brightness that but
super caput ejus expansis quasi ad volandum alis columba
upon the-head of-it with-spread as-if for flying wings a-dove
stat, versa secundum faciem illius: hoc est quod castitas
stands turned according-to the-face of-it this is that chastity
in initio suo velut in capite suo per expansionem et
in beginning its as-if in head its through the-spreading and
obumbrationem alarum columbæ, id est per protectionem
overshadowing of-the-wings of-the-dove that is through the-protection

Spiritus sancti confortata est, facientis eam diabolicarum
of-the-Spirit holy strengthened is which-makes it of-diabolical
insidiarum vicissitudinem transvolare, cum per igneum
of-snares the-alternation to-fly-across when through the-fiery
amorem sanctæ inspirationis illuc se dirigens aspicit, ubi
love of-holy inspiration thither itself directing it-looks where
castitas vultum dulcedinis suæ manifestat. Propter quod
chastity the-face of-sweetness its manifests because-of which
apparet etiam quasi in ventre ejus veluti in speculo
appears also as-if in the-belly of-it as in a-mirror
candidissimus infans, cujus fronti inscriptum est innocentia;
a-most-white infant on-whose forehead inscribed is innocence
quoniam in visceribus purissimæ et evidentissimæ virtutis
since in the-bowels of-most-pure and most-evident virtue
hujus, est inviolabilis et pulcherrima certissimaque integritas,
this is the-inviolable and most-beautiful and-most-certain wholeness
habens rudem formam propter integritatem simplicis infantiæ,
having a-rude form because-of the-wholeness of-simple infancy
sicut et frons, id est cognitio ejus non arrogantiam
as also the-forehead that is the-knowledge of-it not arrogance
et elatam superbiam, sed simplicem ostendit innocentiam.
and elated pride but simple shows innocence
Et quod in dextra manu regale sceptrum habet, sinistram
and that in right hand a-royal scepter it-has the-left
ad pectus suum ponens: hoc est quod in dextra salvationis
to breast its placing this is that on the-right of-salvation
per Filium Dei regem cunctorum, vita manifestata est
through the-Son of-God the-king of-all life manifested is
in castitate, sinistram libidinis per eumdem propugnatorem
in chastity the-left of-lust through the-same champion
confundentem et ad nihilum redigentem, in cordibus eum
confounding and to nothing reducing in the-hearts him

diligentium. Quomodo? Quia non vult libidini ullam
of-those-loving how because not it-wishes to-lust any
dimittere libertatem; sed ut rapax volucris putridum
to-let-go liberty but as a-rapacious bird a-rotten
cadaver rapiens constringit, et ad nihilum deducit, sic ipsam
corpse seizing constrains and to nothing brings so the-very
libidinem coram Deo fetentem abjicit et omnino conterit,
lust before God stinking it-casts-away and altogether crushes
ita ut nec sub ea spirare valeat, secundum quod
so that not-even under it to-breathe it-may-be-able according-to what
etiam in verbis suis hæc virtus supra manifestat.
also in words its this virtue above manifests

THE GRACE OF GOD

The image on the column's top is the Grace of God, shown in the Incarnation, urging men to penance so that their sins may be loosed; her bare head is open to all who seek her, and her face is too bright to see. Her purple and blackish tunic is grace stooping in charity to sinners' blackness; her bishop's pallium is Christ the high priest. The splendor around her, full of living eyes, is God's mercy, spreading like a cloud, going before the just and following sinners to repentance.

Sed quod in summitate præfatæ obumbratæ columnæ altam
but that on the-summit of-the-aforesaid shadowed column a-high
pulcherrimam imaginem vides; hoc est quod summa et
most-beautiful image you-see this is that by-the-highest and
præcellentissima pietate omnipotentis, in ipsa incarnatione
most-surpassing piety of-the-Almighty in the-very incarnation
Salvatoris splendidissima virtus scilicet gratia Dei manifestata
of-the-Savior the-most-splendid virtue namely the-grace of-God manifested
est, quæ fortissima plenitudo existit in Deo: monens
was which the-strongest fullness stands in God admonishing

homines pœnitentiam agere, ut per eam relaxentur ab ipsis
men penitence to-do that through it be-loosed by them
perpetratæ nequitiæ. Quæ nudo capite stat; quia omnibus
the-perpetrated wickednesses which with-bare head stands because to-all
eam quærentibus aperta est dignitas et claritas ejus; crispos
it seeking open is the-dignity and brightness of-it curly
et subnigros capillos habens, quoniam Unigenitus Dei sub
and blackish hair having since the-Only-begotten of-God under
tortuoso et implexo in nigredine infidelitatis suæ Judaico
the-tortuous and entangled in the-blackness of-unbelief its Jewish
populo, humanitate absque macula peccati in virginea carne
people with-humanity without stain of-sin in virginal flesh
se induit. Et faciem virilem habet tantæ ardentis claritatis,
himself clothed and a-face manly it-has of-such burning brightness
ut eam perspicue considerare non possis, ut faciem hominis;
that it clearly to-consider not you-can as the-face of-a-man
quia in gratia Dei in potenti virtute omnipotentis, Dominus
because in the-grace of-God in the-powerful virtue of-the-Almighty the-Lord
vitæ in vita apparuit, ita ardens in clarissima divinitate ut
of-life in life appeared so burning in most-bright divinity that
omnem visum tam inferiorem quam exteriorem hominis
all sight as-much inner as outer of-man
excedat, dum adhuc gravedine corporali gravatur, nec
it-exceeds while still with-heaviness bodily he-is-weighed-down nor
ita aperta in secretis suis apparens ut judicio hominum
so open in secrets its appearing that to-the-judgment of-men
nuda appareat, sed absconsa; quia judicia divinæ gratiæ
bare it-appear but hidden because the-judgments of-divine grace
occulta sunt. Quod autem est purpurei et subnigri coloris
hidden are that moreover it-is in-a-purple and blackish of-color
tunica induta; hoc est quod opus gratiæ Dei ardens in
tunic clothed this is that the-work of-the-grace of-God burning in

charitate se inclinat ad nigredinem peccatorum, quasi ad
charity itself bends to the-blackness of-sins as-if to
indumentum hominum. Quomodo? Ita quod monet illos ad
the-clothing of-men how so that it-admonishes them to
salutem eos levans de luto peccati ad spectaculum luminis
salvation them lifting from the-mud of-sin to the-spectacle of-light
per pœnitentiam, quoniam ut dies fugat tenebras, sic
through penitence since as day puts-to-flight darkness so
ipsa aufert facinora reædificando in pœnitentia peccatores
it takes-away crimes by-rebuilding in penitence sinners
ad vitam. Cui etiam super utrumque humerum ejusdem
for life to-which also over either shoulder of-the-same
imaginis zona una coloris rubicundi croci, ante et retro
image girdle one of-color reddish of-saffron before and behind
usque ad pedes ejus se extendens intexta est; quia gratia
down to the-feet of-it itself extending interwoven is because the-grace
Dei se inclinans ad fideles homines, in fortitudine et
of-God itself bending to faithful men in strength and
pietate sua levat eos sursum ad cœlestia quomodo? Hoc est:
piety its lifts them upward to heavenly-things how this is
his duobus itineribus zonarum tangens videlicet anxietatem
by-these two journeys of-the-girdles touching namely the-anxiety
fragilis carnis in sanguinea pugna desudantis, et virtutem
of-frail flesh in bloody fight toiling and the-power
roboris animæ in corpore tepentis et trahens eos
of-the-strength of-the-soul in the-body growing-lukewarm and drawing them
in rubeo et in croceo splendore humanitatis et divinitatis
in the-red and in the-saffron splendor of-the-humanity and divinity
Filii Dei, scilicet serenissimi solis ad amorem supernorum,
of-the-Son of-God namely of-the-most-serene sun to the-love of-supernal-things
ita ut sibi ipsi in concupiscentia peccati fidelis homo
so that to-him himself in the-concupiscence of-sin the-faithful man

resistat in integritate gratiæ tactus; videlicet coram se
may-resist in the-wholeness of-grace touched namely before himself
ad virtutes et post se ad mortificationem vitiorum,
toward virtues and behind himself toward the-mortification of-vices
quatenus viriliter bono et vero fine consumet opera sua,
so-that manfully with-a-good and true end he-may-complete works his
indutus in eis exoptabili et delectabili textura. Sed quod
clothed in them with-desirable and delightful texture but that
circa collum habet episcopale pallium mirabili modo auro
around the-neck it-has an-episcopal pallium in-wonderful way with-gold
et pretiosissimis gemmis adornatum: hoc est quod Christus
and most-precious gems adorned this is that Christ
Filius Dei summus sacerdos Patris existens, ubique in
the-Son of-God the-highest priest of-the-Father being everywhere in
fortissima virtute sacerdotale habet officium, quod auro
the-strongest power the-priestly has office which with-the-gold
sapientiæ et gemmis virtutum ab imitatoribus ipsius in
of-wisdom and with-the-gems of-virtues by the-imitators of-him in
membris eorumdem fidelium suorum per gratiam Dei
the-members of-the-same faithful his through the-grace of-God
debet decorari. Unde et splendor candidissimus ita eam
ought to-be-adorned whence also the-splendor most-white so it
ubique circumdat, ut nusquam nisi ante a capite videlicet
everywhere surrounds that nowhere except in-front from the-head namely
et deorsum usque ad pedes ejus ipsam inspicere possis;
and downward down to the-feet of-it it to-look-at you-can
quoniam serenissimo candore misericordiæ Omnipotentis
since with-the-most-serene whiteness of-the-mercy of-the-Almighty
gratia ipsius circumdata est, quæ in mysterio divinitatis in
the-grace of-him surrounded is which in the-mystery of-divinity in
retro actis temporibus, ante humanitatem Salvatoris invisibilis
back past times before the-humanity of-the-Savior invisible

et minus grata latuit, tantum ab ejusdem Salvatoris
and less pleasing lay-hidden only from of-the-same Savior
incarnatione usque ad ultimum membrorum ipsius qui circa
incarnation up to the-last of-the-members of-him who around
finem sæculi futurus est quantum humano intellectui
the-end of-the-world about-to-be is as-much-as to-human understanding
possibile est apertius in operibus suis manifestata declaratur.
possible it-is more-openly in works its manifested is-declared
Sed brachia et manus atque pedes ipsius tibi ad videndum
but the-arms and hands and feet of-it to-you for seeing
obumbrati sunt; quia fortitudo et opus atque finis itineris
shadowed are because the-strength and work and end of-the-journey
gratiæ Dei in hominibus, nulli gravato corpore
of-the-grace of-God in men to-no-one with-weighed-down body
ad cognoscendum plene apparent. Quod vero splendor qui
for knowing fully appear that but the-splendor which
eam circumdat oculis undique plenus est, totusque vivens:
it surrounds with-eyes everywhere full is and-wholly living
hoc est quod divina misericordia gratiæ Dei adjuncta
this is that divine mercy to-the-grace of-God joined
multas miserationes oculorum plurimarnm misericordiarum
many compassions of-the-eyes of-the-very-many mercies
suarum ostendit, in dolores hominum aspicientes qui Deum
its shows into the-pains of-men looking who God
sequi desiderant, omnisque vivens est, in consolatione et
to-follow desire and-wholly living it-is in the-consolation and
in salvatione animarum ipsorum nullo modo parans in
in the-salvation of-the-souls of-them in-no way preparing in
eis perditionem sed vitam. Atque hac et illac se
them perdition but life and this-way and that-way itself
diffundit ut nubes diffluere solet; quoniam præcedit justos
it-spreads as a-cloud to-flow-apart is-wont since it-goes-before the-just

ut sibi provideant ne cadant, subsequens peccatores ut
that for-themselves they-may-provide lest they-fall following sinners that
pœniteant et resurgant, omnibus ipsam quærentibus cœlesti
they-may-repent and rise-again to-all it seeking by-heavenly
dono se manifestans, ita ut nunc latiorem nunc autem
gift itself manifesting so that now broader now moreover
constrictiorem se reddat; quia in miseris et plangentibus
more-constricted itself it-render because in the-wretched and lamenting
cordibus fidelium, aliquando multa fructuositate exuberat,
hearts of-the-faithful sometimes with-much fruitfulness it-abounds
aliquando etiam in flagitiosis et duris mentibus peccatorum
sometimes also in the-shameful and hard minds of-sinners
se contrahens, propter ariditatem illorum. Propter quod etiam
itself contracting because-of the-dryness of-them because-of which also
ipsa præcedit et subsequitur, tangit et monet homines,
it goes-before and follows touches and admonishes men
ut prædictum est; ut qui filii Dei esse desiderant,
as said-before it-is that those-who sons of-God to-be desire
verba ejus gaudenter suscipiant et suscipientes compleant,
the-words of-him gladly may-receive and receiving may-fulfill
caduca scilicet contemnentes, et mansura complectentes,
fleeting-things namely despising and lasting-things embracing
sicut et eadem virtus in superiore exhortatione sua filios
as also the-same virtue in the-higher exhortation its the-sons
Dei alloquitur. Qui autem acutas aures interioris intellectus
of-God addresses whoever moreover keen ears of-inner understanding
habet: hic in ardente amore speculi mei ad verba hæc
has this-one in burning love of-mirror my toward words these
anhelet, et ea in conscientia animi sui conscribat.
let-him-pant and them in the-conscience of-mind his let-him-write-down

Visio nona

III.9 · THE TOWER OF THE CHURCH

Hildegard sees a bright tower beside the Savior's column, still being built, too high to measure, with seven battlements. Men entering take a white garment; some keep it, some cast it off for the world, and filthy men from the north hiss at the tower. On seven columns an image calls the slow; of three below, one with no human form rallies the virtues against Lucifer, one armed spears a dragon, and three-headed Holiness is born of humility. The tower is the Church, built since the Incarnation.

Post hæc vidi ultra præfatam columnam humanitatis
after these-things I-saw beyond the-aforesaid column of-the-humanity
Salvatoris, turrim lucidissimi splendoris prædicto lapideo
of-the-Savior a-tower of-most-bright splendor on-the-aforesaid stony
muro meridianæ plagæ prius visi ædificii ita impositam
wall of-the-southern region of-the-before seen building so placed
ut et intra et extra ipsum ædificium videri posset,
that both within and without the-very building to-be-seen it-could
latitudinis quidem ubique in interiori parte circuitus sui
of-breadth indeed everywhere on the-inner part of-circuit its
quinque cubitorum, tantæ autem altitudinis ut eam discernere
of-five cubits of-such moreover height that it to-discern
nequirem. Sed et inter turrim illam et columnam humanitatis
I-could-not but also between tower that and the-column of-the-humanity
Salvatoris, fundamentum solummodo erat positum, muro
of-the-Savior the-foundation only was laid the-wall
nondum desuper ædificato, sed tantum interruptus et vacuus
not-yet above built but only a-broken and empty
locus apparens; longitudinis erat cubiti unius ut etiam supra
place appearing of-the-length was of-cubit one as also above
monstratum est. Et turris hæc nondum fuerat ad plenum
shown it-is and tower this not-yet had-been to the-full

ædificata, multa tamen solertia et velocitate per plurimos
built with-much yet skill and speed through very-many
operarios assidue construebatur: habens in circuitu summitatis
workers constantly it-was-constructed having in the-circuit of-summit
suæ septem propugnacula, mira fortitudine constructa,
its seven battlements with-wonderful strength constructed
ab interiore autem parte prædicti ædificii vidi quasi scalam
from the-inner moreover part of-the-aforesaid building I-saw as-if a-ladder
usque ad cacumen turris illius erectam, et ab imo
up to the-summit of-tower that raised and from the-bottom
usque ad summum in gradibus ejus quamdam multitudinem
up to the-top on the-steps of-it a-certain multitude
hominum stantium igneas facies et alba vestimenta sed
of-men standing fiery faces and white garments but
nigra calceamenta habentium, et inter eos aliquos similis
black shoes having and among them some of-like
quidem schematis sed majoris staturæ et splendoris, ipsam
indeed form but of-greater stature and splendor the-very
turrim multa diligentia intuentes. Deinde iu septentrionali
tower with-much diligence looking-at then in the-northern
plaga ejusdem ædificii, vidi mundum et homines qui de
region of-the-same building I-saw the-world and the-men who from
semine Adæ procreantur intra prædictum lucidum murum
the-seed of-Adam are-procreated within the-aforesaid bright wall
speculativæ scientiæ ipsius ædificii, et ambitum circuli qui
of-the-speculative knowledge of-the-very building and the-compass of-the-circle which
de sedente in throno protendebatur discurrentes, ex quibus
from the-one-sitting on the-throne was-extended running-about of whom
multi idem ædificium inter turrim præcursus voluntatis
many the-same building between the-tower of-the-forerunning of-the-will
Dei et columnam divinitatis verbi ejus: per præfatum
of-God and the-column of-the-divinity of-the-word of-him through the-aforesaid

murum speculativæ scientiæ intrando et exeundo transibant,
wall of-speculative knowledge by-entering and by-going-out passed
ut nubes hac et illac diffunditur. Sed qui ipsum
as a-cloud this-way and that-way is-spread but those-who the-very
ædificium intrabant, candidissima veste induebantur. Quorum
building entered with-a-most-white garment were-clothed of-whom
alii de suavitate et lenitate vestis illius gaudio magno
some at the-sweetness and gentleness of-garment that with-joy great
exsultantes eam retinebant; alii autem quasi de gravedine
exulting it retained others moreover as-if at the-heaviness
et difficultate ejus tristes effecti, illam exuere volebant.
and difficulty of-it sad made it to-take-off wished
Quos benigne virtus hæc, quam scientiam Dei pridem
whom kindly virtue this which the-knowledge of-God formerly
nominari audieram, sæpius compescens, unicuique eorum
to-be-named I-had-heard more-often restraining to-each of-them
dicebat: Considera et custodi vestem, qua indutus es.
said consider and guard the-garment with-which clothed you-are
Vidique quod quidam eorum his verbis castigati quamvis
and-I-saw that certain of-them by-these words chastised although
illud indumentum ipsis difficile videretur, illud tamen cum
that clothing to-them difficult seemed it yet with
multo sudore retinebant: quidam vero verba illa subsannantes,
much sweat retained certain but words those deriding
vestemque ipsam furiose exuentes abjecerunt; ad mundum
and-the-garment itself furiously taking-off cast-it-away to the-world
redeuntes unde venerant multaque perscrutantes, multa
returning whence they-had-come and-many-things searching-out many
inutilia sæcularium vanitatum didicerunt. Quorum alii in
useless-things of-secular vanities learned of-whom some into
ipsum ædificium tandem reversi, vestem quam abjecerant
the-very building at-last returned the-garment which they-had-cast-away

iterum tollentes sibi induerunt, alii autem reverti
again taking-up on-themselves put others moreover to-return
nolentes ea denudati in mundo ignominiose remanserunt.
not-wishing of-it stripped in the-world ignominiously remained
Et vidi quod quidam sordidissimi et nigerrimi quasi per
and I-saw that certain most-filthy and most-black as-if through
insaniam excitati, ab aquilone venientes in ipsum ædificium
madness roused from the-north coming into the-very building
irruebant, turrimque præfatam bacchando invadentes in eam
rushed and-the-tower aforesaid by-reveling invading at it
ut serpentes sibilabant. Ex quibus quidam ab hac stultitia
like serpents hissed of whom certain from this folly
cessantes, mundi effecti sunt; aliis in eadem nequitia et
ceasing clean made were the-others in the-same wickedness and
sorde sua perseverantibus. Sed et intra idem ædificium
filth their persevering but also within the-same building
conspexi versus eamdem turrim quasi septem albi coloris
I-beheld toward the-same tower as-if seven of-white color
marmoreas columnas, in miram rotunditatem tornatas,
marble columns into wonderful roundness turned
stantes, altitudinis septem cubitorum, et in summitate sua
standing of-a-height of-seven cubits and on summit their
quasi ferreum et rotundum habentes tabulatum, decenter
as-if an-iron and round having platform fittingly
aliquantulum in altitudinem sursum erectum; in cacumine
somewhat into height upward raised on the-summit
autem ejusdem tabulati vidi quasi pulcherrimam imaginem
moreover of-the-same platform I-saw as-if a-most-beautiful image
stantem, et ad homines in mundum aspicientem, cujus
standing and at the-men in the-world looking whose
caput veluti fulgur tanto nitore radiabat, ut illud ad
head like lightning with-such gleam radiated that it to

plenum non possem considerare. Et manus ad pectus suum
the-full not I-could to-consider and hands to breast its
reverenter composuerat, pedibus ejus in eodem tabulato mihi
reverently it-had-composed the-feet of-it on the-same platform to-me
ad videndum occultatis. Circulum autem in modum coronæ
for seeing hidden a-circle moreover in the-manner of-a-crown
multo fulgentem splendore gerebat in capite. Sed et tunica
with-much shining splendor it-bore on the-head but also in-a-tunic
aurei coloris induebatur; in qua a pectore deorsum usque
of-golden color it-was-clothed in which from the-breast downward down
ad pedes zona una descendens, pretiosissimarum gemmarum
to the-feet girdle one descending of-most-precious gems
ornatu viridis scilicet albi et rubei atque aurei pnrpureo
with-the-adornment of-green namely white and red and golden with-purple
fulgore interlucente coloris decorabatur. Et clamabat ad
gleam shining-through of-color was-adorned and it-cried to
homines qui in mundo erant; ita dicens: O tardi, cur non
the-men who in the-world were so saying O slow-ones why not
venitis? Nonne succurreretur vobis, si venire velletis? Cum
do-you-come surely would-it-be-helped to-you if to-come you-wished when
cœperitis viam Dei currere, culices et muscæ strepitu
you-shall-have-begun the-way of-God to-run gnats and flies with-buzz
suo vobis impedimento sunt. Sed vos flabellum inspirationis
their to-you for-a-hindrance are but you the-fan of-the-inspiration
Spiritus sancti accipite, et eas a vobis citius abigite.
of-the-Spirit holy take and them from you more-quickly drive-away
Vobis currendum est, et a Deo vobis est etiam auxilium
by-you to-be-run it-is and from God for-you is also help
sperandum. Ad servitium Dei non ficte vos exhibete,
to-be-hoped-for to the-service of-God not feignedly yourselves show
et confortabimini manu ipsius. Sed in pavimento illius
and you-will-be-strengthened by-the-hand of-him but on the-pavement of-that

ædificii tres alias imagines vidi; quarum una præfatis
building three other images I-saw of-which one to-the-aforesaid
columnis acclivis erat, et reliquæ duæ ante ipsam sibi
columns leaning was and the-remaining two before it to-each-other
collaterales stabant, se omnes ad columnam humanitatis
adjoining stood themselves all to the-column of-the-humanity
Salvatoris, et ad præfatam turrim dirigentes. Quæ autem
of-the-Savior and to the-aforesaid tower directing which moreover
ipsis columnis acclivis erat, tantæ latitudinis apparuit, ut
to-the-very columns leaning was of-such breadth appeared that
latitudo quinque hominum sibi astantium notari potest,
the-breadth of-five men by-it standing to-be-noted can
tantæ autem proceritatis ut longitudinem ejus perfecte
of-such moreover tallness that the-length of-it perfectly
discernere non valerem, ita etiam quod per omne hoc
to-discern not I-was-able so also that through all this
ædificium prospiceret. Magnum etiam caput et claros oculos
building it-looked-out great also a-head and clear eyes
habens acutissime in cœlum aspiciebat, tota candida et
having most-keenly into heaven it-looked wholly white and
perlucida existens ut serenissima nubes est.
transparent being as the-most-serene cloud is
Aliam autem formam hominis in ea nullam conspexi. Et
another moreover form of-a-human in it none I-beheld and
per totum ædificium ad omnes reliquas virtutes clamavit,
through the-whole building to all the-remaining virtues it-cried
dicens: Omnes strenue surgamus, quia Lucifer tenebras
saying all vigorously let-us-rise because Lucifer darkness
suas per omnem mundum diffundit. Ædificemus turres et
his through all the-world spreads let-us-build towers and
confirmemus eas cœlestibus propugnaculis, quoniam diabolus
let-us-strengthen them with-heavenly battlements since the-devil

adversarius et impugnator est electorum Dei. Qui ut
the-adversary and attacker is of-the-elect of-God who as
primitus plurimum voluit et tentavit in sua claritate, sic
at-first very-much he-wished and tried in his brightness so
etiam nunc plurimum vult et tentat in sua tenebrositate.
also now very-much he-wishes and tries in his darkness
Nam malitiam et nequitiam suam sufflando et spargendo
for malice and wickedness his by-blowing and by-scattering
dilatat, nec ab hoc cessare vult. Adversum hæc nos
he-widens nor from this to-cease he-wishes against these-things we
cœlestes milites sumus positi in malitia et nequitia sua
heavenly soldiers are placed in the-malice and wickedness his
illum superare, alioquin homines præ illius impugnatione
him to-overcome otherwise men because-of his attack
non poterunt in mundo salvari. Et ut ipse in primo
not will-be-able in the-world to-be-saved and as he in first
ortu suo repugnare tentavit divinitati, sic etiam imitator
rising his to-fight-against tried divinity so also the-imitator
ejus Antichristus in novissimo tempore resistere tentabit
of-him Antichrist in the-last time to-resist will-try
incarnationi Domini. Lucifer cecidit in initio temporum,
the-incarnation of-the-Lord Lucifer fell at the-beginning of-times
et Antichristus corruet in fine eorum. Tunc quis Deus
and Antichrist will-collapse at the-end of-them then who God
verus sit cognoscetur, et quis sit qui nunquam cecidit
true be will-be-known and who be he-who never fell
videbitur. Ut autem Lucifer sectatores habuit dæmones, qui
will-be-seen as moreover Lucifer followers had demons who
eum ab altitudine cœli secuti sunt in casum damnationis,
him from the-height of-heaven followed have into the-fall of-damnation
sic et adhuc habet homines in terra qui eum sequunter
so also still he-has men on earth who him follow

ad interitum perditionis. Sed nos virtutes positæ sumus
to the-destruction of-perdition but we virtues placed are
contra astutias et exsufflationes ejus quas emittit ad
against the-cunning-tricks and blowings-out of-him which he-sends-forth for
absorbendas animas, ita quod omnes artes ejus ad nihilum
swallowing souls so that all the-arts of-him to nothing
per nos in animabus justorum redigantur, quatenus ex
through us in the-souls of-the-just be-reduced so-that on
omni parte confusus appareat. Unde et per nos Deus
every side confounded he-may-appear whence also through us God
agnoscetur, quia non debet occultari, sed manifestari,
will-be-acknowledged because not he-ought to-be-hidden but to-be-manifested
quoniam justus est in omnibus. Prior autem illarum quæ
since just he-is in all-things the-former moreover of-those which
ante hanc imaginem sibi collaterales stabant, armata
before this image to-each-other adjoining stood armed
videbatur, galea scilicet, lorica, ocreis, ac ferreis chirothecis
seemed with-helmet namely breastplate greaves and iron gauntlets
induta. tenens etiam evaginatum gladium dextra, hastam
clothed holding also an-unsheathed sword in-the-right a-spear
autem sinistra. Et sub pedibus suis horribilem draconem
moreover in-the-left and under feet its a-horrible dragon
conculcans: os illius ferro hastæ transverberabat, ita
trampling the-mouth of-it with-the-iron of-the-spear it-pierced-through so
ut ipse immundissimas spumas evomeret. Sed et gladium
that it most-unclean foams vomited but also the-sword
quem tenebat quasi ad feriendum fortiter vibrabat. Et dixit:
which it-held as-if for striking strongly it-brandished and it-said
Fortissime Deus, quis potest resistere et tibi repugnare?
most-strong God who can to-resist and you to-fight-against
Hoc non potest serpens antiquus, draco ille diabolus. Unde
this not can the-serpent ancient dragon that the-devil whence

et ego tuo auxilio, illi repugnare volo, ita ut nullus
also I with-your help him to-fight-against wish so that none
mihi prævaleat aut me dejiciat, nec fortis nec debilis,
against-me may-prevail or me cast-down neither strong nor weak
nec princeps nec abjectus, nec nobilis nec ignobilis, nec
nor prince nor abject nor noble nor ignoble nor
dives nec pauper. Ego ut fortissima calybs esse volo, omnia
rich nor poor I like most-strong steel to-be wish all
arma ad bella Dei apta faciens invictissima, in quibus
arms for the-wars of-God fit making most-unconquered in which
sum acies acutissima, quoniam nullus perfringere poterit in
I-am the-edge most-sharp since no-one to-break-through will-be-able in
te fortissimo Deo per quem etiam surrexi ad ejiciendum
you the-most-strong God through whom also I-rose for casting-out
diabolum. Unde et fragilitati hominum semper certissimum
the-devil whence also for-the-frailty of-men always the-most-certain
ero refugium, dans mollitiei ipsorum incidentem gladium
I-shall-be refuge giving to-the-softness of-them a-cutting sword
ad se defendendum. O miserantissime et piissime Deus,
for themselves defending O most-compassionate and most-dutiful God
adjuva contritos corde. Altera vero imago triceps apparebat,
help the-contrite of-heart the-other but image three-headed appeared
ita ut iu naturali loco capitis, et in utroque humero
so that in the-natural place of-the-head and on either shoulder
suo caput appareret, medio tamen alia duo aliquantulum
its a-head appeared the-middle yet the-other two somewhat
supereminente. Sed et ipsum medium et quod a dextris ejus
rising-above but also the-very middle and what on the-right of-it
erat, tanto fulgore radiabant, ut claritas ipsorum visum
was with-such gleam radiated that the-brightness of-them sight
meum reverberaret. Ita quod utrum virilem an muliebrem
my beat-back so that whether a-manly or a-womanly

formam haberent, perfecte considerare non valerem, illo autem
form they-had perfectly to-consider not I-was-able that moreover
quod a sinistris apparebat aliquantulum obscuro, et muliebri
which on the-left appeared somewhat dark and in-womanly
consuetudine, candido velamine velator. Tunica vero ex albo
custom with-a-white veil veiled in-a-tunic but of white
serico illa imago induta fuerat, et candidissimis calceamentis.
silk that image clothed had-been and in-most-white shoes
Et in pectore suo signum crucis gerebat, circa quod
and on breast its the-sign of-the-cross it-bore around which
etiam splendor magnus in pectore ejus velut aurora fulgens
also a-splendor great on the-breast of-it like the-dawn shining
rutilabat. In dextra autem nudum versabat gladium, quem
glowed-red in the-right moreover a-bare it-turned sword which
pectori suo et cruci cum multa devotione applicabat. Et
to-breast its and to-the-cross with much devotion it-applied and
vidi in fronte medii capitis scriptum, sanctitas, et in
I-saw on the-forehead of-the-middle head written holiness and on
fronte dextri, radix boni, et in fronte sinistri, non
the-forehead of-the-right the-root of-good and on the-forehead of-the-left not
parcens sibi. Et medium ad alia duo aspiciens, dicebat:
sparing itself and the-middle at the-other two looking said
Prior de sancta humilitate in ipsa nata sum, ut infans
the-former from holy humility in it born I-am as an-infant
nascitur in matre. Per ipsam etiam educata et confortata
is-born in a-mother through it also brought-up and strengthened
sum, ut per nutricem puer enutritur ad fortitudinem. Mater
I-am as through a-nurse a-boy is-nourished to strength mother
mea humilitas vincit et superat omnia contraria, quæ aliis
my humility conquers and overcomes all contrary-things which to-others
etiam intolerabilia sunt. Et caput quod ad dexteram ejus
also intolerable are and the-head which at the-right of-it

erat respiciens ad caput principale, ait: Ego in primo ortu
was looking at the-head principal said I in first rising
radico in monte excelsi culminis, qui Deus est. Et ideo,
take-root on the-mountain of-lofty summit which God is and therefore
o sanctitas, ut stare possis, oportet ut adhæream visceribus
O holiness that to-stand you-can it-behooves that I-cling to-the-bowels
tuis. Quod autem ad lævam ipsius stabat etiam ad ipsum
your that-which moreover at the-left of-it stood also to the-very
principale caput suum aspiciens dicebat: O væ, o væ, o
principal head its looking said O woe O woe O
væ: quomodo tam rigida et inflexibilis sum, quod me tam
woe how so rigid and inflexible I-am that myself so
difficile superare possum, o sanctitas, ad tuum auxilium?
with-difficulty to-overcome I-can O holiness to your help
quia sine me stare non poteris, si fugero. Ah! ah!
because without me to-stand not you-will-be-able if I-shall-have-fled ah ah
ah! bonum negligenti, quia me tamen oportet inquietissimam
ah good to-the-negligent because me yet it-behooves the-most-restless
spinam eradicare, quæ me pungendo conatur in perditionem
thorn to-uproot which me by-pricking tries into perdition
impellere, si eam non eruero antequam in me tota
to-drive if it not I-shall-have-torn-out before into me wholly
defigatur, et antequam velut in putrido cadavere in me
it-be-fixed and before as-if in a-rotten corpse in me
confoveatur. O sanctitas, ut libere perseverare possim in
it-be-nursed O holiness that freely to-persevere I-may-be-able in
te, rapacissimum diaboli laqueum devitare volo, et eum
you the-most-rapacious of-the-devil snare to-avoid I-wish and it
dirumpere in vero Deo. Et iterum qui sedebat in throno
to-burst in the-true God and again he-who sat on the-throne
ut supra, hæc mihi manifestavit, dicens: Incarnato Dei
as above these-things to-me manifested saying the-incarnate of-God

Filio, vocatio novi populi per doctrinam ipsius in Spiritu
Son the-calling of-the-new people through the-doctrine of-him in the-Spirit
sancto ad salvationem sublevata surgens confortatione fortium
holy to salvation lifted rising by-the-strengthening of-strong
hominum in exhortatione beatarum virtutum munita adversus
men in the-exhortation of-the-blessed virtues fortified against
immanissimum hostem, cui nullus hominum resistere valet,
the-most-monstrous enemy whom no-one of-men to-resist is-able
nisi gratia Dei adjutus, ita se inexpugnabilem Dei
unless by-the-grace of-God helped so itself impregnable of-God
adjutorio exhibet ut nulla arte insidiarum ejus evelli
by-the-help shows that by-no art of-the-snares of-him to-be-torn-out
aut deleri possit a Deo. Unde et turris quam vides
or to-be-destroyed it-can from God whence also the-tower which you-see
ultra præfatam columnam humanitatis Salvatoris præfigurat
beyond the-aforesaid column of-the-humanity of-the-Savior prefigures
Ecclesiam; quæ Filii mei incarnatione completa, nova
the-Church which of-Son my with-the-incarnation completed a-new
constructio in omni bono opere exorta est, in fortitudine
construction in every good work arisen has in the-strength
et altitudine cœlestium actuum, ut munitissima turris
and height of-heavenly acts as a-most-fortified tower
ad resistendum iniquitati opposita diabolo. Quapropter et
for resisting to-iniquity opposed to-the-devil wherefore also
lucidissimi splendoris est prædicto lapideo muro meridianæ
of-most-bright splendor it-is on-the-aforesaid stony wall of-the-southern
plagæ ipsius ædificii ita imposita ut et intra et extra ipsum
region of-the-very building so placed that both within and without the-very
ædificium videri possit; quia serenissima luce humanitatis
building to-be-seen it-can because with-the-most-serene light of-the-humanity
Filii Dei illustrata, viventes lapides per calorem Spiritus
of-the-Son of-God illumined living stones through the-warmth of-the-Spirit

sancti hoc modo succensos, in divino opere habet, ut et
holy in-this way kindled in divine work it-has that both
interiori scientiæ Scripturarum cœlestis intellectus ac exteriori
to-the-inner knowledge of-the-Scriptures of-heavenly understanding and to-the-outer
stultitiæ sæcularium rerum ac fidelibus et infidelibus in
folly of-secular things and to-the-faithful and to-the-unfaithful in
ædificatione illa quam summus Pater per Unigenitum suum
building that which the-highest Father through Only-begotten his
operatur aperte demonstretur. Et latitudinis quidem ubique in
works openly it-be-shown and of-breadth indeed everywhere on
interiori parte circuitus sui, quinque cubitorum est, quoniam
the-inner part of-circuit its of-five cubits it-is since
amplitudinem omnis intimæ inspectionis et intentionem totius
the-breadth of-all inmost inspection and the-intention of-all
continuæ meditationis per quinque sensus sui ornatus in
continual meditation through the-five senses of-its adornment in
infusione Spiritus sancti, cum omnibus virtutibus illis quas
the-infusion of-the-Spirit holy with all virtues those which
verus agnus ei manifestat, ad honorem ejusdem Agni videlicet
the-true lamb to-it manifests for the-honor of-the-same Lamb namely
sponsi sui remittit. Tantæ autem altitudinis apparet, ut eam
of-bridegroom its it-sends-back of-such moreover height it-appears that it
discernere nequeas, quia major altitudo et profunditas divinæ
to-discern you-cannot because greater height and depth of-divine
sapientiæ et scientiæ in ecclesiastico opere est, quam cor
wisdom and knowledge in the-ecclesiastical work is than the-heart
humanum fragile et mortale perscrutari possit sua æstimatione.
human frail and mortal to-search-out can by-its estimation

The gap is the Church's betrothal, still hidden; the tower is built daily, unfinished. Its battlements are the Spirit's seven gifts, its ladder the Church's orders, where apostolic rulers stand fiery-faced and white-clad, shod black by the unbelief they crossed, the first founders taller. The tower of David is the Incarnation; a parable's carved marble city, waters, and soaring tabernacles are prophets, apostles, and the humble. Many enter in faith's white robe; some shed it, some return.

Sed quod inter turrim istam et columnam humanitatis
but that between tower this and the-column of-the-humanity
Salvatoris fundamentum solummodo est positum muro
of-the-Savior the-foundation only is laid the-wall
nondum desuper ædificato, sed tantum interruptus et vacuus
not-yet above built but only a-broken and empty
locus apparens, longitudinis cubiti unius ut tibi etiam supra
place appearing of-the-length of-cubit one as to-you also above
præmonstratum est: hoc est quod de Ecclesia in desponsatione
foreshown it-is this is that of the-Church in betrothal
filio meo adjuncta, magnum adhuc præconium in scientia
to-son my joined a-great still heralding in the-knowledge
Dei quasi in firmo fundamento occultatum manet, quod
of-God as-if in a-firm foundation hidden remains which
nondum in completo opere perfectionis propalatum resplendet,
not-yet in the-completed work of-perfection made-known shines
sed sine apertione in humanis cordibus latet, longitudinis
but without opening in human hearts lies-hidden of-the-length
tamen unius cubiti, quoniam sensus hominum in potestate
yet of-one cubit since the-senses of-men in the-power
unius veri et omnipotentis Dei sunt, ita quod etiam homo
of-the-one true and almighty God are so that also man
in scientia boni et mali per intellectum suum potest
in the-knowledge of-good and evil through understanding his can

capere quod sibi utilius sit, ut et tibi aperta ostensione
to-grasp what for-himself more-useful be as also to-you by-open showing
supra manifestatum est. Et quod turris hæc nondum est ad
above manifested it-is and that tower this not-yet is to
plenum ædificata, multa tamen solertia, et velocitate per
the-full built with-much yet skill and speed through
plurimos operarios assidue construitur: hoc est quod eadem
very-many workers constantly it-is-constructed this is that the-same
Ecclesia ad cursum et ad statum illum nondum pervenit,
Church to the-course and to the-state that not-yet has-arrived
ad quem perventura est, quamvis multa sollicitudine
to which about-to-arrive it-is although with-much solicitude
et industria per celeritatem temporum labentium, in
and industry through the-swiftness of-the-times gliding in
transeuntibus et supervenientibus filiis suis quotidie sine
the-passing and supervening sons its daily without
dilatione ad effectum decoris sui properare non cesset.
delay to the-effect of-comeliness its to-hasten not it-ceases
Habet tamen in circuitu summitatis suæ septem propugnacula,
it-has yet in the-circuit of-summit its seven battlements
mira fortitudine constructa, quoniam circumdata est in
with-wonderful strength constructed since surrounded it-is in
celsitudine cœlestium operum septem inexpugnabilibus donis
the-loftiness of-heavenly works with-seven impregnable gifts
sancti Spiritus, quæ tantæ virtutis existunt, ut nullus
of-the-holy Spirit which of-such power stand that no
adversarius ea possit destruere vel per altitudinem mentis
adversary them can to-destroy or through the-height of-mind
suæ ad ea superbe valeat pertingere.
his to them proudly may-be-able to-reach

