

# HILDEGARD VON BINGEN

1098 - 1179

## LIBER DIVINORUM OPERUM

Boek van de werken Gods

1163-1173/74

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## INHOUD

Samenvatting	3
Part I:	
• Foreword	4
• Vision 1: Theophany of Divine Love [17]	5
• Vision 2: The Cosmic Spheres and Human Being [47]	13
• Vision 3: Macrocosm of Winds, Microcosm of Humors [19]	44
• Vision 4: Cosmos, Body, and Soul: The Word Made Flesh [105]	57
Part II:	
• Vision 1: The Earth: Life's Merits, Purgatory, and Commentary on the Creation [49]	132
Part III:	
• Vision 1: The City of God and the Mirror of the Angels [6]	176
• Vision 2: The City in Salvation History: Creation to Incarnation [17]	181
• Vision 3: The Fountain of God's Work: Theophany of Divine Love, with Humility and Peace [4]	196
• Vision 4: Wisdom and the Ancient Counsel Unfolding in God's Works [14]	200
• Vision 5: Divine Love upon the Wheel: Eternity and History [38]	211

Tussen haken [ ] staan het aantal paragrafen. De oorspronkelijke paragraafnummering in Romeinse cijfers is vervangen door een nummering in Arabische cijfers. Alle paragrafen worden voorafgegaan door een samenvatting.

## **Samenvatting**

This book has a brief prologue and three parts. In each Part there are Visions, four in the First Part, one in the Second Part and five in the Third, in total ten Visions. Each of these visions is composed of a variable number of numbered chapters. At the first point of each vision the same is described. At rest of the points develops this vision comments and completes.

The illustrations of each vision are those of the Codex Latinus 1942 of the State Library of Lucca. In the ten miniatures the text is translated into images with great fidelity. In Sta Hildegarda, in the first with Volmar, his secretary, and another nun, in the others, alone in her cell, raising her gaze to the sky. The fundamental idea of the book is the omnipotence, wisdom and goodness of God and the unity and harmony of his works. Santa Hildegarda describes and relates the theological doctrine, creation and the elements of the universe, the soul and structures of the human body, and the salvation of man, as components of a whole.

### **First part.** (Four Visions).

Where we describe the structure of the universe, the creation of angels, the fall of some of them, the creation of man in His image and likeness, his fall and the promise of Redemption. Description of the forces acting in the universe symbolized in circles, stars and winds, their mission and how they act. Its influence and usefulness for man. Relations between the elements that make up the universe, influence of the fall of the angel, relation and influence of the cosmic elements in the soul and in the body of man, and judgment of man by God.

### **Second part.** (One Vision).

Division of the world into five parts among which there are some full of light and delights and others full of the horror of punishments and darkness. How the fallen angel envies the man for lost glory and try to keep him from God. Comprehensive Chapter Commentary first of Genesis, in which he explains each paragraph and its allegorical interpretations, and as all these conclusions are fulfilled in the children of the Church formed in the faith Christian, through the Incarnation of the Son of God, through the preaching of the Gospel and by the work of the Holy Spirit.

### **Third part.** (Five Visions).

On the foreknowledge and order of God, who knows in advance all things from eternity, who believes all things in time and who examines with severe judgment the works of the rational creature. Angels and the worship of creatures. History of the humanity and the salvation of man, foretold by the prophets. Diversity of the times from the origin of the world to the present. The Incarnate Word acts to the salvation of man through the Church. The apostles. Current status of the humanity and growth of impiety. On the nature of the trials of the divine power, which will manifest when the end of the world is near. How then most men will abandon the authentic Catholic faith and become they will make the son of perdition. On the conception and birth of the Antichrist. Signs, prodigies and storms that he will produce with his magical arts. Ruin Antichrist. Quotes from John's Apocalypse on this subject. Brief epilogue to this book, in which a hymn of praise is singled out to God for his work, that is, for the salvation of man. Hildegarda and her work are entrusted to God and his faithful.

**INCIPIIT LIBER DIVINORUM OPERUM SIMPLICIS HOMINIS****BEGINS THE BOOK OF A SIMPLE MORTAL ON  
DIVINE WORKS****FOREWORD**

It was the sixth year, for five years I had exhausted myself with true and wonderful visions, when the true vision of eternal radiance taught me, ignorant, the diversity of human characters. In the first year in which these visions began, when I was sixty-five years old, I had a vision so mysterious and powerful that I began to tremble completely and then, because of the fragility of my body, I fell ill. This is the vision at last. It took me seven years to write it, and at last I finished it.

Thus, in the year 1163 of the Incarnation of the Lord, under the reign of the Emperor Frederick, not yet reduced the oppression exercised over the Roman apostolic see, a voice from heaven addressed me with these words saying: "O poor creature, daughter of so many sufferings, purified by so many and so serious diseases of the body and yet replete with the profound mysteries of God. That which you see with your inner eyes and perceive in the inner ears of the soul, entrust it to an immortal book at the service of men, so that they too may understand by their writings their Creator and not refuse to worship him with due honor. Write these things, not according to your heart, but as my testimony wishes, from Me, who is life without beginning or end, since they are not things imagined by you, nor any other man has imagined it, but are as I have established before the beginning of the world. Because, as I determined everything before creating man, so I have foreseen all that was lacking "

I, therefore, poor creature lack of strength, in the presence of that man who, as I said in previous visions, I sought and found in secret, and of the other witness, that young woman of whom I have given signs in those visions mentioned 1, though weakened by the many diseases, I was at last able to write with a trembling hand. To do this I have looked up to learn from the authentic and living brightness what I had to write, since all the things I wrote from the beginning of my visions, or that I have learned successively, I have seen with the inner eyes of the spirit, and I have listened to them with the inner ears, while, absorbed in the heavenly mysteries, I watched with mind and body, not in dreams or ecstasy, as I said in my earlier visions. I have not exposed anything that I have learned with the human sense, but only what I have perceived in the heavenly secrets.

And again I heard the voice of heaven instructing me. And she said, "Write what I tell you as follows"

# FIRST PART

## FIRST VISION OF THE FIRST PART

*Situation of the marvelous vision of what the next work is about, a detailed description of a certain divine image that appears in the form of a man and a description of his dress and all that is around him.*

1. And I saw how in the center of the southern sky the image of God appeared, with a human appearance, beautiful and magnificent in its mystery. The beauty and splendor of his face were such that looking at the sun would have been easier than looking at that image. A wide golden circle girded her head. In the same circle, on the head, appeared another face, that of an old man, whose chin and beard brushed the crown of the skull of the image. On either side of the neck of this image a wing fluttered, and both wings rose above the said golden circle and there joined one to the other. The extreme point of the curvature of the right wing carried an eagle's head, its fire eyes radiated the splendor of the angels as in a mirror. At the extreme point of the curvature of the left wing there was something like a human face that shone like stars glitter. And these two faces looked toward the east. In addition, from each shoulder of the image lowered another wing to his knees.

The image was clothed in a robe as bright as the sun, and in his hands was a lamb that shone like the dazzling light of day. Under his feet he crushed a monster in a horrible, poisonous, black form, and a snake. The snake stuck its mouth into the monster's right ear, its body curled around the monster's head, and it came with its tail to its feet on the left side of the figure. And the image said:

*Words spoken by the image by which love is understood, which is called the igneous life of the substance of God, and an explanation of the multiple effects of its power in the various natures or qualities of creation.*

2. This image said, "I am the supreme and blazing energy, I am the one who has kindled the spark of all living beings, nothing deadly of Me, and I judge all things. With my upper wings I fly over the circle of the earth and cover it with my wisdom I command it rightly. The burning life of the divine substance also burns in the beauty of the fields, shines in the waters and burns in the sun, the moon and the stars, and with the heavenly breath I stir up life in all beings, vivifying them with the invisible life that sustains everything. In fact, the breath lives in the green of the forest and in the flowers, the waters flow as if they were alive, and also the sun lives by its light and, when the moon declines, the light of the sun resurfaces to a new life, and also the stars shine with their clarity as if they were alive.

I have also placed the columns that support the entire world [orbem terrarum]. I have also created to the winds that have at their service the wings of the weakest winds, these gentle winds subject to the winds stronger than they, in spite of their weakness, lest they manifest themselves dangerously, just as the body protects and contains the soul so that it does not dissolve. And as the breath of the soul remakes the body and strengthens it so that it does not die, so the stronger winds encourage the winds subjected to them to properly develop their task. Therefore, since I am fire energy that is invisibly in them, they are kindled by Me, as the

breath is the cause by which man is constantly in motion and as the flame lives in the scorching wind.

