

HILDEGARD VON BINGEN

1098 - 1179

SCIVIAS

Ken de wegen (Scito vias Domini)

1151/52

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PREFACE OF SCIVIAS by Sainte Hildegarde

I had scarcely reached the age of forty-three, when I was trembling with fear in a heavenly vision. And I saw a great light, the middle of which a voice came and said: "O frail man, gray ash, dust thought, say, write what you see, what you hear. But, because you are shy to say it; you are ineligible to expose, and too ignorant to write it, say it, write it, without forms of eloquence, without the aid of public speaking, without the resources of logic composition speech; but according to what you see and what you hear in the conception of the heavenly things that magnificently rise up in God. You must tell them in that language, such as a student, which includes lessons from his teacher, recites according to the content of his speech, as he wants, understands and teaches. So also, you will say, O man, what you see and what you hear; and you are going to write it, not of yourself, nor of any man, but according to the will of Him who knows, who sees, who disposes all in the secret of his mysteries. "

And yet I heard a voice from heaven say: "Tell therefore these wonders, write them in the way you're taught, saying it happened the year 1141 of the incarnation of Jesus Christ, Son of God at the age of forty-two years and seven months, a fiery light of a burst, leaving the open air, penetrated my brain, kindled my heart, like a flame which warmed me without burning myself, in the same way that the sun warms the object on which it launches its rays. All at once I had an understanding of the exegesis of the holy books, such as the Psalter, the Gospels, and all other works of the Old and New Testaments. I could not see neither the meaning of the words of the text, or the division of syllables, nor grammatical. But I had miraculously in me, from the earliest age, that is to say, from the age of five, as I still have now, the meaning of the mysteries by secret and sublime visions. I have found these favors to a very small number of pious people, who lived with me in the same monastery; and I kept them in the greatest secrecy until that time, when God by His grace willed that I should manifest them.

But the visions I saw were not in a dream, neither in sleep, nor in a kind of frenzy; I did not see them with carnal eyes, I did not hear them from the outer ears of man, and in hidden places; but I contemplated them, according to the will of God, in full view, uncovered, considering them in all the clearness of the mind, eyes and ears of the inner man. How did this happen? It is difficult for carnal man to find out. But having passed the term of youth, and having reached the age of maturity, I heard a voice from heaven saying, "I am the living light that enlightens the darkness: I have established who I have chosen, and have raised it wonderfully, as I have liked, in prodigies, above the ancient personages who learned from me mysterious things; but I overwhelmed him so that he would not rise in the exaltation of his mind. The world is also not experienced in it, no joy, no pleasure, no flexibility in the things of its own, because I privai the necessary boldness, and he was shy and timid in his works. He suffered in the marrow and in the veins of his flesh, his soul and his senses, broken by the pain he had to endure great bodily torment, to the point that he could not enjoy any peace but in all things he must have considered himself guilty. For I have enclosed the ruins of his heart, lest his mind should rise only by the superb and vainglory, and he experienced more fear and pain in all these things, that joy and 'pride. This is why, in my love, he looked into his soul, could find him the way of salvation he found one, and loved him, recognizing that he was faithful, and like him in the part of the work who looks at me; and, by attaching himself to him, he endeavored with him, helped in all things by help from above, to reveal my hidden wonders. And he himself did not become haughty, but humbled himself before him with sighs, in the conviction of his baseness and in the effort of his good will. You, therefore, who receive these things, not in the anxiety of disappointment, but in the purity of intention,

because they are directed towards the manifestation of mysterious things, write what you see and hear. "

And although I was well aware of what I saw and what I heard, however, either hesitation or bad opinion of myself, or opposition from men, I excused myself to write, not out of obstinacy, but out of humility, until that when I fell ill, I was defeated under the scourge of God. At last, compelled, as it were, by a great deal of pain, by the advice of a noble and holy girl, and the man I had sought and found, I decided to write.

And while I was putting the hand at work I knew, before I have said, the full depth of the sacred books, and falling sick, and covering my strength, I finished the book in less than ten years.

But these visions and writings were given to me in the time of Henry, Archbishop of Mainz, Conrad King of the Romans, Conon, abbot of the monastery of the blessed pontiff Disibode under the pontificate of Eugene. And I have said and written these things, not according to the dictates of my heart, or any man, but as I've seen and heard in the heavens, by the revelation of the secret mysteries of God. And I still heard the voice of Heaven saying to me, "Speak strongly, and make known all by your writings."

BOOK 1

FIRST VISION

Of the strength and stability, of the eternity of the kingdom of God - Of the fear of the Lord - Of those who are poor in spirit - May those who fear God and the poor in spirit retain the virtues that come from God - That the inclinations of human acts can not be hidden from the knowledge of God - Solomon on the same subject

I saw a great iron-colored mountain, and on it was someone seated, shining with such splendor, that his light offended my sight; and on each side, the veil of a soft shadow, a wing, marvelous of breadth and length, stretched out. And before him, at the foot of the mountain, a figure full of eyes all stood, which I could not distinguish any human form, because of the multitude of eyes; and before her was another child's face, darkly dressed, but floor in white, on whose head down such clarity, radiating the one sitting on the mountain, I could not look at his face. But from the very one who sat on the mountain, an infinity of living sparks escaped, enveloping these figures, with great sweetness. In the same mountain, one could distinguish, like many dormers, in which appeared like heads of men, some dark, others white. And behold, he that sat on the mountain, cried with a strong and penetrating voice, saying, O man, an unseen dust of the dust of the earth, and ashes of Ash cries and talks about the origin of the incorruptible salvation until be edified those who know the marrow of Scriptures will neither announce nor preach, because they are warm and languid , for the preservation of the righteousness of God; to them, discover to them the key of the mysteries, which, in their timidity, they conceal without fruit in secret. Dilate in the fountain of abundance, and flow in a mystical erudition; so that those who despise you, because of the prevarication of the (first) Eve, be shaken by the overflow of your spring. For it is not man that you hold the penetration of these mysteries, but you receive this gift from above, from the formidable and supreme judge, by whom this clarity shines with incomparable brilliance among the other lights. Arise then, and make thy voice heard, and say the things which are manifested by the mighty power of the help of God; because he who commands with kindness and power all his creatures penetrates those who fear him and who serve him with a diatribe, in a spirit of humility, with the clarity of his divine light; and leads those who persevere in the ways of righteousness, to the joys of eternal vision.

This great iron-colored mountain, which you see, refers to the strength and stability of the eternity of the kingdom of God, which can not be shaken by any effort of shaky mutability; and he who sits on the mountain, and whose glory is so great that it offends your eyes, tells you in the realm of bliss, the very one who, in the glow of his unfailing beauty, order, as supreme divinity, to the whole universe, and is incomprehensible to the mind human. But each side, this soft shadow which extends like a wonderful wing width and length, means, in the admonition and punishment, the suave and gentle protection of Blessed defense and justly and godly demonstrates the ineffable justice, in the perseverance of true equity.

And before him, at the foot of the mountain, a face full of eyes stands, which before God, in all humility, considers the divine kingdom, and, strengthened by the fear of the Lord, exercises upon men with the perspicacity of a right and just intention, his zeal and support; therefore you can not discern in her, for the multitude of her eyes, any human form; because by the sharpness of his gaze, she frustrates this point while forgetting God's justice, too often

experienced men in the dullness of their minds, the mortal Inquisition, in its weakness, does not shake his vigilance.

Before this, another child's face darkly veiled, but white floor appears because, preceded by the fear of the Lord, following the poor in spirit; for the fear of the Lord by the vow of humility, fully owns the beatitude of poverty of spirit, who does not like boasting and exaltation of the heart, but the simplicity and modesty, not attributing anything to himself, but to God, in the abandonment of the bid in all his works; (which means the little brightness of his tunic), to follow faithfully the vestiges of the son of God. On his head, such a great light radiates from him who sits on the mountain, that you can not see his face; because the serenity of the visit of the one who commands with praise to any creature, infuses such power and such bliss force, you can not conceive abundance in your mortal considerations and infirm; for he who possesses all the heavenly riches humbly submits to poverty.

But from the very one who sits on this mountain, a multitude of living sparks emerge, which flutter around these same images with infinite charm, this means that from the omnipotence of God come the diverse and strong virtues, which shine in divine light, embrace and flatter with love (surrounding them with their help and protection), those who fear God in truth, and who faithfully love the poverty of the spirit.

In the same mountain, appear numerous skylights, through which show like human heads, dull one, the other radiant whiteness; because in the supreme height of the very deep and penetrating knowledge of God, can not be hidden intentions of human actions, which often demonstrate by their own zeal or indifference; for men as fatigue action and tired desires of the heart, sometimes fall asleep in infamy, now awake, returned to themselves, to their honor, as evidenced by Solomon when he says, according to my will: *The soft hand leads to poverty, but the hand of the strong prepares riches*. This means that man goes lean and mean, who does not perform the works of righteousness, delete iniquity, put its debt, and remains idle in the wonderful works of bliss. But the one who performs the powerful works of salvation current in the path of truth, captures the bubbling spring of glory, and prepares on earth and in heaven, the most precious treasures. And anyone who has knowledge of the Holy Spirit, and the wings of faith, does not violate my opinion, but receives them with love to make the delight of his soul.

SECOND VISION

That the blessed angels, in no way incited by any excitement of injustice, were not separated from the love and praise of God. That Lucifer, considering the beauty and splendor of his strength, and therefore with those who imitated him he was precipitated from heavenly glory - That God would have been unjust if he had not slain him - The words of the job on the same subject - Of hell which in his voracity, wants the loss of souls. That in the fall of Satan, hell was created - That hell is open to impenitent; the other torments are set up to purify themselves - Of the words of Ezekiel on the same subject - Of the diabolical lie that deceived the first man by the serpent - That the devil knew only the tree (of the knowledge of good and evil) was forbidden, that by the answer of Eve - What must we observe, what should we avoid in marriage? - The words of the apostle on the same subject. Why before the incarnation of the Lord did some of them have several wives? - Why could neither man nor angel be able to deliver man, but only the Son of God (the put?) - Words of Wisdom on the same subject - That the relatives do not unite by the bonds of marriage! - Example from milk - Why in the Old Testament the marriage between relatives was allowed, and defended in the New - That man should only marry in the manly age, and a nubile woman - That illicit and libidinous must be avoided - Why the woman after childbirth or after the stain of the man, stays in the retreat and does not enter the temple - Those who have carnal relationships with a pregnant woman are homicidal - Hose on the same - Adam expelled, God forbade the entrance of Paradise - That because man was rebellious to God, the creature that was subject to him, became him hostile - Of the beauty of Paradise that gives the sap and the vigor to the earth, like the soul to the body - Why did God make man as he could sin. - Let not man scrutinize the infinitely great, since he can not know the infinitely small. Let man now shine with a greater splendor, than originally in Paradise. Comparison of the garden, the sheep, the pearl, with the man. Of the recommendation of humility and charity, which are the most beautiful of the virtues.

Then I saw a great multitude of living lamps, which projected a great light, and which, receiving a flaming light, acquired a serene splendor. And a very wide and very deep lake appeared, the orifice of which resembled that of a well which vomited a smoke of stinking flame, from which also a dark cloud emerged, reached to heights almost imperceptible to the view; and in a luminous region blew a white cloud which had emerged from a beautiful human form, enclosing in itself many stars; and she drove her and the human form of this region. Then a luminous splendor surrounded this region; and thus, all elements of the world that previously had remained in profound peace, immersed in great trouble, manifested horrible terrors. And again I heard him that spoke to me before, saying: Those who follow God in fidelity to their vow, and their predilection to retain her ardent love, being troubled by any solicitation of injustice shall not be excluded from the glory of supreme bliss; while those who pretend to seek God will not be elevated higher, but they will even be overthrown by a just judgment (of greatness) which they falsely imagine they possess.

What is shown by that multitude of living lamps of such great brilliancy, which represent the great army of the celestial spirits, resplendent (of glory) in the blessed life, and which are adorned with all graces; because, created by God, they are not totaled in their superb pride, but they fortified themselves in divine love. For receiving a flame repetition (love), they came to the serene splendor; and when Lucifer with his followers tried to revolt against the supreme creator, (the good angels) putting all their divine zeal in the fall (Lucifer) and those who had joined him, manifested alertness of divine predilection, while the legions of Satan incurred the blindness of the ignorance by which they refused to know God. How? In the fall of the devil, a concert of praises resounded among the angelic spirits who had remained in the

right way with God; because in a sudden illumination, they recognized clearly that immutable God, perseveres in his power, without any change in its essence, so that it can not be defeated by any enemy. And thus, burning with his love and persevering in righteousness, they despised every den of injustice.

But Lucifer was cast out of the glory of heaven because of his pride at the beginning of its creation, was so beautiful and so great, that he found no fault in its beauty and strength. Therefore, in contemplating his grace, and considering in himself the virtue of his strength, he met the superb, who promised to undertake what he would, because he could accomplish what he would undertake. And seeing the place where he thought to find his place, to show his beauty and strength, he said to himself: I want to shine there, like this one resplendent here. What his legions approved, saying, "Whatever you want, we want it too." And, exalted in his pride, he wished to accomplish what he had meditated, the zeal of the Lord showing himself in all his splendor, hastened Satan with all his army into the darkness of flames; so they changed their serene splendor in the most terrible darkness. Why? Because if God had not rejected their presumption, he had shown himself unjust; for he had encouraged those who wanted to divide the integrity of divinity; but he destroyed their pride, and destroyed their ungodliness; as he banishes from the presence of his clarity all those who wish to oppose him; as shown by my servant Job, when he says: *The light of the wicked will be extinguished; (hell) will cover them with his waves, they will share the torments of his wrath. They will be like straw in the raging wind, and as ashes which the whirlwind scatters.*

That is to say, the glory of superb wickedness, proceeding from a false prosperity, as an illustration of honor, in the will of the flesh of those who do not fear God (but who despise him in their impiety perverse, disdaining of knowing that no one can fight against Him), and desiring to consume in the blaze of their ferocity all that is opposed (to their perversity): this one, at the hour of the vengeance of God, will be trampled underfoot the earth, and, by virtue of the supreme judgment, will dwell upon the ungodly themselves, the abjection of the indignation of all who dwell under heaven, so that they will abhor God and to men. But because God does not allow them to have what they want, they are struggling with pain, they struggle among men, in the delirium of their insanity, because they burn to possess what God does not want 'they swallow (in their insatiable desires). And as, in this way, they move away from God, they are compared with unnecessary things, since n 'perform any good work, neither for God nor for men, they are cut off from life rod, by providing eye of divine caution. That is why the same fate will be condemned, those who are carried away by the insipid taste of the iniquitous rumors, and thus do not receive the fecundating dew of the Holy Spirit.

But this lake, so vast and deep, which appears to you, is hell, which is measured by the enormity (extent) of the vices and the greatness of the (reprobate) losses; its orifice is like that of a well, and exhales, with a foul odor, a smoke of flame; because in his voracity, wishing to swallow up souls, he shows them delights and enjoyments, but he leads them by a perverse disappointment, to the perversity of torments, in a burning brazier from which emerge clouds of black smoke, exhaling of foul vapors; because these cruel torments, are for the devil and his followers (away from the highest good, without wanting to know and understand); therefore they were rejected from all good, not because they ignored it, but because they despised it in their outrageous pride. What does this mean? In the fall of Satan, these outer darkness, which concentrates all sorrows, was created; because these evil spirits, instead of the glory which was prepared for them, preferred the misery of the various pains; and instead of the light which they enjoyed, they covered themselves with thick darkness. How? When the beautiful angel stood on itself, like the snake, the infernal jail s opened it;

because he could not do it, someone from prevailing against God. And as it would not be there were two hearts in the breast and in the sky, he could not be two gods. And because the devil, with his own, satisfied his superb presumption, he found the lake of perdition prepared for him.

Thus men who imitate them in their acts become participants in their pains according to their merit. But there are souls who, having reached the height of damnation, are rejected from the knowledge of God; and they will suffer the infernal pains, without the consolation of seeing the end; others, on the contrary, not being forgotten by God, but by virtue of a supreme examination, performing the purgation of the sins into which they have fallen, will at last see their bonds broken, and will reach the place of rest. What does this mean? Gehenna is open, to those who remain without repentance in the oblivion of God, at the bottom of their heart; other torments are for those who, although they do evil works are not however persevere to the end, but still look to God in tears of repentance.

Therefore, the faithful flee the devil and love God by renouncing evil works; and they do it well, with the attributes of penance, as my servant Ezekiel, inspired by me, exhorts them when he said: Repent and do penance for all your iniquities, and iniquity shall not be for you a cause of ruin. Which means: O ye men, who hitherto lie in sin, remember your Christian name, converting you into the way of salvation; and performing other works in the fountain of penance. You who first committed many crimes in the multitude of your vices, rely on your evil inclinations, so that the iniquity in which you croup do not overwhelm you in the ruin of death; because you have renounced it on the day of your redemption.

And in this way, the glory of the angels follow you because you separate daemon to run to God, knowing better in the good deeds that you could not know before, when you were subject to ridicule the antique seducer. But that of the same lake, a black cloud emerging reaches a height almost imperceptible - tible to the view: it means that the depth of his loss, the diabolical deceit bringing out the poisonous snake, which contained in itself the crime of fraudulent intent, (Satan) invades the human domain, to deceive. How?

Because when the demon saw man in paradise, he exclaimed with great indignation - "Oh! Who will equal me in the abode of true beatitude? Thus he knew in himself, that he had not yet satisfied the malice which he had in himself, upon another creature; but seeing Adam and Eve pass their lives in innocent innocence, in the midst of the garden of delights, he went in their tricks toward them, in the form of the serpent, to deceive them.

Why ? Because he knew that he could more easily play its role by the serpent, by another animal; and he endeavored to bring to completion, by his artifice, what he could not have accomplished in his real form. So when he saw Adam and Eve's remoteness, mind and body, of the forbidden tree, he knew in himself that this was for them a divine precept, and that in the first work they would undertake, he would distract easily.

He did not know that this tree was forbidden, but he learned it according to the test of his artificial interrogation, and according to their answer. Therefore, in this bright region is exhaled by means of a dark cloud, white cloud (bright) had gone out of the beautiful human form, containing within it many stars; since Satan invades, for his loss, by the seduction of the Snake in the same place of delight, Eve had an innocent soul, Eve was taken from Adam in his innocence, bearing in his body the whole multitude of the human race, already living in the divine foreordination.

Why that? Because he knew that the weakness of the woman would be easier to conquer than the strength of man; he also saw that Adam was penetrated with a love so violent to Eve, that if he succeeded in defeating her, all that she would say to Adam, this one would do. And so the demon banishes her from this region, she and the form of man; yea, even the ancient seducer, driving by his cunning Adam and Eve from their seat of bliss, plunged into the darkness of discord. How? He first seduced Eve, so that she, by her flattery, obtained the assent of Adam; because it could lead quickly to Adam's disobedience, than other creatures; for it had been taken from a coast of Adam. That is why the woman made man fall so easily, for, as he did not hate her, he easily accepted his words.

But it was not to Adam the child, but to the perfect man Adam, that a perfect woman was given; for when the man over the age of full development, can lead (puberty), we must unite with a woman (marriageable); similarly, when the tree begins to give flowers, you must cultivate it with more care. For Eve was formed from a coast of Adam and of his flesh, vivified with his blood; and therefore the woman, after having received the seed of strength and manly ardor, is destined to multiply the race in the world; man is indeed the sower, and the woman receives the seed; how is it that the woman remains in the power of man; for the strength of man is to the weakness of the woman, as the hard stone is to the soft earth. But the first woman was formed from man; it indicates the matrimonial union of man and woman. This union must not be contracted lightly and forgetful of God, because He who formed the woman on a man's side instituted this union for the good and for the sake of God. honor, by forming the flesh of the woman of the flesh of man. Therefore, as Adam and Eve did not one and the same flesh, so now man and wife are only one flesh, in the union of charity, to multiply mankind.

Therefore, perfect charity must exist in the latter, as it existed in the former.

Adam, in fact, could incriminate his wife, because of her advice, she had brought him death; but he did not leave her, as long as she lived in this age, because he knew that she had been given him by God. Therefore, by virtue of perfect charity, let man not abandon his wife; if not, for the reasonable motive proposed to him by the faithful Church. And let no division be accomplished, except when the two spouses, in the same spirit, wish to look to my Son, and say to each other in the ardor of their love for him: We want to leave the world, and follow the one who suffered for us. What if the two do not agree on the same desire to leave the world, so they do not separate from one another; because, as blood can not be separated from the flesh, so long as life dwells in it; thus the husband and the wife do not separate from one another, but they go together, having only one will. But if the prevarication of the law in fornication is in the husband or in the woman, then (their crime) being disclosed, by themselves or by their priests, they must undergo, as is right, censorship de leur maître spirituel. The husband will inquire according to the justice of God, before the Church and the prelates, domestic transgression of the woman, and the wife of her husband; not, however, so that the husband or wife can contract another union; but themselves, or they stay together, according to the rule of marriage, or they s' refrain entire conjugal relationship, as may be indicated to them, according to the discipline of the rule ecclesiastical; and they do not rip with viper bites, but they will love with a pure affection, because it can not be husband and wife, they are united by the link; as my friend Paul testifies when he says: As the woman came out of the man, so man (born) by the woman, but all things come from God. This means: The woman was made for man, and man was made for women; because what it is, touching the husband, the husband must be, affecting women; lest one does not separate from

each other in the unity of their offspring because they perform all the same work as the air and the wind combine their efforts in a common goal. How? The air is driven by the wind and the wind swirls in the air, such that their evolution in all green plants before them. What does this mean? The woman works with the husband in the procreation of children, which caused great crimes, fornication when the days of the procreation of children, leads the division; because man and woman entrench their own blood from where it took its source, to reject it in another.

They still fraud of Satan and the wrath of God, because they have broken the covenant established by God. Therefore, woe to them, when their sins are not handed to them! But although men and women cooperate, as has been said, it is their offspring; however, all of the men, women and other creatures depend on the layout and the divine order; because God does according to his will.

But before the incarnation of My Son, some in old people, had, according to his will, several wives; because they had not yet heard the prohibition easy to prove that my son coming into the world, gave to the fair regulation of the union between husband and wife, union should look for their entire life, of Adam and Eve; because the link must be contracted, not by the will of man, but in the fear of God; it is better for the contract under the provisions of the rule of the Church, to desire fornication; However though, you men, neglecting these rules, you satisfy your lust, not as men but as beasts. - But the right faith and pure love of knowledge of God be in the husband and wife, for fear that their seeds are contaminated by an evil art, the divine vengeance strikes when tear (for hate) one another, and they spread their seed inhumanly according to lascivious animals.

So when the urge bites as the viper, and that there is in them a vicious superfluity seed, without any fear of God or human life rule, often, for the punishment of their perversity, with just judgment of God, those who are born of them are disgraced nature and can not enjoy a prosperous life; unless, accepting the penance they are doing their crime, I appear merciful to them. For those who call to me to atone for their sins, I will accept the repentance of love for my Son; because of the one who raise his finger at me, repenting, that is to say, one that will make me hear the moans of his heart, in penance, saying: Lord, I have sinned before you; My son (who is the priest of priests) will make me accept penance; because penance is offered to priests, for the love of my son gets forgiveness of sins for those who make it. Therefore, men who produce worthy fruits of penance, out of the jaws of Satan, wanting to swallow the hook of omnipotence, heavily injured his; making then, faithful souls away from the destruction, unable to salvation. How? Because the priests who call my name with altars, receive the confession of their peoples and administer the remedy of salvation. Therefore, anyone who wants to propitiate God, do not defile his seed in the variety of defects as those providing their seed in fornication or the adultery, make more vicious the son born of themselves, this way. How? He who puts in a vase purified mud or garbage, it makes the vessel intact? Similarly, one who corrupts his seed by fornication or adultery, can it cause valiant son? But many are working, according to their different manners and temperament; others become cautious for the century and for God. And it is with them that the heavenly Jerusalem fills; because they abandon vice, like virtue; and in chastity and works meritorious they imitate my Son, fulfilling his martyrdom, each in his body, according to his passibility. - When I do not want children are born a man, I take the manly germ of the seed, so that it does not clot in the womb; I refuse as fertilizers germs to land, when I considered necessary in the event of my righteousness. But why do you wonder, oh man, I allow that children born in adultery and other crimes of this sort? My judgment is just. Because from Adam's fault, I have

not found in human semen justice she must have, when Satan was put to flight by the taste of the apple, that's why I 'sent my Son, the world of a virgin without sin; so that, by virtue of his blood, in which there was no filthiness of the flesh, he might be taken away to the devil spoils he had delighted to man.

For neither man conceived in sin or uncoated flesh angel, could not escape the power of Satan man lying in sin and infirm in his body; only he who came (into the world) with a body without sin could deliver him by his passion. Therefore, although men are born in sin, yet I gathered for life eternal and the heavenly kingdom, when they seek faithfully. For no evil can remove my chosen as Wisdom testifies when she said: *The souls of the just are in the hands of God, and the torment of death shall not overtake them.* This means: The souls of those who follow the path of justice, are, with a tender devotion to the divine assistance plan; so that, because of the good works by which they tend towards the sky, in the heights of justice, the torments of damnation will not break them; because the true light keeps them in the fear and love of God.

But after Adam and Eve were driven out of the place of delight, they perceived in them the work of conception and parturition; and thus, by their disobedience, falling in death, they conceived the sweetness of sin, when they knew that they could sin. But this way, diverting the uprightness of my institution to the lust of sin, when they had to know that the disorder of the senses was not for the sweetness of sin, love of children; by suggestion of the devil, they brought back to voluptuousness and thus losing the innocence of their children, they turned to sin. Also, as this does not happen without the Satanic persuasion, the demon employed all his arrows to accomplish this work; so that it was not completed without it; so he said, My strength is in the conception of man, thereby man is mine. And seeing that the man was to be participant of the woods, because he had obeyed him, he said again to himself: All sins are contrary to God's very powerful, because it is not unfair. And deceptive put in his heart , as a sure sign that the man who had obeyed spontaneously, not could be taken from him. That's why there was in me a secret council, to send my son to earth in view of the redemption of men, that they might be returned to the heavenly Jerusalem.

And no iniquity can not resist this advice when my son coming into the world, pulled her to him all who would listen and imitate him by deserting sin. For I am just and right and do not want no iniquity, that you love, O man, when you recognize that you can sin.

Lucifer and the man at the beginning of their creation, tried to rebel against me, and they could not keep, abandoning the well to choose evil.

But Lucifer understood all evil, and was rejected any way although it tasted, and he fell into death. Adam, on the contrary tasted good, when he began to obey; then he desired evil and accomplishes in his lust when he disobeyed God.

Why has he done? Mortal man must not seek, because he can not know any more than he can know what was before the world was, and what will be after the last day. God knows, and his chosen as it allows them to know.

But fornication which is common to men, is an abomination to me; because from the beginning I established the man and the woman for honor, not for ignominy.

This is why those hypocrites who say that it is licit to commit fornication with whomever they want, following the instinct of the brute, unworthy in my eyes; because, despising the honor and sublimity of their reason, they imitate animals, and go like them. Woe to those who live well and persevere in their turpitude.

I also do not want the same blood mingles in marriage, where the ardor of love is not attenuated by inbreeding; lest it results in a brazen love, the memory of inbreeding; but the blood of a foreign line should, wherein not fermented any remains of consanguinity; so that human discipline is saved. Because the cooked milk, once or twice, does not lose its flavor; while coagulated or cooked for the seventh or eighth time, losing its qualities, it keeps its delectable flavor in necessity. And as inbreeding mark must be known in his own wife, and inbreeding mark of the first wife must be abhorred in another union. That man does not contract links similar, such as defending the Church by his doctors, who were strengthened by their great zeal and holiness.

If in the Old Testament, men are united according to the precept of the law, despite the blood relationship, it's because of their (hardness) for they had peace; and that the bonds of charity were so strong between them that the divided tribes are not mixing by the alliance of the Gentiles, they do not break my covenant; until the time came where my Son, bringing the fullness of charity, changed to safeguard the modesty, the carnal blood relative, to form that of another line. Also, as the wife of my son now received in holy baptism, the link of my fear and true justice, the blood relative strong repugnant to him; because fornication without shame and without passion moderation, be kindled more easily, for a work infamous, in the union of man and woman of the same blood as a foreign blood. And I said these things by this woman who has never known a man, and receives the speech, not a human virtue, but the knowledge of God.

But I do not blame this time of suffering for the woman, for I have inflicted on Eve, when conceived sin by tasting the forbidden fruit. During these days, the woman should be surrounded by all sorts of charitable care and herself must keep in retirement rules of discipline, not yet it is forced to move away from my temple, but enter, with permission, in his role of humility for his salvation.

As the wife of the son of God (the Church) is still in its integrity: the wounded man, whose integrity of members was divided by a blow received, does not enter my temple, if not the cases of extreme necessity, for fear of being seen; as it happened to Abel, who was the temple of God, and whose members were cruelly divided in their integrity by his brother Cain.

But when the woman is in childbirth, as she is wounded in his hidden members, it enters my temple following the prescriptions of the law given by me to the holy sacraments of my temple remain inviolable, far from any pollution and any pain of man and woman; because my son was fathered by a most pure Virgin, who remained in its integrity without any stain of sin. The place that is dedicated to the honor of my son to be, in fact, preserved from all stain from injuries and blood; because my only son knew him in the integrity of the virgin birth.

For when the bride (the church) was united with my Son, Jesus Christ, on the shaft of the cross itself shut in silence, until my son ordered his disciples to announce the truth of the Gospel throughout the world; then it rose again openly (like Christ), and clearly announced the glory of her husband, in the generation of the Spirit and water. Let the virgin who is united to a husband to do so, with a modest modesty during the time that the ecclesiastical censure

proposes to him that it remains in retirement; and this time elapsed, it kind of loneliness and engages in the condition of her husband.

I do not want the act of man and woman is fulfilled when already the embryo of the child is in the womb of the mother, until her churching; lest the embryonic child being soiled by the superfluous and lost seed; and this should not be prevented by violence, but in all honesty, for the love of children.

Thus mankind is established to carry out the work of procreation, in all honesty, according to human discipline; and not as claimed by the foolish and vain men, who say they are allowed to indulge their passion according to their will, and who cry: How can we contain, in a manner so inhuman? Man, if you listen to the devil, it drives you to all kinds of works bad; and it gives you death, by his deadly poison; but if you raise your eyes to God, himself grant you his help, and it makes you pure. Is that in this act, you do not prefer pleasure to chastity ... The woman is subject to man, which spreads it in his seed; and so he worked the land, so that it bears fruit. Does the man cultivate the land, for it to produce thorns and thistles? Certainly not, but it gives a good result. So must bring the human zeal to the love of his children, and not to the drives of passion. O men, weep and cry out to your God that you despise so often in your sins, when in the most shameful fornication you reject your seed; then you are not only fornicators, but homicide because, disdaining respect for God, you sate your passion, according to your will. Also, you demon he continues unceasingly in the act, knowing that you prefer the satisfaction of your lust, the joy of your children.

Hear now, ye in the towers of the Church. Do not accuse me in your fornication, but do you consider yourselves; because when you run to the devil, despising myself, you do unlawful acts; and that's why you do not want to be chaste, speak as my servant Hosea about the shameless people when he says: *They do not direct their thoughts to return to God, because the spirit of fornication is among them, and they did not know God.* This means: The evil men, not knowing God, hiding the face of their heart, and never return to the him in the various evolutions of their intrigues, to return to the true clarity. They can not distinguish from a clairvoyant eye the things of God; but they feed the evil in themselves, because the impetuous breath of impurity, by the suggestion of Satan, softens manly strength that they should have in them and do not let God move in their good conscience, while his opponent (Satan) removes them from the blessed life.

But now I want to go back towards my very loving sheep that I keep deep in my heart , and which are the seed of chastity; (because virginity was planted by me and my Son was born of a virgin). Therefore virginity is the most beautiful fruit among the fruits of the valley; it's a great character between all the characters that form the sovereign king of the court; because it is not subject to the precept of the law, since it gave my only begotten Son to the world. This is why they listen to those who want to follow the Son of God, in the innocence of free chastity, and the separation of the sadness of widowhood; because most noble is virginity, which is still kept intact from the beginning, that widowhood oppressed under the yoke of man; although however, after the pain of the loss of her husband, virginity is follow.

My Son, in fact, supported in the body of multiple pain, and death of the cross; you also have to bear in his love of many anxieties, when exterminate in you, which was sown in the pleasure of sin, from the fruit of the forbidden tree. But still, holding in your seed overflowing streams of burning passion when you can not be quite chaste, for the frailty of human weakness secretly watch you, in this work, you must imitate the passion of my Son, when you

resist yourself, turning off you in the fiery flame of lust, or repressing other secular passions that are of the world, such as anger, pride, lust and other defects of the same kind; and relating, in a great battle, victory. Also these struggles seem more fruitful to me and more resplendent than the sun, and a most excellent fragrance that sweet smell of spices ; because you imitate my only son in his suffering, when you repress you, in such a tough battle, the fires of lust. And when you persevere and you deserve a glory shining in the celestial kingdom.

O admirable flowers, my angels admire in your fight, you avoid death; in the poisonous mud of the world you are not soiled , although you wore a body of flesh, which you trample under feet by this vow (chastity); which is why you will be glorified in their company, since, in their likeness, you appear clean and unblemished. So rejoice in your perseverance, because I am with you, since you have been faithful to me, and you have kept my word with the joy of your heart; as I watch my beloved John, in a secret vision, saying, *Behold, I stop at the door and knock; if anyone hears my word, I will come to him, I will eat with him, and he with me.* This means: You who love me faithfully, I your savior, see, in my desire to help you, I wait before the tabernacle of your heart , considering what is in your consciousness in the tape of his heart, and recalling the memory of your mind, I open your soul, it receives good will. What if then the heart faithful perceive the sound of my love, I join him and kisses him; I take it with incorruptible food, since he himself gives himself to me as a delicacy in good works; and it tastes in me the bread of life, because he loves; which brings justice to those who want life.

But as you see, Adam and Eve being expelled from paradise, a luminous splendor surrounded him this region because, after they had left the place of delights, because of their transgression, the power of the Majesty departed from this place all filthiness of contagion and surrounded it with clarity, like a rampart; for now, it was not diverted from its destination; also showing that the transgression that occurred in this place, was one day abolished by his clemency and mercy. And so all the elements of the world, which at first had remained in peace, suffered a great disturbance, and manifested horrible disorders; because the creature that had been made for the service of man and had not suffered any adversity itself, (the man endorsing and becoming rebellious disobedience to the Creator), lost its tranquility and was seized of anxiety, causing the man to large and multiple torments; because is itself being diverted from duty, he was to be punished by it. Why that Because the man had rebelled against God in the place of delight, the creature, which had been submitted to the service of humanity, is now opposed his will.

Paradise is a place of delight, which shines in the blossoming flowers and plants, amid the perfumes of all the spices, place embellished for the joy of the blessed souls, where the arid land is rich and fertile, being constantly quickened as the body by the core; because paradise is not obscured to hide sinners and lost. Therefore hear me and understand me, you say in your hearts: What are these, and why are they? Oh ! How are you so foolish in your hearts , you who have been made in God's image and likeness?

So much glory and honor that had been given you, they could stay without trial? While, as gold which is only nothingness must be tested by fire, and gems must be cleansed and polished, and that all things must be transformed as well: O foolish men! How that has been made in the image and likeness of God, could remain without trial? The man, in fact, should be considered in preference to every creature, and experienced more than anything else, and every creature.

How? The mind must be proven by the spirit, the flesh of the flesh, the earth by air, fire with water, the war with peace, good from evil, beauty from deformity, poverty through wealth, the sweetness with bitterness, health through infirmity, the length by the brevity, the hardness softness, height depth, light from darkness, life from death, joy by sorrow, heaven of hell, earthly things with earthly things and heavenly with heavenly. Thus man is tried by every creature in heaven, on earth, in hell; and it is then placed in the sky.

You clearly see little of everything mystery before your eyes. And why are you making fun of everything that is right, just, fair and good among all the property in the eyes of God? Why are indignant you these things? God is just; but mankind in transgression of divine precepts is unfair, when he wants to appear wiser than God. Tell me, O man, what do you think you have been when you were not in the soul and the body? You do not even know how you were created! And now, O man, you want to scan the sky and the earth, and judge their righteousness in God's creation! About the highest things (the infinitely large), where you can enjoy the smaller (the infinitely small)! When you do not know how you live in the body, and how thou art stripped.

He Who created the first man, this one has planned all these things. But the good Father sent His only Son to die for the people, in order to deliver man from the evil power. And the man and issued shines in God, and God in man; man having an affinity with God in heaven has a greater splendor than before his fall. This would not have been, if the Son of God was not coated with the flesh; because if man had remained in Paradise, the Son of God was not death on the cross. But when the man was deceived by the serpent cunning, God touched a true mercy, wanted his only Son become incarnate in a very pure Virgin; and so, after the ruin of man, rose to shine in the sky, many virtues, such as humility, the queen of virtues, which blooms in the virgin birth; as also the other virtues, which lead the elect of God to the celestial regions. Because when a field is cultivated, it produces much fruit; as it was shown in regard to the human race; since after the fall of man, many virtues arose for his recovery. But sirs, weighed down by the body, you do not see this immense glory, that you are prepared, without spot or disappointment in the full justice of God, and that no one can rob you; since before the establishment of the world, God planned all these things in true justice. Therefore, O man, consider this comparison:

The Lord who wants to make a garden, choose first a favorable place; and then, with the place of each plantation, it examines the usefulness of good fruit trees, flavor, fragrance of those bearing spices, and species diversity. And so the Lord, great and sublime gardener, has each planting for discern for its usefulness; and then he thinks of the hedge which will surround it, so that no enemy will come and destroy his plantation. So, he also established gardeners, who know how to water the garden, and pick the fruit, for various uses. Therefore, O man, consider diligently as if the Lord provides for the garden, which bears no fruit and is of no use, must be destroyed: why so and so sublime gardener he traces, he plants, he sprinkles and he defends this garden, with so much care and so much labor? Hear therefore and understand, that God is the sun of justice, sent its splendor on the mud which is the transgression of man; and this splendor illuminated the great clarity because the mud was very horrible and thick. The sun actually shines in its clarity; and mud gives off foul odors; so that the sun would be admired with more gusto if the sludge it was not united. But as the mud seems awful like the sun, and the transgression of man is wicked to justice of God. Also, justice must be loved, because she is beautiful; and iniquity to be hated, because it's horrible. His horror was due to the loss of the sheep of the Lord who had planted the garden. And that

sheep with his own consent, not by the fault of the Lord was removed from his power; but afterwards, the Lord reconquered by his love and justice. Therefore, the choirs of angels were transported with great joy when they saw in the sky redeemed man. What does this mean? When the innocent lamb was hanging on the cross, the elements were agitated; because the noble son of the Virgin was put to death physically by murderous hands. With this death, the lost sheep was brought back to life pastures.