Quod autem ab interiore parte prædicti ædificii vides
that moreover from the-inner part of-the-aforesaid building you-see
quasi scalam usque ad cacumen turris illius erectam: hoc est
as-if a-ladder up to the-summit of-tower that raised this is
quod in opere illo quod supernus pater in divino consilio
that in work that which the-supernal father in divine counsel
per Filium suum operatus est, multi in unanimitate gradus
through Son his worked has many in unanimity of-step
florens in simplicitate constitutionis ecclesiasticæ processionis,
flowering in the-simplicity of-the-constitution of-ecclesiastical procession
scilicet ad altitudinem cœlestium secretorum pertingentes,
namely to the-height of-heavenly secrets reaching
in quibus Ecclesia confortata et roborata est consistit. Et
in which the-Church strengthened and fortified is stands and
ab imo usque ad summum in gradibus ejus quædam
from the-bottom up to the-top on the-steps of-it a-certain
multitudo hominum stat, quia a primis temporibus
multitude of-men stands because from the-first times
desponsationis ecclesiæ usque ad nuptiale tempus illud, cum
of-the-betrothal of-the-church up to nuptial time that when
ipsa aperte cum sponso suo in pleno muro filiorum suorum
it openly with bridegroom its in the-full wall of-sons its
gaudebit, in gradibus constitutionis præceptorum Dei, cum
will-rejoice on the-steps of-the-constitution of-the-precepts of-God with
quibus ipsa ædificata est lucebunt apostolica luminaria, eam
which it built is will-shine the-apostolic lights it
a tenebris iufidelitatis sua tuitione defendentia.
from the-darkness of-unbelief by-their protection defending
Unde etiam igneas facies et alba vestimenta sed nigra
whence also fiery faces and white garments but black
calceamenta habent, quoniam in intellectuali sensu eorum,
shoes they-have since in the-intellectual sense of-them

id est apostolicorum rectorum spectabilis fides credere
that is of-the-apostolic rulers conspicuous faith to-believe
scilicet in unum Deum per ardorem sancti Spiritus
namely in one God through the-ardor of-the-holy Spirit
in ipsis quasi facies accensa est, ita quod et per
in them as-if a-face kindled is so that also through
purissimam claritatem in veste bonorum operum coram
most-pure brightness in the-garment of-good works before
Deo et sæculo resplenduerunt, nigris tamen indumentis
God and the-world they-shone-forth with-black yet coverings
pedum apparentibus, quia itinera infidelitatis et sordis
of-the-feet appearing because the-journeys of-unbelief and of-the-filth
multiplicium scelerum incredulorum pertransierunt, quos
of-the-manifold crimes of-unbelievers they-passed-through whom
suo exemplo ad viam justitiæ (quamvis multa difficultate)
by-their example to the-way of-justice although with-much difficulty
tamen convertentes perduxerunt. Sed quod inter eos aliqui
yet converting they-led but that among them some
similis quidem schematis, sed majoris staturæ et splendoris
of-like indeed form but of-greater stature and splendor
apparent, hoc est quod inter eosdem ecclesiasticos defensores,
appear this is that among the-same ecclesiastical defenders
primi fundatores ipsius Ecclesiæ sunt, qui eam primum
the-first founders of-the-very Church are who it first
post Filium Dei sua prædicatione ædificantes eumdem
after the-Son of-God by-their preaching building the-same
quidem tenorem habent quem et sequaces eorum qui eos
indeed tenor have which also the-followers of-them who them
præcipue imitari noscuntur, quoniam secundum hoc ut illi
especially to-imitate are-known since according-to this as they
præcesserunt, sic isti subsecuti sunt, eis tamen forma
went-before so these followed have than-them yet in-form

præstantes, quia ipsi alium nullum prædecessorem habebant,
excelling because they another no predecessor had
a quo exemplum novæ gratiæ traherent præter Filium
from whom the-example of-new grace they-might-draw except the-Son
Dei, ab cujus ore verbum vitæ audierunt, atque eos
of-God from whose mouth the-word of-life they-heard and them
claritate præcellentes, quoniam fulgorem incarnationis ejus
in-brightness surpassing since the-gleam of-the-incarnation of-him
præ cæteris præsentialiter viderunt. Qui et ipsam turrim
before others in-person they-saw who also the-very tower
multa diligentia intuentur, quia sponsæ Dei in amore
with-much diligence look-at because to-the-bride of-God in the-love
divino, suæ pietatis sollicitudine adesse non cessant, ut in
divine of-their piety with-solicitude to-be-present not they-cease that in
robore suo perfecte consistat, ut scriptum est: Sicut turris
strength its perfectly it-may-stand as written it-is like the-tower
David collum tuum quæ ædificata est cum propugnaculis.
of-David neck your which built is with battlements
Mille clypei pendent ex ea, omnis armatura fortium. Hoc
a-thousand shields hang from it all the-armor of-the-strong this
tale est. Ut incarnatio Filii summi rectoris, fortissimi
such is as the-incarnation of-the-Son of-the-highest ruler of-the-most-strong
scilicet leonis ex virginea floriditate venientis fortissimum
namely lion from virginal floweriness coming the-strongest
instrumentum novæ gratiæ posita est, sic fortitudo fidei
instrument of-new grace placed is so the-strength of-faith
tuæ, o nova sponsa, incorrupta durans, certissimum munimen
your O new bride incorrupt enduring the-most-certain bulwark
fidelis populi constituta est. Quomodo? Fortissimis viribus
of-the-faithful people established is how to-the-strongest strengths
tuis adsunt et adhærent omnes munitiones filiorum tuorum;
your are-present and cling all the-fortifications of-sons your

qui nutriendi sunt nova illustratione rivulorum e
who to-be-nourished are with-the-new illumination of-streams from
vino et purissimo fonte stillantium, quos habes in hac
wine and most-pure fountain dripping which you-have in this
fortitudinis conjunctione; ut collum reliquo corpori
of-strength conjunction as the-neck to-the-remaining body
conjunctum est, ita ut nec destrui nec dissipari
joined is so that neither to-be-destroyed nor to-be-dispersed
possis, sicut nec victoriosa instrumenta veri David
you-can as neither the-victorious instruments of-the-true David
poterunt superari. Quomodo? Virtus Christi Jesu Filii
will-be-able to-be-overcome how the-power of-Christ Jesus of-the-Son
Dei fortissima turris est: in qua victoriosissimæ militiæ
of-God the-strongest tower is in which the-most-victorious soldiery
fidelium invictissima probatione exercentur, quibus
of-the-faithful with-most-unconquered proving are-exercised over-whom
nullus adversarius se prævalere gloriabitur, quia in se
no adversary himself to-prevail will-boast because in themselves
Christum verum Deum et hominem continent; per
Christ true God and man they-contain through
quem in secunda regeneratione omnis compago filiorum
whom in the-second regeneration all the-framework of-sons
tuorum in salutem decentissime protenditur. Unde est illa
your into salvation most-fittingly is-extended whence is that
purissima incarnatio a prophetis prædicta, et pretiosissimis
most-pure incarnation by the-prophets foretold and with-most-precious
lapidibus virtutum adornata cum propugnaculis apostolicæ
stones of-virtues adorned with the-battlements of-apostolic
doctrinæ, id est cum plantatoribus justitiæ veri luminis
doctrine that is with the-planters of-the-justice of-true light
in universum orbem ad salutem credentium propalata
into the-whole circle for the-salvation of-believers made-known

est, ut hæc parabola demonstrat: Dominus quidam urbem
it-is as this parable shows a-lord certain a-city
marmoream habens in quam magna voce intonuit, plurimis
marble having into which with-great voice he-thundered with-very-many
cælaturis muros ejus interius cælavit, ex quibus acutissimam
carvings the-walls of-it inside he-carved from which the-most-keen
limationem impolitorum lapidum spiravit. Quo facto, idem
filing of-unpolished stones he-breathed which done the-same
dominus in unico verbo suo aquis aquarum dicebat, ut
lord in only word his to-the-waters of-waters said that
sua effusione æqualitatem facerent supra montes.
with-their outpouring an-evenness they-should-make over the-mountains
Et hoc etiam peracto, ignem ignis similiter admonuit, ut
and this also accomplished the-fire of-fire likewise he-admonished that
parva tabernacula pararet. Quo etiam adimpleto, eadem
small tabernacles it-should-prepare which also fulfilled the-same
tabernacula ita in altum profecerunt, ut urbem illam celeri
tabernacles so into height advanced that city that with-swift
profectu suo excellerent altitudine. Hoc tale est: Dominus
progress their they-surpassed in-height this such is lord
iste est quem nnnquam præcessit alius dominatione; sed ipse
this is whom never preceded another in-dominion but he
solus super omnia et in omnibus est, quia nihil ante eum,
alone above all-things and in all-things is because nothing before him
nec post eum inventum est, ac ideo Dominus omnium est.
nor after him found is and therefore the-Lord of-all he-is
Hic nobilem urbem chorum scilicet prophetarum adversus
this-one a-noble city the-choir namely of-the-prophets against
rabiem sæcularium tempestatum fortem et constantem in sua
the-rage of-secular storms strong and constant in his
potestate habuit; quoniam infusione Spiritus sancti repleti
power had since with-the-infusion of-the-Spirit holy filled

erant, cum in eos idem Dominus voce magna intonuit
they-were when into them the-same Lord with-voice great thundered
ita quod in eis inspirationem illam suscitavit, qua mysteria
so that in them inspiration that he-roused by-which the-mysteries
ejus obscuris verbis protulerunt, ut primum sonus auditur
of-him in-obscure words they-brought-forth as first a-sound is-heard
cum nondum verbum cognoscitur, sonum tamen prophetiæ
when not-yet the-word is-known the-sound yet of-the-prophecy
eorum, vero verbo Filio, scilicet Dei incarnato subsequente.
of-them the-true word the-Son namely of-God incarnate following
Qui Dominus multiplices cælaturas in cordibus eorum fecit:
which Lord manifold carvings in the-hearts of-them made
cum intellectum ipsorum multiplici spiritu sapientia infudit,
when the-understanding of-them with-manifold spirit with-wisdom he-infused
ita quod in spirituali sensu profunda Dei tam præsentis
so that in spiritual sense the-depths of-God as-much of-the-present
quam futuri videlicet sæculi prophetaverunt, per quem
as of-the-future namely world they-prophesied through which
efficacissimos sermones contra contrarios mores hominum
the-most-efficacious speeches against the-contrary morals of-men
protulerunt, quibus durissima corda Judæorum ad lenitatem et
they-brought-forth by-which the-hardest hearts of-the-Jews to gentleness and
pietatem felicium actuum provocaverunt. Sed incarnato Verbo
piety of-happy acts they-provoked but incarnate the-Word
Dei, cœlestis Pater in eosdem Filio suo innuens apostolis
of-God the-heavenly Father into the-same with-Son his signaling to-the-apostles
qui homines existentes segregati erant de communi populo
who men being separated were from the-common people
ut purissimi rivuli eliguntur de cæteris aquis fluentibus in
as most-pure streams are-chosen from the-other waters flowing on
plano dicebat; ut inundatione veræ fidei effluerent in
the-plain said that with-the-flood of-true faith they-should-flow-out into

orbem terrarum, deprimentes et conterentes magnum schisma
the-circle of-the-earth pressing-down and crushing the-great schism
contemptus, sufflatus superbiæ st exaltationis culturæ
of-contempt the-blowing of-pride and of-exaltation of-the-worship
idolorum, ut homines verum Deum cognoscendo desererent
of-idols that men the-true God by-knowing might-desert
infidelitatem suam in prædicatione illorum. Qua fide in
unbelief their in the-preaching of-them which faith in
populis roborata: idem provisor universorum ignitas mentes
peoples strengthened the-same provider of-all-things the-fired minds
electorum suorum, qui accensi fuerant de ignitis cordibus
of-elect his who kindled had-been from the-fired hearts
illorum quos Spiritus sanctus in igneis linguis adveniens
of-those whom the-Spirit holy in fiery tongues coming
tetigerat, suaviter etiam in Spiritu sancto admonuit, ut
had-touched sweetly also in the-Spirit holy admonished that
contemptores mundi effecti in contemplatione cœlestis vitæ,
despisers of-the-world made in the-contemplation of-heavenly life
parvuli et pauperes spiritu esse non abnuerent; sed ut
little and poor in-spirit to-be not they-should-refuse but that
per hæc parva habitacula humilitatis, sibi supernas
through these small dwellings of-humility for-themselves the-supernal
divitias compararent. Quæ humilitatis opera dum contemptores
riches they-might-acquire which of-humility works while the-despisers
caducorum in excelso studio subtilissima præcepta Dei
of-fleeting-things in lofty zeal the-most-subtle precepts of-God
semper ruminantes imitarentur, ut martyres, virgines et reliqui
always ruminating imitated as the-martyrs virgins and the-other
suimetipsorum abjectores, ita in hac sui contritione
of-themselves rejecters so in this of-themselves contrition
ad amorem cœlestium ascenderunt; ut etiam agricolas in
to the-love of-heavenly-things they-ascended that also the-farmers in

vinea Veteris Testamenti laborantes in velocitate bonorum
the-vineyard of-the-Old Testament laboring in the-swiftness of-good
studiorum suorum superarent, dum semetipsos quasi pro
pursuits their they-surpassed while themselves as-if for
nihilo habentes toto desiderio ad æterna anhelarent.
nothing holding with-whole desire to eternal-things they-panted
Unde et mille clypei, multæ perfectæ videlicet defensiones
whence also a-thousand shields many perfect namely defenses
perfectæ fidei nova gratia, pendent a Filio Dei; dum primi
of-perfect faith by-new grace hang from the-Son of-God while the-first
pastores Ecclesiæ exemplum ab ipso trahentes et ob
shepherds of-the-Church the-example from him drawing and on-account-of
spem supernorum semetipsos conculcantes, catholicam fidem
the-hope of-supernal-things themselves trampling the-catholic faith
sanguinis sui effusione roboratam, ab ignitis jaculis
of-blood their by-the-shedding strengthened from the-fiery darts
diaboli (quæ vulnerant animas hominum) protegunt, quis
of-the-devil which wound the-souls of-men protect whom
multiplices virtutes armaturæ cœlestis militiæ in cæteris electis
manifold virtues of-the-armor of-heavenly soldiery in the-other elect
subsequentes; etiam in hoc sæculo amori Dei obsequuntur.
following also in this world to-the-love of-God are-obedient
Quomodo? Quia antiquus serpens primo homini pessimum
how because the-ancient serpent into-the-first man the-worst
fetorem contemptus Dei insufflavit: idcirco et ipse diabolus
stench of-the-contempt of-God breathed therefore also the-very devil
odore omni aromatum castitatis, scilicet et continentiæ
by-the-odor all spices of-chastity namely and of-continence
ac ligaturæ præceptorum Dei, nec non societatis Christi,
and of-the-binding of-the-precepts of-God and also of-the-fellowship of-Christ
jugum ejus sufferre atque contemptus totius mundi
the-yoke of-him to-endure and of-the-contempt of-the-whole world

durissime in his sibi contrariis cœlestibus jaculis transfigitur,
most-harshly in these to-him contrary heavenly darts is-pierced
ita quod abjectus de civitate Dei, confusus et conculcatus
so that cast-out from the-city of-God confounded and trampled
in aperta suæ damnationis parte a fidelibus abhorreatur.
in the-open of-his damnation part by the-faithful he-is-abhorred
Quod autem in septentrionali plaga illius ædificii vides
that moreover in the-northern region of-that building you-see
mundum et homines qui de semine Adæ procreantur,
the-world and the-men who from the-seed of-Adam are-procreated
inter prædictum lucidum murum speculativæ scientiæ ipsius
between the-aforesaid bright wall of-the-speculative knowledge of-the-very
ædificii et ambitum circuli qui de sedente in throno
building and the-compass of-the-circle which from the-one-sitting on the-throne
protenditur discurrrentes: hoc est quod in carnalibus desideriis
is-extended running-about this is that in fleshly desires
quæ respicientia ad imbecillitatem versantur in terrenis
which looking to weakness are-engaged in the-earthly-things
sæcularium cupiditatum mundus et mundiales homines de
of-secular cupidities the-world and worldly men from
culpa primi parentis positi sunt, ex altera parte scientia
the-fault of-the-first parent placed are on the-other side the-knowledge
boni et mali ipsis apposita, ut ad opus Dei per bonum
of-good and evil to-them set that to the-work of-God through good
accedant, et malum effugiant, et ex altera potestate Dei
they-may-approach and evil they-may-flee and on the-other by-the-power of-God
illis ostensa, ut et se sub majestate ejus esse sciant,
to-them shown that also themselves under the-majesty of-him to-be they-may-know
et omnia facta sua ab ipso examinari nou dubitent.
and all deeds their by him to-be-examined not they-may-doubt

Unde et multi ædificium ipsum inter turrim præcursus
whence also many the-building itself between the-tower of-the-forerunning
voluntatis Dei et columnam divinitatis Verbi ipsius per
of-the-will of-God and the-column of-the-divinity of-the-Word of-him through
præfatum murum speculativæ scientiæ intrando et exeundo
the-aforesaid wall of-speculative knowledge by-entering and by-going-out
transeunt, ut nubes hac et illac diffunditur; quia
pass as a-cloud this-way and that-way is-spread because
multum divinum opus Veteri Testamento et novo exordio
many the-divine work by-the-Old Testament and by-the-new beginning
admoniti aggredientes, ipsum per speculativam scientiam
admonished undertaking it through speculative knowledge
relictis carnalibus desideriis intrant, multique voluptates suas
left fleshly desires enter and-many pleasures their
sequentes illud in malis concupiscentiis suis ibidem
following it in evil concupiscences their in-the-same-place
exeunt; ita quod in voluntate sua sive ad bonum sive ad
go-out so that in will their whether to good or to
malum, in velocitate nubium, id est in motione cogitationum
evil in the-swiftness of-clouds that is in the-motion of-thoughts
suarum se hac et illac relaxando deducunt. Sed
their themselves this-way and that-way by-loosening they-lead but
quod ii qui ipsum ædificium intrant, candidissima veste
that those who the-very building enter with-a-most-white garment
induuntur: hoc est quod ii qui opus Dei bona voluntate
are-clothed this is that those who the-work of-God with-good will
aggrediuntur, purissima et lucidissima veste veræ fidei
undertake with-the-most-pure and most-bright garment of-true faith
ut Deum cognoscant per misericordiam ipsius vestiuntur.
that God they-may-know through the-mercy of-him are-clothed
Quorum alii de suavitate et lenitate ejusdem vestis gaudio
of-whom some at the-sweetness and gentleness of-the-same garment with-joy

magno exsultantes, eam retinent; quia contrito et humiliato
great exulting it retain because with-contrite and humbled
spiritu, imbuti dulcissima et lenissima catholica fide,
spirit imbued with-the-most-sweet and most-gentle catholic faith
ac perfusi interiore liquore sanctitatis, semper interioribus
and suffused with-the-inner liquor of-holiness always with-inner
oculis lætantur in cœlestibus, ea devotissime adimplentes
eyes they-rejoice in heavenly-things those-things most-devoutly fulfilling
retinentes quæ ipsis Spiritus sanctus inspirat. Alii autem
retaining which to-them the-Spirit holy inspires others moreover
quasi de gravedine et difficultate ejus tristes effecti, illam
as-if at the-heaviness and difficulty of-it sad made it
exuere volunt; quoniam veluti gravissimo onere gravati et
to-take-off wish since as-if with-a-most-heavy burden weighed-down and
quasi difficillima via impediti, inquietissima et amarissima
as-if by-a-most-difficult way hindered by-the-most-restless and most-bitter
consuetudine illicitæ voluptatis se intrinsecus dilaniantes
custom of-illicit pleasure themselves inwardly tearing
et macerantes, fidem in operibus suis abjicere conantur, nec
and wasting faith in works their to-cast-away try nor
divinis præceptis se commoveri patiuntur. Quos benigne
by-divine precepts themselves to-be-moved they-permit whom kindly
virtus hæc quam scientiam Dei nominari audisti, sæpius
virtue this which the-knowledge of-God to-be-named you-heard more-often
compescens, unicuique eorum dicit vera admonitionis
restraining to-each of-them says the-true-things of-admonition
suæ, ut prædictum est; quia altissimus Deus præsciens
its as said-before it-is because the-most-high God foreknowing
molliri corda durorum lapidum in hominibus flectit se
to-be-softened the-hearts of-hard stones in men bends himself
in misericordia sua ad eos (ut tibi ostensum est) frequenter
in mercy his to them as to-you shown it-is frequently

commonens illos ut intra se gementes et flentes
admonishing them that within themselves groaning and weeping
ipsum orent quatenus eos liberet de importunitate
him they-may-pray so-that them he-may-free from the-importunity
nequitiæ suæ qua diabolica suasione perfusi sunt, ita
of-wickedness their with-which by-diabolical persuasion suffused they-are so
ut in hac pœnitentia possint reverti ad intellectum bonæ
that in this penitence they-can to-return to the-understanding of-good
voluntatis, recordantes vestis innocentiæ quam susceperunt
will remembering the-garment of-innocence which they-received
in regeneratione spiritus et aquæ. Sed ut vides quod quidam
in the-regeneration of-spirit and water but as you-see that certain
eorum his verbis castigati quamvis idem indumentum ipsis
of-them by-these words chastised although the-same clothing to-them
difficile videatur, illud tamen cum multo sudore retinent:
difficult seem it yet with much sweat they-retain
hoc est quod ipsis inspiratione Spiritus sancti admoniti in
this is that they by-the-inspiration of-the-Spirit holy admonished in
fide quam suscipiunt quasi gravem et difficilem mentibus
the-faith which they-receive as-if a-heavy and difficult for-minds
suis viam arripiunt, sed eam quamvis multo labore tamen
their way they-seize but it although with-much labor yet
non desperantes nec tædio torpentes tandem perficiunt.
not despairing nor with-weariness growing-torpid at-last they-complete
Quidam vero eadem verba subsannantes, vestemque ipsam
certain but the-same words deriding and-the-garment itself
furiose exuentes abjiciunt, ad mundum redeuntes unde
furiously taking-off cast-away to the-world returning whence
veuerunt, multaque perscrutantes, multa inutilia sæcularium
they-came and-many-things searching-out many useless-things of-secular
vanitatum discunt; isti sunt qui legem Dei et justitiam ejus
vanities learn these are who the-law of-God and the-justice of-him

derisui habentes, fide catholica in vanitatibus errorum
in-derision holding of-the-faith catholic in the-vanities of-errors
suorum se denudant, eam abnegantes in operibus malignis
their themselves strip it denying in works malign
quæ pertinent ad mortem, et ad mundi hujus vanitates
which pertain to death and to of-the-world this the-vanities
se declinant, quas prius ficte dimiserant, ac libidinosa
themselves bend which before feignedly they-had-let-go and lustful
facta in actibus perversis sciscitantes ardentem gustum
deeds in perverse acts inquiring-after the-burning taste
sæculi discunt atque eum diabolicis irrisionibus secundum
of-the-world they-learn and it with-diabolical mockeries according-to
deceptionem illius pervertunt. Quorum alii in idem
the-deception of-him pervert of-whom some into the-same
ædificium tandem reversi, vestem quam abjecerant iterum
building at-last returned the-garment which they-had-cast-away again
tollentes sibi induunt; quia isti ad opus divinum de
taking-up on-themselves put because these to the-divine work from
via erroris sui redeuntes veniunt, et schisma diaboli quod
the-way of-error their returning come and the-schism of-the-devil which
secundum voluntatem illius acceperant abjicientes, habitum
according-to the-will of-him they-had-received casting-away the-habit
veræ fidei quem in baptismo susceperant et quem ipsi
of-true faith which in baptism they-had-received and which they
in erroribus suis verum Deum deridentes abjecerant, iterum
in errors their the-true God deriding had-cast-away again
puro et simplici corde confitentes resumunt. Alii autem
with-pure and simple heart confessing take-up-again others moreover
reverti nolentes, ea denudati in mundo ignominiose remanent,
to-return not-wishing of-it stripped in the-world ignominiously remain
quoniam ipsi ad Deum pura pœnitentia redire contemnentes
since they to God by-pure penitence to-return despising

veste inocentiæ spoliantur, et idcirco nudi a bono
of-the-garment of-innocence are-despoiled and therefore bare of the-good
fidelium operum, sed pleni malo vitiorium diabolicarum
of-faithful works but full of-the-evil of-the-vices of-diabolical
artium, in nequitiis mundialium vanitatum cum maxima
arts in the-wickednesses of-worldly vanities with greatest
confusione tam præsentis sæculi quam futuri vitam suam
confusion as-much of-the-present world as of-the-future life their
usque ad mortem impœnitentes deducunt.
up to death unrepentant lead

SIMONY

The filthy black men who hiss at the tower buy the Church's offices with money by diabolical art. God permits it in judgment, as Hosea says of princes not from him, so worthless men rise over the useful like weeds over crops, and seller and buyer both forfeit the stolen dignity. Peter's word to Simon shows that buying what is given freely makes the heart unjust; the penitent bring the angels joy. Yet the good rule God set must be obeyed in love, never proudly resisted.

Sed quod vides quomodo quidam sordidissimi et nigerrimi
but that you-see how certain most-filthy and most-black
quasi per insaniam excitati ab aquilone venientes in ipsum
as-if through madness roused from the-north coming into the-very
ædificium irruunt turrimque præfatam bacchando invadentes
building rush and-the-tower aforesaid by-reveling invading
in eam ut serpentes sibilant: hoc est quod quidam scelerati
at it like serpents hiss this is that certain wicked
homines sub mobili calore læti stuporis, sordentes per
men under the-mobile heat of-glad stupor befouled through
nigredinem diabolicæ aspectionis Deum aspiciunt, nec causam
the-blackness of-diabolical looking God look-at nor the-cause

illam quam desiderant per donum sancti Spiritus quærunt
that which they-desire through the-gift of-the-holy Spirit seek
sed diabolica arte afflati et incitati atque a parte
but by-diabolical art blown-upon and roused and from the-part
damnationis missi callida arte divinum opus intrant, ac
of-damnation sent with-cunning art the-divine work enter and
furtim subtrahendo et palam rapiendo atque in insaniam
stealthily by-withdrawing and openly by-seizing and into madness
bacchando temere per nefandissimam pecuniam horribilis
by-reveling rashly through the-most-abominable money of-horrible
diabolicæ nigredinis, constituta a Deo officia deglutiunt et
diabolical blackness the-established by God offices swallow and
Ecclesiam hoc modo per insanum furorem conturbantes, in
the-Church in-this way through insane fury troubling into
eam sibilos deceptionis antiqui serpentis dant. Quomodo?
it the-hisses of-the-deception of-the-ancient serpent give how
Diabolica astutia tandiu incautos homines afflant, donec
with-diabolical cunning so-long incautious men they-blow-upon until
eos secundum voluntatem suam per mortiferam emptionem
them according-to will their through deadly purchase
exsuperant, hoc sibilo jactantiæ Ecclesiam contaminantes
they-overcome with-this hiss of-boasting the-Church contaminating
dum sic furantur potestates quæ mea ordinatione constitutæ
while thus they-steal the-powers which by-my ordinance established
sunt. Qui quoniam hæc faciunt: a conspectu meo
are who since these-things they-do from sight my
impœnitentes projecti sunt, nec in his factis eos scio;
unrepentant cast-out are nor in these deeds them I-know
quia ea per se et non per me adepti sunt,
because them through themselves and not through me obtained they-have
ut Osee servus meus ostendit, dicens: Ipsi regnaverunt,
as Hosea servant my shows saying they reigned

sed non ex me, principes exstiterunt et non cognovi.
but not from me princes they-stood and not I-knew
Argentum suum et aurum suum fecerunt sibi idola
silver their and gold their they-made for-themselves idols
ut interirent. Hoc tale est: Homines voluntatem suam
that they-might-perish this such is men will their
sequentes, computant et constituunt in se ipsis quidquid
following reckon and establish in them themselves whatever
eorum proprius appetitus deliberat. Quid hoc? Concupiscens
of-them the-own appetite deliberates what this the-coveting
videlicet concupiscentia eorum quæ in ipsis est; suadet ut
namely concupiscence of-them which in them is persuades that
dominentur hominibus furtivo et rapto honore, non postulato
they-may-rule men by-stolen and seized honor not asked
nec sumpto, nec constituto ex me, quod tamen aliquando
nor taken nor established from me which yet sometimes
ita fieri permitto; ut judicialis pœna superveniat eis
so to-be-done I-permit that judicial punishment may-come-upon them
ob proprias voluntates eorum, quia me in hoc non
on-account-of the-own wills of-them because me in this not
quæsierunt. Et quid hoc eis prodest? Quia in hoc non
they-sought and what this to-them profits because in this not
viriditatem sed ariditatem habent; et quoniam hoc non
greenness but dryness they-have and since this not
plantatur sed inutilis herba nascitur in eis absque trunco.
is-planted but useless grass is-born in them without trunk
Infructiferæ enim herbæ de terra facile nascuntur per
unfruitful for grasses from the-earth easily are-born through
se; fructiferæ autem seminantur et plantantur magno
themselves fruitful moreover are-sown and planted with-great
labore. Sic permitto quod aliquando terrenum desiderium
labor so I-permit that sometimes the-earthly desire

hominis, sine radice in malo facile floreat, plantationem
of-man without root in evil easily may-flower the-planting
boni non quærens; quia viriditatem ætatis non habet,
of-good not seeking because the-greenness of-age not it-has
permittens etiam quod aliquando rectum desiderium ejus
permitting also that sometimes the-right desire of-him
bene radicatum in bono: fructum per multas miserias
well rooted in good fruit through many miseries
afferat, rigationem sanctitatis amans, quoniam asperitate
may-bring the-watering of-holiness loving since the-harshness
hiemis caret. Unde etiam sæpe viles homines præcellunt in
of-winter it-lacks whence also often vile men surpass in
principatu communem et utilem populum, ut inutiles herbæ
principality the-common and useful people as useless grasses
aliquando excelsiores sunt utilibus; ipsis tantum positis
sometimes higher are than-the-useful-ones they only placed
in propriis desideriis suis non mea plantatione, aut tactu
in own desires their not by-my planting or by-touch
cognitionis doni mei, aut ordinationis meæ radicatis, sed
of-the-knowledge of-gift my or of-ordinance my rooted but
hoc justo judicio permitto fieri; quia illud a me non
this by-just judgment I-permit to-be-done because it from me not
quæsierunt, sed intra se ipsos constituerunt, unde et mihi
they-sought but within them themselves established whence also to-me
super hoc in judicio meo respondebunt. Nam et felicitatem
about this in judgment my they-will-answer for both the-felicity
optimæ doctrinæ quam in animo suo ab omni indignitate
of-the-best doctrine which in mind their from all unworthiness
infidelitatis deberent examinare ut argentum purgatur a
of-unbelief they-ought to-examine as silver is-purged from
cuncta falsitate, et utilitatem profundissimæ sapientiæ quam
all falsity and the-usefulness of-the-deepest wisdom which

in voluntate sua deberent ordinare splendidissima fide, semper
in will their they-ought to-ordain with-most-splendid faith always
videntes quomodo Deus colendus, venerandus, et confitendus
seeing how God to-be-worshiped to-be-venerated and to-be-confessed
sit; faciunt sibi in contrarietem vanitatis. Quomodo? Ipsi
is they-make for-themselves into the-contrariety of-vanity how they
incurvant eam ad maximam infelicitatem, intellectum suum
bend it to the-greatest unhappiness understanding their
quem a Deo habent insatiabilibus concupiscentiis carnis suæ
which from God they-have to-the-insatiable concupiscences of-flesh their
offerentes; quasi fetens et putrida ipsa caro eorum deus
offering as-if stinking and rotten the-very flesh of-them god
sit, nolentes oculos suos erigere ad Deum qui formavit illos,
were not-wishing eyes their to-raise to God who formed them
sed voluntatem suam pro Deo habentes, quoniam secundum
but will their for God having since according-to
hoc vivunt; ut in se ipsis ordinant et constituunt. Hoc
this they-live as in them themselves they-ordain and establish this
autem ideo non faciunt; ut agrum illum qui gignit cibum
moreover therefore not they-do that field that which bears the-food
vitæ æternæ possideant, sed ut absint ab eo et
of-life eternal they-may-possess but that they-may-be-absent from it and
impœnitentes in perpetuum intereant, quoniam ille quem
unrepentant into perpetuity may-perish since he whom
pro Deo colunt mortuus est: sicut et ipsi mortui sunt,
for God they-worship dead is as also they dead are
videlicet tam venditores quam emptores spiritualium, hoc
namely as-much the-sellers as the-buyers of-spiritual-things this
esse desiderantes quod a me non quæsierunt. Nam qui
to-be desiring which from me not they-sought for he-who
potestatem per vesanam concupiscentiam invadit, ita quod
power through insane concupiscence invades so that

rationabile donum Spiritus sancti venale facit; quomodo
the-rational gift of-the-Spirit holy venal he-makes how
posset ex tali venditione salvari? quia homo qui substantiam
could-he from such a-sale to-be-saved because a-man who substance
suam alienis vendit, ea non debet amplius uti. Et quomodo
his to-strangers sells it not ought further to-use and how
deberet etiam mercator ille uti empta salvatione quam a
ought also merchant that to-use the-bought salvation which from
Deo nolebat recipere, sed festinavit eam adipisci pecunia,
God he-would-not receive but hastened it to-obtain with-money
quam tamen ut adipisceretur recto judicio suo Deus fieri
which yet that he-might-obtain by-right judgment his God to-be-done
permisit? Nam quibusdam Deus indignatus illud eos furari
permitted for certain God angered that them to-steal
permittit; pro quo tamen occulto judicio in præsenti eos
permits for which yet by-hidden judgment in the-present them
punit, et non in futuro; ut secundum quod in oblivione
he-punishes and not in the-future that according-to what in forgetfulness
Spiritus sancti amaverunt, in se ipsis confundant, ita
of-the-Spirit holy they-loved in them themselves they-may-be-confounded so
quod per confusionem hanc ad hoc perducuntur ut ad
that through confusion this to this they-are-brought that to
Deum in pœnitentia revertantur; unde et hæc peracta
God in penitence they-may-return whence also these-things accomplished
remissionem in futuro consequuntur. Quosdam autem in hoc
remission in the-future they-obtain certain moreover in this
tolerat, non in præsenti eos crucians, sed justa ex causa in
he-tolerates not in the-present them tormenting but just for cause into
futurum differens, quia voluntatem suam pro Deo habent;
the-future deferring because will their for God they-have
quaproter et ipse eis in futuro ostendit, quod voluntas
wherefore also he to-them in the-future shows what the-will

eorum ipsis in amaris cruciatibus prosit. Sed et alios tam
of-them to-them in bitter torments may-profit but also others as-much
in præsenti quam in futuro punit, quoniam clarus eorum
in the-present as in the-future he-punishes since the-clear of-them
intellectus in ipsis vilem ac contemptibilem sua sponte
understanding in them vile and contemptible by-its own-accord
se facit, imitans diabolum in malis suis. Alios quoque
itself makes imitating the-devil in evils his others also
ad hoc pervenire permittit; ut ipsum malum in pœnitentia
to this to-arrive he-permits that the-very evil in the-penitence
eorum confundatur, cum se pro perpetrata injustitia
of-them be-confounded when themselves for the-perpetrated injustice
acriter punientes, illam quasi putridum cadaver abjiciunt.
sharply punishing it as-if a-rotten corpse they-cast-away
Quibusdam vero ne hoc adipiscantur misericorditer resistit;
to-certain but lest this they-obtain mercifully he-resists
quia si ad illud pertingerent, pœnas gehennales non
because if to that they-should-reach the-punishments of-gehenna not
effugientes in eis fortiter cruciari mererentur. Quicunque
escaping in them strongly to-be-tormented they-would-deserve whoever
autem prostituerit aut sibi usurpaverit cathedram
moreover shall-have-prostituted or for-himself shall-have-usurped the-chair
potestatis in consilio patris sui qui pecunia est, quoniam
of-power in the-counsel of-father his which money is since
ipsa pater illius efficitur in mercatu, ipsi perditionem
it father of-him is-made in the-market for-him perdition
acquirens ab illa dignitate; et ille qui dedit et qui accepit
acquiring from that dignity both he who gave and who received
abjiciendus est, quia si homini pecus suum furtim ablatum
to-be-cast-away is because if from-a-man cattle his stealthily taken-away
et alii venundatum fuerit; ille cui ablatum est,
and to-another sold shall-have-been he from-whom taken-away it-is

repertum cum omni jure repetit, qui vero vendidit aut
found with all right reclaims who but sold or
qui emit, absque contradictione uterque dimittet illud. Sic
who bought without contradiction each will-let-go it so
et dignitas potestatis quæ secundum justitiam meam debet
also the-dignity of-power which according-to justice my ought
possideri, si per aliquem furtivo munere diripitur, et
to-be-possessed if through someone by-furtive gift it-is-plundered and
in alios perverse dissipatur; a me cum districto judicio
among others perversely is-squandered by me with strict judgment
requiritur, ac propterea ille qui eam in mercatum posuit,
is-required and therefore he who it in the-market placed
vel qui eam indigne comparavit, utilitate illius justo judicio
or who it unworthily acquired the-usefulness of-it by-just judgment
uterque carebit, quia templum nomini meo consecratum,
each will-lack because the-temple to-name my consecrated
donum rapinæ fecerunt. Quomodo? Sapientiam et consilium
a-gift of-robbery they-made how wisdom and counsel
quod a me in corde suo habuerunt: sua sententia in
which from me in heart their they-had by-their sentence in
forum posuerunt, sibi ex hoc pecuniam iniquitatis
the-market placed for-themselves from this money of-iniquity
in aliorum perditione recipientes. Quapropter mercatum
in of-others the-perdition receiving wherefore market
illum in amara pœnitentia abjicient; vel mihi inde in
that in bitter penitence they-will-cast-away or to-me thence in
igne diri ardoris respondebunt. Nam qui viventem
the-fire of-dreadful burning they-will-answer for he-who the-living
dignitatem quam spiritus in spiritualibus apicibus vivificat,
dignity which the-spirit in spiritual peaks quickens
mortuo pretio comparans ad fetorem scaturientis putredinis
with-dead price acquiring to the-stench of-gushing rottenness

perducere conatur: ex ipsa præsumptionis perversitate (nisi
to-lead tries from the-very presumption of-perversity unless
citius pœniteat) in perditionem detrudetur, ut accensus
more-quickly be-repent into perdition will-be-thrust as kindled
in Spiritu sancto desertor erroris relinquensque omnia
in the-Spirit holy the-deserter of-error and-leaving all-things
filius columbæ Petrus, transeunti turbini qui in teterrima
the-son of-the-dove Peter to-the-passing whirlwind which in the-foulest
nigredine lucem volebat absorbere dicit: Pecunia tua tecum
blackness the-light wished to-swallow says money your with-you
sit in perditionem; quoniam donum Dei existimasti pecunia
be into perdition since the-gift of-God you-reckoned by-money
possideri. Non est enim tibi pars neque sors in sermone
to-be-possessed not is for to-you part nor lot in word
isto. Cor enim tuum non est rectum coram Deo. Hoc tale
this heart for your not is right before God this such
est: Pecunia fallacis confidentiæ tuæ quam habes in aliena
is the-money of-deceitful confidence your which you-have in an-alien
re ut dominum, ipsa autem te habens ut mancipium
thing as a-lord it moreover you having as a-slave
imo ut nihilum, sit tibi in perditione gehennalis ignis; si
rather as nothing be to-you in the-perdition of-gehennal fire if
hoc donum quod ignei Spiritus sancti est, per nefas
this gift which of-the-fiery Spirit holy is through the-crime
pecuniæ comparatum, impœnitens retinueris, quoniam in
of-money acquired unrepentant you-shall-have-retained since in
transitoria scientia animæ tuæ accensionem ipsius acutissimi
the-transitory knowledge of-soul your the-kindling of-the-very most-keen
inspectoris, fallaciter existimasti pecunia possideri; quam
inspector deceitfully you-reckoned by-money to-be-possessed which
diffisus es te posse habere dono Dei. Si autem
distrusted you-have yourself to-be-able to-have by-the-gift of-God if moreover

ob causam hanc pœnitueris: illud quod emisti
on-account-of cause this you-shall-have-repented that which you-bought
dimittes. pecuniamque quam pro ipso dedisti sic perditam
you-will-let-go and-the-money which for it you-gave so lost
senties, quia quod æternum est, cum luto mercari voluisti
you-will-feel because what eternal is with mud to-trade you-wished
ab illo, qui te formavit ex limo. Sed te in illa emptione
from him who you formed from mud but you in that purchase
durante, non habebis partem lucis in consortio supernorum
enduring not you-will-have a-part of-light in the-fellowship of-the-supernal
angelorum; quoniam in sermone linguæ tuæ rapacitatem
angels since in the-speech of-tongue your the-rapacity
cordis tui protulisti, aliud concupiscens quam cives
of-heart your you-brought-forth another-thing coveting than the-citizens
æternæ claritatis desiderent. Unde et cor tuum in hac
of-eternal brightness desire whence also heart your in this
perversitate coram Deo injustum est: hoc volens habere
perversity before God unjust is this wishing to-have
per emptionem pecuniæ, quod gratis a Deo donandum
through the-purchase of-money which freely by God to-be-given
est. Itaque desertores hujus divini pacti, quia illud quærere
is and-so the-deserters of-this divine pact because it to-seek
deberent gratuito dono Spiritus sancti et non faciunt, justo
they-ought by-the-free gift of-the-Spirit holy and not they-do by-just
judicio per me vanis simulacris comparantur; quoniam ut
judgment through me to-vain images are-compared since as
illa opus manuum existentia a veritatis consortio sunt
those the-work of-hands being from of-truth the-fellowship are
vacua, sed tamen ab infidelibus pro Deo coluntur, sic et
empty but yet by the-unfaithful for God are-worshiped so also
isti per contrarietatem terrenorum munerum illuminatione
these through the-contrariety of-earthly gifts the-illumination

Spiritus sancti carentes, fallaces magistri efficiuntur, non
of-the-Spirit holy lacking deceitful masters are-made not
electi in suspirio animæ suæ veluti officio illo sint indigni,
chosen in the-sigh of-soul their as-if for-office that they-were unworthy
sed in flagrante superbia illud ab hominibus accipientes
but in blazing pride it from men receiving
voluntatem meam in hoc non considerantes. Quapropter
will my in this not considering wherefore
nescio unde sint illi et quasi alieni sunt a me; quia
I-know-not whence be they and as-if strangers they-are from me because
ob hanc injustitiam suam si sic perseveraverint, a
on-account-of this injustice their if so they-shall-have-persevered by
me projecti sunt. Si autem ex toto corde pœnituerint,
me cast-off they-are if moreover from whole heart they-shall-have-repented
eos suspiciens, gaudium super ipsos faciam angelorum.
them receiving joy over them I-shall-make of-the-angels
Sed, quamvis injuste agant qui perverso ardore has dignitates
but although unjustly they-act who with-perverse ardor these dignities
desiderant, nec eis consentiendum sit qui eas sua
desire nor with-them to-be-consented is who them by-their
nequitia invadere nituntur, ut dictum est; ipsa tamen
wickedness to-invade strive as said it-is the-very yet
regimina bona ad utilitatem hominum a Deo bene disposita
the-rules good for the-usefulness of-men by God well disposed
sunt, nec eis superbe et pertinaciter resistendum est, sed
are nor them proudly and stubbornly to-be-resisted is but
potius in amore meo obediendum. Unde nullus fidelium
rather in love my to-be-obeyed whence let-no-one of-the-faithful
qui Deo vult digne obtemperare opponat se magisterio
who God wishes worthily to-obey oppose himself to-the-mastery
sibi præsidenti: quoniam illud imitatur honorem Dei,
over-him presiding since it imitates the-honor of-God

custodiens et pascens oves ipsius, ut honor ipsarum
guarding and feeding the-sheep of-him that the-honor of-the-very
ovium non dissipetur in alienum qui fur et latro est; quia
sheep not be-squandered on a-stranger who a-thief and robber is because
ut nullus debet repugnare Deo, sic nemo debet insipienter
as no-one ought to-fight-against God so no-one ought foolishly
resistere magisterio suo. Ergo omnis homo vivens in anima
to-resist mastery his therefore every man living in soul
et corpore altioribus se dignitatibus, sive corporales
and body to-higher than-himself dignities whether bodily
sive spirituales justitias retineat: subjectus eis debet
or spiritual justices they-may-hold subject to-them ought
obedire ut in timore magisterii earum dirigatur constituta
to-obey that in the-fear of-the-mastery of-them be-directed the-established
lex hominum, ne ipsi deviantes in indisciplinata libertate
law of-men lest they straying in the-undisciplined liberty
voluntatis suæ sibi ipsis legem ponant secundum quod
of-will their for-them themselves a-law they-place according-to what
voluerint, sic errantes in via Domini, quia ne errent;
they-shall-have-wished thus erring in the-way of-the-Lord because lest they-err
propter hoc potestas a Deo est. Quomodo? Inspiratione
because-of this power from God is how by-the-inspiration
Spiritus sancti regimina hominum disposita sunt; ut per
of-the-Spirit holy the-rules of-men disposed are that through
ipsa discant homines timere Dominum. Quæ si illi secundum
them may-learn men to-fear the-Lord which if they according-to
libitum suum in contrarietatem perverterint; non tamen
pleasure their into contrariety shall-have-perverted not yet
sic in voluntate Dei est, sed in secreta permissione ejus
so in the-will of-God it-is but in the-secret permission of-him
ut justo judicio concupiscenti illorum in perverso ardore ad
that by-just judgment to-the-coveting of-them in perverse ardor to

detrimentum sui compleatur. Ergo dignitates potestatum
the-detriment of-themselves it-be-fulfilled therefore the-dignities of-powers
inspiratæ a Deo ad utilitatem hominum ob magnam
inspired by God for the-usefulness of-men on-account-of the-great
necessitatem eorum ab ipso juste ordinatæ sunt: ne plebs
necessity of-them by him justly ordained are lest the-people
Dei more pecudum sine regimine vivens, per devia
of-God in-the-manner of-beasts without rule living through the-byways
quæque instabilitatis suæ incederet. Unde quæ ipsis repugnat,
each of-instability its should-walk whence what to-them fights-against
nolens per impulsum superbiæ eis in humilitatis
not-wishing through the-impulse of-pride to-them in of-humility
subjectione, ut justum est, obedire; non hominibus contradicit,
the-subjection as just it-is to-obey not men contradicts
sed mihi Creatori qui cuncta juste dispono, se pertinaciter
but me the-Creator who all-things justly dispose itself stubbornly
secundum transgressionem Adæ opponitur, prepter hanc
according-to the-transgression of-Adam opposes because-of this
rebellionem tenebras damnationis sibi accumulans, sicut
rebellion the-darkness of-damnation for-itself heaping-up as
et ille de gaudio in ærumnas expulsus est: non autem
also he from joy into hardships expelled was not moreover
ille qui perversæ nequitiæ hominum in zelo meo in
he who to-the-perverse wickedness of-men in zeal my in
humilitate incedens non consentit, quia is justitiam justitia
humility walking not consents because he justice by-the-justice
Dei potius auget quam minuat, si hoc congruenter et
of-God rather increases than diminishes if this fittingly and
opportune fecerit; sed is qui ipsas dignitates per
opportunely he-shall-have-done but he who the-very dignities through
elatam superbiam indecenter opprimere voluerit, quoniam
elated pride unfittingly to-oppress shall-have-wished since

ille mea dispositione ad utilitatem viventium, ut prædictum
those by-my disposition for the-usefulness of-the-living as said-before
est, propalatæ sunt. Et qui contra eas superbe calcitrat,
it-is made-known are and he-who against them proudly kicks
inspirationi meæ repugnat, quamvis aliqui insania
against-inspiration my fights although some by-the-madness
ignorantiæ suæ timorem meum non inspicientes, eisdem
of-ignorance their fear my not looking-at into-the-same
dignitatibus in iniquitate voluntatis suæ divinum præceptum
dignities in the-iniquity of-will their the-divine precept
prævaricantes se ingerant, quod justo judicio ita fieri
transgressing themselves thrust which by-just judgment so to-be-done
permitto ut desiderant ipsi, per æquissimam examinationem
I-permit as they-desire they through most-equitable examination
ex hoc in gravi pœnitentia aut in igne gehennæ responsuri.
from this in heavy penitence or in the-fire of-gehenna about-to-answer

Some invaders repent, others die hardened. The seven white columns are the Spirit's gifts; on their iron platform stands Wisdom, who ordered all creation in the Father, crowned, her jeweled belt the patriarchs, Mary, martyrs, and contemplatives. Below, Justice, cloud-white and broad as the five senses, leans on the columns; armed Fortitude spears the dragon's mouth; three-headed Holiness has a cross on her breast, her brows inscribed "Holiness," "Root of Good," and "Not Sparing Itself."