All things in their essence are alive and have not been created in death, because I am life. I am also the capacity to reason, because I have the breath of the sonorous word, by which every creature has been begotten. And in the creation of all things I have introduced my breath in such a way that no being of creation is ephemeral in its kind, because I am life. I am a perfect and perfect life, which has not flowed from the stones, neither blossoms from the branches nor has its origin thanks to the seed of a male, but everything that is vital has sprung from Me. The ability to reason is a root that, sounding, makes the word flourish in itself. And since God is rational, and since all his work comes to perfect flowering in the man created in his image and likeness, how could it be that he did not apply to inscribe in the man to all the species following an order? God's desire from eternity was that his work, that is, man, should be done, and when he had fulfilled this work of his, he entrusted all creatures so that man could work by using them. In this way God did his work, that is, man.

I am the support of everything, because all vital things receive their ardor from Me. My life is the same in eternity, life that has no beginning and will have no end. When it is set in motion and acts it is God, and yet this one life is divided into three vital energies. Eternity is the Father, the Word the Son, the breath that connects them is called the Holy Spirit. Likewise, God wanted to represent this in man with three elements: body, soul and reason. My flames dominate over the beauty of the fields, that is, the earth, the matter with which God formed man. As I penetrate the waters with my light, the soul penetrates the whole body, and just as the water waters the whole earth, so the soul flows throughout the body. If I say that I am burning in the sun and the moon, it is an allusion to intelligence: are not the stars the innumerable words of intelligence? And if my breath, invisible life, universal maintainer, awakens the universe to life, means that the things that live and grow must to the air and wind their subsistence according to the gifts of their nature, far from nothing.

*God has represented in man, made in His image and likeness, all creatures. After the fall of man, God restored him only by the benevolence of his love through his Incarnation and placed him in the happiness that the fallen angel had lost. This is shown in the allegorical meaning of the vision.*

3. I heard the same voice again from heaven, addressed me in these terms: "God, who created all things, formed man in His own image and likeness. In it he represented all the higher and lower creatures. He wanted it with such a love that he reserved the place from which the fallen angel was expelled, and reserved all the glory and all the honor that the angel had lost. The vision you see shows this fact. For that image which you see as in the center of the southern air, a beautiful and wonderful image in the mystery of God, resembling a human figure, is the one who, with the strength of the eternal divinity, is beautiful in his choice and admirable in secret gifts of the Supreme Father, is called love. Love that shows itself to man, because when the Son of God was incarnated, he redeemed the lost man with the service of love.

For this reason this face is of such beauty, of such clarity, that it would be easier to contemplate the sun than to contemplate this face, for the generosity of the love of the Son is found in so much excellence and brilliance of his gifts that he transgresses any intelligence of knowledge human by which the soul understands the variety of things, so that man is not able

to embrace in all its meaning this generosity. And yet here it is shown by signs, so that through them one can know in faith what can not be clearly seen by the most awake sight.

*Devout faith embraces the excellence of divine charity, and by its means God recognizes One in the Trinity. How God Himself guards men with the merit of faith and brings them back to heaven.*

4. The wide golden circle that completely surrounds the head of the same face, means that the Catholic faith, spread throughout the earth, emerges with the extraordinary glow of the first dawn. This faith embraces with all its devotion the excellence of this generosity of true love, when God redeemed man by way of the Incarnation of his Son, and confirmed it with the infusion of the Holy Spirit. Thus, the only God is recognized in his Trinity. He, the God without beginning in time, He, the God who, from all eternity, was included in his deity.

In the same circle, above the first head, you see another face, that of an old man. It means that the sublime benevolence of the divinity, without origin or term, comes to the aid of believers. The chin and beard touch the skull of the first face, since the divinity, in disposing and protecting all things, reaches the summit of supreme charity, in determining that the Son of God, in his Incarnation, your home, to the Kingdom of Heaven

*Love of God and neighbor can not be separated from virtue strengthened by faith.*

5. On each side of the neck of the figure sprouts a wing. Both rise above the circle of which it has been spoken, and there they join one to the other. This means that it is not possible to separate the love of God and that of the neighbor, when they are expressed within the unity of faith by the divine energy of love and when they embrace faith in a supreme desire. When, divested at the same time as Adam of the celestial dress, these two loves spend a season in the shadows of death, holy divinity hides men the immeasurable brilliance of their glory.

*Anyone submitted to God with humble devotion, inflamed with the help of the Holy Spirit, even though he is sinful, surpasses himself, surpasses the devil and is like the angels who, exultant by the goodness of the just, praise the omnipotence of God together.*

6. At the extreme point of the curvature of the right wing, you see an eagle-like head with eyes of fire. In them are reflected as in a mirror the cohorts of the angels. When a man puts himself at the service of God in the depths of a glorious submission, when he dominates Satan, he rises and enjoys the happiness of divine protection. When his heart is exalted with the ardor that brings him to the Holy Spirit, when his gaze returns to God, the holy spirits reveal themselves with luminous clarity, to offer God the gift of his heart.

The eagle represents the men of faith who with all the devotion of the heart turn their gaze to the contemplation of God with the same frequency as the angels. Thus the blessed spirits who constantly direct their gaze to God enjoy the good deeds of the righteous and show them in themselves, persevering in this way in praise of God, never tired, since they can never exhaust their fullness. Who could ever count the immeasurable wonderful works that God works with the energy of his omnipotence? No one! The radiance of the angels is like a multiple

combination of reflections seen as in a mirror, because no one is able to act like God nor has as much power as God. No one resembles him, because he is not in time.

*From eternity all things were in God, but not as in a place, and when He created them they were differentiated from each other according to their number, order, space and time.*

7. All things that God has worked have been in His presence before the beginning of time. For, in pure and holy divinity, all visible and invisible things appeared without moment and without time before all time, as the trees or any other creature near the waters is visible in them, and although it is not in them with the body, however in the water appear each of them with corporeal form.

When God said, "Let it be done," all things were immediately clothed in their form, that form in which the divine foreknowledge contemplated them in their embodiment before the times. In fact, just as all objects in front of a mirror are reflected in it, so in the holy divinity all his works appear without age and without time. And just as by the act of his divine foreknowledge God would remain empty, in giving all his work to the body, when he fully exercised all that corresponds to his divine potency, he foresaw everything knowing, knowing and providing that all was always before Yes.

In the same way that a luminous ray reveals the form of a creature by the shadow that it projects, so the pure foreknowledge of God contemplated each one of the forms of all the creatures before they took body, because the work that God was ready to realize, before the work itself took shape, it shone in the bosom of its foreknowledge and in its likeness. In the same way man perceives the radiance of the sun before he can contemplate the sun itself. And as the radiance indicates the sun, so the angels manifest God with their celebration of praise, since as it is impossible for the sun to go away from its light, so the divinity never lacks the praise of the angels. Man contains in himself at the same time, prescience and divine work.

*The devil and the deserting angels of justice, who previously had great power, were reduced by their ingratitude and arrogance to the point of having no power over any creature, if not how much they are allowed by the will of heaven.*

8. Then an innumerable cohort of angels wanted to exist for themselves, for as soon as they saw the clarity of their magnificent glory, their radiant beauty and their blazing fullness, they forgot their Creator. And even before they began the divine praise, they believed in themselves, in that the brilliance of their glory was so great that it would be irresistible. They tried to obscure the brightness of God. However, when they realized that they could never limit God in the miracles he worked, they were horrified to deviate from it.

And those same ones who should have glorified him, because of their mistaken opinion of their own brilliance, affirmed what they wanted to choose another God. Thus they plunged into darkness, reduced to such impotence that they could no longer act upon any creature, except with the permission of the Creator. God had endowed the first of all angels, Lucifer, with all the fullness of the beauty he had given to creation, and from which all his cohorts shone as well. When Lucifer chose the path of error, he became more horrible than all horrible beings, and the holy divinity, with the power of his anger, precipitated him to the place that is deprived of any light.



*The man who sets out to imitate the justice of his Creator, when he turns away from the irrationality of the beasts, begins to shine with the radiance of rational nature.*

9. The human face that appears in the extreme point of the curvature of the left wing shines as the stars shine. Here is the meaning: when, upon reaching the summit of victorious humility, we consecrate ourselves to the defense of our Creator, when we reject all the attacks that inflict the left flank, then we adopt the human face. We separate ourselves from the bestial existence, to live according to the dignity taught us by the nature of man. We thus reveal our good intentions in righteous and good works, and we shine as an extraordinary bright spring.