Indeed, when the ancient persecutor saw that he had lost the sheep, by the blood the Lamb without spot had paid for the remission of sins of men, so he knew what was the lamb; because he could not know before, how the celestial Lamb became incarnate without the male seed and without lust of sin in the womb of a virgin, by the operation of the Holy Spirit; because the same persecutor, in the beginning of its creation, rose to the breath of pride, dashing himself in death, and away from the man in the glory of paradise without God wished to resist him by his power, reserving to outweigh him by the humility of his Son. And because Lucifer despised the justice of God, by just judgment of God, he could not know the incarnation of the only Son of God. For in this secret council (of the three persons of the Holy Trinity), the lost sheep was brought back to life. And whence, O rebellious men, that you are so hardened? God did not abandon the man, but he sent his Son to save him; and so God crushed the head of the great pride in the ancient serpent. When the man was dragged to death, hell had opened its depths, despite the howls of Satan who exclaimed: Curse! Curse! Who can help me? But all the evil legions withdrew in a horrible shudder, admiring what was this strange power, which themselves and Satan the prince of evil could not resist, when they saw that the faithful souls were taken from them.

Thus man was exalted above the heavens; because God appeared to man, and man in God, the Son of God.

The same Lord who had lost sheep, but had so gloriously brought to life, it was for what we did for the precious stone which is dropped in the mud: He sought himself, and having found it, he withdrew with joy, and the purified from all stain; as gold used to be purged in the furnace; and he restored to his former dignity, with greater glory. For God created man, who, himself, by persuasion of Satan, fell in death, which the Son of God raised him by virtue of his blood; and led the gloriously to heavenly honors. How? By the humility and charity. Humility gave birth to the Son of God, the Virgin, in which was found (yet) the humility; and it was not in the embraces of man, nor in the sights of the flesh, not in earthly riches, nor in the precious ornaments that he was born, but the Son of God was laid in a manger, because the poverty of his mother. - Humility in groans and tears kills the crime; and it is his work. Anyone who wants to fight Satan, that provide themselves with weapons and humility, because Lucifer flees; and, like a snake, he hides it in front of the abyss; for wherever she caught him, she immediately breaks a fragile thread. The charity also contains the unique Son of God, in the bosom of the Father in heaven; and she sends in the womb of the mother, the earth; because she despises nor sinners or publicans, but seeks to save them all. Therefore, in making often sink the source of true eyes of tears, it softens the hardness of the heart. In this humility and charity are more beautiful than the other virtues; for humility and charity are like the soul and body, which have the greatest virtues that the other faculties of the soul or each member of the body. How? Humility is like the body, and the charity as the soul; and they can not be separated from one another, but they act together; in the same way that the soul and body are inseparable, help each other each other, as long as man lives in his body. And as the various members of the body are subjected to the soul and body, according to their role, and the other virtues are, as is right, the humble servants of humility and charity. And so, O men,

to the glory of God and your salvation, follow the humility and charity; and well armed, you will not fear the snares of the devil, and possess eternal life. Anyone who has knowledge of the Holy Spirit and the wings of faith, do not transgress my advice, but he will receive to make the delight of his soul.

THIRD VISION

By visible and invisible things temporal and eternal are manifested - From the sky in an oval shape - From lucid fire and shell shadow - the position of the sun and three stars - the ascent of the sun - from its inclination and what it means - the words of Acts on the same subject - from the first wind and its whirlpools - from second wind and its whirlpools - from dark fire, crackling sound and sharp stones - high purity air, the position of the moon and stars two - from the third wind and its vortices - of moist air and the envelope (cloud) clean - from fourth wind and its vortices - from sandy earth - David's words on the subject - from the earthquake and its meaning - from the highest mountain between the north and the east - from those who, through a perverse art, scan the future creatures. Words of the Gospel - How Satan Moque men by the magic art - Dish on the same subject - When everything is finished for the salvation and utility of man, the century change - Words of Job on the same topic - God's words on the subject - God does not want to tolerate the omens by the stars and other creatures - from the stupidity and human obstinacy - Comparison of the goat, deer and wolf - doctor comparison - Lyrics Jean

After that, I saw a huge ball round and shady, with the oval shape, narrower at the top, wider in the middle, narrowed at the base; having at its outer portion a sparkling light circle and below a dark envelope.

And in this circle of flame, was a glowing globe [globus] so great that the whole sphere was illuminated, he had above him, arranged in order, three stars that held the same world in its igneous activity, lest it only gradually fell; and the globe sometimes sailed high, and it occurred to him more light; so that it could launch its flame rays further; and then sometimes he went down lower, and the cold was more intense because he had withdrawn his flame.

But this flame network surrounding the sphere, a breath (wind) with its vortex out; and dark envelope which surrounded the flame network, another wind with scolding vortexes, and spread in all directions on the sphere. In the same envelope was a dark fire that inspired such great horror, that I could look at him; and, full of disorders, storms and sharp stones, large and small, waving the envelope of all its power.

While he was heard crackling sound, the light circle, and the winds and the air were agitated; so that the lightning warned the roar himself, because this fire first felt in him the commotion that produced the tumult. But on the same envelope, the sky [aether] was pure, and had no cloud over; and in the sky, too, I could see a burning ball of fire of a certain size; and above him, two stars placed conspicuously, that held the globe itself, so that it did not exceed the aim of his race; and even in the sky, much more luminous spheres were placed everywhere, including on the same globe pouring a little, sending instant by its light; and using the first ball of fire burning, to restore his flamen, again sent him to the same areas.

But this sky itself out, impetuously, a breath of wind with its whirlpools; which is spread over the entire celestial sphere. Under the same sky, I saw the damp air, which had below (a shell white) a cloud which spread on all sides, extended this moisture over the entire sphere. And this moisture being piled up, a sudden rain fell with much noise; and when she was effused gently, light rain fell with a slight rustle. Then breath (wind) with its whirlpools went out to spread over the whole sphere. And amid all this, was a sandy world of immense extent, that the same elements surrounded, so he could go either one way or the other. And while the same elements with various blasts were fighting together, they even compelled the globe (sandy) to move a little with his power. And I saw between the north and the east (north and

east), like a great mountain that held toward the north numerous darkness, and to the east a lot of light; so that though the light could not reach the darkness, and the darkness to reach the light.

And I heard again a voice from heaven saying unto me, God who made all things by His will, created them for the knowledge and the honor of his name; not only to show them in things seen and temporal, but to show them in the invisible and eternal things. This is demonstrated by the vision that you contemplate. For this immense round sphere and shady that you see having the oval, less flared at the top, wider in the middle and narrower at the base, faithfully mean, God almighty, incomprehensible majesty, and priceless in its mysteries, the hope of all the faithful. Originally men were rough and simple in their manners; then in the old and the new law become more educated, they molest and grieved each other; but at the end of time, they will have to suffer a lot of ties, in their stubbornness.

On the outside, all around, there is a luminous flame, surrounded by a gray envelope. It refers to those who are outside the faith, are consumed by the fire of God's vengeance; on the contrary those who remain in the faith Catholic, God purified by the fire of his consolation; thus thwarting the dark designs of Satan; as was done when the demon creature of God, wanting to rebel against him, fell dead in perdition. - And in this flame, the globe sparkling fire of such magnitude that it illuminates the whole sphere shows, for the splendor of its light, what in God the Father, his only Son and ineffable, the sun of righteousness burning with ardent charity, and with such great glory that every creature is illuminated by the clarity of its light. He has over him three stars, arranged in order, holding the globe in the radiance of their love, that is to say the Trinity which subjects all things to his administration; they show that the Son of God descended from heaven to earth, leaving the angels in heaven, manifested even to men who have a body and a soul heavenly things; and these, glorifying the benefit of its light, renounced all fatal mistake; when he was magnified as the true Son of God, incarnate in the womb of a virgin without spot; when the angel had told them, and that man alive in his body and in his soul, was received with true joy.

The same world [globus] sometimes rises above, and it comes in more light, so that it spreads its flames (rays) further, meaning that when the time came, the only Son of God had to incarnate for the redemption and recovery of mankind, by the will of the Father, the Holy Spirit, by virtue of the Father, the supreme opera wonderful mysteries in the blessed Virgin; so that the same Son of God shining beautifully in the virginal modesty, by the fruitful virginity, virginity became glorious, as the incarnation very desirable was conducted in a very illustrious Virgin.

And the same fireball sometimes tilts lower, and it comes more cold, so he immediately withdraws the flame, to mean that the same unique Son of God, born of a virgin, and thus lowered mercifully toward poverty of men, amid the miseries of all kinds endured all bodily infirmities, having shown physically in the world; and left the world to return to his father in the presence of his disciples, as it is written: *He rose before them, and a cloud delights in their eyes*. This means: The children of the Church, who received the Son of God in the inner science of their heart: the sanctity of his body rose through the power of his divinity; and, in a mystical miracle, the cloud of mystery secret delights, to hide from mortal eyes; because the items were in his service.

But as you see, this luminous flame around the sphere, takes a breath (wind) with its whirlpools: this shows that the God who fills the universe of his omnipotence, an actual

broadcast was made of words of justice, if the true and living God was manifested to men in truth. And this envelope that surrounds another rough wind raged with its whirlpools, because of the wrath of Satan, ignoring God fears not, spell bad reputation with speech foolish, that spread in all directions on the sphere; because in the century, useful or useless rumors mingle in various ways, among the peoples.

In the same envelope, a dark fire inspires such a horror, you can not watch it: this means that in the most cowardly and the worst pitfalls of misleading ancient, terrible homicide because so many troubles that the human mind can not discern his insanity, which stirs all this envelope; because homicide, capped the climax by his horror, all malignancies evil; when in the first-born, hatred seething anger, fratricide perpetrated. - This fire was full of storms rumbling and sharp large and small stones because homicide is mixed with greed, with drunkenness and cruelest evils which, without mercy, start raging for homicide and less iniquitous crimes. When he heard his roar, bright flame, and the wind and the air are agitated: because when the homicide makes a loud noise in the desire of the shedding of the blood: the Supreme Justice, rapid rumors which tend everywhere to ruin the criminal, are raised for revenge, for the just judgment: so that the lightning above the sound, because this fire first experiences in itself the commotion that produces thunder. Because the severity of divine examination, beating crime, oppresses the criminal; because the majesty of God, before the tremor caused such a crime is manifested publicly, with that look which nothing escapes, has planned everything clearly.

But this envelope the sky [aether] is pure and without a veil; because under the pitfalls of ancient misleading, the light shines faith, in which no one is hiding infidelity uncertainty; it does not come by itself, but is based on Christ. And in the sky, you see a ball of fire burning, a large area, which really means the Church, united in faith, as you demonstrates this innocent white light, which forms a halo of glory to him; and above it two stars placed separately, and holding the globe lest he deviates from its course: who show by their meaning, that both Testaments, that of the old and the new authority, edited by the will from above, lead the church (in fulfillment) of divine precepts, based on celestial mysteries; and they keep it, lest she walks hurriedly, according to the variety of manners; and because the old and new testimony, show him the bliss of the legacy supreme. That is also why, in the same sky, many luminous spheres are placed on all sides, on which the same globe (light) flowing sometimes sends its clarity; because in purity of faith, many beautiful works of piety appear on all sides, in which the Church supports some time contempt, while the splendor of its wonders faded a little, and diving in sorrow, it nevertheless admire the brilliance of the first works in perfect men; and thus resorting to the globe of fire, to restore his love, he radiates the same areas; because she herself immersed in repentance, and advancing under the protection of God's Son, he receives the support of divine consolation, manifesting the love of heavenly things, by good works.

Of the sky, a breath (wind) with its vortex escapes impetuously, and spreads in all directions on said sphere; because the unity of the faith, the resounding fame coming to the aid of men, with the evidence and assertions true, achieved with great speed the edge of the universe. Under the same sky, you see the moist air, and below a white envelope (a cloud) which, extending in all directions, spreading moisture over the entire sphere; because, through faith which was the soul of ancient and modern fathers, baptism, established in the Church for the salvation of believers (as you manifested truthfully) about the innocence of the blessed constancy is spread everywhere under the inspiration of God, discovering the universe, the source of salvation for believers.

When this cloud accumulates suddenly he drops the rain with frost; and while he pours gently falling rain with a slight rustle; because while sometimes the baptism was spread by the apostles of truth in the whole momentum of the preaching and the depth of their minds: it was manifested to the astonishment of men by the abundance quick words, and in the overflow their word; sometimes, baptism is expanding by preaching, with a mild moderation was spreading a sweet irrigation, people feeling drawn with all desirable discernment.

And also, a blast with its whirlpools out and spread through the entire sphere; because from the distribution of baptism, which brought salvation to believers, the real fame propagating with the words of learned discourse, entered the world of the manifestation of His Beatitude, among people who forsook infidelity, to embrace Catholic faith, as was made clear.

And among these elements is a world sand, a large extent, the elements around him; so that it can be worn in one direction or the other, which shows clearly, in the power of God's creatures, man, object of deep considerations (of the Trinity), made of mud of the earth, in an admirable way, to great glory; and so surrounded by virtue of creatures, he can not be separated from them; because the elements of the world, created for the service of man, are its use; while the man sitting in the middle of them, dominates by divine disposition; as says David inspired me: *You have crowned him with glory and honor, and you king over the works of your hands.* Which means: O God, who made all things wonderfully, you have crowned the man of the golden crown of intelligence; and you have put on the stunning beauty of the visible clothing; thus placing him as a prince over your perfect works, you have arranged with justice and goodness from your creatures. For you granted to man the greatest dignity and admirable as other creatures.

But, as you see, while sometimes these elements are fighting among themselves with the winds, they constrain the globe itself to move a little, because when it is convenient, creatures of God, by the fame of miracles creator, assemble among themselves; so that the miracle disappears under a greater miracle, by virtue of the words; and the man struck by the magnitude of these wonders, feels the agitation of his mind and body; and, overcome by these wonders, he considers the nothingness of its fragility.

And you see between the north wind and the east, like a great mountain, surrounded on the side of the north of much darkness, and the east side of a great light: because between impiety diabolical and the divine goodness, appeared the great fall of man, the terrible lie of the evil spirit that caused the reprobate multiple miseries of damnation; and, the desirable salvation for the elect, the abundant happiness of redemption; so that neither this light can only lead to darkness or the darkness to light; because the works of light can not mix with the works of darkness, and the works of darkness can not climb up work light; although the devil frequently works to offend these last, by the way of evil men; as happens among pagans, heretics, pseudoprophets, and all that they strive to lead in their wake, by lying. How? Because they want to know what they can not know, imitating the one who wanted to be like the Most High. And as they follow him, he shows them lying in the guise of truth, according to their will; that is why they are not with me, or me with them because they do not walk in my ways; but they love the crooked paths, looking for that crazy creatures show their falsely on future cases; they want to know these things, and try to discover a perverse way, in contempt and abandonment of my saints' m like a sincere love.

But these kinds of men who try me so stubbornly by their perverse art, examining the creature made for their service, and asked him to show them, according to their will, they want to know: can they by research their art, extend or shorten the time of life that has been set by their creator? Certainly they do can do, or for a day or for an hour. Or they may well divert God's predestination? By no means, O miserable! but sometimes I allow creatures you show your passions and their distinctive signs, because they fear me as their God; the same way the servant sometimes shows the power of his master, and as the ox or donkey and other animals express the will of their master, when faithfully fulfill their servitude.

O fools, when you vow myself to oblivion, without wanting to return you to me or love me, and you look at the creature submitted to you, to know what she omen or what it tells you then you give me stubbornly; and you honor the crippled creature, preferably to your Creator.

This is why I ask you, O man, why you honored this creature who can neither consolation nor bring you relief or make you move towards happiness? As astrologers officers of death, which point the way to the infidelity of idolatrous nations, which are wont to say boldly: that stars give life to men and have all their actions. O wretched, thus made the stars? But sometimes the stars, by my permission, manifested to men with signs, as shown by my son in the Gospel, saying, There will be signs in the sun, moon and stars. This means: For clarity of these stars, men will be illuminated; time and times will be demonstrated by their evolution. Also, in recent times, and dismal periods perilous will manifest in them, for my permission; so that the sun, the splendor of the moon and starlight disappear sometimes, to move the heart of men.

Similarly, it is by a star as the embodiment of my Son was manifested, according to my will. But man is not a particular star to have his life as the people fool and deceive, is trying to have us believe; and all the stars are common to all the people, for his service. But the star (incarnation) has shone a brighter than the other way is because my only Son, who is above all men, was born by a birth virgin without sin. But this star brought no other help my son, as faithfully and tell the people his incarnation; because all the stars and creatures who fear me, just perform my will; and they have no other meaning whatsoever in any creature whatsoever. For when I like, they show my will to the creature; as when the craftsman hits a currency, it prints the shape he pleases; then the currency indicates the imposed form, the thing does not depend on its power; and she does not know when the artisan wishes print it another form; because it does not discern the length or brevity of the time that will last one he gave him. What does this mean? Man, if a stone was thy feet, in which, by examining diligently, you conjecture some signs of your passions, then, according to your estimate wrong, grieved your unhappiness, or elated your prosperity in your error, you'd say: Ah! I die ... or what happiness! I live ... or alas! What unhappiness ... or fatal blessed! what prosperity is mine! And so that would give you this stone? But, can it give you or take away something else? It may be useful to you or harmful in any way. Even so, neither the stars nor fire, nor birds or some other creature whatsoever, in signs that may augur, can not serve you or harm you in any way.

What if, abandoning me, you fies you to this creature who was created to thy service: so, too, with just judgment, I will cast you out of my sight, and I deprive you of the happiness of my kingdom.

For I do not want you probed the stars, or fire, or volatile, or some other creature whatsoever on future cases; because if you observe the obstinately, your looks displease me, and I will

reject it as a fallen angel who left the truth to rush into damnation. Man, when the stars and the creatures were made, where were you? Do you gave your opinion on their creation? But the presumption of this kind of investigation came to light in the first schism; ie when the men were at this point forgotten God, that every nation superbly observed the various creatures, and sought in them the signs of future cases. This error manifested itself in Baal, the men deceived worshiped as God, when it was his creature, and to which the satanic mockery pushed them, because they preferred the creature to the Creator, and they wanted to know what they could not know. And things did not get worse, when men, by the artifice of the devil, began to wander in the magical art; to the point, they saw and heard the devil himself, their speaking and showing them falsely, that they feel as such a creature, is another. We must silence the way the first seducers were instructed by the devil: they saw and heard as they sought; but were themselves very objectionable, because of the depravity; since, in this way, they disowned God, to walk the ancient seducer. Man, I've acquired through the blood of my son, not with malice and wickedness, but with the greater justice; and yet you abandon myself the true God, and am the one who is lying. I am the righteousness and truth; This is why I warn you in faith, I urge you in love, and I'll take you into repentance so, but you are bloodied by the wounds of sin, however, you get back up the depth of your fall. If you despise me, you will feel in you the effect of this parable: A Lord who had many servants, gave each of them a number of weapons of war, saying: Be honest and strong, and give up laziness and cowardice. But like those servants went with him, they saw along the way a wicked seducer, inventor of a strange art; and some of them deceived said: We want to know the tricks of this man. And leaving the weapons they had, they ran toward him. Some said to them: What do you do next that deceiver, and causing your master to anger? And they said, What this can do to our master? Their master said: O bad servants, why did you give up the weapons that I had given you? And why is it you more to love this vanity than to serve me, your master, whose servants you are natural? So follow this seductive, as you wish, since you no longer have the courage to use it, and you will see what you will serve his lies; and he departed from him. What does this parable? The Lord is God Almighty, which subjects all people in authority, that all armed man of reason and intelligence, commanding him to be brave and vigilant with the weapons of virtue, shaking his malice and neglect. But while men take the path of truth, will have to persevere in keeping the commandments divine: he comes to them from many temptations, so that they have regard to Satan, the deceiver of the universe, and perverse architect of many victories, not in the way of truth, but in the midst of snares and lies. Hence it follows that some of them, more in love with the injustice of duty, seduced by the devil, strive more to imitate the vices of the old seducer, that kiss divine virtues. And intelligence they should apply the commandments of God, they are used to the satisfaction of the vices of the Earth iniquity, and submit to Satan. Their directors, who are like their companions and their companions, often come to their rescue with the Scriptures, blaming them for their actions; and they blame that, following Satan's deceptions, they draw on them the divine vengeance. But they make fun of their opinions, and argue in their pride they sin in little things, which God is not offended. And as they persevere in this obstinacy, they undergo the divine sentence, because he objected to the slaves of iniquity, why they obscured their intelligence, which was given to them from above, and why they accepted the lies of the ancient seducer, and despised their Creator that they were to serve with courage. Thus themselves fallen into contempt of God, come to the illusions of Satan, according to their works (because they did not want to serve God); that in which they are forced to consider the perverse seduction was their any utility; since thus rejected, they incur damnation; because, leaving aside the divine precepts, they tried to follow Satan, preferably to God. Because I do not want men despise me, the ones who must know me by faith; because if they reject me, to follow the creature that serves them, imitating the ancient serpent: so I let it be done to them with the creature and

Satan, according to the lust of their heart; so they experience that can bring them the creature they enjoyed, and that can grant them that they followed Satan.

Eh! O foolish men! Therefore ask yourself the creature on the time of your life? None of you, indeed, can not know the time of his life; avoid or exceed that which has been determined by me; because, O man, when your salvation is in material things or in the spiritual, will be fulfilled: you will change this century to move to one that has no end. For when man has such great power that he ardently loves me more than other creatures, so that his conscience is not numbed by sin foul, it avoids the pitfalls of the ancient serpent: I do not separate his mind from his body, before he could complete his maturity tasty fruits, which are a sweet odor. But the one that I consider so weak that he can not bear my yoke, among the temptations of the evil seducer, and the heavy bondage of her body: I withdraw this century, before it begins to dry out, in , time to wilting of his soul; because I know everything. I want to give to mankind all fairness to his backup, so that no one can find an excuse when I ' warn and urge men to accomplish the works of justice; when I instills fear of the judgment of death, as though they were soon to die, although they still long to live. And I do this, because nobody, except according to the fruit which I see in man, and according to the will by which I allow him to live, can not enjoy another time, or have to himself; as Job testifies with me, saying, You asked its terminals, it will not exceed. This means: You who Emportes all, and foresee all things before they do: you also asked the bounds of human life, in the secret of thy divine majesty; so that neither science nor prudence, nor the cunning of no being can go also in the age of childhood, youth and old age men; and nothing will be done that in the providence of your secrets, you, who wanted the man to be done for the glory of your name. For I, O man, I knew you before the foundation of the world, and yet I will consider thy days, and discern fruit in your works; examining each of your actions diligently and with jealous care. But the one I suddenly delighted to temporal life is that it is no longer useful to him to live; so much so, that if he was given to prolong his days he would reap no benefit fruit; and with the warmth of a carnal faith, he would send (to me) as a vain smoke idle talk, and he would not touch me intimate impulse of his heart .

Also, I do not give him truce for this life; but, before it falls in the warmth of this infertility, I withdraw this century. - Now, my speech is for you, O man! Why do you despise me? Do you not I sent my prophets and gave my Son for your salvation on the tree of the cross? and do I not for you my apostles, for they show you the way of salvation through the Gospel?

So you can apologize for not having received from me all good. And why do you let me out? But you research the perverse error, which consists in observing the stars, fire, birds, or other creatures of this kind; to discover signs of your actions. I can not tolerate more ; because all those who first discovered this error, by the diabolic vision with contempt of God, completely abandoned its precepts; and themselves were despised. But I shine on all creatures, in the glow of my divinity; that's why my wonders were manifested in my saints: Also I want you exercised this error divinations, but I want you to look at me. O foolish, considering who I am! Consider that I am the sovereign good. Also, I give you all the property, when you seek me diligently. And who do you think I am? I am God, all things, and in all things. But you want me to look like a rustic, who fears his master. How? You want me to do your will, when you despise my commandments? God is not so. What does this mean? He, indeed, has no sense of what starts, nor the fear of what ends. The heavens resound my song contemplating me; and they obey me by the justice for which they were created by me. The sun, the moon, the stars appear in the clouds of heaven, according to the rule established by me. The gusts of wind, rain clouds run in the air, as it was commanded them; and all these

creatures obey their creator, in the order they were received. You, however, O man, you did not keep my commandments; but you follow your will as if the righteousness of the law was not demonstrated and established you. You are in such blindness, though thou be as dust, that the justice of my law not enough for you, though it is plowed and cultivated in the blood of my Son, and of triturated (like wheat) in my saints of the Old and New Testaments.

But in your great folly, you want to make you master of myself, and you insult me in this way, saying, If it please God, if he wants me to be just and good, why does it make me not such? Because you want to take from me, like the goat lascivious who, wanting to capture a deer sees pushed and pierced by its powerful horns. So when you want insolently make fun of me, by the impudence of your morals; by the precepts of my law, similar to horns, I break you, according to the justice of my judgment. These are the trumpets that resonate in your ears; but you do not listen, and you run after the wolf, you pretend to tame, so that it can harm you. But the starving wolves devour thee, saying, This sheep wandered on my way, and did not want to follow their pastor, but she ran after me; that's why I want to devour; because she chose me, abandoning his pastor. Man, God is just; and this is why, all he has done in heaven and on earth, he has arranged in perfect order. I am, indeed, the great physician of all infirmities; and I like when the doctor sees a patient who longs for a cure. What is he doing? If the disease is mild, it's easily cured; but if it is serious, he said to the sick: I require you to gold and silver. If only you give me, I will heal you. So I do myself, O man. I erase the slight faults in groans, tears and good will of men, but for the serious mistakes I command! Man, do penance, to correct your manners, and I will show you my mercy, and I will give you eternal life!

Do not observe stars and other creatures on future cases; do not worship the devil, not the invoke not, ask him anything; because if you want to know more than anyone you know, you will be deceived by the ancient seducer; because when the first man wanted to acquire more than he should have, he was deceived by Satan and fell into ruin. - But still the demon did not know the redemption of man, when the Son of God put to death, even death, and broke the gates of hell. The devil, in fact, originally, by the woman defeated man; but God at the end of time (predicted by the prophets), crushed the demon by the woman who begat the Son of God; and wonderfully reduced to naught the work diabolical; as my beloved John testifies, saying: *The Son of God appeared to destroy the works of Satan*. What are these words? The great light appeared for the salvation and redemption of men. It is the Son of God who assumed the human body misery; but as a bright star shining in the night shadows, he was well placed on the press, where the wine without any close, had to be expressed; because the very cornerstone fell to the press; and expressed a pure wine he exhaled a sweet perfume. For himself appear perfectly human in humanity, without shedding of contaminated blood (sin), crushed under the feet of his militia, the head of the ancient serpent; and dispelling all the poisoned arrows of his iniquity, full of fury and his lust, he made it quite despicable. Therefore, anyone who has knowledge of the Holy Spirit and the wings of faith, does not violate my opinion, but it receives to make the delight of his soul.

FOURTH VISION

Complaint of the soul returning by the grace of God the way of the error to the mother (homeland) Zion - Sentences of the soul - From tent where she is locked. Complaint of the soul that resists strongly, by the grace of God, the evil sedition - disorders caused by persuasion of Satan - What is the cause of these errors - By what means, anger, hate, great, are repressed - Complaint of the soul that comes with fear, his tabernacle. Whether the knowledge of God is veiled in any darkness. In the beauty of God's justice, there can be no injustice. cut stones (idols) to be abandoned. The prophet Ezekiel on the same subject - From the inequality of the human seed, and the diversity of men and procreated - Words of Moses on the same topic - Why is born of counterfeit and misshapen. How the child is quickened in the womb of the mother, and when he came out, how it is sustained and fortified by it - how the soul manifests its virtues, in bodily faculties. That man has three trails in him - From the mind - From the will - Comparison of the fire and bread. How in the tabernacle of the will, that is to say, in the spirit, all the faculties of the soul maintain and unite together - of reason - From feeling - What is the soul the mistress, the flesh servant - Comparison of the tree to the soul. Let the soul given to sin, repenting, by God's grace, even sin - that the soul exposed to the temptations of the devil, by inspiration from above, spreads away from her traits Satan - May the soul, leaving the remains of the body, with trembling expects the judge's sentence. Words of God to men, that they may obey the divine precepts; and, renouncing evil they faithfully perform well in the love of God. Of the Catholic faith. Words of Isaiah.

And then I saw a vast and serene splendor, radiant as several eyes, with its four corners facing the four parts of the world, pointing to the secret of the Supreme Creator, was manifested in me a great mystery; and in this serene splendor, another splendor, like the dawn, having itself a clarity of a crimson glow appeared. And now I live in the land of men, who were carrying milk in earthen vessels, and who made cheeses; part was thick, it made them stronger cheeses; another part was light, and toddlers cheeses; and a third part mingled rot, which it was clear full of bitterness cheeses. And I saw as a kind of woman who in her womb as a perfect human form. And here by a secret provision of the Supreme Creator, the same shape showed the movement of life; and a sphere aglow, having no respect of the human body, possessed the heart of this form, touched his brain, and transfused in all Member. And then this form of man vivified so, out of her bosom, had movement in line with those of men, on this sphere; and changed its color, according to their color.

And I saw a lot of unrest, invading a sphere of this sort, who resided in the human body, made her bend down to the ground; but, taking his virtues, rose vigorously resisted manfully, and complained and with groans:

Foreign me, where am I? in the shadow of death. What is the way I am? The path of the error. And what consolation do I taste? This pilgrims. I indeed, I had to have a tabernacle stones more resplendent than the sun and stars; since the setting sun and the dying stars were not to shine in it; but it had to be filled with angelic glory; because the Topaz was to be his foundation, and all the gems were to form its structure; its degrees should be pure crystal, and its square should be tensioned with gold. For me, I had to be the companion of angels, because I am the living breath that God infused in the dry matter. That's why I had to know God and to love. But alas, when my tabernacle realized he could watch his eyes in every direction he turned to the north wind. Ah! Ah! there I was taken and stripped of contemplation and joy of science, my clothing was torn to shreds ; and so, driven from my heritage, I was driving in a foreign place, which lacks beauty and glory, and where I am subjected to the vilest slavery.

But those who undertook to cover myself with reproach, made me share the food of swine; and thus sending me into a desert place, also gave me to eat bitter herbs dipped in honey. Then extending me on a press, they afflicted me many torments; and stripping me of my clothes to make me many injuries, they left me prey (the animals); poisonous snakes and scorpions, cobras and their ilk did my capture, and riddled me with their venom; so that I became all weak and powerless. Then, turning to ridicule, they said, Where is now your honor? Ah! Then I was trembling; and the groans of my pain, I secretly told myself to myself: Oh! where am I? Ah! How did I come here? And that I seek, as consoler in this slavery? How to break these chains? Who can, in his eyes, contemplate my wounds? Who will bear their foul odors? What hand without shuddering there wants pour oil? Who, for my pain, be merciful? Let heaven (warmer) hear my cries! That the earth be moved by seeing my distress! Let everything that lives, bows to pity my captivity, as the bitterness of my pain oppresses me; for I am a stranger, without consolation and without help. Oh ! that comfort me? because my mother herself abandoned me; for I am dismissed me from the way of salvation. Who will help me, if not God? When I remember thee, O Zion! O my mother! you I had to remain, then I see the bitter servitude to which I am subjected. When I recall to my memory the memory of your many concerts, so I consider my wounds. When I remember your happiness and your glory, so I hate the venom I'm infected. Where to turn? Where to flee? My pain is unfathomable! and if my ills persevere, I will be the companion of those that have haunted shamefully, in the land of Babylon. Where are you, Zion, O my mother? Woe is me! because I fled, alas! far from you ! If I could forget you, my pain would be less bitter. Now I will fly my horrible companions; because the unfortunate Babylon put me in a lead balance me crushed under huge spans, so I barely breathe.

But when I pour out before thee, O my mother, my tears with my moans, the unfortunate Babylon will sound so much the roar of its waters, you can not be attentive to my voice. Therefore I will look with great concern the narrow lanes, where I can escape my companions and my horrible captivity. - And having said this, I fled into a narrow path, where, weeping bitterly, I hid in a small cave, toward the north: because I had lost my mother. There I viewed the depth of my trouble and all my wounds; and never ceasing to lament I shed so many tears, that all my gaping, bleeding wounds were flooded. And a sweet smell, as from the sweet breath of my mother, drunk me of her perfume. Oh ! that groans and tears I poured, experiencing this slight consolation. And I was so overjoyed that the cave of the mountain, where I had taken refuge, heard my cries of joy. And I said, O fatherland, O Zion, O my mother, what will happen now with me? Where is your illustrious daughter? Oh ! How long am I deprived of your maternal sweetness, which so lovingly, filled me with delight? And the sweetness of tears was such that I imagined my mother. But my enemies heard my cries , said, Where is the one we have so far kept with us, according to our will, which so far has behaved according to our pleasure? Here it invokes the inhabitants of heaven? Let us work all our tricks, and keep it with such care and concern, she could never get away from us, because were able to subdue once. If we do it we will follow again. - And I, being secretly out of the cave where I had hidden, I wanted to ascend where my enemies can not I discover . But they opposed me a sea so rough, it was impossible to cross. There was a bridge so small and narrow that I could not pass on. And on the borders of this sea, stood mountains whose tops were so high, that I felt unable to reach them. And I said, Oh! what shall I do now I miserable? I was a little tasted the goodness of my mother, I thought she wanted me to bring it Alas! me she leaves again? ah! where shall I go now ... Because if I fall back into my first slavery, I will be more than before, the toy of my enemies; because I threw cries of distress to my mother, I tasted a little sweetness of his mercy; and here I am again abandoned by her. But

I, by this sweet breath that I felt from my mother, I ' felt yet such a force, that I turned to the east, and I tried again to follow the very narrow lanes. And these trails were so surrounded by brambles, thorns, and other similar obstacles, scarcely I saw some remains (of steps). But however, with much pain and sweat, being finally managed to cross, I ' felt this work so great weariness that I could hardly breathe.

However, I escaped being very tired at the top of the mountain in the hollow of which I'd first hidden, I turned to the valley; and wanting down there, the asps, scorpions, dragons and other snakes of this kind, coming to meet me, made me hear their whistles. And I, terrified, I threw a loud voice, saying, O mother, where art thou? My pain is less intense if I had not already felt the softness of your visit! Will I fall back into captivity where I was diving before? Where is your salvation, now? Then I heard the voice of my mother saying to me, O daughter over because the wings have been given to you so that you fly, the powerful donor which no one can resist. Fly So over all these annoyances, with the speed (of your wings). And I, comforted by many consolations, I deployed these wings and crossed quickly these venomous and deadly snakes.

And I arrived before a tabernacle built on indestructible bases. And there penetrating, I perform the works of light, having held the works of darkness. And in this tabernacle, to the north, I placed an unpolished iron pillar, which I hung here and there of the various wings that fluttered like fans, and finding manna, I ate it. But in the east, I built a fort of square stones; and lighting fire in them, I drank sweet wine mingled with myrrh. At noon, I built a tower as well, where I hung the shields red; and windows, I placed ivory trumpets. In the middle of this tower, I poured honey which I gave a precious perfume with other spices; so that its odor powerful spread throughout the chamber of the tent. In the West I build no work, because that part was with the century. - But while I was busy with this work, my enemies, grabbing their quivers, attacked my tabernacle with their arrows; and I, because of the care that I was bringing to my work, I made no attention to their perfidy; until they were riddled with arrows the doors of the tabernacle: however no arrow could initiate the door or enter the stone of the tabernacle; and myself, I was not hurt. Seeing this, they sent a great flood to destroy me and my tabernacle; but by their malice, they came to nothing. That's why I was making fun of them boldly, saying, the architect who built this tabernacle is wiser and stronger than you. Pick your arrows and drop them, because they can now win over winless me according to your will. See what damage they are doing? I, with great difficulty and toil I have given you several battles, when you wanted to kill me. What you could not do, because I am equipped with very powerful weapons: I led you to swords sharp, by which I valiantly defended against your attacks. Get you therefore, get you, because in the future, you can not have me!

But I, stupid and ignorant, I also saw several whirlpools, who threw on another sphere, wanted to destroy it, and could not do it, because it, resisting strongly, gave them no time to dwell on their fury on it; However, she complained, saying, Although I am very needy, I have to fill a large office. Oh ! what am I ? And what is the purpose of my plaintive cry? I placed as the breath of life in man, in the tabernacle marrow, veins, bones and flesh; so I give life to this tabernacle, and I run it in every direction, in his movements. But alas, sensitivity produces corruption, uncleanness, violence morals, and all kinds of vices. Ah! groans with what I'm complaining!

For when I have all the resources of life in the works of my tabernacle, the diabolical persuasion that envelops me in all things into his net, comes to my lead; and in a breath of pride, it excites me to this point, I often say, I will act according to the lust of the forces of my

land (flesh)! because in my tent, I understand all the works; but I'm so embarrassed by this lust (my flesh), I do not stand my works, before feeling in me cruel injury. Oh ! how I groaned! And I say, 'God, do not you created me? Behold the vile earth oppresses me.

And so will I take refuge in it? How? When my tabernacle experiencing carnal concupiscence; then, as I feel pleasure in the act, I perform this act with it (the life with the flesh), but the reason in me with science shows me that I was created by God ; and by virtue of this reason, I understand that Adam, having transgressed the divine precept hid. Thus myself imbued with fear, I avoid the face of God; when I feel that the work I am doing in my tabernacle are contrary to God. But when I weigh them on the scales lead to sin, I despise these works, which are performed with fervor in carnal lust. Alas, as I am prone to error! How can I live among these dangers? And when the evil persuasion over me with these words: Is it well that you do not know, what you do not see, and what you can do: what will it be? And when Satan said again: What you know, you understand, what you can do, why do you forsake? - What will I do then? But I will reply, full of pain Ah! wretch that I am! Because by Adam unclean poisons were infused in me, when he himself, having transgressed the divine precept, and having swallowed down, has built the tabernacles of flesh. Because in the taste he (Adam) found in apples, by disobedience, mingled harmful softness of flesh and blood, which produced the corruption of vices. That's why I feel within me the sin of the flesh; and I neglect the God of purity, because I am intoxicated by the fault. But what has the taste of my tabernacle (my flesh), I should not follow him. Because of what Adam, in his first appearance, was created by God in a state of simplicity and purity: I fear God, knowing that I was created by him outright. But however, the bad habit of vice, I am perplexed. Oh ! in all these things, I am foreign and exposed to error! The whirlwinds of diverse voices have spoken to many lies, which are heard by me in these words: Who are you? And what do you say? And what are the fights you books?