Sed ut vides quod ex his quidam ab hac stultitia cessantes
but as you-see that of these certain from this folly ceasing
mundi effecti sunt, aliis in eadem nequitia et sorde
clean made are the-others in the-same wickedness and filth
sua perseverantibus: hoc est quod ex eis aliqui per
their persevering this is that of them some through
inspirationem divinam a perversitate sua resipiscentes,
inspiration divine from perversity their coming-to-their-senses
per puram et veram pœnitentiam mundari et salvari
through pure and true penitence to-be-cleansed and to-be-saved
merentur, aliis obduratis et impœnitentibus in eadem
deserve the-others hardened and unrepentant in the-same
calliditate sua et immunditia usque ad finem vitæ suæ
cunning their and uncleanness up to the-end of-life their
permanentibus, atque ita suffocatis miserabiliter et crudeliter
remaining and so suffocated wretchedly and cruelly
in tormentis diræ mortis morientibus.
in the-torments of-dreadful death dying
Quod autem intra prædictum ædificium conspicis versus
that moreover within the-aforesaid building you-behold toward
præfatam turrim Ecclesiæ, quasi septem albi coloris
the-aforesaid tower of-the-Church as-if seven of-white color
marmoreas columnas in miram rotunditatem tornatas, stantes:
marble columns into wonderful roundness turned standing

hoc est quod in opere omnipotentis Patris ad munimentum
this is that in the-work of-the-almighty Father for the-bulwark
et ad decorem novæ sponsæ, Spiritus sanctus inspirationis
and for the-comeliness of-the-new bride the-Spirit holy of-inspiration
suæ septem candidissima sustentacula omnem adversitatem
his seven most-white supports all adversity
tempestatum sua fortitudine abstergentia declarans,
of-storms with-their strength wiping-away declaring
summam potestatem nec initium nec finem in rotunditate
the-highest power neither beginning nor end in the-roundness
æternitatis habentem manifestavit. Quæ sunt altitudinis
of-eternity having manifested which are of-a-height
septem cubitorum; quia omnem fortitudinem et altitudinem
of-seven cubits because all strength and height
totius humani intellectus illa dona excedentia, eum qui
of-all human understanding those gifts exceeding him who
cuncta creavit purissima fide colendum demonstrant. Et
all-things created with-most-pure faith to-be-worshiped show and
in summitate sua quasi ferreum et rotundum habent
on summit their as-if an-iron and round they-have
tabulatum, decenter aliquantulum in altitudinem sursum
platform fittingly somewhat into height upward
erectum; quoniam in excellentia suæ claritatis invincibilem
raised since in the-excellence of-its brightness the-invincible
et incomprehensibilem divinitatis potestatem designant,
and incomprehensible of-divinity power they-designate
tegentem et sustentantem illos elegantissima rectitudine sua
covering and sustaining those with-most-elegant rectitude its
in cœlestibus, qui se hic per dona sancti Spiritus
in the-heavenly-places who themselves here through the-gifts of-the-holy Spirit
separaverint a carnalibus voluptatibus.
shall-have-separated from fleshly pleasures

Quod autem in cacuminc ejusdem tabulati vides quasi
that moreover on the-summit of-the-same platform you-see as-if
pulcherrimam imaginem stantem; hoc est quod virtus hæc
a-most-beautiful image standing this is that virtue this
in altissimo Patre ante omnem creaturam fuit, ordinans in
in the-most-high Father before every creature was ordaining in
consilio ejus quæque instrumenta creaturarum quæ in cœlo
the-counsel of-him all the-instruments of-creatures which in heaven
et in terra condita sunt, ipsa scilicet magnus ornatus fulgens
and on earth founded are it namely the-great adornment shining
in Deo, latissimusque gradus gradum cæterarum virtutum
in God and-the-broadest step the-step of-the-other virtues
existens in ipso, eique dulcissima amplexione inardentis
being in him and-to-him with-the-most-sweet embrace of-burning
amoris conjuucta tripudio. Quæ ad homines in mundum
love joined in-dance which at men in the-world
aspicit; quoniam illos qui eam sequi voluerint sua
looks since those who it to-follow shall-have-wished with-its
protectione semper regit et custodit, eos valde diligens;
protection always it-rules and guards them greatly loving
quia constant in ipsa. Nam imago illa sapientiam Dei
because they-stand in it for image that the-wisdom of-God
designat; quia omnia per ipsam a Deo creata sunt et
designates because all-things through it by God created are and
reguntur, cujus caput veluti fulgur tanto nitore radiat, ut
are-ruled whose head like lightning with-such gleam radiates that
illud ad plenum non possis considerare; quoniam divinitas
it to the-full not you-can to-consider since divinity
terribilis et blanda omni creaturæ est, omnia videns et
terrible and caressing to-every creature is all-things seeing and
considerans, ut oculus hominis ea dijudicat quæ sibi
considering as the-eye of-man those-things judges which to-it

fuerint apposita, a nullo tamen hominum in profunditate
shall-have-been set by no-one yet of-men in the-depth
mysterii sui ad finem valens perduci. Unde et manus ad
of-mystery its to the-end being-able to-be-brought whence also hands to
pectus suum decenter componit: quæ est potestas sapientiæ
breast its fittingly it-composes which is the-power of-wisdom
quam ad se ipsam sapienter constringit, ita quod omne
which to it itself wisely it-constrains so that all
opus suum tali modo dirigit, ut nullus ei in aliquo nec
work its in-such way it-directs that no-one it in anything neither
prudentia nec potentia resistere possit, pedibus ejus in ipso
by-prudence nor by-power to-resist can the-feet of-it on the-very
tabulato tibi ad videndum occultatis; quia profunda ejus
platform to-you for seeing hidden because the-depths of-it
in corde Patris absconsa nulli hominum patent, soli
in the-heart of-the-Father hidden to-no-one of-men lie-open alone
Deo secreta ejus nuda et manifesta. Quod vero circulum
to-God the-secrets of-it bare and manifest that but a-circle
in modum coronæ multo fulgentem splendore habet in
in the-manner of-a-crown with-much shining splendor it-has on
capite: hoc est quod majestas Dei initio et fine carens
the-head this is that the-majesty of-God beginning and end lacking
incomparabili nitet honore, tanto fulgore Divinitate radiante,
with-incomparable shines honor with-such gleam Divinity radiating
ut acies mortalium mentium in ipsa reverberentur. Sed
that the-edges of-mortal minds in it are-beaten-back but
quod tunica aurei coloris induitur: hoc est quod opus
that in-a-tunic of-golden color it-is-clothed this is that the-work
sapientiæ quasi in purissimo auro frequenter consideratur.
of-wisdom as-if in most-pure gold frequently is-considered
Quapropter et a pectore deorsum usque ad pedes zona una
wherefore also from the-breast downward down to the-feet girdle one

descendens pretiosissimarum gemmarum ornata, viridis scilicet
descending of-most-precious gems adorned of-green namely
albi et rubei atque acrei purpureo fulgore interlucente coloris
white and red and airy with-purple gleam shining-through of-color
decoratur; quoniam ab exordio mundi cum primum
is-adorned since from the-beginning of-the-world when first
sapientia opus suum in apertam ostensionem dedit, jamque
wisdom work its into open showing gave and-already
se usque ad finem sæculorum quasi una via tetendit in
itself up to the-end of-the-ages as-if one way stretched in
sanctis et jnstis mandatis ornata, videlicet prima plantatione
holy and just commandments adorned namely by-the-first planting
viridis germinis patriarcharum et prophetarum, quæ in
of-the-green sprout of-the-patriarchs and prophets which in
ærumnis gemitus laboris sui maximo desiderio Filium
the-hardships of-the-groaning of-labor their with-greatest desire the-Son
Dei flagitabant incarnari, et deinde decorata candidissima
of-God demanded to-be-incarnate and then adorned with-most-white
virginitate in virgine Maria, et postea in robustissima
virginity in the-virgin Mary and afterward in the-most-robust
et rubente martyrum fide, ac demum in contemplationis
and reddening of-the-martyrs faith and at-last in of-contemplation
purpurea et lucida charitate, qua Deus et proximus
purple and bright charity by-which God and neighbor
per calorem sancti Spiritus diligendus est, quod ita ad
through the-warmth of-the-holy Spirit to-be-loved is which so to
terminum mundi procedet admonitione illius non cessante,
the-end of-the-world will-proceed with-the-admonition of-it not ceasing
sed semper quandiu sæculum durat emanante, ut etiam hæc
but always as-long-as the-world lasts emanating as also this
virtus in exhortatione sua declarat, ut prædictum est.
virtue in exhortation its declares as said-before it-is

Sed quod iterum in pavimento ipsius ædificii tres alias
but that again on the-pavement of-the-very building three other
imagines vides: hoc est quod hæ virtutes terrena calcantes,
images you-see this is that these virtues earthly-things treading
et cœlestia in divino opere sectantes tria instrumenta
and heavenly-things in the-divine work pursuing three instruments
per quæ Ecclesia in filiis suis æterna petit designant,
through which the-Church in sons its eternal-things seeks designate
nutrimentum scilicet magistrorum et pugnam fidelium
the-nourishment namely of-masters and the-fight of-the-faithful
adversus diabolum, ac reversionem eorum de consensu
against the-devil and the-return of-them from the-consent
vitiorum; quarum una præfatis columnis acclivis est; quia
of-vices of-which one to-the-aforesaid columns leaning is because
ecclesiastici doctores per donum sancti Spiritus imbuti,
the-ecclesiastical doctors through the-gift of-the-holy Spirit imbued
requiem capiunt ipsius fortitudine; et reliquæ duæ ante
rest take by-its strength and the-remaining two before
ipsam sibi collaterales stant, quoniam dilectio Dei et
it to-each-other adjoining stand since the-love of-God and
proximi ejus exhortatione in istarum conjuneta et sociabili
of-neighbor of-it by-the-exhortation in of-these joined and companionable
continetur operatione. Unde et se omnes ad columnam
is-contained operation whence also themselves all to the-column
humanitatis Salvatoris et ad præfatam turrim dirigunt; quia
of-the-humanity of-the-Savior and to the-aforesaid tower they-direct because
dari unanimitate Filium Dei verum Deum et verum
in-bright unanimity the-Son of-God true God and true
hominem in Ecclesia devotissime coli et adorari
man in the-Church most-devoutly to-be-worshiped and to-be-adored
ostendunt, justitiam per justitiam elevantes, designando
they-show justice through justice raising by-designating

videlicet in antiquis sanctis altissimnm Deum in incarnatione
namely in the-ancient saints the-most-high God in the-incarnation
Filii ejus salvationem operatum animarum.
of-Son his salvation to-have-worked of-souls
Sed hæc imago quæ ipsis columnis acclivis est, præfigurat
but this image which to-the-very columns leaning is prefigures
justitiam Dei; quoniam ipsa post sapientiam per Spiritum
the-justice of-God since it after wisdom through the-Spirit
sanctum in hominibus cum omnibus justitiis suis operatur,
holy in men with all justices its works
tantæ latitudinis apparens ut latitudo quinque hominum
of-such breadth appearing that the-breadth of-five men
sibi astantium nominari potest; quod est expansio quinque
by-it standing to-be-named can which is the-expansion of-the-five
sensuum humanæ capacitatis, cum quibus ipsa in latitudine
senses of-human capacity with which it in the-breadth
legis Dei conversatur, continens et conservans a Deo
of-the-law of-God dwells containing and preserving by God
instituta præcepta vitæ, ipsam diligentibus. Quæ et tantæ
instituted the-precepts of-life it to-those-loving which also of-such
proceritatis est, ut longitudinem ejus perfecte discernere non
tallness is that the-length of-it perfectly to-discern not
valeas, ita etiam quod per omne hoc ædificium prospiciat;
you-are-able so also that through all this building it-looks-out
quia ipsa in latitudine sua humanum intellectum excellens,
because it in breadth its human understanding surpassing
sursum tendit ad cœlestia: sic quod etiam in incarnatione
upward tends to heavenly-things so that also in the-incarnation
Salvatoris de cœlo prospexit: cum idem Salvator scilicet
of-the-Savior from heaven it-looked-forth when the-same Savior namely
Filius Dei a Patre exivit, qui vera justitia existit. Unde
the-Son of-God from the-Father went-out who true justice stands whence

et in omnia ecclesiastica instrumenta aspectum suum dirigit;
also on all ecclesiastical instruments gaze its it-directs
quoniam illa per eam fabricantur et continentur, ut altiora
since those through it are-fabricated and are-held as higher
propugnacula ad fortissimam turrim per quam constare
battlements to the-strongest tower through which to-stand
possint conjunguntur. Quapropter et magnum caput et
they-may-be-able are-joined wherefore also a-great head and
claros oculos habens, acutissime in cœlum videt; quoniam
clear eyes having most-keenly into heaven it-sees since
maxima et summa bonitas justitiæ, lucidissimum visum per
the-greatest and highest goodness of-justice the-most-bright sight through
incarnatum Filium Dei hominibus declaravit, cum ille in
the-incarnate Son of-God to-men declared when he in
humano corpore terrenis ac tenebrosis oculis se manifestavit:
the-human body to-earthly and dark eyes himself manifested
cœlestia intuens per redemptionem animarum. Et tota
heavenly-things beholding through the-redemption of-souls and wholly
candida et perlucida existit ut serenissima nubes est; quia ipsa
white and transparent it-stands as the-most-serene cloud is because it
in candore et puritate mentium justorum hominum habitat,
in the-whiteness and purity of-the-minds of-just men dwells
qui omne studium suum ad hoc intendunt, ut justitiæ Dei
who all zeal their to this direct that to-the-justice of-God
fidelissime subditi sint. Unde et ipsa nubibus se assimilat;
most-faithfully subject they-be whence also it to-clouds itself likens
quoniam in cordibus justorum gratam sibi habitationem
since in the-hearts of-the-just a-pleasing for-itself dwelling
parat. Sed quod aliam formam hominis in ea nullam
it-prepares but that another form of-a-human in it none
conspicis: hoc est quod cœlestis et non terrestris manet,
you-behold this is that heavenly and not terrestrial it-remains

secundum quod et tibi declaratum est, videlicrt humanis
according-to what also to-you declared it-is namely to-human
operibus quibus gravantur homines illi non adhærentibus,
works by-which are-weighed-down men to-it not clinging
sed quæ ipsos ad justificationem vitæ perducunt; quoniam
but which them to the-justification of-life lead since
Deus justus est, ut et ipsa diabolo opposita in opere
God just is as also it to-the-devil opposed in the-work
Dei cæteras virtutes exhortans superius fideliter demonstrat.
of-God the-other virtues exhorting above faithfully shows
Imago autem prima illarum quæ ante prædictam imaginem
the-image moreover first of-those which before the-aforesaid image
sibi collaterales stant; ostendit fortitudinem, quia post
to-each-other adjoining stand shows fortitude because after
justitiam Dei surgit fortitudo quasi princeps in conspectu
the-justice of-God rises fortitude as-if a-prince in the-sight
summi regis, recto et sancto opere repugnans in
of-the-highest king with-right and holy work fighting-against in
hominibus cunctis insidiis adversariorum; armata apparens,
men all the-snares of-adversaries armed appearing
videlicet virtute omnipotentis Dei quoniam ipsa fortis
namely with-the-power of-almighty God since it strong
in fide fortiter resistit diabolicæ subjectioni. Quapropter et
in faith strongly resists diabolical subjection wherefore also
galea, id est superno vigore ad salutem credentium
with-a-helmet that is with-supernal vigor for the-salvation of-believers
induitur, et lorica: quod est Christianorum lege,
it-is-clothed and with-a-breastplate which is of-Christians by-the-law
quæ per justitiam quam continet in se nulla sagitta
which through the-justice which it-contains in itself by-no arrow
diabolicæ artis aboletur; ac ocreis, scilicet rectis itineribus
of-diabolical art is-abolished and with-greaves namely right journeys

in doctrina principalium magistrorum frequentatis: atque
in the-doctrine of-the-principal masters frequented and
ferreis chirothecis, quæ sunt fortissima et acutissima opera
with-iron gauntlets which are the-strongest and sharpest works
quæ fideles perficiunt in Christo. Tenet etiam evaginatum
which the-faithful perform in Christ it-holds also an-unsheathed
gladium dextra, id est in bono opere nudam et apertam in
sword in-the-right that is in good work the-bare and open in
divina Scriptura Dei admonitionem, quam verus Dei Filius
divine Scripture of-God admonition which the-true of-God Son
in mystica significatione denudavit, cum interiorem dulcedinem
in mystic signification laid-bare when the-inner sweetness
nuclei in detectione legis ostendit. Hastam autem habens
of-the-kernel in the-uncovering of-the-law he-showed a-spear moreover having
sinistra, qua fiduciam æternorum in hac etiam actione
in-the-left by-which the-trust of-eternal-things in this also action
designat infidelibus hominibus se habere, ubi carnalibus
it-designates to-unfaithful men itself to-have where by-fleshly
concupiscentiis per voluptatem carnis impugnantur. Quod
concupiscences through the-pleasure of-the-flesh they-are-attacked that
autem sub pedibus suis horribilem draconem conculcat: hoc
moreover under feet its a-horrible dragon it-tramples this
est quod per viam rectitudinis antiquum et horridum
is that through the-way of-rectitude the-ancient and horrid
serpentem potestati suæ subigit; os etiam illius ferro
serpent to-power its it-subdues the-mouth also of-it with-the-iron
haste transverberans ita ut ipse immundissimas spumas
of-the-spear piercing-through so that it most-unclean foams
evomat; quoniam rictus sordidissimæ et diabolicæ libidinis,
vomits since the-gaping of-the-most-filthy and diabolical lust
in acutissima audacia castitatis transfodiens conspumationem
in the-most-sharp audacity of-chastity piercing the-foaming

ardentis libidinis, qua ille homines polluit ab eo
of-burning lust with-which he men pollutes from him
extorquet. Unde et gladium quem tenet quasi ad feriendum
it-wrests whence also the-sword which it-holds as-if for striking
fortiter vibrat; quia Deus penetrabile verbum suum ad
strongly it-brandishes because God piercing word his for
interficiendum omnem infidelitatem idolornm et aliorum
killing all unbelief of-idols and of-other
schismatum quæ incredulitatis sunt, in extensa fortitudine
schisms which of-incredulity are in extended strength
manifestavit, sicut et virtus hæc in admonitione sua manifestat.
manifested as also virtue this in admonition its manifests
Altera vero imago sanctitatem significat; quoniam cum per
the-other but image holiness signifies since when through
fortitudinem diabolo repugnatur, sanctitas in hominibus bonis
fortitude to-the-devil it-is-fought holiness in good men
ad ornatum cœlestis militiæ oritur. Quæ triceps est;
for the-adornment of-the-heavenly soldiery arises which three-headed is
quoniam hac trina dignitate ad statum suum perducitur,
since by-this threefold dignity to state its it-is-brought
ita ut in naturali loco capitis et in utroque humero
so that in the-natural place of-the-head and on either shoulder
suo caput appareat; quia justa et digna actione Deus
its a-head appears because by-just and worthy action God
caput totius veræ exsultationis et in prosperis et in
the-head of-all true exultation both in prosperous-things and in
adversis ex quibus vel lætificari vel contristari potest
adverse-things from which either to-be-gladdened or to-be-saddened can
homo, metuendus et venerandus est; medio tamen alia
man to-be-feared and to-be-venerated is the-middle yet the-other
duo aliquantulum supereminente; quoniam ille qui judex
two somewhat rising-above since he who the-judge

bonorum et malorum existit, omnia supereminet sua
of-the-good and the-evil stands all-things rises-above with-his
æquitate. Sed quod idem medium et quod a dextris ejus
equity but that the-same middle and what on the-right of-it
est tanto fulgore radiant, ut claritas ipsorum visum tuum
is with-such gleam radiate that the-brightness of-them sight your
reverberet, ita quod utrum virilem au muliebrem formam
beats-back so that whether a-manly or a-womanly form
habeant perfecte considerare non valeas: hoc est, quod
they-have perfectly to-consider not you-are-able this is that
sanctitas in culmine honoris et in parte prosperitatis æternæ
holiness at the-summit of-honor and in the-part of-the-prosperity of-eternal
dulcedinis, tanto splendore divinæ gratiæ perfusa consistit,
sweetness with-such splendor of-divine grace suffused stands
ut profunditas mysterii ejus ita intellectum hominum
that the-depth of-the-mystery of-it so the-understanding of-men
excedat, ut præ gravedine mortalitatis nec libertatem nec
exceeds that because-of the-heaviness of-mortality neither the-liberty nor
subjectionem ejus in Christo possit intueri, præterquam quod
the-subjection of-it in Christ it-can to-behold except that
viget in ipso. Illo autem capite quod a sinistris apparet
it-thrives in him that moreover head which on the-left appears
aliquantulum obscuro et muliebri consuetudine candido
somewhat dark and in-womanly custom with-a-white
velamine velato; quoniam perfectio hæc quæ se fortiter
veil veiled since perfection this which itself strongly
constringit ob amorem Dei, in adversitate illa qua
constrains on-account-of the-love of-God in adversity that by-which
ipsa diabolica infestatione et humano opere impugnatur,
it by-diabolical infestation and human work is-attacked
quasi anxietatem et sollicitudinem quomodo se divino
as-if anxiety and solicitude how itself by-divine

auxilio defendat habet, humillima subjectione in alhedine
help it-may-defend has with-most-humble subjection in the-whiteness
et pulchritudine Christiani certaminis se Redemptori
and beauty of-the-Christian struggle itself to-the-Redeemer
summo gemitibus fidelium cordium commendans. Quod
highest with-the-groans of-faithful hearts commending that
vero tunica ex albo serico eadem imago induta est, hoc
but in-a-tunic of white silk the-same image clothed is this
est quod opere lucidissimi et suavissimi studii, in quo
is that with-the-work of-most-bright and most-sweet zeal in which
perfecta sanctitas Filium meum imitatur circumamicta apparet,
perfect holiness Son my imitates wrapped-around it-appears
candidissimis etiam calceamentis munita; quia per mortem
with-most-white also shoes fortified because through the-death
Christi, in candore regenerationis spiritus et aquæ refulget
of-Christ in the-whiteness of-the-regeneration of-spirit and water it-shines-again
in mentibus hominum, ut et ipsi mortem ejus imitentur.
in the-minds of-men that also they the-death of-him may-imitate
Et in pectore suo signum crucis habet, circa quod etiam
and on breast its the-sign of-the-cross it-has around which also
splendor magnus in eodem pectore velut aurora fulgens
a-splendor great on the-same breast like the-dawn shining
rutilat; quoniam in intentione mentium fidelium illam
glows-red since in the-intention of-the-minds of-the-faithful it
diligentissime complectentium recordationem passionis Christi
most-diligently embracing the-remembrance of-the-passion of-Christ
Jesu ruminat. Hac etiam ubique serenissima claritate fidei
Jesus it-ruminates with-this also everywhere most-serene brightness of-faith
in eisdem mentibus designans; quod ille qui obediens Patri
in the-same minds designating that he who obedient to-the-Father
taliter in sancta humanitate sua passus est voluntate
in-such-a-way in holy humanity his suffered has by-the-will

Patris, in pulcherrima aurora solis quæ virgo Maria est
of-the-Father in the-most-beautiful dawn of-the-sun which the-virgin Mary is
sine macula peccati natus advenerat. Quod autem in dextra
without stain of-sin born had-come that moreover in the-right
nudum gladium tenet, quem pectori suo et eidem cruci
a-bare sword it-holds which to-breast its and to-the-same cross
cum multa devotione apponit: hoc est quod bono et sancto
with much devotion it-applies this is that by-good and holy
opere ostendit, quomodo Scripturas per Spiritum sanctum
work it-shows how the-Scriptures through the-Spirit holy
denudatas in recordatione mentis electorum hominum (quia
laid-bare in the-remembrance of-the-mind of-elect men because
et ipsi passionis Redemptoris sui dulcissime recordantur)
also they of-the-passion of-Redeemer their most-sweetly remember
diligit. Unde etiam vides in fronte medii capitis scriptum
it-loves whence also you-see on the-forehead of-the-middle head written
sanctitas, quia in interiori facie quæ est animæ absque ulla
holiness because on the-inner face which is of-the-soul without any
indignatione pudoris cum gaudio vitæ sanctitas cognoscitur,
indignation of-shame with the-joy of-life holiness is-known
et in fronte dextri, radix boni; quoniam ipsa palam
and on the-forehead of-the-right the-root of-good since it openly
initium et fundamentum in salvatione sanctitatis est, et in
the-beginning and foundation in the-salvation of-holiness is and on
fronte sinistri non parcens sibi; quia sine corpore mollitiem
the-forehead of-the-left not sparing itself because without body the-softness
et vanitatem carnalium voluptatum abjiciens, semper se in
and vanity of-fleshly pleasures casting-away always itself in
districtione constringit, ornamenta cæterarum virtutum sibi
strictness it-constrains the-ornaments of-the-other virtues to-itself
conjungens ut possit perfici et perdurare contendit.
joining that it-may-be-able to-be-perfected and to-endure it-strives

Sed et medium ad alia duo aspiciens et illa ad ipsum,
but also the-middle at the-other two looking and those at it
utilitatem suam ad invicem conferunt; quoniam ipsa fortiter
usefulness their to each-other bring since they strongly
in unanimitate interioris visionis et dilectionis consistentia;
in the-unanimity of-inner vision and love standing
ita ut nullum eorum sine adjutorio alterius durare valeat,
so that none of-them without the-help of-another to-endure may-be-able
verba et admonitiones suas ad profectum hominum dirigunt,
words and admonitions their to the-progress of-men direct
ut dictum est. Qui autem acutas aures interioris intellectus
as said it-is whoever moreover keen ears of-inner understanding
habet; hic in ardente amore speculi mei ad verba hæc
has this-one in burning love of-mirror my toward words these
anhelet, et ea in conscientia animi sui conscribat.
let-him-pant and them in the-conscience of-mind his let-him-write-down

Visio decima

III.10 · THE SON OF MAN

At the summit of the east corner, where the bright and stony walls join, a noble, pale youth in purple sits above seven white marble steps. The Son of Man cries that man, given the knowledge of good and evil, has no excuse and owes a martyrdom against the flesh, as he suffered on the cross; chaste marriage he does not reject. As a field bears after sweat, he rewards labor, and mortal sense cannot grasp his secrets. Those who seize holiness in jest fall; the fallen who cry to him he raises.

Et post hæc in summitate orientalis anguli præmonstrati
and after these-things at the-summit of-the-eastern corner of-the-foreshown
ædificii, ubi prædictæ duæ partes muri ipsius illa lucida et
building where the-aforesaid two parts of-the-wall of-it that bright and
lapidea videlicet, conjunctæ erant: vidi quasi septem gradus
stony namely joined were I-saw as-if seven steps
candidissimi marmoris, qui ad lapidem illum magnum super
of-most-white marble which to stone that great upon
quem prælatus lucidus sedens in throno appparuit in modum
which the-aforesaid bright-one sitting on the-throne appeared in the-manner
testudinis advoluti videbantur. Et super illos gradus sedes
of-a-tortoise-shell rolled-against seemed and upon those steps a-seat
posita erat: super quam juvenis quidam sedens virilem et
placed was upon which a-youth certain sitting a-manly and
nobilem vultum pallidi tamen coloris, et capillos subnigros
noble countenance of-pale yet color and hair blackish
usque ad scapulas ejus diffluentes habebat, purpurea tunica
down to the-shoulders of-him flowing had in-a-purple tunic
indutus. Qui a capite usque ad ombilicum ejus mihi
clothed who from the-head down to the-navel of-him to-me
apparuit; sed ab ombilico deorsum obumbratus mihi ad
appeared but from the-navel downward shadowed to-me for

videndum fuerat. Et ipse respiciens in mundum, maxima
seeing had-been and he looking into the-world with-greatest
fortitudine vociferabat ad homines qui in eo erant, dicens: O
strength cried to the-men who in it were saying O
stulti homines qui tepide et turpiter marcetis in vobis ipsis,
foolish men who tepidly and basely wither in you yourselves
nolentes vel oculum unum aperire ad videndum, quid in
not-wishing even eye one to-open for seeing what in
bonitate spiritus vestri sitis, sed semper ardetis operari malum
the-goodness of-spirit your you-are but always you-burn to-work evil
quod habet concupiscentia carnis vestræ, recusantes esse in
which has the-concupiscence of-flesh your refusing to-be in
bona conscientia et in recta speculatione animi vestri, quasi
good conscience and in right speculation of-mind your as-if
intellectum boni et mali non habeatis, nec gloriam hanc
the-understanding of-good and evil not you-may-have nor glory this
ut malum sciatis devitare et bonum perficere: audite me
that evil you-may-know to-avoid and good to-perform hear me
Filium hominis dicentem ad vos: O homo, respice quid esses:
the-Son of-man saying to you O man look-at what you-were
dum coagulatio in ventre matris tuæ fuisti? Etenim tunc
while the-coagulation in the-belly of-mother your you-were for then
inscius et impotens tui in vivificatione eras. Sed tuuc
unknowing and powerless of-yourself in quickening you-were but then
datus est tibi spiritus et motio ac sensibilitas; ut vivens
given was to-you spirit and motion and sensibility that living
movearis et te movens, intelligas fructum utilitatis.
you-may-be-moved and yourself moving you-may-understand the-fruit of-usefulness
Habens enim scientiam boni et mali atque efficaciam
having for the-knowledge of-good and evil and the-efficacy
operandi unde excusare te non vales, quin omnia
of-working whence to-excuse yourself not you-are-able but-that all

bona ex his habeas in te; ita ut summa inspiratione
good-things from these you-have in yourself so that by-the-highest inspiration
admonitus, Deum diligas in veritate et justitia, tibique
admonished God you-may-love in truth and justice and-to-yourself
resistas in concupiscentia et delectatione injustitiæ, ita ut
you-may-resist in the-concupiscence and delight of-injustice so that
te in his crucies: et hoc modo martyrium meum
yourself in these you-may-torment and in-this way martyrdom my
colas, tibi in his ardoribus repugnans, crucem meam
you-may-cultivate to-yourself in these ardors fighting-against the-cross my
scilicet in tuo corpore bajulando, id est illicita desideria
namely in your body by-carrying that is illicit desires
fugiendo, cum te delectat peccare. Et cur tibi est tanta
by-fleeing when you it-delights to-sin and why to-you is so-great
potestas videlicet ut devites malum et facias bonum?
power namely that you-may-avoid evil and you-may-do good
De scientia enim boni et mali; qua intelligis quod
of the-knowledge for of-good and evil by-which you-understand that
homo es, mihi responsurus es. Sed bonum contemnis, et
man you-are to-me about-to-answer you-are but good you-despise and
malum operaris ardens in carnalibus desideriis, quia bonum
evil you-work burning in fleshly desires because good
tibi quasi grave videtur: malum autem in te facile excitatur.
to-you as-if heavy seems evil moreover in you easily is-roused
Et cum hoc sit: non vis te constringere, sed libere
and since this be not you-wish yourself to-constrain but freely
peccare. Quid feci quando pro te in cruce passus sum
to-sin what did-I-do when for you on the-cross suffered I-have
in infirmitate carnis, cum contremui ac angustiatus sum
in the-weakness of-the-flesh when I-trembled and distressed I-was
ego Filius hominis? Ob hoc requiro a te adversum
I the-Son of-man on-account-of this I-require from you against

te martyrium quod pateris in voluptate carnis tuæ, et
yourself the-martyrdom which you-suffer in the-pleasure of-flesh your and
in reliquis perturbationibus ac illicitis desideriis tuis quæ
in the-remaining perturbations and illicit desires your which
sunt contra voluntatem meam, atque in aliis hujusmodi
are against will my and in other of-this-kind
nequitiis quæ hæc subsequuntur in quibus te non potes
wickednesses which these follow in which yourself not you-can
excusare quin noveris quando bene et male operaris.
to-excuse but-that you-know when well and evilly you-work
Sed non abjicio copulam castæ legalis conjunctionis, quæ
but not I-cast-away the-coupling of-chaste legal conjunction which
per divinum consilium constituta est in multiplicationem
through divine counsel established is for the-multiplication
procreationis filiorum Adæ; ubi hoc in vero desiderio
of-the-procreation of-the-sons of-Adam where this in true desire
prolis et non in falsa voluptate carnis ab iis sit quibus
of-offspring and not in false pleasure of-the-flesh by those be to-whom
illud sine injuria licitum est, secundum quod eis in
it without injury lawful is according-to what to-them in
lege divina præceptum est, scilicet sæculo deditis et non
the-law divine commanded is namely to-the-world given and not
spiritu segregatis. Bonum ergo quod habes a me, diligere
in-spirit separated the-good therefore which you-have from me to-love
debes adversum te. Cœlestis es in spiritu, terrestris in
you-ought against yourself heavenly you-are in spirit terrestrial in
carne. Unde quæ cœlestia sunt debes amare, et quæ
flesh whence what-things heavenly are you-ought to-love and what-things
terrestria sunt conculcare. In opere autem cœlestium
terrestrial are to-trample in the-work moreover of-heavenly-things
demonstro tibi supernum præmium; in voluntate vero carnis
I-show to-you the-supernal reward in the-will but of-flesh

tuæ cum vis perficere quod injustum est, ibi ostendo tibi
your when you-wish to-perform what unjust is there I-show to-you
martyrium meum et pœnas quas sustinui propter te, ita
martyrdom my and the-punishments which I-sustained because-of you so
ut tu in contrariis desideriis tibi ipsi resistas propter
that you in contrary desires to-you yourself you-may-resist because-of
amorem passionis meæ. Plurimum intellectum habes in te,
the-love of-passion my very-much understanding you-have in you
plurimus etiam sensus inde requiretur a te. Multum tibi
very-much also sense thence will-be-required from you much to-you
datum est, multum etiam a te requirendum est. Sed in
given is much also from you to-be-required is but in
omnibus his caput et adjutorium tuum sum. Nam superno
all these the-head and help your I-am for with-supernal
tactu tactus, si invocaveris me, responsum audies a
touch touched if you-shall-have-invoked me an-answer you-will-hear from
me; si pulsaveris ad januam, tibi aperietur. In spiritu
me if you-shall-have-knocked at the-door to-you it-will-be-opened in the-spirit
perspicacissimæ scientiæ quo donatus es, omne quod
of-most-keen knowledge with-which gifted you-are all that
tibi utile est, habes in te. Et quoniam hoc est in te,
to-you useful is you-have in you and since this is in you
idcirco et oculi mei acutissime perspicientes, considerabunt
therefore also eyes my most-keenly looking-through will-consider
quid inveniant in te. Quapropter de conscientia tua requiro
what they-may-find in you wherefore from conscience your I-require
vulnera et dolorem cordis tui: in quibus te coerceas,
the-wounds and pain of-heart your in which yourself you-may-restrain
cum senseris te voluntate tua trahi ad peccatum.
when you-shall-have-felt yourself by-will your to-be-drawn to sin
Et cum ita in eo exarseris ut quod totus liquefactus
and when so in it you-shall-have-blazed that as-if wholly melted

vix suspirare valeas: ecce tunc inspicio te. Quid tunc
scarcely to-sigh you-may-be-able behold then I-look-at you what then
facies? Si tunc in hoc labore, vulnerato corde et madentibus
will-you-do if then in this labor with-wounded heart and wet
oculis, concussus timore judicii mei invocaveris me,
eyes shaken by-the-fear of-judgment my you-shall-have-invoked me
et si tunc etiam in hoc clamore perseveraveris ut tibi
and if then also in this clamor you-shall-have-persevered that you
succurram adversus nequitias carnis tuæ et contra pugnas
I-may-help against the-wickednesses of-flesh your and against the-fights
malignorum spirituum: faciam omne quod tibi fieri
of-malign spirits I-shall-do all that for-you to-be-done
desideras, atque domum habitationis meæ ponam in te.
you-desire and the-house of-dwelling my I-shall-place in you
Nunc ergo, fili mi, respice quanto labore et sudore in
now therefore son my look-at with-how-much labor and sweat in
agro laberetur antequam semine seratur; sed postquam semine
a-field it-is-labored before with-seed it-be-sown but after with-seed
seminatus fuerit, dat fructum suum. Ergo attende
sown it-shall-have-been it-gives fruit its therefore attend
et considera hæc. Nonne recuso terræ id præstare,
and consider these-things surely I-refuse to-the-earth this to-grant
ut fructum gignat absque sudore laboris? Sed cum mihi
that fruit it-bear without the-sweat of-labor but when to-me
placuerit ipsa fructibus superabundanter ita repletur, ut
it-shall-have-pleased it with-fruits superabundantly so is-filled that
homines abundantissime sufficientiam habeant, aliquando etiam
men most-abundantly sufficiency have sometimes also
superabundent, et cum voluero ita eis attenuatur, ut
superabound and when I-shall-have-wished so for-them it-is-thinned that
homines aliquando præ nimia fame vix vivant, aliquando
men sometimes because-of excessive famine scarcely live sometimes

etiam multi in illis attenuati deficiant. Secundum modum
also many in those thinned fail according-to manner
hunc homines per me positi; scilicet homini illi qui bono
this men through me placed namely to-man that who with-good
corde semen verbi mei voluntarie suscipit, magna dona
heart the-seed of-word my willingly receives great gifts
Spiritus sancti ut bono agro superabundanter tribuo. Ille
of-the-Spirit holy as to-a-good field superabundantly I-grant he
autem qui aliquando verbum meum recipit, aliquando etiam
moreover who sometimes word my receives sometimes also
recipere recusat, est quasi ager quod hoc tempore viret,
to-receive refuses is as-if a-field which at-this time is-green
hoc autem arescit. Hic homo tamen omnino non perit; quia
at-this moreover dries-up this man yet altogether not perishes because
quamvis famem in anima patiatur, aliquid tamen quamvis
although famine in soul he-suffer something yet although
parum viriditatis habet; sed hic per omnia moritur, qui
little of-greenness he-has but this-one through all-things dies who
nulla intentione verba mea recipere exoptat, et qui nec
with-no intention words my to-receive desires and who neither
admonitione Spiritus sancti, nec doctrina hominum, cor
by-the-admonition of-the-Spirit holy nor by-the-doctrine of-men heart
suum ullo modo excitare vult ad bonum. Hæc miraris,
his in-any way to-rouse wishes to good these-things you-wonder-at
o homo, et scire vis cur hæc ita fiant.
O man and to-know you-wish why these-things so be-done
Sed ut nec divinitatem mortali obtutu vales aspicere;
but as neither divinity with-mortal gaze you-are-able to-look-at
sic nec secreta ejus mortali sensu poteris capere, nisi
so neither the-secrets of-it with-mortal sense you-will-be-able to-grasp except
quantum in permissione ipsius tibi possibile est. Tu autem
as-much-as in the-permission of-it to-you possible it-is you moreover

vacillante animo tuo, huc et illuc versaris. Unde veluti aqua
with-wavering mind your hither and thither are-turned whence as water
a calore ardentis camini absorbetur, sic spiritus tuus ab
by the-heat of-a-burning furnace is-absorbed so spirit your by
inquietudine stulti animi tui opprimitur. Quoniam hæc
the-restlessness of-foolish mind your is-oppressed since these-things
scire cupis quæ non sunt scienda carni humanæ conceptæ
to-know you-desire which not are to-be-known to-flesh human conceived
semine humano in peccatis. Leva ergo digitum tuum, et
by-seed human in sins raise therefore finger your and
tange nubes. Quid nunc? Sed hoc fieri non potest, sic nec
touch the-clouds what now but this to-be-done not can so neither
illud dum hoc scrutaris quod tibi sciendum non est. Sed
that while this you-search which for-you to-be-known not is but
velut herbæ agros suos comprehendere non valent quia sensu
as grasses fields their to-comprehend not are-able because sense
et intellectu carent, nescientes quid neque ipsi, neque quid
and understanding they-lack not-knowing what neither themselves nor what
ipse sint vel quid operentur fructu suo, quamvis impleant
they be or what they-work with-fruit their although they-fill
et circumdent agros utilitatis gratia et veluti culices aut
and surround the-fields of-usefulness for-the-sake and as gnats or
formicæ, aut cætera minora animalia non desiderant dominari
ants or the-other smaller animals not desire to-rule
super reliqua sibi similia, aut scire sive intelligere
over the-remaining to-them like-ones or to-know or to-understand
virtutem vel significationem leonis seu aliorum majorum
the-power or signification of-the-lion or of-other greater
animalium, sic nec tu cognoscere poteris quid in scientia
animals so neither you to-know will-be-able what in the-knowledge
Dei sit. Quid tu fecisti vel ubi fuisti, quando cœlum et
of-God be what you did or where were-you when heaven and

terra creata sunt? Qui hæc creavit auxilio tuo tunc non
earth created were he-who these-things created of-help your then not
indiguit, sic nec nunc. Ut quid scrutaris judicium Dei,
needed so neither now to what-end do-you-search the-judgment of-God
cum desuper imbre salutari tactus fueris? Ostende
when from-above with-rain saving touched you-shall-have-been show
mihi quomodo in agro cordis tui labores, et quomodo eum
me how in the-field of-heart your you-labor and how it
colas. Quod si labor ille mihi placuerit, fructum optimum
you-cultivate but if labor that to-me shall-have-pleased fruit best
tibi do secundum laborem tuum, erit et fructus tuus cum
to-you I-give according-to labor your will-be also fruit your with
mercede. Nunquid do fructum terræ sine labore? Sic
reward surely-not I-give the-fruit of-the-earth without labor so
etiam nec tibi facio, o homo, absque sudore, quem requiro
also neither for-you I-do O man without the-sweat which I-require
a te. Habes enim per me illa in te, in quibus potes
from you you-have for through me those-things in you in which you-can
laborare. Ergo diligenter in labore te exerce, et fructum
to-labor therefore diligently in labor yourself exercise and fruit
inde consequeris. Et cum fructum habueris, mercedem
thence you-will-obtain and when fruit you-shall-have-had reward
inde referes. Sed quid? nunc multi devoto et puro
thence you-will-bring-back but what now many with-devout and pure
ac simplici corde quærunt me, et invenientes retinent me.
and simple heart seek me and finding retain me
Multi autem joculantes et ludentes volunt me adire sine
many moreover jesting and playing wish me to-approach without
labore animi et cogitationis suæ, nolentes præmeditari quid
labor of-mind and of-thought their not-wishing to-premeditate what
facere debeant, me scilicet invocando, et sensum corporis
to-do they-ought me namely by-invoking and the-sense of-body

sui considerando, volentes tantum me apprehendere, quasi
their by-considering wishing only me to-grasp as-if
de gravi somno evigilent repentino motu simulationis
from heavy sleep they-should-awake with-sudden motion of-pretense
et deceptionis arripientes viam sanctitatis, ut in se ipsis
and deception seizing the-way of-holiness as in them themselves
excogitant; alii autem in abjectione sæcularium negotiorum,
they-devise some moreover in the-casting-away of-secular affairs
alii in continentia carnalium, alii in virginitatis pudore
others in the-continence of-fleshly-things others in of-virginity the-modesty
super humeros suos assumentes jugum meum, existimantes
upon shoulders their taking yoke my reckoning
sibi possibile esse omne quod voluerint, nolentes
for-themselves possible to-be all that they-shall-have-wished not-wishing
intueri qui sint aut quid perficere possint, nec volentes
to-behold who they-be or what to-perform they-can nor wishing
habere in scientia sua quis eos formaverit, aut quis eorum
to-have in knowledge their who them formed or who their
Deus sit, volentes eum tantum habere ut domesticum suum
God be wishing him only to-have as servant their
qui omnem voluntatem ipsorum perficiat. Sic nolo dare
who all the-will of-them may-perform so I-do-not-wish to-give
donum meum nec seminare vacuum agrum in homine illo,
gift my nor to-sow an-empty field in man that
qui in hujusmodi vanitate se mihi in alienatione ignorantiæ
who in of-this-kind vanity himself to-me in the-estrangement of-ignorance
nesciat. Unde et pes ejus sæpe in lapsum erit. Cui et
knows-not whence also the-foot of-him often in slipping will-be to-whom also
dico: O homo, quare non inspexisti agrum animi tui ut
I-say O man why not did-you-look-at the-field of-mind your that
eradicares inutiles herbas et spinas ac tribulos, me scilicet
you-might-uproot useless grasses and thorns and thistles me namely

invocando et te ipsum considerando, antequam velut ebrius
by-invoking and you yourself by-considering before like a-drunk
et insanus ac te ipsum ignorans venires ad me, quoniam
and insane and you yourself not-knowing you-came to me since
nullum lucidum opus, sine adjutorio meo perficere potes.
no bright work without help my to-perform you-can
Nam post hanc præcipitationem qua me velut in somno
for after this precipitation by-which me as-if in sleep
quæsisti; cum in servitio meo tædio affectus recordatus
you-sought when in service my with-weariness affected remembered
fueris somni illius, in quo prius in consuetudinalibus
you-shall-have of-sleep that in which before in customary
peccatis tuis dormivisti, ad eadem priora scelera insanus
sins your you-slept to the-same former crimes insane
et inscius boni, adjutorio et consolatione spiritus Paracleti
and ignorant of-good of-the-help and consolation of-the-spirit Paraclete
destitutus reverteris. Tu autem quæ quæsisti ductorem et
deprived you-will-return you moreover what did-you-seek as-a-leader and
adjutorem ad hæc? fallacem certe et deceptibilem animum
helper to these-things a-deceitful surely and deceptive mind
tuum, qui te stulte in ariditatem ducebat, sine viriditate
your which you foolishly into dryness led without greenness
et recordatione intellectus tui, oblitum quod nihil boni
and remembrance of-understanding your forgetful that nothing of-good
sine me facere posses. Et quid tunc habes? Certe tunc
without me to-do you-could and what then do-you-have surely then
miser et vacuus cades coram me et coram populo,
wretched and empty you-will-fall before me and before the-people
atque ut inutilis pulvis conculcaberis. Nam quid est tibi
and as useless dust you-will-be-trampled for what is for-you
possibile contra me? Nihil. Et quid potes meo auxilio?
possible against me nothing and what can-you with-my help

Lucidissima potest opera quæ sunt splendidiora solis
most-bright you-can works which are more-splendid of-the-sun
splendore, et dulciora in interiore gustu super mel et lac,
than-the-splendor and sweeter in inner taste beyond honey and milk
cum desideranti populo manifestantur. Nam cum requiris me
when to-the-desiring people they-are-manifested for when you-seek me
intimo intellectu animæ tuæ, ut in baptismo per fidem
with-the-inmost understanding of-soul your as in baptism through faith
doctus es, nonne do totum quod desideras? Sed post
taught you-were surely I-give all that you-desire but after
casum suum, multi gemendo et dolendo requiruut me; qui
fall their many by-groaning and by-grieving seek me who
priusquam caderent me quæsisse debuerant. Quibus manum
before they-fell me to-have-sought ought to-whom hand
meam porrigo, dicens: Quare non quæsisti me ante casum?
my I-stretch-out saying why not did-you-seek me before the-fall
Ubi eram? Et ubi requisisti me? Numquid cum quæreretis
where was-I and where did-you-seek me surely-not when you-sought
me, abjeci vos? Et dico: O homo, si secus pontem
me did-I-cast-away you and I-say O man if beside the-bridge
profundissimæ aquæ stares, et propter inanem jactantiam
of-most-deep water you-stood and because-of empty boasting
et tui cordis oblivionem (qua me in omnibus despexisti,
and of-your heart the-forgetfulness by-which me in all-things you-despised
cum possibile tibi putabas esse omne quod voluisti, quasi
when possible for-you you-thought to-be all that you-wished as-if
non indigeres adjutorio meo) temerarie in te ipso diceres
not you-needed help my rashly in you yourself you-said
pontem hunc volo devitare et per aquam ambulare, nonne
bridge this I-wish to-avoid and through the-water to-walk surely
prudenter faceres? Quod si præsumptuose et insipienier
prudently would-you-act but if presumptuously and foolishly

faceres; nonne in eadem creatura quam tibi subjecta ad
you-did surely in the-same creature which to-you subject for
utilitatem tuam creata est, spiritum tuum exhalares?
usefulness your created is spirit your you-would-breathe-out
Sed ne hoc tibi contingat: præcaves propter præsentem et
but lest this to-you happen you-beware because-of the-present and
visibilem timorem aquæ, te absorpturæ in mortem. Aut si
visible fear of-the-water you about-to-swallow into death or if
maximam arborem abscisam ruere videres, nonne fugeres ne
the-greatest tree cut-down to-fall you-saw surely you-would-flee lest
ab ea comprimereris? Vel si leones aut ursos tibi occursuros
by it you-be-crushed or if lions or bears to-you about-to-meet
aspiceres, nonne si posses præ timore quem conciperes
you-saw surely if you-could because-of the-fear which you-conceived
te in terra absconderes? Et cum corporis læsionem ita
yourself in the-earth you-would-hide and when of-the-body injury so
fugis; quare non devitas terribilissimam mortem animæ,
you-flee why not do-you-avoid the-most-terrible death of-the-soul
timens creatorem tuum? Nonne vidisti aut audisti ullum mihi
fearing creator your surely you-saw or heard anyone me
unquam resistere? Nam qui non est mecum, dissipabitur;
ever resist for he-who not is with-me will-be-scattered
et super quem cecidero, confringetur. Quid fuisti quando
and upon whom I-shall-have-fallen will-be-crushed what were-you when
cœlum et terra creata sunt, quæ ita vires suas peragunt
heaven and earth created were which so strengths their accomplish
ut eis constitutum est? Tu vero consilio Dei formatus,
as for-them established it-is you but by-the-counsel of-God formed
et ipsius illuminatione tactus, præcepta ejus transgrederis. O
and by-his illumination touched the-precepts of-him transgress O
magna amentia! Per creaturam quæ tibi subjecta famulatur,
great madness through the-creature which to-you subject serves

Deum tuum contemnis, tu terram calcas ac cœlum suspicis
God your you-despise you the-earth tread and heaven look-up-at
quæ Creatorem suum timentes ei obediunt et jussionem
which Creator their fearing him obey and the-command
ipsius adimplent: quid tu insipientissime minime facis cum
of-him fulfill which you most-foolish least do when
eum in cogitatione aut in opere tuo neque vis scire neque
him in thought or in work your neither you-wish to-know nor
ad eum respicere, ita ut velis ipsum ut decet agnoscere.
to him to-look so that you-wish him as befits to-acknowledge
Quapropter si non pœnitueris, infernus justo judicio te
wherefore if not you-shall-have-repented hell by-just judgment you
deglutiet, sicut et illum qui obduratus de cœlo projectus
will-swallow as also him who hardened from heaven cast
est, quem tu imitatus es. Attamen cum lapsus fueris,
was whom you imitated have but when fallen you-shall-have-been
clamans fideliter quære me, et sublevatum suscipiam te. Tu
crying faithfully seek me and raised I-shall-receive you you
autem, o homo, tam frequenter vis summa tangere,
moreover O man so frequently you-wish the-highest-things to-touch
qui nec infima vales comprehendere.
who not-even the-lowest-things are-able to-grasp

The youth goes on: continence and virginity are his gift, begged with tears, kept by toil, and recovered by penance; those who keep the flesh whole with unclean minds are lukewarm. Understanding is a treasure to invest. Five virtues appear: Constancy, a column on the true stone; Heavenly Desire, longing like the stag; a third, gazing on the light; one in a wheel, offering the tree of life; and one too bright to behold. The floor turns to glass, and the Son is the rejected cornerstone.