*By the Word of God that said "Let there be light" was created the rational light, that is to say the angels and, since some of them fell from holiness, the Lord made another rational life, which would cover man,, destined to occupy the place and the glory of the fallen angels.*

10. When God said "Let there be light," the light of reason was born at that time, that is, the angels, both those who stayed with God in the fullness of truth, and those who fell in the darkness exteriorly empty of all light, rejecting that God was the true source of light that persists from all eternity in a glory before any origin. For this they wanted to create a similar work, which is absolutely impossible. Then God brought forth another life, which he overlaid with a body, man. To man, God granted the place and glory of the fallen angel and commissioned him to complete the glory of God, something to which the angel had refused. We thus indicate with that human face all those who, although delivered into the world with the body, nevertheless in spirit are constantly in the service of God and, to those who, despite the sum of their profane obligations, do not forget the service of God, the heritage of the spirit. If the faces mentioned look upwards, it is because religious and lay people who long to be servants of God and keep alive their souls must turn to the origin of the holy life and to the source of health.

*God, by welcoming the predestined in the power of his love, nourishes them by infusing the gifts of the Holy Spirit with all that they need.*

11. In addition, from each shoulder of the image another wing comes down to the knees, because with the strength of charity the Son of God gathered around both the just and the sinful. To those who lived righteously according to the law, he carries them on his shoulders, and the others on his knees because his call has led them astray from the path of injustice. That is why sometimes in the same way we carry our loads on the shoulders and sometimes on the knees. Indeed, the science of charity leads man to the fullness of perfection in the soul and in the body, although on many occasions he fails to maintain the stability that is based on righteousness.

When the gifts of the Holy Spirit fall upon man, soaked in pure and holy generosity, they teach him spiritual and celestial knowledge in sufficient quantity, and also instruct him in earthly things to satisfy the needs of the body. But even so, and despite the comfort of so many spiritual gifts, man feels weak, obsolete, mortal.

*The Son of God, by assuming the nature of mankind without spreading sin and adopting the flesh, exhorted penance publicans and sinners and saved them by virtue of their faith in him.*

12. The dress that bears our image has the radiance of the sun because it is an allusion to the Son of man that for love was a body of man, similar to the beauty of the sun but without the filth of sin. The sun dominates all creatures and shines in places so high that no man can reach them. Likewise, without faith, we will never understand, in his being, the Incarnation of the Son of God.

The image of which we speak carries a lamb as bright as the light of the day, for in the works of the Son of God, love manifested the meekness of the true faith which shines above all else, when he chose among the publicans and sinners to their martyrs, confessors and penitents. He has made the ungodly righteous, as he turned Saul into Paul, so that on the wings of the winds we might all be exalted to the depths of the harmony of the heavens. Thus, love completed his work, progressively, true, but with all clarity and precision to avoid any weak point and also to reign in this place an absolute fullness. It is not, therefore, human labor, since man, when he has a small possibility of doing something, maintains his purpose with difficulty, and when he obtains the result, he is impatient to show it to the others.

Let the man think about the bird, when it comes out of the egg and still has no wings, does not hurry to fly, wait to strengthen the wings, but as soon as the feathers have sprouted, fly where it seems.

*The imitation of the love of the Son of God, who destroyed the devil with his cross, also annulled discord and other vices among believers and reduced to nothing the ancient seducer of mankind.*

13. The image treads with his feet a horrible monster, black and poisonous, and also crushes a snake. It means that true love undoes the damage of discord accentuated by its multiple vices, horrible by many perversities, poisonous by deception and black by the perdition it entails. It also destroys the old serpent that stalks the believer, following in the footsteps of the Son of God, since the Son of God himself has destroyed him on the cross. If the snake has between the teeth the right ear of the monster, if it is screwed all over the body passing over the head, if it passes the tail from the left side to the feet, it is because the devil sometimes simulates his deceit in the guise of a benefactor. The devil inculcates discord and, inculcating softly all kinds of vices here and there, at last shows that he is the master of perversity, of the most execrable consummation, of discord. Certainly, the snake shows itself to be more cunning in machinations than the rest of the other monsters. With his cunning he destroys all that he can, and he transforms himself into all that is worse. The different colors of their scales designate their evils.

So did Satan, for when he became aware of his beauty he wanted to resemble the Creator, and this is what the serpent's head implies in the ear of man. And it will not stop until the day of the final judgment, as indicated by its tail. Love, therefore, persists in the eternal circles, has no time, like the ember in the fire. In his eternity, God foresaw all creatures, He created them in the fullness of love so that man, in his company, lacked neither comfort nor help, and bound them to man as the flame is bound to fire. God created the first angel, as has been said, adorned with many ornaments, but when this angel saw himself, he conceived a great hatred

against his Lord and wanted to be Lord. God plunged him into the depth of the abyss. Since then, all transgressors whisper their bad advice in the ears of men. And the man consents.

*Adam and Eve allowed themselves to be persuaded by the devil who envied them, and they lost the glory of the heavenly garment, that is, immortality.*

14. When God created man, he clothed him in a heavenly garment that shone with great glory. But Satan saw the woman and recognized in her the mother in whose bosom a great world would be accommodated. Then he tried to defeat God in his very work with the same perversity with which he turned against God, so that the very work of God, man, became acquainted with the devil. It was then that, once the apple was eaten, the woman felt another, gave the apple to the man, and both lost their celestial dress.

*God had pity on them, and to punish the guilt of transgression he drove them out of paradise and sent them to this land of exile. Whoever violates the fidelity of marriage instituted by God must suffer his or her hard vengeance, unless he repents.*

15. However, afterwards God said: Adam, where are you? These words mean that God always had in mind that He had created man in His image and likeness and that He wished to draw Him back to His side. Adam himself covered his nakedness with the product of his servile work and went into exile. She covered herself with a sheepskin instead of the light dress, just as she had changed the paradise of exile. Then God united the woman with the man with an oath of fidelity, so that this reciprocal fidelity will never be destroyed. Thus, the woman and the man that God united, form a harmony similar to the union of the body and the soul. Whoever breaks the oath of allegiance and persists in his error, will find the exile of Babylon, that is to say, a chaotic and barren land, in perpetual aridity, far from the greenery of the fruitful meadows. That is, lacking the blessing of God. And the vengeance of God will fall on him to the last line of the offspring that the reheated blood of this man will generate, because a sin of this kind affects even the descendants.

*In the preaching of the incarnate Son of God who gives birth to the spiritual people, God's promise to Abraham is fulfilled by telling him that his offspring would multiply as the number of the stars in heaven.*

16. Just as Adam is the father of all mankind, so the people of men of faith spring from the Son of God made flesh in the virginity of his nature. This people will flourish according to the terms of the promise that God made to Abraham for the angel, and his offspring will be as numerous as the stars of heaven. It is written: "Look to the sky, and count the stars, if you can count them. For so will your descendants. Abraham believed in God and he counted it in righteousness "(Gen 15: 5-6). This is interpreted like this: you who worship and worship God with good will, observe the mysteries of God and value the merits of those who day and night shine before God, as far as you can, man overwhelmed by the burden of the body. As long as man relishes all things of the flesh, he will be unable to fully comprehend the things of the spirit. This certainty shows itself to the man who, with fatigue, strives to return honor to God with rectitude and sighing of the heart. In this way the seed of your heart is multiplied and directed to the light, because you have sown in a fertile field, watered by the grace of the Holy Spirit, and will flourish and shine before the supreme majesty of God and will see an infinity

of saints virtues like the stars that shine in the sky. For this reason, he who has faith in the divine promise, who has God at the top of true faith, who despises the earthly and aspires to what is heavenly, will be counted as righteous among the children of God, because he has wanted the truth and has not cultivated deceit in his heart.

*God chose the Virgin Mary, of the lineage of Abraham, who believed in Him and obeyed Him. From it would be born as man, Christ, founder and rector of the new spiritual generation.*

17. God knew that Abraham's heart was immune to the serpent's cunning because he knew that his actions did no harm to anyone. From this righteous man, from his offspring, he chose a sleeping land, completely ignorant of the taste of that fruit which had enabled the ancient serpent to deceive the first woman. This land, prefigured by the rod of Aaron, is the Virgin Mary. In her great humility, she is the king's bridal chamber, the sealed room. Having received the message that announced the king's desire to reside in the folds of his bosom, he looked at the land from which it was made and was called the handmaid of God. The woman deceived does not act like that, she only wants to possess what she has no rights to. Thus the obedience of Abraham, during the test to which God subjected him when he taught him a ram hooked on a hawthorn, prefigures that of the Blessed Virgin. She also believed in the word of the messenger of God, and wished that what was announced in her would be done in her. And therefore the Son of God, prefigured by the ram in the bush, was clothed with flesh.