For you are unhappy. You do not know, in fact, if your work is good or bad. Where do you end up finally? And that will keep you? And what are these mistakes that lead you to the madness? Will accomplish you what gives you pleasure; fairs you which affects your swing? Oh ! What will you do? as you know and you ignore. What delights you, in fact, you are not allowed; and what displeases you, you must accomplish, under the precept divine. And how do you know that it is so? It would be better for you, do not be! - And after these vortices (disorder) had risen in me, I began to follow a different path which is hard at my flesh, because that is the path of justice. But again doubt rises in me, and I do not know if it's by the grace of the Holy Spirit, or not; and I say: This is useless! And then I want to fly above the clouds. How? I want to raise myself above my intelligence and undertake that I can not finish. But when I try to do great sadness seizes me, so that I made no work , nor in the heights of holiness, nor in the median of good will, but I feel in me the anxiety of doubt, despair, sadness, oppression of all things. And when the evil persuasion troubles me so. Oh ! What calamity then crushing me! because all the evils that are or may be in the blame, in the curse, the mortification of the body and soul, in the impure words against chastity, salvation, and the greatness of God all this is the because of my unhappiness.

Hence this inequity rises in me, namely, that all happiness and everything good that is either in man or in God, I will be painful and dependent, because it offers me death rather than life. Ah! How unfortunate battle book in me that makes me spend a work in another, pain in another, a schism in another schism; and removes all congratulated me!

But where does the harm caused by these errors? From this, namely: the ancient serpent, indeed, has in him cunning, deceit, and the deadly poison of iniquity. In his trick, he suggested me the persistence of sin in turning my mind from the fear of the Lord; so that I am not afraid to sin, saying: Who is God? I do not know who God is! And in his deceptive cunning, he suggested me stubbornness; so that I persist in sin. But by this deadly poison of iniquity, it deprives me of all spiritual joy, so that I can rejoice in God; and I feel the embrace of despair, for I doubt if I can be saved or not. Oh! What are these tabernacles (flesh) that support so many perils, by the trickery of Satan? But when, by the grace of God, I remember what he did; then, in the middle of these oppressions, I respond well to these diabolical persuasions: I will not give it to the fragile flesh; but I him deliver fearsome wars. How? Since the tabernacle (my flesh) will perform works unjust, I will defend myself, suppressing my marrow, my blood and my flesh in the wisdom of patience, as if defending the fearsome lion and the serpent, who to avoid death is confined in his den. For I must not let myself be reached by the arrows of Satan, nor exercise the will of the flesh. How?

When anger will focus its efforts towards my tent, I look to God's goodness, that anger never moves; and so, by that air which fertilizes her sweet breath aridity of the earth, I become softer, and I enjoy a spiritual joy; when the virtues begin to show me their strength. And so I feel the goodness of God. But when hate will try to belittle me: I consider the mercy and the martyrdom of the Son of God and so I suppressed my flesh, breathing in the fidelity of memory, the sweet scent of roses that are born of thorns environment; and so, I acknowledge my Redeemer. When the great pride attempts to raise in me, without the foundation stone (angular Christ), the tower of his vanity, and erect in me this summit that claims that no equal in height, but wants to appear higher than others: Oh! Then, who will help me? Because the ancient serpent, who wanted trump everything, rushed into death, tries to overthrow me. So I say, in my despondency Where is my king and my God? What can I do good without God? Nothing. And so, I look to God who gave me life; I press toward the virgin blessed that crushed the pride of the ancient serpent; and thus, become an unshakable rock of the house of God, the very rapacious wolf that was trapped in divinity, could no longer prevail over me. And so, I know the sweetest well, that is to say, humility, in contemplating the greatness of God; especially, by the memory of the humility of the Virgin blessed, all fragrant with its sweet perfumes; and imbued with the divine sweetness, enjoying endless delight, I reject victoriously other vices.

Then me miserable, I saw another sphere, breaking its bonds, withdrew its shape with groans, and in pain broke his seat. And she said, I go out of my tent! But I, wretched, full of sadness, where shall I go? - By trails terrible and formidable to the court for trial. Here I show the works that I have accomplished in my tabernacle; and I will get out my reward by my merits. Oh ! what fear! Oh ! what distress is mine! And as the dissolution thus operated: some spirits of light and shadow came, who had been his companions and instigators of his conduct, while she was in his house (his body), pending its disintegration to to take him with you when (death) would come. And I heard the voice of life saying that it is conducted according to his works, of such a place at such place. And I heard again a voice saying to me: Blessed and ineffable Trinity manifested in the world, when the Father sent into the world his only Son, conceived by the Holy Spirit and born of the Virgin, so that men, born in many different conditions, and caught in the bonds of sin, to be led by him (Christ) in the way of truth; so that, after breaking their fragile bodily barriers, bringing with them their good and holy works, they can reap the joys of supreme legacy.

For that, O man, you could better depth (these things) and wear a safer judgment: you see a more imposing and more serene splendor which radiates as several eyes, and has four corners facing the four parts of world, which means infinity and purity of the knowledge of God, in its mystery and in its manifestations, resplendent with great depth of evidence, and extending to the four parts of the world the sharp arrows of his quadruple stability; which itself provides a very clear, those must be rejected, and those to be collected; pointing to the mystery of the supreme majesty: what is meant, as you see, by the image of the height and depth endless. In this form, a similar splendor at dawn that appears, flushed with clarity means that science shows God as the only Son of the Father, taking the Virgin of the flesh, deign to shed his blood in the simplicity of faith, for the salvation of men. Under the knowledge of God, the good and the bad guys are known; because this science can not be obscured by the darkness of any kind. But you, O man, you say, 'What is man, since God provides everything he needs to do? To which I reply: In the evil of your heart, you imitate the one who first, refusing to follow the path of truth, opposed the lie to the truth when he wanted to go: like the sovereign goodness. Eh! Who can know the beginning and the end of all that is, was and will be? But you, who are you? Powder ash! And did you know, when you were not? But thou hast a dismal beginning and miserable end, you contradict what you do not know, and what you can not know; that is to say the incomprehensible beauty of God's justice, in which there is any suspicion of injustice in the past in the present and in the future. O foolish! where do you think is the father of wickedness, that you imitate? - When was that? - When you pride rises above the stars, and other creatures; and you want to rise above the angels who carry the divine precepts in all things and above all. But you too will fall, as fell the one who opposed the lie to the truth. For he (Satan) loved the lie, wrapped in death, he fell into the abyss. Therefore, O man, take heed! When you do not consider, nor the love by which God has issued, nor the blessings he hath constantly filled, nor the way he wants you remove the dead: you fall frequently into sin, preferring death to the life. Finally, if you remember in your mind the scriptures and doctrines offered by your ancient fathers in faith, that you must avoid evil, and do good if you say so in the bottom of the heart I have sinned grievously! that is why it is important to me to come back, for a worthy penance, to my father who created me: when your father receives you with kindness; and relaxing you on her breast, it fills you with his soft caresses. But now you do ignore this bliss that is offered to you, and you refuse to listen and accomplish God's righteousness. Moreover, if it were possible, would you say that God's judgment is rather unfair than right. Therefore, if you were not redeemed by the blood of the Son of God, you would be lying in perdition. But the judgment of God is just and true! Therefore, O man, what is the advantage that you may gather my judgment? In the choir of angels and my choice vineyard means the praise of those who sing and say: Glory to you Lord are true and just! and they do not contradict my judgment; because they themselves are fair. But what good will of Satan's rebellion against me? - This one, when he saw her beauty, wished to exalt above all, so that countless crowd proud spirits followed him in his rebellion; and divine power, in the zeal of his justice, bans (the sky) with him. Thus will be banned those who persevere in evil, despise God's justice, because they are trying to change the sovereign good to evil. God is not therefore the cause of injustice; because he ordered, in the fairness of his goodness, all that is right.

But these men who in their infidelity forsook God, making idols in which the devil came to deceive, indulged in the folly of this vanity, after generation of men that Adam and Eve had told how they were created God and how they had been expelled from paradise. The other, according to this same perversity, worshiped the creature of God, preferably creator himself; and they thought that the creatures lifeless, could dispose of their lives. - Those who are still languishing in this infidelity, are cured of their folly, and faithfully return to the one who

broke the chains of Satan; is delivering these old mistakes of ignorance and embracing a new life; like exhort my servant Ezekiel, when he said: Cast away from you all your transgressions, in which ye have been defiled, and get a heart again and a new spirit. Which means: O you who want to persevere in the right way, under the rays of the sun of justice which the blessed sheep follow the paths, away from the consciousness of your heart search for occult things which are useless in terms the necessary and salutary doctrine, and by which you want to fly to inaccessible heights, while you are immersed in that awful abyss where, instead of the order, inhabits only this horrible confusion that ignores God. And when you have done that, always follow the path of truth for your salvation; and discover in your heart, the novelty of a resplendent sky; and possess in your mind, the novelty of a life-giving breath.

You also see on earth men who wear milk in earthen vessels, and that make cheese : these are in the world, men and women have in their bodies human semen, which come the different kinds of people: some of this milk is thick and provides well trained cheeses; because that seed in his virtue, being usefully matured and tempered product of vigorous men, which are assigned a great illustration of the gifts of mind and body, by virtue of the parents who own; so that, for the acquisition of prudence, distinction and the conduct of life, they are thriving in their works before God and before men; because the devil is not in them instead. Another part of milk is lower; and cheese made of it are smaller: because that seed in its lightness, not being perfectly matured and tempered product of weak men and often stupid, soft and useless to God and in the world, by the performance of their works; because these men do not seek God with courage. But a third part (milk) is mixed with corruption, and it is made into cheese a bitter taste: because the seed (human) because of the weakness of the mixture, extracted against time and unnecessarily fray procreate men often experience bitterness, embarrassment, and oppression ; that is why they can not raise their heart to higher things. However, many of them become useful, although they have to suffer a lot of storms and troubles in their character and in their manners ; but they are victorious because they indulged their sorrow, they would go loose and useless.

Therefore God, to encourage them, help them and leads them to the path of salvation, as it is written: *It is I who will die, and I will make to live; I hurt him and I will heal, and no one can avoid falling into my hands.* This means: I am (being par excellence) having neither beginning nor end, I hit death corrupt men in their acts, those who through dirt devil, s' soften in vice; and which in the childbirths from an impure source, are deceived by the artifice of the demon. Oh ! it is sharpened the teeth of the viper, which fills them with his venom, so that death enters in them! Therefore, I ruin their prosperity in this century; and by many afflictions, they can not overcome, they disappear, but they may complain of Justice judgment that overwhelms them. But I, who am defeated by no malice, I do them often living miserably in other conditions: when I take things earthly, to the celestial regions, the breath of life, lest he perish. I also terrace sometimes by afflictions, and the dejection of the toil of life, those who, in the pride of their minds, want to rise to dangerous heights in the persuasion that they can not be overturned by no one; and I sometimes amounts to true health (soul), lest they be consumed by the false vanities, amid the perils they generate. But in all these things, neither man nor other creatures, can not prevent their cunning or their power, the effects of my work ; because no one can resist my will and my justice.

Often, as you see, in the blindness of my forgetfulness and malice of Satan, the union of man and woman is achieved, and leads to the birth of deformed children; so parents who have transgressed my statutes, being tormented in their children, come back to me, through penance. Often, I take this procreation (monstrous) among men, for my glory and that of my

saints; so that those who so disgraced nature, brought back to health by the intervention of my elect, my name be glorified by men with more ardor, because miracles.

- But those who stick to this law, whose fulfillment makes them desire the honor of virginity, rise like the dawn to Mysterious laughing from heaven; because, for the love of my Son, they entrench oneself carnal delight.

- This feminine form that you see laying in a perfect human form, means that after the woman received the human seed, the child form with the integrity of its members, in breast hidden cell from his mother. And now, by a secret provision of the divine Creator, the same shape (embryonic) shows the movement of life because from that under an order and the mysterious will of God, the child received the spirit (breath of life) in the womb at the time established and willed by God, he shows by his movements, body, he lives; like the earth yawns and leaves flowers bloom of the fruit when the dew came down on it. So it's like a ball of flames with no trait of the human body, which has the heart of this form, because the soul, burning in the hearth of the sovereign science, distinguishes various things in the circle of understanding. And this sphere has no trait of the human body, because it is neither body nor ephemeral, as is the human body; and it gives him strength and life, in being like the foundation of the body, it governs the whole; and as the dome of the sky contains the lower regions and key to graduate, and human brain, in the radiance of his virtues, kisses and taste the things of heaven and earth; since the soul consciously knows God, and into all the members of the body, giving the marrow, veins and all parties, the strength and the life; like the tree distributes to all its branches the sap and strength that come from its roots. But then the human form, thus revitalized in the mother's breast, has, when it comes out, the movements that it prints the sphere (flames) is in it; and following these movements, it also changes color, because, after the man received in the womb of the mother the breath of life, he was born, and he has shown the movements of his actions, according to the works that the soul carries the body, the merits come to him from these works ; because it assumes the splendor of good (works) and covers the darkness of evil.

This same sphere (of flames) shows its force, according to the body's energies; so that, in man's childhood, she demonstrated simplicity; in youth, strength; and in the fullness of life, like all human veins dilate in their perfect development ... it manifests the power of his virtues by his wisdom; like the tree, delicate in its first seed, then shows its fruit and blossoms in full force. But in the age of man, when his marrow and veins start to no longer support the body, which looks because of its weakness: the soul of man, taken as disgust of science, shows less vigor; as the sap of the tree when it comes to winter freezes in the trunk and the branches, and he too is looking to earth.

But man has in him three paths (way of being). What is this? The soul, the body and the senses; and it is through them that life is exercised. How? The soul animates the body and keeps the mind, body and soul draws clear thinking (or feeling); but the senses touch the core and flatter the body. For the soul gives life to the body, as the fire causes the light in the darkness, with two main forces it possesses the intellect and will, which are like the two arms; not the soul has two arms to move, but because it is manifested by these forces, like the sun by its splendor.

Therefore, O man, that you do not increase the weight of the flesh, bring your attention to the science of the Scriptures. Intelligence is attached to the core as the arm to the body. For just as the arm which is joined hand with fingers spread in front of the body: and intelligence

cooperation with the other forces of the mind by which it includes all human acts, proceeds the core; because more than other faculties, it includes all that is in human actions, whether good or evil; so that by this (intellect) as a master, the man grasps all that it is (likely) to understand ; because in this way the soul understands all things, as wheat is purged of any mixture; seeking what is useful or useless, friendly or hateful, which is a principle of life and death.

Just as food without salt is bland, and the other faculties of the soul are tasteless and without foresight, being deprived of intelligence. But this one, which is in the soul as the shoulder in the body and the bone marrow into the brain, includes God's divinity and humanity: it is like the joint of the arm; and when faith guide his actions, it is the turning of the hand, which in his judgment, as distinguished by his fingers, the various works; because intelligence does not act like the other faculties of the soul. What does this mean?

The will indeed activates the work, the mind receives it, and the reason the product; but intelligence understands the work and shows the good or evil; like the angels, who love good and hate evil, have the intelligence.

And as the body contains the heart and the soul possesses intelligence, exercising its power in a part of the soul, as the will in another. How? The will indeed is the great strength of soul. How? The soul lies in a corner of the house, that is to say in the firmament of the heart , like a man who, finding himself in a corner of his house, where he can see all the heads raising his right arm to serve and show everything that is useful to his house, turning to the east.

Thus does the soul, for all parts of the body, looking towards the East; it establishes its control is like his right arm in the firmament of the veins and marrow, to direct the movement of the whole body; because it is the will that accomplishes all things, good and evil.

The will is like fire that cooks everything as in a furnace. The bread is baked by him, so that men may be comforted, feeding, and that, in this way they live. So, the will is the strength, the support of the whole work; because it is this which is weakening in disappointment, and ferments in power, as she grinds the rough; and thus preparing its work, such as bread, cautiously: she cooked in the fullness of his zeal for perfection; and in this way, it gives men more food substantial, in the work (he performs), that in the bread (he eats); because man sometimes stop taking food, but the work of the hard determination in him, to the separation of the soul from the body; and despite the diversity of his work, in childhood, youth, middle age and decrepitude: it is always the will that he is and demonstrates its perfection. But the will has in human intimacy, a tabernacle: it is the soul, the intellect and the will itself, and every faculty of the soul, feeding of their virtue; all these faculties maintain their flame in the same tabernacle, and unite with each other. How? If anger awakens, gall swells; and sending its smoke in the tabernacle, it irritates anger. If a shameful pleasure arises, the fire of lust lights in the work of its own, impetuosity, which is characteristic of sin is given free rein; and merges with it in the same tent. But there is another sweet enjoyment produced in this tabernacle, by the Holy Spirit; soul complacent to, receive faithfully and accomplished by means of heavenly desires, the work beneficial. There is also a certain sadness, which, in the same tabernacle, from moods that surround the gall, born torpor, indignation, callousness and obstinacy that depress the soul, if she is exempt from this evil by the help of God's grace. But as diverse and contrary elements meet in this tabernacle frequently, it is agitated by hate and other deadly passions that kill the soul, and prepare large ruins to perdition. But when the will wants, she sets in motion all the means of action of the tabernacle; and in its ardor,

abandons them, either for good or for evil. If these means delight in the will, that's where she cooked his food, and she proposes it to the man, that he tastes it. And in the same tabernacle, a large force for good and evil rises; as an army assembled (for fighting), wherever. But when the general of this army comes, if the troops he likes, he takes them under his command; if they displease him, he scatters them: thus does the will.

How? If the good or evil arise within it, the will accomplishes or fails it. But in the intellect and will, reason shows itself as the expression of the soul, which completes any work, either of God or of man. Because the sound carries up to speak, as the wind lifts the eagle so he can fly; thus the soul sends sound, which comes from reason, to be heard and understood men; so they grasp its scope, and each work is done to perfection. But the body is the tabernacle and the support of all the faculties of the soul because the soul residing in the body, works with him, and the body with it, in good as in evil.

But the sense (feeling) is the faculty to which the work of the internal forces of the soul adheres; so that they are known by him in the fruits of each work, and is subject to them, because they lead to the work, and it is not he who imposes the action; because it is their shade, making next as they please. But the man outside at first awakens the senses, from the womb before birth; other faculties of the soul still remains hidden. What does this mean? Aurora announces daylight; thus, the senses (sensitivity) of man shows all the faculties of the soul, with reason. And as the law and the prophets are contained in two precepts of the Lord and the direction (sensitivity) of man has its seat in the soul and in his faculties. What does this mean? The law is made for man's salvation, and the prophets manifest the divine secrets; thus, the human sensitivity away from him all that is harmful, and discovers inside the soul. For the soul gives life meaning. How? It animates the face of man and endows the eye, hearing, taste, smell and touch, so that the man moved in its sensitivity is more watchful in all things; since the meaning is the sign of all the faculties of the soul as the body is the vessel of the soul. How? The meaning is the culmination of all the forces of the soul. What means this? Known man by his face he sees through his eyes, he hears through the ears, the mouth is the body of his speech, the hands are the organ of touch, and feet he walks; thus, the senses are in man, like precious stones and as a rich treasure sealed in a vase. And as we see the vase before knowing the treasure it contains, and by the way, we guess the other faculties of the soul. But the soul is the mistress, the flesh is the servant. How? The soul governs the body in the invigorating, and the body gets the government one that enlivens it; because if the soul does not quickened the body, it would fall into dissolution. And when the man does evil, with the knowledge of the soul, it feels in the same bitterness that when the body receives knowingly poison. The soul rejoices good work as the body delights of a delicate food. And the soul enters the body, like the sap in the tree. What means this? By sap the tree is green, it produces flowers and fruits, and the body by the soul. How does the fruit of the tree it comes to maturity? By the air temperature. How? The sun heats the rain waters and thus it matures to the air temperature. What does this mean? The mercy of God's grace illumines man, like the sun; inspiration from the Spirit sprinkles, as a beneficial rain; and discernment, as a mild temperature, leads to the perfection of works good and fruitful.

But the soul in the body, is like the sap in the tree; and faculties are like the branches of the tree. How? Intelligence is in the soul, as the greenness of branches and leaves; will, like flowers; the spirit, as the first fruit that comes out of it; the reason, as the perfect fruit that comes to maturity; direction, as the expansion of its magnitude. And it is in this way that the human body is strengthened and supported by the soul.

Therefore, O man, understand that you are in your soul, you who give up your mind and want to be compared to animals.

Seeing these things, O man, also believes that many whirlpools invading one of these spheres, that reside in the human body, forced to bow to the ground. This means that while the man lives in his soul and in his body, a lot of invisible temptations disturb her soul, and often incline, by the carnal delight, to the sins of earthly lusts; but, having regained his strength, recovers manfully, resist them with force; because the faithful and caring man, when he sinned, repents by the grace of God, forsake sin; and putting his hope in God, renounces Satan feints and seeks faithfully his Creator; as the faithful soul, which, in regret it its misery, strives to rise above.

But, you see in another sphere than many whirlpools rushing, want the overthrow unsuccessfully: this means that many diabolical traps invade the soul, strive to lead to crime; but yet they can not prevail by their false illusions; because they strongly resistant, it does not give them the opportunity to fulfill their folly; and, providing it inspiration from above, it it away from the traits of false deceptions, with the help of his Savior, as it says above, in the words of his complaint, as indicated.

But this other sphere, as you see, getting rid of the shackles of its shape, breaks his bonds, means that this soul, abandoning his home body, breaks his bonds when the time of its destruction has arrived; and separates with moans, breaking its seat in pain; because it withdraws from the body difficult; and that terror seized in view of the impending judgment of the supreme judge, it allows, with terror, the place of his home collapsed miserably.

So she knows the merits of his works, according to God's justice; as she shows the highest in its complaint. This is why when the dissolution thus operates, the occurrence of certain spirits of light and darkness, who were his companions in life, according to his way of being; because in this separation, when the soul of man abandons his home, angelic spirits good and bad, according to the just order and true God, are present after viewers of his works and the way she performs them with the body, and they expect the separation to take him with them, when made; because they too await the sentence of the judge just this soul, at the time of separation from the body; that issued the body they lead, where the supreme judge will, according to the merits of his works, as it was indicated faithfully.

Therefore, O my dear son, open your eyes and ears, and obey my commands. And how do you despise your Father which you issued death? The choirs of angels sing You are righteous, O Lord, because God's justice does not stain. He did not issue the man under his power, but his compassion when he sent into the world his Son for the redemption of man. No spot of mud can sully the sun, no wickedness, injustice can not reach God. But you, O man, in science contemplative, you distinguished good and evil. And what art thou whose soul is stained with a multitude of carnal desires? And what are you when the gems of virtues shine in you? The first angel despised him well and wished evil; that's why he was wrong, in the death of eternal perdition; and was buried in death, because he repudiated the well. But the good angels despised evil and loved good, seeing the fall of Satan who wanted to oppress the truth and glorify falsehood; that is why they were inflamed with divine love, possessing the unshakable foundation of all good; that is why they only want what God wants, and never stop singing his praises. But the first man also knew God and loved him in all simplicity; and accepting his precept, he submitted (first) to obedience; after he stooped to evil and fell into disobedience. For when the devil had suggested it wrong, he abandoned the well to do evil,

and was driven out of paradise. This is why we must renounce evil, for fear of death; and embrace the good, love of life. But you, O man, with the memory of good and evil, you are placed on a dual path; because if you hate the darkness of evil, and if you want to look to that of which you are the creature, and hast confessed the holy baptism, where the ancient sin of Adam was rejected, if you want to escape the devil and his evil, to follow the true God and his precepts: consider how you learned to turn away from evil and do good; and because the Heavenly Father did not spare his only Son, and sent it for your salvation, pray to God for him to come to your aid; and he will answer thee, saying, These eyes I like. And if you despise the lukewarm, to run in the way of the commandments, it still will hear the clamor of your prayers. Because you must tame your flesh, and submit to the empire of the soul. But you said, I feel like a depression in my flesh, which I can not lift me! And since God is good, that itself makes me good! - How can I tame my body because I am a man? - God is good, to perform all good in me! - When he pleases, he can make me good. - But I answer: Because God is good, why do you presume to know his goodness; when he himself comes to you his only Son, who redeemed you from death in torments and labors of all kinds?

When you say you can not make good works, you say in the injustice of iniquity. For you have eyes to see, ears to hear, a heart to think, to act hands, feet to walk; so that you can stand up or bend down, sleep or watch, eat or fast, this is how God made you. Therefore resists lust decency of the flesh and God will help you. For when you oppose Satan, as a brave warrior to his enemy, so God delights in your strength, and wants you to constantly invoked at any time, and all the pitfalls. But when you do not want to tame your flesh while you fattened vices and sins, and you take away his brake the fear of God, with which you should hold it, so it does not fall into perdition. That's why you turn around to the devil, even as he turned to iniquity, when he fell in death. And he himself, rejoicing in your loss, said: This is the man who is like us! And then he rushes over you, to make you go, as you wish, in their ways and in the shadow of death. But God knows what you can do well; that is why he has given a law that you can work. God, from the beginning of the century to its consumption, wants to wallow in his chosen; so that being adorned with the splendor of the virtues, they are accurately crowned. How? That man resists the pleasure of the flesh, lest he is carried away by the pleasures of this world; and he does not live with so much assurance, as if he lived in his own home; because it is pilgrim and his father the waiting, if he wants to come back to him to heaven, where he knows he is. Therefore, O man, if you turn your gaze to the two channels, that is to say, to the good and evil; then you teaches you and you understand the small and big things. How? By faith, you understand one God in the divinity and humanity; and you also see the works evil in evil. And when you know the ways of righteousness and iniquity; then I ask you: Which path will you take? If you want to enter the right track, and if you faithfully plays my word, pray to God in sincere and constant prayers, that he grant you his help, and will not abandon you, because you are weak in your flesh; bow your head in humiliating you, take away the evil of your works, and rejects it away from you quickly; this is what God asks of you.

And, as if someone showed you gold and lead, by telling you: Put your hands on what you like ... you take greedily gold and you let the lead; because you love more gold than lead: So you have to do more if the heavenly homeland, that the baseness of sin. If you have fallen into sin, get up immediately, through confession and repentance before death arise before you. Your father wants indeed you scream, you cry, you're asking for help; so that you do not stay in the filth of sin. But, if you received an injury, ask the doctor, lest you die. Does God not often sent calamities to men, to be invoked more carefully by them? But you, O man, you say I can not do good works. - And I say: You can. You ask: How? - I answer: By intelligence

and reason. You say I do not desire me. - I answer: Learn to fight against you. - And you say: I can not fight against me, if God does not help me! - Hear now how you will fight against you: When evil comes in you, without you to know how to rid yourself of him, touched by my grace (as in the ways of your eyes inside my grace is key), shout, pray, confess and crying; that God come to your aid, that away from you and gives you the evil forces for good: You possess this gift, under the science that makes you understand God through the inspiration of the Holy Spirit. If you were a worker in any man, whenever it be important to you to do what is repugnant to your body, is that you do not stand laboriously many things, for an earthly reward? And why do you serve not God, for an eternal reward? God who gave body and soul! ... If you wanted to have a good time, as you would work for it, at least for some time! Now you disgust you to get one which has no end. As the beef market in the sting, so you have to train your body for fear of the Lord, because if you do, God will not abandon you. If a tyrant posed to thee the yoke, you go back to you immediately to one that could bring you relief, you beg, you would invoke, and you would promise him your riches if he would help you. Do the same, O man, when wickedness surrounds you, you turned to God, begging him, beg him, and promise him your amendment; and God will help you. But you, O man, you're blind to see, deaf hear, foolish to defend you, since the intelligence that God has provided, and the five senses of your body that has given you, you considered the as vanity and nothingness. Do you have neither intelligence nor science? The kingdom of God can be bought, not earned, laughing.

Hear therefore, O men, and do not lose sight of the entrance of the heavenly Jerusalem; do not touch the dead; do not deny God, confessing the devil; do not increase the number of your sins; will decrease not the merit of your virtues. It is God that you do not want to listen, when you refuse to walk in the way of the precepts; and you run after the devil, when you strive to satisfy your carnal desires. Come back to you, and take strength, because it is you need. That faithful man examines his sickness, and research physician, before falling into death.

If he examines his illness and will look for a medicine when it was found, he shows her the bitter juice of the remedy that can cure: these are harsh words, to test whether his repentance comes from the bottom of his heart or proceeds from its instability. When he realized this, he pays the wine of compunction and penance, to wash the pus from his wounds; and offers him the oil of mercy to anoint his own wounds for healing.

So too, he enjoined to have regard to his health, saying: Make sure to keep this medicine with care and perseverance, without disgust you, because your injuries are serious. - There are many who undertake, with difficulty, penance for their sins; and although with great difficulty, they the complete, however, for fear of death. But I hold out their hand, and I converted smoothly this bitterness, so that, for my love, they perform with calm this penance business with difficulty. But he who neglects to do penance for his sins, because it is difficult to punish in himself, and a doctor, nor heal wounds; but it hides the worst pus, and disguised by false pretenses, death, fear of being seen. This is why it is loose to experiment penance, without considering the oil of mercy, nor seek consolation arising from the redemption; he advanced rapidly towards death, because he loves her, and does not seek the kingdom of God. Run, then, O believers, in the way of the precepts of God, lest the damnation of death will seize you. Imitate the new Adam (Christ) and give up old man. For the kingdom of God is open to him that runneth, but it is closed to the one lying on the ground. Unfortunate are those who worship Satan and ignore God! What are they? Those who do not worship God in a Trinity, nor the Trinity in unity, they do not recognize. For whoever wants to be saved must not doubt the Catholic faith. What do you mean? Whoever denies the Son does not love the

Father; he does not like the Son he who ignores the Father; he has not the Son he who rejects the Holy Spirit; it does not receive the Holy Spirit he who does not worship the Father and the Son. This requires understanding the unity in Trinity, and Trinity in Unity. O man, is what you can live without the heart and blood? Thus, neither the Father without the Son and the Holy Spirit, nor the Son without the Father and the Holy Spirit, or the Holy Spirit without the same people. But the Father sent his Son into the world for the redemption of man; and again, he reminded himself; as a man manifest the thoughts of his heart , and again collects itself. Therefore, this task salutary of the only Son of God, Isaiah under the will of the supreme majesty, thus says: "The Lord sent the Word to Jacob, and he came to Israel." Which means: The Word by whom all things were made, namely the Son of God who was always in the heart of the Father according to divinity without beginning of time, God sent himself; that is to say, the Eternal Father, through the voices of prophets in Jacob accurately announced that this same Son of God comes into the world, for the salvation of men; so that men warned and prepared by them (the prophets), push away carefully the demon thwarting wisely the wiles of disappointments. And so the same Word appeared in Israel, when the only Son of God came in the virginal womb, where no man had set his mark, but kept inviolable purity; so (son of God) was born of a virgin, bring him back in the way real people who were ignorant of the light, because their fatal blindness, and he would give them salvation eternal. Therefore anyone with knowledge of the Holy Spirit and the wings of faith, does not violate my opinion, but it receives to make the delight of his soul.

FIFTH VISION

The Synagogue, the mother of the Incarnation of the Son of God - Lyrics of Solomon - Lyrics of the prophet Isaiah - Various aspects of the Synagogue - of his blindness and what these terms mean: In the heart of Abraham, the chest of Moses, in the belly of another prophet - That means: Great as a tower, with a halo around his head like the dawn - Lyrics of Ezekiel - Comparison of Samson, Saul, and David on the same subject

After this I saw as a woman image (white) of the head to the navel, black from the navel to the feet, and blood-colored feet. It was around the feet, a bright and pure cloud. She was deprived of eyes; and, with his hands under his armpits, stood near the altar which is before the eyes of God; but she did not touch him. And in his heart was Abraham; Moses and his breast; and in its belly the other prophets; showing everyone their sign, and admiring the beauty of the bride. She appeared as big as the huge tower of a city, having on his head like a halo similar to the aurora. And I heard again a voice from heaven saying unto me, God imposed upon the ancient people the austerity of the law by ordering Abraham circumcision, he then changed into a grace of sweetness, giving his Son to those who believed in the truth of the gospel; and it softens the oil of mercy, those who were injured by the yoke of the law. That's why you see it as a woman's image, white from head to navel: the Synagogue, mother of the Incarnation of the Son of God, and from the beginning of the birth of his son up 'the fullness of their forces, provides in shadow the secrets of God, but do not fully discovered. For it is not the shining dawn that openly manifest, but one that looks far into astonishment and admiration, as is said of it in the hymns: What is this that cometh the full delights desert and s' pressing on his beloved? This means: What is this new bride, who stood by the multitude of his good works in the wilderness of the nations (who abandon the legal precepts of wisdom to worship idols); one that rises to the desires from above, full of delights gifts of the Holy Spirit; sighing in the ardor of his zeal, and leaning on her husband, who is the Son of God? It is that which, with the Son of God, shines with the brilliance of virtues and abundant fertile resources of Scripture. But the synagogue in his admiration and questioning my servant Isaiah, the son of the new wife: *What are those who fly as a cloud, and are like doves to their windows?* Which means: Those who, in their minds, is separating land and carnal lusts, fly, with a perfect desire and full devotion to the eternal; and, with simplicity of the dove, without bitterness of heart, preserve the meaning of their body; and provide themselves, by the ardor of good works, stone unshakable is the only Son of God? They are those who, for the love of heavenly things, trample under feet earthly kingdoms. This is why the Synagogues admire the bride, the Church, which does not see it adorned with the same virtues, but surrounded by angelic escorts, so that the devil can neither ruin nor the reverse; while the Synagogue, abandoned by God, lies in vice.

That's why you also see this (same) woman, black umbilicus to the feet; which means that she was spotted by the transgression of the law, and the transgression of the will of his parents, from his full force until the end of its term; because in many ways it neglected the precepts divine, and followed the pleasure of the flesh.

It's all bloody feet and around his feet, shining a bright cloud, because its consumption, she put to death the prophet of prophets (Christ); and itself fallen, collapsed. But this consumption, the light of the resplendent and pure faith arises in the minds of believers, because at the time of the fall Synagogue, the Church arose when the apostolic doctrine, after the death of the Son of God spread throughout the earth. - But this is deprived of eyes and

holds his hands under his armpits; because the synagogue did not see the true light, when she despised the Son of God.

Also, she concealed the work of justice, in disgust and torpor of the work good, that did not come from her; and disguised them carelessly, as worthless.

It stands near the altar which is before the throne of God, but does not touch, because in truth she knew, in his bark, the law of God she received the divine command and the visit from God; but it does not inwardly touched, because she hated more than she loved him, neglecting to offer to God the sacrifices and the incense of divine prayers.

But at the heart of this woman is Abraham, because he was, himself, in the synagogue, the first of the circumcision; and Moses in his chest, because it engraved in the bowels of men the divine law; and in her womb the other prophets, that is to say in the institution that was given to him divinely, inspectors divine precepts: each showing its signs, and admiring the beauty of the bride; because these prophets manifested by vivid wonders greatness of their prophecy, and gazed with admiration the splendor of the nobility of the Church. It appears so majestic, it is comparable to the high tower of a city; because receiving the beauty of divine precepts, and fortified it endow the noble city elected. She has on her head like a halo similar to the dawn, because the Church in its birth, showed the miracle of the incarnation of the Son of God, and the brilliant virtues and mysteries arising therefrom; because she was crowned as a morning dawn, when she received the divine precepts; to mean Adam, who first received the commandment of God, but afterwards, for his transgression, rushed into death. The Jews acted similarly by first accepting the divine law; but then they abandoned the Son of God in unbelief. But as man by the death of the only son of God, a new era, was torn to destruction of death; and the Synagogue, before the last day, attracted by the divine mercy, abandon disbelief and succeed truly in the knowledge of God. What does this mean?

Aurora does not she appeared before the sun? But the dawn vanishes, and the sunlight remains. What do these words? - The Old Testament is not, and the truth of the Gospel remains; because what the ancients watched carnally in legal requirements, the people again in the New Testament fulfills the spiritually; that those showed in the flesh, they perform it in mind. Because circumcision has not disappeared, because it has become the baptism: those were scored in a single member, these in all their members. What makes the old precepts have not perished because they were improved. Also, at the end of time, the synagogue faithfully convert to the Church. For thou, O Synagogue, when you wandered in the multitude of thy iniquities, so that you defile you with Baal and other similar deities, leaving the legal customs for customs shameful, naked and lying in the middle of sins I is what my servant Ezekiel: *I spread my veil on you, and I covered your ignominy; you and I have sworn, and I signed a pact with you.* This means: I, the Son of the Most High, the will of my Father, I spread on you, O Synagogue, my incarnation, for your salvation, in order to erase the sins you have committed in the multitude of your forgetfulness, and I've provided a cure for redemption by showing, for your salvation, the way that I have followed in the conclusion of my covenant; when I've discovered the true faith, the doctrine apostolic; that thou keep my precepts, as the wife submits to the power of her husband. For I have removed from you the asperities of the external law, and I gave you the sweetness of the spiritual doctrine, and I explained to you, for myself, my mysteries, using the spiritual doctrines; but thou hast abandoned, me just to give you to Satan. But you, O man, understand: As Samson's wife, abandoned him, so he was deprived of its light; and the Synagogue abandoned the Son of God, when in his obstinacy she despised, and has abandoned its doctrine. But when the hair (Samson) were rejected, that is to

say, when the Church of God, was fortified, the Son of God by his power, overthrew the Synagogue, and disinherited his son when they were crushed under the wrath of God, for the good guys themselves who ignored God; because it had submitted itself to all errors of confusion and schism; and she was defiled in the transgressions of all kinds of iniquities. But as David finally repudiated the woman, whom he married his first wife, who had sinned with another man, and the Son of God repudiated the Synagogue which was united with him in his first incarnation, but abandoning the grace of baptism, followed the devil. However towards the end of time he will receive, upon herself, repudiating the errors of his infidelity, will return to the light of truth. Because the devil has taken the synagogue in his blindness, and has delivered on all errors of infidelity; and it will continue to do so until the coming of the son of perdition, who will fall in the exaltation of pride as Saul perished on Mount Gelboe, after chasing David of his land. - As the son of iniquity shall endeavor to expel my son from among his elect; and my Son who pushed the Antichrist, will bring the synagogue to the true faith; as David returned his first wife after the death of Saul.

For when at the end of time men will overcome the one who had deceived them, they will return in great diligence in the way of salvation. It was not appropriate, in fact, that the truth of the Gospel announced the shadow of the law, because it befits that things carnal precede and follow the spiritual; for the servant foretold the coming of his master, and not the Lord that his servant. Thus the Synagogue before in the shadow of the figure, and the Church follows in the light of truth. This is why anyone who has knowledge of the Holy Spirit and the wings of faith, does not violate my warning, but it receives to make the delight of his soul.