Unde audi me tibi dicentem: Si per me admonitus
whence hear me to-you saying if through me admonished
in abjectione sæcularium negotiorum, aut in continentia
in the-casting-away of-secular affairs or in the-continence
carnalium jugum meum ferre desideras, antequam hoc
of-fleshly-things yoke my to-bear you-desire before this
aggrediaris primum clama, et in hoc persevera quærens
you-undertake first cry-out and in this persevere seeking
me, et ego adjuvabo te. Quod si etiam admonitione mea
me and I shall-help you but if also by-admonition my
tactus, me vis imitari ad me respiciens, in virginitatis
touched me you-wish to-imitate to me looking in of-virginity
pudore quia ut flos de inarato agro nascitur, sic et
the-modesty because as a-flower from an-unplowed field is-born so also
ego sine virili semine de virgine Filius Dei natus sum:
I without manly seed of a-virgin the-Son of-God born am
ostende mihi agrum animi tui in multa humilitate, et
show to-me the-field of-mind your in much humility and
alloquere me in largitate interiorum lacrymarum tuarum,
address me in the-largesse of-inner tears your
et dic: O Deus meus ego indignus homo non habeo a
and say O God my I unworthy man not have from
meipso hanc possibilitatem perficere ut virginitatem meam
myself this possibility to-perform that virginity my

possim conservare, nisi tu, Domine, adjuves me, quia totus
I-can to-preserve unless you Lord help me because wholly
culpabilis sum in ortu ardentis succi de quo pullulo in
culpable I-am in the-rising of-the-burning sap from which I-sprout in
multis miseriis, frequenter repetens originem fragilitatis meæ.
many miseries frequently repeating the-origin of-frailty my
Unde etiam non possum mea virtute me ipsum superare
whence also not I-can by-my strength me myself to-overcome
in gustu dulcedinis carnis meæ, dum sum arbor concepta
in the-taste of-the-sweetness of-flesh my while I-am a-tree conceived
et nata in peccatis. Ob hoc tu, Domine, da mihi
and born in sins on-account-of this you Lord give to-me
in virtute tua igneum donum, quod in me exstinguat hunc
in power your a-fiery gift which in me may-extinguish this
fomitem et hunc ardorem perversitatis, ita ut cum rectis
tinder and this ardor of-perversity so that with right
suspiriis bibam de aqua fontis vivi qui me faciat
sighs I-may-drink from the-water of-the-fountain living which me may-make
gaudere in vita, qui sum cinis et pulvis plus aspiciens in
to-rejoice in life who am ash and dust more looking into
opera tenebrarum quam in opera lucis. Et si tu tunc
the-works of-darkness than into the-works of-light and if you then
hac supplicatione studiosus et constans fueris, agrum
in-this supplication zealous and constant you-shall-have-been field
illum paro mihi in te, quem Isaac filio suo proposuit
that I-prepare for-myself in you which Isaac to-son his set-forth
cum dicebat: Ecce odor filii mei sicut odor agri pleni,
when he-said behold the-odor of-son my like the-odor of-a-field full
cui benedixit Dominus; eumdemque agrum meum in corde
which has-blessed the-Lord and-the-same field my in heart
tuo benedicam et ut etiam persecutus aiebat: Esto dominus
your I-shall-bless and as also continuing he-said be lord

fratrum tuorum, et incurventur ante te filii matris tuæ.
of-brothers your and let-bow before you the-sons of-mother your
Atque eodem modo et tu ante communem populum
and in-the-same way also you before the-common people
sublimata generatio eris. Ego autem rosas et lilia, ac alia
an-exalted generation will-be I moreover roses and lilies and other
optima virtutum pigmenta in agrum illum seminabo, et cum
best of-virtues pigments into field that I-shall-sow and with
inspiratione Spiritus sancti assiduo imbre rigabo, atque
the-inspiration of-the-Spirit holy with-constant rain I-shall-water and
in eradicatione inferacitatis abscindam ab illo malum, ita ut
in the-uprooting of-unfruitfulness I-shall-cut-off from it evil so that
oculos meos circumferens, eos in viriditate et in floriditate
eyes my carrying-around them in the-greenness and in the-floweriness
hujus incorrupti agri pascam. Istud est meum et per me,
of-this uncorrupted field I-may-feed this is mine and through me
et non tuum, o homo, nec per te. Nam ego sum flos
and not yours O man nor through you for I am the-flower
campi: quoniam ut sine aratro campus gignit florem, sic
of-the-field since as without plow the-field bears a-flower so
ego Filius hominis sine virili conjunctione genitus sum ex
I the-Son of-man without manly conjunction begotten am of
virgine. Ideoque hoc donum est meum et non tuum, quia
a-virgin and-therefore this gift is mine and not yours because
tu in peccatis conceptus, in peccatis natus es ex corruptione.
you in sins conceived in sins born are from corruption
Sed si id donum a me fideliter petieris, illud a
but if that gift from me faithfully you-shall-have-sought it from
me fiducialiter impetrabis, tibique dabo ut coram patre
me confidently you-will-obtain and-to-you I-shall-give that before father
meo consortium meum habeas in virginitate. Hoc autem
my fellowship my you-may-have in virginity this moreover

præ fragilitate corporis tui non poteris habere sine
because-of the-frailty of-body your not you-will-be-able to-have without
labore caloris qui in te est, quia humana natura fragilitatis
the-labor of-the-heat which in you is because human nature of-frailty
tuæ sæpe se prodit in te, quam devitare non vales, quia
your often itself betrays in you which to-avoid not you-are-able because
caro de carne es. Sed in hoc ferre debes crucem meam
flesh from flesh you-are but in this to-bear you-ought cross my
et imitari martyrium meum: te videlicet constringendo,
and to-imitate martyrdom my yourself namely by-constraining
ita ut per me devincas te, quod mihi semper amabile
so that through me you-may-conquer yourself which to-me always lovable
est, quia te fragile vasculum scio, tunc autem volo tibi
is because you a-frail little-vessel I-know then moreover I-wish with-you
communicare ac compati doloribus tuis. Quod si etiam in
to-share and to-suffer-with the-pains your but if also in
his aliquando cecideris, surgens citius pœnitentiam
these sometimes you-shall-have-fallen rising more-quickly penitence
ex corde age et suscipiens salvabo te.
from the-heart do and receiving I-shall-save you
Quidam autem decepti a diabolo, et perdurantes in malo,
certain moreover deceived by the-devil and persisting in evil
putant se sanctificatos esse, cum exteriorem hominem
think themselves sanctified to-be when the-outer man
in se continent a conjugio, abjicientes circumcisionem
in themselves they-restrain from marriage casting-away the-circumcision
mentis ubi superflui sunt in immundis cogitationibus
of-the-mind where superfluous they-are in unclean thoughts
et etiam abnegantes circumcisionem spiritus ubi proferunt
and also denying the-circumcision of-the-spirit where they-bring-forth
malum in locutionibus et operibus suis, nolentes scire
evil in speeches and works their not-wishing to-know

quoniam hoc flagitiosum sit, sed tantum tepide observantes
that this shameful be but only tepidly observing
ut caro eorum integra sit a commistione, renuentes
that the-flesh of-them whole be from mingling refusing
omnino integritatem spiritus sui. Unde indigni coram me,
altogether the-wholeness of-spirit their whence unworthy before me
sunt projecti extra legem tam carnalem quam spiritualem;
they-are cast outside the-law as-much fleshly as spiritual
quia nec in carne nec in spiritu secundum justitiam
because neither in flesh nor in spirit according-to the-justice
Dei vixerunt. Nam nec constitutam sibi legem conjugii
of-God they-lived for neither the-established for-them law of-marriage
tenuerunt, nec quod plus est, quam quod in lege præceptum
they-held nor what more is than what in the-law commanded
est, in virginitatis amore servaverunt. Quapropter indigni
is in of-virginity the-love they-kept wherefore unworthy
oculis meis sunt, quoniam nescio qui sint. Non enim
of-eyes my they-are since I-know-not who they-be not for
vidi eos in præcepto legis ambulare, nec quod in illa
I-saw them in the-precept of-the-law walk nor that in that
re plus faverent quam quod eis præceptum est. Unde
thing more they-favored than what to-them commanded is whence
et repulsi a visione mea sunt. Ego comparo eos infertili
also repelled from vision my they-are I compare them to-infertile
terræ gignenti spinas et tribulos ac infelices herbas, ad
earth bearing thorns and thistles and unhappy grasses for
nullos usus hominum valentes quæ in altitudine et colore
no uses of-men availing which in height and color
suo se assimilant rosis et liliis ac aliis utilibus floribus
their themselves liken to-roses and lilies and other useful flowers
et herbis utilem succum et dulcem fructum atque bonum
and grasses useful sap and sweet fruit and good

odorem usibus medicinæ in se habentibus et iterum
odor for-the-uses of-medicine in themselves having and again
comparo eos cupro: quod se extrinsecus assimilat auro, intus
I-compare them to-copper which itself outwardly likens to-gold within
autem deceptionem et hypocrisim auri retinens, quoniam
moreover the-deception and hypocrisy of-gold retaining since
secundum hunc modum hi homines foris ostendunt se
according-to this manner these men outside show themselves
habere similitudinem prudentium virginum, interius autem
to-have the-likeness of-prudent virgins inwardly moreover
fallacia et indignatione pleni sunt. Unde et coram me
with-deceit and indignation full are whence also before me
sunt ut tepidus ventus, cujus nec calor nec frigus ullum
they-are like a-tepid wind of-which neither the-heat nor the-cold any
vigorem habet; quia nec utiles sunt in calore animi sui
vigor has because neither useful they-are in the-heat of-mind their
ut perseverent in virginitatis continentia ut cœperunt, nec
that they-may-persevere in of-virginity the-continence as they-began nor
valent in frigore mundanæ vitæ ut degant in sæcularibus
they-are-able in the-cold of-worldly life that they-may-live in secular
rebus ut sibi proponunt. Nam nec extra legem peccant
things as for-themselves they-propose for neither outside the-law they-sin
ut publicani, nec intra legem ut injusti; sed in semetipsis
like the-publicans nor within the-law like the-unjust but in themselves
tepentes nec perfecte justi, nec injusti sunt. Sed ut
growing-lukewarm neither perfectly just nor unjust they-are but as
catulus immundorum animalium abjicitur antequam se sentiat
the-whelp of-unclean animals is-cast-away before itself it-feel
vivere, vel antequam confortetur in fortitudine ætatis suæ, sic
to-live or before it-be-strengthened in the-strength of-age its so
iste populus projicitur in mortem, quoniam nec se scit
this people is-cast into death since neither itself it-knows

vivere ad vitam, nec in se intelligit fortitudinem virtutum
to-live for life nor in itself understands the-strength of-the-virtues
quæ sunt in domo sapientiæ. Unde et ab ore meo exsufflo
which are in the-house of-wisdom whence also from mouth my I-blow-out
eos; quia indigni sunt aspectu meo, si sie impœnitentes
them because unworthy they-are of-sight my if so unrepentant
perseveraverint. Nunc autem, o homo, respice in te.
they-shall-have-persevered now moreover O man look into yourself
Si enim quispiam hominum tibi thesaurum daret, quoniam
if for anyone of-men to-you a-treasure gave since
te plurimum diligeret, tibique diceret, lucrare in hoc et
you very-much he-loved and-to-you said make-profit in this and
esto dives, ut et hoc pacto sciatur quis ille scit qui
be rich that also by-this way be-known who he is who
tibi thesaurum hunc dedit: tunc te oporteret acutissime
to-you treasure this gave then you it-would-behoove most-keenly
cogitare quomodo illum utiliter lucrifaceres, dicens in
to-think how it usefully you-might-make-profit-of saying in
te: Thesaurus Domini mei in optimo lucro apparere debet
yourself the-treasure of-Lord my in the-best profit to-appear ought
in me, ita ut et ipse laudetur in illo. Et cum illum utiliter
in me so that also he be-praised in it and when it usefully
hoc modo augmentatum multiplicares, bonus rumor inde ad
in-this way increased you-multiplied a-good rumor thence to
aures illius qui tibi thesaurum dederat perveniret. Unde et
the-ears of-him who to-you the-treasure had-given would-arrive whence also
ipse propter hoc recordatus tui magis te diligeret, ac majora
he because-of this remembering you more you would-love and greater
dona tibi conferret. Sic et Creator tuus facit. Ipse dedit
gifts on-you would-confer so also Creator your does he gave
tibi thesaurum optimum viventem, scilicet intellectum, valde
to-you a-treasure best living namely understanding greatly

diligens te, quoniam creatura ipsius es, præcepitque tibi
loving you since the-creature of-him you-are and-he-commanded you
per verba ab eo constitutæ legis, ut intellectu tuo
through the-words by him of-the-established law that with-understanding your
lucrum facias bonis operibus, divesque evadas in virtutibus:
profit you-make by-good works and-rich you-come-out in virtues
ita ut ipse bonus dator, per hoc diligentius cognoscatur
so that he the-good giver through this more-diligently be-known
et laudetur. Quapropter omni hora te oportet meditari,
and be-praised wherefore every hour you it-behooves to-meditate
quomodo hoc tam grande donum quod percepisti utile
how this so great gift which you-have-received useful
tam cæteris quam tibi ipsi factus in operibus justitiæ,
as-much to-the-others as to-you yourself made in the-works of-justice
splendorem sanctitatis reddat ex te, quatenus homines bono
the-splendor of-holiness may-render from you so-that men by-good
exemplo tuo provocati, Deo honorem laudis inde exhibeant.
example your provoked to-God the-honor of-praise thence may-show
Quod cum humiliter in omni justitia multiplicaveris: laus
which when humbly in all justice you-shall-have-multiplied praise
et gratiarum actio ad cognitionem Dei, qui in Spiritu
and of-thanks the-giving for the-knowledge of-God who in the-Spirit
sancto tibi virtutes has inspiravit, accrescit, unde et ipse
holy to-you virtues these inspired grows whence also he
misericordiam gratiæ suæ ad te convertens, per dulcedinem
the-mercy of-grace his to you turning through the-sweetness
dilectionis suæ superabundanter magis te faciet ardere in
of-love his superabundantly more you will-make to-burn in
amore ipsius; ita ut consolatione Spiritus sancti repletus,
the-love of-him so that with-the-consolation of-the-Spirit holy filled
sapienter omne quod bonum est discernas, et majora opera
wisely all that good is you-may-discern and greater works

bona facias, ardentissimo amore glorificans Patrem tuum,
good you-may-do with-most-burning love glorifying Father your
qui sibi benigne dedit hæc. Verba autem ista oves meæ
who to-you kindly gave these-things words moreover these sheep my
audiant, et quicunque aures interioris spiritus habent ea
let-hear and whoever ears of-the-inner spirit have them
concipiant; quia mihi placent ut sic operentur homines
let-conceive because to-me it-pleases that so may-work men
qui me cognoscunt et diligunt, ut et ipsi in se ipsis
who me know and love that also they in them themselves
intelligant quid eis in donis Spiritus sancti faciendum
may-understand what by-them in the-gifts of-the-Spirit holy to-be-done
sit. Sed in eadem orientali plaga vidi super pavimentum
be but in the-same eastern region I-saw upon the-pavement
præfati ædificii coram eodem juvene tres imagines juxta
of-the-aforesaid building before the-same youth three images beside
se stantes, et illum devotissime inspicientes, contra
one-another standing and him most-devoutly looking-at toward
aquilonem autem inter circulum illum magnum qui de
the-north moreover between circle that great which from
prædicto lucido sedente in throno protendebatur, et inter
the-aforesaid bright-one sitting on the-throne was-extended and between
idem ædificium conspexi quasi rotam in aere pendentem,
the-same building I-beheld as-if a-wheel in the-air hanging
et in ea imaginem hominis usque ad pectus apparentem,
and in it the-image of-a-man down to the-breast appearing
et in mundum acutissime prospicientem. Ante angulum
and into the-world most-keenly looking-out before the-corner
vero ejusdem ædificii ad austrum vergentem, imago alia
but of-the-same building to the-south inclining an-image other
intra ipsum ædificium super pavimentum apparebat; quæ se
within the-very building upon the-pavement appeared which itself

ad prædictum juvenem cum magna hilaritate convertebat. Et
to the-aforesaid youth with great gladness turned and
his imaginibus talis erat similitudo, ut, cæteræ virtutes
to-these images such was a-likeness as the-other virtues
quas prius videram, sericinis omnes vestiebantur indumentis.
which before I-had-seen in-silken all were-clothed garments
Omnes quoque albis velaminibus capita sua obtectæ erant:
all also with-white veils heads their covered were
excepta illa quæ a dextris media prædictarum trium stans,
except-for that which on the-right of-the-middle of-the-aforesaid three standing
nudo capite candidos capillos habere videbatur. Nulla autem
with-bare head white hair to-have seemed none moreover
earum pallio circumamicta fuerat; præter eamdem mediam
of-them with-a-cloak wrapped-around had-been except the-same middle
ipsarum trium quæ albo pallio induebatur. Sed tunicis
of-them three which with-a-white cloak was-clothed but in-tunics
albis omnes vestiebantur: excepta illa quæ in rota apparens
white all were-clothed except-for that which in the-wheel appearing
tunicam subnigram habebat. Et præter hanc quæ sinistris
a-tunic blackish had and except this which on-the-left
media earumdem trium existens tunica pallidi coloris
of-the-middle of-the-same three being a-tunic of-pale color
utebatur. Omnes etiam calceamentis albis indutæ fuerant:
used all also with-shoes white clothed had-been
excepta media ipsarum trium cujus indumenta pedum nigra
except-for the-middle of-them three whose coverings of-the-feet black
videbantur, et diverso colore depicta. Sed hæc dissimilitudo
seemed and with-diverse color painted but this unlikeness
fuit in eis. In pectore imaginis quæ media fuit trium
was in them on the-breast of-the-image which the-middle was of-the-three
prædictarum sibi astantium, duæ fenestellæ apparuerunt, et
aforesaid by-it standing two little-windows appeared and

supra ipsas, cervus ad dextram ejusdem imaginis versus:
above them a-stag to the-right of-the-same image turned
ita ut anteriores pedes suos super fenestram dextram et
so that front feet its upon the-window right and
posteriores super sinistram posuisset, quasi se ad currendum
the-hind-ones upon the-left it-had-placed as-if itself for running
coaptasset.
it-had-fitted
Et eadem imago dicebat: Ego sum fortissima, columna et
and the-same image said I am the-strongest column and
non mobilis levitate instabilitatis, ita ut a flabro venti
not movable by-the-lightness of-instability so that by the-blast of-the-wind
possim commoveri ut folium arboris quod ab eo movetur,
I-can to-be-moved like the-leaf of-a-tree which by it is-moved
et hac et illac propellitur; sed perdurare debeo in
and this-way and that-way is-driven but to-endure I-ought on
vero lapide qui est verus Filius Dei. Et, quis potest me
the-true stone which is the-true Son of-God and who can me
commovere? Quis potest me lædere? Hoc non poterit fortis
to-move who can me to-harm this not will-be-able the-strong
aut debilis princeps aut ignobilis dives aut pauper, quin
or the-weak the-prince or the-ignoble the-rich or the-poor but-that
perseverem in vero Deo qui non commovebitur in æternum.
I-persevere in the-true God who not will-be-moved into eternity
Nec ego movebor; quia supra fortissimum fundamentum
nor I shall-be-moved because upon the-strongest foundation
fundata sum. Nolo enim esse cum adulantibus qui
founded I-am I-do-not-wish for to-be with the-flatterers who
a vento tentationis in omnes vias sparguntur, nunquam
by the-wind of-temptation into all ways are-scattered never
in requie stabilitatis persistentes, sed semper ad inferiora
in the-rest of-stability persisting but always to lower-things

et deteriora cadentes. Sic autem non ego: quoniam supra
and worse-things falling so moreover not I since upon
firmam petram posita sum. Sed imago quæ ad dextris ejus
the-firm rock placed I-am but the-image which at the-right of-it
erat, prædictum cervum aspiciens dicebat: Quemadmodum
was the-aforesaid stag looking-at said as
desiderat cervus ad fontes aquarum ita desiderat anima
desires the-stag for the-fountains of-waters so desires soul
mea ad te, Deus. Unde volo transilire montes et colles, ac
my for you God whence I-wish to-leap-over mountains and hills and
imbecillitatem dulcedinis transitoriæ vitæ, respiciens tantum
the-weakness of-the-sweetness of-transitory life looking only
simplici corde ad fontem aquæ vivæ; quia ipse innumerabili
with-simple heart to the-fountain of-water living because it with-innumerable
gloria plenus est cujus suavitate satiari nemo potest,
glory full is with-whose sweetness to-be-satisfied no-one can
tædio saturitatis ejus. Imago autem quæ a sinistris ejus
by-the-weariness of-satiety of-it the-image moreover which on the-left of-it
stabat, ad præfatas fenestellas videns aiebat: Semper aspicio,
stood at the-aforesaid little-windows looking said always I-look-at
semper teneo lumen verum et æternum: nec cogitando
always I-hold the-light true and eternal nor by-thinking
aut suspiciendo ac intuendo satiari potero perpetua
or by-looking-up and by-beholding to-be-satisfied I-shall-be-able with-the-perpetual
dulcedine quæ est in superno Deo. Sed imago quæ contra
sweetness which is in the-supernal God but the-image which toward
aquilonem in rota apparuit, in dextra manu virentem
the-north in the-wheel appeared in right hand a-green
ramusculum habuit; ipsa vero rota assidue circumvolvebatur
little-branch had the-very but wheel constantly was-turned-around
eadem imagine in ea immobili permanente. In circuitu autem
the-same image in it immovable remaining in the-circuit moreover

ejusdem rotæ scriptum erat: Si quis mihi ministrat me
of-the-same wheel written was if anyone to-me ministers me
sequatur; et ubi sum ego, illic et minister meus erit.
let-him-follow and where am I there also minister my will-be
Et in pectore ipsius imaginis sculptum: Ego sum hostia
and on the-breast of-the-very image carved I am the-sacrifice
laudis in provinciis. Et ipsa imago dicebat: Vincenti
of-praise in the-provinces and the-very image said to-the-one-conquering
dabo edere de ligno vitæ quod est in paradiso Dei mei,
I-shall-give to-eat of the-tree of-life which is in the-paradise of-God my
quia fons salutis mortem submergens rivulos suos in
because the-fountain of-salvation death submerging streams its into
me transfudit et me virentem in redemptione fecit. Imago
me transfused and me green in redemption made the-image
vero quæ ante angulum ad austrum respicientem apparebat,
but which before the-corner to the-south looking appeared
tanti splendoris in facie erat ut eam perfecte intueri non
of-such splendor in face was that it perfectly to-behold not
possem. Sed ab utroque latere suo alam albi coloris
I-could but on either side its a-wing of-white color
habebat, quarum latitudo longitudinem cujusdam imaginis
it-had of-which the-breadth the-length of-a-certain image
superabat, et ait: Quis tantæ fortitudinis est, ut tentet Deo
surpassed and it-said who of-such strength is that he-try God
repugnare? Et quis hujus audaciæ est qui audeat me denudare
to-fight-against and who of-this audacity is who dare me to-strip
et corrumpere in turpitudine odii et invidiæ? Deus justus
and to-corrupt in the-baseness of-hatred and envy God just
est et unus in sincera potestate et gloria. Eum semper
is and one in sincere power and glory him always
amplecti volo puro corde et læta facie, semperque gaudere
to-embrace I-wish with-pure heart and glad face and-always to-rejoice

in omnibus justitiis ejus. Nolo autem esse mutabilis, sed
in all justices his I-do-not-wish moreover to-be changeable but
semper in uno animo durare et assidue Deum laudare. Unde
always in one mind to-endure and constantly God to-praise whence
nec diabolus nec malevolus homo me poterunt emollire, aut
neither the-devil nor the-ill-willed man me will-be-able to-soften or
ad hanc rabiem dolositatis dejicere; quin semper imitatrix
to this rage of-guile to-cast-down but-that always the-imitator
pacis in recta unanimitate perseverem. Transacto autem
of-peace in right unanimity I-persevere passed moreover
mundo, clarius in cœlesti visione apparebo. Post hæc
the-world more-clearly in heavenly vision I-shall-appear after these-things
vidi et ecce omne pavimentum prædicti ædificii totum
I-saw and behold all the-pavement of-the-aforesaid building wholly
ut album vitrum apparuit, a se reddens splendorem
like white glass appeared from itself giving-back a-splendor
serenissimum. Sed et splendor lucidi illius sedentis in
most-serene but also the-splendor of-the-bright-one that sitting on
throno, qui omnia hæc mihi demonstrabat per ipsum
the-throne who all these-things to-me showed through the-very
pavimentum usque in abyssum resplenduit. Inter circulum
pavement down into the-abyss shone-back between circle
autem illum de sedente in throno protensum, et inter
moreover that from the-one-sitting on the-throne extended and between
hoc ædificium terra tunc apparuit, et quasi aliquantulum
this building the-earth then appeared and as-if somewhat
deorsum vergens ita ut ipsum ædificium inde velut super
downward inclining so that the-very building thence as-if upon
montem positum videretur. Et lucidus qui sedebat in
a-mountain placed seemed and the-bright-one who sat on
throno iterum mihi dicebat: Filius Dei viventis natus ex
the-throne again to-me said the-Son of-God living born of

Virgine, ipse lapis angularis existens, quem ii reprobaverunt
a-Virgin he the-stone corner being whom those rejected
qui in lege Dei ob salutem suam ædificare debuerunt,
who in the-law of-God for salvation their to-build ought
quod tamen facere recusaverunt magis diligentes tenebras
which yet to-do they-refused more loving darkness
quam lucem et mortem quam vitam: potenter in his regnat,
than light and death than life powerfully in those reigns
qui tactu Spiritus sancti ardentes, salubriter se ipsos
who by-the-touch of-the-Spirit holy burning salutarily them themselves
exterius conculcant, ad interiora spiritus toto adnisu in
outwardly trample to the-inner-things of-the-spirit with-whole effort in
plenitudine virtutum et bonorum operum se rapientes.
the-fullness of-virtues and good works themselves snatching

THE STEPS AND THE YOUTH

The seven white steps are the sevenfold ascent God works in man, joined to the fear of the Lord. The youth is the Son: his blackish hair is the Jewish people, shadowed in the law, his purple his blood; his works in the Church are bright to the navel, the future shadowed below. The wheel is God's mercy; veils, tunics, and shoes mark law, good works, and peace. Constancy's windows are his divinity and humanity, the stag Christ racing to the Cross; Heavenly Desire stands at her right.

Idcirco etiam in summitate orientalis anguli præmonstrati
therefore also at the-summit of-the-eastern corner of-the-foreshown
ædificii, ubi prædictæ duæ partes muri ipsius, illa lucida
building where the-aforesaid two parts of-the-wall of-it that bright
et lapidea videlicet conjunctæ sunt, quasi septem gradus
and stony namely joined are as-if seven steps
candidissimi lapidis vides, quoniam in altitudine justitiæ
of-most-white stone you-see since in the-height of-justice

a vero oriente qui lapis angularis in divino opere
from the-true east which the-stone corner in the-divine work
est emanante ubi duæ conjunctiones necessariæ munitionis,
is emanating where two conjunctions of-necessary fortification
scilicet speculativa scientia et humanum opus in unanimitate
namely speculative knowledge and human work in the-unanimity
quietis sibi cohærent: adest septenarius ascensus
of-rest to-each-other cohere is-present the-sevenfold ascent
candidissimæ fortitudinis, plenus rectissima actione existens,
of-most-white strength full of-most-right action being
quam Deus operatur et perficit in homine, ut in sex
which God works and perfects in man as in six
diebus operatus in septimo requievit.
days having-worked on the-seventh he-rested
Qui ad lapidem illum magnum super quem præfatus lucidus
which to stone that great upon which the-aforesaid bright-one
sedens in throno apparet, in modum testudinis decenter
sitting on the-throne appears in the-manner of-a-tortoise-shell fittingly
advoluti videntur; quia omnis actio quæ fide et opere in
rolled-against seem because every action which by-faith and work in
fidelibus hominibus perficitur, timori Domini cui ipse
faithful men is-performed to-the-fear of-the-Lord over-which he
fortissima omnipotentia præsidet qui cuncta regit, auctoritate
with-most-strong omnipotence presides who all-things rules by-the-authority
providentiæ ejus dignissimo compositionis effectu
of-the-providence of-him with-the-most-worthy of-composition effect
coadunatur. Unde et super illos gradus sedes posita est, id
is-united whence also upon those steps a-seat placed is that
est super opera quæ Deus operatur in hominibus firmissimum
is upon the-works which God works in men the-most-firm
protectionis firmamentum regentis et adjuvantis eos; quia
of-protection firmament of-the-one-ruling and helping them because

quicunque vult cum eo perseverare, non decidet in errore;
whoever wishes with him to-persevere not will-fall in error
quoniam ipse fortissimum sustentaculum existit, super quod
since he the-strongest support stands upon which
omnis justitia constituta est. Et super sedem juvenis quidam
all justice established is and upon the-seat a-youth certain
sedens est constantissimo regimine Filius hominis Filius Dei
sitting is with-most-constant rule the-Son of-man the-Son of-God
in omni justitia cum Patre et Spiritu sancto regnans Deus
in all justice with the-Father and the-Spirit holy reigning God
unus; virilem et nobilem vultum habens, quia ipse fortissimus
one a-manly and noble countenance having because he the-most-strong
leo destruxit mortem nobili facie, sine peccato scilicet
lion destroyed death with-noble face without sin namely
visibilis veniens, natus ex virgine; pallidi tamen coloris existens,
visible coming born of a-virgin of-pale yet color being
quoniam cum terrenis terrenum honorem non quæsivit, sed
since with earthly-ones earthly honor not he-sought but
humillimus, modicus et pauper in sancta humilitate apparuit.
most-humble modest and poor in holy humility he-appeared
Unde etiam capillos subnigros usque scapulas suas descendentes
whence also hair blackish down-to shoulders his descending
habet, quia Judaicus populus claritatem fidei quæ in
he-has because the-Jewish people the-brightness of-faith which in
incarnatione ejusdem Filii Dei demonstrata est non quærens,
the-incarnation of-the-same Son of-God shown was not seeking
obumbratus in umbra exterioris intellectus legis pertinaciter
shadowed in the-shadow of-the-outer understanding of-the-law stubbornly
et infideliter tabuit: ortus tamen in capita justitiæ et usque
and unfaithfully wasted-away arisen yet in the-heads of-justice and up
ad humerum fortitudinis ubi perfectum opus in humanitate
to the-shoulder of-strength where the-perfect work in the-humanity

Filii Dei floruit perveniens, ibi in incredulitate sua finem
of-the-Son of-God flowered arriving there in unbelief its an-end
accepit. Et purpurea tunica indutus est; quoniam in charitate
received and in-a-purple tunic clothed he-is since in charity
sanguinem suum fundens, hominem qui perierat redemit.
blood his shedding man who had-perished he-redeemed
Quod autem a capite usque ad umbilicum tibi apparet:
that moreover from the-head down to the-navel to-you he-appears
hoc est quod ab incarnatione ejus usque ad præsens tempus
this is that from the-incarnation of-him up to the-present time
opera quæ gessit in Ecclesia fidelibus manifesta sunt, sed
the-works which he-did in the-Church to-the-faithful manifest are but
ab umbilico deorsum obumbratus tibi ad videndum est;
from the-navel downward shadowed to-you for seeing he-is
quia illa quæ a tempore hoc usque ad completionem
because those-things which from time this up to the-completion
sæculi hujus, in eadem Ecclesia futura sunt, nec videri
of-world this in the-same Church about-to-be are neither to-be-seen
nec sciri poterunt nisi quantum revelatione divina et fide
nor to-be-known will-be-able except as-much-as by-revelation divine and faith
catholica percipiuntur, quoniam maximæ coruscationes virtutum
catholic they-are-perceived since the-greatest flashings of-virtues
quæ ante novissimum diem in hominibus manifestandæ sunt,
which before the-last day in men to-be-manifested are
adhuc hominibus incognitæ latent. Et ipse respiciens in
still to-men unknown lie-hidden and he looking into
mundum, quia idem Filius Dei aspectu misericordiæ suæ
the-world because the-same Son of-God with-the-gaze of-mercy his
dirigens ad homines, propter præteritas et futuras causas
directing to men because-of past and future causes
dicit fidelissima verba suæ admonitionis ad eos, ut ipsi in
says the-most-faithful words of-his admonition to them that they in

sanctis ejus cœlestem militiam imitentur effugientes pericula
the-saints of-him the-heavenly soldiery may-imitate fleeing the-perils
peccatorum, et ut fortissime præliando supernam felicitatem
of-sins and that most-strongly by-battling the-supernal felicity
adipiscantur in factis suis contradicentes pœnis impiorum.
they-may-obtain in deeds their contradicting the-punishments of-the-impious
Sed quod in eadem orientali plaga vides super pavimentum
but that in the-same eastern region you-see upon the-pavement
præfati ædificii coram eodem juvene tres imagines juxta
of-the-aforesaid building before the-same youth three images beside
se stantes, et illum devotissime inspicientes: hoc est
one-another standing and him most-devoutly looking-at this is
quod in ortu justitiæ, carnalia desideria deprimentis, in
that in the-rising of-justice fleshly desires pressing-down in
dispositione omnipotentis Patris apparente Filio Dei in
the-disposition of-the-almighty Father appearing the-Son of-God in
carne, hæ tres virtutes in devotione unanimes per virtutem
the-flesh these three virtues in devotion unanimous through the-power
trinitatis constantissimæ manifestatæ sunt ad ipsum dirigentes
of-the-trinity most-constant manifested were to him directing
aspectum suum; quia illum in fidelibus hominibus desiderant
gaze their because him in faithful men they-desire
et quærunt. Unde etiam contra aquilonem inter circulum
and seek whence also toward the-north between circle
illum magnum qui de prædicto lucido sedente in throno
that great which from the-aforesaid bright-one sitting on the-throne
protenditur, et inter ipsum ædificium conspicis quasi rotam in
is-extended and between the-very building you-behold as-if a-wheel in
aere pendentem, et in ea imaginem hominis usque ad pectus
the-air hanging and in it the-image of-a-man down to the-breast
apparentem, et in mundum acutissime prospicientem; quia
appearing and into the-world most-keenly looking-out because

adversus diabolicas artes inter secretam potestatem Dei et
against diabolical arts between the-secret power of-God and
spiritualem ædificationem ipsius circuitio misericordiæ ejus in
the-spiritual building of-him the-circuit of-the-mercy of-him in
mentibus hominum quasi in aere pendens, et nunc potentiam
the-minds of-men as-if in the-air hanging and now the-power
justitiæ Dei tangens, nunc opus ipsius in eis fortiter
of-the-justice of-God touching now the-work of-him in them strongly
confirmans volvitur, in qua perfectio Christiana in contemptu
confirming is-turned in which perfection Christian in the-contempt
mundi usque ad pectus fortitudinis suæ apparet; quia virtus
of-the-world down to the-breast of-strength its appears because virtue
hæc in robore fortissimi certaminis confidens in Deum,
this in the-strength of-the-most-strong struggle trusting in God
homines in mundo sæculariter conversantes acutissimo
men in the-world secularly dwelling with-the-most-keen
intuitu admonitionis suæ commonet, ut in abjectione
gaze of-admonition its admonishes that in the-casting-away
terrenorum imitentur præcedentis Filii Dei exemplum,
of-earthly-things they-may-imitate of-the-preceding Son of-God the-example
constantissima intentione fortiter aspirantes ad ipsum. Idcirco
with-most-constant intention strongly aspiring to him therefore
etiam ante angulum ejusdem ædificii ad austrum vergentem,
also before the-corner of-the-same building to the-south inclining
imago alia intra ipsum ædificium super pavimentum apparens,
an-image other within the-very building upon the-pavement appearing
se ad prædictum juvenem cum magna hilaritate convertit;
itself to the-aforesaid youth with great gladness turns
quoniam ut casus hominis per bonitatem superni patris
since that the-fall of-man through the-goodness of-the-supernal father
in ardore fructuositatis restauraretur ad vitam, hæc virtus
in the-ardor of-fruitfulness might-be-restored to life this virtue

in plenitudine divini operis sæcularia conculcans, et in
in the-fullness of-the-divine work secular-things trampling and in
dulcedine sui affectus se aperte manifestans, ad Filium
the-sweetness of-its affection itself openly manifesting to the-Son
Dei in consortio angelici ordinis cum gaudio fidelium
of-God in the-fellowship of-the-angelic order with the-joy of-faithful
hominum intendit, quia in incarnatione ejusdem Salvatoris
men attends because in the-incarnation of-the-same Savior
per supernam virtutem floruit. Sed his imaginibus una
through supernal power it-flowered but to-these images one
similitudo est, quia pari devotione Deum manifestant in
likeness is because with-equal devotion God they-manifest in
hominibus, qui ipsum in operibus suis concorditer magnificant.
men who him in works their concordantly magnify
Unde etiam ut cæteræ virtutes quas prius vidisti sericinis
whence also like the-other virtutes which before you-saw in-silken
omnes vestiuntur indumentis; quoniam in viribus suis
all are-clothed garments since in strengths their
reliquis virtutibus quæ tibi superius veracissimæ
to-the-remaining virtues which to-you above most-true
demonstratæ sunt, dissimiles non existunt, sed in leni
shown are unlike not they-are but in the-gentle
negotio suavissimi operis fidelium hominum, semper ad
business of-the-most-sweet work of-faithful men always to
Deum pariter sursum tendentes sunt. Quod autem omnes
God equally upward tending they-are that moreover all
albis velaminibus in capitibus suis obtectæ sunt, hoc est
with-white veils on heads their covered are this is
quod simul in candido proposito legalis institutionis cum
that together in the-white purpose of-legal institution with
magna colligatione ante Deum caput omnium occupatæ
great binding before God the-head of-all occupied

sunt, ut mulier ante virum suum velari solet, excepta
they-are as a-woman before husband her to-be-veiled is-wont except-for
illa quæ a dextris mediæ prædictarum trium stans
that which on the-right of-the-middle of-the-aforesaid three standing
nudo capite candidos capillos habere videtur; quia eadem
with-bare head white hair to-have seems because by-the-same
prosperitate roboris per supernam trinitatem apparentis,
prosperity of-strength through the-supernal trinity appearing
nulla sollicitudine hujus sæculi gravata, in candore tantum
by-no care of-this world weighed-down in the-whiteness only
cœlestis desiderii quærit dissolvi et esse cum Christo,
of-heavenly desire it-seeks to-be-dissolved and to-be with Christ
propter quod etiam nulla earum pallio circumamicta est;
because-of which also none of-them with-a-cloak wrapped-around is
quoniam ab omni officio servitutis denudatæ sunt, per
since of every office of-servitude stripped they-are through
quod ab officio libertatis suæ semper videlicet in cœlum
which from the-office of-liberty their always namely into heaven
aspicere, et ad Deum anhelare possint impediri, nihil
to-look and to God to-pant they-might to-be-hindered nothing
aliud desiderantes nisi quod a terrenis rebus separatum
else desiring except what from earthly things separated
est, præter mediam ipsarum trium quæ albo pallio
is except the-middle of-them three which with-a-white cloak
induitur; per quod in sustentatione divina pulchritudo
is-clothed through which in sustaining divine the-beauty
discreti operis beatæ legis insinuatur, cum quo eadem virtus
of-discreet work of-blessed law is-intimated with which the-same virtue
ita circumamicta obtegitur ut homo pallio suo circumdatur.
so wrapped-around is-covered as a-man with-cloak his is-surrounded
Sed quod tunicis albis omnes vestiuntur: hoc est quod in
but that in-tunics white all are-clothed this is that in

candore bonorum operum absque nigredine pravorum morum
the-whiteness of-good works without the-blackness of-depraved morals
conversantur qui in nequitiis et vitiis obcæcatæ infidelitatis
they-dwell who in the-wickednesses and vices of-blinded unbelief
obtenebrantur: excepta illa quæ in rota apparens, tunicam
are-darkened except-for that which in the-wheel appearing a-tunic
subnigram habet; quia hæc in volubilitate divinæ clementiæ
blackish has because this in the-revolving of-divine clemency
his actibus circumdata est, quæ in districtione sua carni
with-these acts surrounded is which in strictness their for-the-flesh
difficiles sunt, et præter hanc quæ a sinistris mediæ
difficult are and except this which on the-left of-the-middle
earumdem trium assistens tunica pallidi coloris utitur; ipsa
of-the-same three standing-by a-tunic of-pale color uses it
in adversitate per munimentum summæ majestatis ad
in adversity through the-bulwark of-the-highest majesty for
defensionem sui circumdata et vallata, lacrymabili mœrore
the-defense of-itself surrounded and walled with-tearful mourning
gementis operis, in quæ flens et ejulans ad Deum semper
of-groaning work into which weeping and wailing to God always
suspirat. Unde etiam omnes calceamentis albis indutæ sunt;
it-sighs whence also all with-shoes white clothed are
quoniam in morte Filii mei lucentes viam pacis in mentibus
since in the-death of-Son my shining the-way of-peace in the-minds
hominum parant, quatenus cœlestia desiderent, excepta
of-men they-prepare so-that heavenly-things they-may-desire except-for
media ipsarum trium cujus indumenta pedum nigra videntur
the-middle of-them three whose coverings of-the-feet black seem
et diverso colore depicta; quoniam hæc sub protectione
and with-diverse color painted since this under the-protection
Dei manens, sed magna schismata infidelium in irrisione
of-God remaining but the-great schisms of-the-unfaithful in the-mockery

nigredinis a via veritatis deviantium sustinens, recto
of-the-blackness from the-way of-truth of-those-straying sustaining with-right
tamen itinere fidei decorata in mortificatione Filii mei
yet journey of-faith adorned in the-mortification of-Son my
non dissidens per multas infestationes diabolicarum artium
not dissenting through many infestations of-diabolical arts
et per diversas tribulationes morum hominum, in sua
and through diverse tribulations of-the-morals of-men in its
fortitudine et pulchritudine perseverans tendit ad superna.
strength and beauty persevering tends to supernal-things
Sed tamen dissimilitudo est in eis; quia quamvis unanimes et
but yet unlikeness is in them because although unanimous and
sibi invicem in operatione sunt adhærentes, tamen suas
to-each-other mutually in operation they-are clinging yet their
vires unaquæque in subjectis sibi hominibus singulariter
strengths each in subject to-itself men singly
in fervore supernæ claritatis demonstrat.
in the-fervor of-supernal brightness shows
Unde imago quæ media est trium prædictarum sibi
whence the-image which the-middle is of-the-three aforesaid by-it
astantium, declarat constantiam; quæ columna et munimen
standing declares constancy which the-column and bulwark
est earum quæ sibi adhærent virtutum in medio hujus
is of-those which to-it cling virtues in the-middle of-this
numeri Trinitatem sanctam significantes, se manifestans et
number the-Trinity holy signifying itself manifesting and
hominibus ut in bonis operibus constantes sint ostendens,
to-men that in good works constant they-be showing
quia etiam Christus Deus et homo opera sua quæ in
because also Christ God and man works his which in
mundo operatus est, bono fine consummavit, sicut et
the-world worked he-has with-good end completed as also

virtus hæc firmamentum interiorum virtutum in hominibus
virtue this the-firmament of-the-inner virtues in men
existens, cum magna disciplina homines ad Deum perducit.
being with great discipline men to God leads
Ergo et in pectore ejus duæ fenestellæ apparent: quod est
therefore also on the-breast of-it two little-windows appear which is
in cordibus hominum manifestatio cœlestium in duobus
in the-hearts of-men the-manifestation of-heavenly-things in two
speculis fidei demonstrata, quoniam divinitas et humanitas in
mirrors of-faith shown since divinity and humanity in
Filio Dei credenda est; per quem virtus illa in hominibus
the-Son of-God to-be-believed is through whom virtue that in men
perfecta a fortitudine rectitudinis suæ non movebitur. Sed
perfected from the-strength of-rectitude its not will-be-moved but
super ipsas fenestras cervus ad dextram ejusdem imaginis
above the-very windows a-stag to the-right of-the-same image
versus apparet, quia super fidem hanc quod Filius Dei
turned appears because upon faith this that the-Son of-God
Deus et homo creditur ipse per credulitatem fidelis
God and man is-believed he through the-belief of-the-faithful
populi firmissime ponitur, cum per cursum velocitatis suæ
people most-firmly is-placed when through the-course of-swiftness its
cœlesle desiderium designans, ad dextram constantiæ vertitur;
heavenly desire designating to the-right of-constancy it-is-turned
quoniam vita æterna in perseverantia boni operis reperitur,
since life eternal in the-perseverance of-good work is-found
ita ut anteriores pedes suos super fenestram dextram, et
so that front feet its upon the-window right and
posteriores super sinistram ponat: quia quod ipse verus Deus
the-hind-ones upon the-left it-places because that he true God
sit, nec in tranquillitate fidei contemnendum, aut quod
be neither in the-tranquility of-faith to-be-despised or that

verus homo sit nec in ejusdem fidei impugnatione ab ullo
true man he-be neither in of-the-same faith the-attack by anyone
Deum veraciter diligente diffidendum est. Unde et se quasi
God truly loving to-be-distrusted is whence also itself as-if
ad currendum coaptat, quoniam salvatio animarum in cursu
for running it-fits since the-salvation of-souls in the-course
ejus reperta est: cum ipse in magnis doloribus properans ad
of-it found is when he in great pains hastening to
passionem crucis, vitam in veritate perseverantibus contulit,
the-passion of-the-cross life in truth to-those-persevering conferred
ut et virtus hæc in verbis suæ confessionis supra designat.
as also virtue this in the-words of-its confession above designates
Sed secunda imago quæ a dextris ejus est, cœleste
but the-second image which on the-right of-it is heavenly
desiderium præfigurat, in cœlum semper aspiciens et ad
desire prefigures into heaven always looking and to
salvationem tendens, per quod constantia prosperitatem
salvation tending through which constancy the-prosperity
caducorum non appetens, magis felicitatem æternorum
of-perishable-things not seeking rather the-felicity of-eternal-things
desiderat. Quapropter et prædictum cervum inspicit; quia
desires wherefore also the-aforesaid stag it-looks-at because
Filium Dei in lucidissimo opere suo assidue attendens,
the-Son of-God in most-bright work his constantly attending
in dulcissimis amplexibus illius saturari non poterit
in the-most-sweet embraces of-him to-be-sated not it-will-be-able
quemadmodum et superius in locutione desiderii sui affirmat.
as also above in the-speech of-desire its it-affirms

Compunction of Heart weeps her exile and gazes on the Son. Contempt of the World stays unmoved in a wheel, God's mercy bending to men; Christ's servants join the angels. Concord flees the demons, too bright to behold, her wings sheltering the just in good times and bad. The glassy floor is faith, its splendor casting the devil into the abyss. Below lie pagans, Jews, and false Christians; the city stands on John's mountain, the heavenly Jerusalem. Justice moves like an arm from Noah to the Son.