When God promised Abraham a posterity as numerous as the stars of heaven, it was a forethought that his offspring would increase to the fullness of the number of the stars of the firmament. And God called the father of all the heirs of the kingdom of heaven because Abraham believed fervently in God.

That every man who fears God and love open your heart to these words and know that it is not a man who utters them for the salvation of the body and soul of men, but I, who I am.

## SECOND PART OF FIRST VISION

*Description of the sphere containing the whole world, with circles, stars and their winds. She appears in the form of a wheel placed on the chest of the image described in the first vision.*

1. In the breast of the aforementioned image that I had contemplated in the heart of the southern airspaces, a wheel of wonderful appearance appeared. It contained signs quite similar to the egg-shaped vision I had twenty-eight years ago, and which I described in the third vision of my book Scivias. Under the curvature of the carapace and on the upper part, a circle of bright fire appeared, dominating a circle of black fire. The circle of bright fire had double density than the circle of black fire. These two circles were linked to each other as if they formed a single circle. Under the circle of black fire was another circle that seemed pure ether, which showed as intense density as the other two circles of fire mentioned together showed. Then, under this circle of pure ether, there was another circle, which seemed like moist air, so compact in its opacity how much was the density shown by the circle of bright fire. Beneath this last circle of damp air came a circle of dense air, white and luminous, whose hardness made one think of a human tendon. It had the density of the circle of black fire. Also these two circles were linked to each other as if they formed one. Finally, under this circle of dense air, white and luminous, another one was distinguished as of tenuous air, which seemed to diffuse over the whole circle, resembling to raise sometimes high and luminous clouds, sometimes lower and darker. These six circles were linked together without any empty space. The highest circle of all diffused its light to the rest of the circles, while the circle of damp air soaked all the others with its humidity.

From the end of the eastern part of the wheel to the end of its western part extended a line in the direction of the northern region, as if to separate it from the other regions. And in the middle of the circle of thin air a globe [globus] was distinguished, which had in its circumference always the same distance from the circle of dense air, white and luminous. Its diameter corresponded to the depth of the space from the top of the first circle to the top of the clouds, or, rather, from the circumference of the same globe to the clouds mentioned.

And finally at the center of this wheel appeared an image of man, whose head reached the top and feet the bottom of one of the circles described, the dense air, white and bright. On the right side, the tip of the fingers of his right hand, and on the left, the tips of the fingers of the left hand reached the same circle, touching it at two different points on the circumference, because the image had the arms extended.

In the direction of the four sides they appeared four heads: as a leopard, wolf, lion and bear. Above the head of the figure and within the circle of pure ether, I saw a blow mouth leopard escaped. This blow turned on her right hand, spread then drawing a curve, and the appearance of a coated head with two clamps crab-like feet. To his left, the breath, elongating at will, he took the look of a deer head. Mouth crab head went something like another blow was then up half the space between the heads of the leopard and lion. Another blow came out of the mouth of the deer head went instead to the middle of the space between the heads of the leopard and bear. And they were all the same length: the breath coming from the right side of the mouth leopard to the head crab blow that left the left side toward deer head, blow it reached the middle of the space between leopard's head and lion's mouth crab head, and finally reached the point where half the space between the head of leopard and bear from the mouth of the deer head.

All these heads blowing into the wheel above and to the image of man. Under the feet of the same image, the sign of moist air, appeared as a wolf's head that sent a breath through his mouth that stretched into scrolls from the right to the center of the space between the heads of wolf and bear and took the form of a deer head. And the mouth of the deer seemed to come another blow that reached the center of the space. The blow delivered by the left side of the mouth of the wolf's head, stretched halfway down the space between the heads of wolf and lion, and rose to the head crab with two clamps-like feet. From his mouth he came as another blow that stopped at the same point of the medium. And if we measure the space, we would see that these heads were equidistant. Murmurs their equally and is also stretched in both directions, as the breaths of all other heads. They blew toward the wheel and said to the man image placed on it.

A right of the image within the luminous sign of fire, I saw a lion's head, from whose mouth they spread something like two puffs growing one for each side. The right took the form of a snake head and left, the head shape of lamb. And the serpent's head appeared in the middle of the space between the head of a lion and the wolf, issued in turn like a breath that came in the middle and joined the blow delivered by the head crab located between wolfhead and lion. The lamb's head was seen in the middle of the center of the space between the head of a lion and leopard, also he issued something like a breath, which lasted until the very midpoint and reached the blow delivered by the head of the crab, located between the head of leopard and lion. Blows extension was proportional to the spaces between these heads each other, as has already been said about the other animal heads and murmurs. And all blew into the wheel and to the image of man.

To the left of the figure, in the sign of the black fire he appeared like a bear's head, who also exuded a breath through the mouth, extending to the right and left; on the right side, he ended in a sheep's head, and left took the form of a snake head. From the mouth of this head lamb came as another blow, which came halfway space between the heads of bear and leopard, while another breath emanated from the head of the snake up half the space between the heads of the bear and wolf.

That thing like a blow, leaving the right side of the bear's mouth to reach the lamb's head and the other thing like a breath, which came from the left side of the mouth to the snakehead, and the blow coming from the mouth of the lamb head to the specified half the space between the bear's head and leopard and the breath of the mouth of the snake's head, which fell down to the space between the head bear and wolf were all alike, of the same length. And all these heads blowing into the wheel and to the image of man.

Overhead image were represented seven stars in this order, starting from the top three in the circle of bright fire, one in the circle of black fire beneath it, and three in the circle of pure ether under from the last batch. The sun also looked next to the image on the back at noon under his feet and side, represented and clearly highlighted in his circle in the same orderly fashion. And the center of the sign of the first and highest astro, represented on the head of the image out as lightning, one of which fell to the sun sign, another shone in the right clamp of the aforementioned crab came from the head leopard, and the latter pointed to the right horn of deer head, which also came from the same leopard head.

The center of the second star sign something like a thunderbolt fell over the sign of the sun, and another ray came into the lamb's head, head coming from the sign of the lion's head.

Another beam toward the line that has been spoken, which was from the beginning of the eastern part of the wheel to the end of the west, to the north, and on it went head lamb had left the sign of the bear's head. The sign of the third star, sent from its center streaking toward the sun sign, and one to the head of the snake coming out of the lion's head, and another bolt of lightning went on until the described line towards the head of the snake coming out of the sign of the bear's head. Also the sun sign, he emitted its rays, and one hit the sign of the leopard head, another the sign of the lion's head, and another sign of the wolf's head, but failed to sign bear head. Reaching another beam, projected onto the sign of the moon, and another on the brain and both heels man figure. Center mark the fifth star, which was closer under the sun, something like lightning up to the sun sign and another stretched towards the head crab leaving the sign of the wolf's head. A last ray addressed the left horn of the moon sign.

It was also the center of the sign of the sixth star, who was the one who was closest above the moon, something like lightning went straight to the sign of the sun, another headed for the right horn of the moon sign and one to the deer head that came from the sign of the wolf's head. Moon sign something like lightning started coming to the eyebrows and the two heels of the human figure. But, as we said above, the sign of the sun appeared orderly in the same way as had been depicted above the head of the human image and spreading its rays to the right places, also to the right side of the image, and also under his feet clearly represented in the same circle.

On the perimeter of the circle, where they watched something like blazing fire, appeared sixteen major stars, four between the head of leopard and lion four between the head of the lion and the wolf, four more between the head of the wolf and bear, four others between the head of bear and leopard. Eight of them, which were located in an intermediate position between the four had between each pair of heads, ie, the two middle of each space between two heads, it seemed that sent its rays to sign the thin air, opposite them. The other eight, the closest animal heads, located on both sides of the stars of the previous half, turned what looked like its rays into the black fire. The circle of pure ether and circle dense, white and luminous air was also filled with stars and sent their own rays to clouds that stretched across.

Also, the clouds on the right side of the human image, drove something like two languages, different from one another, and went as two streams into the same wheel and to the image. Clouds also placed on the left saw him leave as two distinct languages from each other, similar to streams that flow from them, who went into the same wheel and to the image. This image was wrapped and enclosed by these signals. The mouth of this figure whose chest appeared wheel, also saw sprout threadlike clearer than daylight light, with which each other signals circles looked differentiated and the other figures in the said wheel and signs of each element of the human body, that is, the image looked inside the same wheel. All these signs were measured with a precision and extraordinary rectitude. This statement is clear in the light of what precedes and what follows.