SIXTH VISION

God has wonderfully created and placed his creature - Nature of Angels and its meaning - Nature Archangels and its meaning - Nature of the Virtues and its meaning - Nature of Powers and its meaning - the nature of the Principalities and its meaning - the nature of the Dominions and its meaning - nature Thrones and its meaning - the nature of the Cherubim and its meaning - nature Seraphim and its meaning. All those legions proclaim their wonderful voices, the wonders that God works in the blessed souls - The Psalmist on the same subject

Then I saw in the heights of heavenly mysteries armies of spirits from above, resplendent with admirable clarity and in the first legion had like wings on their chests; their faces were similar to those of men, and their human face appeared as through a pure water. And those who were in the other legion also had like wings on their chests; and their faces were like those of men, and in them the image of the Son of man shone like a mirror. But in one as in the other, I could discern another form. These legions surrounded five legions and formed around them like a crown. And those who were in the first of these five legions were like human appearances, resplendent clarity to the bottom of the shoulders. Those who were in the second (legion) were so dazzling light that I could watch them. Those in the third appeared as white marble, and their heads were similar to those of men, which came from the burning rays; and, shoulders down, they were surrounded like a thick cloud. Those in the fourth legion were the human face and feet of men; they wore helmets on their heads, and were covered with marble tunics. Finally, those who were in the fifth legion showed itself no human form; but were crimson like the dawn. And I did not see them in any other form. And the legions formed a ring around the other two legions. Those in the first of these two legions appeared all full of eyes and wings, and every eye was a mirror; and each mirror face of a man; and they raised their wings to a supreme height. And those in the second legion burned like fire; and they had a multitude of wings, where as in a mirror, you could see all the illustrious orders of the ecclesiastical institution. But I saw, nor in the one nor the other, no other form. And all these legions were sound, their wonderful voices in multiple harmonies, the praises of him who works wonders in the blessed souls; and they glorified God beautifully.

And I heard a voice from heaven saying unto me, The God almighty and ineffable, which was before the world that had no beginning and will cease to exist after the end of time, established and disposed his will every creature in an admirable manner. How? - He placed one upon the earth, the other in the sky. He established the blessed spirits for the salvation of men and the honor of his name. How? - Indeed, he placed one, to meet the needs of men; others to manifest through them to men, the judgments of his decrees. That's why you see the mysterious heights of the sky, legions of superior minds shining a wonderful shine; because, as it was shown you in the mysterious heights that the carnal eyes can not penetrate, but the view of the inner man reached these legions indicate that the body and soul of man must devote himself to the service of God; since they themselves with the heavenly citizens are made to enjoy the beatific vision.

And those in the first legion like wings on their chests; and show similar faces than men, in which human faces appear through pure water: the angels are the desires that come from the depth of his intelligence. They extend like wings; not that they have wings like birds, but because they quickly accomplish in their desires, the will of God; like man, in thought, flies quickly. They manifest itself, and their faces, the beauty of reason, which God carefully scrutinizes the work of men; because, as the servant who hears the words of his master, the accomplished according to his will; so these angels, consider God's will in men; and show

him their own acts. Those in the other legion, also like wings on their chests and faces show similar to those of men, in which the image of the Son of man shines like a mirror: They are the archangels who contemplate the will of God, in the desires of their intelligence, and manifest in them the beauty of reason: they rent in a very pure way the incarnate Word, because knowing the divine secrets, they frequently announced in advance the mysteries of the incarnation of the Son of God. But in one as in the other, you can not distinguish a different form, because in the angels as in the archangels, there are many hidden mysteries that human intelligence embarrassed a mortal body, can enter.

But these legions form a crown around five legions: this means that the body and soul of man enclose, in the network of their faculties, the five human senses purified by the five wounds of my Son; and must focus all their efforts towards the fulfillment of the precepts that concern man. This is why those in the first legion as the human face; and are shining a big light, to the bottom of the shoulders: these are the virtues that arise in the hearts of believers; and by their ardent charity, build in them a high tower by means of good works; so that, by their reason, they perform the works of the elect; and their power (persuasion), they lead to a happy ending, under the glow of their bliss.

How? When elected, with the clarity of the internal sense, abandon their corrupt nature, because of that enlightenment which, by an effect of my will, illuminates the splendor of these virtues; and vigorously fight against the evil snares; fighting and they deliver against the evil army, these Virtues show me constantly to me, their creator.

For men engaged in their battle of faith and unbelief. How? Because one confesses and the other denies me. But in this fight a question arises. Is there a God or not? So this question, the answer of the Holy Spirit in man: He is a God who created and redeemed. And as long as this question, such an answer is found in humans, the power of God does not fail him; because at this question and this answer joins penance. But when the question does not arise in humans, the response of the Holy Spirit does not come; because this man has rejected the gift of God, and without thinking of penance he rushes himself in death. But Virtues offer to God fights these wars because they are before God, the sign that shows how God is worshiped intention or denied.

But those of the second legion shine so clear that you can not watch them: They are the Powers: debility because no mortal can understand the serenity and beauty of God's power, or be like she; because the power of God is indefinable.

But those in the third legion appear as white marble, and a human head from which burning rays; and, from the shoulders to the bottom, as they are surrounded by an iron cloud: These are the Principalities: they mean that those who by the grace of God, are the princes of men in the century, must take the armor strong of justice, not to fall because of their instability; they must watch their leader, who is Christ the Son of God, and set their domination for the good of men, according to his will; calling on them, in their love of the truth, the grace of the Holy Spirit; so that, by force of equity, they continue firm and stable until their last day.

Those in the fourth legion, with the human face and feet like those of men, wear helmets on their heads and are clad in marble tunics are called dominations: to show that he is Lord of all things, raised from earth to sky the human mind, lying in soiled human dust in giving to earth his Son, who crushed by his justice the ancient seducer; so that the faithful scrupulously

imitate him who is their leader, placing all their hope in the heavenly things, and strengthening the fruitful desire of good works .

But those in the fifth legion, crimson as the morning, have no human form, are the Thrones mean that the divinity stooped to humanity when the only son of God took on human nature the salvation of men, he who had in him no contagion of the sins of men; because, conceived of the Holy Spirit, he was in a dawn that is to say, in the womb of the Blessed Virgin, a flesh free from any taint of sin. But you do not see them in any other form, because they contain many mysteries of the top secrets that human frailty can not conceive. These legions to surround two others as a crown: this means that the faithful who direct their senses towards the fulfillment of works on high, knowing they were rache sides by the five wounds of the Son of God, reach for all the effort and all the research spirit to the delight of God and their neighbor, when they despise the pleasure of their heart (carnal) and they place all their hope in eternal things.

This is why those in the first of these two legions, seem full of eyes and wings; and in each eye appears a mirror; and in each mirror, a human face; and they raise their wings to a wonderful height: These are the cherubim signify the knowledge of God, in which themselves, seeing the mysteries of top secret, satisfy their desires to the will of God; so that endowed with a clear penetration depth of science, they provide wonderfully in it, those who know the true God, for directing the desires of their hearts to Him who is above all , they are raised just as happily and with wings, preferring eternal things ephemeral property; as they show it by raising their desires.

But those in the second legion burn like fire, and, with many wings show in these wings, as in a mirror, all orders insignia of the ecclesiastical institution. These are the seraphim who show that, as they are inflamed with the love of God, in full satisfaction of the desire of his vision, and alike in their desires, dignities as secular than spiritual, whose radiant purity manifested in ecclesiastical mysteries, indicate that, as the divine secrets appear wonderfully in them: all those magnet with the sincerity of a heart pure, seek life from above, must be passionate for God, and s' to attach it to all their desires; to achieve the joy of those they imitate so faithfully. You do not way another form or in one or the other: it means there are many mysterious things in the blessed spirits, which are not to be manifested to man; because during his mortal life, he can not perfectly discern heavenly things.

But all these legions as you hear it in all kinds of modulations and harmonies wonderful , sing the miracles that God works in the blessed souls, and for which they glorify God beautifully; because the blessed spirits resound in the heavenly spheres, by virtue of God, unspeakable sounds great praise to extol the wonders that God works in His saints, for which themselves magnify God gloriously, when they the seeking, in the depths of the sanctity; rejoicing in the joy of salvation, as my servant David, who saw them top secret, bears witness when he says: The voice of rejoicing and salvation in the tabernacles of the just . This means: The expression of prosperity and joy of one who despises the flesh and exalts the mind, will be known as a sure mark of salvation, in the homes of those who reject injustice and perform the duty when, at the suggestion of the devil can do wrong, they do it well, following divine inspiration. What does this mean? The man often shows an indecent joy when he accomplished sin he wanted unworthily. But that's not where he finds salvation, since he did what was contrary to the divine law. This one will possess the true joy and true happiness of salvation, fulfilled courageously well earnestly desired; magnet, while he lives in his body, the remains of those who, to run in the way of salvation, turn from error and falsehood.

Therefore, as one who has knowledge of the Holy Spirit and the wings of faith, despise not my opinion, but receive it to make the delight of his soul.

So be it

SECOND BOOK

FIRST VISION

From the Omnipotence of God - Words of Job on the same subject - That Word before and after donning humanity, inseparably and forever, is with the Father - Why is the Son of God called Word - That by the virtue of the Word of God every creature is produced, and that man is reborn in redemption - That the incomprehensible power of God has made the world and produced the various species - That all things being created, man was created from the silt of the earth - Adam having accepted the sweet precept of easy obedience, at the instigation of the devil does not obey - That Abraham, Isaac, and Jacob and the other prophets cast out the darkness of the world by the meaning of their prophecies - That the first prophet, jean, all resplendent with his miracles, proclaimed the Son of God - That the Word of God having incarnated, the effects of the great and ancient counsel the man must not probe the Divine secrets, more than God wants to show them - That the Son of God, born in the world, conquered the demon by his death and brought the elect back to his inheritance - Words of Hosea on the same subject - That the body of the Son of God, having remained three days in the sepulcher, rose again, and that the way of the truth of death to life was shown to man - that the Son of God risen from death often appeared to his disciples for the - That the Son of God, ascending to his father, (the Church) his wife, enriched with divine gifts, was founded.

And I, without knowing the letters, in the manner of the strong, not having been instructed by their teaching, but in spite of my debility (frail coast of Adam), being completely penetrated by the mystical breath: I saw like a fire resplendent, incomprehensible, unquenchable, full of life, and all life, the flame was air color, and ardently burned in a blast lightweight; and this flame was also inseparably united to the lucid hearth, as are the entrails to the human body. And I saw that this fulminating flame was burning; and here a spherical aerial form of great extent suddenly emerges, upon which the flame itself darted its rays, causing sparks of the spherical form to spring forth, until the air became perfectly (clear), the sky and the earth shone with full clarity. Then the same flame extended its heat and its light to a small soil of loamy soil lying in the air, to warm it, so that it formed flesh and blood; and she gave him breath (movement), so that she received her complete being through a living soul. This makes it clear fire by that flame burning ardently under a light breath, gave the man himself a very white flower, suspended flame like dew to the plant, which man appreciated the smell without tasting it with his lips, or deigning to touch it with his hands, turning himself thus to fall into the thick darkness from which he could not rise again. But the darkness in the air increased, extending more and more. Then three great stars, equal in splendor, appeared in this darkness; and after them, multiple stars, great or small, brilliant with great clarity; and then a very great star, of a marvelous brilliance directing its light towards the said flame. But on the earth there appeared also a light like the dawn, to which a more brilliant flame was infused in a marvelous manner, yet not separated from the said the lucid fire; but greater virtue was communicated to the glow of dawn. And as I wanted to diligently consider the increase of this virtue (will), a seal was placed mysteriously before this vision, and I heard a top voice say: You could not contemplate anything else of this mystery, than what is conceded to you by a miracle of faith. And I saw from the same dawning light a splendid human form emerge, which shed its light towards the said darkness, and was reflected by them; and changed into a

purple of blood and a whiteness of dawn, penetrated the darkness of so great a virtue, that the man who lay in them, appearing by virtue of this attraction, shines, and thus straightened up rose. And so the splendid man, who emerged from the dawn, appearing in such a clearness that human tongue can not express it, ascended to such high glory, that he radiated magnificently in the plenitude of abundance and joy. And I heard him, said that living fire, a voice said to me: Thou art a fragile earth and under a woman's name in any doctrine ignorant of carnal masters, to understand the letters according to the intelligence of writers; you who are only touched by my light that enlightens you inside like a fire when the sun shines, cries, tells, and write these mysterious things that you see and hear in a mystical vision. Do not be shy, but say what you understand in spirit, as I say through you; so long as those who ought to show my people the way of righteousness will be held back by shame; but, because of the perversity of their manners, refuse to tell the truth they know; unwilling to abstain from sinful desires, so that adhere to the flesh, they are almost dominated, making them avoid the face of God, and ashamed to tell the truth.

That is why, being instructed inwardly in spirit, by mystical inspiration, though you have not received the virtues of man, because of the prevarication of Eve, work of flame, who has been manifested in a real vision.

For the God who created all things by his Word, by the same Word has brought salvation to real unhappy human creature that had fallen into darkness. What do you mean? This very lucid fire which you see, designates the almighty and living God, who in his serene light is never offended by any iniquity - and incomprehensible; because it can not be divided in any way, having no beginning at the end; and it can not be understood as it is by any spark of science of its creature; and is unquenchable, because he himself is the fullness that only reached no end; and it is alive (all life) because nothing remains hidden from it; and it exists in the fullness of life, because all that lives receives life from it; according to what Job, inspired by me, shows saying, *Who is ignorant that the Lord's hand made all these things? in whose hand is the soul of all that lives, and the spirit of all flesh of man.*

What does this mean? No creature is so stupid, of its nature, it ignores, in these cases, the vicissitudes of his fullness, what is useful. How? The sky has light, the light has air, the air is filled with birds, the earth nourishes the plants, the plants produce the fruits, the fruits nourish the animals; all these things testify that a powerful hand placed them: it is the hand of the Ruler of all things, Who created all things with their own virtues, so that he lacks nothing for their intended use; and the omnipotence of the same architect, is the movement of all living beings and land, such as animals, seeking the earth in earthly things, and do not have in them the reason from the breath of God, and the momentum of the spirits that inhabit the human flesh, where are the reasoning, discernment and wisdom. How? The soul travels human events, multiplying a thousand ways, depending on the requirements of morals - carnal. But the spirit rises in two ways, namely, by the sigh, the groan, and the desire which bring it to God, or by the search he makes of the Lord, his law and his choice in all things, as an obligation of precept because it has discernment within reason. That is why man contains in him the image of heaven and earth. How? He possesses, in fact, that group of faculties (this circle), among which appear perspicacity, life and reason, as in heaven we see the stars. It has the soul (sensitive) that penetrates all the senses and gives them movement, like the air that contains the volatile, is also the receptacle of water vapor and moisture. It can grow and multiply, as on the ground plants, trees and animals. What do you mean? O man, you are all in all creatures, and you forget your Creator! the creature, who is subject to you, obeys you as it has been ordained to him; and thou transgresses the laws of thy Creator.

But you see that the same fire has in it a flame of air, which burns ardently under a light breath, and which is also inseparably united to that lucid fire, as are the entrails in man. in eternity, before the time of formation of the creature, the infinite Word, in the ardor of his charity, during the course of time passing, had to embody marvelously without the taint and the subjugation of sin by virtue of the Holy Spirit, in the dawn of the blessed virgin; so that, as before taking the flesh, it was indivisibly in the Father, and thus, after taking humanity, it remained inseparably united; for as man is not without the vital breath, in the depths of his entrails, so the Word of Life can not be separated from the Father. And why is he called the Word? Because, just as by the word mortal, which in the earthly powder of man is transient, the orders of the master are understood wisely by those who know and predict the law of him who commands: thus, by the verb immortal who does not pass, because of the unquenchable life that continues into eternity, is really known the power of the Father, through the various creatures of the world who feel and understand it, in the state or were created; and as per the official word, we know the power and honor of the man and the divine Word resplendent holiness and goodness of the Father.

But as you see, this fulminating flame dazzles: it means that the Word of God, as if to show himself in all its splendor, manifested its virtue when it fashioned every creature; and it was burned to the ground when it incarnated in the dawn and the virgin dawn; and from him came all the virtues, in the knowledge of God, when man resumed a new life in the salvation of souls.

But an aerial form, dark and round a large body suddenly went out, it is the land (the instrument) still in the dark of imperfection, that is to say, not further embellished by the fullness of creatures; and it is round because it is under the incomprehensible power of God, the divinity being nowhere absent; but it rose under the omnipotence of God, as in the twinkling of an eye, in his supreme will; and upon her the same flame, like an artisan, struck a few blows, causing a spark to spring from her, until the air became perfect; because heaven and earth shone in the fullness of their being, when he who prevailed over every creature, the Word from above, showed in the creation of beings the servitude of those who hold the virtue of his strength; producing various species of creatures, astonishing by the marvelous origin of their conditions; just as the craftsman artistically fashioned his models with brass; until these same creatures shone in the beauty of their plenitude, having in all their parts the beauty and stability of a perfect creature; because superior things shone through the lower and the lower by the superiors.

But then this same flame, of this focus and clarity, spread over a small soil of loamy earth lying in the air: this means that, with the other creatures being formed, the Word of God in the powerful will of the Father and love of the supreme sweetness of the Holy Spirit, looked brittle material soft and feeble human weakness, all the good and bad men who were to be procreated, contained in the depths of his insensitivity and of its weight, and not yet animated by the effective and vital breath; and warming, he shaped the flesh and blood, penetrating heat by virtue; because the earth is the fleshly matter of man, since it nourishes it with its fruits, as the mother its sons; and God animated her with her breath, so that she became man in a living soul, because he exhaled her by her supreme virtue, and wonderfully produced by her in a soul and body, intelligent man.

This lucid fire gave to the man himself a very white flower, suspended by this flame, which burns ardently under a light breath, like a dew on the moss; because Adam being created, the

Father, who is the very pure light, gave to Adam himself by his Word in virtue of the Holy Spirit, a sweet precept of easy obedience, adhering to the Word itself by the sweet dew of the fruitful virtue, because by the Word itself, a sweet emanation of holiness proceeded from the Father in the Holy Spirit, bearing many and magnificent fruits, like the pure dew that descends on the grain, the fruitful, to produce many germs. The man truly felt the scent (of this flower) out of his nostrils, but do not tasted his lips and did not penetrate his morals; because he himself touched, as by his nostrils, the precept of the law, with the understanding of wisdom; but he did not perfectly appreciate the power of intimate perfection, by introducing it into his mouth; and he did not fulfill by The work of his hands, in the fullness of the blessed life, turning away in this manner, falling to darkness which he could not rise; because, at the instigation of the devil, he disobeys the divine precept, to fall into the abyss of death; and that he would not seek God in faith and in deeds.

Thus, crushed under the sin of sin, he could not rise to the true knowledge of God until the coming of him who without sin obeyed his Father fully. - But this darkness, in the air, were increased by extending more and more; for the power of death always assumed greater proportions in the world, in direct proportion to the extent of the vices, the science of man being propagated in the sense of the diversity of multiple passions and degrading sins, error.

But three stars equal splendor appeared in the darkness, followed by a number of other large and small, a bright burst: they are in the shape of the Supreme Trinity, great lights, namely Abraham, Isaac and Jacob complementing each other, and pushing the darkness of the world by their predictions; as well as many other prophets, great and small, illustrated by the greatness and beauty of their miracles. But then a great star appeared, resplendent with a wonderful clarity and directing its rays towards said flame: it is John the Baptist the first prophets, illustrious among the illustrious by the loyalty and beauty of his work and his wonders, announcing the true Word, the Son of God, because he did not yield to iniquity, but he fought bravely and powerfully in works of justice.

But what on earth that glow like the dawn appears, which is infused wonderfully superior flame, however, not clear separated from said fire: it means that God makes a great light, a wonderful splendor, of fertility things, sending into this place, with a perfect will, his Word not separated from him; but he gave it as a marvelous fruit, and made it rise like a fountain, from which every faithful who drinks is forever quenched.

In this light of dawn, a mighty will became inflamed, because in the clearness of the purified serenity the virtue of the great and ancient council was known, so that the legions of the heavenly spirits admired this wonder in the splendor of their felicity. But you, O man, when you want to know fully, in the human way, the excellence of this council, the barrier of mystery oppose; because you should not further deepen the secrets of God, it pleases the Divine Majesty to manifest, for the sake of those who faithfully believe.

But when you see from the gleam of dawn a splendid human form emerge, which sheds its light on the darkness and is reflected by them, and which, changed into purple of blood and dawn-white, penetrates this darkness of so great a virtue, that the man who lay in them, appearing at his touch, shines; and thus raised, rises: it refers to the Word of God incarnate inviolably in the candor of virginal integrity, born without pain, nor separated from the Father. How? When the Son of God was born in the world of a mother: he appeared in heaven, in the Father, and the angels trembled; and rejoicing, they sang the sweetest praises. This Son of God, who came into the world without the stain of sin, projected on the darkness of infidelity

the luminous doctrine of bliss and salvation; but rejected by an incredulous people, and led to his passion, he shed his purple blood, and bodily tasted the pangs of death. And thus, overthrowing the devil, he delivered from hell his chosen ones, who had been precipitated and restrained; and by virtue of his redemption, mercifully brought them back to their heritage they lost in Adam. When these came into their inheritance, harps and cymbals resounded in a concert of divine harmony, because the man who lay in perdition, now raised in beatitude, delivered by virtue from on high, had escaped death, as I told my servant Hosea: *the iniquity of Ephraïm was united beam, his sin is hidden; he will experience the pains of childbirth: he is a son who does not have wisdom. It will not remain standing in the punishment of the son. I will deliver them out of death, I will redeem them from death. I will be your death, or death, I'll be your brake, oh hell.*

What does this mean? The perversity of the devil's malice has been chained by an effective bond, so that it can not escape the zeal of God's fury, because he has never seen it think of good; thus, those who fear God faithfully are not subject to the snares of Satan. For he always rises up against God, calling himself God, being always in error against God, and because of him, contradicting the Christian name. And this is why his malice is so profound that no remedial remedy can cure him of the sin he has committed in an impious manner in his contemptuous pride; so he will remain in the perpetuity of sorrow, as in childbirth, the woman is in despair, and doubts of being able to live if one opens the breast. For this infidelity will always remain upon him, that he has been rejected from beatitude, and the wisdom of the sons flees from him who does not return to him, as the prodigal son returned to himself, from the depths of his iniquity returned to his father.

That is why he will never be able to rely contrition, by which the sons of salvation, by virtue of the death of the Son of God, are victorious over the death of the cruel iniquity which the crafty serpent has brought about, by suggesting to the first man the deceit that man knew not. But, because the son of the Savior despise the fatal venom of suggestion, and are attentive to their salvation, I will deliver them from the bondage of idols, servitude, I say, idols, that error as power of perdition, and why change infidels honor they owe to their Creator, wrapping himself in the nets of the devil, and performing their works according to his will. Therefore I will redeem the souls of those who honor me, that is, of the saints and the righteous, of infernal sorrow, because no man can be torn from the slavery of Satan, which he has fallen under the blows of cruel death, by the prevarication of divine precepts, except by virtue of the redemption of him who has delivered his elect by his own blood. That's why I cut it off, O death, because I will remove you makes you live; so that you will be called a useless corpse, because, struck down among your formidable forces, you will, recumbent as totally separate body from soul to dust. For the fountain of living water will suffocate you when happy souls, by the new man who will be innocent of the venomous deceit (of Satan), will be delighted in the supreme blessedness.

Therefore, for your confusion, I will be your brake, O hell, when my power, in all its virtue, will take away from you those spoils of which you have taken fraudulently; so that you, O death, stripped precisely, do site will appear more covered in your riches, but riddled with injuries, you will be recumbent into the horrors of corruption, and your shame will follow you forever.

But as you see, through the resplendent man who has emerged from the dawn, and in such great splendor that human language can not express it, it is signified that the very august body of the Son of God, born of the Virgin, of incomparable beauty, and withdrawn three days in

the tomb (to insinuate that a deity are three people), the Father's light shines; and was the tabernacle of the Holy Ghost; and he rose again for glorious immortality, which no man can explain by thought or speech. And the Father, having discovered his injury, showed the heavenly choirs, saying:

This is my beloved son whom I sent to die for the people. For this reason an era of unspeakable joy, above the human mind, has been innovated in them; because the blind oblivion into which God was ignored, was so repressed, that human reason, lying crushed under the yoke of Satan, ascended to the knowledge of God; because the way of truth, which leads to sovereign beatitude, was shown to man; and in this way he was brought back from death to life.

But as the sons of Israel, delivered out of Egypt, through the wilderness for forty years, came into the land that made milk and honey: thus the Son of God risen from death, showed himself kindly to his disciples and to the holy women, who sighed after him, and desired a great desire to see him; and he confirmed them in faith, that they should not doubt, saying, We have not seen the Lord; therefore we can not believe that it is our salvation! But he frequently manifested to them, to corroborate, lest they should fall.

But he ascended to a supreme height, of unspeakable glory, where he shines wonderfully in the fullness of all abundance and joy: that is, the same Son of God rose up to his Father, to whom, Son and Holy Spirit, the same size and the same supereminence of inestimable glory and unspeakable joy belongs; or even the Son in the abundance of all holiness and all blessedness appear gloriously to his followers, who believe in a simple and pure heart, he is truly God and man. For then the new wife of the same lamb presented to it in the various ornaments that should adorn, all kinds of virtues (clean) the formidable fighting all the faithful people, who must battle against the crafty serpent.

Let him who sees with watchful eyes, and who hears with his attentive ears, kisses with love the meaning of these mystical words, emanating from Me who am life.

SECOND VISION

From the meaning of the mysteries of God - Of the three persons - That man never forgets to invoke a God in three persons - Of the three virtues of stone - John, on the charity of God - Of the three causes of the human Word - Of the Three Virtues of the Flame - Words of Solomon - Of the Unity of Nature

Then I saw a splendid light, and in it a human form, the color of sapphire, which burned with a brilliant and sweet fire; and this wonderful light penetrated all bright fire, and the fire polished s' infused in this wonderful light; and this splendid light and brilliant fire penetrated all this human form, making one light, one virtue, and one power. And again, I heard that living light that was telling me: This is the meaning of the mysteries of God, that we distinguish and we discreetly understand what that fullness that has no origin, and to which nothing is wanting; who, by his all-powerful virtue, fixes the limits of all the powers. For if the Lord was free of his own virtue, what would be his work? It would certainly be futile, since it is in the perfect work that we see what the craftsman.

That is why you see a splendid light which has no origin, and to which it can not fail: It designates the Father and, in it, a human form, a sapphire color, without any stain of imperfection, of envy and of iniquity, designates the Son, begotten by the Father, before time, according to the divinity; but then incarnated in time, according to humanity, and come into the world.

It burns entirely with a brilliant and suave fire, which, without any impairment of any arid and gloomy mortality, demonstrates the Holy Spirit, of which the same only begotten Son of God, conceived after the flesh and born of a virgin in time, spread the light of true light in the world.

But this splendid light penetrates everything bright fire, and this fire brilliant infuses throughout this splendid light, and this splendid light and bright light filled the whole human form, making only one light in a and even under the same power: this means that the Father who is the sovereign equity, but not without the Son and the Holy Spirit; and the Holy Spirit who inflames the heart of the faithful, but not without the Father and the Son; and the Son, who is the fullness of virtue, but not without the Father and the Holy Spirit, are inseparable in the majesty of divinity, because the Father is not without the Son, nor the Son without the Father, neither the Father nor the Son without the Holy Spirit, nor the Holy Spirit without them; and these three persons form one God, in the integrity of divinity and majesty; the unity of divinity remaining inseparable in these three, because the divinity can not be divided, but remains inviolable, without any change; and the Father manifests Himself through the Son; the Son by the origin of creatures; and the Holy Spirit by the same Incarnate Son. How? It is the Father who, before the ages, has begotten the Son; the Son by which all things were done by the Father, the origin of the creatures; and the Holy Spirit appeared in the form of a dove at the baptism of the Son of God, when the time came. Therefore, that man never forgets to invoke me, the only God in these three persons, because I have shown them to man, so that man burns all the more, love for me, whom I sent, out of love for him, my own Son in the world; John as my beloved bears witness when he says: *This is why there appeared the love of God toward us, that God sent into the world his only Son so that we might live through him. In this is charity, not that we have loved God; but because he first loved us and sent his Son propitiator for our sin.*

What does this mean? Because God loved us, another salvation resulted from it that which we had in a first birth, when we became the heirs of innocence and holiness, because the Father from above showed his charity in our perils, when we were in sorrow: sending, by virtue from on high, His Word alone among the children of men, in perfect holiness, in the midst of the darkness of ages, or the same Word, - fold all good, brought back to life by his gentleness, those who were rejected because of the impurity of the pre varication and could not return to the state of holiness they had lost.

Why that? For the paternal love of God came from the very source of life, which formed us for life, and which in our perils was our protector, that which is the deepest and most sweet charity, penance. How? God mercifully remembered his great work and his precious pearl, it is man I speak, that he had formed of the mud of the earth, and to which he had inspired the breath of life. How? He himself organized the life of penance, whose effectiveness never perish - because the snake cunning deceived man by his proud invasion; but God rejected him by penance, which manifested humility, the demon ignored him and did not practice; because he never knew how to ascend to the path of justice. Also this charity redemption did not come from us, because we did not know, and we could not love God (for) (the work) of salvation; but the Creator himself and the Lord of all things so loved the world, that for salvation he sent his Son, the Prince and the Savior of the faithful, which was washed and bandaged our wounds; and it is from him that drips medicinal balm that provides all the benefits of redemption. Therefore, O man, understand that no instability of change can reach God.

For the Father is the Father, the Son is the Son, the Holy Spirit is the Holy Spirit, three persons in the unity of divinity, severally in all their power. How? Three virtues are in stone, three in the flame and three in the verb. How? In the stone is under moisture, under an igneous palpability and strength; it has the virtue of moisture so that it does not dissolve and does not decrease; it is palpable to the touch, so that it serves the defense and housing; she has a fiery force, to become warm and consolidated by its hardness: Her wet strength indicates the Father, which is never dry and does not merely virtue, the virtue of palpability refers to the Son, born of a virgin can be touched and seized; and under the brilliant light shows the Holy Spirit, that embraces and illuminates the heart of men. What do you mean? Just as the man who frequently attracts his body wet under the stone, becomes weak and infirm: and the man who by the instability of his thoughts, wants to look recklessly Father, perished in the faith; and as, by the seizable palpability of stone, men build their houses in order to defend against the enemy and the Son of God is the true cornerstone, becomes the abode of the faithful to protect the against evil spirits. But also, as the bright light illuminates the darkness and burns that on which it rests: and the Holy Spirit departs the infidelity, removing any rust iniquity. And as these three forces are in one stone, and the real trinity in one god.

Also, as the flame in a household has three virtues, and one God in three persons. How? The flame, in fact, consists in the splendor of the light, and its inherent strength, and in his fiery zeal, but has the splendid clarity to shine and its inherent force to show its strength; and his fiery passion to burn. Also, in the light of glory, sees the Father, who with fatherly kindness, spread its light on his followers; and the inherent force by which the flame shows under his splendid flame, recognizes the Son, who took his body in the womb of a virgin, and in which the divinity manifested its wonders; and the igneous ardor, considers the Holy Spirit, which consumes a suave manner the minds of believers. But where is neither splendid clarity, nor the inherent strength nor the fiery ardor, no flame; and where the Father or the Son, or the Holy Spirit is not honored, the deity is not adored with dignity. So, just as, in one flame, there are these three virtues, and in the unity of the Godhead there are three persons. Just as three

virtues are indicated in the Word, and the Trinity must be considered in the unity of divinity. How? In the Word is the sound (speech), virtue and breath. But the sound is for him a hearing, the virtue so we understand it, the breath for it to be accomplished. The sound indicates the Father, who made all things by his incomprehensible power. Virtue refers to the Son who is begotten of the Father marvelously. The breath denotes the Holy Spirit, which blows where it will, and consumes everything. But where the sound is not heard, virtue can not act and breath to rise; and there, the Word is not understood. So the Father, the Son and the Holy Spirit are not separate from one another; but they do their work in perfect harmony.

Therefore as these three things in one word, and also the Supreme Trinity is the supreme unity. And, as in stone, wet virtue is, or act without the palpability grasped without igneous virtue; nor palpable virtue without wet and under the fiery force of blazing fire; or the strength of the bright light without wet strength and palpable strength; and just as, in the flame, the splendid clarity is not, nor is, without the inherent force and the igneous ardor, nor the ardor igneous without the splendid clarity and inherent force; and, as in the verb sound is not, nor is without virtue and breath, nor virtue without sound and breath, or breath without sound and virtue, but they are inseparably united in their work: and also, the three persons of the Trinity supreme resident without division inseparably, in the majesty of divinity.

Thus, O man, understand one God in three persons. But you, in the blindness of your mind, you think God is so powerless that it is not really exist in three people, but it can survive only one; when you can not see the voice exist without its three virtues. Why this? Surely God is three persons, one true God, the first and the last.

But the Father is not without the Son, nor the Son without the Father, the Father or the Son without the Holy Spirit, or the Holy Spirit without them, because these three are inseparable in the unity of divinity: As the word resonates human mouth, but not the mouth without speech or speech without life. And that remains the Word? In man. Where did he come from? Of man. How? During human life.

Thus the Son in the Father, the Father sent to earth for the salvation of men who are plunged in darkness; and this son was conceived in a virgin by the Holy Spirit. This Son, as it is the only son in the Godhead, so it's only son in virginity; and as it is the only son of the Father, and he is the only son of the mother; because as the Father has created, only the time before and the virgin mother begat alone in time, because she remained a virgin after childbirth. Therefore, O man, understand, in these three people, your God who created you in the power of his divinity, and redeemed you from perdition. Do not forget your Creator, as Solomon calls you there when he said: *Remember thy Creator in the days of your youth, before the time comes for your affliction and that approach to you the years which you should say they do not like.*

What does this mean? Remind your mind one who created you, when in the days of your reckless daring, you think that you can raise you, according to your desire, to the heights, by rushing you into the abyss; and when confirmed in prosperity, you fall in the worst adversities. For the life that is in you always evolving towards perfection until the time or it perfect appear. How? The Child, from his birth, is moving toward the perfect state, then it remains in this state, leaving the petulance of manners mad teenager, and having no concern for the serious business, to lead successfully concluded its work ; he never did when he was in the heat of the fickle youth.

So must the faithful man: Let him abandon the childhood of morals and climb the summit of virtues by persevering in their strength; contemptuous pride its greed, which is fertile in aberrations vices; and that in retirement, he meditates on what is worthy of his care, having crossed the childhood of morals childish. Therefore, O man, cleave unto thy God, in the strength of your manhood, before the coming of the man who will be your judge, when all things will be made manifest, and that nothing will remain hidden; just before the time that will never end; lest, murmuring these things in your human feeling, you should say: They do not like me, and I understand not if they are for my benefit or my detriment, because the human mind is it always in the doubt; because even when it's good, it is in the anxiety of whether it pleases God or not. And while he does wrong, he trembles for his salvation. But the one who looks with vigilant eyes, and hear with listening ears, kiss the bottom of the heart these mystical words that emanate from Me who am the Life.

THIRD VISION

The construction of the Church which always generates his son in the regeneration of the spirit and water - That the Church in its birth was illustrated by the apostles and martyrs - That the Church is adorned by priestly office and the distribution of alms - kindergarten goodness of the Church - That not yet perfect church, the beauty of his creation come to perfection about the time of the son of perdition - How the Church devoutly student his son in purity - That no evil demon can tarnish the beauty of the Church - What the human mind can not fully grasp the mysteries of the Church - from the virginity of Mary - scope of the sacraments the real Trinity - that the ministry of angels is for every believer - of those who in faith of the holy Trinity are regenerated by the mother Church that maintains its integrity - Comparison balm, the onyx and carbuncle - That the Blessed Trinity appears. the open sky. the baptized in baptism, and their removing the stain of sin, it takes the robe of innocence - From the complaint of the Church on the error of his son - What two signs were given to men defend - Comparison of youth - Why a double law should not be given to Adam - That the warning of the Holy Spirit manifesting, it threatens the ancient serpent in Noah, circumcision hits him in the jaw Abraham the Church covers the strings - three wings, what they mean - that the males at the time of circumcision, were not circumcised were lawbreakers - As in the creation of Adam, three causes are designated, and similarly three causes (indicated) in man in procreation - That woman, for God's sake, observing virginity, beautifully adorned by God - That man refusing the marriage bond by love of God, becomes the companion of the Son of God - The words of the Prophet Isaiah - That the fall of Adam closed heaven to man; and it remained closed until the coming of the Son of God - Lyrics Gospel - Exhortation of God - That in the circumcision of Abraham, a member is circumcised; but in the baptism of Christ all members - Lyrics Gospel - What any time and at any age receives God with love in baptism, man and woman - What about the honor of the Holy Trinity three (people) must be present at the baptism, namely, the priest and two others who vouch for the faith of the baptized; but they should not be united to him by fleshly ties - Comparison of the Child - That all sins are forgiven in baptism - That although the priest is a sinner, however, God accepts him the office of baptism - Comparison rich - in the case of necessity, the priest's fault, every faithful can baptize, observing the form of baptism

After that I saw as a female image of immense proportions, like a great city, her head was crowned with a wonderful tiara, and his arms were surrounded bracelets, splendor radiating from heaven Earth.

(Her belly) his chest was pierced like a net numerous cavities through which a great multitude of men entered. She had no legs or feet, but only stood on his stomach, facing the altar which is before the eyes of God, the kissing of his hands extended. She plunged his penetrating eyes huge in the sky. And I could distinguish his clothes, except that radiant with luminous clarity, it was surrounded with great splendor. On his chest was like a crimson dawn, which I heard in a wonderful harmony singing this song as coming from within the splendid dawn. And this spread its splendor as a garment, saying, It is important for me to conceive and give birth. And soon came running to her with the speed of lightning, a multitude of angels, raising it by degrees and seats for men, by which the image was to be completed.

Then I saw black children, crawling between heaven and earth like fish in water, and into the stomach through the cavities of the image that were open to those who wanted to return. But she moaned, attracting above those who came out of his mouth, and staying itself in its integrity. And now this serene light, and in it the complete human form, bright sparkling fire appeared to me again, as in the vision I had had before; and removing them each black skin, throwing the bodies out of the way, she put each of them a resplendent white tunic, and found

each of them the bright light, saying Slough the old iniquity, and clothe the youth of holiness, for the door of your inheritance you open.