Tertia autem imago a sinistris ejus stans, ostendit
the-third moreover image on the-left of-it standing shows
compunctionem cordis atque recordationem mentis assidua
the-compunction of-heart and the-remembrance of-mind with-constant
contritione exsilium suum gementem et plorantem, cujus
contrition exile its groaning and weeping by-whose
beata effusione constantia contrarietatem sinistræ partis quæ
blessed outpouring constancy the-contrariety of-the-left part which
perditio animæ est declinans, ad vitam de morte festinat.
the-perdition of-the-soul is declining to life from death hastens
Unde etiam ad præfatas fenestellas aspicit; quoniam in
whence also at the-aforesaid little-windows it-looks since in
cordibus fidelium omnem intentionem suam, ad Filium
the-hearts of-the-faithful all intention its to the-Son
Dei, tam in humanitate quam in divinitate regnantem
of-God as-much in humanity as in divinity reigning
intendens, ejus dulcedine continua visione perfrui delectatur,
directing his sweetness in-continual vision to-enjoy it-is-delighted
sicut etiam in verbis suis aperta manifestatione demonstrat.
as also in words its by-open manifestation it-shows
Sed imago quæ contra aquilonem in rota apparet,
but the-image which toward the-north in the-wheel appears
perfectionem Christi et contemptum mundi prætendit, quia
the-perfection of-Christ and the-contempt of-the-world holds-forth because

plenitudo virtutum in abjectione sæcularium per Filium
the-fullness of-virtues in the-casting-away of-secular-things through the-Son
Dei apertissime declarata est; qui inter homines conversatus
of-God most-openly declared was who among men having-lived
terrenis non inhians, imitatores suos fortiter ad cœlestia
for-earthly-things not gaping imitators his strongly to heavenly-things
toto ardore commonuit anhelare. Quæ in dextra manu
with-all ardor admonished to-pant which in right hand
virentem ramusculum habet, quoniam in felicitate salvationis
a-green little-branch has since in the-felicity of-the-salvation
animæ opus viridissimi et pulcherrimi germinis beatarum
of-the-soul the-work of-the-greenest and most-beautiful sprout of-blessed
virtutum quod inspiratione Spiritus sancti perfusum est,
virtues which with-the-inspiration of-the-Spirit holy suffused is
continet. Quapropter et ipsa rota assidue circumvolvitur
it-contains wherefore also the-very wheel constantly is-turned-around
eadem imagine in ea immobili permanente, quia misericordia
the-same image in it immovable remaining because the-mercy
Dei pia compassione se ad homines flectens, et
of-God with-dutiful compassion itself to men bending and
miseriis eorum compatiens, se quærentibus semper
with-the-miseries of-them suffering-with itself to-those-seeking always
flexibilis est, perfectione Christi in contemptu mundi nullam
flexible is the-perfection of-Christ in the-contempt of-the-world no
mobilitatem instabilitatis habente, sed semper ad ea
mobility of-instability having but always to those-things
tendente quæ sunt sine ulla mutabilitatis offensione. Quod
tending which are without any of-mutability offense that
autem in circuitu ejusdem rotæ scriptum est: Si quis mihi
moreover in the-circuit of-the-same wheel written is if anyone to-me
ministrat me sequatur. Et ubi sum ego illic et minister
ministers me let-him-follow and where am I there also minister

meus erit: hoc est quod ubique flexibilis misericordia Dei,
my will-be this is that everywhere flexible the-mercy of-God
hoc continet in se, quod quicunque Filio Dei obsequium
this contains in itself that whoever to-the-Son of-God obedience
exhibuerit exemplum ejus imitando, in cœlesti beatitudine
shall-have-shown the-example of-him by-imitating in heavenly beatitude
gaudebit, cum ipso consortium sine fine adepturus
will-rejoice with him the-fellowship without end about-to-obtain
angelorum. Unde etiam in pectore imaginis sculptum apparet.
of-the-angels whence also on the-breast of-the-image carved appears
Ego sum hostia laudis in provinciis; quia Christus sapienter
I am the-sacrifice of-praise in the-provinces because Christ wisely
contemptum docens sæcularium, per secretum consilii sui
contempt teaching of-secular-things through the-secret of-counsel his
cordibus electorum suorum insinuat, quod ipsum omnis
to-the-hearts of-elect his intimates that him every
fidelis anima hostiam Patris oblatum in ligno crucis,
faithful soul the-sacrifice of-the-Father offered on the-wood of-the-cross
intima devotione veneratur et adorat: cum etiam in toto
with-inmost devotion venerates and adores when also in the-whole
terrarum orbe gloriam et laudem ejus, vox et lingua
of-the-earth circle the-glory and praise of-him the-voice and tongue
omnium fidelium propter remunerationem vitæ non cesset
of-all the-faithful because-of the-remuneration of-life not ceases
resonare, ut etiam ipsa in locutione sua aperte propalat.
to-resound as also it in speech its openly makes-known
Imago vero quæ ante angulum ad austrum respicientem
the-image but which before the-corner to the-south looking
apparet: significat concordiam, rabiem malignorum spirituum
appears signifies concord the-rage of-malign spirits
fugientem, sed consortium beatorum angelorum amplectentem,
fleeing but the-fellowship of-blessed angels embracing

cum ipsa ob amorem Dei scissuras infidelium
since it on-account-of the-love of-God the-splits of-the-unfaithful
devitat; et ad visionem perpetuæ pacis anhelat. Unde et
avoids and toward the-vision of-perpetual peace pants whence also
tanti splendoris in facie est, ut eam perfecte intueri non
of-such splendor in face it-is that it perfectly to-behold not
possis; quoniam mortifero odio et invidia carens, majorem
you-can since deadly hatred and envy lacking greater
claritatem in animabus hominum parat, quam mortalis
brightness in the-souls of-men it-prepares than the-mortal
mens capere valeat fragili corpore gravata. Sed quod ab
mind to-grasp may-be-able with-frail body weighed-down but that on
utroque latere suo alam albi coloris habet quarum latitudo
either side its a-wing of-white color it-has of-which the-breadth
longitudinem ejusdem imaginis superat; hoc est quod et in
the-length of-the-same image surpasses this is that both in
prosperis et in adversis ad sudorem justi laboris se
prosperous-things and in adverse-things to the-sweat of-just labor themselves
conjungentibus, illa virtus protectionem suæ candidissimæ
to-those-joining that virtue the-protection of-its most-white
bonitatis extendens, plus in latitudine expansionis suæ quam
goodness extending more in the-breadth of-expansion its which
possidet in charitate supernorum tenet, quam in longitudine
it-possesses in the-charity of-supernal-things it-holds than in the-length
nascentis humani generis habeat; quia finito mundo ipsa
of-the-being-born human race it-has because ended the-world it
super cœlos cœlorum volans, magis tunc quam nunc
above the-heavens of-heavens flying more then than now
in claritate sua apparebit. Ubi nihil terrenum nihilque
in brightness its will-appear where nothing earthly and-nothing
caducum quæritur; sed quod cœleste ei æternum est,
fleeting is-sought but what heavenly to-it eternal is

dulcissima amplexione amatur, et ubi omnia clara atque læta
with-most-sweet embrace is-loved and where all-things bright and glad
perdurabunt; abstersa omni nebula iniquitatis, quemadmodum
will-endure wiped-away all cloud of-iniquity as
et in verbis professionis virtutis hujus fideliter denuntiatur.
also in the-words of-the-profession of-virtue this faithfully is-announced
Quod vero vides pavimentum ædificii totum ut album
that but you-see the-pavement of-the-building wholly like white
vitrum apparens et ex se reddens splendorem serenissimum:
glass appearing and from itself giving-back a-splendor most-serene
hoc est quod fortitudo veræ fidei portans et explanans
this is that the-strength of-true faith bearing and smoothing
opus et civitatem Dei, tota in candore et in speculo
the-work and city of-God wholly in whiteness and in the-mirror
simplicitatis purissima et planissima est, ipsa fide cum
of-simplicity most-pure and most-smooth is the-very faith with
omnibus operibus ad se pertinentibus in ipsa civitate Dei
all works to itself pertaining in the-very city of-God
vigilante et ædificante, quatenus Deus in initio bonorum
watching and building so-that God at the-beginning of-the-good
operum hominum per splendorem serenissimæ intentionis
works of-men through the-splendor of-most-serene intention
tangatur; et in fine eorum per salvationem animæ
be-touched and at the-end of-them through the-salvation of-the-soul
apertissime cognoscatur, quia peracta operatione: fides ipsa
most-openly be-known because accomplished the-operation faith itself
ostendit qua devotione quæque anima Deum quæsivit.
shows with-what devotion each soul God sought
Unde et splendor lucidi illius sedentis in throno qui
whence also the-splendor of-the-bright-one that sitting on the-throne who
omnia hæc tibi demonstrat per ipsum pavimentum
all these-things to-you shows through the-very pavement

usque in abyssum resplendet; quoniam gratia omnipotentis
down into the-abyss shines-back since the-grace of-almighty
Dei cuncta regentis quæ in hac visione cognoscis tibi
God all-things ruling which in this vision you-know to-you
manifestantis, per fortitudinem fidei diabolum in perditione
manifesting through the-strength of-faith the-devil in the-perdition
mortis ad nihilum redegit. Quomodo? Deus serpentem
of-death to nothing has-reduced how God the-serpent
antiquum et mortem æternæ perditionis per purissimam
ancient and the-death of-eternal perdition through most-pure
fidem, quæ est in regeneratione spiritus et aquæ dejecit in
faith which is in the-regeneration of-spirit and water cast-down into
profundum perpetuæ confusionis, fortiter pertransiens tenebras
the-depth of-perpetual confusion strongly passing-through the-darkness
infidelitatis, cum Filius Dei fideles suos admonuit, ut verba
of-unbelief when the-Son of-God faithful his admonished that the-words
doctrinæ suæ ab ipso accepta in mundum emitterent.
of-doctrine his from him received into the-world they-should-send-forth
Sed quod inter circulum illum a sedente in throno
but that between circle that from the-one-sitting on the-throne
protensum, et inter hoc ædificium terra tantum apparet,
extended and between this building the-earth only appears
quasi aliquantulum deorsum vergens, ita ut ædificium inde
as-if somewhat downward inclining so that the-building thence
velut super monte positum videatur; hoc est quod inter
as-if upon a-mountain placed seems this is that between
fortitudinem potestatis omnipotentis Dei et inter electum
the-strength of-the-power of-almighty God and between the-elect
opus bonitatis ipsius, plurimi homines sunt qui veram
work of-the-goodness of-him very-many men are who true
fidem abnegantes magis temporalia quod æterna sectantur,
faith denying more temporal-things than eternal-things follow

ut sunt pagani, Judæi ac falsi Christiani semper de malo
as are pagans Jews and false Christians always from evil
in malum descendentes, nec in caducis rebus speculum
into evil descending nor in fleeting things the-mirror
catholicæ fidei sursum aspicientes, sed magis in voluptatibus
of-catholic faith upward looking-at but rather in pleasures
suis pravum opus in profundum peccatorum protrahere
their depraved work into the-depth of-sins to-drag
laborantes; ita ut maximum et pulcherrimum opus Dei,
laboring so that the-greatest and most-beautiful work of-God
inter tenebras hujus infelicitatis omni homini illud quærenti
among the-darkness of-this unhappiness to-every man it seeking
in altitudine summæ bonitatis palam appareat; ut Joannes
in the-height of-highest goodness openly may-appear as John
dilectus evangelista in revelatione divina testatur, dicens: Et
the-beloved evangelist in revelation divine testifies saying and
sustulit me in spiritu in montem magnum et altum, et
he-took-up me in spirit onto a-mountain great and high and
ostendit mihi civitatem sanctam Hierusalem descendentem
showed to-me the-city holy Jerusalem descending
de cœlo habentem claritatem Dei. Hoc tale est: Spiritus
from heaven having the-brightness of-God this such is the-Spirit
elevat spiritum. Quomodo? In virtute sua Spiritus sanctus
raises the-spirit how in power its the-Spirit holy
trahit hominis mentem de pondere carnis, ut possit volare
draws of-man the-mind from the-weight of-the-flesh that it-can to-fly
in visione oculorum spiritus illius qui interiora videt non
in the-vision of-the-eyes of-the-spirit of-him who inner-things sees not
obscuratus cæcitate carnalium voluptatum. Quid hoc? Sed
darkened by-the-blindness of-fleshly pleasures what this but
Spiritus sanctus sursum elevat spiritum hominis ad montem
the-Spirit holy upward raises the-spirit of-man to the-mountain

cœlestium desideriorum: ut perspicue considerare valeat
of-heavenly desires that clearly to-consider it-may-be-able
opera quæ in spiritu peragenda sunt, quod est magnitudo
the-works which in spirit to-be-accomplished are which is the-greatness
operum Dei; cui mille artes diabolici operis substratæ
of-the-works of-God to-which a-thousand arts of-diabolical work laid-under
sunt, ita quod eis dominatur sicut mons planitiei
are so that over-them it-rules as a-mountain to-the-plain
terræ præfertur, et quod immobile fundamentum est sicut
of-the-earth is-preferred and that an-immovable foundation it-is as
mons qui de loco suo non transit, tantæ etiam altitudinis
a-mountain which from place its not passes of-such also height
existens quod mortalis homo eam in sensu suo enarrare non
being that mortal man it in sense his to-narrate not
possit; quia omnem humanam prudentiam superexcellit, quæ
can because all human prudence it-surpasses which
de terrenis mentibus terrenarum qualitatum ascendit. Et sic
from earthly minds of-earthly qualities ascends and so
fideli et sanctæ animæ opera spiritus ostenduntur: sicut
to-the-faithful and holy soul the-works of-the-spirit are-shown as
etiam cœlestis Hierusalem sine opere manuum carnis, per
also the-heavenly Jerusalem without the-work of-hands of-flesh through
opus a Spiritu sancto datum spiritualiter ædificanda est,
the-work by the-Spirit holy given spiritually to-be-built is
ita magnitudine et altitudine sanctorum operum in spiritu
so with-the-greatness and height of-holy works in spirit
apparente, ut eadem civitas in operibus bonis quæ tactu
appearing that the-same city in good works which by-the-touch
Spiritus sancti fiunt in hominibus, adornatur; quoniam
of-the-Spirit holy are-done in men is-adorned since
ipsa sic supra montem posita et innumeris ædificationibus
it so upon a-mountain placed and with-innumerable buildings

ædificata, in se nobilissimos lapides qui sanctæ animæ
built in itself the-most-noble stones which holy souls
in visione pacis sunt, colligit ab omni putredine peccati
in the-vision of-peace are gathers from all rottenness of-sin
purgatos. Unde etiam cum ipsis pretiosis lapidibus ut aurum
purged whence also with the-very precious stones like gold
fulget quia in bonis hominibus sapientia opus suæ claritatis
it-shines because in good men wisdom the-work of-its brightness
demonstrat. Sed opera illa in rectitudine justitiæ peracta, cum
shows but works those in the-rectitude of-justice accomplished with
quibus etiam ipsa cœlestis Hierusalem adornata perficitur,
which also the-very heavenly Jerusalem adorned is-perfected
unde exorta venerunt? videlicet de altitudine cœli, quoniam
whence arisen they-came namely from the-height of-heaven since
ut ros de nubibus descendit et terram humore suo
as dew from the-clouds descends and the-earth with-moisture its
perfundit; sic bona opera a Deo in homines descendunt,
suffuses so good works from God into men descend
et infusione Spiritus sancti rigantur; ita quod fidelis homo
and by-the-infusion of-the-Spirit holy are-watered so that the-faithful man
bonum et suavem fructum generans, consortium supernæ
good and sweet fruit generating the-fellowship of-the-supernal
civitatis adipiscitur. Sic ergo cœlestia opera per donum
city obtains so therefore heavenly works through the-gift
Spiritus sancti de cœlo in homines venientia, habent
of-the-Spirit holy from heaven into men coming have
claritatem in ipso, a quo etiam emanaverunt. Quomodo?
brightness in him from whom also they-emanated how
Quia claritas Dei in bonis operibus justorum hominum
because the-brightness of-God in the-good works of-just men
fulget: ita quod ipse tanto ardentius in terra cognoscitur,
shines so that he so-much more-ardently on earth is-known

adoratur et colitur per quas virtutes ipsa facta civitas
is-adored and is-worshiped through which virtues the-very made city
in ornamentis suis decoratur; quia homo adjutorio Dei
in ornaments its is-adorned because man by-the-help of-God
bona opera faciens, eum in mirabilibus suis veneratur. Et
good works doing him in wonders his venerates and
sic est hæc revelatio per oculos spiritus visa et cognita,
so is this revelation through the-eyes of-the-spirit seen and known
ut inspiratione Spiritus sancti recta opera in hominibus
that by-the-inspiration of-the-Spirit holy right works in men
peracta coram Deo in supernis apparent.
accomplished before God in the-supernal-places appear
Itaque, ut præmonstratum est Deus operatur ab oriente
and-so as foreshown it-is God works from the-east
et a septentrione et ab occidente ad meridiem; ubi
and from the-north and from the-west to the-south where
per filium suum in dilectione Ecclesiæ omne quod ante
through son his in the-love of-the-Church all that before
constitutionem mundi prædestinatum fuerat, ad effectum
the-constitution of-the-world predestined had-been to effect
illum perducit qui novissimus dies est, sicut etiam hoc opus
that he-brings which the-last day is as also this work
suum per se educens illud cum prædictis in mystica
his through himself leading-out it with the-aforesaid in mystic
designatione turribus et virtutibus confirmatum et ornatum,
designation towers and virtues strengthened and adorned
atque in summa perfectione completum reducit ad seipsum.
and in highest perfection completed he-leads-back to himself
Quomodo? Justitia justæ actionis post casum Adæ designata
how the-justice of-just action after the-fall of-Adam designated
in Noe; ad novissimum diem tendit multis miraculis
in Noah to the-last day tends with-many miracles

circumvallata, quæ Deus in electis suis per diversa tempora
walled-around which God in elect his through diverse times
demonstrare non cessavit ut in præparatione in Noe, et
to-show not ceased as in preparation in Noah and
in ostensione in Abraham et in Mose, et in operatione in
in showing in Abraham and in Moses and in operation in
filio suo. Quomodo? Ante tempora in corde cœlestis Patris
son his how before times in the-heart of-the-heavenly Father
erat quod Filium suum in fine temporum pro vera salute
it-was that Son his at the-end of-times for the-true salvation
et redemptione perditi hominis mittere voluit in mundum;
and redemption of-lost man to-send he-willed into the-world
qui natus ex virgine omnia quæ antiqui sancti Spiritu
who born of a-virgin all-things which the-ancient saints with-the-Spirit
sancto repleti prædixerant, perfecto opere complevit, veluti
holy filled had-foretold with-perfect work fulfilled as
brachium hominis se primum flectit ad opus, et ut deinde
the-arm of-man itself first bends to work and as then
manus operatur. Quid hoc? Justitia videlicet justo judicio
the-hand works what this justice namely by-the-just judgment
Dei cum Adam de terra floriditatis projectus est: cœpit
of-God when Adam from the-land of-floweriness cast was began
primum in Noe moveri ut in prima junctura humeri,
first in Noah to-be-moved as at the-first joint of-the-shoulder
ita tendens ad fortiora in Abraham et in Mose quasi
so tending to stronger-things in Abraham and in Moses as-if
ad flexibiliora secundum juncturam brachii, sic tandem
to more-flexible-things according-to the-joint of-the-arm thus at-last
perveniens ad perfectum opus in Filio Dei, per quem
arriving at the-perfect work in the-Son of-God through whom
omnia signa et præconia veteris legis aperto opere completa
all the-signs and heraldings of-the-old law by-open work completed

sunt; et per quem omnes virtutes cum quibus cœlestis
are and through whom all the-virtues with which the-heavenly
Hierusalem in filiis suis adornabitur, certissima declaratione
Jerusalem in sons its will-be-adorned with-most-certain declaration
in regeneratione spiritus et aquæ manifestatæ sunt, ut manus
in the-regeneration of-spirit and water manifested are as the-hand
in digitis suis opus quod operatur ad perfectam ostensionem
in fingers its the-work which it-works to perfect showing
perducit: hoc modo opus meum ad gloriam meam et ad
brings in-this way work my to glory my and to
tuam confusionem perficio, o diabole, tibi per fortitudinem
your confusion I-perfect O devil to-you through the-strength
brachii mei oppositus in aquilone, in septentrione et in
of-arm my opposed in the-north-wind in the-north and in
occidente, nec non etiam secundum solis cursum tibi
the-west and also even according-to of-the-sun the-course to-you
resistens ab oriente et a meridie, ita te subvertens in
resisting from the-east and from the-south so you overturning in
occidente, quatenus in omni parte confusus sis, quia in
the-west so-that on every side confounded you-be because in
ecclesia mea quæ mons est fortitudinis, ad interitum tuum,
church my which the-mountain is of-strength for destruction your
o deformissime impostor, facio opus justitiæ et sanctitatis;
O most-deformed impostor I-do the-work of-justice and holiness
ita ut tu devictus omnino intereas, qui volebas ut plebs
so that you conquered altogether may-perish who wished that people
mea interiret. Qui autem acutas aures interioris intellectus
my should-perish whoever moreover keen ears of-inner understanding
habet: hic in ardente amore speculi mei ad verba hæc
has this-one in burning love of-mirror my toward words these
anhelet, et ea in conscientia animi sui conscribat.
let-him-pant and them in the-conscience of-mind his let-him-write-down

Visio undecima

III.11 · THE LAST DAYS

Five beasts, dog, lion, horse, pig, and wolf, face a five-peaked hill: five ages of kingdoms, biting, warlike, lustful, filthy, and rapacious; the wolf's half-white rope is the just who resist the Antichrist. Youth and Church show below the navel. In her loins a black head climbs heavenward, dies by thunder, and the people turn back to the Gospel; she will not be crushed. The youth's lyre is the martyrs' joy, his shadowed shins the doubt before Enoch and Elijah, his white feet the Son's triumph.

Deinde vidi ad aquilonem, et ecce ibi quinque bestiæ
then I-saw toward the-north and behold there five beasts
stabant, quarum una erat ut canis igneus, sed non ardens,
stood of-which one was like a-dog fiery but not burning
una ut leo fulvi coloris, alia ut equus pallidus, alia ut
one like a-lion of-tawny color another like a-horse pale another like
niger porcus, alia ut lupus griseus, et se ad occidentem
a-black pig another like a-wolf gray and themselves to the-west
vertebant. Et in occidente coram bestiis illis veluti quidam
they-turned and in the-west before beasts those as-if a-certain
collis quinque apices habens apparuit; ita ut ab ore
hill five peaks having appeared so that from the-mouth
cujusque bestiæ funis unus ad unumquemque apicem ipsius
of-each beast rope one to each peak of-the-very
collis extenderetur, omnes subnigri coloris, præsertim funem
hill was-extended all of-blackish color especially rope
illum qui ab ore lupi tendebatur, qui ex parte niger
that which from the-mouth of-the-wolf was-stretched which in part black
et ex parte albus videbatur. Et ecce in oriente, juvenem illum
and in part white seemed and behold in the-east youth that
quem prius super angulum conjunctionis lucidi et lapidei
whom before upon the-corner of-the-junction of-the-bright and stony

muri ædificii purpurea tunica indutum videram, super
wall of-the-building in-a-purple tunic clothed I-had-seen upon
ipsum angulum iterum vidi, sed nunc ab umbilico deorsum
the-very corner again I-saw but now from the-navel downward
mihi apparentem: ita vides ut ab umbilico usque ad locum
to-me appearing so you-see that from the-navel down to place
illum ubi vir discernitur quasi aurora fulgeret, et ibi
that where the-man is-discerned as-if the-dawn it-shone and there
erat veluti lyra cum chordis suis in transversum jacens, et
was as-if a-lyre with strings its in crosswise lying and
ab hoc loco usque ad calces pedum, id est ad mensuram
from this place down to the-heels of-the-feet that is to the-measure
duorum digitorum transpositorum superius tangentem talum
of-two fingers placed-across above touching the-ankle
umbrosus erat ac ab illa mensura per totos pedes suos
shadowy he-was and from that measure through whole feet his
lacte candidior apparebat. Sed et illa muliebris imago quam
than-milk whiter he-appeared but also that womanly image which
ante altare quod est ante oculos Dei prius conspexeram,
before the-altar which is before the-eyes of-God before I-had-beheld
nunc etiam mihi et hic iterum ostensa est; ita tamen quod
now also to-me and here again shown was so yet that
eam etiam ab umbilico ventris deorsum viderem. Nam ab
her also from the-navel of-the-belly downward I-saw for from
umbilico usque ad illum locum ubi mulier cognoscitur, varias
the-navel down to that place where the-woman is-known various
et squamosas maculas habebat. In loco autem muliebris
and scaly spots she-had in the-place moreover of-womanly
cognitionis monstruosum et nigerrimum caput apparuit
knowing a-monstrous and most-black head appeared
igneos oculos, et aures ut aures asini, et nares et os
fiery eyes and ears like the-ears of-an-ass and nostrils and mouth

ut nares et os leonis habens ac magno hiatu frendens,
like the-nostrils and mouth of-a-lion having and with-great gaping gnashing
et velut ferreos ac horribiles dentes horribiliter acuens. Sed
and as-if iron and horrible teeth horribly sharpening but
ab illo capite usque ad genua sua imago illa alba et rubea
from that head down to knees her image that white and red
et velut multa contritione contusa erat. Ab ipsis autem
and as-if with-much crushing bruised was from the-very moreover
genibus usque ad duas zonas quæ per transversum superius
knees down to the-two girdles which across crosswise above
tangentes calcem pedum albæ videbantur, sanguinea apparebat.
touching the-heel of-the-feet white seemed bloody she-appeared
Et ecce illud monstruosum caput se tanto fragore a
and behold that monstrous head itself with-such crash from
loco suo emovit ut omnis muliebris imago in omnibus
place its moved that all the-womanly image in all
membris suis inde concuteretur. Sed et velut magna massa
members her thence was-shaken but also as-if a-great mass
multæ fæcis ipsi capiti conjuncta est, unde illud supra
of-much dregs to-the-very head joined is whence it upon
quemdam montem se elevans altitudinem cœlorum ascendere
a-certain mountain itself raising the-height of-the-heavens to-ascend
tentavit. Et ecce velut ictus tonitrui repente veniens. ipsum
tried and behold as-if the-stroke of-thunder suddenly coming the-very
caput tanta fortitudine repercussit quod et de monte
head with-such strength struck-back that both from mountain
illo cecidit et quod spiritum in mortem emisit. Unde
that it-fell and that its-spirit into death it-sent-forth whence
subito fetens nebula montem ipsum totum comprehendit,
suddenly a-stinking cloud the-mountain itself whole enveloped
in qua caput illud tanta sorde involutum est ut astantes
in which head that with-such filth wrapped is that the-standing-by

populi in maximum terrorem converterentur, ipsa quidem
peoples into the-greatest terror were-turned the-very indeed
nebula circa ipsum montem aliquantulum diutius immorante.
cloud around the-very mountain somewhat longer lingering
Quod astans populus cernens, multo timore concussus
which the-standing-by people seeing with-much fear shaken
adinvicem dicebat: Heu! heu! quid est hoc? quid videtur
to-one-another said alas alas what is this what seems
nobis hoc esse? Ah nos miseros! quis nos adjuvabit? aut
to-us this to-be ah us wretched-ones who us will-help or
quis nos liberabit? Nescimus enim quomodo decepti sumus.
who us will-free we-know-not for how deceived we-have-been
O omnipotens Deus, miserere nobis! Revertamur, revertamur
O almighty God have-mercy on-us let-us-return let-us-return
ergo; properemus testamentum evangelii Christi, quoniam
therefore let-us-hasten to-the-testament of-the-gospel of-Christ since
ah, ah, ah! amare decepti sumus. Et ecce pedes prædictæ
ah ah ah bitterly deceived we-have-been and behold the-feet of-the-aforesaid
muliebris imaginis candidi apparuerunt, splendorem super
womanly image white appeared a-splendor beyond
splendorem solis reddentes. Audivique vocem de cœlo mihi
the-splendor of-the-sun giving-back and-I-heard a-voice from heaven to-me
dicentem: Quamvis omnia quæ in terra sunt ad finem suum
saying although all-things which on earth are to end their
tendant, ita quod mundus in defectu virium suarum positus
tend so that the-world in the-failing of-strengths its placed
ad exitum suum multis ærumnis et calamitatibus oppressus
to exit its by-many hardships and calamities oppressed
incurvetur; tamen sponsa Filii mei tam a prænuntiis filii
be-bowed yet the-bride of-Son my as-much by the-forerunners of-the-son
perditionis quam ab ipso perditore in filiis suis multum
of-perdition as by the-very destroyer in sons his much

fatigata nequaquam contereretur, quamvis ab eis multum
wearied in-no-way would-be-crushed although by them much
impugnetur. Cum ipsa in fine sæculorum robustior et
she-be-attacked when she at the-end of-the-ages more-robust and
validior exsurgens pulchrior et clarior reddetur: quatenus
stronger rising more-beautiful and brighter will-be-rendered so-that
hoc modo ad amplexus dilicti sui suavius et dulcius
in-this way to the-embraces of-beloved her more-pleasantly and more-sweetly
procedat. Quod et hæc visio quam cernis mystice designat.
she-may-proceed which also this vision which you-see mystically designates
Vides enim ad aquilonem, et ecce ibi quinque bestiæ
you-see for toward the-north and behold there five beasts
stant, quæ sunt in carnalibus desideriis quibus macula peccati
stand which are in fleshly desires to-which the-stain of-sin
non deest, quinque ferocissimi cursus temporalium regnorum
not is-lacking five most-ferocious courses of-temporal kingdoms
ferociter in se bacehantes.
ferociously among themselves reveling
Quarum una est ut canis igneus sed non ardens; quia cursus
of-which one is like a-dog fiery but not burning because the-course
temporum illorum homines suæ constitutionis mordaces
of-times those men of-its constitution biting
habebit, in sua quidem æstimatione velut ignis apparentes,
will-have in their indeed estimation like fire appearing
sed in justitia Dei non ardentes. Et una ut leo fulvi
but in the-justice of-God not burning and one like a-lion of-tawny
coloris est; quoniam cursus ille bellicosos homines sustinebit,
color is since course that warlike men will-sustain
multa quidem bella moventes, sed in eis rectitudinem Dei
many indeed wars moving but in them the-rectitude of-God
non inspicientes, quia in fulvo colore regna illa incipient
not looking-at because in tawny color kingdoms those will-begin

fatigationem debilitatis incurrere. Alia autem ut equus
the-weariness of-weakness to-incur another moreover like a-horse
pallidus; quia tempora illa homines in diluvio peccati lascivos
pale because times those men in the-flood of-sin wanton
et in velocitate voluptatis suæ operationem bonarum virtutum
and in the-swiftness of-pleasure their the-operation of-good virtues
transilientes producent, ubi tunc cor regnorum illorum in
leaping-over will-produce where then the-heart of-kingdoms those in
pallore ruinæ suæ confringetur, quoniam ruborem fortitudinis
the-pallor of-ruin its will-be-broken since the-redness of-strength
suæ tunc perdet. Sed alia, ut niger porcus; quoniam cursus
its then it-will-lose but another like a-black pig since course
ille rectores magnam nigredinem tristitiæ in se ipsis
that rulers great blackness of-sadness in them themselves
facientes habet, et se luto immunditiæ involventes,
making has and themselves in-the-mud of-uncleanness rolling
videlicet divinam legem in multis contrarietatibus fornicationum
namely the-divine law in many contrarieties of-fornications
et aliarum similium abominationum postponentes, ac multa
and of-other similar abominations postponing and many
schismata divinorum præceptorum in sanctitate machinantes.
schisms of-divine precepts in holiness devising
Alia vero ut lupus griseus; quia illa tempora habebunt
another but like a-wolf gray because those times will-have
homines multas rapinas tam in potestatibus quam in
men many robberies as-much in powers as in
reliquis successibus sibi ipsis congerentes cum in
the-remaining successes for-them themselves heaping-up while in
his certaminibus, nec nigros nec albos, sed velut griseos
these struggles neither black nor white but as-if gray
in versutiis suis se ostendentes: capita regnorum
in cunning-ways their themselves showing the-heads of-kingdoms

illorum dividentes dejicient, quoniam tunc veniet tempus
those dividing they-will-cast-down since then will-come the-time
irretitionis animarum multarum, ubi error errorum ab
of-the-ensnaring of-souls many when the-error of-errors from
inferno usque ad cœlum erigetur; ita quod filii lucis torculari
hell up to heaven will-be-raised so that the-sons of-light on-the-press
martyriorum suorum imponentur, Filium Dei non negantes,
of-martyrdoms their will-be-placed the-Son of-God not denying
sed filium perditionis abjicientes qui diabolicis artibus voluntates
but the-son of-perdition casting-away who by-diabolical arts wills
suas perficere tentabit. Et hæ bestiæ se ad occidentem
his to-perform will-try and these beasts themselves to the-west
vertunt, quoniam hæc caduca tempora cum occidente sole
turn since these fleeting times with the-setting sun
cadunt; quia sicut ille oritur, et occidit, ita etiam faciunt
fall because as it rises and sets so also do
homines cum hic nascitur et cum ille moritur.
men when this-one is-born and when that-one dies
Unde etiam ibi in occidente coram bestiis illis velut quidam
whence also there in the-west before beasts those as-if a-certain
collis quinque apices habens apparet; quia in carnalibus
hill five peaks having appears because in fleshly
concupiscentiis in ipsis excursibus disposita potestas, quinque
concupiscences in the-very excursions disposed power of-five
altitudinum propalata ostenditur, ita ut ab ore cujusque
heights made-known is-shown so that from the-mouth of-each
bestiæ funis unus ad unumquemque apicem ipsius collis
beast rope one to each peak of-the-very hill
extendatur; quoniam ab initio illorum temporum tenor
is-extended since from the-beginning of-those times the-tenor
prolixitatis ad quamque altitudinem dispositæ potestatis
of-length to each height of-disposed power

protenditur, omnes subnigri coloris præter funem illum
is-extended all of-blackish color except rope that
qui ab ore lupi protenditur qui ex parte niger
which from the-mouth of-the-wolf is-extended which in part black
et ex parte albus videtur, quia istæ prolixitates sunt in
and in part white seems because these lengths are in
varietate contumaciæ voluptatis hominum. Tenore illo qui
the-variety of-the-contumacy of-the-pleasure of-men with-the-tenor that which
in voracitate rapinæ positus est in parte nigredinis, multas
in the-voracity of-robbery placed is in the-part of-blackness many
iniquitates protendente, ita tamen quod ex ipsa hi in multo
iniquities extending so yet that from it these in much
candore justitiæ procedunt qui terrentibus miraculis filio
whiteness of-justice proceed who with-terrifying miracles to-the-son
perditionis ut ipsi resistant occurrent, quemadmodum servus
of-perdition that they may-resist will-run-to-meet as servant
meus Job de justo viro justitiam facientem ostendit dicens:
my Job of the-just man justice doing shows saying
Innocens contra hypocritam suscitabitur, et tenebit justus
the-innocent against the-hypocrite will-be-roused and will-hold the-just
viam suam et mundis manibus addet fortitudinem. Hoc tale
way his and to-clean hands will-add strength this such
est: Qui innocens est sanguinei operis, id est homicidii
is he-who innocent is of-bloody work that is of-murder
et fornicationis et similium malorum operum velut ardens
and of-fornication and of-similar evil works like a-burning
scintilla contra illum excitatur, qui semper in operibus suis
spark against him is-roused who always in works his
mentitur. Quomodo? Quia ille mel nominat; sed venenum
lies how because he honey names but poison
devorat et amicum vocat, quem sicut inimicum suffocat.
devours and a-friend calls whom like an-enemy he-suffocates

Videlicet cum dulcia verba sonant; sed intra se malitiam
namely when sweet words they-sound but within themselves malice
habent, et cum amico blande loquitur, sed illum in insidiis
have and when to-a-friend caressingly he-speaks but him in ambushes
occidere nititur. Sed qui habet virgam, indigna pecora a
to-kill he-strives but he-who has a-rod the-unworthy cattle from
se ipso fugans ex recto itinere cordis sui, habet etiam
him himself driving from the-right journey of-heart his has also
clara itinera coram fulgente sole, quoniam ipse clara scintilla
bright journeys before the-shining sun since he a-bright spark
et clara lux in Deo suscitatur quasi fulgens facula; atque
and bright light in God is-roused as-if a-shining torch and
ita fortissimis purissimisque operibus se circumferens,
so with-most-strong and-most-pure works himself carrying-around
ipsis apponit fortem loricam et incidentem gladium, a
to-them he-applies a-strong breastplate and a-cutting sword from
se etiam vitia expellens et virtutes sibi concilians.
himself also vices expelling and virtues to-himself winning
Quapropter etiam in oriente juvenem illum quem prius super
wherefore also in the-east youth that whom before upon
angulum conjunctionis lucidi et lapidei muri ipsius ædificii
the-corner of-the-junction of-the-bright and stony wall of-the-very building
purpurea tunica indutum videras, super eumdem angulum
in-a-purple tunic clothed you-had-seen upon the-same corner
iterum vides, quia oriens justitiæ Filius homnis, præsidens
again you-see because the-east of-justice the-Son of-man presiding
fortitudini conjunctionis speculativæ scientiæ et humano operi
over-the-strength of-the-junction of-speculative knowledge and to-human work
in bonitate Patris sursum ædificante, cum ipse Filius hominis
in the-goodness of-the-Father upward building when he the-Son of-man
in voluntate Patris sui sanguinem suum pro salute mundi
in the-will of-Father his blood his for the-salvation of-the-world

fudit (ut tibi monstratum est) ibi ipse etiam modo sedens in
shed as to-you shown it-is there he also now sitting in
eadem altitudine ad confirmationem veritatis tibi denuo per
the-same height for the-confirmation of-truth to-you anew through
mysteria miraculorum suorum manifestatur, sic tamen ut nunc
the-mysteries of-miracles his is-manifested so yet that now
ab umbilico deorsum tibi appareat; quoniam a fortitudine
from the-navel downward to-you he-appears since from the-strength
membrorum suorum quæ est electorum ejus, ubi modo ipse
of-members his which is of-the-elect of-him where now he
Sponsus Ecclesiæ viget usque ad completionem eorum multa
the-Bridegroom of-the-Church thrives up to the-completion of-them many
admiranda et obscura signa vides, ita videlicet nt ab umbilico
wonderful and obscure signs you-see so namely that from the-navel
usque ad locum illum ubi vir discernitur, quasi aurora
down to place that where the-man is-discerned as-if the-dawn
fulgeat; quia a perfectione illa eum jam fidelia membra
it-shines because from perfection that when already faithful members
sua perfectionem fortitudinis habent usque ad tempus filii
his the-perfection of-strength have up to the-time of-the-son
perditionis, qui se virum virtutis esse simulabit in rectitudine
of-perdition who himself a-man of-virtue to-be will-feign in the-rectitude
se devote colentium fulgorem justitiæ demonstrabit. Unde
himself devoutly of-those-worshiping the-gleam of-justice he-will-show whence
et ibi velut lyra cum chordis suis in transversum jacet;
also there as-if a-lyre with strings its in crosswise lies
quod est in persecutione illa qua filius iniquitatis multos
which is in persecution that by-which the-son of-iniquity many
cruciatus electis inferet. gaudium canticorum eorum qui jam
torments on-the-elect will-bring the-joy of-the-songs of-those who already

propter dira tormenta quæ in corporibus suis patiuntur
because-of the-dreadful torments which in bodies their they-suffer
a corporalibus nexibus solvuntur, ad requiem transeuntes.
from bodily bonds are-loosed to rest passing
Sed ab ipso loco usque ad calces pedum, id est
but from the-very place down to the-heels of-the-feet that is
ad mensuram duorum digitorum transpositorum superius
to the-measure of-two fingers placed-across above
tangentem talum ejus umbrosus est; quoniam a persecutione
touching the-ankle of-him shadowy he-is since from persecution
hac quam fideles a filio diaboli passuri sunt, usque
this which the-faithful from the-son of-the-devil about-to-suffer are up
ad doctrinam duorum testium, scilicet Enoch et Eliæ
to the-doctrine of-the-two witnesses namely Enoch and Elijah
terrena despicientium, et ad superna desideria labores suos
earthly-things despising and on supernal desires labors their
ponentium, fides ecclesiasticæ institutionis velut in dubio
placing the-faith of-ecclesiastical institution as-if in doubt
habenda est: hominibus multo mœrore dicentibus: Quid
to-be-held is with-men with-much mourning saying what
est quod dicitur de Jesu? Verumne est an secus? Sed ab
is that-which is-said of Jesus true is-it or otherwise but from
illa mensura superius tangente talum per totos pedes suos
that measure above touching the-ankle through whole feet his
lacte candidior apparet: quod est a testimonio testium
than-milk whiter he-appears which is from the-testimony of-witnesses
illorum æterna præmia exspectantium filio perditionis devicto,
those eternal rewards awaiting the-son of-perdition conquered
Filius ante finem mundi in catholica fide candidissimus et
the-Son before the-end of-the-world in the-catholic faith most-white and
pulcherrimus fulgebit, ita quod tunc palam veritas per ipsum
most-beautiful will-shine so that then openly truth through him

cognoscetur; et quod falsitas in filio iniquitatis per omnia
will-be-known and that falsity in the-son of-iniquity through all-things
abjicietur, ut et David servus meus testatur, ubi dicit:
will-be-cast-away as also David servant my testifies where he-says
Rex vero lætabitur in Deo, laudabuntur omnes qui jurant in
the-king but will-rejoice in God will-be-praised all who swear by
eo; quia obstructum est os loquentium iniqua. Hoc
him because stopped is the-mouth of-those-speaking iniquitous-things this
tale est: Profunda scientia quæ est magnus status in homine
such is deep knowledge which is a-great state in man
scilicet pulchram formam linguarum hominum voluntate et
namely the-beautiful form of-the-tongues of-men by-the-will and
dispositione Dei tangens, strenue symphonizat in altari Dei,
disposition of-God touching vigorously sings-in-harmony at the-altar of-God
quia Deum novit et beati in laudibus sonantium mentium
because God it-knows and the-blessed in the-praises of-sounding minds
currunt, torrens iter verbornm in purissimo fonte
run torrential the-journey of-words in the-most-pure fountain
fortissimi dominatoris facientes: cum in perdito tempore
of-the-most-strong ruler making when in the-lost time
destruuntur hiatus sibilorum diabolicarum artium, quæ mentes
are-destroyed the-gapings of-the-hisses of-diabolical arts which the-minds
hominum turpiter inficiunt. Sed et illa muliebris imago quam
of-men basely infect but also that womanly image which
ante altare quod est ante oculos Dei prius conspexeras, nune
before the-altar which is before the-eyes of-God before you-had-beheld now
etiam tibi et hic iterum ostendiur; quia sponsa Filii
also to-you and here again is-shown because the-bride of-the-Son
Dei purissimis orationibus sanctorum instans, et eas
of-God to-the-most-pure prayers of-the-saints attending and them
supernæ inquisitioni secundum quod tibi permonstratum est
to-the-supernal inquiry according-to what to-you shown it-is

devotissime offerens, modo etiam tibi in eisdem sacramentis
most-devoutly offering now also to-you in the-same sacraments
pro assertione justitiæ declaratur; ita tamen quod eam modo
for the-assertion of-justice is-declared so yet that her now
etiam ab umbilico ventris deorsum videas; quoniam ipsa pro
also from the-navel of-the-belly downward you-see since she for
creatione illa qua nunc ecclesiastica dignitate provehitur,
creation that by-which now with-ecclesiastical dignity she-is-advanced
usque ad plenitudinem filiorum ejus multis miraculorum
up to the-fullness of-sons her by-many of-miracles
mysteriis ad tuitionem multorum, tibi manifestatur. Nam
mysteries for the-protection of-many to-you is-manifested for
ab umbilico usque ad locum illum ubi mulier cognoscitur,
from the-navel down to place that where the-woman is-known
varias et squamosas maculas habet: quod est a fortitudine
various and scaly spots she-has which is from strength
illa qua modo in filiis suis digne et laudabiliter viget,
that by-which now in sons her worthily and praiseworthily she-thrives
usque ad tempus illud ubi filius perditionis artes suas,
up to time that when the-son of-perdition arts his
quas diabolus primæ mulieri immisit perficere conabitur,
which the-devil into-the-first woman sent to-perform will-try
varietatem et duritiam in objectione multorum vitiorum
the-variety and hardness in the-opposition of-many vices
tam in fornicatoriis quam in mortiferis et rapacibus malis
as-much in fornicating as in deadly and rapacious evils
lamentabiliter et miserabiliter sustinebit. Quomodo? Quoniam
lamentably and wretchedly she-will-sustain how since
ii qui eam diligere deberent, eam acriter persequentur.
those who her to-love ought her sharply will-persecute

The monstrous head is the son of perdition, the Antichrist, who will seduce and crush men, bloodying the Church until the two witnesses. Since faith wavers, God speaks through one untaught: the world, past its sixth age, stands in the seventh, and teachers must cry it aloud; only the Father knows the hour. The Son came after five ages, as a farmer reaps when ripe; the murderer will come at sunset, born of a woman raised in vice, conceived in a fornication she calls holy and possessed by Lucifer.