*Divinity, like a perfect wheel, has neither beginning nor end, neither space nor time, and contains in all things.*

2. And again I heard the voice from heaven said, God who made the world through the elements to the glory of his name, has stabilized with the winds, it has illuminated with the help of the stars, he has filled with all other creatures. He circled the man of everything that exists in the world to strengthen and endowed him with great energy for all creation to help

him. All nature had to be so available to the man, that man with her work, because without it you can not live or survive. This is what shows the following vision.

Chest of this one, wonderful to behold with all its signs, wheel quite similar to that image you saw Twenty eight years ago in the shape of egg and you was unveiled sense shown, as we have said in previous visions. This is the way the world exists, imperishable science of true love that is God. The world revolves eternally admirable for the look of human nature, and is such that consumes no age, no innovation increases it. As God created it at first, so it will persist until the end of time. And divinity, in its prescience and its work is as perfect and without any division wheel, because it has neither beginning nor end. Nor can it be covered because it is timeless. And as the circle includes everything that is enclosed within its circumference and infinitely holy divinity understands and dominates everything. He transcends everything, because nobody can ever make divisions in it with his power, nor overcome, nor take it to its ultimate limit.

*Why in the book Scivias the world sphere described egg-shaped, as shown in this like a wheel.*

3. The egg-shaped image that you said in your earlier visions appeared analogy because that allowed you to better understand the distinction between the elements of the world. Multiple structure of the egg resembles the multiplicity of the world divisions. In both cases we distinguish different elements. Wheel refers exclusively to action spinning, the exact balance of elements within the world. But in reality neither of these two images have a complete resemblance to the figure of this world, because, and this in all its full, round parts and rotating on itself, only a complete and rotating sphere [globus] mimic the shape of the world.

*On the two circles, the shiny black fire and the fire. Why one is under the other. How they complement each other in their actions and what they mean.*

4. Which in its outer look over the entire circumference a resemblance to bright fire circle, means that the first element is fire, is above all others, because it is light and contains in itself, illuminating, to the other elements. Penetrates all creatures and distributes the joy of light, symbol of the power of God who is above all and gives life to all.

And under this bright fire circle is another circle, like a circle of black fire, for this fire, which is subject to the first, is the fire of judgment, to some extent infernal, created for the punishment of the wicked. It has all kinds of punishments to hit anyone who falls into it after a fair trial. It means that whoever opposes God falls into the abyss of darkness and calamities. Indeed, in summer when the sun rises up, this fire exercises divine vengeance causing fire with his rays. When however, in winter the sun goes down, fire inflicts wounds caused by divine judgment with ice, frost and hail, because every sin is examined and punished with fire, cold, or other sores as deserving punishment. And the circle of bright fire has twice the density of black circle fire. If on the contrary, if not exceeded in density, black fire is of such strength and bitterness in his dark, darken and fade the brilliant fire that is about it.

The punishment for the sins of man behaves like dangers, if grace and mercy of God not defend him from danger, the man could not survive. These two circles are connected with each other, almost forming a single circle, because both are fire and burns because the power and judgment of God are inseparable from each other, they merged into a single justice.



*The circle of pure ether, which is the third circle. What role was created, what it means and why density is equal to the two above.*

5. And then, under the black circle fire there is another, which is like a circle of pure ether of such a high density two fire circles preceding that under the two fires described, ie bright fire and fire black, it extends pure ether with its circumference containing the whole world, and its light comes from them as sparks fire when the fire spreads its flame. This circle is an allusion to the genuine repentance of sinners, raised in man by the grace of God as the bright fire, and fear, as the black fire. It is equal to the two fires described above density because, receiving its light of one and the other fire, has the density of one and the other, and has less glare than the bright fire or reflected with less force than the fire black. This density is determined by the righteous judgment of God, because neither day nor night are nothing in themselves, are, only, which has the divine will.

Furthermore ether retains the upper and lower realities that are within their confines. It does not fall on any creature because of the judgment of conviction, rather subtle and balanced against the strength of his nature. Similarly, penance is an obstacle to the vengeance of sins. Having the thickness of the upper two fiery circles means that the penitent man can be seen in the bright fire the fall of the first angel, which was bright nature, and can be seen in the density of black fire the fall of men who sin by ignorance and recklessness, and thus can repent correct and dignity considering the power and righteous judgment of God.

*The fourth circle, which looks like a circle of moist air. Its density and its meaning.*

6. Under this circle another circle pure ether as wet air has, over its entire circumference, equal to the circle of fire and bright described density. This means that under the circle ether, the entire circumference of the sky, are those waters which know its existence over the sky and has a circle equal to bright fire have spoken density. This moist air teaches holy works in the examples of the righteous, which are crystalline as water and purify any impurities such as dirt clean water. This circle has this capability in its perfection, after divine grace light the holy works with the fire of the Holy Spirit.

*The circle of dense, white and luminous air. What it is useful to be in fifth place, which density is and what it means. Why it is so closely linked to circle above almost become one with it.*

7. Under this last circle of moist air is another circle of dense, white and luminous air, so strongly tense as a human tendon. He opposes the dangers of the upper waters. This circle stops, power and tension, floods coming from parents who, because of their sudden and immoderate flooding, could submerge the land. It means that prudence accompanies holy works tempering his rigor. Man also subject your body to avoid, by excessive stress, go to ruin. Its entire circumference has the same density as black circle of fire, because it is intended to serve humanity in the same way that the other is for the punishment of their sins. It often happens that the righteous judgment of God, to punish men, leaving the upper waters through the clouds again. Humor that comes from the humid air oozes this thick air, white and bright, like drinking liquid man goes through the bladder without hurting her. It may also

happen that the fall of these upper waters cause dangerous flooding. Thus, prudence discerns just moderation works of men guiding them towards salvation and divine judgment does not exceed the gravity of their sins in his revenge, but judges them in moderation and justice. For God, who is sovereign protector, restrains both with fair equity. these two circles are also joined to each other so that they have the appearance of being a single circle. Both are soaked with moisture, and infuse your mood to others as moderates discernment to good works do not go to ruin.

*About the sixth circle, which seems to come from above and is kind of thin air. What role have in place and what it represents from the point of view allegorical.*

8. Under the circle of dense, white and bright air there is another called circle of thin air. It comes from circles and upper elements, which exhaled air that is not different from the above elements, as air leaves the lungs without really disintegrate man, such as human breath goes without separation. As the clouds are full of light when they get up, and when fall again, are shaded, area air we spoke resembles contain all aqueous emanations which we have spoken. Gathers, like the bellows of the blacksmith sends the breath before I suck again. So, it happens that the stars that circulate in the upper igneous circles are animated in rotation of an upward movement, clouds force them to back down, and for this reason its luminosity increases. But when the stars descend circular motion, they lead back down the clouds, which are then dark and take showers. And the thin air seems like spread throughout the wheel, because everything in this world grows and lives by it.

Thus, under the protection of prudence, the righteous desires of believers men, those who aspire to justice subtly, are exhaled from the higher energies confirming the Holy Spirit. This desire is indelible. With a respectful attachment, the faithful keep it forever. The firm determination of believers sometimes shines on trust, and sometimes trembles in humility, when he attributes the fruits of the holy works and the example of the righteous God. Then this conviction knows gather there the same as the worker who sees his efforts rewarded. True science inflamed by the Holy Spirit raises men to the heavenly goods righteousness, drags his spirit and purified. When, instead, to fulfill these righteous acts, it tilts downward toward the needs of the body, his spirit down there too. These men, among the everyday concerns seem lost souls. dew always have tears in my eyes, because they sigh, rooted to the earth as they are, but completely entrusted to divine omnipotence.

*Why these six circles are linked with each other without separations, and indicates this cohesion.*

9. The six circles are joined together with no space separating them. If the divine order had not consolidated with this bond, the sky would burst and would have lost its consistency. It is an allusion to the role of the Holy Spirit in the believer, his inspiration interconnects the virtues to perfection. Thus, when fighting the vices of the devil, they can perform any good work unanimously.

*The first circle ignites others with their fire, the tempers room with light. What does all this mean figuratively.*

10. The upper circle with fire penetrates all other circles. The wet circle does the same with its moisture. The supreme element, fire, reinforcing the other elements through its incandescent force. The aqueous element, with moisture, introduced into the rest of the life force fertility. The omnipotence of God and sanctified by the wonders of his grace to the faithful, and the work of the faithful glorifying the mercy of his Creator in true humility of holiness.

*On the line, in the wheel described, it extends from the sunrise to the end of its decline. Which means allegorically.*

11. Almost from the beginning of the eastern part of the wheel to the end of its western part, it extends, in the sky, a line towards the north. This line isolates somehow the northern region, because from the point of birth, to the east, where the sun rises at the beginning when the days begin to lengthen, to the area of the west, to the west, where the sun shortens light, this line curve and recede, to avoid the northern region, because the sun's rays are not going to get into those parts, because rather almost despises the places the old seducer chose to establish his abode. For this reason God deprived of sunlight.