So see how you are educated to recognize the father you have confessed. I've received, and you have to confession. And now look at these two paths, one to the east, the other to the north wind. So if you look at me with your eyes diligently interior, as you have learned by faith, I receive you in my kingdom. And if you love me perfectly, I will do whatever you ask. But if you despise me, moving away from me, leaving me back without wanting to know me or understand me, you who are in sin, returning to me by a sincere repentance; if you use Satan as if he were your father, then you will fall into perdition, because you will be judged according to your works; because when I gave you the good, you do not want to know me.

But children who had returned in the belly of the picture, were walking in the splendor that surrounded him. And she, considering them with kindness, said in a sad voice: These children m belong, return again to dust; However, I understand and I begets many who tire me, my mother, for various extortions oppress me and fighting me heresies, schisms and unnecessary quarrels, by rapine and murder, adultery and fornication, and many other similar errors. But many of them rise in real penance for eternal life, and many others, by a false obstinacy, fall into the second death.

And again, I heard a voice from heaven saying to me: The complete edifice of living souls which is lifted up into the heaven of living stones, adorned with the infinite ornaments of virtues, in its sons which it contains like an immense city: it is the enormous crowd of peoples, and, as in a large net, a great multitude of fish.

It shines with great dignity by virtue from above, depending on whether the work faithful men prosperous, the name of Christ.

Therefore, what you see now that looks like a woman's image, of immense proportions, like a great city, means the wife of the Son of God who always leads to son through the regeneration of the spirit and of water; since the Almighty warrior has made on the size of the virtues , to captivate and shape the huge crowd and raise the dignity of elected officials. And it looks like a great tower, because no enemy can prevail against one who chase away her infidelity by winning battles, which spreads through the works of faith which, in mortal century is understood as meaning that each faithful gives the example to his neighbor, by which they accomplish for many acts of virtue, to heavenly things. But when everyone just reaches down to light son, will appear in them the work salutary they have done: what can not be known in the mortality of the earth powder, because it is impossible to see in trouble and worry.

She forehead adorned with a beautiful tiara, because, at birth, when she was aroused in the blood of the Lamb, fittingly adorned by the apostles and martyrs, she was united by real engagement in my son; because in her blood she built faithfully to the building of the holy souls. Therefore, his arms a runoff splendor as wonderful bracelets, shines from heaven on earth, which means the power to act that s' accomplished by the priests, who with purity of heart and hands in the sacrament of the body and blood of the Savior of the offer, under the good works , the holy Sacrifice of the Altar holy. The work the noblest is that of those who show mercy, who, in their generosity, succor all the pain, distributing the goodness of their heart alms to the poor, and saying in the perfection of their souls: This property not to me but to the one who created me; because this work inspired by God is represented before his eyes in the sky, when by the Church's teaching, it is accomplished on earth by faithful souls. But as

her belly is like a vast net, with many mesh through which penetrates the multitude numerous men: this means the maternal goodness of the Church which is manifested in the capture of faithful souls, by the elevation of the virtues, the through which believers maintain peoples devoutly in the true faith. But he who casts his net to catch fish, is my Son, the husband of the beloved Church whom he married in his blood, to repair the fall of the lost man.

It has no legs or feet, because she was unable to force its constitution and the supreme beauty of its perfection; because about the time of the son of perdition (Antichrist), which should lead the world in error, it must suffer extensively in its members, and the violent persecution bloody his cruel perversity; and being led by the calamities of his bloody wounds to the condition perfect, she will run with joy in the heavenly Jerusalem; and just as it has become the new beloved wife of the Son of God, in the shedding of his blood, it will be introduced with the same love in the fullness of life in the midst of the joy of his children .

But she stood only on his stomach, facing the altar which is before the eyes of God, and kissed his hands extended because she is still pregnant and childbirth by real ablution, and such offers children very devoutly to God, by the very pure prayers of the saints; and, the sweet smell of discernment hidden or manifest virtues, which are exposed to the intent eye of the soul; leaving aside any trace of simulation and any human desire glory as incense is purified of any mixture contrary to its scent; and this successful operation is a very pleasing sacrifice to God; by which the new wife does, with all the ardor of his desire, the work fruitful virtues, aspiring to heavenly things, and by the thirtieth edifying, the sixtieth and the hundredth fruit, the high tower of eternal walls.

That's why she plunges his eyes in the vastness of the heavens, because no evil can not tarnish its intention, it maintains devoutly in heavenly things; nor any persuasion diabolical error or heresy of prevaricating people nor the agitations of various peoples, among whom the foolish men cruelly tear in unleashing their fury.

But that you can not distinguish any of his clothes, it means that human intelligence obscured by the weakness of its fragile nature, can not fully understand its mysteries; except that shining a wonderful clarity, it is surrounded by light, because the real sun, the clear inspiration of the Holy Spirit and the worthy ornament of virtues, penetrates everywhere.

On his chest is like a crimson dawn, because in the hearts of the faithful integrity of the Blessed Virgin, leading the son of God shines most ardent devotion. What makes you hear a set of delicious harmonies, which repeats the Virgin's praises, amid the dawn resplendent: it is the voice of believers, as it appears in your mind, stands in a concert unanimous, to exalt the Church universal's virginity without Mary stain.

But that image extends its splendor as a garment, saying it is important that it conceives and gives birth: this means that the Church spread the dogma of the Trinity true because her veil extends to the protection of faithful peoples, through which it rises for building living stones, white in the fountain of pure bath, as it needs to confess to salvation, that it conceives of a son the good word, and she gives birth in the ablution, for the regeneration of the spirit and water. Therefore rushes to her with the speed of lightning, multi study of angels, establishing seats and degrees in her, for men by which the same image is to be completed, because in every man believer manifests the formidable and lovable Ministry of blessed spirits, who prepare these faithful the ascent through faith and hope in the sovereign rest, by which brand is recognized that the blessed mother the Church must reach its highest perfection.

But then you see black children lying near land in the air, like fish in water, entering the belly of the image, through the mesh (net) by which it is open to those who want to return: ie the blackness of foolish men who do not yet washed in the bath of salvation; but, loving earthly things and looking in all things, to let them remain in their instability, and finally reach the mother of holiness; and, considering the dignity of his mysteries, receive his blessing (good word) by which they are removed and the devil went to God; submitting to the sacred constitution of the Church, by which the faithful man to be beatified for salvation, when they say to themselves: I believe in God, and other words that relate to the blessed faith. That's why she moaned, attracting above those coming out of his mouth, without its integrity being injured because that blessed mother sighed in her heart, when she spends in baptism, anointing with chrism, in sanctification of the Holy spirit, that man, in the true circumcision of the spirit and water or innovated in the raising in this way to true happiness, which is the goal of all things; and it thus becomes a member of Christ, when the invocation of the Holy Trinity, for the mouth of the Blessed Mary, man is regenerated for salvation. This mother suffers no injury, because it must remain forever in the integrity of her virginity, which is Catholic, because she was born in the blood of the true Lamb, her husband who, without no corrupt his integrity, was born of the Most pure Virgin. Thus itself remains the immaculate wife, that no schism will not corrupt.

Often though it is persecuted by evil men, but with the help of her husband she keeps very powerfully; like a virgin, often, in the lust of the flesh, is pursued by the malice of the devil and the suggestions of many men, yet, by the prayers to the Lord that she delivers valiantly their temptations, and retains its beauty (virginal). So likewise the Church pushes the corrupting evil that spread heresies, those bad Christians as well as Jews and other infidels who wanted infect corrupt her virginity, which is the Catholic faith, but bravely resist their fear to be corrupt because it was always a virgin, she is and will remain; his true faith that is the subject of her virginity, always remaining free from error; as the honor of a chaste virgin perseveres in the matter of modesty of his body, by preserving all passion of defilement. This is why the Church is the virgin mother of all Christians; because she conceives and gives birth to the mystery of the Holy Spirit, offering them to God, so that they are called the Son of God. And as the Holy Spirit overshadowed the blessed mother, for her to begetting and marvelously bringing forth, without pain, the Son of God, and that she might yet virgin; and likewise the Church, blessed mother of believers, is illustrated by the Holy Spirit; and it designs and produces just the son without any corruption remaining a virgin.

What do you mean? As balm drips from the tree and as effective remedies flow from onyx vase that contains them, and as the splendor radiant gushes unhindered carbuncle: so the Son of God was born of a virgin, without any obstacle of corruption, and so the church his wife leads her son without any taint of error, and remaining a virgin in the integrity of the faith.

But you see how this beautiful light, and in it, the radiant human form of a bright fire, you will appear again as in a previous vision: it is because the true Trinity in the real unit, namely the splendid light of the Father, and the Father, his gentle Son, which is before the time in the Father according to divinity, but is conceived of the Holy Spirit and born of the Virgin, the flesh and Over time, as you have been shown in a true vision is shown to you now also for confirmation of faith; because the same Trinity Blessed appears, the open sky, to the baptized in baptism, so that the faithful man accepts this faith and it honors one God in three persons; and this (Trinity) also appeared truly in the first baptism.

And, removing all their black skin to reject away from the road, she takes each of the robe of innocence, and discovers a splendid light, telling them the good words of counsel; because the divine power that sees the hearts of men, mercifully erases the infidelity of their crimes in the water of baptism and rejects away from the track, which is Christ, these sins; because death is not in Christ but life, the sincere confession and ablution of sins; since for him every believer is clothed with the robe of salvation; and through him, the radiant door clarity of blessed legacy which the first man was driven out, opened it; being warned by the words of truth to deposit his old habit of lawlessness to accept, for salvation, the new gift of grace.

But the children who had returned in the belly of the picture, walking in the splendor that surrounds it: it means that those Holy Church became the mother in the fountain of holy baptism, must remain in divine law which embellishes and adorns this mother, and she instructed them that they always retain, lest the giving up, they dabble again the sins which they have been purified. Also, looking at them with kindness, she said in a sad voice: these are his son, who will return to dust; because the same Blessed Mother, the magnet of love inside and compassionate to their ailments from the bottom of her womb, complained that those it has generated in the washing of regeneration, and have been purified for the heavenly things again attracted by earthly goods, wallow in sin. How? Because many, accepting externally faith, fighting internally by various vices, following more the way of error than the truth; among whom, however, several returning from error, and others persevere in iniquity, as demonstrated by the mother of the above words.

For men recognize two marks set by law, namely circumcision for older fathers, and baptism for new doctors; and men are rebellious like their beef to his yoke, because, although it is constrained by the sting, he would trace a furrow through, it was not subject to the yoke. Similarly, men would not work in my ways, if they were not subject to the yoke of my signs. It's like a young man walking through a trail, his father told him: On the right path without however giving him a sword or other weapon warlike, to defend themselves in case of danger. What would he do then? He would flee naked, and dare not and could defend the danger that threatens it, to divert from its course; but it is hiding because he was not defended by the terrible armor that could preserve it.

Thus, my people would be naked if he was not baptized; that is why it is terrible to his enemies who see it marked the anointing of Baptism, by which sign he powerfully resist those who want to destroy it, whether human or demonic legion crowd.

But a double law should not be given to Adam. How? I gave him a law, about the tree (of knowledge of good and evil), when I looked in the innocence of his heart; but he himself despised me by submitting to the perfidious suggestions of Satan; which was so harmful, he can not see me from his mortal eyes, while it remains in this century that passes. But because Adam transgressed my commandment, he remained lawless with all mankind, until the time was foretold the great birth of the Son of God. And the warning of the Holy Spirit in Noah was done when the human race was hastening to ruin: then the flood, s' erected the ark because God foresaw before the world, after that humanity was defiled the blackest iniquity, a new race was to arise. For after the death of Adam, race, knowing that I am God, wandered saying, who is God? Who is God? And so was born among them all evil, so that the ancient serpent, who broke his bonds, ran into the midst of them to persuade them to do all his will. For it was then unleashed; so that, without being threatened before the flood, the warning of the Holy Spirit he was an obstacle, as I was his opponent by which Noah was born a new race; When I informed my people so much, he could not forget my lessons. For the warning

of the Holy Spirit was the first threat was he sent by Noah; but then, circumcision struck him on the jaw, in the person of Abraham; and after the church bound him for a new era to the time or the world will go on the last day.

But I allowed Satan should exercise its power in the world before the flood, because of the ancient battle in which he defeated Adam until he had filled his belly with the corpse from all unrighteousness; and this I permit because my judgment is just. This is also why I cause the floodwaters, and made sinners die, reserving for my mysterious designs Noah, that even Satan could not strip; because by my will (he carried) on the flood. And I pointed to in the flood very pure germ, namely by announcing the new century My Son who silently coming into the world, showed that the Trinity should be truly loved. How? He showed three wings signify the Holy Trinity; or you Synagogue, you will deny me, then another people will recognize me, and you shall glorify me, O Abraham. For you are fortified by circumcision, you're surrounded by the fortress of the Old Testament, you are decorated with the dawn of the sun of the Church. For I have given you, to you and to your race, circumcision, until the coming of My Son, which will give openly the sins of men, and that will bring down the carnal circumcision former foreskin; when the fountain of baptism actually arise, in sanctification of the bath of my Son.

But those of your race were not circumcised in the time that had been prescribed for them, whether they were young or advanced in age, transgressed the covenant of my covenant, except the women to whom circumcision was not ordered; because the woman can not be circumcised, because the womb is in it, and can not be touched externally; and because it is under the power of the husband, as the servant as his master. For man has three mobile for his actions: concupiscence, strength and love.

Lust ablaze strength and inclination towards the object, the ardor of the will from the two. This is so, as in the creation of Adam three causes arise, because God formed man to show his power, and he completed his work, to prove his infinite love when created man in his image and likeness. First, God's will, on the other, man's lust; God's power and human power; love from the will and power of God, the inclination of concupiscence and human strength. In this way, mankind is begotten by man, the woman, because God made man from the dust of the earth, and the woman is made under the spotlight, procreative, for childbirth, such as land, under germ to produce fruit. What do you mean? The woman at the right time, she feels be in this mood that pours into it the heat and the procreative virtue; Otherwise, she would receive not voluntarily man; but contemptuous, would object to his will, and reproduction would not happen. Because if she was not in it, by heat, the procreative virtue, it would remain sterile, as the barren land that can not be fertilized. But this virtue does not always occur in women, by the heat, the fire of the burning lust before, touched by man, it feels the heat of passion, for in her lust n' is not so strong and fierce that in man, which is powerful as a lion, for the lust of the work of procreation; so that it has the force of lust and deed; Women may only submit to the dominion of his will, because it is busy childbearing until she produces her son in the world.

When the woman like my son, wishing, in his love, observe virginity: it is all beautiful in her wedding bed, because she despises the passion she carries for her charity; not wanting to let consumed by the fire of passion, persevering in his modesty, because it despises carnal man in his spiritual nuptials, sucking all his desire to possession of my Son and pushing the memory of the carnal man. O dear offspring! O sweetest flowers and sweeter than all perfumes! or weak and feeble nature rises like the dawn for the nuptials of my Son, the magnet of a chaste

love, she is his wife, and being her husband; because he likes very much this race of virgins, to be adorned with ornaments badges in the kingdom from above. But still?

When the virtue of man refuses to enter the marital relationship so that man, for the love of my Son, to compel the force of nature that thrives for procreation, repressing his members so they do not exercise the lust of the flesh: it is very nice to me, because man, in this way, conquers himself. That's why I'll do the companion of my Son, and lay it as a pure mirror in front of his face, because he courageously resist the demon that had attracted him to mankind, by the infidelity of his shameful fault. For he was snatched from his bonds, I sent my Son into the world, born of a sweet Virgin, without any stain of sin; by flowing fountain of salvation, he himself innocent lamb devoted to the foreskin (brand) of former crime was abolished by him. What means this? The foreskin very unfortunate, it is the crime of the transgression of Adam, my son took, when he himself, entering the fountain of salvation, divinely devoted Christian cohort, that ancient serpent who deceived the humans, was drowned in this bath. How? The Son fulfills the condition of his Father, and keeps his legacy. What does this mean? The race of Adam, for his transgression, was driven out of Paradise; and the baptism of salvation, she received my son a new life. How? Himself heard the voice of the word, the unbelievers who resisted in my statutes; so that, lest they should demand forgiveness in a spirit of contrition, as my servant Isaiah, as he received me, testifies, saying: They will come to you, the son humiliated those who had humbled thee and they'll love the remains of your steps, those who slandered you.

- What does this mean?

O thou that art supreme peace and pure sun, by you sprout the living root, which is the regeneration of spirit and water; when you come to know those in the lower, sliced their crimes were under the curse; and so, humiliated, they finally stand up for truth and for justice . How? They taste themselves maternal sweetness of true faith in the true light, without understanding; but by grasping the loyalty of their belief. And what are those? Those who went out of them by the materiality of sin, never saw you with ardent charity; but by oppressing you cruelly afflicted you stubbornly, as if you did not took with them; and, returning to the best feelings, loved you affectionately. And that's why, when they embraced the true faith, they will look to you as their king and t 'adore as Lord, and they make haste to run, according to the sacred path that you indicated to them; so they always contemplate you, hands up to you, and they will always be with you in the accomplishment of good works , by faith, that is to say without feeling bored in your presence; and those will do these things that previously tore you without fear or respect, and who, in hatred and envy, is separated from you, before seeing you in the ardor of their faith, they s 'unite to you lovingly .

What does this mean? The fall of Adam shut the sky in my indignation when man despised me and he listened to the deceit of the snake. This is why the glory of heaven was forbidden him. And this decline lasted until the manifestation of my Son, my will, entered the waters of the Jordan; or my voice sounded clear, when I say that He was my beloved Son, in whom I am well pleased; because I wanted at the end of time (marked), redeem man by my Son who is united me with a bond of love, as inseparably as the radius adheres honey, and also appointed me, my fountain of life, when her fountain of salvation, resurrected, souls from eternal death, granting them remission of sins, in water, by the Holy Spirit. This is why the Holy Spirit appeared to him, because the forgiveness of sins is by him to the faithful when, by a mystical mystery, the Holy Spirit, in the form of a sweet and innocent dove, manifested my

Son single; because the Holy Spirit is infinite justice and sincere distributor of all perfect gifts.

And that was okay, because my Son was born of a virgin, without any taint of crime, so that the man also who is born with sin, man and woman, could be reborn splendidly and gloriously without sin, as my Son himself said to Nicodemus in the Gospel: *Amen, amen I say to you, if anyone not born again of water and the spirit he can not enter the kingdom of God.*

What does this mean? I tell you with certainty, not constant with unstable ambiguity, you who are born of corruption: that man was created in the heat of lust and wrapped with contaminated clothing, if it not reborn in true joy of new birth in the water of sanctification and the mind of enlightenment, will be confused in the time of its negligence. How? Because man, as water inundates the spirit of its strength because, as water cleanses dirt, and the spirit gives life inanimate things (if it is not purified in a real generation), it can not, by the door of salvation, become the heir to the kingdom of his Creator, because he is embarrassed in the bonds of the first father sinned, Satan has deceived fraudulently. How? For just as the thief who wants to take the precious treasure of the king returned furtively and a design defect penetrates through the hole dug by the artifice of Satan, so that he maliciously removes himself in those the tabernacle of the Holy Spirit, the pearl of innocence and chastity. That's why now they have to be purified by the operation holy ablution. Because the deadly ardor passion kindled in increasing lust, prevarication from the precepts of Almighty God, was to be turned off (submerged) by one who never hides enviously its wonders, but mercifully reveals in his incomprehensible love. Hear the Son, in its constitution, to the regeneration which is the revelation of my kingdom; and learn from him, to do my commandments. Do so because it pleases me, and beware that ancient serpent deceive you; and you will not die if you keep (innocence) of your baptism, as you are ordered, the name of the Holy Trinity. And every time you fall, get up in you correcting, by penance you will do for your sins, according to my mercy. O you, my beloved son, acknowledge the goodness of your father, who you issued under its merits, by sincere confession and true forgiveness, from the jaws of the devil; and who has given you all the property, under which you have to work to possess the heavenly Jerusalem, you lost by a disastrous deceit; because no one can recover the lost heritage by the sweat of labor. But you can receive the supreme bliss, that is to say, the excellence of your heritage, and not easily under a law difficult. For the Holy Spirit, as it was said, human hunting Satan's power through baptism, sanctifying it as a new man by regeneration; so that he can recover the lost joys. Therefore, whoever wants to be saved by the purification of sins, does not refuse to be regenerated.

For I have ordered the males of the stock of Abraham circumcision of a single Member; but, my son, I have prescribed to men and women of all peoples circumcision of all members.

How? Circumcision of baptism had its origin in the baptism of my son; and it will last until the last day; and after that day his holiness will last forever and have no end; and so those who are circumcised in the bath of baptism will keep, if they persevere in innocence baptismal, by performing good works; because I will receive the man, young or advanced in age, if he is faithful to the alliance he contracted with me, believing in my word, confessing me in the true Trinity, by itself or by those who met him, whether he was a child, or being silent and private speech, he had to borrow the language of others; and I will not lose it for eternity as the one who refused to use this fountain, and perform the works of faith; as it is written in the doctrine of the Gospel of My Son: He that believeth and is baptized shall be saved; but whoever does not believe will be condemned.

What does this mean? The man who, by his knowledge, which is the eye within, sees what is hidden under outdoors, and do not doubt these things, that one believes in a very safe, and it is faith, because what man sees externally, he also knows the externally; and what he sees in itself, inside, he also believes in himself. Therefore, when the science of man looks lovingly, by the mirror of life, the incomprehensible divinity that the eye outside can behold: when the desires of the flesh are repressed and collide against the stone. Also the spirit of this man aspires to true heights, feeling this regeneration, the Son of man, conceived of the Holy Spirit, brought, a mother received very pure, not of the flesh of man pain in pleasure, but a mystery of the creator of all things. This Son full of sweetness, from (in this world) in water showed a very pure and living mirror; so that, for him, man lives in regeneration. For just as man is born of the flesh, by divine power that creates the shape of Adam and the Holy Spirit restores life to the soul, by the washing of water, when she receives in her the spirit of man, for the resurrected to life, as before it was raised in the blood when it is manifested in the vase body . For just as the shape of the man takes a sensible manner, when called man and the mind of man, in the sight of God is quickened in water (baptismal), so that God the recognition for the inheritance of life. From where comes the one who (purifies) the fountains of salvation, and does not violate the pact of justice is life in salvation, because he believed faithfully. But he who does not believe is dead, because it does not have the breath of the spirit, who can fly high in the sky. But in his blindness he fumbles, not living in the dark science of the flesh, because it ignores the discipline of life that God inspired the man who wants to move up against the will of the flesh. Therefore he shall be sentenced to death for infidelity, because he has not received the baptism of salvation. For I have ruled neither time nor the races of this salvation but mercifully I have given this calling to your people, for my Son.

Indeed, in some time either of the passing hours of any gender or any age is the man, male or female, child or old, when he was baptized in a feeling of devotion, I receive with the help of love. And I do not refuse the bath of baptism of the child, as some false teachers say; and they lie by claiming that I disdain such an oblation, as in the Old Testament I have not refused circumcision of the child, that he himself could ask of her voice, or accept its will, but parents were doing for him. So likewise in the new grace, I do not disdain the baptism of the child, although he asks neither by word nor by consent; but doing these things for him, through the parents. And yet, if one (the baptized) would merit salvation, he must accomplish more fairly faithful promise that his people have made for him by presenting it to the sacred fountain. They must be three, in honor of the Holy Trinity, namely: the priest who baptized him, and two others who pronounce for him the words of faith. But those are united by baptism the baptized; and they can not be united to his carnal procreation, because the spiritual bond that attaches them to him, because in the baptism of my Son, Father, I manifest: that shows the priest blessing in administration baptism; and the Holy Spirit descended as a dove: it indicated, in singleness of heart , the one who speaks to instruct the person receiving baptism; and my son who was to be baptized in the flesh was there: it indicated the woman has in her native sweetness, for very soft incarnation of the same Son. And now ? Just as the child is physically feeds milk and put him prepared by another, and similarly, it must observe the bottom of the heart doctrine and faith offered him in baptism. That if he does not suck the womb and does not take the food being prepared, he dies incontinent: even if he does not receive food from his very pious mother Church, and keeps not the words of the faithful doctors offer in baptism, it does not avoid the cruelty of the death of the soul, because he refuses the salvation of his soul and delights of eternal life. And as for the child who can chew teeth bodily food, another prepares to him, lest he die: so likewise must be when not speaking

to confess my faith in baptism spiritual guardians must offer him the food of life, that is to say the Catholic faith, lest he fall into the bonds of eternal death.

How? The Lord offers to his servant his will, through the voice of the teacher, and the accomplished by fear; and the mother instructed her daughter in love, and it observes his words faithfully; and likewise, the debtors of the utter faith, in a timely manner, the words of salvation in baptism, so that it observes with faithful devotion to the love of heavenly things.

For no one is crushed under the weight of sins, in the name of the Holy Trinity, was sent to the Holy Baptism, one that erases all filthiness of his sins; like the child who is immersed in the fountain of regeneration, I really erases the old sin of Adam. But you do not admire, O man, that in the fountain of baptism, man is justified of all her sins, so that he is mercifully freed in it, the weight of his sins. For the innocent lamb without any stain of sin, returned in the waters of baptism, under the great means of sanctification is his incarnation, has mercifully taken away in Baptism, the sins of men.

- But I scrutinize everything thoroughly, and in this century and in eternity, where the death of the body is not; and all things are (for me) without veils. What does this mean? Gehenna is proved by the works of death, and eternal life by works that are a life of quality. How? The death is proved by death, because when the man, with just judgment of God, dies in sin without repentance and without the mercy of God (it does not ask), his death is solved by death of hell. But life is proved by life, so that the good works shine in the sky, when they are dominated by eternal life. Thus, those who are baptized in the fountain of blessing, are tested in the works sanctity of regeneration saint. And when, in this case, I invoked by the prayers of the priest's blessing, my ears are open to the words of faith, though one that then invokes me either in the shackles of sin. For though the priest is a sinner, though I accept him the office of baptism, if he exercises faithfully by invoking my name. But her iniquity is its own condemnation, if he perseveres without penance. However, I do not refuse to receive from him the celebration of baptism, when invoking me with words of faith. What does this mean? If some rich man a steward, which dispenses with justice his property to his soldiers, exercising faithfully his job, though the same provider should be guilty, another point of its management, master however does not disdain to receive its good offices, saying perhaps: You're a bad servant in fulfilling your duty. What makes it considers him unworthy in his mind, without disdaining to receive the works of his justice. So likewise, I who have many providers, I do not refuse to receive my sacrament of the hands of the priest who legitimately anointed faithfully abide in his office, although reprehensible his other works; and while holding the opposite to me, by its other unjust acts, I do not, however, refused to receive him that is mine.

What if someone wants to be baptized, believing that the separation of soul and body is close, and having asked for a priest, he can get it: then if someone poured water on him, invoking the Holy Trinity, he was baptized. And by this ablution, he receives the remission of sins and grace of supreme bliss, because he is baptized in the Catholic faith, and baptism can not be changed. But however, in this invocation, none of these three ineffable people can not be omitted, because if any of the three is omitted by infidelity in the invocation, then the truth does not works salvation, but the error causes disappointment. So invoking this ineffable Trinity can not fail; for the Trinity manifested in the most pure baptism of my son; and declared wonderfully, by itself, miracles. Therefore men who want to be saved receive for salvation, the regeneration of life; and do not neglect to take if they want to do perish; for, like an abortion, perishing without vital heat is rejected without being able to focus on the

mother's womb, or in training or in its increase; and similarly, in danger of death, remain without the consolation of the Holy Spirit, those who are purified either in spirit or in the act of the Sacrament of the Church, which is the mother of all holiness. That all people listen and hear these words, if they want to enter into the kingdom of God, for the regeneration of the spirit and water, according to what was proposed to them in the Scriptures by the gift of the Holy -Mind.

But one who sees his eyes open, and listening to his attentive ears, made delights in these mystical words that emanate from me as Life.

FOURTH VISION

That every baptized shall be adorned and strengthened by the anointing of the bishop - that the immense and infinite sweetness of the Holy Spirit is communicated in the confirmation - that ineffable Trinity manifested in the Confirmation and expressed by powerful virtues - That the Church provided the anointing of the Holy Spirit can never be rushed into the perversity of error - Moses' words on the subject - That has not confirmed christened the light of baptism, but not the ornamental and anointing of the Supreme doctor - What about the honor of the Holy Spirit, confirmation can only be given by bishops only - he who holds the hands of the future confirmed is united by ties of him blood - one who, after baptism returns to the devil, if he repents will be condemned; but he who keeps faithfully the grace of baptism is acceptable to God - The church praying to God for his son - Three ways in which the Church sounds like a trumpet - Various modes of baptism - Lyrics of Ezekiel on the same subject

And then I saw as a huge round tower, consists of a single intact and shining white stone, with three windows at the top, through which a great light broke, even the roof of the tower was erected as in a cavity, was seen Sky in the clarity of the light. And these windows were surrounded superb emeralds. And this tower was placed in the middle of the back of the woman said image, like a tower placed in the walls of a city, so that the image, because of its strength, could become heaps.

I saw children who came (as was said) in the belly of the image, resplendent with great clarity; among them, some were ornate, forehead to the feet, as golden rays; other shining light did not have that color. Similarly, some of them contemplating a pure and lucid splendor, the other a purple glow and disorder turned eastward. But among those who considered pure and lucid splendor, few, with farsighted and robust feet eyes, powerfully advanced in the belly of this image. But the other, weak eyes and feeble feet were pushed here and there by the wind. And, holding a stick in their hands, they ran before the image and they beat her sometimes, but weakly.

Some on the contrary, the seeing eyes, but the feeble feet, ran about in the air before the image. Others had weak eyes, but sturdy feet, yet they walked slowly in front of the image. But, among those who watched this purple and dim light, each advancing briskly and well decorated in said image; others, withdrawing her, fighting and ruined his righteous constitutions; among them, some humbly returned to it by the fruits of penance; others remained in contempt by the arrogant blindness of death. - I heard again a voice from heaven saying unto me, As the new wife of the Lamb who, after the illustration of baptisms, appeared in the sun of righteousness, that sanctified the world of penetrating the its rays, is embellished and confirmed in the perfection of its beauty and similarly, the faithful man who receives regeneration by virtue of the spirit and water, should be adorned and strengthened by the anointing of the Supreme doctor; so fashioned in all its members, in order to bliss, with the fullness of the fruit of sovereign justice, it perfectly covers the ornament of his supreme beauty.

This is why you see this turn, means the burning of the gifts of the Holy Spirit, whom the Father sent into the world for the love of His Son, igniting the hearts of his disciples of his fiery tongues; by which they became stronger, the name of the holy and true Trinity. But these same (disciples), before the descent of the Holy Spirit, were sitting locked in their inner circle: it shows they had their heart closed; and they were shy to proclaim God's justice, and weak to bear the penalties of their opponents.

And because they saw my Son in the flesh, with the inner eyes of the soul closed, they the loved in the flesh, so they did not see then the obvious doctrine, which they then spread in the world, when they had received strength of the Holy Spirit. And his coming, they were confirmed, so they now feared no punishment, and they supported all with courage. This is what constitutes the strength of the tower, by which the Church is so well defended, no attack of diabolic rage can override it.

But you immense way and round, forming a single stone unturned in its whiteness, it means that the sweetness of the Holy Spirit is infinite, and it wraps his grace every creature; so that no corruption can resist its power, in the integrity of the fullness of justice; because this torrent that is ongoing, involves all holiness sources in the clear waters of its impetuous course, none of defilement comes tarnish clarity, because the Holy Spirit itself is the burning and shining light, which inflames mightily the brilliant virtues and never dies; and that's why all the darkness vanished before him.

The tower has three windows at the top, from which shone so much light that even the roof of the tower, which rises like a cavity, realizes very clearly in the splendor of its light, because the ineffable Trinity is manifested by the outpouring of the gifts of the excellence of the Holy Spirit; so that, in the same Blessed Trinity, comes a great clarity of Justice, by the doctrine of the apostles, that even where a powerful virtue of divinity that resides in the inaccessible heights of the power of his majesty, manifests openly to the man, creature deadly, as far as possible for him to glimpse by faith.

Also the windows (the tower) are surrounded by beautiful emeralds because the Blessed Trinity is shown worldwide by the vigorous virtues and sufferings of the apostles, whose faith is never dry and barren. How? Because we know how they were oppressed because of their faith in the truth by persecution ravaging wolves, that has made them stronger to fight the battle, so that by fighting they formed the Church and they fortified it with powerful virtues, for the edification of faith; and they adorned the splendors of perfection. And because the Church, under the inspiration of the Holy Spirit, has been strengthened in these perfections she wants and asks his son to be adorned with the sign of the Holy Spirit by his anointing, in the same way that the same Holy Spirit penetrated the heart of the faithful by his great mercy that is all mysticism, when in the form of tongues of fire, by the will of God the Father, he came into the world. This is why man, purified by the baptism of salvation, must be confirmed by the anointing of the supreme teacher, as the Church has been strengthened on the unshakable rock.

Also this tower is built as the middle of the back of said woman of the image, like a tower which is placed in the wall of the city, so that its power preserves it from falling; because the Holy Spirit, under the embodiment of that which is the real husband of the church, performed magnificently its wonders, and he showed the Church so strong in defending the ramparts, as because of this strength that comes from this flame gift, it can never fall into the error of any perversity; since under protection from above, she always rejoice in the love of her husband, retaining its beauty without spot or wrinkle; because my only Son, conceived by the Holy Spirit and born of a virgin without spot, and I said to Moses, *Behold, he said, it was said to me: You will be placed on the stone and when my glory passes by, I will put you in a cleft of the rock; my right and protect you until I pass, and I withdraw my hand, that thou mayest see my mysteries.*

What does this mean? The miracle is near, which must be done by my will. But you, at first, you will fight because of the severity of legal precepts, showing them under their meaning outside, and you will meet with them or softness or sweetness that will be in my son. And this harshness of the law that engrave my precept, remain, for the hardness of the hearts of stone, until either manifest the glory that I must be assigned by you and your followers before the manifestation of my Son.

And when this is accomplished in the law that you write, I will be glorified, and will set you in the excavated stone. How? I will place you in the harshness of the law, where under my precept, I will raise you above her, naming you the master of this ancient cross my Son, in this case more than you in exposing mystical words, when at appropriate time, I will send in the world. And that is why his strength will protect you; because it will bring more sharp words as yours, and he will discover what is hidden within the legal precepts; until it comes back to me. What does this mean?

Himself will give bodily precepts (words) beneficial to the world, until the time or in the flesh he will take a virgin, he will suffer bodily death. So I lift up my hand; because I will raise unto me above the stars, discovering all its mysteries by the Holy Spirit; and so you see his incarnation as a man that is seen from the back and not the front, because you will know the incarnate; but you do not seize hold of his divinity, because your son will best when return to me, they understand when the visibly converse with them.

And as you see, these children enter the belly of the image (as has been said), radiant with great clarity, mean that those who got the maternity of the Church, as it was shown by the innocence of their heart purified in the fountain of regeneration is the son of light, due to the purification of their sins. Among them, some are adorned the feet to the head with a golden halo because the first step in the path of good works to the summit of holiness, they are embellished by the hand of the pontiff, under Holy Chrism, beautiful gifts of the Holy Spirit, in the anointing of the true faith. How? Just as precious stones adorn the wearer: so he that with faith, receive the anointing of the Holy Chrism, by the hand of the Supreme Doctor, appears adorned with the anointing of baptism; as it is written: The king crossed the brook Kidron, and all the people advancing on the path of Olives that looked toward the desert. What does this mean? The Son of the Virgin governs worldwide as an earthly king, crossed for the rest of the people, the torrential waters of holy baptism, which, under the holy desires, under the inspiration of the Holy spirit shows the way to salvation. What does this mean? He came out of the death to go to life, when the regeneration of the Spirit and the water, that is to say, in the splendor of the heavenly Jerusalem which never fails, he announced supreme bliss. This is why all the people who believed in him, marched under the inspiration of the Holy Spirit on this path which is signified mysteriously by the anointing oil, on the prevarication of Adam, by which had been neglected the beauty of the heritage of God's justice; and aimed to return the generations of Adam on the way of salvation because the wound of the first man sin required the priestly anointing; but it was not so for the son of the Virgin, because he was conceived in holiness, without the mother's womb was injured or stained, but still maintaining the perfect purity. For what has been weakened and troubled by the injury caused by the suggestion of Satan, must be strengthened and adorned by the anointing of the Holy Chrism; so that the bloody wound that is the concupiscence of the flesh is healed.

But others, as you see, having only clarity, did not have that golden halo; because only purified in the ablution of baptism, they had not received the anointing of the Holy Chrism, the hand of the High Priest (the bishop), which is the shining sign of the Holy Spirit. What means this? The anointing of confirmation, by the gift of the Holy Spirit, especially up to the Episcopal office, which must be exercised to the faithful after the regeneration of the Spirit and of water, when the believing man should be confirmed (strengthened) on the unshakable rock. How? My son was baptized in his body, and by sanctifying the flesh; in which it is not divided; because he alone is the living Son of the Virgin; and that is why it is called the Son of man, because that Virgin did not designed within it, like other women, but she gave birth to the integrity of his virginity . And after the torments of passion and glory of his resurrection, he returned to heaven with his flesh, returning to me; and then the Holy Spirit illuminated the world of his burning flame, confirming any justice in the hearts of his disciples, when he discovered them what had warped them before. How? The Holy Spirit kindled in their heart , like the sun, when it begins to appear in the cloud, manifest a burning heat in the splendor of its light. What do you mean ? The love of my Son secretly burned their souls; and so the heat of the Holy Spirit penetrating sun was shining the powerful of their doctrine; for such is the witness that the Holy Spirit gave to the Church: that death can not resist God's justice. This is why you, O son of truth, listen and understand the confirmation of the Holy Spirit, he offers himself with kindness, by the sweet anointing of his magisterium, to which all others depend anointing. And that's why this anointing is to be administered only by the bishop; because all ecclesiastical order has been established by the Holy Spirit, and the anointing of the Holy Spirit. Also the man who accepts the mystery of regeneration for life, if it is not anointed, in this way, does not receive an ornament (grace) that confers the fullness (of power) clergyman, which is adorned by the Church the ardent love of the Holy Spirit, as it was shown above.

But just as the church is perfected by the gifts of the Holy Spirit and the faithful man must be confirmed by the anointing of the first doctor (the bishop) who, to honor the Holy Spirit, exercises a formidable judiciary; because the same Holy Spirit penetrates and kindles the Christian people of the certainty of his doctrine. Therefore, those who during the anointing of the Holy Spirit were united to the one who received, can not be joined by his carnal connection, because they are united to him in the Holy Spirit. What does this mean ? Faith leads man to receive this anointing, and whoever then holds him by the hands denotes faith, which does not seek carnal things, but that tends to spiritual things. For my eyes to see how man has come to me through his works .