Unde eliam in loco muliebris cognitionis monstruosum
whence also in the-place of-womanly knowing a-monstrous
et nigerrimum caput apparet; quia cum artibus primæ
and most-black head appears because with the-arts of-the-first
seductionis in monstruosis turpitudinibus, et in nigerrimis
seduction in monstrous baseness and in most-black
iniquitatibus, perditionis filius insaniens veniet, igneos oculos
iniquities of-perdition the-son raving will-come fiery eyes
et aures ut aures asini, et nares et os ut nares et
and ears like the-ears of-an-ass and nostrils and mouth like the-nostrils and
os leonis habens: cum furibundos actus nequissimi ignis
mouth of-a-lion having when furious acts of-most-wicked fire
et turpissimos sonitus contradictionis, Deum abnegari faciens
and most-base sounds of-contradiction God to-be-denied making
hominibus immittit, ita pessimum fetorem sensibus eorum
on-men he-sends so the-worst stench into-the-senses of-them
infundens, ac crudelissima rapacitate eccclesiastica instituta
pouring and with-most-cruel rapacity the-ecclesiastical institutions
dilanians, scilicet magno hiatu frendens et velut ferreos ac
tearing namely with-great gaping gnashing and as-if iron and
horribiles dentes horribiliter acuens; quoniam voracissimo
horrible teeth horribly sharpening since with-most-voracious

rictu vitiorum fortitudinem et insaniam mordacitatis suæ,
maw of-vices the-strength and madness of-biting his
sibi consentientibus pessime infigit. Et ab illo capite usque
to-him into-those-consenting most-evilly he-fixes and from that head down
ad genua illa, alba et rubea et velut multa contritione
to the-knees she white and red and as-if with-much crushing
contusa est; quoniam a pessima deceptione qua filius
bruised is since from the-worst deception by-which the-son
perditionis homines primum blande et leniter seducere
of-perdition men first caressingly and gently to-seduce
conabitur, usque ad tempus illud cum eos jam crudelius
will-try up to time that when them already more-cruelly
inflectere et incurvare tentabit, Ecclesia in filiis suis albedinem
to-bend and to-bow he-will-try the-Church in sons her the-whiteness
veræ fidei, sed in ipsa angustiam snnguinei stuporis ac
of-true faith but in it the-distress of-bloody stupor and
maximas ærumnas diversarum passionum sustinebit. Ab ipsis
the-greatest hardships of-diverse sufferings will-sustain from the-very
autem genibus usque ad duas zonas quæ per transversum
moreover knees down to the-two girdles which across crosswise
superius tangentes calcem pedum albæ videntur, sanguinea
above touching the-heel of-the-feet white seem bloody
apparet; quia cum jam velut motionem oppressionis suæ
she-appears because when already as-if the-motion of-oppression her
sustinuerit, usque ad duos testes veritatis qui Ecclesiam
she-shall-have-sustained up to the-two witnesses of-truth who the-Church
fortissime continebunt, jam circa consummationem mundi
most-strongly will-hold already around the-consummation of-the-world
candorem justitiæ et rectitudinis ostendentes, sceleratissimas
the-whiteness of-justice and of-rectitude showing the-most-wicked
persecutiones et crudelissimas effusiones sanguinis, in iis qui
persecutions and most-cruel outpourings of-blood in those who

ipsum perditorem contempserint patietur. Quid hoc? Cum
the-very destroyer shall-have-despised she-will-suffer what this when
filius perditionis in contraria sua doctrina jam fiduciam
the-son of-perdition in contrary his doctrine already trust
et fortitudinem fallaciter confortatus acceperit: tunc et
and strength deceitfully strengthened shall-have-received then also
Ecclesia in cursu festinationis suæ nobilissimo sanguine
the-Church in the-course of-haste her with-most-noble blood
perfundetur, ubi et ipsa tunc plene jam cœleste habitaculum
will-be-suffused where also she then fully already the-heavenly dwelling
construetur. Nam vos, o plateæ Hierusalem, tunc in optimo
will-be-constructed for you O streets of-Jerusalem then in best
auro per sanguinem sanctorum fulgebitis; quia diabolus tunc
gold through the-blood of-the-saints will-shine because the-devil then
exstinguetur, quoniam membra superni regis persecutus est,
will-be-extinguished since the-members of-the-supernal king persecuted he-has
ita quod ipse præ magno terrore suo ad nihilum redigetur.
so that he because-of great terror his to nothing will-be-reduced
Sed o vos homines, qui in ipsis habitare desideratis, illum
but O you men who in them to-dwell desire him
fugite, et Deum qui vos creavit adorate. In sex enim diebus
flee and God who you created adore in six for days
perfecit Deus opera sua; et in septimo requievit ab opere
perfected God works his and on the-seventh he-rested from work
suo. Quid hoc? Sex dies sex numeri sæculi sunt; sed in
his what this six days six numbers of-the-world are but in
sexto nova miracula mundo ædita sunt, ut etiam in sexto
the-sixth new miracles to-the-world put-forth were as also on the-sixth
die Deus opera sua complevit. Nunc autem mundus, in
day God works his completed now moreover the-world in
septimo numero sæculi ante novissimum diem, est sicut in
the-seventh number of-the-world before the-last day is as on

die septimo. Quomodo? Prophetæ voces suas compleverunt,
day the-seventh how the-prophets voices their completed
Filius etiam meus voluntatem meam in mundo perfecit, et
Son also my will my in the-world perfected and
aperte Evangelium in toto mundo prædicatum est, sed et
openly the-Gospel in the-whole world preached was but also
hoc per tempus temporum pleni numeri, et per plus
this through time of-times of-full number and through more
temporum annorum ipsius pleni numeri, quamvis in multa
of-times of-years of-its full number although in much
diversitate morum hominum tamen per me bene fundatum
diversity of-the-morals of-men yet through me well founded
perstitit. Sed nunc catholica fides in populis vacillat, et
persisted but now the-catholic faith in peoples wavers and
Evangelium in hominibus claudicat, fortissima etiam volumina
the-Gospel in men limps the-strongest also volumes
quæ probatissimi doctores multo studio enucleaverunt: turpi
which the-most-proven doctors with-much zeal laid-open with-base
tædio diffluunt, et cibus vitæ divinarum Scripturarum jam
weariness flow-apart and the-food of-life of-the-divine Scriptures now
tepefactus est. Unde nunc loquor per non loquentem
grown-lukewarm is whence now I-speak through a-not speaking
hominem de Scripturis, nec edoctam a terreno magistro;
person about the-Scriptures nor taught by an-earthly master
sed ego qui sum edissero per eam nova secreta et multa
but I who am set-forth through her new secrets and many
mystica quæ hactenus in voluminibus latuerunt, velut homo
mystic-things which hitherto in volumes lay-hidden as a-man
facit qui limum sibi primum componit: et deinde ex
does who mud for-himself first composes and then from
eo quasque formas secundum voluntatem suam discernit.
it all forms according-to will his distinguishes

O fructuosi doctores boni lucri, animas vestras redimite et
O fruitful doctors of-good profit souls your redeem and
hunc sermonem fortiter clamate, nec ad ipsum increduli
this speech strongly cry-out nor toward it unbelieving
estote; quia si illum spernitis non illum sed me qui verax
be because if it you-spurn not it but me who truthful
sum contemnitis. Vos namque populum meum sub lege
am you-despise you for people my under law
mea nutrire debetis, habentes curam usque ad præfinitum
my to-nourish ought having care up to the-predetermined
tempus illius curationis, cum deficiet omnis cura omnium
time of-that caring when will-fail all care of-all
laborum. Sed de hoc tempore habetis tempora temporum
labors but from this time you-have times of-times
præfixæ prædestinationis, ad tempus illud currentes in quo
of-fixed predestination to time that running in which
filius perditionis veniet. Convalescite ergo et confortamini,
the-son of-perdition will-come grow-strong therefore and be-strengthened
electi mei, præcaventes ne in laqueum mortis cadatis: sed
elect my taking-care lest into the-snare of-death you-fall but
victoriosissimum vexillum horum sermonum elevate, et super
the-most-victorious standard of-these speeches raise and upon
filium iniquitatis ruite. Nam in errore semitarum illarum
the-son of-iniquity rush for in the-error of-paths those
quæ præcurrunt et subsequuntur filium perditionis, quem
which run-before and follow the-son of-perdition whom
vos Antichristum nominatis: vestigia illius imitamini qui vos
you Antichrist name the-footsteps of-him imitate who you
viam veritatis edocuit cum in carne in mundo cum magna
the-way of-truth taught when in the-flesh in the-world with great
humilitate et non cum superbia apparuit. Audite ergo
humility and not with pride he-appeared hear therefore

et intelligite. Spiritus enim dicit Ecclesiæ de tempore
and understand the-Spirit for says to-the-Church about the-time
novissimi erroris. Mors irruet in Ecclesiam in ipsa hora
of-the-last error death will-rush into the-Church in the-very hour
cum in fine temporum maledictus, maledictionis filius,
when at the-end of-times the-cursed of-curse son
veniet; qui est maledictio maledictionum, velut filius meus
will-come who is the-curse of-curses as son my
in Evangelio de civitate pessimi erroris testatur dicens:
in the-Gospel about the-city of-the-worst error testifies saying
Et tu Capharnaum, nunquid usque in cœlum exaltaberis?
and you Capernaum surely-not up to heaven will-you-be-exalted
usque in infernum descendes. Hoc tale est: O tu antrum
down to hell you-will-descend this such is O you cave
iniquitatis, fossa absconsionis existens, et alas simulationis
of-iniquity the-ditch of-hiding being and the-wings of-the-pretense
hypocritarum habens, quomodo in excelso parietum stare
of-hypocrites having how on the-height of-walls to-stand
posses, cum oculus tnus nequitias vitiorum inspiciat,
you-could when eye your the-wickednesses of-vices looks-at
quæ ardens lumen in sordibus abscondunt, dicentes: Quis
which the-burning light in filth hide saying who
similis est parricidæ in hypocrisi, quem stulti dominatorem
like is to-the-parricide in hypocrisy whom fools ruler
nominant. Nunquid cœlum in miraculis signorum habebis,
name surely-not heaven in the-miracles of-signs will-you-have
cum digitum tuum barathro intinges. Quomodo? Opera tua
when finger your into-the-pit you-will-dip how works your
fundum inferni petent, in cujus voracitate absorpta jacebis: ita
the-bottom of-hell will-seek in whose voracity swallowed you-will-lie so

quod etiam infernus fetorem illum evomet, in quo mundus
that also hell stench that will-vomit in which the-world
amaritudinem mortis in perditore perditionum videbit.
the-bitterness of-death in the-destroyer of-perditions will-see
Sed caput sine ventre et absque cæteris membris esse non
but the-head without belly and without the-other members to-be not
debet. Caput Ecclesiæ Filius Dei est, venter et cætera
ought the-head of-the-Church the-Son of-God is the-belly and the-other
membra quæ sequuntur, Ecclesia cum filiis suis est. Ecclesia
members which follow the-Church with sons her is the-Church
autem nondum in membris et in filiis suis perfecta est, sed
moreover not-yet in members and in sons her perfected is but
in novissimo die cum numerus electorum implebitur, tunc
on the-last day when the-number of-the-elect will-be-filled then
et Ecclesia plena erit. Sed et tunc in ultimo die turbatio
also the-Church full will-be but also then on the-last day the-disturbance
orbis terrarum fiet: cum ego Deus quatuor elementa
of-the-circle of-the-earth will-be-made when I God the-four elements
abluam, cum illo quod mortale in carne hominis est, et
shall-wash with that which mortal in the-flesh of-man is and
tunc in consummatione sæculi plenum gaudium sobolis
then at the-consummation of-the-world the-full joy of-the-offspring
Ecclesiæ erit. Ut enim prædictum est, in sex diebus perfecit
of-the-Church will-be as for said-before it-is in six days perfected
Deus opera sua. Quinque dies, quinque numeri sæculi sunt,
God works his five days five numbers of-the-world are
in sexto nova miracula in terris propalata sunt velut in sexta
in the-sixth new miracles on earth made-known were as on the-sixth
die primus homo formatus est. Sed nunc sextus numerus
day the-first man formed was but now the-sixth number
finitus est et deventum est in septimum numerum; in
ended is and come it-has into the-seventh number in

quo nunc cursus mundi velut in septima die requiei
which now the-course of-the-world as-if on the-seventh day of-rest
positus est, quia labor ille quem prius fortissimi doctores
placed is because labor that which before the-most-strong doctors
in profunditate clausorum sigillorum sanctarum Scripturarum
in the-depth of-the-closed seals of-the-holy Scriptures
habuerunt: modo apertus existens aperte proferendus est,
had now opened being openly to-be-brought-forth is
in levitate verborum velut verba hujus libri sunt, quasi
in the-lightness of-words as the-words of-this book are as-if
in septima quietis die. Sex enim dies operis sunt, septima
on the-seventh of-rest day six for days of-work are the-seventh
requiei est. Numerus dierum alius non est, quod superest
of-rest is a-number of-days other not is what remains
tibi, o homo, sciendum non est; sed in secreto Patris est.
for-you O man to-be-known not is but in the-secret of-the-Father it-is
Sed vos, o homiues, de tempore hoc: tempus temporum in
but you O men from time this time of-times in
cursu vestro habetis antequam homicida ille veniat, qui fidem
course your you-have before murderer that come who the-faith
catholicam pervertere cupiet. Quid autem deinde fiat; nec
catholic to-pervert will-desire what moreover then be-done neither
tempus nec momentum vobis de hoc sciendum est, sicut
time nor moment for-you about this to-be-known is as
nec quid post septem dies hebdomadis sit, scire potestis;
neither what after the-seven days of-the-week be to-know you-can
sed solus Pater hoc novit, qui et hæc in sua potestate
but alone the-Father this knows who also these-things in his power
posuit. De diebus enim hebdomadis aut de temporibus
placed about the-days for of-the-week or about the-times
temporum sæculi amplius tibi, o homo, sciendnm non est.
of-the-times of-the-world further for-you O man to-be-known not is

Sed post quinque numeros sæculi cœlestia miracula
but after the-five numbers of-the-world heavenly miracles
mundo edidi; sicut et in quinque diebus alia creatura
to-the-world I-put-forth as also in five days the-other creature
ante hominem creata fuerat, quæ homini subjecta est. Sic
before man created had-been which to-man subject is so
etiam et plenitudo infidelium et Judæorum fuerat, et
also and the-fullness of-the-unfaithful and of-the-Jews had-been and
diversa schismata diversorum malorum tam gentilis quam
diverse schisms of-diverse evils as-much of-the-gentile as
Judaici populi efferbuerant, et lex ac prophetia jam
of-the-Jewish people had-boiled-up and the-law and prophecy already
sudaverant, atque omnes populi tam in malis quam in
had-sweated and all peoples as-much in evils as in
bonis probati erant, antequam unigenitus meus carnem de
goods proved had-been before only-begotten my flesh from
virgine susciperet. Nam eum mittendum decretum non fuerat
a-virgin took for him to-be-sent decreed not had-been
nisi præmissis omnibus his, ut omnis justitia in illo
unless sent-ahead all these-things that all justice in him
probaretur, et ut omnis injustitia ab illo scandalizaretur. Quod
be-proved and that all injustice by him be-scandalized but
si Filius meus prius venisset, hoc quasi insipienter factum
if Son my before had-come this as-if foolishly done
fuisset, velut homo ille imprudenter agit qui fruges suas
would-have-been as man that imprudently acts who fruits his
antequam maturescant colligere vult, vel si incarnatio ejus
before they-ripen to-gather wishes or if the-incarnation of-him
in ipsum finem mundi dilata esset: tunc raptim veniret
to the-very end of-the-world deferred had-been then hastily he-would-come
quasi auceps ille qui aves fraudulenter capit, illis nescientibus
as-if fowler that who birds fraudulently catches them not-knowing

quomodo rete ejus intraveriut. Sed Filius meus venit in
how the-net of-him they-entered but Son my came at
tempore illo velut cum jam dies post nonam ad vesperas
time that as when already the-day after the-ninth to vespers
tendit, scilicet cum jam maxima virtute diei abscedente,
tends namely when already the-greatest strength of-the-day departing
frigus adesse incipit: ita post quinque numeros mundi
cold to-be-present begins so after the-five numbers of-the-world
Filius meus mundo adfuit cum mundus jam ad occasum
Son my to-the-world was-present when the-world already to the-setting
currit. Quid tunc? Ipse enim veniens medullam legis
runs what then he for coming the-marrow of-the-law
aperuit ubi aquam legis in vinum Evangelii convertit,
opened where the-water of-the-law into the-wine of-the-Gospel he-turned
ubi et maxima fluenta virtutum emanare fecit, quod tam
where also the-greatest streams of-virtues to-emanate he-made which so
tempestive veniens complevit; ut ecclesiasticæ virtutes quas
timely coming he-completed that the-ecclesiastical virtues which
Spiritus sanctus incendit firmis radicibus in hominibus
the-Spirit holy kindles with-firm roots in men
confortarentur, et ut virginitas quam in se ipso attulit,
be-strengthened and that virginity which in him himself he-brought
in dtgnissima germina florum pullularet et dilataretur.
into most-worthy sprouts of-flowers might-sprout and be-widened
Sed insanus homicida, filius scilicet perditionis in brevissimo
but the-insane murderer the-son namely of-perdition in the-briefest
tempore veniet; cum jam dies abscedit, sole in occasum
time will-come when already the-day departs the-sun in the-setting
latente videlicet cum novissimum tempus jam cadit et
lying-hidden namely when the-last time already falls and
mundus tenorem suum deserit; hoc autem testimonium, o
the-world tenor its deserts this moreover testimony O

fideles mei, audite, et illud devote ad cautelam vestram
faithful my hear and it devoutly for caution your
intelligite, ne vobis nescientibus error ipsius perditoris
understand lest you not-knowing the-error of-the-very destroyer
repente veniens, in ruinam infidelitatis et perditionis
suddenly coming into the-ruin of-unbelief and of-perdition
vos præcipitet. Unde vos armate et ad validissimam
you hurl-headlong whence yourselves arm and for the-most-valid
pugnam hoc modo fidelissimis munitionibus præmoniti:
fight in-this way with-most-faithful fortifications forewarned
vos præparate. Cum enim tempus illud advenerit quo
yourselves prepare when for time that shall-have-come in-which
nequissimus ille deceptor horribiliter apparebit, mater illa
most-wicked that deceiver horribly will-appear mother that
quæ istum fallacem in mundum parturiet a pueritia sua
who this deceiver into the-world will-bear from childhood her
in puellari ætate diabolicis artibus plena vitiis, in deserto
in girlish age with-diabolical arts full of-vices in the-desert
abjectionis inter nefandissimos homines enutrita est, ibi
of-abjection among the-most-abominable men nourished is there
parentibus ejus eam nescientibus, nec illis cum quibus
the-parents of-her her not-knowing nor those with whom
moratur eam scientibus, quoniam diabolus eam illuc ire
she-stays her knowing since the-devil her thither to-go
persuadet, et ibi eam secundum voluntatem suam decipiendo
persuades and there her according-to will his by-deceiving
componit, quasi angelus sanctus sit. Et ideo illa ab
composes as-if an-angel holy he-were and therefore she from
hominibus se separat, ut tanto facilius eelari possit;
men herself separates that so-much more-easily to-be-hidden she-can
unde etiam aliquibus sed tamen paucis viris nequissimo
whence also with-certain but yet few men with-most-wicked

latrocinio fornicationis occulte commiscetur, et in tanto
robbery of-fornication secretly she-is-mingled and in so-great
studio turpitudinis cum illis se polluit, velut angelus
zeal of-baseness with them herself she-pollutes as-if an-angel
sanctus fervorem pravitatis illius eam perficere jubeat. Et
holy the-fervor of-depravity that her to-perform should-command and
sic in ferventissimo ardore fornicationis illius filium perditionis
so in the-most-fervent ardor of-fornication that the-son of-perdition
concipit, nesciens de quo semine virorum illorum eum
she-conceives not-knowing from which seed of-men those him
conceperit. Sed Lucifer serpens, scilicet antiquus turpitudine
she-has-conceived but Lucifer the-serpent namely ancient with-baseness
ista delectatus, coagulationem hanc justo meo judicio artibus
this delighted the-coagulation this by-just my judgment with-arts
suis afflat, et eam omnibus viribus suis totam in ventre
his blows-upon and it with-all strengths his wholly in the-belly
matris illius possidet, sic illo perditore de ventre matris suæ
of-mother that possesses so that destroyer from the-belly of-mother his
pleno diabolico spiritu egrediente. Deinde illam consuetam
full of-diabolical spirit going-out then that accustomed
fornicationem devitat: et aperte stulto et insipienti populo
fornication she-avoids and openly to-the-foolish and unwise people
dicit, quia virum non habeat, nec patrem infantis sui
says that a-husband not she-has nor the-father of-infant her
sciat; fornicationem autem quam perpetravit, sanctam dicit.
she-knows the-fornication moreover which she-perpetrated holy she-calls
Unde et populus illam sanctam putat et nominat.
whence also the-people her holy thinks and names

Raised by devilish arts and shown by his mother's magic, the son of perdition grows up to call himself the world's savior, and God permits it so that he falls as Lucifer fell. He joins kings and the rich and seems to stir the air, bring down fire, heal, and raise the dead, yet changes no creature God made. He frees men from fasts, imposes circumcision, rejects baptism and the Gospel, feigns death and rising, and tortures any who refuse him. But God keeps Enoch and Elijah to lead the erring back.

Sic filius perditionis diabolicis artibus usque ad fortiorem
so the-son of-perdition by-diabolical arts up to stronger
ætatem enutritur, semper noto populo sibi se
age is-nourished always from-the-known people to-him himself
subtrahens. Sed mater ejus eum cum quibusdam magicis
withdrawing but mother his him with certain magic
artibus interdum tam populo Deum colenti, quam
arts sometimes as-much to-the-people God worshiping as
non colenti ostendit; sic eum ab eis faciens videri et
not worshiping shows so him by them making to-be-seen and
amari. Qui cum ad plenam ætatem pervenerit, manifeste
to-be-loved who when to full age he-shall-have-arrived manifestly
contrariam doctrinam docebit; ita mihi et electis meis
contrary doctrine will-teach so me and elect my
repugnans, tantamque fortitudinem acquirens ut in magna
fighting-against and-such strength acquiring that in great
potestate sua, se supra nubes elevare conetur. Nam
power his himself above the-clouds to-raise he-may-try for
ego justo judicio meo permitto eum in diversis creaturis
I by-just judgment my permit him in diverse creatures
voluntatem suam exercere; quoniam ut diabolus in initio
will his to-exercise since as the-devil in the-beginning
dixit: Similis ero Altissimo et cecidit, ita etiam permitto
said like I-shall-be to-the-Most-High and fell so also I-permit

ut idem diabolus in tempore novissimo cadat cum ipse in
that the-same devil in the-last time fall when he in
hoc filio suo dicit: Salvator mundi ego sum. Et ut omne
this son his says the-savior of-the-world I am and as all
sæculum fidelium cognovit quod Lucifer mendax fuit, cum
the-age of-the-faithful knew that Lucifer a-liar was when
se in initio dierum similem Deo esse voluit; sic etiam
himself in the-beginning of-days like to-God to-be he-wished so also
omnis fidelis homo videbit quod filius iniquitatis mendax est,
every faithful man will-see that the-son of-iniquity a-liar is
cum se ante novissimum diem Filio Dei similem facit.
when himself before the-last day to-the-Son of-God like he-makes
Ipse enim est pessima bestia, homines qui ipsum negant
he for is the-worst beast men who him deny
interficiens et regibus, ducibus, principibus, divitibusque
killing and to-kings dukes princes and-to-the-rich
se adjungens, humilitatemque deprimens, ac superbiam
himself joining and-humility pressing-down and pride
erigens, orbemque terrarum diabolica arte sibi subjiciens.
raising and-the-circle of-the-earth by-diabolical art to-himself subjecting
Potestas namque ejus usque labrum venti procedit; ita
the-power for of-him up-to the-lip of-the-wind proceeds so
quod aerem videtur commovere, ignemque de cœlo educere,
that the-air he-seems to-move and-fire from heaven to-lead-out
et fulgura, tonitrua ac grandines producere, montes etiam
and lightnings thunders and hails to-produce mountains also
evertere, aquas exsiccare, silvis viriditatem suam auferre,
to-overturn waters to-dry-up from-the-woods greenness their to-take-away
eisque iterum succum viroris sui reddere. Tales enim
and-to-them again the-sap of-greenness their to-give-back such for
illusiones in diversis creaturis ostendit; videlicet in humore,
illusions in diverse creatures he-shows namely in the-moisture

in viriditate et in siccitate earum. Sed et in hominibus
in the-greenness and in the-dryness of-them but also in men
deceptiones suas facere non desinit. Quomodo? Videbitur
deceptions his to-make not he-ceases how he-will-seem
enim sanis immittere ægritudinem, et infirmis sanitatem,
for to-the-healthy to-send sickness and to-the-sick health
dæmones ejicere, ac interdum mortuos suscitare. Quomodo?
demons to-cast-out and sometimes the-dead to-raise how
Cum enim aliquando quispiam vita evanuerit, cujus
when for sometimes anyone from-life shall-have-vanished whose
anima in potestate ipsius diaboli est, circa cadaver illius
soul in the-power of-the-very devil is around the-corpse of-him
qui vita discesserit interdum permissione mea illusiones
who from-life shall-have-departed sometimes by-permission my illusions
suas ostendet, cadaver illius quasi vivat moveri faciens,
his he-will-show the-corpse of-him as-if it-lived to-be-moved making
quod tamen per brevissimam horam et non per longius
which yet for a-most-brief hour and not for a-longer
spatium facere interdum permittetur; ne hac præsumptione
space to-do sometimes he-will-be-permitted lest by-this presumption
gloria Dei derideatur atque nihilipendatur. Quod quidam
the-glory of-God be-derided and be-held-as-nothing which certain
videntes in eum confident; quidam autem et priorem fidem
seeing in him will-trust certain moreover also former faith
suam retinere volentes, eum tamen sibi propitium
their to-retain wishing him yet to-themselves propitious
semper optabunt. Quos tamen durius lædere nolens,
always will-wish whom yet more-harshly to-harm not-wishing
quasdam infirmitates ipsis immittit. Qui, dum medicinam
certain infirmities on-them he-sends who while the-medicine
et auxilium medicorum quærent nec curari poterunt, ad
and help of-physicians they-will-seek nor to-be-cured they-will-be-able to

ipsum recurrent tentantes, si eos curare valeat; quos
him they-will-run-back trying if them to-cure he-may-be-able whom
dum ad se venientes viderit, debilitatem quam eis
while to him coming he-shall-have-seen the-weakness which on-them
intulit ipsis aufert. Unde valde eum amantes in ipsum
he-brought from-them he-takes-away whence greatly him loving in him
credent. Et sic multi decipientur, cum ipsi oculos interioris
they-will-believe and so many will-be-deceived when they the-eyes of-the-inner
hominis obnubilant; per quos in me respicere debuerant,
man cloud through which into me to-look they-ought
volentes in probatione animi sui velut in quadam novitate
wishing in the-proving of-mind their as-if in a-certain novelty
illa scire quæ exterioribus oculis vident, et quæ manibus
those-things to-know which with-outer eyes they-see and which with-hands
palpant, contemnentes illa invisibilia quæ in me manent,
they-touch despising those invisible-things which in me remain
et quæ vera fide comprehendenda sunt quia mortales oculi
and which by-true faith to-be-grasped are because mortal eyes
me videre non possunt, sed miracula mea in obumbratione
me to-see not can but miracles my in overshadowing
illis ostendo quibus voluero; meipsum autem nullus
to-those I-show to-whom I-shall-have-wished myself moreover no-one
videbit, dum in mortali corpore manet, nisi in umbratione
will-see while in mortal body he-remains except in the-shadowing
mysteriorum meorum ut servo meo Mosi locutus sum,
of-mysteries my as to-servant my Moses spoken I-have
quemadmodum scriptum est: Non enim videbit me homo et
as written it-is not for will-see me man and
vivere poterit. Hoc tale est: Obtutum mortalitatis suæ non
to-live will-be-able this such is the-gaze of-mortality his not
ponet in claritatem divinitatis meæ, ille qui mortalis est,
will-place on the-brightness of-divinity my he who mortal is

ita quod incorruptibili cinere mortalem vitam possit habere,
so that with-incorruptible ash a-mortal life he-can to-have
dum in transeuntis temporis mutatione est, scilicet quod
while in of-passing time the-change he-is namely that
vitam unam deserit et ad aliam transit; quoniam omnia
life one he-deserts and to another passes since all
viventia per me solidata sunt, et quia ego vivo nec ulla
living-things through me made-solid are and because I live nor any
mutatio in me est. Nam ut culex vivere non potest si se
change in me is for as a-gnat to-live not can if itself
in flammam ignis immittit, ita etiam mortalis homo non
into the-flame of-fire it-sends so also mortal man not
posset subsistere, si coruscationem divinitatis meæ videret,
could to-subsist if the-flashing of-divinity my he-saw
sed ego mortalibus hominibus quandiu gravamine mortalitatis
but I to-mortal men as-long-as with-the-burden of-mortality
suæ gravati sunt, me ita in obumbratione ostendo; velut
their weighed-down they-are myself so in overshadowing show as
pictor ea quæ invisibilia sunt, per imagines picturæ
a-painter those-things which invisible are through the-images of-picture
suæ hominibus declarat. Quod si, o homo, me dilexeris,
his to-men declares but if O man me you-shall-have-loved
te amplectar, et calore sancti Spiritus te calefaciam.
you I-shall-embrace and with-the-warmth of-the-holy Spirit you I-shall-warm
Cum enim bona intentione tua me inspexeris, meque
when for with-good intention your me you-shall-have-looked-at and-me
in tua fide cognoveris, tunc et ego tecum ero. Sed
in your faith you-shall-have-known then also I with-you I-shall-be but
qui me contemnunt, ad diabolum se convertunt,
those-who me despise to the-devil themselves turn
quoniam me scire nolunt. Unde et ego ipsos abjicio.
since me to-know they-do-not-wish whence also I them cast-away

Eosdem autem diabolus illudit et decipit quomodocunque
the-same moreover the-devil mocks and deceives however
sibi placuerit: ita quod ipsi putant quod verum sit,
to-him it-shall-have-pleased so that they think that true be
quidquid eis ostenderit. Et hanc ipsam artem deceptionis
whatever to-them he-shall-have-shown and this very art of-deception
suæ diabolus illis infundit, qui in ipsum confidunt: ita
his the-devil into-those pours who in him trust so
quod ipsis in hac arte diversa portenta in creaturis secundum
that they in this art diverse portents in creatures according-to
voluntatem suam hominibus fallaciter ostendunt. Sed tamen
will their to-men deceitfully show but yet
nec elementa, nec alias creaturas quæ a Deo creatæ sunt
neither the-elements nor other creatures which by God created are
in alium modum transmutare possunt; nisi quod solum
into another mode to-transmute they-can except that only
per deceptiones suas, quædam monstra velut quasdam
through deceptions their certain monsters as-if certain
nebulas in eis sibi credentibus fingunt. Nam et Adam
mists in them to-themselves to-those-believing they-feign for also Adam
cum plus quæreret quam habere deberet, gloriam paradisi
when more he-sought than to-have he-ought the-glory of-paradise
perdidit; sic et isti visum et auditum interioris hominis
lost so also these the-sight and hearing of-the-inner man
amittunt, quoniam Deum deserunt et diabolum colunt.
lose since God they-desert and the-devil worship
Secundum hunc modum filius perditionis, deceptiones artium
according-to this manner the-son of-perdition the-deceptions of-arts
suarum in elementis operatur, ostendens in eis pulchritudinem,
his in the-elements works showing in them beauty
dulcedinem et suavitatem secundum voluntatem hominum
sweetness and pleasantness according-to the-will of-men

quos decipit. Sed hæc potestas ei ob hoc promissa
whom he-deceives but this power to-him on-account-of this promised
est, ut fideles in recta fide cernant, quod diabolus nullam
is that the-faithful in right faith may-discern that the-devil no
potestatem in bonis habet, sed solum in malis æternæ
power in good-things has but only in the-evils of-eternal
mortis. Quidquid enim iste filius iniquitatis operatur, id
death whatever for this son of-iniquity works it
in potestate, superbia et crudelitate facit, misericordiam,
in power pride and cruelty he-does mercy
humilitatem et discretionem non habens; sed cum imperio
humility and discretion not having but with command
et magno stupore homines ad hoc præcipitat, ut ipsum
and great stupor men to this he-hurls that him
sequantur, plurimos enim populos sibi acquirit, dicens
they-may-follow very-many for peoples to-himself he-acquires saying
eis ut voluntates suas libere peragant, ne se
to-them that wills their freely they-may-accomplish lest themselves
multum in vigiliis aut in jejuniis constringant, proponens
much in vigils or in fasts they-constrain proposing
eis ut tantum Deum suum diligant quem se esse
to-them that only God their they-love whom himself to-be
simulat: quatenus sic ab inferno liberati ad vitam perveniant.
he-feigns so-that thus from hell freed to life they-may-arrive
Unde illi hoc modo decepti dicunt: O væ miseris illis
whence they in-this way deceived say O woe to-the-wretched those
qui ante tempora ista fuerunt, quia diris cruciatibus
who before times these were because with-dreadful torments
vitam suam afflixerunt, pietatem Dei nostri heu ignorantes!
life their they-afflicted the-piety of-God our alas not-knowing
Ille enim thesauros et divitias eis ostendit, ac eos
he for treasures and riches to-them shows and them

secundum voluntates ipsorum epulari permittit, fallacibus signis
according-to the-wills of-them to-feast permits with-deceitful signs
doctrinam suam confirmans; ita quod ipsi putant quod non
doctrine his confirming so that they think that not
oporteat eos ullo modo corpora sua constringere et castigare.
it-behooves them in-any way bodies their to-constrain and to-chastise
Sed et circumcisionem et judaismum secundum mores
but also circumcision and Judaism according-to the-customs
Judæorum illis observare jubet, fortiora præcepta legis,
of-the-Jews them to-observe he-commands the-stronger precepts of-the-law
quæ Evangelium cum digna pœnitentia in gratiam convertit,
which the-Gospel with worthy penitence into grace turned
ipsis juxta voluntatem eorum leviora faciens. Et dicit
for-them according-to the-will of-them lighter making and he-says
qui ad me convertitur, peccata illius delebuntur, vivetque
who to me is-turned the-sins of-him will-be-blotted-out and-he-will-live
mecum in æternum. Baptismum etiam et evangelium Filii
with-me into eternity baptism also and the-gospel of-Son
mei abjicit. Et omnia præcepta illa quæ Ecclesiæ tradita
my he-casts-away and all precepts those which to-the-Church handed-down
sunt deridet. Et iterum sibi famulantibus diabolica irrisione
are he-derides and again to-him to-those-serving with-diabolical mockery
dicit: videte quis et qualis ille insanus fuerit, qui hæc
he-says see who and of-what-kind that madman was who these-things
observare per mendacia sua simplici populo instituit.
to-observe through lies his for-the-simple people instituted
Ego autem pro vobis et ad gloriam vestram mori, et a morte
I moreover for you and for glory your to-die and from death
resurgere volo. Et sic populum meum ab inferno liberabo; ut
to-rise wish and so people my from hell I-shall-free that
deinceps mecum in regno meo gloriose vivatis, quod ille fallax
thereafter with-me in kingdom my gloriously you-may-live which that deceiver

prius se fecisse simulavit. Et deinde dilectis suis dicit: ut
before himself to-have-done feigned and then to-beloved his he-says that
eum gladio percutiant, atque in mundum sindonem usque
him with-the-sword they-strike and in a-clean shroud up
ad diem resurrectionis suæ involvant, illis ita deceptis quod
to the-day of-resurrection his they-wrap them so deceived that
putant se illum occidere, et præcepta ejus hoc modo
they-think themselves him to-kill and the-precepts of-him in-this way
perficere, postea se resurgere simulans diræ maledictionis
to-perform afterward himself to-rise feigning of-dreadful curse
scripturam velut salvationem animarum profert; quam pro
a-writing as-if the-salvation of-souls he-brings-forth which for
signo hominibus tradens, jubet ut ipsum adorent. Quod si
a-sign to-men handing he-commands that him they-adore but if
quis fidelis propter amorem nominis mei recusaverit, diro
any faithful-one because-of the-love of-name my shall-have-refused by-dreadful
cruciatu tormentorum ab illo consumetur, unde omnes qui
torture of-torments by him he-will-be-consumed whence all who
hæc viderint vel audierint maximo admirationis et
these-things shall-have-seen or shall-have-heard by-the-greatest of-wonder and
dubietatis stupore concutientur, quemadmodum etiam Joannes
doubt stupor will-be-shaken as also John
dilectus meus ostendit, dicens: Et vidi unum de capitibus ejus
beloved my shows saying and I-saw one of heads his
tanquam occisum in mortem, et plaga mortis ejus curata
as-if slain unto death and the-blow of-death his healed
est. Et admirata est universa terra post bestiam. Hoc tale est:
was and wondered has the-whole earth after the-beast this such is
Ego amator mysteriorum Dei vidi fallacem et maledictum
I the-lover of-the-mysteries of-God saw the-deceiver and cursed-one
in maximis et innumerabilibus iniquitatibus omnem
in the-greatest and innumerable iniquities all

sanctimoniam sanctorum circumeuntem, et multiplicibus
the-sanctity of-the-saints going-around and with-manifold
vitiis eam fatigantem; qui actibus mendaciorum suorum
vices it wearying who by-the-acts of-lies his
sanguinem suum in occisione se effundere et ita mori
blood his in slaughter himself to-shed and so to-die
assimilabit, non in corpore suo cadens sed in fallaci umbra,
will-liken not in body his falling but in deceitful shadow
velut percussus et moriens æstimatus. Unde etiam in errore
as-if struck and dying reckoned whence also in the-error
fallacium vulnerum suorum quasi mortuus fuerit simulat
of-deceitful wounds his as-if dead he-had-been he-feigns
se quasi a sopore mortis revixisse; et ita admirabilem
himself as-if from the-sleep of-death to-have-revived and so wonderful
et terribilem stuporem omnes homines qui in tota terra
and terrible stupor all men who in the-whole earth
sunt, in horrore hujus maledicti capient, sicut etiam populus
are in the-horror of-this cursed-one will-seize as also the-people
in magnitudine et fortitudine Goliath obstupuit, cum eum
at the-greatness and strength of-Goliath was-stunned when him
armatum in bello adversum se stare videret. Et ita ut
armed in war against itself to-stand it-saw and so as
vides columnæ electorum meorum, tam de cruciatibus istis
you-see the-columns of-elect my as-much by torments these
quam de contrariis et immanibus ac horribilibus signis, quæ
as by the-contrary and monstrous and horrible signs which
filius perditionis emittet magno stupore pavoris commoveri
the-son of-perdition will-send-forth with-great stupor of-dread to-be-moved
videbuntur, gemitum lamentabilis angustiæ emittentes.
will-be-seen the-groan of-lamentable distress sending-forth

Sed duos testes meos quos ad id tempus in secreto voluntatis
but two witnesses my whom for that time in the-secret of-will
meæ reservavi, scilicet Enoch et Eliam; ut ipsi repugnent
my I-have-reserved namely Enoch and Elijah that they may-fight-against
et ut errantes ad viam veritatis reducant emittam. Qui
and that the-erring to the-way of-truth they-may-lead-back I-shall-send-forth who
fortissimas et robustissimas virtutes fidelibus ostendent; quia
the-strongest and most-robust powers to-the-faithful will-show because
cum verba testimonii eorum in ore utriusque sibi
when the-words of-the-testimony of-them in the-mouth of-each with-each-other
æqualiter consentient, fidem audientes adhibebunt. Nam idcirco
equally will-agree faith the-hearers will-apply for therefore
hi duo testes veritatis tandiu per me reservati sunt, ut
these two witnesses of-truth so-long through me reserved are that
tunc ipsis procedentibus, sermo eorum in sordibus electorum
then they proceeding the-speech of-them in the-hearts of-elect
meorum teneatur et solidetur, quatenus inde germen Ecclesiæ
my be-held and be-made-solid so-that thence the-sprout of-Church
meæ in magna humilitate subsistat. Et ipsi ad filios Dei
my in great humility may-subsist and they to the-sons of-God
quorum nomina in libro vitæ sunt, dicent: O vos recti corde
whose names in the-book of-life are will-say O you right of-heart
et electi in gloriosa laude beatarum gratiarum vitæ, audite et
and elect in glorious praise of-the-blessed graces of-life hear and
intelligite quæ vobis fiducialiter disserimus. Hic maledictus
understand what-things to-you confidently we-discourse this cursed-one
a diabolo missus est, ut animas quæ se præceptis illius
by the-devil sent is that the-souls which themselves to-the-precepts of-him
subjiciunt in errorem mittat. Nos enim de hoc mundo
subject into error he-may-send we for from this world
reclusi eramus, reservati in secretis Dei quæ hominibus
shut-away were reserved in the-secrets of-God which from-men

abscondita sunt, ita quod in sollicitudine et angustia
hidden are so that in the-care and distress
hominum non fuimus. Nam ad hoc reservati sumus, et ad
of-men not we-were for for this reserved we-are and to
vos missi; ut erroribus istius perditoris contradicamus. Videte
you sent that to-the-errors of-this destroyer we-may-contradict see
ergo, si vobis aut in corporali statura aut in ætate similes
therefore if to-you either in bodily stature or in age like
simus. Et omnes qui cognoscere et confiteri verum Deum
we-be and all who to-know and to-confess the-true God
volent: hos duos senes et veraces testes, vexillum justitiæ
will-wish these two old-men and truthful witnesses the-standard of-the-justice
Dei portantes subsequentur, iniquum errorem deserentes,
of-God bearing will-follow the-iniquitous error deserting
quoniam ipsi in magnis præconiis et coram Deo et coram
since they in great heraldings both before God and before
populo fulgebunt; vicos, et plateas, et civitates, atque
the-people will-shine the-villages and streets and cities and
alia loca ubicumque filius perditionis contrariam doctrinam
other places wherever the-son of-perdition contrary doctrine
efflaverit percurrentes, ac in eis multa signa in Spiritu
shall-have-breathed-out running-through and in them many signs in the-Spirit
sancto facientes, ita ut omnis populus qui eos viderit in
holy doing so that all the-people who them shall-have-seen into
maximam admirationem ducatur. Idcirco autem hæc magna
the-greatest wonder be-led therefore moreover these great
signa supra firmam petram solidata illis dabuntur, quatenus
signs upon the-firm rock made-solid to-them will-be-given so-that
illa contraria et falsa signa abjiciantur. Nam ut fulgur
those contrary and false signs be-cast-away for as lightning
incendit et comburit, sic et filius perditionis perversa
kindles and burns so also the-son of-perdition with-perverse

iniquitate et nequitia sua faciet, populos magicis artibus
iniquity and wickedness his will-make peoples by-magic arts
velut igne fulguris comburens. Sed Enoch et Elias cum
as-if with-the-fire of-lightning burning but Enoch and Elijah with
recta doctrina quasi cum ictu tonitrui omnem cohortem
right doctrine as-if with the-stroke of-thunder all the-cohort
illius exterrentes dejiciunt, fideles hoc modo stabilientes.
of-him terrifying cast-down the-faithful in-this way establishing

THE FALL OF THE ANTICHRIST

Enoch and Elijah are slain and rewarded, their teaching fruitful in the elect. The monstrous head rises in greater error, shaking the whole Church, and climbs a mountain toward heaven until a thunderstroke casts it into eternal death; a stinking cloud covers it, and its followers repent. The Church's feet shine white; no one may know the last day. Christ is Samson, betrayed by the Synagogue; the strength his Church learns slowly is shorn under the Antichrist and restored with Enoch and Elijah.