Likewise the believer, since the beginning of good works that rely on divine power to fulfillment, opposes injustice righteousness of His righteousness, separating the diabolical arts of good and holy works. Because, as he is desirous of a faithful love of God, put all their zeal to avoid what might harm his soul, as the Scriptures say:

*Quote of the Apocalypse, and how it is to be understood to express its proper sense.*

12. "To the victor I will give the hidden manna, and a stone on which is written a new name that no one knows except him who receives it." (Rev. 2, 17). This is interpreted as follows: he who flees from the left side maintains a great fight against the crooked serpent always looking drag him in that direction. But if you persevere in the battle, if he runs Satan and refuses to follow his advice, I, who I am, I will give the living bread that comes down from heaven, inaccessible bread, both whole baseness of man's desire to all the cunning of the old serpent, and will also give the gift of participating in what is the existing cornerstone incandescent clarity, God and man at once, and he will inscribe the name of the new birth, which is Christ, by which Christians have our name. No, while you are still in the ephemeral and mortal life can understand this perfectly, but only who gets the joy of eternal life in the heavenly reward prizes.

*The mass of the earth, as a globe [globi], is placed on foundations, still within six circles described, equidistant from the top five circles and between the sixth, ie circle thin air. What we deduce meaning.*

13. The globe [globus] is in the middle of this circle of thin air, equally spaced around the circumference of the circle of dense air, white and bright, it is the land, which is set in the middle of the other elements that govern it. For this reason, all the way around these elements underpin so even. It is connected with them, they continually receive their subsistence, fertility and energy to keep their integrity. Active life symbolizes somehow land, because it moves among the righteous desires, shaken in all directions, tour relentlessly, but stands firm with the right measure of devotion to preserve the strength of discernment. It is thus subject,

always in balance, in the case of believers, the spiritual energy and the body's needs, because those who believe the good judgment, directed all his works to the will of God. The diameter of this area corresponds to the depth of the space extending from the end edge of the upper to the lower limit of the clouds, or better, from the clouds limit to the top of the balloon [globo] itself. It means that the supreme Creator made and reinforced the landmass so could not dissolve nor the anger of the upper elements or thrust winds or flood waters.

So every believer has to consider in the burning fervor of his heart, the greatness of divine omnipotence and confirm the instability of his spirit and the weakness of the flesh to maintain balance in all actions and are not to be defective because they exceed the fair extent necessary things, which concern both the higher realities as inferior, as Paul advised the faithful:

*Paul's words that converge towards the same direction, and should be interpreted as*

14. "Perform it at all without murmurings and mutterings, so that you may become blameless and pure, children of immaculate God among a perverse and degenerate generation, in which you have to shine like stars, bringing the Word of life" (Phil. 2 14-16). This is interpreted as follows: man is like a crossroads. If you are looking for salvation in the light that comes from God, you will get it. If evil that you have chosen, will continue to hell as punishment. Therefore, man, if he assumes human nature and all its works without murmurings, ie without the distortions of sins without hesitations, with perfect faith, and if you want good and hates evil, will certainly be released in future judgment, and it will be separated from sinners, that deviate from the well-embracing evil. Those who act well, without harm to anyone, not be accused of arrogance, live as children of God, will remain blameless, without fraudulent deception, and consideration of those who boast of being strong performing deviant and evil deeds will earn. In the perfection of their true faith, they will shine like these stars whose mission is to enlighten the world, as decided for them the Creator of the universe. For his doctrine, which takes into account life, many men become God, just as the Son of God, sinless as it was, gave all the light in this world.

God has placed two ports in the sky, the sun and the moon, meaning, in man, the knowledge of good and evil. For as the heavens is consolidated by the sun and the moon, so man moves within the limits of the knowledge of good and evil. Also, as the sun makes its orbit without its circumference decreases, so the knowledge of good runs its course without wishing evil, but repressing, reproaching and contrasting bad science, because it brings no benefit. The knowledge of good satanic called the other science, because just trying to satisfy their desires. And as the moon wanes and grows, so science despises evil good, and declares foolish and worthlessness, yet known, the devil knows God but he is opposed.

*On the image as a man who appears in the center of said wheel, playing with toes and hands extended circle of dense air, white and bright. What does this figure and its position.*

15. And finally in the center of this wheel an image of man, whose head reaches the top and bottom of the foot circle of dense air, white and bright appears. On the right side, the fingertips of his right hand, and left the fingertips of his left hand, are stretched and reach the same circle, touching at two different points of the circumference. The reason why the image has extended arms is because in the world structure man is as central as it is more powerful than all the other creatures that are yet in the structure itself.

Although small in stature, it is great for the energy of his soul. As has the ability to move the head up and feet down, it reaches both the upper and lower elements like can move. The works of both hands as transgress all, because it has, for the inner strength, the ability to put this capability running. As the man's body size exceeds his heart and soul forces outweigh its effectiveness to man's body; and as the heart of man is hidden in the body, so the man's body is surrounded by the forces of the soul, which are spread throughout the roundness of the earth. Thus, the believer exists in the knowledge of God and God tends not only concerns the spirit, but also in the mundane. Aspiration God in all his undertakings, prosperous or adverse and they do not cease to manifest God all the devotion he professes.

As the man looks with bodily eyes the whole environment of the creatures, and by faith you can see God everywhere and in every creature knows, because he knows that God is the Creator.

*About four animal heads that appear in the four parts of the wheel. What they mean, both for the world as compared to men.*

16. The four heads, leopard, wolf, lion and bear, appearing in four regions which are also the residences of the winds on all four sides of the universe. The four winds, of course, do not have this, but their energies resemble the nature of these animals. Also the man is at a junction of four roads, consisting of secular concerns that have multiple temptations: the leopard head reminds the fear of God, the head of the wolf, the infernal punishments, lion head, fear of divine judgment, bear head, the infinite storm of anguish tormenting her body.

*On the main east wind is represented by a leopard head above the head of the man in the image circle pure ether. Two side winds take the appearance, one-head crab and the other in the form of deer head.*

17. Above mentioned figure, the circle of pure ether, look like a leopard head. From his mouth comes a sharp blow, this means the main east wind, which comes from the ether as as leopard, not because the wind is really like a leopard, but because like leopard, has the ferocity of the lion but not his science, and as the leopard is lighter and weaker than the lion. This wind rises in the ferocity produced by fear, but then quickly weakens and stops blowing. It is fierce and gentle at the same time, because the first characteristic comes from black fire circle and the second circle of pure ether. On the right side of the mouth, the breath draws a curve and takes the form of a head crab-like pincers with two feet, because when the wind turns to mentioned that part assumes the nature of the crab. To the left of that mouth, the breath, turning, he ends a deer head, because those parts imitates deer, which is fast animal.

From the mouth of the head crab goes something like another blow that comes after halfway the space between the head of leopard and lion's head, because according to the nature of the crab, side wind, when it blows, it does so irregularly bursts, like a whirlwind, so that it moves to and fro voluble and variable as does the crab, which already goes, and it goes back, and so is pulling until it reaches the space between the east and south. Another puff coming out of the mouth of the deer head arrives instead to half the space between the heads of the leopard and bear, since according to the nature of the deer the other side wind when moving, emits a loud and loud breath, but suddenly stops blowing, like deer horns sinking hard and quickly

runs away, without insisting too long. This mode does not advance beyond the midpoint between the east and north.

And the wind that comes from the right side of the mouth leopard and reaches the head crab, the breath coming out of the left side of the crab to the deer head, blow to the mouth of the crab tends to part Central among the heads of the leopard and lion, and finally the fourth, out of the mouth of the stag's head reaches the midpoint of the space between the head of leopard and bear, are all the same length, because the main east wind expands on both sides with equal extension towards the side winds, and the latter reach their respective terms, either south or north having the same length.

*Why put heads on the wheel blowing toward the image of man. Description of their moral sense.*

18. All these heads blowing into the wheel and to the image of man, because these winds with its blows ensure the right balance in the world and by his ministry preserve the salvation of man. Indeed, the world would not exist neither man could live, if they were not enlivened by the breath of these winds. When man rises in the containment of his soul and remembers its misdeeds and prepares to penance, it is as if in signal of pure ether, ie penance, the fear of God will leap like a leopard his head. His mouth, that is their virtue, we hear contrition, and touching the spirit of man, gives you the opportunity to reach the head of the crab, which represents trust. This crab has two clamps that are like two feet signify hope and doubt, and when the mind of man is in the contradictions of spirit, the fear of God leads to contrition deer head, which is faith.