What if you, O man, you abandon me after baptism, and you return to the devil, you will be condemned by a just judgment; for I have communicated the magnificent gift of intelligence, and I have made for you my mercy in the fountain of baptism. For all who seek my mercy in baptism, easily discover, because of my Son who came into the world and endured many labors in his body; and this is why, O man, you have to patiently endure the battles of the soul and body; and, because of my son, I will receive you; because no one should be pushed to the purification of baptism among those seeking faithfully in my name; because, regardless of the time when man seeks me, I receive it with love. What if his works are in the following bad , they consider themselves to death. Therefore, O man, immerse yourself in the regeneration of the Savior, and anoint thee the holy anointing; flee death, and imitates life. For the mother of the faithful, the Church, so that his son avoid death and life are faithfully pray for them. How? She pleadingly toward his son; and it will keep until the fullness of his son be returned to the tabernacle of the city from above. And she has that voice, to warn me, I who am before the world to see and always consider that my only Son became incarnate, that I forgive for her love, her son she herself collected in the regeneration of the spirit and water; because they can

not enter the celestial kingdom, if not by the door of salvation. That's why she speaks so: Fear the Father! Like the Son! And inflame you in the Holy Spirit! How? That voice has been given me Father, for my Son in the Holy Spirit; and it is a voice that sounds like a trumpet in the city. And she does not speak otherwise to his son. And in this way, the strong God is warned by his son, to forgive sinners who must be tolerated, for penance, without incurring destruction; because the Son of God himself clothed humanity without sin. He could not take the dirty flesh, which is designed from the seed of sin; because God is just, and the splendor of the heavenly kingdom can not be soiled with the mud of sin. And how could it be that the man who disgraced himself by his abjection, should return to the kingdom from above, if not by my incarnate Son without sin, who receives sinners purified by penance? And who could accomplish this feat if not God? As the Church turns to his son and encourages her maternal fondness.

But that you see, from the abovementioned children, some looking a pure and clear light, the other a purple glow and disorder on the side of the East: this means that of the son that the Church, through the power of God, brought out corruption, to give their innocence a few, the love of true sun, trampling the goods of the earth, pay attention to the purity of the spiritual life, which shines in the serene virtue; but others, with faculties carnal that disorder diversity of vices, yet remaining faithful to the true faith, also aspire to eternal things, by a supreme retribution. - Among those who consider the pure and lucid splendor, some have bright eyes and firm feet, and powerfully moving in the belly of the picture, because these, when seeking the heavenly goods, place in the commandments of God for fair consideration, and move forward to achieve the real goal, walking surrounded much of maternal love that neither in the things of time nor in those of eternity, they change the uprightness of their intention. - But others have weak eyes and feeble feet, because they do not have the right intention, and take no resolution manly, for works of perfection; that is why they are thrown by the wind in all directions; because, in the diversity of morals, they get lost in the many temptations of pride. But they hold a stick in their hands, waving to the image, and sometimes collide, but without strength; because, placing a firm confidence in their works, they show themselves to the Church of God with a false reputation; and they sometimes illustrate, but amok, by the wisdom of the century; and when, for a vain resemblance, they pass for wise by men, they are foolish in the eyes of God, because of their futile glory.

Some, with eyes serene, but the feeble feet, going here and there in the air in front of the image; because, as the divine precepts are known to them, by the look of reflection, they are however hesitant when it comes to filling; and they are manifested in the bride of Christ, in the course of their own instability, as seeking wisdom in the dark, thinking to have it in their power before it enters their minds, and they do get no virtue. But others have weak eyes and firm legs, yet they walk painfully in the ecclesiastical duties; because they have little intention (in the performance) of works good, when they should courageously advance in works of justice. But they walk with difficulty in ecclesiastical duties because their mind is more concerned with earthly things as heavenly things; and that is why they are foolish in the eyes of God because they want to understand their human wisdom, they can not reach. But among those who consider this disorder and red glow, each adorned beautifully, advance courageously in said image; because, although they possess worldly goods, however, as they bring in the bosom of the Church the treasury of their labors, they do not disdain to walk straight into the path of the divine law; and, obeying the commandments of God, they collect pilgrims, clothe the naked and feed the hungry. Oh ! As they are happy, those! Because in this way they receive God; and he himself resides with them. But other, turning away from said image, the fight, and disturb its institutions; because they abandoned the womb and the

sweetness of the Church, the tire multiple errors, and tear his established laws, by various oppressions. Among them, some humbly return to it, by penances fruit; because, as they fell seriously , they punish severely, for the amendment of their lives by repentance; but others with contempt obstinacy, remain in the pride of death, neglecting life in the hardness of their heart ; and their crazy impenitent, they receive the death sentence, as Ezekiel says in a mystical vision: *The king will mourn, and the prince shall be clothed with sorrow, and the hands of the people of the earth be trembling. I will treat them according to their way, and I will judge them according to their judgments, and they will know that I am the Lord.* What are these words? The soul in which is the sovereign right, when she feels the pleasure of sin, as she knows the evil resumes fatal consent. How? Because its purpose is inspired by the wisdom and knowledge of God, and although it s' accords with the body, however it considers evil as unworthy and feels his wickedness. Therefore when it is soiled with various crimes by the works of the flesh, uttering sighs, she aspires to God. And when the work criminal is accomplished with the spirit of great: while the body like a prince ignominy is clothed with confusion, when exercising its supremacy among the splendors, because, as the man complains when coated unworthy of clothing; and similarly, it is sad when the infamous rumors carry him to his confusion.

That's why the bad works of these men, who lean toward the earth to do evil deeds, are disturbed (by memory) the divine precepts because they do not have the garments of salvation, that is, -dire they do not enjoy the bliss with God; and those who lack this happiness are full of disorder and confusion. And that is why those who follow constantly the path of iniquity and delight in sin, not made health no justice under the inspiration of the Holy Spirit, will not have any right to my mercy; because having no knowledge of good they do not fear me, but in their rage iniquity they tire me, Creator of all things, doing whatever they want. Therefore I will judge them according to their own righteousness, that is to say, according to the work they are doing to satisfy their desires; reserving them no happiness, but their opponent sentences for their destruction; because they make me no honor. And they will learn there, that no one can the issue, if not I am the Lord of all things. But as one who sees these things from his watchful eyes, and listen to his attentive ears, lovingly embraces these mystical words that emanate from me as Life.

FIFTH VISION

The apostles and the servants who follow them, that is to say, the priests, splendidly adorn the Church in doctrine - Example Abel - The ministers of the Church should keep chastity. Let those who live among them regularly subject to rule without concern for material things, acquire an infinite reward - From the state of great perfection of virginal Glee. The image of a virgin - of the crowd that surrounds beautifully decorated - Lyrics of John on the same subject - What virginity devoted to God should be stored carefully. It becomes the virginity pact is broken: it lacks the flower of integrity, and is no longer considered mistress, but as a servant - Example on the same subject - That there is a big difference between the heavenly desire and earthly lust, so that without the blood of the Son of God, man would not have been redeemed - of those who imitate Christ's passion in their ardent charity are like the living and perfume take path of the mysterious regeneration - Lyrics of the Gospel on the same subject - What race of virgins and the order that makes vow to follow the path of the secret renewal are not in the precept of the law - Example of John on the same topic - Let those who wish to follow the path of perfection, the need for and usefulness of the Church, received the ecclesiastical government, renouncing the contagion of worldly goods - Words of the Gospel of John - What in their clothes different from those of others, is signified the Incarnation and the Burial of Christ - That the first light means the apostolic doctrine; dawn: the beginning of this institution; the sun: the perfect way in which Benedict is like another Moses - Those who are experienced in this Institution are given for the need of the Church, the fullness of the priesthood - What no one engages thoughtlessly back in this way, s 'it is felt intimately - that the secular who keeps the law of God, adorns many the Church of God - the husband and wife can not abandon each other to follow the perfect path if it is not the will of both - Lyrics Gospel - that the said ecclesiastical institutions strengthen the Church by its hierarchy and orders. That in each order must be observed concord avoid the diversity of morals , the uniqueness and novelty of life and clothing - Lyrics of John on the same subject - Comparison of craftsmen - That each should suffice, in his humility, the rule of his predecessors - Lyrics of the Gospel on the same subject - the Gospel of those who make laws according to their heart - News Lyrics Gospel - What among the authors of these innovations, God repels some, by tacitly tolerating others, but reserves to judge in the future - Whether the lower level, it should climb to the top, not the top (down) on the bottom. Example of souls and angels. Let those who, being the living rule, make a vow to follow the path of the secret regeneration, which means grain food of the strong; their assistants designate the product of a sweet taste; and the secular people means the flesh - That these three ecclesiastical orders follow a dual track - one who will abandon the religious accepted the will of his heart , will suffer the judgment of a severe examination. Lyrics of David on the same subject - Those who, not divine love, but driven by a secular degree, receive a sign of feigned religion, like Balaam - Example of Balaam. Who gets unwisely sign of religion (religious habit) and perform badly (his duties) going to ruin - The words of Jeremiah on the same subject - Whoever wants to subject his children to a holy rule testing not unwisely but wisely, with their consent, without coercion - Example of the field. Whoever away by his wickedness those who wanted to follow God, commits a sacrilege - Words of Moses - one who voluntarily undertakes the service of God and then neglects to be reminded sternly - Lyrics Gospel - Those who are subject to a rule does not want to be corrected must be driven out lest they pervert the Lord's flock - Words of the apostle on the same topic - Let those who pretend to be converted, to deceive themselves, and those who convert any heart are approved by God - Lyrics of David on the same subject - that the unrepentant who blasphemes against the Holy Spirit, and whoever rushes himself into death, ignoring God - Lyrics Gospel - Lyrics of David on the same subject - which falls on blasphemy despair; - if in torment, he gets up, God immediately came to his aid. That one falls into perdition between the body and the soul that God has united - Lyrics of the Gospel

After these things I saw that some white splendor as snow and translucent as crystal shone around said female image from the top of the head to the throat. But the throat to the navel, another purple splendor the surrounded that of the throat to the breasts, shone like the dawn; But udder to the umbilicus shone like purple hyacinth fray. And where was shining dawn, she stretched her light high in the sky of mysteries; and, in this light, a beautiful virgin's image appeared with the head without shaded veil of black hair, and his body covered with a red tunic, which spread in long folds on his feet. And I heard a voice from heaven saying: This is the flower of the heavenly Zion, the mother and the queen of roses and lilies of the valley. O

flower you will be married to the son of King Almighty, which you beget a famous race, when your time comes. - And, around this blank, I saw a large crowd of men more resplendent than the sun, and all were beautifully adorned with gold and precious stones; and some of them had their heads surrounded in white veils and a golden crown; at the top of their head, the image of the ineffable Trinity; and the guy was me showed : she appeared, through these veils, like carved into a sphere; and, on the front (of the men) the Lamb of God; and, their neck, the image of man; and the right ear, a cherub; and, in the left ear, another angelic figure; so that the same image of the glorious Trinity as a golden ray was projected to these figures (male). But among them, others appeared who had miters on their heads, and the pallium of the episcopal office on their shoulders. And again I heard a top voice saying, These are the daughters of Zion; and with them are the zithers of zithers, and all kinds of harmony, and the voice of all joy, and the joy of all joys. But under the same splendor, to the point where it seemed like the dawn shone, I live between heaven and earth, appear to darkness, who inspired such terror that human language can not express. And again I heard a voice from heaven saying, If the Son of God did not die on the cross, that darkness does not allow man to reach the Supreme clarity. But where the splendor shone a crimson light mixed hyacinth, uniting closely to that image of women, she sparkled. But another splendor, like a white cloud, surrounded the image of the navel to the top, without however, extend further. And these three splendor, radiant in the distance around the image, showing it in several degrees and ranks well and decently ordered. But seeing these things in great fear that seized me, I fell down without strength, and I could not meet anyone. And here in a magnificent splendor, I felt touched as by a hand, and this contact gave me the strength and voice. And I heard again a voice saying to me: These are great mysteries. Considers that, the sun, moon and stars. I formed the sun shine so that during the day, and the moon and stars so that they glow at night. The sun means my Son, who came out of my heart and illuminated the world, when born of a virgin, to the end of time (prescribed), like the sun being born illuminates the world, when it appears at the end of the night. But the moon refers to the Church, united with my Son in true and supreme nuptials. And just as the moon still in its constitution, moments of growth and decline, and derives its light from the sun, so is the Church in its evolution , so that his son often advance in increase of virtues, and they often decrease in the diversity of manners , and the persecution ; so that often it is fought in his mysteries by ravening wolves; in his faith by evil men, both Christians and Jews, and other infidels; and, because of that, it does not shine by itself, for tolerance; but it is lit in me by my Son, she perseveres in good.

The stars differ from each other by the brilliance of their light, meaning people of various levels of the religion of the Church.

But the white splendor as snow and translucent as crystal, you see surrounding said image of women, the crown of the head to the throat means that the faithful Church, wife incorruptible Son of God, is surrounded the apostolic doctrine, which announced the luminous incarnation of the one who descended from heaven into the womb of a virgin, and that is very powerful and lucid mirror of all believers; so that this doctrine, the day it began to build that same Church or to the time she was able to powerfully nourish the bread of life, surrounded him faithfully in the illuminant beautifully. How? The apostolic doctrine Aureole head of the Church, when the apostles first began to build it through their preaching; when, from various locations, they assembled workers that strengthened the in the Catholic faith, which he provided priests, bishops, at all levels of the hierarchy, and determined the rights of men and women engaged in marriage, and the like. This is why follow the same doctrine Servers, which resembled the priests legal proof that under the law of circumcision was placed to feed the people of the inner food; which is why the apostles chose those orders, inspired from

on high, to adorn the church. Why that ? For their followers, bringing in their place the benefits salutary faithfully through the streets of towns, cities and regions of the earth, to announce to the people God's law. Because they are themselves fathers and elite providers to spread by their doctrine of ecclesiastical discipline in all the people and provide it food of life; and they show such in their life, that my sheep are not offended by their works , but they walk with dignity after them, because they have to act openly to distribute to the people the bread of life; and that they may faithfully fulfill their duty vis-à-vis each, they forced themselves not to desire carnal union, because they have to distribute food to believers spiritual , and offer to God a sacrifice immaculate, as indicated by the figure of Abel whom it is written: *Abel also brought the first fruits of his cattle and they had better. What does this mean?*

Originally the new century, the sanctification of the king who was to appear resplendent in one leading an innocent life, which moved the remains of Almighty God, not the earth but heaven. How? Because Abel in his integrity, offered to God the intention of his will and the fullness of that will, when he thought in his heart, to give him the first fruits he collected his own good and he performed this duty in a perfect way, honoring his faithful father from above, and rendering him the worship due to him. And just as Abel was in charge of his flock and led him in the pastures, and he offered to God with a heart simple, its beginnings and the most beautiful fruit: and likewise those for to guide the son of the Church, that is to say feed the flock of Christ, must feed the faithful words of doctrine, according to church rules, protect strongly against the pitfalls of ancient impostor and offer him who sees all things perfect gifts, with scrupulous attention. How? For if they can not do all these gifts to be perfect in everything they offer to God like someone coming out of the flock, and first right intention of good will which is like the seed of the first fruits of their flock , and then the work perfect in its fulfillment by their will, which is like the sweet fruit and selected among the best. But whence came Abel honored God so perfectly? The purity of his innocence inspired him such love.

This is why those who are devoted to offer God the sacrosanct sacrifice, must approach his altar in the innocence of chastity; because if they are themselves the perpetrators of corruption, how can they apply the remedy. Salutary, on the wounds of those who are corrupt? Therefore, that they might the more surely administer the medicine to others, I want them courageously imitate my Son, in love of chastity. What if they come down, they hasten to rise immediately by penitence, and they flee the shame of sin, seeking wholesome medicine, and imitating faithfully Abel, whose sacrifice was pleasing to God . But those among them who stand for the love of my Son in a narrow subordination, and believe in their hearts the increase of the wicked, they undertake under my breath without the worry of things outside , although they don ' to not have the onerous burden because they are subject to their superiors, to eternal rewards they gain for themselves, in the city of the elect, the same infinite reward.

But you see that from the throat to the navel of the same image, another splendor, purple, surrounds it: it is because, after the doctrine of the Apostles, when the Church has become so powerful, it can truly discern wholesome food, and transmitting to the parties of herself who want to increase their strength: while the remarkable perfection of the religion of the Church is clear, able to appreciate in his ardent love supreme smooth; and is severely constraining, it aims at increasing its secret force, without reaching, however, to separate from the flesh bitter, because she despises carnal link.

How? For the same splendor radiates from her throat to her breasts, as the morning; because this perfection in a wonderful blossoming, flourishes in the virgin rejoice, for the perfect maintenance of the Church; so that the udder to the umbilicus, a crimson glory mixed hyacinth shines; because it provided himself, through a valiant education, to maintain the intimate chastity, imitating the passion of my Son, because of the ardent love she always keeps in his heart.

Therefore, where it shines like the dawn, it expands its high clarity to the mysteries of heaven; because this perfection that flowers in honor of virginity, leads marvelously virtue, not down to earthly things, but up to the things of heaven.

And in this light, a beautiful virgin image appears, including sailing without a head is adorned with a hair black: the serene virginity, innocent of any taint of human lust, having cleared his mind of all corruption link but nevertheless can not yet completely divert fatigue dark thoughts in his son, as they are in the world, while opposing strongly to resist. This is why it is coated in a red tunic, which falls in long folds on his feet; as it perseveres in the pain of labors for performing good works until the complete fulfillment of its perfection blessed, surrounded with all the virtues, imitating the one who is the fullness of holiness.

And as he showed you the secret of light from above: it is the illustrious race between all the heavenly Jerusalem, namely, the glory and honor of those who through love of virginity , shed their blood; and, in the candor and humility, preserving their virginity for Christ rested in the sweetness of peace; because she is the wife of the Son of Almighty God, who is the supreme king; and she bringeth him a very noble race, that is to say, the heart very pure virgin; when making forces advancing in the peace of the Church.

But you see, around the same virgin, a large crowd of men more resplendent than the sun, and these men are wonderfully adorned with gold and precious stones: This is about the main choir of virgins, embracing a the ardent love virginity very noble and brilliant all before God, a brighter light than the sun on the earth; because contemptuous to themselves, they defeated manly death: so they are decorated beautifully by the supreme wisdom, because of works beautiful they performed humbly, for Christ.

This is why some of them have their heads covered with white veils, crowned with a golden circle, because, resplendent glory of virginity, they show that those who aspire honor this virtue, preserve their spirit of every evil passion; and decorated with the purest light of chastity, they gain their loyalty, candor of innocence.

Above all these wonders, the image of the ineffable Trinity, as shown you above, seems etched in the form of a sphere, the same sails; to show that the intentions of men looking firmly and bravely, in the knowledge of the love and stability of chastity, honor and glory of the Supreme Trinity; as it was shown you one way true in the manifestation of the mystery. They have on their foreheads the Lamb of God, and their neck, human image, and the right ear, a cherub , and to the left, another angelic form: it says, for the honor of their chastity, they imitate the meekness of the son of God, lowering the insolence of great pride; and considering themselves as morons men, they embrace in their prosperity, true and eternal science; and when adversity comes, they want the help, angels; such that, of the image of the glory of the Supreme Trinity rayon in these figures as a golden radius; because the ineffable Trinity continues to operate the wonders of the miracles of his profound wisdom, for the faithful men who seek virtue and shun evil seductions.

But among them, others appear, on their heads and miters on their shoulders, the pallium of the episcopal office, because among those that bloom in honor of virginity, some in the city from above, while exercising nobly in the century the burden of ancient fathers and the glory of the presidency, however, not lost the honor of virginity. Beyond that, as you understand it, anyone with sighs, for my love, retained their integrity, are called the daughters of Zion in the heavenly home, because they have imitated my son, for love of virginity. That is why they are among the sound echoes spirits and invocations of all the melodies, and the wonders of agile minds and the golden vision stones and shining beads. How? For the throne of the Son of God a voice resounds, which harmonizes all the choir of virgins, in a yearning, singing the new symphony, like John my beloved virgin testifies, saying *He sang like a new song before the throne and before the four beasts, and before the elders.*

What does this mean? In these faithful souls, kissing in a pure intention chastity retain their virginity undefiled, for God's sake, goodwill breaks out for the glory of the Creator. How? For, in the dawn of virginity, which always adheres to the Son of God, hides a very pure praise to which no duty land, no legal relationship can stand without it exudes a heavenly hymn in a thrill of joy, to God's glory. How? Because browsing a fast track, this song was heard for freedom wonderfully new; and that song was not heard before the only son of God (which is the true flower of virginity), is being embodied and having returned from earth to heaven, was seated at the Father's right. But then, when one lives as new habits that we had never seen before, it was stupor; and so this new mystery, hitherto unheard, so resonant in the celestial regions, in honor of virginity, was known before the majesty of God by which he had made; and before the four circles, covering the four parts of the world, brought the truth of all justice and of all humanity of the Savior, like the (four) animals in the new law; and before these elders who, imbued with the Holy Spirit, announced to men in the old law the way of justice, by their righteousness. What does this mean? God in the new law of grace suppressed the austerity of the former institution.

But because virginity is so glorious to God, that those who have dedicated to God by their will, carefully preserved; because this holy resolution taken in a great love of virginity, must be kept faithfully. Therefore those who are advanced in this sacrament must be careful not to downgrade.

Because they are very expensive imitators of my Son, when they offered to God, so that they are not related by marriage or embarrassed of the things of the world, despising the work of flesh, afraid to put all their solicitude to the things of the flesh; but they want to fully adhere to the glorious innocence of the spotless lamb. This is why the man who deliberates itself to enter into any carnal connection, and who wishes to persevere in the modesty of virginity for the sake of my son, became his companion, if he perseveres in works of chastity; because it gives my son the sacred present in the vow of solemn covenant; under the rule of the Church, (get) the glory of the supreme award. But if, later abandoning his vow, because of the shameful sting of the flesh, he performs adultery, he changes his freedom servitude; because it tarnishes his honor shamefully by the turpitude of his delight, instead of imitating chastely my Son; and he speaketh a lie, by vowing to live chastely without accomplishing his vow. Wherefore, if he perseveres in the fault of his temerity, he will suffer the harsh judgment of the just judge, because neither the turpitude or falsehood can not appear in heavenly glory.

If, before the end of his life he did in the bitter tears of repentance that mistake, then the wave of the blood of my Son cleanses him, because he regretted his fault; but it does not replace it among his companions blooming glory of virginity; because, leaving their company, he rejected the freedom of his pact, and he is subject to the bondage of sin. But the girl who, of his own will, is offered to my son in holy nuptials is accepted very honorably by him; because he wants to have one that is united and with him in his company. How? In order that she loves a chaste love, even as he loves mysteriously as it is always him lovable, because it prefers an earthly husband. If, later, she transgresses his covenant, so it is unclean in relation to those who are in heavenly joy. And if they continue in his temerity, it will be private, with just judgment of supreme glory. If it comes to repent, it was received as servant and not master, as she left the royal bed and she loved a stranger preference to the one she had loved. But the one who, in the attractive, raped her, if he wants to do penance for his sin, to repent as if he had violated the sky, lest he fall into death; because he recklessly corrupt a celestial marriage.

What does this mean? If some great prince has a very dear wife, the servant of the servants corrupted by adultery, what does the Lord? In truth, in his great anger he sent his lictors to lose him, because he put the disorder in his bowels. If so, this servant, in fear, pray all sent intercede for him; and further, he falls in tears at the feet of his master, to forgive him, then this king, because of his kindness and because of their intercession, leaving the living makes the company to its fellow slaves; but however, it does not reward such as other friends who are in familiarity; although it gives him and others like him, the grace necessary. So be treated that shall break in the attractive, wife of the eternal King. For the great king, in his unflinching zeal, exercising justice leads to destruction whoever it was treated as perjury, in forgetfulness of his mind. But if this wretch, anticipating the day of his wrath, prays with instances of God's elect, that they get their master's forgiveness, and furthermore considers tears with the humanity of his Savior, in order to be absolved from his sin, by his grace: then the king, in consideration of the blood which was shed for the salvation of the human race, and because of the predilection of the heavenly citizens, snatches of his criminal status and the power of Satan, lest he fall into perdition, and places it among the blessed souls. But however it does not give him the joy of the royal nuptials, which other friends of God rejoice with sacred virgins who are dedicated to my Son, in a supreme consecration; and he does not crown of virginal grace, which he lost modesty, although he gives it, among other politicians, the joy in the heavenly city, as priceless reward.

But, in the same splendor which itself shines as the morning, you may see appear, between heaven and earth, thick darkness that are so horrible that the human tongue can express; this means that under the virginal glory, between spiritual and carnal mind, the fall of the first father, who plunged in the darkness of infidelity, so that no one could not explain his mistake, was openly known. How? Because in the incarnation of the Son of God, born of a virgin, the desire of heavenly things grew, and land lust was banned because the transgression of Adam was cleared wonderfully in redemption through the blood even the Son of God, when none other than God's only Son, sent into the world by the father, could not erase it, to give (to the man) entry into the sky. Therefore, as you understand by this typical event, even if the Son of God had not shed his blood for the salvation of men, this transgression (of divine law) compress to this man, that it could never happen to the glory of the heavenly citizens.

But at the place where the splendor shines like crimson, interspersed hyacinth, it ignites strongly embracing said female image, it indicates the perfection of those who imitate the passion of my Son in the ardor of charity, beautifully decorate the church by the repression of the flesh. How? Because they are a great achievement by increasing the treasury (their

virtue), following the divine council; because when the church increased its forces, a perfume living freed herself of her beauty, dedicating the path of regeneration mysterious. What is that? Then arises the order admirable that affects my Son, considered model; as well as my son came into the world, separated from the common people, and this force was organized in the century, away from the rest of the people, as scenting the sweet balm that drips from the tree. Thus, the people first emerged apart in the wilderness and solitude; and then, like a tree he spread its branches, spreading gradually in all its fullness. And I blessed and sanctified the people; because those up for me the flowers of roses and lilies very loving, growing in the fields, without human culture. Thus, no law that compels people to choose the narrow way; but he follows, by his will, under my sweet inspiration without precept of law, with more ardor than if he had been ordered. Therefore, it thereby acquires a great reward, as it is written in the Gospel where the Samaritan introduced in hotels the injured man: *The next day he took out two pence, and gave them to the innkeeper in saying - Take care of him, and all you will do more for him, I will restore my return.*

What does this mean? On the first day of salvation, that is to say, when the Son of God incarnate wonderfully, remained physically in the world, it does, to his resurrection, and many wonderful works in his humanity; and through them, he brought a salutary injured man to the true remedy. But days later, when all the mysteries of truth were openly manifested in the Church after his resurrection, he showed in a typical event, the old and New Testament, as the insured demonstration of eternal life, and as the sweet food of believing people. And he gave these writings, by his grace, to the pastors of the Church, guarding his flock; and he told them the words that were mild warning: For the ecclesiastical constitutions, form the Christian band, that I entrusted to you after having bought my blood, putting all your solicitude, that it does not fail in what concerns the (eternal) life. But your good will, you still add that I ordered you to do, doing more than he has commanded you. I, who am your guide and savior, leaving now the world to go up to my father, when I come again to judge the world, and establish on unshakable bases, so he could not change by the change of time: then I will give the price of your labors and your goodwill, whose fruit will be increased. And I will say: O faithful and honest servant who faithfully serve! Whoever adds more to his vow than it is prescribed by law, will receive a double reward; because his glory reflects on my name, because he loves me. And I say: Neither race blank, nor the order of singular devotion, nor those who imitate them, as those who remain in the desert are in the precept of the law, as the prophets are not established by men in the carnal act, because, walking, only my inspiration, they do more than he was ordered them, that the priestly order and other institutions priestly do not; because these things were ordained in the Old Testament, Abraham and Moses, as also the apostles, the taking of the Act and by the power of the Holy Spirit, ordering them well, according to my will, entrusted them the Church, to be retained. But the doctrine apostolic itself was arranged in the Gospel through my Son, when his disciples were sent around the world to spread the words of truth.

What then? For when the Apostles proclaimed the way of salvation to the people, the shining dawn of the daughters of Zion rose for the love of my Son: (This was the appearance) of those who harshly mortified their flesh and harshly suppressed in them -Same bad lust. And, as so chaste virginity began, by an ardent love, after my Son, similarly, the order that I love for its singular devotion, imitated his incarnation; because (those who belong) are the temples that I reserve because they worship me as the choirs of angels; and they carry in their bodies, passion, death and burial of my Son; not, however, they die by the sword and other torments by which men condemn, but imitating so my Son, they despise the will of the flesh, when they abdicate everything that makes the delights of world, as it is written in the Gospel of John,

light of the world: *But he himself John was clothed with camel's hair, and a girdle of skin about his loins.*

What does this mean? One in which divine grace had raised the marvelous abstinence, had received the same grace, defending his virtue by which he despised in his mind, honors and worldly wealth; and which also, in restraint he exercised, by mortification of the vices of lust of the flesh, he was strongly repressed the impetuous movements of his body, since he rose from the largest buildings (virtue) that its predecessors, walking by steep and rough paths, trampling lusts feet land. How? For valiantly performing many works of virtue, he ardently loved chastity, showing also, to those who were looking devoutly medicinal way. From there, those living perfume, and make a vow (to follow) the path of the mysterious regeneration, in the light of John that shines in the darkness of the century, following in his life, in difficult operations blissful virtues, those fleeing the size and the vanity of human things; and, by the repression of spirits, forcing their bodies, they despise the bad lust, and ascend as well, with higher degrees than those advancing mere lies before them in the way of the Lord, there were just their habitation; they shine serenely embracing the rough and steep path in the contempt they make pleasures of the century they tread their feet. How?

Because if despising themselves and subjecting their bodies to the service of Christ, in the fulfillment of the virtues, they soothe their movements raging in the austerity of their manners, and shine wonderfully by their good example to other men. Because they imitate even faithfully the heart of the angels. How? In contempt they make of the century property, because, as the angels do not seek or desire the things of the earth and those mimic, in that they despise all that is perishable.

Hence, too, as my Son is the messenger of the sacraments of salvation and the priests priest, prophet of the prophets, the builder of the towers blessed : and similarly, if the need ask, than that among these men has the root and the use of (this) perfume, or the messenger and the priest, prophet and adviser of ecclesiastical building; and do not part with them, if only the eye of clarity shines in him, and if he does not sleep for the church service, but ensures his instruction, only leaving the cares of the world and contagion of worldly things, because neither the angels nor the priests nor prophets hide God's justice; but they proclaim the truth according to his precept; as it is written of John, who was not a reed shaken by the wind, which they mimic austerity, in the comparison of the Gospel: *And all Judea region was coming to him, and all the inhabitants Jerusalem; and confessing their sins, they were baptized by him in the Jordan River.*

What are these words? In the sighs and groans of pleasure they went vices, to go to the one by which, under divine grace, the firm will be conducting a sincere confession, and the wonderful effect of a peaceful vision for these men whose hearts through fear of death, had been trained to love life. How? For John, the precursor of the truth, had ordered them bitterness and sweetness. From there themselves asking his righteousness, to be imbued repentance; so that by the remoteness of evil and building the property, including the confession of their crimes, they deserve to get one that does not show them the remedy in the shadows of antiquity, but gave them the true salvation in the light of the new law. But, as John taught those who came to him and penetrated the wave of baptism, receiving the words of repentance, in honor of the Savior who was to come; and also the name of that same Savior who, coming into the world brought salvation to the faithful believers; that they did not neglect to ' work of those who, giving witnesses of holiness, add more to the work (sanctification), by the inspiration of the Holy Spirit, in the renunciation of worldly things,

undertaking new austerities, according to this similarity that those who are of the new man have undertaken (to imitate), according to the precept of the same sanctification of testimony by the regeneration of the spirit and the water in the contempt from the bondage of Satan. But as soon as the sting of the urgent need arises, they tend to those who request it, the hand of a loving rescue, warning them, straightening them and healing them; if however they managed to this dignity by ecclesiastical advancement; and in this they faithfully imitate their predecessors, so that what he has shown as in the shade, too truly fulfilled in the new light. For they are the belt of the Church, which contains strongly, while busy with the incarnation of my Son; and because they also carry the angelic function, never ceasing to sing the sound of instruments, or pray in compunction, without tearing screams, as useless and barren dust, deprived of all virtue of compunction; and also because they do not refuse to toil in their necessity; not, however, to seek their hand goods land, but to be very careful so in a spirit of charity and humility. O my very strong and loving people! when I notice in them the grief that my son has suffered in the flesh, since they die as he died himself, leaving their will; and in view of eternal life, submitting to a direction, they advance in the order of their superiors.

That is why their clothing is not like the clothing of other people, because it marks the incarnation incorruptible my Son, which in no way resembles the procreation of other men. The legal command of man and woman does not, in fact, this incarnation, as these people may be forced to close this rule by any written law.

But that whoever undertakes it (this rule) for love of God, linking his will by a vow, perseveres in its fulfillment, lest demoting he fall like Lucifer, who left the light and selects darkness. Their clothing, indeed, glowing like the higher spirits, flies with the wings of their subtlety, and means the incarnation and the burial of my Son; because it has the sign of the incarnation in his garment, and it carries with it the sign of his burial, the one who condemns stiff obedience, who, in the works of justice, renounce worldly things. From there, the one who, in pure intent, is dressed in the same clothes, have in him a salutary remedy. And that is why, as one who receives it, amidst the blessings and under the invocation of the Holy Spirit, do not forsake; For everyone who despise him for delving into the evil abjection, will be with the one who despised the angelic order and fell to be buried in death. What does that mean? For this people is not subject to this narrow rule, according to a legal precept; but, by his will, he began to observe my covenant, and so to illustrate my church, by the holiness of his life. How? Similarly, after the first light of day, we see appear the dawn of the sun, and this order is shown after the voices of the apostles.

What does this mean? The first daylight means the faithful words of doctrine apostolic; dawn means the beginning of this rule of life, which first sprouted in solitude and pensions, after the manifestation of this blessed doctrine; the sun indicates the distinct and orderly path set out by my servant Benedict, as I drove by an ardent love by instructing her honor by the clothing of his institution the incarnation of my Son, and by the denial of his will to imitate passion; as Benedict himself is like another Moses, lying in the hollow of the stone, crucifying and punishing his body by many austerities, in his love of life; as also the first Moses engraving on stone tablets, according to my order, law harsh and severe, gave the Jews. But, as my son made void the law by the sweetness of the gospel, and likewise my servant Benedict, by the gentleness of the inspiration of the Holy Spirit, made a very safe way of this institution which, before him, was a very rule of life differently; and thus, he gathered a large religious cohort, as my Son, for its mild fragrance, gathered around him the Christian people. And then the Holy Spirit inspired the hearts of his elect who sighed to life, than in the bath of baptism peoples crimes are cleared and themselves by imitating the passion of my Son, renounce the

pumps of the century. How? For just as man is exempt from the power of Satan, in holy baptism, rejecting the crime of the old stain; likewise, those, by the sign of their clothing, renounce earthly goods; whereby they also resemble angels. How? For by my own will, they are established protectors of my people.

From there those among them are experienced in the sanctity of their lives, are established pastors of my church; because, as the angels who have no earthly good, they are the keepers of my people. And, as the angels are doubly honored before God and men of the religious state, enjoy a double life. How? The angels in heaven, serving God continually; and on earth, they still protect men against the snares of the devil: for example, that people imitate the angelic order when, despising earthly goods, he continues daily to serve God, and preserves day and night, by his prayers the other men from evil spirits. From there, if my church was not just a pastor, then a company of this religious rule door help him, by word and lamentations; and if it is necessary, one that is proven, accepting functions priestly Superintendence, acquits himself bravely and diligently.

But that no one engages to follow their religious rule, and as suddenly out of sleep, unless, first, in repentance of his soul, if he will persevere in this design, it is considered in a intimate test; lest, after accepting this burden by his will, in the commitment of the blessing, and rejecting the result by the evil of the error, it falls into the impenitent and perish miserably in damnation of death.

Therefore, O my dear son, whose good intentions are dissipated in the spirit of contradiction, get up promptly by humility and charity, and comply manfully and unanimously your resolution (vow).

But, as you see, another splendor like a white cloud, surrounds said worthily image of women, the navel below, without, however, extend beyond: the secular life which, in candor a serene intention in the honoring of a just grant surrounds the Church, from the fullness of his growing strength, to that end, or it can not be extended in favor of his son.

Because, around the navel, is the germ of members by which all mankind is begotten; and thereby is signified the people in the Church secular, by which it must result in its fullness, in its ranks with the kings and chiefs, princes and subjects, rich and poor, as well as the rest of people. And through them the whole Church receives a wonderful ornament; because, when orders secular faithfully keep God's law, which was given to them, they are the ornament of the Church; and they give themselves to God with great marks of love, when they obey their masters with humility and sincere devotion, and when they chastise their bodies for love of God, charity, vigils and continence and widowhood and other good works that are of God.

Hence, those who keep the faith established for them, according to my will, are very kind to me. But if one of them wants to wear the yoke of my liberty, abandoning the secular property, let him come immediately to me, unless it is subject to link carnal, it can break recklessly, if not by the will of the one with which it is united. How? The husband, for this purpose, does not leave his wife or the wife her husband, except by the will of the two; and then, if they so resolved, or they both remain in the century or they separate from both; because he can be a foot remains in the body, and the other is separated, the remaining man healthy and sound. So similarly, it is not appropriate that the husband follows the century and the woman abandoned, or that the woman left in the world and that the husband leaves, if they want to

find their reward in eternal life; because if this separation is done without prudence or wisdom, it is not a sacrifice, but a flight.

This is why those who are united by a legally carnal bond, must live together in perfect agreement; and one should not separate thoughtlessly another without his consent or without the consent and the provision of ecclesiastical power; as it is written in the Gospel: *Let no man separate what God has joined* .

What are these words? God in the creation of mankind took the flesh of the flesh, and it unites them into a whole, doing so for fear that this link was broken rashly. How? For it will be so in the union of man and woman, the flesh will unite with the flesh and blood to blood, by a legal provision, lest they be separate from the other by a senseless haste, except for just cause or reasonable devotion of either spouse; for God, in the secrecy of his wisdom, kindly disposed the union of man and woman for the propagation of the human species. And because he has established honorably this link, the shameful human greed does not separate into two parts, and that either of these two parties do not mix his blood to another source, because, as God commanded the man not to be homicide, and he also ordered the man not to separate the blood of his own flesh, for the crime of fornication. So that man represses his fierce greed, and he does not communicate his love to another home, because if this ardent desire is kindled in the heat of another will, with lust a more powerful or weaker topic: really so, with the desire of their soul and passionate flare of their minds, they are intimately united to each other. For outside seeing eye, excite the cha their interior which ignites. And although the body does not sin operates with the other body, however, the living will accomplishes the work of the fire in them, so that all their heart yearns because of their intimate feeling. That's why (we must) that the barriers to the outside man being guarded by close monitoring (so) that the inner man is not injured by a negligent guilty.