Attamen in permissione voluntatis meæ ab illo tandem
but in the-permission of-will my by him at-last
consummati, mercedem laborum suorum in cœlestibus
consummated the-reward of-labors their in the-heavenly-places
consequantur. Tunc flores doctrinæ eorum cadentes, quia
they-may-obtain then the-flowers of-the-doctrine of-them falling because
voces ipsorum jam in mundo non audientur, bonum
the-voices of-them already in the-world not will-be-heard good
fructum in electis ostendent, verba et rabiem diabolicæ artis
fruit in the-elect will-show the-words and rage of-diabolical art
contemnentibus, et in spe supernæ hæreditatis bene firmatis,
despising and in the-hope of-supernal inheritance well strengthened

quemadmodum et Salomon de bono et recto homine ostendit,
as also Solomon of the-good and right man shows
dicens: Domus justi plurima fortitudo, et in fructibus
saying the-house of-the-just very-much strength and in the-fruits
impii conturbatio. Hoc tale est: Acutum habitaculum
of-the-impious disturbance this such is the-keen dwelling
ubi contritio et infelicitas non est: speciale speculum oculi
where contrition and unhappiness not is the-special mirror of-the-eye
Dei in recto homine est, in quo idem oculus fortitudinem
of-God in the-right man is in which the-same eye the-strength
miraculorum suorum quasi in appetitu percutientis gladii
of-miracles its as-if in the-appetite of-the-striking sword
videt. Sed in procedentibus factis, velut in crescentibus
sees but in the-proceeding deeds as-if in the-growing
fructibus superbi cordis, quod in propriis voluptatibus suis
fruits of-the-proud heart which in own pleasures its
ruinas ædificat, tristitia illa erit, quia superbum cor eam
ruins builds sadness that will-be because the-proud heart that
spem non confidit, quæ in superna saturitate floret.
hope not trusts which in supernal satiety flowers
Sed ut vides quod ipsum monstruosum caput se tanto fragore
but as you-see that the-very monstrous head itself with-such crash
a loco suo emovit, quod omnis prædicta muliebris imago
from place its moved that all the-aforesaid womanly image
in omnibus membris suis inde concutitur: hoc est cum se
in all members her thence is-shaken this is when himself
filius perditionis caput iniquitatis existens, multa arrogantia
the-son of-perdition the-head of-iniquity being with-much arrogance
superbiæ velut a parvo errore infixæ sibi nequitiæ tollit,
of-pride as-if from a-small error of-the-fixed in-him wickedness he-raises
majorem errorem arripiens, scilicet supra omnes exaltari
a-greater error seizing namely above all to-be-exalted

volens, id est cum deceptiones suæ finem accepturæ sunt,
wishing that is when deceptions his an-end about-to-receive are
omnis Ecclesia in omnibus filiis suis tam majoribus quam
all the-Church in all sons her as-much the-greater as
minoribus in maximum timorem mittitur, exspectans insaniam
the-lesser into the-greatest fear is-sent awaiting the-madness
præsumptionis illius. Et velut magna massa multæ fæcis
of-the-presumption of-him and as-if a-great mass of-much dregs
ipsi capiti conjungitur, unde illud super quemdam montem
to-the-very head is-joined whence it upon a-certain mountain
se elevans, altitudinem cœlorum ascendere tentat; quia
itself raising the-height of-the-heavens to-ascend tries because
maximæ artes diabolicarum insidiarum, multam immunditiam
the-greatest arts of-diabolical snares much uncleanness
afferentium eidem filio iniquitatis assistentes, ipsi alas
bringing to-the-same son of-iniquity standing-by to-him the-wings
superbiæ subministrant, ac eum in tantam præsumptionem
of-pride supply and him into so-great presumption
erigunt, quod ipse etiam secreta cœlestia se putat posse
raise that he even the-secrets heavenly himself thinks to-be-able
penetrare. Quomodo? Nam cum omnem voluntatem seductoris
to-penetrate how for when all the-will of-the-seducer
diaboli compleverit, ita quod justo judicio Dei amplius
devil he-shall-have-fulfilled so that by-just judgment of-God further
tantam potestatem iniquitatis et crudelitatis suæ habere
so-great power of-iniquity and of-cruelty his to-have
omnino non permittetur; omnem cohortem suam congregabit,
at-all not he-will-be-permitted all cohort his he-will-gather
et sibi credentibus dicet quia ad cœlos ire velit. Sed
and to-him to-those-believing he-will-say that to the-heavens to-go he-wishes but
sicut diabolus nescivit Filium Dei ad redemptionem et
as the-devil knew-not the-Son of-God for the-redemption and

salutem animarum nasci, ita et iste pessimus cum se in
salvation of-souls to-be-born so also this worst-one when himself into
mortiferum malum omnium malorum involvet, fortissimum
the-deadly evil of-all evils he-will-wrap the-strongest
ictum manus Dei super se venire ignorabit.
stroke of-the-hand of-God upon himself to-come will-not-know
Et ecce velut ictus tonitrui repente veniens caput ipsum
and behold as-if the-stroke of-thunder suddenly coming the-head itself
tanta fortitudine percutit quod et de monte illo dejicit
with-such strength strikes that both from mountain that it-casts-down
et quod spiritum suum in mortem emittit; quoniam
and that spirit his into death it-sends-forth since
potestas Dei se manifestans, eumdem perditionis filium
the-power of-God itself manifesting the-same of-perdition son
tanta virtute zeli sui prosternit, quod et de superbia
with-such power of-zeal his lays-low that both from pride
illa qua se contra Deum erexerat, magno præcipitio
that by-which himself against God he-had-raised with-great precipice
præsumptionis suæ ruit, et quod vitalem flatum suum in
of-presumption his he-falls and that vital breath his into
mortem æternæ damnationis ita consummatus evomit; quia
the-death of-eternal damnation so consummated he-vomits because
sicut tentationes Filii mei finitæ sunt, cum ipse tentatus
as the-temptations of-Son my ended were when he tempted
diabolo dixit: Vade, turpissime Satana, et ille exterritus
by-the-devil said go most-foul Satan and he terrified
fugit; sic etiam et tentationes istæ quas filius iniquitatis
fled so also and temptations these which the-son of-iniquity
Ecclesiæ infert, in hoc zelo meo consummationem accipient.
on-the-Church brings in this zeal my consummation will-receive

Inde subito fetens nebula montem ipsum totum comprehendit,
thence suddenly a-stinking cloud the-mountain itself whole envelops
in qua caput ipsum tanta sorde involvitur, ut astantes
in which the-head itself with-such filth is-wrapped that the-standing-by
populi in maximum terrorem mittantur; quia immundissimus
peoples into the-greatest terror are-sent because a-most-unclean
intolerabilisque et infernalis fetor locum elationis illius totum
and-intolerable and infernal stench the-place of-the-elation of-him wholly
replebit, in quo ille pessimus criminator tanta immunditia
will-fill in which that worst accuser with-such uncleanness
et fetore effervebat, ut justo Dei judicio nec initium
and stench boiled that by-just of-God judgment neither the-beginning
nec finis ejus amodo in memoria habeatur; quoniam populi
nor the-end of-him henceforth in memory be-held since peoples
illi cadaver ipsius sine voce in terra prostratum et
those the-corpse of-him without voice on the-earth laid-low and
multa tabe perfusum videntes: se deceptos esse
with-much putrefaction suffused seeing themselves deceived to-be
cognoscent, ipsa nebula circa montem illum aliquantulum
will-know the-very cloud around mountain that somewhat
diutius immorante; quoniam fetor ille diabolicam elationem
longer lingering since stench that the-diabolical elation
circumamplectens, immundam ostendit, ut homines ab illo
embracing unclean shows that men by him
seducti fetorem et immunditiam illam videntes, errorem suum
seduced the-stench and uncleanness that seeing error their
declinent, et ad veritatem redeant. Nam astans populus
may-turn-from and to the-truth return for the-standing-by people
hæc cernens, multo timore concutitur; quia hæc
these-things seeing with-much fear is-shaken because these-things

videntes maximus horror incutit, ita ut lugubres voces et
seeing the-greatest horror strikes so that mournful voices and
flebiles querelas proferant, et se graviter errasse dicant.
tearful complaints they-bring-forth and themselves gravely to-have-erred they-say
Et ecce pedes præfatæ muliebris imaginis candidi apparent,
and behold the-feet of-the-aforesaid womanly image white appear
splendorem super splendorem solis reddentes: hoc est quod
a-splendor beyond the-splendor of-the-sun giving-back this is that
fortitudo fundamenti et sustentatio sponsæ filii mei multum
the-strength of-the-foundation and the-support of-the-bride of-son my much
candorem fidei ostendet, et pulchritudinem illam quæ
whiteness of-faith will-show and beauty that which
omnem pulchritudinem terrenæ claritatis superat demonstrabit,
all beauty of-earthly brightness surpasses will-show
cum filio perditionis ut dictum est prostrato, multi ex
when the-son of-perdition as said it-is laid-low many of
iis qui erraverant ad veritatem revertentur. Sed post casum
those who had-erred to the-truth will-return but after the-fall
illius impii, quando novissimus dies in solutione mundi
of-that impious-one when the-last day in the-dissolution of-the-world
occurrat mortalis homo non quærat; quia eum scire non
may-occur mortal man let-not seek because it to-know not
poterit, quoniam eum Pater in abscondito secreti sui
he-will-be-able since it the-Father in the-hiding of-secret his
servavit. Ad judicium ergo, o homines, vos præparate.
kept to judgment therefore O men yourselves prepare
Ut autem prædictum est filius perditionis cum patre suo
as moreover said-before it-is the-son of-perdition with father his
diabolo et cum omnibus artibus illius in novissimo tempore
the-devil and with all arts of-him in the-last time
per Filium meum fortissimum præliatorem cum magna
through Son my the-most-strong warrior with great

confusione superabitur; sicut et inimici fortissimi Samsonis
confusion will-be-overcome as also the-enemies of-most-strong Samson
in præfiguratione ipsius dejecti sunt, velut in sacra Historia
in prefiguration of-him cast-down were as in sacred History
scriptum est: Concussisque fortiter columnis, cecidit domus
written it-is and-shaken strongly the-columns fell the-house
super omnes principes, et cæteram multitudinem quæ ibi erat:
upon all the-princes and the-other multitude which there was
multoque plures interfecit moriens qnam ante vivus occiderat.
and-many more he-killed dying than before living he-had-killed
Hoc tale est: Filio Dei, scilicet fortissimo Samsoni primum
this such is to-the-Son of-God namely the-most-strong Samson first
Synagoga conjuncta est; cui ipse occulta illa quæ in
the-Synagogue joined was to-which he hidden those-things which in
Veteri Testamento abscondita erant, in mirabili doctrina sua
the-Old Testament hidden were in wonderful doctrine his
distribuit, interiorem dulcedinem legis quæ fortior leone
distributed the-inner sweetness of-the-law which stronger than-a-lion
erat, ipsi benigne aperiens. Sed ipsa decepit eum; faciens ut
was to-it kindly opening but it deceived him making that
secreta ejus illuderentur, in doctrinam illius respicere nolens,
the-secrets of-him be-mocked into the-doctrine of-him to-look not-wishing
sed eam magno fastu superbiæ despiciens. Quapropter ipse
but it with-great disdain of-pride despising wherefore he
commotus regnum Dei ab ea auferri et alii genti
moved the-kingdom of-God from it to-be-taken-away and to-another nation
dari prædixit; ita in multis prodigiis cum plurima turba
to-be-given foretold so in many prodigies with a-very-great crowd
civitatem Hierosolymam ascendens, infidelitate illorum qui
to-the-city Jerusalem ascending the-unbelief of-those who
vestimenta sua in via straverunt occisa, ubi quod promiserat
garments their on the-way strewed killed where what he-had-promised

illis per miracula reddidit, quibus per sponsam suam
to-them through miracles he-rendered by-whom through bride his
proditus fuerat. Et in illo fervore sponsam suam deseruit,
betrayed he-had-been and in that fervor bride his he-deserted
cum domum ejus desertam derelinqui prænuntiavit. Sed
when the-house of-her desert to-be-left he-foretold but
pater sponsæ illius, videlicet diabolica seductio; alii
the-father of-bride that namely diabolical seduction to-another
viro, id est infidelitati eam conjunxit. Tunc Filius Dei
husband that is to-unbelief her joined then the-Son of-God
astutas vulpes, scilicet apostolos emisit, qui igne sancti
cunning foxes namely the-apostles sent-forth who with-the-fire of-the-holy
Spiritus segetes inimicorum suorum combusserunt, id est
Spirit the-grain-fields of-enemies his burned that is
qui legalia præcepta ad spiritualem intellectum verterunt,
who the-legal precepts to spiritual understanding turned
ita Synagoga cum patre suo combusta, scilicet perversa
so the-Synagogue with father its burned namely by-the-perverse
infidelitate Synagogæ eversa. Deinde magnis signis et
unbelief of-the-Synagogue overturned then with-great signs and
stupendis miraculis incredulos occidit; ita quod omnes multo
stupendous miracles the-unbelieving he-killed so that all with-much
stupore contremuerunt, cum dicerent se timere Romanos
stupor trembled when they-said themselves to-fear the-Romans
venire, et locum et gentem ipsorum tollere. Quapropter
to-come and the-place and nation of-them to-take-away wherefore
concilium suum congregaverunt ut illum perderent, sed
council their they-gathered that him they-might-destroy but
ipse abscondit se in monte, in oratione cum diceret
he hid himself on the-mountain in prayer when he-said
ut, si fieri posset, calix ille ab eo transiret. Sed Judas
that if to-be-done it-could cup that from him might-pass but Judas

Iscariothes prodidit eum, tradens eum in manus sævissimas
Iscariot betrayed him handing him into the-hands most-savage
inimicorum suorum. Et ipse vim fortitudinis suæ abscondit,
of-enemies his and he the-force of-strength his hid
quam in crine, id est in patre suo habuit; quæ omni populo
which in the-hair that is in father his he-had which to-all the-people
ignota est, nisi quantum in fide capitur, veluti et capilli
unknown is except as-much-as in faith it-is-grasped as also the-hairs
in capite hominis videntur. Postea cum pati voluit vim
on the-head of-a-man are-seen afterward when to-suffer he-wished the-force
fortitudinis suæ ostendit, videlicet mandibulam asini tollens
of-strength his he-showed namely the-jawbone of-an-ass taking
cum filiabus Hierusalem diceret, ne super eum sed
when to-the-daughters of-Jerusalem he-said that-not over him but
super se ipsas flerent; ita illas occidens, scilicet terrorem
over them themselves they-should-weep so them killing namely the-terror
futurorum malorum eis verissime prædicens. Et sic in cruce
of-future evils to-them most-truly foretelling and so on the-cross
fatigato cum sitiret, fons veræ fidei de gentili populo
wearied when he-thirsted the-fountain of-true faith from the-gentile people
emanavit; de quo ipse bibens non erubuit, dicens etiam quod
emanated from which he drinking not blushed saying also that
sic consummatum esset. Unde cum spiritum emisit, in
so finished it-was whence when his-spirit he-sent-forth into
gehennam, videlicet ad mulierem meretricem postea descendit,
gehenna namely to the-woman harlot afterward he-descended
inimicis suis eum obsidentibus, cum custodes ad sepulcrum
enemies his him besieging when guards at the-sepulcher
ipsius ponerent, sed ipse a morte resurgens, cum duabus
of-him they-placed but he from death rising with two
portis, id est cum specialibus electis suis, et cum communi
gates that is with special elect his and with the-common

populo quos ex inferno liberavit, cœleste regnum petivit.
people whom from hell he-freed the-heavenly kingdom sought
Sed sic pulcherrima sponsa, scilicet Ecclesia, ipsi conjuncta,
but so the-most-beautiful bride namely the-Church to-him joined
diligentissime ab eo quæsivit quomodo fortitudinem ipsius
most-diligently from him asked how the-strength of-him
cognoscere posset. Ipse autem vires suas ei non repente,
to-know she-could he moreover strengths his to-her not suddenly
sed paulatim et cum discretione aperuit. Quomodo.
but little-by-little and with discretion opened how
Cum primum catholicam fidem percepissent in veteri lege et
when first the-catholic faith they-had-received in the-old law and
in nova, usque ad perfectam correctionem putabant se
in the-new up to perfect correction thought themselves
quidam illorum debere ambulare, quæ ligatura humentium
certain of-them to-be-obliged to-walk which the-binding of-moist
nervorum sed nondum perfectam siccitatem habentium erat.
sinews but not-yet perfect dryness having was
Uude Ecclesia rudis adhuc, multis turbis dicebat: Hæc est
whence the-Church rude still to-many crowds said this is
fortitudo sponsi mei. Et populus hæc audiens, volebat
the-strength of-bridegroom my and the-people these-things hearing wished
repentino motu Deum in auditu verborum tantum colere,
with-sudden motion God in the-hearing of-words only to-worship
et non in significatione Spiritus sancti conversari. Sed ita
and not in the-signification of-the-Spirit holy to-dwell but so
fortitudo ejus cognita non est. Deinde virginitas velut novi
the-strength of-him known not is then virginity as-if new
funes qui nunquam in opere fuerunt, sicut et virginitas
ropes which never in work were as also virginity
aute non est gloriose habita; nobiliter erecta est, quæ ligatura
before not was gloriously held nobly raised was which binding

Filium Dei fortiter quidem tetigit, sed tamen eum plene non
the-Son of-God strongly indeed touched but yet him fully not
ostendit. Sed Ecclesia se sursum erigens dicebat: O vos, amici
showed but the-Church herself upward raising said O you friends
mei, hæ maximæ virtutes sponsi mei sunt. Et subito in
my these the-greatest powers of-bridegroom my are and suddenly in
magno strepitu multus populus super eum ruit, dicens: Nos
great din a-numerous people upon him rushed saying we
in maximis viribus ejus, ipsum cepimus. Sed nec sic vires
in the-greatest strengths of-him him have-caught but nor so the-strengths
ejus manifestatæ sunt. Postea in septem donis Spiritus sancti
of-him manifested were afterward in the-seven gifts of-the-Spirit holy
velut in septem crinibus illius Ecclesia solidata est, ipsis
as-if in the-seven locks of-him the-Church made-solid was they
forti clavo in firmamento apostolicorum prædicatorum
with-a-strong nail into the-firmament of-the-apostolic preachers
infixis. Unde reti fidei hoc modo contexto, Ecclesia
fixed whence the-net of-faith in-this way woven the-Church
clamabat: O quam fortis sponsus meus in septem crinibus
cried O how strong bridegroom my in seven locks
suis est. Et omnes populi illam audientes, in eum irruerunt,
his is and all peoples her hearing upon him rushed
putantes ipsum majores vires non habere. Sed et hoc modo
thinking him greater strengths not to-have but also in-this way
non est agnita fortitudo ipsius. Dehinc multas lacrymas
not is acknowledged the-strength of-him thereafter many tears
Ecclesia fudit; quia fortitudinem sanctæ Trinitatis ignoravit,
the-Church shed because the-strength of-the-holy Trinity she-knew-not
dicens humanitatem Filii Dei se quidem vidisse, sed
saying the-humanity of-the-Son of-God herself indeed to-have-seen but
divinitatem ipsius nondum perfecte intellexisse. Unde ipse
the-divinity of-him not-yet perfectly to-have-understood whence he

commotus in dilecto suo Joanne secreta sanctæ Trinitatis
moved in beloved his John the-secrets of-the-holy Trinity
quantum homini licitum erat scire: in honore Patris et
as-much-as for-man lawful was to-know in the-honor of-the-Father and
in ardore Spiritus sancti manifestavit. Et ita in gremium
in the-ardor of-the-Spirit holy manifested and so in the-lap
sponsæ suæ caput suum rcclinans: ibi usque ad maxima
of-bride his head his reclining there up to the-greatest
schismata quæ in filio perditionis futura sunt, requiescet;
schisms which in the-son of-perdition about-to-be are he-will-rest
ibi fortitudo ejus abrasis crinibus ipsius abscindetur: cum
there the-strength of-him the-shaved locks of-him will-be-cut-off when
homines in tempore illo magis filium perditionis, quam ipsum
men in time that rather the-son of-perdition than him
sequi studebunt dicentes: Quid est, o Deus, quod talia et
to-follow will-be-eager saying what is-it O God that such and
tanta miracula videmus? Et ita fortitudo ipsius dilinitur, cum
so-great miracles we-see and so the-strength of-him is-smeared when
jam vera fides in cæcitate infidelitatis obnubilari videtur. Sed
already true faith in the-blindness of-unbelief to-be-clouded seems but
vires ejus resurgent, cum Enoch et Elias apparuerint.
the-strengths of-him will-rise-again when Enoch and Elijah shall-have-appeared
Quapropter superbiam et præsumptionem fortiter concutiens,
wherefore pride and presumption strongly shaking
filium perditionis cum omnibus diabolicis artibus et cæteris
the-son of-perdition with all diabolical arts and the-other
vitiis ejus dejiciet, multoque durius diabolica vitia
vices of-him he-will-cast-down and-much more-harshly the-diabolical vices
conteret, cum jam Ecclesia cum Christiano nomine de
will-crush when already the-Church with the-Christian name from
præsenti et temporali sæculo ad æterna transibit, quam
the-present and temporal world to eternal-things will-pass than

antea fecerit cum adhuc divinus cultus in mundo temporaliter
before he-did when still divine worship in the-world temporally
vigeret. Quid hoc? Quia cum jam sæculum finem accipiet,
thrived what this because when already the-world an-end will-receive
tunc et diabolicæ persecutiones et virtutum fortissimæ
then also the-diabolical persecutions and of-virtues the-strongest
operationes. in hominibus etiam temporaliter cessabunt. Qui
operations in men also temporally will-cease whoever
autem acutas aures interioris intellectus habet: hic in
moreover keen ears of-inner understanding has this-one in
ardente amore speculi mei, ad verba hæc anhelet, et ea
burning love of-mirror my toward words these let-him-pant and them
in conscientia animi sui conscribat.
in the-conscience of-mind his let-him-write-down

Visio duodecima

III.12 · THE LAST JUDGMENT

At the end all elements shake; a voice bids the dead rise, and all rise whole, the good shining and the evil black. The Son of Man comes from the east, wounds open, on a flaming throne; the signed are snatched up to meet him, the just blessed, the unjust sent to hell, while the unsigned, who never knew God, wait in the north, already judged. The elements shine serene in endless day. The voice explains that the Son judges as visible man, that no deed is hidden, and that the humble rank first.

Post hæc vidi et ecce omnia elementa et omnes
after these-things I-saw and behold all the-elements and all
creaturæ diro motu concussa sunt: ignis, aer, et aqua
creatures with-dreadful motion shaken were fire air and water
eruperunt, et terram moveri fecerunt, fulgura et tonitrua
burst-out and the-earth to-be-moved made lightnings and thunders

concrepuerunt, montes et silvæ ceciderunt: ita ut omne quod
crashed mountains and woods fell so that all that
mortale erat vitam exhalaret. Et omnia elementa purgata
mortal was life breathed-out and all the-elements purged
sunt, ita ut quidquid in eis sordidum fuerat, tali modo
were so that whatever in them filthy had-been in-such way
evanesceret, ut amplius non appareret. Et audivi vocem
vanished that further not it-appeared and I-heard a-voice
maximo clamore per totum orbem terrarum vociferantem
with-greatest clamor through the-whole circle of-the-earth crying
et dicentem: O vos, filii hominum, qui in terra jacetis,
and saying O you sons of-men who in the-earth lie
surgite omnes. Et ecce omnia ossa hominum in quocunque
rise all and behold all the-bones of-men in whatever
loco terrarum erant, velut in uno momento congregata,
place of-the-earth they-were as-if in one moment gathered
et sua carne obtecta sunt, et omnes homines integris
and with-their flesh covered were and all men with-whole
membris et corporibus suis in sexu suo surrexerunt: boni
members and bodies their in sex their rose the-good
in claritate fulgentes, et mali in nigredine apparentes, ita
in brightness shining and the-evil in blackness appearing so
ut et opus cujusque in ipso aperte videretur. Et quidam
that also the-work of-each in him openly was-seen and certain
ex eis in fide signati erant, quidam autem non, ita ut
of them in faith signed were certain moreover not so that
signatorum illorum alii ante faciem suam velut aureum
of-the-signed those some before face their as-if a-golden
fulgorem, alii velut umbram haberent quod ipsorum signum
gleam others as-if a-shadow had which of-them the-sign
erat. Sed subito ab oriente maxima coruscatio effulsit: et
was but suddenly from the-east the-greatest flashing shone-forth and

ibi in nube Filium hominis eo vultu quo in
there in a-cloud the-Son of-man with-that countenance with-which in
mundo fuerat, nudatis et apertis vulneribus eum angelicis
the-world he-had-been with-bared and open wounds him with-angelic
choris advenientem vidi, et supra sedem flammantis sed
choirs coming I-saw and upon the-seat of-a-flaming but
non ardentis throni sedentem, et sub se hanc maximam
not burning throne sitting and under himself this greatest
tempestatem purgationis mundi habentem. Et qui signati
storm of-the-purging of-the-world having and those-who signed
erant obviam ei in aere quasi in turbine rapti sunt,
were to-meet him in the-air as-if in a-whirlwind snatched were
ubi et prius splendorem illum qui secretum superni
where also before splendor that which the-secret of-the-supernal
Creatoris designat videram; bonis scilicet a malis ibi
Creator designates I-had-seen the-good namely from the-evil there
separatis. Sed ipse blanda voce quemadmodum evangelium
separated but he with-caressing voice as the-gospel
manifestat, justos cœlesti regno beatificavit, ac terribili
manifests the-just with-the-heavenly kingdom beatified and with-terrible
voce injustos infernalibus pœnis ut etiam scriptum est,
voice the-unjust to-infernal punishments as also written it-is
deputavit; nulla tamen alia inquisitione vel responsione de
assigned with-no yet other inquiry or answer about
operibus eorum, nisi quemadmodum evangelica vox ostendit,
the-works of-them except as the-evangelical voice shows
ibi facta; quoniam opus cujusque sive bonum sive malum
there made since the-work of-each whether good or evil
esset, in ipso manifeste apparuit. Qui autem signati non
it-were in him manifestly appeared those-who moreover signed not
erant a louge in parte aquilonis cum diabolica turba
were from afar in the-part of-the-north with the-diabolical crowd

stabant, nec ad judicium hoc pervenerunt; sed tamen hæc
stood nor to judgment this came but yet these-things
omnia velut in turbine videntes, finem judicii exspectabant,
all as-if in a-whirlwind seeing the-end of-judgment they-awaited
et intra se amaros gemitus edebant. Et sic judicio
and within themselves bitter groans put-forth and so the-judgment
peracto, fulgura, et tonitrua, et venti ac tempestates
accomplished the-lightnings and thunders and winds and storms
cessabant; et quidquid in elementis transitorium erat, subito
ceased and whatever in the-elements transitory was suddenly
evanuit et maxima tranquillitas facta est. Tunc electi super
vanished and the-greatest tranquility made was then the-elect beyond
splendorem solis repente splendidi effecti: cum Filio Dei,
the-splendor of-the-sun suddenly splendid made with the-Son of-God
et cum beatis agminibus angelorum in gaudio magno
and with the-blessed hosts of-angels in joy great
cœlestia petebant, reprobis cum diabolo et angelis ejus ad
heavenly-things sought the-reprobate with the-devil and angels his to
loca infernalia cum magno ululatu tendentibus. Et sic cœlum
places infernal with great wailing tending and so heaven
electos recepit, et infernus reprobos absorbuit. Sed subito
the-elect received and hell the-reprobate swallowed but suddenly
tanta gaudia et tantæ laudes in cœlestibus, et tanta tristitia
such joys and such praises in the-heavenly-places and such sadness
ac tanti ululatus in abyssi lacu exorti sunt, ultra etiam
and such wailings in of-the-abyss the-pit arisen have beyond even
quam humanus sensus effari possit. Et mox omnia elementa
what human sense to-utter can and soon all the-elements
in maxima serenitate resplenduerunt, veluti eis nigerrima
in greatest serenity shone-forth as-if from-them a-most-black
cutis abstracta fuisset; ita quod nec ignis fervorem, nec
skin removed had-been so that neither fire heat nor

aer spissitudinem, nec aqua æstum, nec terra fragilitatem
air thickness nor water surge nor earth frailty
amplius ullam haberent. Sol quoque, luna et stellæ, velut
further any had the-sun also the-moon and the-stars as-if
plurimus ornatus in firmamento, multo splendore et decore
very-much adornment in the-firmament with-much splendor and comeliness
rutilabant: et sine motu circuitionis fixa manebant, ita
glowed and without motion of-circuit fixed remained so
quod ultra diem et noctem non discernebant. Et ita nox
that further day and night not they-distinguished and so night
non erat, sed dies. Et finitum est. Iterumque audivi vocem
not was but day and ended it-is and-again I-heard a-voice
de cœlo mihi dicentem: Hæc mysteria novissima tempora
from heaven to-me saying these mysteries the-last times
ostendunt: in quibus temporalia tempora, in æternitatem
show in which temporal times into the-eternity
coruscationis illius quæ sine fine est transmutabuntur.
of-flashing that which without end is will-be-transmuted
Novissima enim tempora multis periculis fatigabuntur, et
the-last for times with-many perils will-be-wearied and
occasus mundi variis signis demonstrabitur. Nam ut
the-setting of-the-world with-various signs will-be-shown for as
vides, in ipso novissimo die totus orbis terrarum terroribus
you-see on the-very last day the-whole circle of-the-earth with-terrors
concutietur, et tempestatibus quassabitur: ita ut quidquid
will-be-shaken and with-storms will-be-battered so that whatever
in eo caducum et mortale est, his calamitatibus finiatur;
in it fleeting and mortal is by-these calamities be-ended
quia tunc cursu mundi completo, ipse amplius durare non
because then the-course of-the-world completed it further to-endure not
poterit, sed secundum divinam dispositionem consummabitur.
will-be-able but according-to the-divine disposition will-be-consummated

Sicut enim homo cum finiendus est, multis infirmitatibus
as for man when to-be-ended he-is by-many infirmities
præventus dejicitur, ita quod etiam in ipsa hora mortis
forestalled is-cast-down so that also in the-very hour of-death
suæ multo dolore dissolvitur; sic etiam finem mundi
his with-much pain he-is-dissolved so also the-end of-the-world
maximæ adversitates præcurrent, et ipsum in fine suo
the-greatest adversities will-precede and it at end its
diversis terroribus dissolvent, quoniam elementa terrores suos
with-diverse terrors will-dissolve since the-elements terrors their
tunc ostendent; quia eos amplius exercere non poterunt.
then will-show because them further to-exercise not they-will-be-able
Repentino et inopinato motu in hoc fine elementa relaxantur,
by-sudden and unexpected motion in this end the-elements are-loosened
omnes creaturæ commoventur, ignis erumpit, aer solvitur, aqua
all creatures are-moved fire bursts-out air is-loosed water
effluit, terra concutitur, fulgura fervent, tonitrua concrepant,
flows-out earth is-shaken lightnings blaze thunders crash
montes scinduntur, silvæ ruunt, et quidquid in aere, vel in
mountains are-split woods fall and whatever in the-air or in
aqua, vel in terra mortale est vitam reddit. Ignis enim
the-water or in the-earth mortal is life gives-back fire for
totum aerem movet, et aqua totam terram replet; et hoc
the-whole air moves and water the-whole earth fills and in-this
modo omnia purgantur, ut quidquid in mundo fœditatis est,
way all-things are-purged that whatever in the-world of-foulness is
ita evanescat, quasi non fuerit, velut sal diffluit cum in
so may-vanish as-if not it-had-been as salt melts-away when into
aquam immittitur. Sed divino præcepto, ut tibi monstratum
water it-is-put but by-divine precept as to-you shown
est, ad resurgendum accepto, mortuorum ossa ubicunque
it-is for rising received of-the-dead the-bones wherever

fuerint suo loco velut in ictu oculi conjunguntur,
they-shall-have-been in-their place as-if in the-blink of-an-eye are-joined
et sua carne teguntur, nec ullo modo retardantur, sed
and with-their flesh are-covered nor in-any way are-delayed but
sive ab igne, sive ab aqua, sive ab ave, sive a bestia,
whether by fire or by water or by bird or by beast
consumpta fuerint, citissime restituuntur; ita quod ea
consumed they-shall-have-been most-quickly they-are-restored so that them
hoc modo terra reddit, velut sal ex aqua sudat, quia oculus
in-this way the-earth gives-back as salt from water sweats because eye
meus omnia novit, nec quidquam me latere poterit. Ita
my all-things knows nor anything me to-lie-hidden-from will-be-able so
omnes homines in anima et corpore, sine ulla contractione et
all men in soul and body without any contraction and
abscisione membrorum suorum, sed in integritate et corporis
cutting-off of-members their but in the-wholeness both of-body
et sexus sui, velut in ictu oculi resurgunt: electi fulgorem
and of-sex their as-if in the-blink of-an-eye rise the-elect the-gleam
bonorum operum suorum habentes, et reprobi nigredinem
of-good works their having and the-reprobate the-blackness
infelicium actuum suorum portantes, ita quod ipsorum ibi
of-unhappy acts their bearing so that of-them there
opera non absconduntur, sed palam in ipsis apparebunt.
the-works not are-hidden but openly in them will-appear
Et quidam ex eis in fide signati sunt, quidam autem non; ita
and certain of them in faith signed are certain moreover not so
ut fidem habentium, conscientiæ per opera fidei in fulgore
that faith of-those-having the-consciences through the-works of-faith in the-gleam
sapientiæ fulgeant, aliorum vero in tenebrositate neglectus
of-wisdom may-shine of-the-others but in the-darkness of-the-neglect
sui appareant, per quæ aperte discernuntur, quoniam
of-themselves may-appear through which openly they-are-distinguished since

illi fidem in operibus impleverunt, isti autem eam in se
those faith in works fulfilled these moreover it in them
ipsis exstinxerunt. Quidam autem signum fidei non habent;
themselves extinguished certain moreover the-sign of-faith not have
quia illi nec in veteri lege, nec in nova gratia cognitionem
because they neither in the-old law nor in the-new grace the-knowledge
vivi et veri Dei habere voluerunt. Et tunc in claritate
of-the-living and true God to-have wished and then in the-brightness
lucis æternæ, sed tamen in nube qua reprobis cœlestis
of-light eternal but yet in a-cloud by-which from-the-reprobate the-heavenly
gloria abscondita est, Filius Dei in forma humanitatis et
glory hidden is the-Son of-God in the-form of-humanity and
passionis suæ quam in voluntate Patris pro salute
passion his which in the-will of-the-Father for the-salvation
humani generis passus est, ad judicandum ipsum humanum
of-the-human race suffered he-has for judging the-very human
genus cœlesti exercitu circumdatus adveniet; quoniam
race by-the-heavenly army surrounded will-come since
Pater ei hoc dedit, ut quia ipse in mundo visibiliter
the-Father to-him this gave that because he in the-world visibly
conversatus fuerat, quæ visibilia mundi sunt dijudicet, ut
lived had what-things visible of-the-world are he-may-judge as
etiam ipse in Evangelio ostendit, dicens: Et potestatem dedit
also he in the-Gospel shows saying and power he-gave
ei judicium facere quia filius hominis est. Hoc tale est:
to-him judgment to-make because the-son of-man he-is this such is
Pater testificatur de Filio suo. Quid hoc? Pater potestatem
the-Father testifies about Son his what this the-Father power
dedit Filio; quoniam ipse semper cum Patre in divinitate
gave to-the-Son since he always with the-Father in divinity
manens, sed humanitatem de matre accipiens secundum
remaining but humanity from the-mother receiving according-to

quod homo est, accepit etiam a Patre, quod omnis creatura
what man he-is received also from the-Father that every creature
ipsum Dei Filium sentit, sicut et omnis creatura in creatione
him of-God the-Son feels as also every creature in the-creation
formæ suæ a Deo creata subsistit. Et ideo cuncta opera
of-form its by God created subsists and therefore all works
discernuntur a Filio in quacunque dignitate vel incurvatione
are-distinguished by the-Son in whatever dignity or bending
sint; et secundum hoc quod collocanda sunt, ea collocat
they-be and according-to this that to-be-placed they-are them he-places
ut quia ipse homo palpabilis et visibilis in mundo fuit,
that because he man palpable and visible in the-world was
etiam illa quæ in mundo visibilia fuerunt secundum
also those-things which in the-world visible were according-to
quod justum est discernat, videlicet in potestate judiciali
what just is he-may-distinguish namely in power judicial
terribilis injustis, sed blandus justis apparens; ipsos ita
terrible to-the-unjust but caressing to-the-just appearing them so
dijudicans, quod etiam purgationem suam elementa sentiant.
judging that also purging their the-elements may-feel
Tunc et qui signati sunt, obviam justo judici, non in
then also those-who signed are to-meet the-just judge not in
difficultate sed in multa celeritate rapiuntur, ut quoniam
difficulty but in much swiftness are-snatched that since
ipsi fidem in Deum credentes habuerunt: etiam opera fidei
they faith in God believing had also the-works of-faith
in eis manifeste appareant, ubi et scientia Dei actus
in them manifestly may-appear where also the-knowledge of-God the-acts
eorum et in bonis et in malis non ignorat, ut tibi
of-them both in good-things and in evil-things not ignores as to-you
monstratum est; ibi enim boni et mali separabuntur, quia
shown it-is there for the-good and the-evil will-be-separated because

et opera eorum dissimilia sunt. Nam ibi tam in malis
also the-works of-them unlike are for there as-much in evil-ones
quam in bonis certissime apparet quomodo vel in infantia,
as in good-ones most-certainly appears how either in infancy
vel in pueritia, vel in juventute, vel in senectute, vel in
or in boyhood or in youth or in old-age or in
decrepita ætate Deum quæsierint. Ibi etiam fulgent omnes
decrepit age God they-sought there also shine all
flores Filii mei, videlicet patriarchæ et prophetæ qui ante
the-flowers of-Son my namely the-patriarchs and prophets who before
incarnationem ipsius fuerunt, et apostoli qui cum eo in
the-incarnation of-him were and the-apostles who with him in
sæculo conversati sunt, ac martyres, confessores, virgines,
the-world lived have and martyrs confessors virgins
viduæ, qui omnes fideliter illum imitati sunt, et illi qui
widows who all faithfully him imitated have and those who
Ecclesiæ meæ tam in sæcularibus quam in spiritualibus
over-Church my as-much in secular-things as in spiritual-things
præpositi fuerunt, nec non anachoretæ et monachi, qui in
set were and also anchorites and monks who in
castigatione et mortificatione carnis suæ propter nomen Filii
the-chastisement and mortification of-flesh their because-of the-name of-Son
mei se viles fecerunt, quod et in vestitu suo, cum
my themselves vile made which also in clothing their with
magna humilitate et charitate angelicum ordinem imitantes,
great humility and charity the-angelic order imitating
ostenderunt. Sed qui me ideo in contemplativa vita
they-showed but those-who me therefore in the-contemplative life
quærunt, quia dicunt hæc vita gloriosior est quam illa, hoc
seek because they-say this life more-glorious is than that this
ante me quasi nihilum est; sed qui me quærit in humilitate
before me as-if nothing is but he-who me seeks in humility

in ea conversatione quæ inspiratione Spiritus sancti data
in that way-of-life which by-the-inspiration of-the-Spirit holy given
est, hunc in cœlesti patria in prioribus locis exaltabo.
is this-one in the-heavenly fatherland in the-foremost places I-shall-exalt
Deinde cœli laudes suas iterum in silentio continent, cum
then the-heavens praises their again in silence hold when
Filius Dei judicialem sententiam et ad justos et ad injustos
the-Son of-God the-judicial sentence both to the-just and to the-unjust
profert: auscultantes cum reverentia honoris, quomodo illos
brings-forth listening with the-reverence of-honor how them
dijudicet cum blande justis superna gaudia tribuit, et cum
he-judges when caressingly to-the-just supernal joys he-grants and when
terribiliter injustos ad infernales pœnas mittit. Sed ibi
terribly the-unjust to infernal punishments he-sends but there
nec excusationes nec interrogatio operationum suarum major
neither excuses nor the-questioning of-operations their greater
erit; quam quod ibi conscientiæ hominum et bonorum
will-be than that there the-consciences of-men both of-the-good
et malorum nudæ et apertæ sunt. Justi autem qui ibi
and of-the-evil bare and open are the-just moreover who there
verba æquissimi judicis percipiunt, plurima quidem opera
the-words of-the-most-equitable judge perceive very-many indeed works
justitiæ fecerunt; sed tamen ea in plenitudine perfectionis
of-justice did but yet them in the-fullness of-perfection
dum in sæculo viverent non habuerunt, unde et nunc in
while in the-world they-lived not they-had whence also now in
eis dijudicandi sunt. Injusti vero qui judicialem severitatem
them to-be-judged they-are the-unjust but who the-judicial severity
ibi in se sentiunt; mala quidem facta perpetraverunt, sed
there in themselves feel evil indeed deeds perpetrated but
tamen ea non in ignorantia divinæ majestatis quod est
yet them not in ignorance of-the-divine majesty which is

in iniquitate præjudicatæ damnationis infidelitatis egerunt, et
in the-iniquity of-the-prejudged damnation of-unbelief they-did and
ideo sententiam ipsius judicis ibi non effugient, quoniam
therefore the-sentence of-the-very judge there not they-will-escape since
omnia æquo pondere ponderanda sunt. Illi autem qui in fide
all-things by-equal weight to-be-weighed are those moreover who in faith
signati non sunt, quoniam ipsi in Deum non crediderunt;
signed not are since they in God not believed
in parte aquilonis, id est perditionis cum diabolica turba
in the-part of-the-north that is of-perdition with the-diabolical crowd
interim tardant, nec ad hoc judicium perveniunt; sed tamen
meanwhile delay nor to this judgment come but yet
illud in obumbratione videntes, finemque ejus præstolantes
it in overshadowing seeing and-the-end of-it awaiting
intra se multum gemunt; quoniam ipsi in infidelitate
within themselves much groan since they in unbelief
perdurantes, verum Deum non cognoverunt, quia ipsi nec
persisting the-true God not knew because they neither
ante baptismum vivum Deum in Veteri Testamento coluerunt,
before baptism the-living God in the-Old Testament worshiped
nec sub Evangelio rcmedium Baptismatis susceperunt; sed
nor under the-Gospel the-remedy of-Baptism received but
in maledictione casus Adæ perseveraverunt, damnationis
in the-curse of-the-fall of-Adam persevered of-damnation
pœnas habentes. Unde et in infidelitate scelerum suorum
the-punishments having whence also in the-unbelief of-crimes their
jam judicati inveniuntur. Sicque judicio finito, terrores
already judged are-found and-so the-judgment ended the-terrors
elementorum, et fulgura, tonitrua, et venti in tempestatibus
of-the-elements and lightnings thunders and winds in storms
cessant, et omne quod caducum et transitorium est
cease and all that fleeting and transitory is

dilabitur, nec amplius apparebit, velut nix esse desinit quæ
slips-away nor further will-appear as snow to-be ceases which
a calore solis liquescit, maxima quiete tranquillitatis divina
by the-heat of-the-sun melts the-greatest quiet of-tranquility by-divine
dispensatione ita exorta. Et sic electi splendorem æteruitatis
dispensation so arisen and so the-elect the-splendor of-eternity
habentes, una cum capite suo, scilicet Filio meo, et cum
having together with head their namely Son my and with
glorioso cœlesti exercitu in magna gloria cœlestia gaudia
the-glorious heavenly army in great glory heavenly joys
petunt: et reprobi una cum diabolo et cum angelis
seek and the-reprobate together with the-devil and with the-angels
ejus ad æterna supplicia in multa contritione tendunt ubi
of-him to eternal tortures in much contrition tend where
æternam mortem sibi præparatam æternaliter vident;
eternal death for-themselves prepared eternally they-see
quia magis concupiscentias suas quam præcepta mea secuti
because more concupiscences their than precepts my followed
sunt. Et sic cœlum electos in gloriam æternitatis recipit,
they-have and so heaven the-elect into the-glory of-eternity receives
quoniam ipsi dominatorem cœlorum dilexerunt, et infernus
since they the-ruler of-the-heavens loved and hell
reprobos absorbet, quia diabolum non abjecerunt, ita omnium
the-reprobate swallows because the-devil not they-cast-away so of-all
gaudiorum tantis laudibus in cœlesti gloria resonantibus,
joys with-such praises in heavenly glory resounding
et omnium gemituum tantis ululatibus in inferno exortis,
and of-all groans with-such wailings in hell arisen
ultra quam humanus intellectus capere valeat; quoniam illi
beyond what human understanding to-grasp may-be-able since those
vitam æternam possident, et isti mortem æternam habent,
life eternal possess and these death eternal have

quemadmodum in Evangelio Filius meus loquitur, dicens: Et
as in the-Gospel Son my speaks saying and
ibunt hi in supplicium æternum, justi autem in vitam
will-go these into punishment eternal the-just moreover into life
æternam. Hoc tale est: Qui in lenocinio omnium malorum
eternal this such is those-who in the-pandering of-all evils
fetent, nec sitiunt quod justum est haurire in summa bonitate:
stink nor thirst what just is to-draw in the-highest goodness
per iter infidelitatis et nequitiæ suæ in pœnas
through the-journey of-unbelief and wickedness their into the-punishments
æternæ perditionis dimerguntur, secundum opera sua infernalia
of-eternal perdition are-plunged according-to works their infernal
tormenta recipientes. Ædificatores vero coruscationis cœlestis
torments receiving the-builders but of-the-flashing of-the-heavenly
Hierusalem qui portis filiæ Sion fideliter instant,
Jerusalem who at-the-gates of-the-daughter of-Zion faithfully press-on
fulgebunt in luce vitæ æternæ: quam castissima virgo in
will-shine in the-light of-life eternal which the-most-chaste virgin in
fecunditate virginitatis suæ credentibus mirabiliter attulit.
the-fruitfulness of-virginity her to-believers wonderfully brought
Et ut vides elementa in maxima claritate et pulchritudine
and as you-see the-elements in greatest brightness and beauty
his omnibus pactis fulgebunt: omni videlicet impedimento
these all accomplished will-shine every namely hindrance
nigredinis et sordis ablato. Nam ignis sine fervore tunc
of-blackness and filth removed for fire without heat then
ut aurora rutilabit, et aer absque spissitudine purissimus
like the-dawn will-glow and air without thickness most-pure
fulgebit, et aqua sine impetu effusionis et submersionis
will-shine and water without the-impetus of-outpouring and submersion
perspicua et lenis stabit, et terra absque omni fragilitate et
clear and gentle will-stand and earth without all frailty and

inæqualitate fortissima et planissima apparebit, his omnibus
unevenness most-strong and most-smooth will-appear these all
in magnam tranquillitatem ac pulchritudinem translatis. Sed
into great tranquility and beauty translated but
et sol et luna ac stellæ, velut pretiosissimi lapides in
also the-sun and the-moon and the-stars like most-precious stones in
auro, ita etiam in firmamento multa claritate et maximo
gold so also in the-firmament with-much brightness and greatest
fulgore rutilabunt, nec ultra inquietudinem circumvolutionis
gleam will-glow nor further the-restlessness of-revolution
suæ ad diem discernendum a nocte habebunt, quia finito
their for day to-be-distinguished from night they-will-have because ended
mundo jam in immutabilitate sunt; itaque et nullæ tenebræ
the-world already in immutability they-are and-so also no darkness
noctis amodo apparebunt, quoniam tunc dies indeficiens
of-night henceforth will-appear since then day unfailing
est, ut etiam Joannes dilectus meus testatur dicens: Et
is as also John beloved my testifies saying and
nox ultra non erit, et non egebunt lumine lucernæ,
night further not will-be and not they-will-need the-light of-a-lamp
neque solis: quoniam Dominus Deus illuminabit illos. Hoc
nor of-the-sun since the-Lord God will-illumine them this
tale est: Qui thesaurum habet, eum interdum subtrahit,
such is he-who a-treasure has it sometimes withdraws
interdum etiam emittit: sicut et nox lumen celat, et
sometimes also sends-out as also night light hides and
ut dies tenebras fugat, homini lumen afferens. Ita non
as day darkness puts-to-flight to-man light bringing so not
erit in immutatione temporum, quia tunc noctis umbra
it-will-be in the-change of-times because then of-night the-shadow
fugabitur, itaque tenebræ noctis amodo non apparebunt,
will-be-put-to-flight and-so the-darkness of-night henceforth not will-appear

quia etiam ei mutatio illa, jam non egebit lumine illo, quod
because also to-it change that already not will-need light that which
sibi homines incendunt umbras tenebrarum expellentes.
for-themselves men kindle the-shadows of-darkness expelling
Nec etiam mutabilitatem sol tunc amplectetur, qui modo
nor also mutability the-sun then will-embrace which now
continet tempora quæ in umbra habentur; quoniam tunc
holds the-times which in shadow are-held since then
dies sine ulla mutatione erit, quia tunc etiam dominator
day without any change will-be because then also the-ruler
omnium claritate divinitatis suæ quam nulla mutabilitas
of-all with-the-brightness of-divinity his which no mutability
offuscat, illuminat eos qui in sæculo tenebras sua gratia
obscures illumines those who in the-world darkness by-his grace
effugerunt. Qui autem acutas aures interioris intellectus
fled whoever moreover keen ears of-inner understanding
habet, hic in ardente amore speculi mei, ad verba hæc
has this-one in burning love of-mirror my toward words these
anhelet, et ea in conscientia animi sui conscribat.
let-him-pant and them in the-conscience of-mind his let-him-write-down

Visio tertiadecima

III.13 · THE SYMPHONY OF THE BLESSED

In a bright air Hildegard hears every music: praises of the heavenly citizens, laments for the recalled, and the virtues' exhortations. The songs hail Mary, the rod of Jesse, then the angels, prophets, apostles, martyrs, confessors, and virgins, and lament the fallen whom God calls back. The virtues say they fight for the King of kings, and the play begins: souls in the flesh lament their exile; a faithful soul calls on the virtues, flags, turns to the world, and hears the devil's call.