Just man becomes aware of the weight of his sins, is directed toward penance which includes a fear of constant God, even leaving aside the goods of this world, until it reaches the confidence you have, so to speak, two feet, hope and doubt. Confidence begets hope with which is sometimes mixed doubt. Trusting in God, man hopes to achieve remission of their sins and thus advances. However, when considering the amount and severity of their sins, often he wonders if someday get remission of them. So certainly, if I have trust in God. But when occasionally suffers the misfortune of diseases of the body, he turns his eyes to the riches of faith, reducing it to nothing betrayals of doubt on the horns of real comfort.

Mouth Crab, ie trust, comes a second wind, the breath of evidence, and this evidence leads to the fullness of perfection, and here stands between the fear of God and divine judgment, and when someone, trusting God is constant and perfect in good works, he draws to himself the fear of God not to offend in more serious form, and searcheth God's judgment for sins not add to your sins.

And out as the mouth of a deer, that is of faith, comes another blow, it must be understood that it is holiness, and lasts until the fullness of perfection, which is located between the fear of God and penance of the body. For the faithful that flourishes in holiness perseveres in this perfection in the true fear of God and leaves, therefore, to mortify the body. Thus, the breath, is the contrition that comes from the fear of God in times of prosperity, by tending toward trust, also represents faith, obtained in time of adversity starting with the same fear of God. The blow means perseverance comes from confidence, which tends to the fullness of perfection exists between the fear of God and divine judgment.

All these blows, one way and with equal force energy, lead men sanctity, because, despite the diversity of operations, tend however to a single sanctity. Indeed, during the formation of straightness virtues come from one another. All these heads, mean that all these virtues are in the knowledge of God, and tend towards this science, man assisting both spiritual and bodily needs.

When the fear of God inspires the man, he begins to fear God and wisdom advances in carrying out good and righteous deeds. Confidence man towards his God touches the protection of perseverance to constantly rely on God, insofar as raising his thoughts to God, because the spirits of believers are strengthened by the virtue of perseverance. Then faith judges, with holiness, which must be condemned by the lack of faith. It spreads quickly and permeates believers, expelling their ears the tumults of evil thoughts and destroying internally also dangerous pleasures. If instead the man abandons the life force of these virtues to approach the aridity of negligence, it shall be deprived of sap and fruitfulness of good works, perish and the forces of his soul will dry up. And if the mind is flooded then unconscionably excessive sumptuous pleasures, proceeding as on a slippery slope, it softens. If instead, moving in a straight path, all his works lead to prosperity, as taught in the Song of Songs:

*Quote of the Song of Solomon concerning all this, and how it has to be interpreted.*

19. "The king has brought me into his mansions, for you exult and rejoice us. Evoke your love more than wine, with what reason you are loved "(Cant 1: 4.) This is interpreted as follows: Since I, faithful soul of man, am in the footsteps of truth following the Son of God that his humanity has redeemed man, I can reach the fullness of the gifts of which he is ruler of all things, in the place where I find the perfect abundance of virtues, in the place where I go with confidence virtue to virtue.

For this reason all of us, redeemed by the blood of the Son of God, exult with all our body, we rejoice with all our soul, oh! holy divinity for whom we exist. And we remember the sweetness of heavenly rewards above our passions, all our troubles, caused by the enemies of the truth. They are nothing to us because we savor the delights that offer us when you show us your commands. And so, those who are just in the works of true love you with authentic holiness and perfect love, because you grant all goods how many you want and because they also bestow eternal life.

Wisdom is introduced into the barns, ie, in the minds of men, and deposited there all the righteousness of the true faith that enables knowledge of the true God. This same faith overcomes the winter and all the moisture from the vices, who can no longer turn green again and grow, and on the other hand, faith draws to all virtues and united, like wine being poured into the cup that It offers men to drink. Here why believers rejoice and exult, truly relying on the path to eternal life. They carry the banners of the good works that have been completed. Thirst for God's righteousness and holiness feed falling as her womb, and thus, without ever getting tired, rejoice forever in contemplation of divinity, because holiness surpasses all human intellect. When man welcomes righteousness, if he abandons himself to taste and drink the virtues, they comfort him, like wine fills the veins of those who drink, but without showing immoderation in the vices of infidelity and who is out If, drunk with wine, unable to understand what he does. So the righteous want God, because he no fatigue but perseverance in holiness.

*Why the main wind West appears as a wolf's head under the feet of the image in the circle of moist air. Why two side winds appear as one deer head and the other as head crab.*

20. In the circle of moist air under the feet of the same image of man, it appears as a wolf's head that emits a breath of his mouth. This means that the main wind west, under the power of that has made man by man, it is blowing in the humid air in the western territory like a wolf who lives hidden in the woods and out, plunderer, to search food. This wind out of hiding, ie the humid air as soon carries the green herbs, as suddenly drowns because of the drought.

On the right side of the mouth of the wolf, stretching into half the space where the heads of wolf and bear are the shape of a deer head emerges. His throat out a breath that runs in the same half of the space, as this wind, turning from that part to the point midway between the west and north, is transformed into the nature of the deer, so that the collateral wind arises at this point broadcasts its blows to the same midpoint, penetrating hard and running fast in the manner of deer.

From the left of the mouth of the same wolf's head is born another breath, which lasts until the space occupied by the heads of the wolf and lion. This breath becomes a crab with two clamps as feet. Mouth crab comes as another blow that stops at the same midpoint, because when the wind itself is in the middle between the west and south, back to nature crab, which moves back and forth. This is a side wind comes oscillating as crab, diffuses in both directions and reaches the midpoint has been said.

All these heads are equidistant from each other and occupy the same space. Their blows elongate shape and equally in both directions, as described above in passing, because the heads emit their puffs according to the distance separating these winds from each other. Each wind leads to another wind blow itself and going each meet the other, do not exceed your limit, no wind blows stronger than another, unless this happens by divine judgment. But if this happens by divine decision, they would occur at that point and many terrible things and cause dangerous calamities.

*Why these heads also, as above, blow to the image of man and his moral significance.*

21. And all heads blow the breath itself into the wheel and to the image of man in it placed so that these winds regulate their forces and functions the world, man and all things in the world. So when believers act good, it's like you trample with just examples mortal expiration of earthly desires, it's like humid air, ie the holy works, leave the infernal punishments like the wolf out in the open. Because when believers stop sinning and walk the path of righteousness taught to fear the infernal punishments intensely devouring souls. And these infernal punishments place in the hearts of men something like a breath, ie contrition, because believers are afraid of these punishments. The same contrition, according to God's desire is projected into the fullness of perfection, because when man advances with prosperity in their actions and placed between the infernal punishment and penance of the body, it takes the form of a head of Hart, is faith.

Hart mouth symbolizing virtue, comes another blow, holiness, which remains in the same perfection. When the man fears the infernal punishment, afflicting his body with different and painful penances so to achieve that perfection in that burns all whole in faith, believing that



God will start from the hellish punishment. So he was born in holiness and then completely steeped in spiritual realities, abandoning the world works. When instead the man, with God's permission, is punished in the body with innumerable calamities, because of the sinister adversity of ravenous hell penalties has been said, then contrition climbs into his heart and, at the time same as it realizes it does not have a prosperous life, it rises from this feeling, and up to the fullness of perfection, situated between the infernal punishment and judgment of God, reaching the head crab, ie trust, which is as soon filled with hope, as soon filled with doubt, because the man trusts his actions to God, hoping to obtain the remission of their sins, but sometimes doubt. At the end, another blow designating the record, out of trust leads to such perfection of virtue, which since that time has no hesitations regarding the divine goodness.

To the extent that are well settled these claims, the effectiveness of the works themselves is rejected by man, because although the infernal punishment are frightening, trust in God's goodness makes in man, more vigorous faith accompanied by holiness and confidence accompanied by perseverance, especially when the individual begins to grieve in the process of contrition for fear of penalties mentioned. Thus, the more fear the man to hell, is more cautious in all circumstances. All these infernal pains, with his strength, forced to obey God's command all-encompassing, and push the man by virtue of his own energies to fulfill the will of God. So do God to be feared because, when man has really afraid of the penalties, stop sinning, and when you look at the other good examples, has many reasons to be indignant with himself, but if he can withstand the rage with patience, It shows holiness in all his works.