And as you see that these three splendors spread far away, around the same picture: it indicates, in honor of the Supreme Trinity, the three previous ecclesiastical institutions consolidate everywhere, surrounding all sides of a wonderful way, blessed Church, by the increase of germs it produces, and the dissemination of happy virtues. This is why they also show many degrees of levels orderly in the Church are the various levels, both secular and regular, by which the Church itself leads to eternal life, through the goodness of morals and discipline virtues, her son she is raising with a respect full of sweetness. How? Because it teaches them to despise earthly things and to love heavenly things. What does this mean ? It is that the precepts legal, which have been set for them, they faithfully fulfill their love of God.

But, as it is one God in three persons, and also the three previous orders will form only one Church, whose founder is the one who is the author of all goods. Everything that indeed he did not crash, will not last. From there, an institution that he himself has not established should fall into grave errors. How? Because God did not institute those who strive in the breath of pride, ascending to the summits; and who will not submit to their superiors. This happens when a lower order tried to rise above a higher order, which was made by my will, according to the ancient council of the first masters; and when some, by various signs of their clothing, want to spread, so we imitate them in their way of being, as they think in their madness as if the order of angels wanted to rise over the order of archangels. And what would it be? They fall into nothingness, those who would, in their vanity, to division among the orders precisely established by God. But this can not be, that God will be invoked by those who constantly vary in their folly, and always want to innovate their intentions, and who persist in their science, spread that is born in their minds, leaving the way well drawn, well

completed and the ark of the ancient Fathers, who comes from the inspiration of the Holy Spirit. Hence many of them drop in their strange pride, recognized institutions, which the Church holds ancient fathers, and they do this in the many schisms of their various institutions. For themselves, in their many developments, want to go to the trees that bear fruit many; but they can not even assimilate into fragile reeds, as is proved by my beloved John, about one who is rejected, because it fades with time as it is written: *I know your works, and I know that you are neither cold nor hot. Oh that thou wert cold or hot. But because you are lukewarm, I will begin to vomit thee out of my mouth.*

What are these words? O fool, who shamefully remains in your cowardice! I, who know the secrets, I see an eye clairvoyant all the works of your desires, because you do not avoid the works that come from the source of light; and that you do not give quite the works that are for me all ice.

How? Because you're not quite cold in the evil works, and you're not quite fervent in good deeds; but in everything, because of the instability of your mind, you're uncertain, as the warm wind, no one can know who you are, because you do not deserve punishment for evil, and you do not consider in the good, worthy reward.

How? Because you want to penetrate so deep that you can not reach the bottom; and you want to climb a peak so steep that you can not reach the summit.

Oh! it would be better for you, that you estimate you a useless servant and a fisherman, than consider only the paths of righteousness. For if you were (completely) away from good works, you understand that you are a fisherman; or if you exclude of works bad, you would keep some hope of life. But now you are like the warm wind that does not bring moisture fruit, and does not give them warmth. You are indeed the one that begins, not the one who ends; because you touched the good in the beginning, but you will not enjoy in its development; as the wind blowing to the face of man; and not like food that fills it.

And what is better, an empty sound or a perfect work? But the perfect book is always better to work in vain. And therefore act in silence and humility, and do not you prided in the beautiful; because those will be counted for nothing, who disdain sanctifying society of those who m ' love, in full sweetness of convenience; because they continue, in a foolish pride, that they disdain to perform in a spirit of sweet indulgence.

If, by righteousness beginning, you try to enter the power of my words, giving food (spiritual) to the faithful; and if so, you numbing in this state, and demonstrating to those who live with you no sense of justice, you fall into a worse state: then me, because of the warmth of your negligence, I begin to reject you, thee chasing by virtue of my words; because, showing no gentle sweetness, for the efficiency of your work, you do not aspire to property interior (that come) of blessed retirement. And so, falling into abjection you will be scorned as this food which, because of its tasteless, is dismissed from the man's mouth, before becoming his food.

But what now? Winds indeed fly and whisper echoes; but they do not shed roots and do not produce seeds. For those who should submit to my yoke are loose and do not want to submit to the discipline. Why that? They do not want to go in the right way, and they raise for themselves, many unnecessary houses. For the men, having no zeal for justice, but resting in themselves, have no zeal for the law established for them, and not acting according to the customs of their ancient fathers; but each of them introduced himself some singularity, and is

a law according to his will; thus amounting to steal in his own thoughts and his great instability, with its magnificent pride.

And because they do not adhere to the close alliance of their fathers ever changing and shapeless, they wander about in their strange instability, according to their own will.

This is why I compare them to artisans fools who, wishing to rise into the air a large building, do not imitate the prudence of those who, well equipped with all the instruments, and having completed from many design of buildings, know all that is required to build and know well have all their instruments; but they, ignorant and free, trust in themselves, because they want to be wiser than others; and they have their buildings so that they can not withstand the storm and they are blown away by the winds; because they are not built on the rock, but on sand.

So act who, in their pride, trusting in themselves, want to appear more cautious than their ancient forefathers, and do not walk under their rule, but set for themselves in their great instability, laws according to their will; and that is why they are frequently agitated by temptations evil, and fall into sin; because they rely not on Christ, but on the instability of their manners.

Also, lest the inspiration of the Holy Spirit, which was in ancient fathers, passed out, I would like that for the faithful man Suffice it to him, in his humility, which was established for him by its predecessors; lest, if he was in vain more than he should humbly seek, later, become warm, it fell into confusion; as it is written in the Gospel: *When you are invited to the wedding, do not sit in first place, or he has a guest more honorable than you and that occurring he who invited and the most worthy, it does tell you: Give your place to this one, and then covered with shame, you be obliged to take the lowest place.*

What does this mean? When, by inspiration from above, you have been warned, because of your faithful labors to come to this tabernacle that still abounds in the bridal life, so that he can rejoice always in sincerity, honor and holiness, in his virgin rod and his blessed mother Church; and he did not grieve the corruption, confusion and dejection the bud and its flower: then suppresses your mind with humility and do not exalt his pride.

How? When, for God's sake, get away from you the cares of the world then, as a beautiful flower, you sprout to bloom in Jerusalem heavenly, without aridity, with the son of God, in which shine all the ornaments of souls; because the old man carries within him all the abominations of men; but the new man rises all the virtues of sanctification building. And that is why when you will come to this sanctification, blush to imitate the desire of vainglory, the ancient serpent, who rushed himself the place of bliss. What is this? If you see someone more honorable than you, take care, by the greed of your mind, to raise you above him, saying, I want to be above him or like him. That if thou exalt you in this way, is it that you are a faithful servant, when you provoke the Lord to anger, and that you oppose his will? but if you understand that someone is better than you by nature, by grace or by fortune, and if you want her door: then you do not follow the right path, but you walk by crooked paths. Therefore give attendance serve God in humility and not pride yourself in the beautiful; and does not raise you, by the vanity of concealment, over one who, after a fair trial, ignited a greater desire for eternal life than you; so invited because of his love of heavenly things, to climb the peak of this bliss, from one who manifests the truth to those who love him; lest, occurring one who called you a blessed inspiration in his eyes who knows everything, you to serve in the

humility and him for the charitable donation, he considers you his righteousness just saying, You (him) in foolish pride you're high in the summit that is not for you, let your vainglory and gives my beloved this place of honor that you have recklessly taken to fulfill the role of a servant. And what then would you? For if you were delayed in this way, you begin to know, in sorrow and sadness, the end of abjection, and make you horror at yourself, because of your depression; because the guardian of souls you take away abroad honor, you would have delighted fraudulently, by opposing yourself to him to try to take recklessly that you could not have. Therefore, after you removed what you wanted to have, it would be given you what you would want to have. This applies equally when a minor rises above a major order with just my judgment, it is removed; because I do not want that, before my eyes, pride still be confused. For if a maid wants to rise above her mistress: she is even more despised it tries to do what she does not want.

Therefore, those who make laws according to their heart, and it does not seek my will derive more inconveniences than advantages, as my son goes to new testimony in the Gospel, when said: *Every tree that was not planted my heavenly father will be uprooted.*

What does this mean? All germ science, heart, mind and morals, which arises under the fecundity of nature by which man lives, when man sows in himself so that, in the subsequently, hot tub, it united with him as he wants; that is to say transported in the exaltation of his mind, in the impetuosity of the flesh, in the superfluity of mood, in various occasions and in the vicissitudes of the act rashly from the highs abysses, without distinguishing the foundation, and contemptuous of whether it is useful or not: this germ will actually destroyed by a fair trial, because the Father who lives in the heavens and that is the principle of fairness, not made such a plantation, and that's why, uprooted, it will dry out, because it does not grow by the dew of heaven, but it comes moods of the flesh. How? Because man, doing this work under his mad science does consider neither justice nor the will of his Creator; but it still looks to one who tirelessly agitated the wheel of his flesh. For that to men, when they do not want to carefully lay their eyes on God, good is sometimes glimpsed in the disappointment of their mind, however, if the Holy Spirit does not warm by inspiration this (work human), it perished miserably because vainglory pass. When, indeed, vain men are afflicted on one side, by boredom: they are all transported on the other hand, the vain glory, exalting with pride, emotion and spirit of jealousy and quarreling frequently in grief, indignation and contradiction (that come) from other rules laid down by me; more because of other goods that do not cause disgust, they torment each other in the heat of desire they feel progress every day. For what follows me, growing constantly in those who persevere, and never by demoting its instability, is very gentle and a wonderful sweetness to the soul. And that one is happy, trusting in me, based not on him, but in me, hope and the beginning and end of his works. Anyone who does so will not fall; but whosoever will be maintained without me fall in ruins. And what are those who want to transform themselves, for vainglory, and who trust in themselves, in trouble they feel my precepts? Surely I should not be despised in my gifts and an old garment that is dependent to men; and donations I make to simple souls are still new, and much more expensive than they are older.

Therefore what men think themselves without my inspiration, to satisfy the vanity of their morals, fainted in their vain calculations; and although they sometimes seem to hold the gaze of men, however, rejected away from my eyes, they are before me as nothingness, as it is written in the Gospel: *Abandon them, they are blind, the guides of the blind. But if the blind man says his conduct to the blind, both shall fall all over the precipice..*

What are these words? Give those who are perverse in their actions, that they are lost in their wickedness; because they do not want to fix in order to work good and straight. And because, in their estimation, they call the righteous, though it be in vain that their actions, they easily become blind because they do not want to walk in the way of justice; and propose preferably the path of iniquity than the truth to men that are swift in their works evil. From there, those who, in this way, do not have the right view (and) believe that they are in the truth, when immersed in error, and ignorant of the true doctrine, they teach a false justice. The one and the other will fall into the abyss of despair, because neither one nor the other know where they go. But all these things, I sometimes rejects some, before men, in my anger; and sometimes I tolerate other secretly in my instinctive vision; but however, to establish my justice fair, I avenged these things in the future. And that's why, that he who is faithful attempts to scale the heights of virtue, and not to belittle to earth. How?

Whoever is in a lower rank can go up to a higher rank; but he that is in the magnitudes can not degrade to the lower ranks. Why that? The lenders, in fact, can achieve the government, governors rise to royalty; but it is not appropriate for kings to descend to the rank of Governors nor the latter to stoop to that of lenders. For if kings subjected to governors and governors to the magistrates, all the people violently indignant and turn them into ridicule. So those who are in the century can follow the path (of the priests), and those who walk in that path can mimic those living perfume and who wish to refresh spiritual; but they can not swallow to the goodness of the century.

What if those who are living fragrance, making a vow (to follow) the way of regeneration, lower the lower part, or if the regular pass to secular, alas! alas! alas! tell them the souls of the righteous, and they shall fall before me in abjection, unless they make a worthy penance. For if the higher level falls to the bottom, both will be destroyed.

So it will be those who leave the right way to downgrade back. For he who is clothed with my son he can find more beautiful clothes? No never! no never ! Rejoice then in your Father; because I often see large among small, and I discover small among the great; for pride and humility lowers student.

From here you have one of peace, charity and humility as the souls of the righteous with the angels, and angels with archangels. For the souls of the righteous do not envy the role of angels, and angels glory archangels. Why that? Archangels, in great need, the facts demonstrate extraordinary; but the angels, in the frequent vicissitudes, occur in small things; and the faithful humbly obeyed. And each plays its role faithfully. How? Those are the fragrance alive, who are dedicated (to) the path of secret regeneration, when the Church is suddenly in a severe need, intervene as the archangels, to restore the order of things; and those according to the role that was assigned to them, must help them in their mission, act it like angels in a firm determination to frequent reasons; and men who want to achieve sovereign bliss, faithfully accept their words.

For those who are living fragrance, making a vow (to follow) the route of the secret regeneration, are like the grain that is frugal and strong food for men; and even the people who belong to me, appears hard and intractable to the lure of worldly things. But their auxiliaries, which has been mentioned, such as fruits that are a sweet taste to those who taste them, the usefulness of their office, are very pleasing to men.

And the simple secular is as the flesh, in which birds are chaste; because those in the century, living carnally, procreate the son, of which however there are imitators of chastity, namely widows and continents that rise to heavenly desires, by the attraction of the holy virtues. But these orders of the ecclesiastical institution walk on two tracks. How? That of the secular and the regular. How? As the day and night. What is that? The day has the sunshine and serenity of the transparent air: which indicates that spiritual men, among them, for nature fragrance, dedicated to the secret regeneration, and the order of their auxiliaries. But the night has the light of the moon and stars and the darkness of the dark shadow: indicating that among men of the century, there are the righteous who shine in their works, and sinners who are immersed in the darkness of their crimes.

But he who gives up the night of the century to turn to the day of the spirit, love of life, must remain firm in his resolution, lest, turning back, it becomes similar to the old Adam which transgress the commandment of life was plunged into the misery of the century.

Therefore, let no one eager to leave the world, and sign boldly My covenant, by his will before he submitted to a mature examination; because he who is joined to the coat of my son, I do not want him to give up.

And one who is dressed in his incarnation and took his cross in his hands, he no longer should he abandon his Lord.

Therefore, pay attention to these things. The man in the will of his heart was determined, and the devotion of his soul vowed to wear my yoke, in defiance of the century property; if it has at the same time, in the ardor of his heart, by the will of his eager soul, made the sign of religion, with a right intention: he perseveres, lest, should he despise, he had to undergo a severe judgment. Why? For it and despise the one he took the sign; as the Jews despised, when, in the madness of their unbelief, they nailed him to the cross.

And just as the Jews did not hesitate before this package: as himself would not fear to deny his passion, rejecting his vow. For what man promises me he must hold it, as David makes in testimony, saying, *I will go into thy house under holocausts, and I will offer you the greeting that distill my lips.*

What are these words? For the intention of a just and good deed, I will come, my God, in the constitution of your holy grace, leaving in a yearning, the bed of my pleasure; so that there will be nothing sweeter for me to aspire to you, the Creator of all things. And for that, I will offer you the greeting that utter my lips with my soul; for I will do what I promised in a longing and a sense of justice, that is to say, lead to thee my actions because I foolishly transgressed thy law. But now, with your help, I want to avoid evil and do good; because reason and intellect that glow in me, aspire more towards you, O living God, a life of penance, that the imitation of the devil, by the foolishness of the contradiction in your laws.

Therefore, O man, when you will offer me that way your heart, consider doing it with caution.

For my eye sees luminously where human desire door. And what is mine, I scrupulously demands. Therefore, O foolish and foolish, how do you impose such great expense, thinking that it is so easy to abandon your carnal desire? Indeed the law given to you under my commandments, you are not forced to abandon the century, unless you be tested before by many labors, so that you can impose a brake on carnal desires awakening in you.

But, you are comparable to the warm wind, because when vainglory swells your mind, then, after some annoyance, you talk I do not want to work in the century, but I deliberate to flee quickly.

THIRD BOOK

Opm: in de Franse uitgave die is gebruikt is het derde boek aanzienlijk korter dan in de oorspronkelijke Latijnse uitgave.

FIRST VISION

And I, who am not of all the men of whom I came, unworthy to bear the name of man, because of the transgression of the law of God, since called to righteousness, I live in iniquity, unless by the grace of God who will save me anyway, I can still consider myself his creature, I turned my gaze towards the east; and there I saw an extremely wide and high monolith iron color. Above was a cloud of brilliant whiteness, upon which was a royal throne of round form; on this throne sat a brilliant young man, of admirable glory, and of such great clarity, that I could not even distinguish his forms. And he was like in his heart a black and loamy silt wide as the chest of a man, surrounded by precious stones and pearls.

And from that brilliant young man seated on the throne a great circle of gold appeared, like the dawn which was from the east to the north, and from the west to the south, reflecting endlessly to the east on that brilliant young man. But this circle was a great height of land, I could understand; he produced himself a terrible splendor, color stone, cement and fire. Moving towards the heights of the sky in all its amplitude, he plunged down below into the depths of the abyss, so that I could not see the end.

Then I saw from the very secret of him who sits on the throne a great star, and with it a great multitude of brilliant sparks. But when these sparks were brought towards the south with this star, they treated as a stranger the one who sat on the throne, and turning away, they went astray towards the Aquilon [Northwind] rather than they wished to see him. But scarcely had they turned away their sight, and all were extinguished, and changed into black coals. And here is an impetuous whirlwind arose through the power of the star, which suddenly threw the lurch behind the throne until the north to precipitate into the abyss, where it was impossible to review them. But this great splendor, which was thus taken from them, I saw immediately after their annihilation, return to Him who sat on the throne. And I heard him he that sat upon the throne say: "Write what you see and what you hear. "

And I answered from the knowledge that I had of this vision: "I pray you, O my Lord, to give me intelligence so that I may reproduce these mysteries in a proper manner. Don't give up, but I confirm that I see the dawn of your righteousness, in which manifested your Son; and give me what I need to have the means and the courage to announce your divine counsel that is realized in accordance with your old decrees: You wanted the Incarnation and your son to become man at the determined time. You have resolved before every creature in the simplicity of your being and under the fire of the dove, that is to say of the Holy Spirit, that your own Son, at his admirable rising like a sun, humanity in the one that was at the head of virginity, and he took the human form of love for man. "

And I heard him say to me again, "Oh! How beautiful are your eyes in this divine narrative, where, according to the divine will, the dawn is revealed. And I replied from my knowledge of this vision: "It seems to me in my heart that I am like the ashes of a rotten powder, like a dust without consistency. That's why I'm standing in the shadows, like hidden under the wing,

but do not reject me from the land of the living as an alien, because I work with great difficulty in this view, even in humiliation in which the insufficiency of my faculties plunges me, which is characteristic of my nature, I often consider myself in the lowest rank, as in the last place, because I am not worthy of being counted among men, and that I am extremely afraid, in my timidity, of recounting your mysteries. O the best and sweetest of fathers teach me what is your will, I must say: O ye fearsome Father, but the meek, O you who have their hands full of all graces, don ' do not give up, but keep me in your mercy. "

And I still heard him say: Announcement now you know; I want you to speak, although you are only dust. Say the revelation of the bread, which is the Son of God, who is life in his love of fire, he who raises all the dead in body and soul, and brings sins absolved in serene light; for it is the Principle of the renovation of holiness in man before he raises it in himself. This is why the great God, glorious and incomprehensible, gave the man a great help in sending his Son into the purity of virginity, which have not contracted any uncleanness in her virginity, never lost his strength. There can be no original spot in the mind of the Virgin, because it was the murderous and the very death of the human race. Yes, death was deceived, without knowing it, as in a sleep, when the Son of God came in the midst of the deepest silence in this dawn, that is to say, in a humble Virgin. Death wore quiet, not knowing that this life sweet Virgin carried in her womb because her virginity was hidden from him. And this Virgin was poor of the riches of the earth, because the Divine Majesty wished to take her in this state."

"So now write touching the true knowledge of God the Creator who reveals himself in his goodness."

SECOND VISION

Then I saw in the middle of the circle which was from the young man seated on the throne like an immense mountain, united to the quarry of the enormous stone, above which were the cloud and the throne and the one who sat there, so that this stone seemed to have the same size in height, the mountain was wide.

And on this mountain was placed a quadrangular building, which featured as a town square; and the site was somewhat oblique. One of the angles looked east, the other west, the north and the other the other: the south. But the building had in its enclosure a wall in two different forms, one of these forms was bright as the light from the day; and the other was as the assembly of stone, which was joining the other eastern wall, and to the western corner; so that the luminous part of the wall extended in one piece and without interruption: from the eastern angle to the northern corner; and the other part of the stone wall stretched from the northern corner to the western corner and the southern corner, with two gaps: from the western corner to the corner of midday.

Now the length of the edifice was a hundred cubits, and its breadth fifty cubits, and its height five cubits, so that on both sides the two walls were of the same length, and the two walls of that same edifice were of the same length. Same width on the facade and at its end. And these four walls were around the same edifice everywhere of the same height, except for the redoubts which passed beyond range.

The distance was between this building and the light that escaped from the circle in the depths of the abyss, was only a palm to the eastern corner; but elsewhere, that is to say to the north, west and south this circle was so far from the building, I could not in any way measure the extent.

And while I was seized with admiration, the one who was on the throne said to me again: "Faith, which among the saints of the ancient Law, appeared dark as a work of righteousness built on the goodness of the Father, became after the Incarnation of the Son of God in an open manifestation, as a fiery light by works of light, when the Son of God, disdaining transient things, taught by his example to trample them underfoot, to love the things of heaven. The ancient Fathers, not fleeing from the world, and not separating from it, honored God only in the simplicity of their faith and in a humble dependence, because they had not yet been taught to leave everything. "

THIRD VISION

Then I saw in the middle of the length of the part of the illuminated wall of the edifice in question a tower of iron color, which flanked externally this wall. Its width was four cubits, and the height of seven cubits, in which I observed five statues each placed in each arc dominated by a steeple. One of them looked eastward, the second the Aquilon; the third on the north, and the fourth on the column of the Word of God, in which was the root of the patriarch Abraham, and the fifth on the tower of the church to the men who walked here and there in the edifice.

These images all resembled each other, in that they had only a silk garment, and had white shoes, except the fifth, which, moreover, appeared armed from all parts. The second and third, with their bare heads and scattered white hair, had no mantle.

But the first, the fourth, and the fifth were clothed in white tunics. But such were their distinctive marks.

The first image bore on his head a papal miter, his white hair scattered, and clothed in a white cloak, mingled with purple in his two lower parts. And in her right hand she held lilies, and other flowers, and in her left hand the palm. "O sweet life! She cried, O sweetest embrace of eternal life! O blessed bliss! in which one tastes the eternal rewards, where the real delights are savored, so while I can never enjoy, never have my fill of inner joy that I find in God my Savior. "

The second, clothed in a tunic of purple, stood like a young man, who, not having attained the fullness of the perfect age, had none the less the gravity of his ripe age. And she said, "I will not be dismayed by the horrible enemy, who is Satan, neither by the man who attacks me, nor by the age, under the guidance of the Lord who directs me unceasingly. "

The third hid his face with his right hand covered with a white glove, and she exclaimed: "O corruption! O immorality of this age! Hide yourself, flee from my eyes, because my beloved has been born in Mary, the purest of virgins. "

The fourth was covered, like a woman, with a white veil, and clothed in a yellow mantle. And her heart she bore the image of Jesus Christ, around which was written on his chest: By the tender mercy of our God, by which he has visited us, appearing from heaven. And this fourth picture said: "I continue to rescue foreigners, the poor, the poor, the sick and the afflicted."

The fifth image had a helmet on his head, boots on his feet, gloves on his hands, and in his right hand he carried a shield hanging from his shoulders, his sword at his side, and his spear in his right hand. Under her feet she had a lion with a gaping mouth, a panting tongue, and other men, some of them sounding trumpets, others entertaining, sounding frivolous airs on various instruments, others playing various games; but this image trampled on them like the lion, and struck them all with redoubled strokes with the spear which she held in her right hand. And she said, "I won the victory over the devil so strong, and you, being its procession, O hate! Oh, jealousy! O corruption! Which deceive men by a fatal illusion."

And in the middle of this building, I saw two other images turned in front of the same tower. One of these images appeared standing on the floor of the temple, in the middle of an arc of fire on which were represented various figures of evil spirits opposed to the tower; the other was beside this bow, and had no bow. And these two images looked at one another, sometimes at the tower, sometimes at the men who entered and came out of the edifice. These images were also dressed in silk clothes, and covered from the front with a white veil to the use of women without coat, but only white boots.

The first of these images had on his head a crown with a triangle of red color, like the red mingled with hyacinth; having a snow-white dress on her, the folds of which reflected the green color. And she said, "I am victorious with the Almighty Son of God, who, coming forth from his Father in the world for the redemption of men, has returned to his Father, when, having died in great sufferings on the cross, he rose from the dead to ascend to heaven. Also I do not want to be confused by fleeing the miseries and sufferings of this life. "

The other image was clothed in a white dress, however slightly dull. And she carried on her left arm the cross adorned with the image of Jesus Christ, inclining her head to her. And she said: "This child-man has borne much misery in this life; that's why I always prefer to cry and have fun - grin to deserve the eternal joys, which must share with the faithful sheep the noble Son of God. And I saw that all these images had their own language to reveal the mystery of God and to exhort men.

Then he who sat on the throne and showing me all these things, says: "The divine virtues grew quickly in the Old Testament by the strength and firmness of the will of the Lord. But there they were producing to those who cultivated them in ignorance that joy and sweetness imperfect, because then there was the austerity of the Law that corrected rigorously offenders. But afterwards they brought many fruits under the new law by the grace of God, and gave with great sweetness solid and perfect nourishment to those who desired the things of heaven; since from the first, as has been said, certain hidden things were the mark and sign of future things, as this allegory demonstrates in its various circumstances. "

FOURTH VISION

Then I saw beyond this tower the announcement of the will of God. But a cubit below the angle that looked northward, I saw a brown-colored column, which was leaning externally to the luminous part of the wall of this edifice, of which it is spoken. It was of a terrible aspect, and of such great extent, both in breadth and height, that I could not measure its size.

This column had three corners, which project was straight upwards like a sword: the first was turned to the east, the second toward the north, and the third toward the south, and barely touched the building externally. And from the angle turned toward the east, came out of the branches from the root to its top. Near the root, I saw in the first branch Abraham sitting; in the second was Moses, in the third was Joshua, and then other patriarchs and prophets, each rising in order in each branch, according to the time that they had succeeded one another on this earth

And they all turned to the corner of that same column which looked toward the north, and admired the things which they had seen therein in spirit. And between these two angles, one facing east and one facing north, the column before the figures of the patriarchs and the prophets took a gnarled and rounded, full of rough edges like the bud s student usually bark. And from this second angle turned toward the north, a light of an admirable splendor stretched forth and reflected itself to the angle turned towards the south. And in that light, and embracing a vast space, I saw the apostles, the martyrs, the Virgin and other saints in large numbers, who walked with great joy. The third angle turned towards the south was wide and extended in the middle, but at the bottom and at the top, a little narrower and narrower in the shape of an arch intended to shoot arrows.

On the top of this column I saw so bright a light, that human language could not express it, in which appeared a dove with a golden ray in its beak, which struck that column of great splendor. And while I was casting my eyes, I heard a voice from heaven, which filled me with terror, and said, "What you see is divine." And this voice made me tremble so much that I could no longer look in that direction.

I then saw in the edifice in question a standing image, on the pavement of the edifice in front of the same column; she turned sometimes on the side of the column, sometimes to the same men who roamed the building. And this image threw so great a splendor and illumination that I could not, on account of the splendor which surrounded it, cast his eyes upon his face, or even consider his clothes; except that it appeared to me, like the other virtues, in the human form. And around this image I saw the most beautiful troop in the form of the Angels, with wings spread out, holding in such great veneration, that she respected and loved it all at once. But before her I saw another multitude of human form, covered with mourning and filled with great fear. These men came from the world, and the image in question looked at them, and made them take new clothes from the edifice, saying to each one of them: "Respect the coat you have just put on, and do not forget not your Creator who created you."

And while I was in the admiration of all these things, the one who sat on the throne said to me again: "The Word of God, by whom all things were done, was before all time begotten of the Father, but afterwards, towards the end of time, as predicted by the Saints of the Old Testament, he incarnated himself in the bosom of a Virgin; and, although he has taken humanity, he has not ceased to be God, but, being with the Father and the Holy Spirit one and

true God, he has brought the world by his sweetness, and enlightened him with the brightness of his light. "

FIFTH VISION

Live then appear on the northern corner of conjunction of the two walls of the different form of building a head of remarkable beauty, properties - bile and fixed externally from the neck at this same angle. This head was as raised from the ground as the angle itself, being equal to the summit of the angle, but not beyond it. This head, the color of fire, shining like the flame of the flame, was terrible to behold, and cast angry glances towards the aquilon. Since the way down the neck, I did not perceive its forms, because the rest of his body was hidden and enclosed in this corner of the building. And I saw that the head was bare form of a human head without having long hair, or veil as worn by the women, and taking more in his face the appearance of the man of wife; and it inspired a profound terror.

Now this man had three wings of an admirable wingspan in breadth and length, white as a white cloud; and do not rise in the air, but they were only deployed horizontally each in his direction, so as to project a little head height. The first part of the right cheek was directed towards the aquilon, the second, in the middle, from the mouth, extended towards the north, and the third, on the side of the left cheek, looked westward. From time to time they were agitated, striking on all three sides, or even without striking.

And I did not hear the head utter a single word, but remaining motionless in itself, she struck from time to time in the direction where the wings spread, as has been said.

Then I heard him who sat on the throne saying to me, "God, who has exercised his zeal with rigor over the ancient people, has shown himself to be more easily and gently accessible to the new people for love for his Son. It is not that he is indifferent, by negligently concealing the sins of those who offend him; but, in the meantime, in his mercy, the true and sincere repentance of a purified heart, he can suffer the wickedness of the hardened heart, and he punishes his inexorable justice."

SIXTH VISION

The great figures of the Old Testament - Noah, Abraham, Jacob; Noah, Aaron, Gideon; St. John the Baptist and St. Paul

I live between the angle of the north and the angle of the west wall of this building full of arcades inside as a railing, not be opened as the balusters. But this solid wall had in each of its arcs, like the painting of history. In the outer part of this wall I saw two other smaller walls, having their length between the two northern and western angles, and which were joined to the two eagles at their two vaulted ends. And the height of these two little walls was three cubits. The distance between the arched wall in the interior and the middle wall was one cubit; and the distance between the outer wall and the same middle wall was only a palm of a child's hand.

I saw in the interior of the edifice, in the arched wall of which there is spoken, six statues standing on the pavement of the temple. There were three of them, one next to the other, on the frontispiece of this wall near the angle that looked northward; and the other three, also set at the end of this wall with the angle looking west; and they were all turned towards the painting of these arches of the inner wall. On the back of this wall, I saw another picture inside of the building, sitting on a stone, placed like a throne on the floor of the temple, his right side was inclined towards the wall, and she turned her head toward the column of the Holy Trinity. And there was also at the end of the wall another image standing higher on the wall, and also looking at that same column of the adorable Trinity.

Now, here is the aspect that all these images presented. They were clothed, like the first pictures, with silk and white shoes, except the one on the right of the statue of the middle of the three which I had seen at one end of the same wall. She seemed to be so pure and so clear, that her condition prevented me from distinguishing any form in her. And except the second image, standing on the wall, which had black shoes, all were without coat except the middle one of the three who was on the first part of the wall, which was covered with a coat. There were two of the three superior ones, those on the right and left of the middle one, and two of the lower three, the middle one and the one on the left, which did not have on their heads sails like women, but their bare heads showed their white hair. It was the first three in the middle, and that was before the wall as on a throne, had their heads covered with a white veil like the women. And the same one who held the upper middle of the three, and the one with his right hand were covered in white tunics.

But here is the difference between these images. The image that was among top three on his head, as a crown, a yellow circle, on which were written the words, always burns. And I saw that at the right of this image a dove was flying, producing the same words with its beak. And this said, "I am bathed in the inner Mercy, from which flows a source that wants to see hidden or money or gold or precious stones or pearls to the needy, and to those who, in their scarcity, do not have the necessary things, and who, for that reason, shed tears. Now I will comfort them, and I always will relieve their misery for love, for the Son of God, who is gentle and kind, which spreads its assets among the righteous, healing the wounds of their sins because of their penance."

The other image, which was to his right, was on his chest like a lion with a wonderful sparkle, and her neck also hung on his chest like a snake in a light color, infolding itself around a

flexible rod. And she said, I see the lion of light, and give all for his love; but if I run away from the serpent of fire, I cherish the serpent attached to the cross.

The third image, which was to the left, was clothed in a tunic similar to the hyacinth pulling red. And on his breast appeared an angel with a wing on each side, so that the right wing of the angel covered the right shoulder of the image, and the left wing the left shoulder of the image. And the picture said: "I am in the company of the angel, and I can not walk with the hypocrites who disguise, but I'm feast with the righteous."

The picture was among those below had a yellow tunic; and on his right shoulder was a dove of the greatest whiteness, whispering words to his right ear; and on his bosom appeared a monstrous and horrible man's head to be seen. And under her feet there were also appearances of men crushed and broken by her. She had in her hands an open book, and one side of that book, turned towards the sky, was inscribed with seven lines that I wanted and that I could not read. And she said: "I want to be the rod of bitter Correction and punishment against the liar, who is the son of the devil, because the devil is persecuting the ineffable God's justice. That is why I am the cause of his adversities and misfortunes, because I never found myself on his lips. I reject it from my mouth like a mortal poison that gives death; for he could not confuse me in his trick. It is he who is the worst and most frightful of all misfortunes, because all the evil has come from him. That is why I deny it, I trample it under foot in the loving justice of God, which is infinitely lovable to me. I am the driver of it; for me will be established and will continue throughout the building of the virtues of God, which are built to perfection. O strong and illustrious God, cast favorably upon us."

The other image on the right of the latter had an angel's face, and on each side it had a flying wing, and it had the appearance of a man like the other virtues. And she said: "I oppose this satanic war which arises obstinately against me; that says I can not endure any tribulation, but I want to free myself from all that is me otherwise. I do not fear anyone. Who shall I fear? I do not want to be afraid of anyone. But those who speak these bad words will be rejected by me, because I am placed to rejoice always, always be joyful in the midst of all goods. For the Lord Jesus is a God who forgives and comforts in all afflictions, having endured pain in his body. And because he is also a righteous reformer, I want to unite with him, I always want to support his trials, removing from me all hatred, all jealousy and all evils. Oh, God! I always desire to bring joy to my face in the midst of your righteousness."

The third image, which was on the left, was clothed in a white tunic intermixed with green. She had in her hand, a small vase of an uncertain brilliance, but threw a great light like lightning, so that it surrounded and the face and neck of this image. And she said, "I'm happy. For Christ, the Lord Jesus makes me and prepares me all beautiful and all white when I escape this deadly Board of Satan, who dream constantly this evil plan of God away from the soul, and attract them to by evil deeds. I flee this demon, I reject, I continually horror, because I want this dear friend, I want to kiss, I always want to have joy in all and above all."

The image which, at the end of the wall, was seated on a stone, was clothed in a brown coat. On the right shoulder, she had a small cross on which was the image of Jesus Christ, which turned in various senses. And from the top of the clouds a great light of a wonderful brightness shone on her heart, dividing itself into several rays, as the ray of the sun divides as it passes through an infinity of small pores; She also had in his right hand a stick in a fan shape, on top of which were three small branches that had bloomed beautifully. Then she gathered her heart many little gems she considered carefully and minutely, like a merchant

looking its goods carefully. And she said, "I am the mother of virtues, and seek in all things the righteousness of God. For in the retreat of the inner life, as in the midst of the noise of the world, I always await my God in the depths of my conscience. I condemn nor repels, nor despise the kings, chiefs, judges and other authorities, which have been established on earth by the author of all things. How that is dust he could despise the dust? The Son of God is for everyone from the top of his cross, by urging by his justice and mercy. And I want also, according to his will, the same order and the same doctrine. "

Finally, the other image that stood on the end wall above the head was bare, black hair and curly, and his face was dark. She was also covered a wide tunic motley of different colors. And I saw her strip off her clothes, leaving her shoe, and immediately her hair and her face shone with the radiance of the pure whiteness in its transformation, like a child again, and his whole body shone like a bright light pure and shining his own light. Then I saw on his chest glowing cross on a shrub, from which came two flowers, and lily and the rose, which leaned up so little to this cross. And I saw that image shaking vigorously and tunic and shoes she had left in order to make out a cloud of dust, and she said, "I give up the Old Testament, and I put on me the sanctity and truth of the noble Son of God in all his righteousness. Here I am repaired by her property and free from my vices. Therefore, O God, do not remember the mistakes and ignorance of my youth, and do not pull revenge my iniquities. "

And while I considered carefully all these things, who sat on the throne said to me: "That none of the faithful who want to obey humbly to God does not hesitate to submit to human power, because the Government of people so ordered by the Holy Spirit, to achieve the happiness of men on earth, as was figured among the ancient people, to be executed faithfully and courageously in the scheme of things of the Church.

SEVENTH VISION

Against the heresies of the first centuries - Muhammad

Then I saw in the western corner of the building in question admirable column, sealed, ornate, purple color of clouded over, and placed on this angle so as to be seen outside as the inside of the building. She was also of such a dimension that I could not conceive his greatness nor his elevation, but I noticed only that she was beautifully smooth and without irregularities. She had in its outer wall three angles dark, sharpened from top to bottom as the most sharp sword. One of these angles was turned towards Africa, which was cut by the sword and scattered here and there a large amount of straw rot. Another angle was against the choir, which had fallen many small feathers plucked by another sword. And the angle of the middle looked west, where many rotten wood were chopped down by the other sword; and each of these countries had been slaughtered by the swords of these angles because of their recklessness.

And he that sat on the throne, and I showed all these things, said to me: "These mysterious gifts, worthy of admiration, so abundant and remained unknown, it is given to you, O mortal, to see clearly; and I will show them in their true light, allowing you to publish them, to show them, to inflame the zeal in the heart of the faithful, which must be very pure stones of the heavenly Jerusalem. For the holy and ineffable Trinity, essentially indivisible, which was hidden from those who lived under the yoke of the law, but that manifested under the law of grace to those who have been set free, must be believed by the faithful in the simplicity and humility of heart, as one true God in three persons. But one should not rashly deepen this mystery, lest one who does not want to settle for the knowledge he received from the Holy Spirit, while wanting to discover more than allowed, falling at because of his pride in a state all the more deplorable, it fails to address what he wants insolently. And that's what this vision shows."