Deinde vidi lucidissimum aerem, in quo audivi in omnibus
then I-saw a-most-bright air in which I-heard in all
prædictis significationibus mirabili modo diversum genus
the-aforesaid significations in-wonderful way a-diverse kind
musicorum in laudibus civium supernorum gaudiorum,
of-musicians in the-praises of-the-citizens of-supernal joys
in via veritatis fortiter perseverantium, ac in querelis
in the-way of-truth strongly persevering and in the-laments
revocatorum ad laudes eorumdem gaudiorum et in
of-those-called-back to the-praises of-the-same joys and in
exhortatione virtutum se exhortantium ad salutem
the-exhortation of-the-virtues themselves exhorting to the-salvation
populorum, quibus diabolicæ insidiæ repugnant; sed ipsæ
of-peoples to-which diabolical snares fight but the-very
virtutes eas opprimunt, ita tamen quod sic fideles homines
virtues them crush so yet that thus faithful men
tandem a peccatis ad superna per pœnitentiam
at-last from sins to supernal-things through penitence
transeunt. Et sonus ille ut vox multitudinis in laudibus de
pass and sound that like the-voice of-a-multitude in praises from
supernis gradibus in harmonia symphonizans, sic dicebat: O
the-supernal steps in harmony singing thus said O

splendidissima gemma, serenum decus solis tibi infusum
most-splendid gem the-serene glory of-the-sun into-you poured
est, fons saliens de corde Patris, qui est unicum
is the-fountain springing from the-heart of-the-Father which is the-only
Verbum ejus per quod creavit mundi primam materiam;
Word of-him through which he-created of-the-world the-first matter
quam Eva turbavit: hoc verbum fabricavit in te hominem, et
which Eve troubled this word fashioned in you man and
es illa lucida gemma, a qua ipsum verbum eduxit omnes
you-are that bright gem from which the-very word led-out all
virtutes, quemadmodum in prima materia omnes protulit
virtues as in the-first matter all it-brought-forth
creaturas. O tu suavissima virga frondens de stirpe Jesse,
creatures O you most-sweet rod sprouting from the-stock of-Jesse
o quam magna virtus est quod divinitas in pulcherrimam
O how great a-power it-is that divinity into the-most-beautiful
filiam aspexit, sicut aquila in solem oculum suum figit, cum
daughter looked as an-eagle into the-sun eye its fixes when
supernus Pater claritatem virginis attendit, quando verbum
the-supernal Father the-brightness of-the-virgin attended when word
suum in ipsa incarnari voluit. Nam in mystico mysterio
his in her to-be-incarnate he-willed for in the-mystic mystery
Dei illustrata mente virginis, mirabiliter clarus flos ex
of-God illumined the-mind of-the-virgin wonderfully a-bright flower from
ipsa virgine prodiit. Et iterum dixit: o gloriosissima lux
the-very virgin came-forth and again it-said O most-glorious light
vivens, angeli qui infra divinitatem divinos oculos cum mystica
living angels who below divinity the-divine eyes with the-mystic
obscuritate omnis creaturæ aspicitis in ardentibus desideriis,
obscurity of-every creature look-at in burning desires
unde nunquam potestis satiari! O quam gloriosa gaudia illa
whence never you-can to-be-satisfied O how glorious joys those

vestra habet forma, quæ in vobis est intacta ab omni pravo
your has the-form which in you is untouched by every depraved
opere, quod primum ortum est in vestro socio perdito
work which first arisen has in your companion the-lost
angelo, qui volare voluit supra intrinsecus latens pinnaculum
angel who to-fly wished above the-inwardly lying-hidden pinnacle
Dei. Unde ipse tortuosus demersus est in ruiuam, sed ipsius
of-God whence he tortuous plunged was into ruin but of-him
instrumenta casus suggestionis ejus concilium facturæ
the-instruments of-the-fall of-the-suggestion of-him the-council of-the-making
digiti Dei instituit. Nam, o vos angeli, qui custoditis
of-the-finger of-God established for O you angels who guard
populos, quorum forma fulget in facie vestra, et o vos
the-peoples whose form shines in face your and O you
archangeli, qui animas justorum suscipitis, et vos virtutes,
archangels who the-souls of-the-just receive and you virtues
potestates, principatus, dominationes, et throni, qui estis
powers principalities dominations and thrones who are
computati in quintum secretum numerum, et o vos cherubim
counted into the-fifth secret number and O you cherubim
et seraphim, sigillum secretorum Dei, sit laus vobis, qui
and seraphim the-seal of-the-secrets of-God be praise to-you who
loculum antiqui cordis in fonte aspicitis. Videtis enim
the-chamber of-the-ancient heart in the-fountain look-at you-see for
interiorem vim Patris, quæ de corde illius spirat quasi
the-inner force of-the-Father which from the-heart of-him breathes as-if
facies. Itemque dicebat: O spectabiles viri qui pertransistis
a-face and-likewise it-said O conspicuous men who passed-through
occulta aspicientes per oculos spiritus, et annuntiantes in
hidden-things looking through the-eyes of-the-spirit and announcing in
lucida umbra acutam et viventem lucem in virga geminantem,
bright shadow the-keen and living light in the-rod budding

quæ sola floruit de introitu radicantis luminis, vos antiqui
which alone flowered from the-entrance of-the-taking-root light you ancient
sancti prædixistis salvationem exsulum animarum quæ immersæ
saints foretold the-salvation of-exiled souls which plunged
fuerant morti, qui circuistis ut rotæ, mirabiliter loquentes
had-been in-death who went-around like wheels wonderfully speaking
mystica montis qui cœlum tangit pertransiens
the-mystic-things of-the-mountain which heaven touches passing-through
ungendo multas aquas, cum etiam inter vos surrexit lucida
by-anointing many waters when also among you rose a-bright
lucerna, quæ ipsum montem præcurrens illuminat. O vos
lamp which the-very mountain running-before illumines O you
felices radices, cum quibus opus miraculorum et non opus
happy roots with which the-work of-miracles and not the-work
criminum per torrens iter perspicuæ umbræ plantatum
of-crimes through the-torrential journey of-clear shadow planted
est! et o tu ruminans ignea vox præcurrens limantem lapidem
is and O you ruminating fiery voice running-before the-filing stone
subvertentem abyssum, gaudete in capite vestro. Gaudete in
overturning the-abyss rejoice in head your rejoice in
illo, quem non viderunt in terris multi, qui ipsum ardenter
him whom not saw on earth many who him ardently
vocaverunt. Et iterum dixit: O cohors militiæ floris
called and again it-said O cohort of-the-soldiery of-the-flower
virgæ non spinatæ, tu sonus orbis terræ circuiens
of-the-rod not thorny you the-sound of-the-circle of-the-earth going-around
regiones insanorum sensuum, epulantium cum porcis, quos
the-regions of-insane senses feasting with pigs which
expugnasti per infusum adjutorem ponentis radices in
you-conquered through the-poured-in helper of-him-placing roots in
tabernacula pleni operis verbi Patris, tu etiam nobilis
the-tabernacles of-the-full work of-the-word of-the-Father you also noble

es gens Salvatoris, intrans viam regenerationis aquæ per
are race of-the-Savior entering the-way of-the-regeneration of-water through
agnum, qui te misit in gladio inter sævissimos canes, qui
the-lamb who you sent with the-sword among the-most-savage dogs who
suam gloriam destruxerunt in operibus digitorum suorum,
their glory destroyed in the-works of-fingers their
statuentes non manufactum in subjectionem manuum suarum,
setting-up the-not handmade in the-subjection of-hands their
in qua non invenerunt eum. Nam o lucidissima apostolorum
in which not they-found him for O most-bright of-the-apostles
turba, surgens in vera agnitione et aperiens clausuram
crowd rising in true acknowledgment and opening the-enclosure
magisterii diaboli, abluendo captivos in fonte viventis aquæ,
of-the-mastery of-the-devil by-washing captives in the-fountain of-living water
tu es clarissima lux in nigerrimis tenebris, fortissimumque
you are the-brightest light in the-blackest darkness and-the-strongest
genus columnarum sponsam Agni sustentans, in omnibus
race of-columns the-bride of-the-Lamb sustaining in all
ornamentis ipsius, per cujus gaudium, ipsa mater et
the-ornaments of-her through whose joy the-very mother and
virgo prima est vexillifera. Agnus enim immaculatus est
virgin the-first is standard-bearer the-Lamb for immaculate is
sponsus: et sponsa ejus immaculata. Itemque dicebat:
the-bridegroom and the-bride of-him immaculate and-likewise it-said
O victoriosissimi triumphatores, qui in effusione sanguinis
O most-victorious triumphers who in the-shedding of-blood
vestri salutantes ædificationem Ecclesiæ intrastis sanguinem
your saluting the-building of-the-Church entered the-blood
Agni, epulantes cum vitulo occiso! O quam magnam
of-the-Lamb feasting with the-calf slain O how great
mercedem habetis, quia corpora vestra viventes despexistis,
a-reward you-have because bodies your living you-despised

imitantes agnum Dei, ornantes pœnam ejus, in qua vos
imitating the-lamb of-God adorning the-punishment of-him in which you
introduxit in restaurationem hæreditatis. Vos flores rosarum
he-led-in into the-restoration of-inheritance you flowers of-roses
qui in effusione sanguinis vestri beati estis in maximis
who in the-shedding of-blood your blessed are in greatest
gaudiis, redolentibus et sudantibus in emptione quæ fluxit
joys fragrant and sweating in the-purchase which flowed
de interiori mente consilii, manentibus ante ævum in
from the-inner mind of-counsel remaining before the-age in
illo, in quo non erat constitutio, a capite sit honor in
him in whom not was constitution from the-head be honor in
consortio vestro: qui estis instrumentum Ecclesiæ, et qui in
fellowship your who are the-instrument of-the-Church and who in
vulneribus vestri sanguinis undastis abunde. Et iterum dixit:
the-wounds of-your blood surged abundantly and again it-said
O successores fortissimi leonis, inter templum et altare
O successors of-the-most-strong lion between the-temple and the-altar
dominantes in ministratione ejus, sicut angeli sonant in
ruling in the-ministry of-him as angels sound in
laudibus, et sicut adsunt populis in adjutorio, vos estis
praises and as they-are-present to-peoples in help you are
inter illos qui hæc faciunt semper in officio Agni
among those who these-things do always in the-office of-the-Lamb
curam habentes. O vos imitatores excelsæ personæ in
care having O you imitators of-the-lofty person in
pretiosissima et gloriosissima significatione, o quam magnus
the-most-precious and most-glorious signification O how great
est vester ornatus, ubi homo procedit solvens et stringens
is your adornment where man proceeds loosing and binding
in Deo pigros et peregrinos, etiam ornans candidos
in God the-sluggish and the-pilgrims also adorning white

et nigros, et magna onera remittens. Nam et angelici
and black and great burdens remitting for both of-the-angelic
ordinis officia habetis: et fortissima fundamenta præscitis
order the-offices you-have and the-strongest foundations you-foreknow
ubicumque constituenda sunt, unde magnus est vester honor.
wherever to-be-established they-are whence great is your honor
Itemque dicebat: O pulchræ facies Deum aspicientes, et in
and-likewise it-said O beautiful faces God looking-at and in
aurora ædificantes. O beatæ virgines, quam nobiles estis, in
the-dawn building O blessed virgins how noble you-are in
quibus rex se consideravit, cum in vobis omnia cœlestia
whom the-king himself considered when in you all heavenly
ornamenta præsignavit, ubi etiam suavissimus hortus estis in
ornaments he-foresignified where also the-most-sweet garden you-are in
omnibus ornamentis redolentes. O nobilissima viriditas quæ
all ornaments fragrant O most-noble greenness which
radicas in sole et quæ in candida serenitate luces in rota,
take-root in the-sun and which in white serenity shine in the-wheel
quam nulla terrena excellentia comprehendit: tu circumdata
which no earthly excellence comprehends you surrounded
es amplexibus divinorum mysteriorum. Tu rubes ut aurora,
are by-the-embraces of-divine mysteries you redden like the-dawn
et ardes ut solis flamma. Et iterum sonus ille, ut vox
and burn like of-the-sun the-flame and again sound that like the-voice
multitudinis in querelis de revocandis ad eosdem gradus
of-a-multitude in laments about those-to-be-called-back to the-same steps
in harmonia, sic querebatur, dicens: O plangens vox est
in harmony thus lamented saying O lamenting voice is
hæc maximi doloris. Ah! ah! quædam mirabilis victoria in
this of-the-greatest pain ah ah a-certain wonderful victory in
mirabili desiderio Dei surrexit; in qua delectatio carnis
the-wonderful desire of-God rose in which the-delight of-the-flesh

se latenter abscondit. Heu! heu! ubi voluntas crimina
itself hiddenly hid alas alas where the-will crimes
nescivit, et ubi desiderium hominis lasciviam fugit, quia
knew-not and where the-desire of-man wantonness fled because
tam pauci ad te veniunt. Luge, luge ergo in his innocentia;
so few to you come mourn mourn therefore in these innocence
quæ in pudore bono integritatem non amisisti, et quæ
who in modesty good wholeness not you-have-lost and who
avaritian gutturis antiqui serpentis ibi non devorasti,
the-avarice of-the-throat of-the-ancient serpent there not you-have-devoured
quia tam negligenter homines te attendunt. O vivens fons,
because so negligently men you attend O living fountain
quam magna est suavitas tua, qui faciem istorum in te non
how great is sweetness your who the-face of-these in you not
amisisti; sed acute prævidisti quomodo eos de angelico casu
you-have-lost but keenly foresaw how them from the-angelic fall
abstraheres, qui se æstimabant illud habere, quod non
you-might-draw who themselves reckoned that to-have which not
licet sic stare. Unde: Gaude, filia Sion, quia Deus tibi
is-lawful so to-stand whence rejoice daughter of-Zion because God to-you
multos reddit, quos serpens de te abscindere voluit, qui nunc
many gives-back whom the-serpent from you to-cut-off wished who now
in majori luce fulgent quam prius illorum causa fuisset.
in greater light shine than before of-them the-cause would-have-been
Vivens enim lux de his dicit: Tortuosum serpentem
the-living for light of these says the-tortuous serpent
scandalizavi in sua suggestione, quæ non ita plena fuerat
I-have-scandalized in his suggestion which not so full had-been
sicut ille existimabat. Unde juravi per me ipsum, quod in his
as he reckoned whence I-swore by me myself that in these
causis feci amplius et amplius, quam in eis. O serpens tuum
causes I-did more and more than in them O serpent your

gaudium proderet, quia in tua suggestione amputavi: quod
joy would-betray because in your suggestion I-cut-off what
nunquam inventum est in tua sævitia, o turpissime illusor.
never found is in your savagery O most-foul mocker
Itemque sonus ille, ut vox multitudinis in exhortatione
likewise sound that like the-voice of-a-multitude in the-exhortation
virtutum in adjutorium hominum, et in contradictione
of-the-virtues for the-help of-men and in the-contradiction
repugnantium diabolicarum artium, virtutibus vitia
of-the-resisting diabolical arts with-the-virtues the-vices
superantibus, et hominibus tandem divina inspiratione ad
overcoming and men at-last by-divine inspiration to
pœnitentiam redeuntibus, in harmonia sic clamabat: Nos
penitence returning in harmony thus cried we
virtutes in Deo sumus, et in Deo manemus: Regi regum
virtues in God are and in God remain for-the-King of-kings
militamus, et malum a bono separamus. Nam in primo agone
we-fight and evil from good we-separate for in the-first contest
apparuimus, ubi victrices exstitimus: dum ille corruit, qui
we-appeared where victorious we-stood while he collapsed who
super se volare voluit. Ergo et nunc militemus, illis qui
above himself to-fly wished therefore also now let-us-fight for-those who
nos invocant subvenientes, et diabolicas artes calcantes: et eos
us invoke helping and diabolical arts treading and those
qui nos imitari voluerint ad beatas mansiones perducentes.
who us to-imitate shall-have-wished to blessed mansions leading
QUERELÆ ANIMARUM IN CARNE POSITARUM. O
LAMENTS OF-SOULS IN FLESH PLACED O
nos peregrinæ sumus. Quid fecimus, ad peccata deviantes?
we pilgrims are what have-we-done to sins straying
Filiæ regis esse debuimus, sed in umbram peccatorum
daughters of-the-king to-be we-ought but into the-shadow of-sins

cecidimus. O vivens sol, porta nos in humeris tuis in
we-fell O living sun carry us on shoulders your into
justissimam hæreditatem, quam in Adam perdidimus. O Rex
the-most-just inheritance which in Adam we-lost O King
regum, in tuo prælio pugnamus.
of-kings in your battle we-fight

INVOCATIO FIDELIS ANIMÆ. O dulcis divinitas,
INVOCATION OF-THE-FAITHFUL SOUL O sweet divinity
et o suavis vita, in qua perferam vestem præclaram, illud
and O pleasant life in which I-may-bear the-garment most-bright that
accipiens quod perdidi in prima apparitione: ad te suspiro,
receiving which I-lost in the-first appearing to you I-sigh
et omnes virtutes invoco.
and all the-virtues I-invoke

RESPONSUM VIRTUTUM. O felix anima et o dulcis
ANSWER OF-THE-VIRTUES O happy soul and O sweet
creatura Dei, quæ ædificata es in profunda altitudine
creature of-God who built are in the-deep height
sapientiæ Dei, multum amas.
of-the-wisdom of-God much you-love

FIDELIS ANIMA. O libenter veniam ad vos, ut præbeatis
FAITHFUL SOUL O willingly I-shall-come to you that you-may-offer
mihi osculum cordis.
to-me the-kiss of-the-heart

VIRTUTES. Nos debemus militare tecum, o filia regis.
VIRTUES we ought to-fight with-you O daughter of-the-king

FID. A. O gravis labor et o durum pondus quod
FAITHFUL SOUL O heavy labor and O hard weight which
sustineo in veste hujus vitæ, quia nimis grave mihi est
I-sustain in the-garment of-this life because too heavy for-me it-is
contra carnem pugnare.
against the-flesh to-fight

VIRT. O anima voluntate Dei constituta, et o felix
VIRTUES O soul by-the-will of-God established and O happy
instrumentum: quare tam debilis es contra hoc, quod
instrument why so weak are-you against this which
Deus contrivit in virginea natura? Tu debes in nobis
God crushed in the-virginal nature you ought in us
superare diabolum.
to-overcome the-devil
FID. A. Succurrite, me adjuvando, ut valeam
FAITHFUL SOUL run-to-help me by-helping that I-may-be-able
consistere.
to-stand
SCIENTIA. DEI. Vide quid illud sit quo es induta,
KNOWLEDGE OF-GOD see what that be with-which you-are clothed
filia salvationis, et esto stabilis et nunquam cades.
daughter of-salvation and be steadfast and never you-will-fall
FID. A. O nescio quid faciam, aut ubi fugiam? O
FAITHFUL SOUL O I-know-not what I-shall-do or where I-shall-flee O
væ mihi non possum perficere id quo sum induta?
woe to-me not I-can to-perform that with-which I-am clothed
Certe illud volo abjicere.
surely it I-wish to-cast-away
VIRT. O infelix conscientia, o misera anima; quare abscondis
VIRTUES O unhappy conscience O wretched soul why do-you-hide
faciem tuam coram tuo Creatore?
face your before your Creator
SCIENTIA DEI. Tu nescis, nec vides, nec sapis illum
KNOWLEDGE OF-GOD you know-not nor see nor taste him
qui te constituit.
who you established

FID. A. Deus creavit mundum, non facio illi injuriam
FAITHFUL SOUL God created the-world not I-do to-him injury
si volo uti illo.
if I-wish to-use it
DIABOLUS. Fatua, fatua, quid prodest tibi laborare?
DEVIL foolish-one foolish-one what profits to-you to-labor
Respice mundum et amplectetur te magno honore.
look-at the-world and it-will-embrace you with-great honor

THE PLAY OF THE VIRTUES

The virtues mourn the fled sheep; Queen Humility gathers them and names the mocking devil the old dragon cast into the abyss. The soul, wounded by the serpent, returns, is received for Christ's wounds, and fights the devil, whom Victory and the virtues bind. The voice explains that word and symphony are body and spirit and that music softens hard hearts and calls the Spirit, as Psalm 150 bids; the book ends with God's blessing on its keepers and his curse on any who refuse, hide, or twist it.

VIRT. Heu! heu! nos virtutes plangamus et lugeamus,
VIRTUES alas alas we virtues let-us-lament and let-us-mourn
quia ovis Domini fugit vitam.
because the-sheep of-the-Lord flees life
HUMILITAS. Ego humilitas, regina virtutum, dico: Venite ad
HUMILITY I humility the-queen of-virtues say come to
me, omnes virtutes, et enutriam vos ad requirendam perditam
me all virtues and I-shall-nourish you for seeking-again the-lost
drachmam et ad eam coronandam in perseverantia felicem.
drachma and for it crowning in perseverance happy
VIRT. O gloriosa regina et o suavissima mediatrix, libenter
VIRTUES O glorious queen and O most-sweet mediatrix willingly
veniemus.
we-shall-come

HUMIL. Ideo dilectissimæ filiæ, teneo vos in regali
HUMILITY therefore most-beloved daughters I-hold you in the-royal
thalamo. O filiæ Israel, sub arbore suscitavit vos Deus,
chamber O daughters of-Israel under the-tree roused you God
unde in hoc tempore recordamini plantationis ejus. Gaudete
whence in this time remember the-planting of-him rejoice
ergo, filiæ Sion.
therefore daughters of-Zion
DIABOLUS. Quæ est hæc potestas, quod nullus sit præter
DEVIL what is this power that no-one be except
Deum? Ego autem dico: Qui voluerit me et voluntatem
God I moreover say he-who shall-have-wished me and will
meam sequi, dabo illi omnia; tu vero cum tuis
my to-follow I-shall-give to-him all-things you but with your
sequacibus nihil habes quod dare possis, quia etiam vos
followers nothing have which to-give you-can because also you
omnes nescitis quid sitis.
all know-not what you-are
HUMIL. Ego cum meis sodalibus bene scio quod tu es
HUMILITY I with my companions well know that you are
ille antiquus draco, qui super summum volare voluisti, sed
that ancient dragon who above the-highest to-fly wished but
ipse Deus in profundum te præcipitavit abyssi.
the-very God into the-depth you hurled of-the-abyss
VIRT. Nos autem omnes in excelsis habitamus.
VIRTUES we moreover all in the-heights dwell
FID. A. O vos regales virtutes, quam speciosæ et
FAITHFUL SOUL O you royal virtues how beautiful and
quam fulgentes estis in summo sole, et quam dulcis est
how shining you-are in the-highest sun and how sweet is
vestra mansio; et ideo o væ mihi, quia a vobis fugi.
your mansion and therefore O woe to-me because from you I-fled

VIRT. O fugitiva, veni, veni ad nos, et Deus suscipiet te.
VIRTUES O fugitive come come to us and God will-receive you
FID. A. Ah! ah! fervens delectatio absorbuit me in
FAITHFUL SOUL ah ah burning delight swallowed me in
peccatis, et ideo ad vos non ausa sum intrare.
sins and therefore to you not dared I-have to-enter
VIRT. Noli timere nec fugere, quia pastor bonus quærit
VIRTUES do-not fear nor flee because the-shepherd good seeks
in te perditam ovem suam.
in you lost sheep his
FID. A. Nunc est mihi necesse ut suscipiatis me,
FAITHFUL SOUL now is for-me necessary that you-receive me
quoniam in vulneribus feteo, quibus antiquus serpens me
since in wounds I-stink with-which the-ancient serpent me
contaminavit.
contaminated
VIRT. Curre ad nos, et sequere vestigia illa, in quibus
VIRTUES run to us and follow footsteps those in which
nunquam cades in societate nostra, et Deus curabit te.
never you-will-fall in fellowship our and God will-cure you
FID. A. Ego peccatrix quæ fugi vitam plena ulceribus
FAITHFUL SOUL I a-sinner who fled life full of-ulcers
veniam ad vos, ut præbeatis mihi scutum redemptionis.
I-shall-come to you that you-may-offer to-me the-shield of-redemption
VIRT. O anima fugitiva, esto robusta, et indue te
VIRTUES O soul fugitive be robust and put-on yourself
arma lucis.
the-arms of-light
FID. A. O omnis militia reginæ virtutum, et o vos
FAITHFUL SOUL O all soldiery of-the-queen of-virtues and O you
candida lilia ejus cum rosea purpura, inclinate vos ad
white lilies of-her with rosy purple bend yourselves to

me, quia peregrina a vobis exsulavi, et adjuvate me, ut
me because a-pilgrim from you I-was-exiled and help me that
in sanguine Filii Dei possim resurgere. Et o vera
in the-blood of-the-Son of-God I-may-be-able to-rise-again and O true
medicina humilitas, præbe mihi anxilium; quia superbia in
medicine humility offer to-me help because pride in
multis vitiis multas cicatrices mihi imponens vulneravit me.
many vices many scars on-me placing wounded me
Nunc fugio ad te, et ideo suscipe me.
now I-flee to you and therefore receive me
HUMIL. O omnes virtutes, suscipite lugentem peccatricem
HUMILITY O all virtues receive the-mourning sinner
in suis cicatricibus propter vulnera Christi, et perducite
in her scars because-of the-wounds of-Christ and lead
eam ad me.
her to me
VIRT. Volumus te reducere, et nolumus te deserere, et
VIRTUES we-wish you to-lead-back and we-do-not-wish you to-desert and
omnis cœlestis militia gaudet super te: ergo decet nos in
all the-heavenly soldiery rejoices over you therefore it-befits us in
symphonia sonare.
harmony to-sound
HUMIL. O misera filia, volo te amplecti, quia magnus
HUMILITY O wretched daughter I-wish you to-embrace because the-great
medicus dura et amara vulnera propter te passus est.
physician hard and bitter wounds because-of you suffered has
DIABOLUS. Quæ es, aut unde venis? Tu amplexata
DEVIL who are-you or whence do-you-come you embraced
es me, et ego foras eduxi te; sed nunc in reversione tua
have me and I outside led you but now in return your
confundis me, ego autem pugna mea dejiciam te.
you-confound me I moreover with-fight my I-shall-cast-down you

FID. A. Ego omnes vias tuas malas esse cognovi, et
FAITHFUL SOUL I all ways your evil to-be have-known and
ideo fugi a te; modo autem, o illusor, pugno contra te.
therefore I-fled from you now moreover O mocker I-fight against you
FID. A. Unde tuo regina humilitas, tuo medicamine
FAITHFUL SOUL whence you queen humility with-your medicine
adjuva me.
help me
HUMIL. O victoria quæ eumdem in cœlo superasti, curre
HUMILITY O victory who the-same in heaven overcame run
cum sodalibus tuis et omnes ligate diabolum hunc.
with companions your and all bind devil this
VICTORIA AD VIRTUTES. O fortissimæ et gloriosissimæ
VICTORY TO THE-VIRTUES O most-strong and most-glorious
milites, venite et adjuvate me istum fallacem vincere.
soldiers come and help me this deceiver to-conquer
VIRT. O dulcissima bellatrix in torrente fonte qui
VIRTUES O most-sweet warrior-maid in the-torrential fountain which
absorbuit lupum rapacem, o gloriosa coronata nos libenter
swallowed the-wolf rapacious O glorious crowned-one we willingly
militamus tecum contra illusorem animarum.
fight with-you against the-mocker of-souls
HUMIL. Ligate ergo illum, o virtutes præclaræ?
HUMILITY bind therefore him O virtues most-bright
VIRT. O regina nostra, tibi parebimus, et præcepta tua
VIRTUES O queen our to-you we-shall-obey and precepts your
in omnibus adimplebimus.
in all-things we-shall-fulfill
VICTORIA. Gaudete, o sociæ, quia antiquus serpens
VICTORY rejoice O companions because the-ancient serpent
ligatus est.
bound is

VIRT. Laus tibi, Christe, rex angelorum. O Deus, quis es
VIRTUES praise to-you Christ king of-the-angels O God who are
tu qui in te ipso hoc magnum consilium habuisti, quo
you who in you yourself this great counsel had by-which
destruxisti infernalem haustum in publicanis et peccatoribus;
you-destroyed the-infernal draft in publicans and sinners
qui nunc lucent in superna bonitate; unde, o rex, laus tibi
who now shine in supernal goodness whence O king praise to-you
sit. O Pater omnipotens ex te fluit fons in ignea ardore,
be O Father almighty from you flows a-fountain in fiery ardor
perduc filios tuos in rectum ventum velorum aquarum,
lead sons your into the-right wind of-the-sails of-the-waters
ita ut et nos eos hoc modo perducamus in cœlestem
so that also we them in-this way may-lead into the-heavenly
Hierusalem. Et voces istæ erant ut vox multitudinis, cum
Jerusalem and voices these were like the-voice of-a-multitude when
multitudo voces suas in altum extollit. Et sonus earum ita
a-multitude voices its on high raises and the-sound of-them so
me pertransivit quod eas absque difficultate tarditatis intellexi.
me passed-through that them without the-difficulty of-slowness I-understood
Audivique vocem ex eodem lucido aere, dicentem mihi: Laudes
and-I-heard a-voice from the-same bright air saying to-me praises
superno Creatori incessabili voce cordis et oris dandæ
to-the-supernal Creator with-unceasing voice of-heart and mouth to-be-given
sunt: cum ipse non solum stantes et erectos, sed etiam
are since he not only the-standing and upright but also
cadentes et curvatos in supernis sedibus sua gratia collocat.
the-falling and bent in the-supernal seats by-his grace places
Unde vides, o homo, lucidissimum aerem: candorem gaudii
whence you-see O man a-most-bright air the-whiteness of-the-joy
supernorum civium designantem, in quo audio in omnibus
of-the-supernal citizens designating in which you-hear in all

prædictis significationibus, mirabili modo diversum genus
the-aforesaid significations in-wonderful way a-diverse kind
musicorum, in laudibus civium supernorum gaudiorum,
of-musicians in the-praises of-the-citizens of-supernal joys
in via veritatis fortiter perseverantium, ac in querelis
in the-way of-truth strongly persevering and in the-laments
revocatorum ad laudes eorumdem gaudiorum; quoniam ut
of-those-called-back to the-praises of-the-same joys since as
aer comprehendit et sustinet ea quæ sub cœlo sunt,
the-air comprehends and sustains those-things which under heaven are
ita ut audis in omnibus præmonstratis tibi mirabilibus
so as you-hear in all the-foreshown to-you wonders
Dei, suavis et dulcis symphonia sonat in gaudio, miracula
of-God a-pleasant and sweet symphony sounds in joy the-miracles
electorum in superna civitate existentium, et in Deo suavi
of-the-elect in the-supernal city being and in God with-sweet
devotione persistentium; ac in querelis incurvationem illorum
devotion persisting and in laments the-bending of-those
quos antiquus serpens perdere tentat, quos tamen divina
whom the-ancient serpent to-destroy tries whom yet the-divine
virtus ad societatem beatorum gaudiorum fortiter perducit:
power to the-fellowship of-blessed joys strongly leads
proferens in eis illa mysteria, quæ humanis mentibus ad
bringing-forth in them those mysteries which to-human minds to
terram inclinatis sunt incognita, et in exhortatone virtutum
the-earth bent are unknown and in the-exhortation of-the-virtues
se exhortantium ad salutem populorum quibus diabolicæ
themselves exhorting to the-salvation of-peoples to-which diabolical
insidiæ repugnant, sed ipsæ virtutes eas opprimunt, ita tamen
snares fight but the-very virtues them crush so yet
quod sic fideles homines tandem a peccatis ad superna
that thus faithful men at-last from sins to supernal-things

per pœnitentiam transeunt; quoniam ibi virtutes in
through penitence pass since there the-virtues in
mentibus fidelium, ad redemptionem ipsorum vitiis resistunt,
the-minds of-the-faithful for the-redemption of-them the-vices resist
quibus diabolico afflatu fatigantur; sed eis fortissima
by-which with-diabolical blowing they-are-wearied but those with-most-strong
fortitudine superatis homines in peccatis prolapsi, divino
strength overcome men in sins slipped by-divine
nutu ad pœnitentiam revertuntur, cum perquirunt et deflent
nod to penitence return when they-search-out and bewail
anteriora facta, et cum considerant et cavent posteriora.
former deeds and when they-consider and beware later-ones
Quapropter et sonus ille, ut vox multitudinis in laudibus de
wherefore also sound that like the-voice of-a-multitude in praises from
supernis gradibus in harmonia symphonizat, quia symphonia
the-supernal steps in harmony sings because symphony
in unanimitate et in concordia gloriam et honorem cœlestium
in unanimity and in concord the-glory and honor of-the-heavenly
civium ruminat, ita quod et ipsa hoc sursum tollit quod verbum
citizens ruminates so that also it this upward lifts which the-word
palam profert. Sic et verbum corpus designat, symphonia vero
openly brings-forth so also the-word the-body designates symphony but
spiritum manifestat, quoniam et cœlestis harmonia divinitatem
the-spirit manifests since both the-heavenly harmony divinity
denuntiat, et verbum humanitatem Filii Dei propalat.
announces and the-word the-humanity of-the-Son of-God makes-known
Et ut potestas Dei ubique volans omnia circuit, nec ei
and as the-power of-God everywhere flying all-things goes-around nor to-it
ullum obstaculum resistit, ita et rationalitas hominis magnam
any obstacle resists so also the-rationality of-man great
vim habet in vivis vocibus sonare, et torpentes animas
force has in living voices to-sound and torpid souls

ad vigilantiam in symphonia excitare. Quod et David in
to vigilance in symphony to-rouse which also David in
symphonia prophetiæ suæ probat, et Jeremias lamentabili voce
the-symphony of-prophecy his proves and Jeremiah with-lamentable voice
in planctu suo ostendit. Ita et tu, o homo, quæ es paupercula
in lament his shows so also you O man who are a-poor-little
et fragilis natura, audis in symphonia sonum de igneo ardore
and frail nature hear in symphony the-sound of the-fiery ardor
virginalis pudoris, in amplexibus verborum florentis virgæ,
of-virginal modesty in the-embraces of-the-words of-the-flowering rod
et sonum de acumine viventium luminum in superna civitate
and the-sound of the-keenness of-the-living lights in the-supernal city
lucentium, et sonum de prophetia profundorum sermonum,
shining and the-sound of the-prophecy of-deep speeches
et sonum de dilatatione apostolatus mirabilium verborum,
and the-sound of the-widening of-the-apostolate of-wonderful words
et sonum de effusione sanguinis fideliter se offerentium,
and the-sound of the-shedding of-the-blood faithfully themselves of-those-offering
et sonum de sacerdotali officio secretorum, et sonum de
and the-sound of the-priestly office of-secrets and the-sound of
virginali gradu in superna viredine florentium, quoniam
the-virginal rank in supernal greenness flowering since
superno Creatori fidelis creatura sua in voce exsultationis
to-the-supernal Creator faithful creature his in the-voice of-exultation
et lætitiæ resultat, et grates frequentes ei impendit.
and gladness resounds and thanks frequent to-him pays
Sed et sonum audis ut vocem multitudinis, in querelis
but also the-sound you-hear like the-voice of-a-multitude in the-laments
revocatorum ad eosdem gradus in harmonia resonantem;
of-those-called-back to the-same steps in harmony resounding
quia symphonia non totum in unanimitate exsultationis, in
because symphony not wholly in the-unanimity of-exultation in

via rectitudinis fortiter persistentium gaudet, sed etiam
the-way of-rectitude strongly of-those-persisting rejoices but also
in concordia resuscitationis de via justitiæ lapsorum, et
in the-concord of-the-resuscitation from the-way of-justice of-those-slipped and
tandem ad veram beatitudinem erectornm exsultat, quoniam
at-last to true beatitude of-those-raised exults since
et pastor bonus ovem quæ perierat, cum gaudio reportavit
also the-shepherd good the-sheep which had-perished with joy carried-back
ad gregem. Itemque ut audis, sonus ille ut vox multitudinis
to the-flock likewise as you-hear sound that like the-voice of-a-multitude
in exhortatione virtutum in adjutorium hominum, et in
in the-exhortation of-the-virtues for the-help of-men and in
contradictione repugnantium diabolicarum artium, virtutibus
the-contradiction of-the-resisting diabolical arts with-the-virtues
vitia superantibus et hominibus tandem divina inspiratione
the-vices overcoming and men at-last by-divine inspiration
ad pœnitentiam redeuntibus in harmonia clamat, quoniam
to penitence returning in harmony cries since
dulcis complexio est in virtutibus fideles homines ad veram
sweet embrace is in the-virtues faithful men to true
beatitudinem trahentibus, sed dira coacervatio est in vitiis
beatitude drawing but dreadful heaping is in the-vices
diabolicarum insidiarum: non tamen ita ut virtutes vitia
of-diabolical snares not yet so that the-virtues the-vices
non superent; sed sic quod virtutes ea omnino debilitent, et
not overcome but so that the-virtues them altogether weaken and
sibi consentientes auxilio superni adjutorii ad æternam
to-themselves those-consenting by-the-aid of-supernal help to eternal
retributionem per veram pœnitentiam perducant, ut etiam
retribution through true penitence lead as also
in vocibus harmoniæ earum tibi est demonstratum.
in the-voices of-the-harmony of-them to-you it-is shown

Nam et symphonia, dura corda emollit; et ipsis humorem
for also symphony hard hearts softens and into-them the-moisture
compunctionis inducit, ac Spiritum sanctum advocat. Unde
of-compunction brings and the-Spirit holy calls whence
et voces istæ quas audis, sunt ut vox multitudinis, cum
also voices these which you-hear are like the-voice of-a-multitude when
multitudo voces suas in altum extollit; quia laudes jubilationum
a-multitude voices its on high raises because the-praises of-jubilations
in simplicitate unanimitatis et charitatis prolatæ, fideles ad
in the-simplicity of-unanimity and of-charity brought-forth the-faithful to
unanimitatem illam ubi nulla discordia est perducunt, cum eos
unanimity that where no discord is lead when them
in terris positos, corde et ore ad supernam remunerationem
on earth placed with-heart and mouth for supernal remuneration
suspirare faciunt. Et sonus earum ita pertransit te, quod eas
to-sigh they-make and the-sound of-them so passes-through you that them
absque difficultate tarditatis intelligis; quoniam ubi divina
without the-difficulty of-slowness you-understand since where divine
gratia operata fuerit omnem tenebrositatem obumbrationis
grace worked shall-have all darkness of-overshadowing
aufert, illa pura et lucida faciens, quæ carnalibus
it-takes-away those-things pure and bright making which to-fleshly
sensibus in infirmitate carnis obscura sunt.
senses in the-weakness of-the-flesh obscure are
Quapropter quisquis Deum fideliter intelligit, laudes indefessas
wherefore whoever God faithfully understands praises unwearied
et fideliter offerat eique fideli devotione incessanter
also faithfully let-him-offer and-to-him with-faithful devotion unceasingly
jubilet, quemadmodum et David servus meus spiritu
let-him-jubilate as also David servant my with-the-spirit
profunditatis et altitudinis a me perfusus, hortatur, dicens:
of-depth and of-height by me suffused exhorts saying

Laudate eum in sono tubæ, laudate eum in psalterio
praise him in the-sound of-the-trumpet praise him in psaltery
et cithara. Laudate eum in tympano et choro, laudate
and harp praise him in timbrel and choir praise
eum in chordis et organo. Laudate eum in cymbalis bene
him in strings and organ praise him in cymbals well
sonantibus, laudate eum in cymbalis jubilationis; omnis
sounding praise him in cymbals of-jubilation every
spiritus laudet Dominum. Hoc tale est: Vos qui Deum
spirit let-praise the-Lord this such is you who God
simplici intentione et pura devotione scitis, adoratis et
with-simple intention and pure devotion know adore and
diligitis: laudate eum in sono tubæ, id est in sensu
love praise him in the-sound of-the-trumpet that is in the-sense
rationalitatis, quia perdito angelo cum sibi consentientibus
of-rationality because the-lost angel with to-himself those-consenting
in perditionem cadente, agmina beatorum spirituum in
into perdition falling the-hosts of-blessed spirits in
veritate rationabiliter perstiterunt, Deoque fideli dilectione
truth rationally stood-fast and-to-God with-faithful love
adhæserunt. Laudateque in psalterio profundæ devotionis,
clung and-praise in the-psaltery of-deep devotion
et in cithara melliflui canoris, quoniam tuba sonante
and in the-harp of-honey-flowing song since the-trumpet sounding
psalterium, et psalterio canente cithara procedit, sicut et
the-psaltery and the-psaltery singing the-harp proceeds as also
beatis angelis in amore veritatis perseverantibus, deinde
the-blessed angels in the-love of-truth persevering then
homine creato prophetæ in mirabilibus vocibus surrexerunt:
man created the-prophets in wonderful voices rose
quos apostoli in dulcissimis verbis subsecuti sunt. Et laudate
whom the-apostles in most-sweet words followed have and praise

eum in tympano mortificationis, et in choro exsultationis,
him in the-timbrel of-mortification and in the-choir of-exultation
quia post citharam tympanum, post tympanum chorus
because after the-harp the-timbrel after the-timbrel the-choir
exsultat, quemadmodum apostolis verba salutis prædicantibus:
exults as the-apostles the-words of-salvation preaching
martyres in honore Dei, in corporibus snis diversa supplicia
the-martyrs in the-honor of-God in bodies their diverse tortures
sustinuerunt, ex quibus deinde sacerdotalis officii veraces
sustained from whom then of-the-priestly office truthful
doctores surrexerunt. Laudateque eum in chordis humanæ
teachers rose and-praise him in the-strings of-human
redemptionis, et in organo divinæ protectionis, quoniam choro
redemption and in the-organ of-divine protection since the-choir
exsultante voces chordarum, et organi se manifestant,
exulting the-voices of-the-strings and of-the-organ themselves manifest
sicut et veris doctoribus in officio beatitudinis veritatem
as also the-true teachers in the-office of-beatitude the-truth
ostendentibus: virgines processerunt, quæ Dei Filium verum
showing the-virgins proceeded who of-God the-Son true
hominem velut in chordis amaverunt, et verum Deum velut
man as-if in strings loved and true God as-if
in organos adoraverunt, cum ipsum verum hominem et verum
in organs adored when him true man and true
Deum crediderunt. Quid hoc? Quia cum Filius Dei pro
God they-believed what this because when the-Son of-God for
salute hominum carnem assumpsit, gloriam divinitatis non
the-salvation of-men flesh assumed the-glory of-divinity not
amisit. Unde et beatæ virgines ipsum sibi sponsum
he-lost whence also the-blessed virgins him for-themselves as-bridegroom
eligentes, verum hominem in desponsatione, et verum Deum
choosing true man in betrothal and true God

in castitate, ipsum fideli devotione apprehenderunt. Sed
in chastity him with-faithful devotion grasped but
et laudate eum in cymbalis bene sonantibus, id est in iis
also praise him in cymbals well sounding that is in those
assertionibus, quæ bonum sonum in vero gaudio faciunt,
assertions which good sound in true joy make
cum homines in imis peccatorum jacentes, ad supernam
when men in the-depths of-sins lying to the-supernal
celsitudinem divina inspiratione compuncti, se sursum
loftiness by-divine inspiration pricked themselves upward
ab imis tollunt. Laudateque eum in cymbalis jubilationis,
from the-depths raise and-praise him in cymbals of-jubilation
videlicet in assertionibus divinæ laudis, ubi potentes virtutes
namely in the-assertions of-divine praise where the-mighty virtues
victoriam fortissime facientes, vitia in hominibus opprimunt,
victory most-strongly making the-vices in men crush
et eos forti desiderio ad beatitudinem veræ remunerationis
and them with-strong desire to the-beatitude of-true remuneration
in bonis perseverantes perducunt. Unde omnis spiritus qui
in good-things persevering lead whence every spirit which
benevolentiam habet credendi in Deum et honorandi eum,
goodwill has of-believing in God and of-honoring him
laudet Dominun, id est illum qui Dominus omnium est:
let-praise the-Lord that is him who Lord of-all is
quia justum est ut ille qui vitam desiderat eum qui vita
because just it-is that he who life desires him who life
est glorificet.
is should-glorify
Et iterum audivi vocem ex prædicto lucido aere dicentem:
and again I-heard a-voice from the-aforesaid bright air saying
O rex altissime! laus tibi sit, qui in simplici et in
O king most-high praise to-you be who in a-simple and in

indocto homine facis hæc. Sed et iterum vox de cœlo
an-unlearned person do these-things but also again a-voice from heaven
vociferatione maxima clamabat, dicens: Audite et attendite,
with-vociferation greatest cried saying hear and attend
omnes qui supernam remunerationem et beatitudinem habere
all who supernal remuneration and beatitude to-have
desideratis. O vos homines qui credula corda habetis, et
desire O you men who believing hearts have and
supernam remunerationem exspectatis: sermones istos suscipite,
supernal remuneration await speeches these receive
et eos in interiora corda vestra ponite, nec admonitionem
and them in the-inner hearts your place nor admonition
istam in visitatione vestra recusate. Nam ego testificator
this in visitation your refuse for I the-witness
veritatis, vivus et verus loquens et non tacens Deus, dico
of-truth living and true speaking and not silent God say
atque iterum dico: Quis mihi prævalere poterit? Qui hoc
and again say who against-me to-prevail will-be-able he-who this
tentaverit, dejiciam eum. Unde homo montem non
shall-have-attempted I-shall-cast-down him whence let-man a-mountain not
apprehendat, quam movere non poterit; sed in valle
grasp which to-move not he-will-be-able but in the-valley
humilitatis subsistat. Sed quis transilit vias sine aqua?
of-humility let-him-subsist but who leaps-across ways without water
Ille qui se in turbinem ventilat, et qui fructus sine
he who himself into a-whirlwind winnows and who fruits without
refectione dividit. Et quomodo tabernaculum meum ibi
refreshment divides and how tabernacle my there
erit? Sed tabernaculum meum ibi est, ubi Spiritus sanctus
will-be but tabernacle my there is where the-Spirit holy
irrigationem suam perfundit. Quid hoc? Ego in medio sum.
irrigation its pours-out what this I in the-midst am

Quomodo? Quicunque digne me apprehendit, hic nec in
how whoever worthily me grasps this-one neither into
altitudinem, nec in profunditatem, nec in latitudinem incidet.
height nor into depth nor into breadth will-fall
Quid hoc? Quia ego sum charitas illa, quam nec flagrans
what this because I am charity that which neither flaming
superbia dejicit, nec profundi casus perfringunt, nec latitudo
pride casts-down nor deep falls shatter nor the-breadth
malorum conterit. Nunquid non possum ædificare in altitudine
of-evils crushes surely not can-I to-build on the-height
scabelli solis? Fortes qui in vallibus fortitudinem suam
of-the-footstool of-the-sun the-strong who in valleys strength their
ostendunt, me contemnunt; hebetes, in sonitu turbinum me
show me despise the-dull in the-sound of-whirlwinds me
abjiciunt; sapientes, cibum meum renuunt, et quisquis turrim
cast-away the-wise food my refuse and whoever a-tower
secundum voluntatem suam sibi parat. Sed ego istos in
according-to will his for-himself prepares but I these in
parvo et pusillo confundam, sicut Goliath in puero dejeci,
a-small and little-one I-shall-confound as Goliath in a-boy I-cast-down
et sicut Holofernem in Judith superavi. Unde et quisquis
and as Holofernes in Judith I-overcame whence also whoever
mystica verba hujus libri recusaverit, arcum meum super
the-mystic words of-this book shall-have-refused bow my over
eum extendam, et sagittis pharetræ meæ eum transfigam,
him I-shall-stretch and with-the-arrows of-quiver my him I-shall-transfix
et coronam ejus de capite ipsius abjiciam atque eum
and the-crown of-him from the-head of-him I-shall-cast-away and him
illis similabo, qui in Oreb ceciderunt, quando contra me
to-those I-shall-liken who in Horeb fell when against me
murmuraverunt. Sed et quicunque maledicta sua contra
they-murmured but also whoever curses his against

prophetiam istam protulerit, maledictio illa quam Isaac
prophecy this shall-have-brought-forth the-curse that which Isaac
protulit, super eum veniet; et benedictione cœlestis roris
brought-forth upon him will-come and with-the-blessing of-heavenly dew
replebitur, qui eam amplexus fuerit, et qui eam in corde
will-be-filled he-who it embraced shall-have and who it in heart
suo tenuerit, atque qui eam in vias planas produxerit.
his shall-have-held and who it into ways level shall-have-brought-forth
Et qui eam gustaverit, et in memoriam suam posuerit,
and he-who it shall-have-tasted and into memory his shall-have-put
fiet mons myrrhæ, et thuris, et omnium aromatum
will-become a-mountain of-myrrh and of-frankincense and of-all spices
et dilatatio multarum benedictionum, de benedictione in
and a-widening of-many blessings from blessing into
benedictionem ascendens sicut Abraham, atque nova nupta
blessing ascending as Abraham and the-new wedded
sponsa Agni sibi illum columnam in conspectu Dei
bride of-the-Lamb to-herself him as-a-column in the-sight of-God
copulabit; et umbra manus Domini illum proteget. Sed si
will-couple and the-shadow of-the-hand of-the-Lord him will-protect but if
quis hæc verba digiti Dei temere absconderit, et ea per
anyone these words of-the-finger of-God rashly shall-have-hidden and them through
vesaniam suam minuerit, aut in alienum locum alicujus
madness his shall-have-diminished or into an-alien place of-some
humani sensus causa abduxerit, et ita deriserit, ille
human sense for-the-sake shall-have-led-away and so shall-have-mocked he
reprobus erit, et digitus Dei conteret illum. Laudate, laudate
reprobate will-be and the-finger of-God will-crush him praise praise
ergo Deum, beata viscera, in omnibus iis miraculis, quæ
therefore God blessed entrails in all those miracles which
Deus constituit in molli forma speciei excelsi, quam ipse
God established in the-soft form of-the-beauty of-the-lofty-one which he

prævidit in prima apparitione costæ viri illius, quem Deus
foresaw in the-first appearing of-the-rib of-the-man that whom God
de limo creavit. Qui autem acutas aures interioris intellectus
from clay created whoever moreover keen ears of-inner understanding
habet, hic in ardente amore speculi mei, ad verba hæc
has this-one in burning love of-mirror my toward words these
anhelet, et ea in conscientia animi sui conscribat. Amen.
let-him-pant and them in the-conscience of-mind his let-him-write-down amen

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