EIGHTH VISION

Jacob's Ladder by the seven spirits: Mary, St. Joseph, St. Matthew, St. Peter, St. Jacques, St. Andrew and St. John the Evangelist - Grace

Then I saw on the stone wall of the building in question, beyond the adorable Trinity Column, another large shaded column, which saw the inside and outside of the building. And this column appeared so much in shadow that I could know neither the size nor the rise. And between this column and the adorable Trinity column, there was an interval of three cubits, where the wall was interrupted; there were only earthly foundations, as was shown previously. Now this was shaded column in the same building in the place where I had first seen in the heavenly mysteries to God this great light, square of the utmost splendor, which I expressed in the largest reserves the secret of God the creator. It is also in this light that appeared to me another splendor like the dawn, shining itself in the air of a celestial clarity and color purple, and showed me by a revelation symbolic, the mystery of the Incarnation of the Son of God.

And in this column, from top to bottom, there was a scale where all the virtues of God descended and ascended, loaded with stones, going to their work with a zeal which showed the intention to complete. And I heard the young man brilliant who sat on the throne saying, "These are the courageous workers of the Lord." But between these virtues, I noticed seven which I considered the form and costume.

First is their likeness. All such virtues spoken of above, had silk clothes. And all of them had their heads adorned with white hair, and they were advancing without a coat, except the first, who had his head covered in the manner of women, and it was coated with a glowing crystal chasuble. The second had black hair, and the third did not appear to have human form. The first, third and fifth were clothed in white robes. All had white shoes, except the third which had no human form, as we have said, and the fourth, which was floor boots extremely brilliant.

Now here is how they differed. The first picture was a golden crown on his head, topped by three branches, and shining all kinds of precious stones and pearls. She had on her heart, a pure mirror the midst of which appeared in great clarity, the image of the incarnate Son of God. And she said: "I support the humble and despair beautiful hearts. I had small beginnings and I raised me to the sublimity of heaven. Lucifer wanted to rise into the heights above himself, and he swallowed into the deep abyss. Whoever will follow me in his desire to be my son, it burns me to accomplish in my work, kissing me like his mother, he starts with the basics, and that rises gradually to the sublime heights. What to say? He first lays eyes on the debasement of his flesh, and he walks with gentleness and sweetness of virtue to virtue, to degrees of perfection, for he who, to climb a tree, wants to first reach the highest branch may fall an unexpected drop. But he who, wanting to go up, starting with the trunk, runs less risk of falling, if he acts with caution.

And the second image appeared entirely with a dress which, in its form and its folds, reflected the hyacinth as the blue of heaven. And this dress was adapted in an ineffable manner two belts beautifully adorned with gold and precious stones so that these two belts down in one and the other shoulder of the image, forward and back up feet. And she said

"I was thrust into the sky to irritate me against Lucifer, biting himself in his hatred and pride. But no, oh! no, humility could not tolerate insolence. That's why he was drawn into a hideous

ruin. And after the creation of man, O what shows seed! O how precious seed! the Son of God, love for the man, went like him towards the end of time. And, because Lucifer wanted and tried to rip my shirt and integrity of my clothing, I became all bright light before men and before God. But now the blind, the dead, the shameless and infamous courtesans deal with my conduct uncertain appearance. But it is also possible that the sludge could reach the sky this shame can attack my will. So I'd wings with the other virtues, to reject Lucifer these empty words he has sown the world. O virtue! What became Lucifer? Hell is his stay. Let us rise up so all in us closer to the true light, and build large and strong towers in the provinces, so that when the last day comes, we brought a lot of fruits as much for the soul to the body. And when the fullness of the Gentiles will be introduced (in the Church), then we will perfect and on earth and in heaven. O Lucifer! What has served you your sudden boldness? No sooner had you received from God your first splendor, you have searched your madness in wrath, to trample me underfoot, chasing me from heaven. But you are brought down into the abyss, and I remained in the sky, then down to the earth with the Son of God incarnate. For me has formed a multitude of armed followers to justice and the right institutions, you would have wanted to remove them, if you had had the power. O humility! Which shifts to the stars who are crushed, crushed to earth; O humility, O glorious Queen of all virtues! he is strong, he is invincible to all your followers and in all places, your help! No one who cherishes you in a pure heart does drop point, and I'm with you, for those that I protect, a very advantageous defense and more desirable because, being endowed with delicacy and finesse extreme, I manage to find the most narrow passages of those looking for me, and to cross with address."

I saw the third picture in the same suit, she in a first vision. It surpassed in height as extended, the other virtues. She had no human form; she was surrounded by all eyes; it was every living wisdom, and coated with a dark garment through which clairvoyants could look; and she was trembling before the brightness that sat before the throne.

And she said: "Oh! Woe to miserable sinners who do not fear God, and regard him as a deceiver! Who can escape the fear of the incomprehensible God? it leaves perish the culprit who surrenders to iniquity! Oh! I feared and still fear the Lord God. Who will rescue me before the true God? Who shall deliver me from his terrible judgment? Nobody in the world, if not this just God himself. So it is that I seek. It is to him that I have ever used."

The fourth image wore around his neck a white collar, and also had their hands and feet tied with a white string. And she said:

"I can run when I want on this earth, neither let me navigate through the ill-will of human weakness; and that's why I want to come back to God, the father of all creatures that the devil has denied, for not obeying him."

The fifth image had on his neck a red collar, and she said: "There is only one God in three persons of one essence, and worthy to be worshiped with equal glory. I have the faith and trust the Lord, and I will never lose its name in my heart."

The sixth frame was covered with a white tunic and the cross of the Passion of the crucified Son of God appeared to him in the air, and towards her and his eyes and his hands with great devotion, and said, "O Father very pious, forgive sinners, that you did not let them go astray, but have reported them on your shoulders. And that's why we can not perish, we who have put our trust you."

The seventh frame was coated with a coat of brighter and more pure crystal, high-gloss vividness of water reflecting the sun's rays. Above his head was a dove with outstretched wings, which had its head turned toward her. It turned on its side, as in a mirror, the most beautiful child, who scored on his forehead: Innocence. She had in his right hand the royal scepter; and she wore her left hand on his chest. She said: "I am free and have no barriers. I spent the purest fountain, with the softest and most loving Jesus, Son of God. I penetrated and it is his heart that I came out. I trample the devil, who could not chain me. He was chased away from me, because I am always with the heavenly Father."

And at the top of the shaded column which it is subject, I saw a beautiful picture, with his head bare, frizzy hair and brown, and her face, male like a man, was such a dazzling light, I could not throw the eyes. And it was covered with a dark red dress. And on each shoulder of the image was a belt of a deep yellow, adapted on the tunic, and descending in front and back of the head to the feet. She clasped his neck the royal mantle, beautifully studded with gold and the most precious stones. And (divine) glory so bright surrounded him so much, that I could not consider anywhere, except in front of the head to the feet; but his arms, his hands, his feet were hidden from my sight. But the same splendor that surrounded him was full of eyes all around, was all alive, and spread here and there, like a cloud spreads, appearing sometimes more, sometimes less extensive. And this same image cried with a loud voice in the world: "O my son, I am God's grace, so hear me and understand me, it is I who gives the light of the soul those who understand my warnings, and I hold the same happiness, lest they fall into sin. And because they have not myself despised, I have heart touching by my exhortations, that they operate well; and I give myself to them, because they are looking for me in the simplicity and purity of their hearts. And when I thus gives pearls, warning and urging the man on the good he has to practice, then, intelligence being affected, I am in it the beginning of virtue: that is to say the human senses, including my exhortation by the understanding, so as to make the happiness of my grace he feels at heart, I'm in it the beginning of that he must undertake with my help. But it is a struggle to do, or not, what I advise him. And how? etc.

And I heard him who sat on the throne say: "We need those who aspire to the things of heaven faithfully believe and do not examine tenaciously that the Son of God, sent by the Father into the world, born of a Virgin, because the sense of man, dwelt in his fragile mortal body of the enormous weight of his sins, can penetrate the secrets of God that so that the Holy Spirit makes it known to man Of his choice."

NINTH VISION

Then I saw, from the column of the humanity of Christ, which we just mentioned, a very high tower, located on the stone wall on the south side of the building in question, so we could see it from the inside and the outside of this building. Its width in the work, was all around five cubits; but it was such a great height, that I could not measure. But between this tower and the column of the humanity of the Savior, there was only the foundation, revealing a second blank interval of the length of a cubit, as has been shown above.

And this tower was not yet finished, but the work was pushed with great deal of activity by a large number of workers. And, on top of the walls, there were seven redoubts wonderfully fortified. And in the interior of the building, I saw a ladder affixed to the top of the tower, and from the bottom till the top, there was a multitude of men whose faces shone like fire, with white clothes and black shoes; and among them there were in the same suit a taller and more beautiful appearance, watching the tower with more attention. Then, towards the northern part of the building, I saw the world, children of Adam traverse the space between the luminous wall in the building of allegorical science with the outline of the circle where the throne of the out bright young man. And many of them crossing the building between the tower, which is the precursor to the will of God, and the column of the divinity of his Word, in and out through this allegorical science wall, as seen a cloud extend from side to side.

But those who entered the building were covered with dazzling white dress; and some, filled with the sweetest joy to see covered in this dress, the carefully guarded; others became sad of its weight and its embarrassment, trying to remove it. But this virtue that I had heard calling: Science of God, the resumed often, and said to each of them: "Take care to remove the coat which you are clothed." I saw that many, struck with these words applied to preserve with great difficulty the dress that seemed to them difficult to keep. But others, mocking this warning, stripped themselves furiously to this habit, rejected him with contempt to follow the world they had left, and apply to many objects, they learned of a thousand trivialities vanities of the world.

And among them a number returned to the building and took the clothing they had left; while others, not wanting to return, remained ignominiously in the world without this ornament. And I saw a crowd of people in a filthy and repulsive darkness, which, in the north, came down upon this building, and, invading furiously this tower whistled against it like snakes. And among them some, turning away from this senseless conduct, purified themselves; but others persevered in their wickedness and infamy.

And in the interior of this building, I saw the side of this round, seven white marble columns, beautifully carved in their outline, that supported a floor round iron, elegantly raised above the cornices. And above this floor, I saw a wonderfully beautiful picture, looking men in the world; and his head shone like lightning, so brightly that I could not fully consider. And his hands were lovingly brought to his heart, and his feet were hidden from view in this floor. And she had on his head, shaped crown, a circle with a wonderful luster; she also had a gold colored dress, which hung from the chest down to the feet, a belt that glittered like the glow of purple, of stones most precious, on a green background, white, red and azure.

She shouted to the men who lived in the world, and said, "Sirs, you are slow to decide! Do you think the help you fail, if you would come back? When you start to run in the career of the Lord, the gnats and flies to keep you by their noise; but take the range of the inspiration of

the Holy Spirit, and you will come to expel them quickly. You have to run and hope for the help of God; abandon you unreservedly at the service of the Lord, and be strengthened by the power of his hand."

And on the pavement of the building, there were three other pictures, one of which was addressed these columns, and the other two were in front of the first of three, next to each other. And all three, they ran to the Column's humanity and to the tower which is here in question.

But the image that was leaning towards the columns appeared to me in a width equal to that of five men who took the place of assessors, but to a great extent that I could not measure the length, so his gaze extended over the whole building. She was also gifted with high spirit and a wisdom that allowed him to fix his gaze penetrating to the sky, being like a white cloud, bright and serene. And I have noticed it in any human form. And she cried over all other virtues: "Let us rise quickly, she said, because Lucifer spread his darkness by everyone. Breed towers fortify the celestial redoubts, because the devil is the enemy who attacks God's elect; he who from the beginning and in his glory, designed and made great efforts, now in ruin, designs and undertakes more. For he multiplies his wiles and his evil spreading his impure breath and does cede the point. It is against these plans that we operate to defeat malice and wickedness; otherwise men in this struggle will not be able to save the earth. And, as well as its first original he was not afraid to oppose God, and yet, in recent times, his imitator Antichrist will dare resist, the incarnation of the Lord. But Lucifer fell in the beginning of time, and the Antichrist will fall to the end of time. So we'll see what the true God and one who never fell. And, as Lucifer had for followers demons, who rushed from heaven, shared the misfortune of his conviction; so again it on earth men who follow him into the abyss of perdition. But we, the virtues, we posted against his wiles and suggestions, that frame the world to capture souls, to reduce to nothing by us, in the heart of the righteous, all his tricks, so show on all items confusion. Thus, by God we will be known, because it is not to be hidden, but indicated his full justice.

But the first of the two pictures, standing next to one another before the first of three, appeared armed with a helmet, a breastplate and coated gloves and boots, on his right hand a sword and a knife in his left hand. And trampling a horrible dragon, she sank into her mouth iron of his spear, so that he vomited most disgusting scum. And she brandished like to hit hard, the sword she had hand; she said: "God Almighty! Who can resist you and deliver you the war? It's not that old serpent, the dragon, the devil. Also, for your help, I want to address the point that no one can resist neither me nor defeat me, neither strong nor weak, neither the prince nor the abject man, neither noble nor commoner neither the rich nor the poor. I want to be a walled hut, manufacturing invincible weapons to fight the battles of the Lord, and I am the most heavily soaked blade; because it will not be said that nobody can be broken in you, powerful God, by whom I even rises to cast out Satan. I will be always a weakness for human relief provided under their shyness by this sharp sword they waved to their defense. O God most merciful and compassionate, help those who have a contrite heart."

And the third image appeared to have three heads, one at the usual place, and the other two on each shoulder; and that in the middle slightly exceeded the other two. But the one that was in the middle and one that was right had a great shine their light dazzled my eyes. I could not distinguish if they had the features of a man or a woman; and the left seemed a bit dark and covered with a white veil as a woman. This image was covered with a silk dress and shoes brilliant whiteness. She had her heart the sign of the Cross, around which was a light that

shone on his chest like the dawn. In her right hand she brandished a sword, it also applied piously with the cross on his heart. And I saw inscribed on the head of the middle word Holiness; over the head of right: Source of the property; on the head from left: Dedication.

The middle one said, looking at the other two: "I was born of holy humility, as the child was born to his mother; it is through her that I was raised and I was fortified as a child rises and strengthens the womb. Humility is my mother who wins and overcomes all the most intolerable obstacles for others."

The right one was looking at the natural head, and said: "From my birth, I took root on the mountains high peak, which is the same God. Therefore, O holiness, to make you maintain must that I adheres to your insides."

The left head watched as the natural head and said, "O woe! misfortune ! misfortune ! How is it that I'm as tough and inflexible, if not, O holiness, because it is very difficult to win the victory that comes to your aid? Not without me you could take if I succumbed. O pain! for he who neglects good, because I need to remove a thorn more malignant, which by its sting, forces me to knock on death to rescue him before it is lost in my flesh and it s' festering in me as a corpse rot. O Holiness, that I may persevere in you, I want to avoid lakes invading demon and break through my trust in the true God. "

And he that sat on the throne that has been spoken, made me know these things, saying, "The Son of God being incarnate, the new people of acquisition supported in the Holy Spirit by the doctrine of salvation world, occurring by the brave men firmness, fortified under the inspiration of heavenly virtues against the most cruel enemies, whom no man can resist that by divine grace, appears so invincible with the help of the Lord, no artifice that deceiver can not separate from God, or annihilate in thought. That's why this tower you see beyond the column of Christ's humanity, represents the Church, which, although completed by the incarnation of my Son, rises like a new building, all kinds of good works, by the courage and sublimity supernatural acts to oppose such a strong tower in the iniquity of Satan. "

TENTH VISION

Then on the top of the eastern corner of the building in question, where the two parts of the wall, one light, the other stone joined, I saw seven degrees of brilliant white marble, which seemed to surround this huge stone, on which was the throne of brilliant young man. And over these degrees was a throne on which sat a young man with a virile and majestic, pale though, with black hair that came down spread on her shoulders covered with a purple tunic. From the head to the abdomen, I could see it, but the rest had been hiding: And looking back into the world, he shouted with all his strength to those who lived in the world, "O fools! which are in shame and inaction, not wanting to turn a single view of the excellence of your soul, but still burn with the desire to do evil, which takes you lust, and who refuse to live in peace with you -Same and uprightness, as if you had no sense of right and wrong, no honor there is to avoid evil and to follow the dictates of the property; listen to the words you address the Son of God."

And on this part of the east, above the floor of this building, next to the young man I saw three standing statues watching this young man with great piety. And the side of the north, between the great circle that ran the brilliant young man sitting on the throne and the building, I saw a wheel suspended in the air, and in this wheel the bust of a man who threw on the world of withering glances. And at the southern corner of the building, there was another picture inside, above the floor, which was with great joy to this young man.

Such was the resemblance between them these pictures. They all had, like the other virtues, silk clothing. All of them also had their heads covered with white veils, except that which was right in the middle of the three, he was subject; she uncovered head and showed his white hair. And none of them had coat, if not the image of the medium, which was covered with a white coat. And all were clothed in white robes, except that in the middle of the wheel, which had a brown tunic. And except that which, being left in the middle of the three images, had a matt white tunic. All also had boots white, but the middle one of the three had his black shoe inlaid in different colors.

And that's how one could distinguish: On the chest which held the middle of the three, which was discussed and who stood vis-à-vis one of the other two, there were two small Windows. And these windows, there was a deer turned to the right of that image so that its front legs were directed to the right window, and his hind feet to the left window, like to run. And this said, "I am your most solid column; and which can not be surprised by the wind instability, so as to be stirred as the sheet, which moves and is pushed to and fro through the storm; but I have to last until the end of the Stone of Truth; which is the true Son of God. And who can shake me? Can follow me? It will be neither strong nor weak, neither the prince nor the abject man, neither rich nor poor; who can turn away the unchanging Lord? I will not move, I am based on the firm support. I will have no relation to the flatterers, who are pushed in all the way by the wind of temptation, without consolidating the tranquility of order, being always inclined towards things low and corruptible. No, it is not so I am set on solid stone. "

But the image, which was to his right, watching the deer, saying, "As the deer longs after the fountains of living water, my soul pants for you, Lord. That's why I want to move mountains and hills, and futile pleasures of this life ephemeral, unwilling to consider, in the simplicity of my soul, the fountain of living water; because it overflows with such a superabundant glory, no one can get enough of its sweets through boredom that give rise to these abundances."

And the image of the left, glancing at the windows, said: "I always see, I never have the true light and eternal, and regardless of my thoughts, my sighs, my expectation, I can never be satiated the unalterable sweetness that is found in breast high God. "

The image near the north, appeared in the wheel, had in his right hand a small green branch; and the wheel was still turning around the image still. It was written in the wheel these words: "He who is my servant follow me, and where I am myself my servant shall be there." And the heart of this was written: "I am a host of praise for the provinces. "And the image said:" To him who win the victory I will give to eat of the fruit of the tree of life, which is in the paradise of God, because the fountain of salvation, engulfing death, dumped its streams on me, and made me green with redemption."

And the image that appeared on the corner of the south threw a great brightness, I could consider. She had a white wing on each side, the width surpassed the height of an image. And she said: "Who can believe strong enough to dare to attack God? And carries far enough boldness to dare to rob me and bribe me with dishonor that want me inflict hatred and jealousy? But God is just and only full power and true glory. I always want to attach myself with a pure heart and a radiant face, and stops without rejoice in all my righteousness. I will not change but persevere always in the same spirit, and rent constantly the Lord. The devil, neither man malicious may not upset my courage nor discouraged by the wrath of her artful wickedness, and I persevere always in imitation of that peace that true unity. The world will pass, and I will appear more clearly in heavenly glory.

After that the floor of the entire building appeared quite suddenly shining like crystal, spread itself a serene clarity. And the light of the bright young man sitting on the throne, who was showing me all these things, was spread across the temple to the abyss. But between the circle that started from one who sat on the throne and this building, then appeared the earth as being somewhat tilted downwards, so that the building appeared to be on a mountain. And the brilliant young man who sat on the throne said to me: "Son of the living God, born of a virgin, is the cornerstone, which was rejected by those living under the law of God, were the 'build for their salvation; but they refused to do so, preferring darkness to light. Yet the Son of God powerfully reign over them, who ardently imbued with the inspiration of the Holy Spirit, mortify externally for their salvation, and bear the full force of their souls to the interior things in the perfection of virtues and good works. "

ELEVENTH VISION

Then I saw appear to the north, five animals: One looked like a dog on fire, but the flames; the other a tawny lion; the other a white horse; the other a black pig, and the other a gray wolf; and they all turned to the West. And to the west appeared before these animals a hill with five mounds; and each animal was muzzled to a rope that met the five mounds of the hill. And these little strings were all brown except that of black and white color, which attached the wolf.

And now that the young man east, I saw the combination of angle of the light wall stone wall, wearing a purple tunic appeared on the same combination of angle. But now it seemed to me from the womb to the feet, and in the middle of the human structure it shone like the dawn. And there was this place a yoke laid across. And from that place to the heel, that is to say to the ankle on the brink of the feet, his body was shaded; because since this limit appeared in his feet as white whole milk.

But this other picture I had seen in front of the altar, that is to say in the presence of God, was also shown to me, but so that I could see now the rest of the body. For, since the belly until the middle of the human structure, it had different roughness spots. And in that place, appeared a monstrous and black head, with eyes of fire; his ears resembled those of a donkey, and his nostrils and his mouth spread those of a lion, uttering terrible roars, and horrible to see convulsively gnashed teeth. And from this head to her knees, a white frame and red was as oppressed by great pain. But his legs, from the knees to the two white cords, which were tied transversely above the feet, appeared covered in blood.

So this monstrous head left instead she had with so much noise, that the woman's image was moved in all its members. And that image was united to the head, as an impure mass. And this head, rising up a mountain, tried to ascend to heaven. But suddenly the thunder was struck that head so violently that she fell from the top of that mountain, and she returned the last sigh. And immediately a black cloud enveloped the mountain; and in this cloud that head was wrapped in a great defilement, all neighboring nations were struck with terror, seeing that the cloud dwelt too long on this mountain. The people witnessed this miracle and seized with fear saying, Alas alas! What's this? What extraordinary thing! Ah! Who can we save? Which will deliver us? We do not know how we could be seduced. O Almighty God, have mercy on us. Let's go back, back then. We hasten to embrace the will of the gospel of Christ. For, alas! alas! We were impressed. "But now the feet of the image of this woman appeared all dazzlingly white and shining like the sun. And I heard a voice from heaven saying to me, "Though all things on earth come to an end, so that the world, private all her strength, tilts his ruin, under the oppression of his pain and of her plagues, however, the Bride of my Son, persecuted in her children by the precursors of the son of perdition and son of perdition itself will not be shaken, though strongly opposed by them. Rather, it will come out on the end of centuries stronger and more vigorous and, looking more beautiful and glorious, she will present her husband with more gentleness and sweetness to receive its caresses. This is the meaning mysterious that present you the vision that is given to you. "

TWELFTH VISION

After I saw all the elements and all creatures were struck with a terrible commotion, fire, air and water broke their limits, and made the earth tremble. The wrath and thy thunder rang, mountains and forests overthrew the point that every living soul died. While all the elements were cleansed in order to eliminate forever all that was in them dirt. And I heard a loud voice shout with strength in all the earth, and say, "O children of men get up all of you who are buried in the earth." Suddenly all human bones, wherever they were, to meet, to take their flesh to resurrect all men with all their members and their sex, good all brilliant clarity, villains appearing dark, so that the work of each is clearly manifested itself. And some had the sign of faith, others were private. And among those who had this sign, some wore on their foreheads as the brilliance of gold, others had like a shadow that was for them a stigma.

And here's the east side suddenly shines a great light; this was the Son of man in a cloud with the same face he had on earth, he came with the choirs of angels, bringing out the wounds he had received. He was sitting on a brilliant throne, but without fire, having under him the great storm which was to purify the world.

And those who had the sign of faith were taken with him as a vortex in the air, to the place where I first saw the light that is the secret of the Supreme Creator; and the good were there separate the wicked. Then, as it is written in the Gospel, he blessed the just gently to the celestial kingdom; and a terrible voice, as it is written yet, he condemned sinners with the pains of hell. And this without further examination, without any response to their works, as those indicated in the Gospel; because any work either for good or for evil will be marked in each individual. As for those who had not the sign of baptism, they were towards the north wind with the troop of devils, and had no part in this judgment; but seeing all these things like a whirlwind, they were waiting for the end of the trial; and pushing themselves deep sighs.

After the judgment, the wrath, the thunder, winds and storms ceased; and everything there was in perishable items disappeared, and there was a great calm. While politicians, suddenly become as shining as the sun, walked in great joy to heaven with the Son of God and all the blessed company of angels; while the reprobate, uttering horrible screams, were trained in hell with the devil and his angels. And so that heaven received them elected, and hell engulfs the wicked. Immediately such great joy and praise burst so large in the sky, and a great sadness and so loudly echoed in the lake of the deep, that human sense is not able to express it.

Soon after, all the elements shone in perfect serenity, as if nature is stripped of a black skin, so that the fire had forever lost its ardor, air density, water the impetuosity of his waves, land fragility. Similarly, the sun, moon and stars, as a large ornament in the heavens shone with the most beautiful splendor, and remained fixed without orbits, so as to remove the vicissitudes of day and night. There was no night, it was continually emerge. And it's done.

And yet I heard a voice from heaven say: "These mysteries announce the recent times, when all that is temporal will be changed to the eternal glory that will never end. The last time will be overwhelmed with various plagues, and the end of the world will be announced by different signs. As seen in the last day, the whole world will hit a thousand terrors, and will be shaken by storms, so that everything is perishable perish in these calamities. For the world, having run its course, will not last more long, but it will be consumed by the divine decrees. And just as a man on the end succumbs, warned by major crises, so that at the time of his death he was broken by great pain; Similarly, the world will be warned its end by calamities,

which at the same time of its destruction the break in great terrors: To show the elements will look back in horror, and will no longer bear the brilliance .

THIRTEENTH AND LAST VISION

Then I saw a splendid ether, in which I heard amid all the allegories, a wonderful symphony with all kinds of musical instruments; 1° by the praise of the joys citizens of heaven; 2° and those who persevere constantly walking in the way of truth; 3° by the complaints of those who are brought back to let the Saints; 4° by the zeal of the virtues is animated for the salvation of the people, despite the obstacles of demons; but they manage to defeat them, in that the faithful men go through penance state of sin to the love of heavenly things. Their concert was like the voice of many different hierarchies by harmonizing to the agreement of the supreme praise.

1° Praise the citizens of heaven

And she said: "O precious stone, vivid, in you spread the purest glory of the sun, the fountain gushing from the heart of God the Father, who is his only Word, for which he created the raw material of the world, Eve was troubled. This Word has gotten a man in you, and you are the precious stone, vivid, hence the Word itself produced all the virtues, as well as in the raw material it has produced all creatures.

"O gentle scion of the race of Jesse, O how great is thy virtue, for the Lord has laid eyes on the most beautiful girls. As an eagle fixed sun, Heavenly Father has seen the glory of that Virgin, when he wanted to embody it in his Word. For the life of the Virgin being initiated into the secret mysteries of the Godhead, a bright flower of the Virgin miraculously produced."

And this concert even said "very glorious living light O, angels, placed below the Divinity, contemplate in your heavenly ardor the very eyes of God, under the mysterious darkness that suits the creature, so that you can never be satisfied. O how glorious is the joy of your nature, remained intact from every evil thought, which was immediately raised in your mate, this fallen angel, wanting to fly over the hidden inner pinnacle of Divinity. From that moment the seducer was rushed into ruin, but his agents have resolved to lead in his unfortunate suggestion every creature from the hands of God. This is why you, O angels! Which keep the peoples of which you are the form; O ye Archangels! Who collect the souls of the righteous; O ye Virtues! Powers! Principalities! Dominions! And Thrones! Which are counted for the mysterious number five; O you finally Cherubim and Seraphim! Which are the same seal of the secrets of God, praise be to you, see that as a fountain in the ancient square in the heart of God. You see the inner strength of the Father, who produced his heart of (large) figures.

2° Praise of those who persevere

"O men never recommendable! who on earth have contemplated the eyes of the spirit hidden things, which you announced in striking figures bright and penetrating light coming out of the twig ornate as the throne of the uncreated light; you predicted in ancient times the salvation of souls exiled, who had been buried in death. You are animated like wheels, to put in an admirable language the wonders of the mountain that touches the sky, while spreading the anointing upon many waters, since among you arose a burning lamp that illuminates advance this mountain. O you fertile roots, with which the work of miracles and not the work of the crimes was planted through the torrent, as in the way of transparent shadows. And you too, all fiery voice, the abstract, the precursor of the smooth stone, which overthrown the abyss. O all

of you rejoice in your head, rejoice Involved in that many have desired to see, and they eagerly invoked."

And this symphony again said, "O troupe of seasoned flowered twig without ear! You sounded by all the world, crossing all nations whose taste perverted feeds among the unclean animals; thou hast fought by Dr. inspired, the protector of one who plants the roots to draw up the pavilions and complete the building of the eternal Word. You are, too, the noble race of the Savior; you're part to regenerate by baptism in the blood of the Lamb; it was he who sent you through the cruel sword among dogs. These perverted men wiped their glory by the same works of their hands; because, wanting to secure their power those whose work is not made by human hands, they could not even grasp it. But, O illustrious company of the Apostles! You wake up full of true wisdom to break the doors of the school of Satan, purifying the waters of the fountain live those they have trained. You are a shining light in the midst of darkness, O stronger columns meeting! To support with all its ornaments the wife of the Lamb; Lamb to the joy which the Virgin Mother herself is the first carrier cross. The Lamb is the immaculate husband and wife is immaculate. "

This symphony said again: "Victorious victors who, by the shedding of your blood, have paid tribute to the establishment of the Church; you have mixed your blood with that of the Lamb, making the meal with the fatted calf. Oh! How great is the reward that you own, that you have despised your body on earth imitating the Lamb of God, you have honored his passion with which he has restored you in the inheritance you came. You are rosebuds, who by the shedding of your blood, enjoy the greatest happiness, the happiness that flows and trickles of redemption, as the source of the most profound decree of divine counsel, that happiness lies before all ages to the eternal God. That all honor will permeate your union with your origin. All of you are the instrument of the Church, since you abundantly flooded the blood of your wounds."

And this concert continued: "O brave heir to the lion! that rule between the temple and the altar, for the administration, you are like the angels, while publishing his praises, assist people to rescue them; you are among the celestial spirits, who are responsible, busy these continual care in the mission entrusted to you by the Lamb. O sublime imitator of that person as the most valuable and excellent reports, it is noted louse your view! by which a mere mortal proceeds by linking and unlinking from God weak and foreigners, and even granting powers to the innocent and the guilty, and providing the greatest loads. O you! That fill so the functions of the angelic order, and expect solid institutions need to base; this is where your dignity is raised! "

And this concert said the same: "O beautiful faces! To whom it is given to see God, you who take your model on the dawn, O blessed virgin! You are noble! you, that King was mired when he represented in you the same splendor of heaven, where you are with all your ornaments as a delightful garden exhaling the sweetest smells. O verdant nobility! Which places your origin to the sun, which shine a serene clarity in the wheel, and that no earthly perfection can not even understand, you're surrounded by the divine mysteries hugs; you blush like the dawn, thy fierce flame of the sun."

3° Complaints from those that are converted

Then the same symphony, as the voice of a multitude, breathed his complaints about those who should be returned to the same degree of harmony; so here these moans: "Oh! That voice

that complains, expressing deep sorrow, Alas! Alas! Admirable victory is the result of a wonderful love of God, in which secretly hides the sting of the flesh. Alas! Alas! In what place will she ignore the crime, where he will man's desire to avoid the passion? Since so few come even to you. Cry So this weakness, O candor! Who hast not lost the beautiful modesty of innocence, and hast not tasted the attractive bait of the ancient serpent, weep because men have so little attention to you keep. O fountain bright! how great is your sweetness, you who are sinners lost point of view, but have cleverly planned a way to escape the fall of the angels, when they aspired to a state that was not allowed them 'to have. Rejoice, O daughter of Zion, because the Lord makes you a lot of those that the snake wanted to rob you. But, despite the demons, they now shine more light than before redemption. For this bright light said of these souls: "I mistook the snake by its seductive seduction itself, which has not had the success he expected. So have I sworn by myself, I will do so more in this fight than you may boast of no win, O snake. For I have cut short your subjection, to cut and make disappear the result of your cruelty, infamous seducer! "

4° The zeal of the virtues is animated for the salvation of peoples

And this symphony continued as the voice of many virtues by zeal for the salvation of men. Despite contrary efforts satanic tricks, bringing to the vices, virtues managed to disconcert them, finally bringing God inspired people to repentance, and she cried in harmony: "We, the virtues, we are in God, we live in God, we are fighting for the King of kings, and we separate good from evil: for we are the first to fight; when we stayed winners but dropped one who wanted to rise above himself. So now even to rescue those who call us to break the threads of the devil, and lead those who want to follow us to the blessed abodes."

5° Epiphany

Moaning souls buried in the flesh.

"Oh! Exiled poor! What have we moving away from sin? We should be the king's daughters and now we have fallen into the shadow of death. Invigorating O sun! Carry us on your shoulders to the rightful inheritance, we lost in Adam. O King of kings! We fight your battles."

PRAYER OF THE FAITHFUL SOUL

"O sweetness of divinity! O delicious life! In which I will be covered in this bright dress, I lost my origin, I ask you, I invoke all the virtues."

RESPONSE OF THE VIRTUES

"O soul too happy! O sweet creature of God! Which are high in the sublime depth of God, you have zeal!"

THE FAITHFUL SOUL

"Oh, I would go to you, to know the union of hearts!"

THE VIRTUES

"Wait, King's daughter is with you that we must fight."

THE FAITHFUL SOUL

"Oh, the hard work! Oh! What burden I support in this mortal coil, it is hard to fight against the flesh. "

THE VIRTUES

"O soul! Respect the state where the Lord has placed: you are the happy instrument God used in virginity to break what makes you worth to fight; but with us you have to overcome Satan.
"

THE FAITHFUL SOUL

"Hasten to my help, so I can resist."

THE SCIENCE OF GOD

"Consider the strength are coated thou, O daughter of salvation! Be firm and you will not fall."

THE FAITHFUL SOUL

"Oh! I do not know what to do? Where shall I flee? I can finish everything around me, I will certainly get rid of it. "

THE VIRTUES

"O unhappy consciousness! O poor soul! Why so hide your face before your Creator? "

THE FAITHFUL SOUL

"God created the world to enjoy, I sin not by using the creation."

SATAN

"What you're crazy! what serves you your job? See the world, it will reward you with honors."

THE VIRTUES

"Alas! Alas! Cry, O virtues we lament, because the Lord's sheep fleeing life."

THE HUMILITY

"I am the queen of virtues: Come unto me, saith the humility and I will feed you to find the lost coin and the top fortunately in perseverance."

THE VIRTUES

"Yes, we will come to thee, glorious queen, O sweetest mediator!"

THE HUMILITY

"That is why my very dear daughters, I hold you to the wedding of the King. O daughters of Israel, God has awakened under a tree trunk. So remember now your home. Break forth into joy, O daughters of Zion."

SATAN

"Which one can say that no one except God exists? I tell myself: He who seeks me and who will follow my will, I will give everything. But you, what can you give with your companions? You know all that you are."

THE HUMILITY

"I know always with my companions, you're the old serpent who wanted to raise you above the Most High; but God himself hath cast into the depths."

THE VIRTUES

"For us, we live these sublime heights."

THE FAITHFUL SOUL

"O royal virtues! You are beautiful as you are brilliant in the high sun! and is soft your home! That's why I'm complaining of you have left them!"

THE VIRTUES

"Oh! Come, come back to us, fleeting, and the Lord will receive you."

THE FAITHFUL SOUL

"Alas! The ardor of passion led me into sin, and that's why I did not dare introduce myself to you."

THE VIRTUES

"Fear not, flee not, as the good shepherd seeks in you the lost sheep."

THE FAITHFUL SOUL

"It is absolutely necessary that you deign to receive me because my wounds have festered by the contagion has spread what the old serpent."

THE VIRTUES

"Make haste, follow the footsteps where you can not fall in our company and the Lord will heal you."

THE FAITHFUL SOUL

"I, poor sinner, who full of sores, have fled life, I would go to you, to me you présentiez the shield of Redemption! "

THE VIRTUES

"O fleeting soul! Be firm, and put thou weapons of light."

THE FAITHFUL SOUL

"O entire cast of the queen of virtues! O you, lilies bursting with pink flushed! Bow down to me, because I was exiled away from you, and help me so I can live again in the blood of the Son of God. And you, true balm, O humility! lend me your aid because pride, making me by the vices of deep wounds, broken me. I now hasten to you, deign to receive me."

THE HUMILITY

"You all, O virtues! Receive this sinner who cries over his injuries, because of the wounds of his Savior, and bring it to me."

THE VIRTUES

"We want to bring you, we do not want to leave you, and all the heavenly court welcomes your joy; so you have to give vent to our transport."

THE HUMILITY

"Oh, poor girl, come kiss me, because it is for you that the great physician suffered cruel wounds, and very bitter."

SATAN

"Who are you ? Where do you come from? You sought me, I made you browse the outside world, and now you confuse me with your back? Ah! I'll throw down with my fights."

THE FAITHFUL SOUL

"I recognized that all your ways were bad, that's why I fled, it is now that I fight you, misleading."

"Come, humility, O my queen! Just heal me with your balm."

THE HUMILITY

"O victory! Which has already struck this demon in heaven, go with your companions, and come all the chain."

The victory in the virtues.

"O very strong and very glorious militia! come m ' help to tie this deceptive!"

THE VIRTUES

"Very gentle warrior O to the torrent of the fountain, which have engulfed the ravening wolf, we fight with you against this willingly seducer of souls."

THE HUMILITY

"Bind him, O most illustrious virtues!"

THE VIRTUES

"O our Queen! We will obey you and follow your orders in all respects."

Victory.

"Rejoice, my companions, because the old serpent is chained."

THE VIRTUES

"Praise be to you, ô Christ, King of Angels! Who are you, Lord, for having deigned design in yourself the grand design to close this infernal pit with publicans and sinners? They now shine in the supreme beauty: Glory to you, O our King! O Father Almighty; It is fate that the fountain of fiery light. Drive your children by the favorable wind that fills the sails the seas, so we let them lead fortunately the port of the heavenly Jerusalem. "

And these voices were like the voices of the multitudes when they sound their clamor. And their concert penetrated me so much that I understood incontinent what they meant.

Then I heard a voice from the same brilliant ether to say: These continual praise of voice and hearts are addressed to the Supreme Creator, who supports himself by his grace not only those standing who persevere, but even those who have fallen or leaning towards ruin, to place them on the heavenly thrones."