And when advances happily without suffering adversity, thanks to the support of good works, quickly attains righteousness under these acts, so as to enjoy earthly prosperity can be entrusted with confidence, without hesitation, to the grace of God. Employs mortal earthly goods to not be deprived of eternity in heaven. Instead, those who are deprived of the fruitfulness of the Holy Spirit drown in infidelity, are consumed in depravity, they sink into hell, because did not want to entrust to God's grace. Isaiah speaks of this issue, my servant, saying:

*Isaiah's words on this issue, and how it has to be understood.*

22. "Now therefore, I will let you know what I will do to my vineyard: I will remove its hedge, and it will be burned, I would spoil thereof, and it will be trampled. I will make it a wasteland not prune nor weed, grow the bush and hawthorn, and forbid rain clouds over it. (Is 5.5-6).

This is interpreted as follows: God who does not trust or understand that has been created by God, rather scolds him as if he were guilty of their sins and as if God had not taught the ways of justice. Who does not want to see sunrise and sunset, moon and stars, God has set in heaven, nor the wind gusts, and the earth with its oceans and other creatures that God has created for man, nor he recognizes in them the dignity with which they were created, that despises his God, which has no beginning or end, and destroys any creature, before you know it and not even know himself perfectly.

To that, so I deprive him of any kind of defense, so you do not have any help, and strange it will start life, destroy his fortress and let it be destroyed by demons and the good angels have left him. Any brake his lust will be deleted and it will be given in food to dogs and wild beasts, because he has known me less than you know me animals, since they make the

functions for which they were created. Therefore, it will be trodden like dung and deprived of all holiness. And it will not be included in the number of the children of God and be delivered from their sins by faith, because he has imitated that would resemble God, who has had no beginning and will have no end. From here, this kind of men fall into arrogance, provoking fights, rage and anger, which is going separating from the celestial heritage, and thus, lacking the dew and the grace of the Holy Spirit, just being so wastelands who are unable to bear fruit in the form of good works. But the same man asks God that horrible storms subside and will be granted everything that is necessary and must be overcome ask him bad science.

*Why in the main wind south to the right of the image it appears as a lion's head in the circle of bright fire. And why two side winds appear, each as snakehead, the other as head of lamb.*

23. To the right of the human figure, in the circle of bright fire, a lion's head, a symbol of the south wind, which brings prosperity to man appears as the southern region.

For as the lion is strong and exerts his will by force, and southern wind is strong and impetuous in the fire and from the fire, and when the days get longer is powerful, and with this power prevents shock and breakage clouds and consequent dangers of a sudden release of the rains. Both sides of the lion's mouth spreads something like a breath stretching a bit, because the same wind that comes from this southern zone expands on both sides. When he does the right takes the form of a snake head, and left, head of a lamb. On the right, we have said that assumes the nature of a snake, because he speaks softly while preparing traps cruelly, sometimes as the snake produces a soft breath and then attacks and bites you hard. On the left side instead it becomes lamb is sweet and quiet, because in this area shown mild and harmless. Snakehead, located in the interspace between the lion's head and Wolf, emits turn one breath, which spreads into the middle and joins the blow delivered by the head crab, located between the head Wolf and the lion, since according to the nature of the serpent, as we have shown above, this wind, collateral to the main south wind emerges in the center of half the intervening space between the south and west, and comes with its blows to the point midway between south and west, and does not exceed this limit, nor do others, unless God commands it. And here you receive the breath emanating from the wind side is between west and south.

If we divide the length of the gap between the south and west into four parts, the first part is the south, which is both the beginning of the second. The average is between the beginning of the first part and the second end. And the end of the second, which is the beginning of the third, is exactly the middle of the overall length between the south and west. Similarly, the end point, from the West, the first part of the opposite side, is also the beginning of the second part of the opposite side, is in the middle between the beginning of which is considered the first part and the point end of which is the second. And the end of the second, which is at the beginning of the third, is the means of space considered by the opposite side goes south west, where the side winds. So these winds, both the main and their collaterals between the east and south, between the south and the west, between the west and the north and north-east, are connected in the same way with each other and separated equally from each other, as explained above. The head of lamb is in the middle of the space between the head of the lion, leopard, it emits something like a breath, which reaches the same midpoint and joins the blow delivered by the head crab, located between head leopard and lion, because, as we have shown before in these parts, ie in this interspace, comes another located between the south and half the space between south and east, affine nature lamb collateral wind. He also runs his

breath at the same midpoint, and there, with his drive, he goes to meet the blow delivered by the wind that mimics nature of the crab, which originates from the east and south. For this clash commonly occur at that point countless frights and collisions. Thus, the extent of Blows is proportional to the spacing of these heads, as has already been said about the other animal heads and murmurs. The principles of each of the winds are separated according to the extent of each of them, and reach other places where the winds arise, and these points Blows ones and the others are.

*Why these heads, like those that have spoken before blowing into the wheel and to the human figure.*

24. Thus we see how the winds blow on the wheel and on the human figure. Indeed, the aforementioned winds, major winds, whom other winds are subject, are those that maintain the strength of the entire universe and man, which is itself invisible, all the creatures, to protect them from destruction. With respect to side winds never stop blowing, but gently. The extraordinarily powerful force of the main winds never manifested, except when the judgment of God's claim upon reaching the end of the world to meet the ultimate punishment. Indeed, the south wind and the north wind spread the divine side winds its decisions imposed by the will of God. The south wind brings the heat wave, causing major flooding. The north wind brings lightning and thunder, hail and cold. As the winds of the west and east, principal winds also call collateral to execute God's judgments without violence and with some slow winds. However, when the cause of God, in summer cold or dryness in winter heat, rain or other phenomena, the evils that generate unfavorable, harmful to the earth and men. In addition, the winds not only submit their strength to the whole earth. Also have a role to convey to men, they can know and understand the man preparing acts. When these winds blow your breath on earth, also they penetrate beneath it, and when they enter certain places, such as underground caverns, the earth-shaking when I find no way out. When they find an escape, some men may see them out there and think they have their origin, but its origin is not at that point, but in the higher elements, as we have explained. What they do is scatter both below and above the ground.

*Man must carefully investigate how all these things affect the salvation of his soul, and the realization of God's judgments, which leaves nothing out of consideration.*

25. Man has to understand how they affect all these things to the salvation of his soul, as the fact that in the circle of bright fire, which means divine power, it looks something like a lion's head indicates that the God's judgment is terrible, and it indicates that God, judging all things with justice and equity, leaves nothing out of consideration. This trial, which extends under all coated parts, has the ability to bring to justice.

For the man who knows prosperity, this judgment is presented with snakehead, which means prudence. If man suffers adversity resembles lamb's head, ie takes the form of patience. But it is necessary that man in prosperity have a prudent fear of God's judgment, to escape the deceitful wiles of evil and not to leave, feeling safe without being, the path of truth. And in adversity you need to be patient with the divine judgment, knowing that God tolerated in many cases, looking away, the works of men come so torturous. The snakehead, ie prudence, manifested in the fullness of perfection situated between the judgment of God and the infernal punishment, pulls herself something like a breath, ie providence. Because while the man,

terrified by the judgment of God, and the pains of hell, not to suffer deservedly strives to accomplish good works, providence, dilating thus towards perfection of righteousness, joins the record that It originates in the head crab, ie on the strength of the confidence placed between the infernal punishment and judgment of God, as the faithful strives to be consistent and to procure all useful for eternal life well. The head of lamb, which means patience appearing in the fullness of perfection, is located between the judgment of God and fear of God, and produces something like a breath: meekness. And she, coming up just perfectly, is associated with constancy, which derives from true confidence placed between the fear of God and God's judgment, because the blessed man, when patient against insults and displayed meek in these circumstances, you have to embrace the perseverance to complete his good purpose.

*No faithful have to neglect any kind of virtue, distinct from one another, because the effect of virtue is to lead man to justice and righteousness of celestial things.*

26. Each class presents itself and virtues within themselves their distinctions, because a virtue shows certain powers, and one other, and so are different operations in men, and this must be understood to refer to all the virtues. Good works follow a good will. Similarly, some virtues are inclined to the knowledge of God, and since there are in the knowledge of God, lead man to all forms of justice while they routed him righteously toward heavenly things. Undoubtedly, all the virtues are quick to get the salvation of man, although not equally appear as a single man. Indeed, the judgment of God terrorizes the man and subjected to examination, and no work of man who is not subject to this riddle, because the righteous judgment of God judges justly all things. But prudence instills in man his forces with providence to embrace chastity, wisely leaving the wildness of his time. Patience however, touches it with gentleness to patiently withstand the temptations of the flesh, because in both sexes, both men and women, burning of carnal lust must be appeased by resorting to these virtues, without boredom or negligence. For this reason no one has to neglect these virtues, to abandon him not doing dewatered in aridity or choking on fleshly desires. You better believers imitate them the example of good works, to be preserved in holiness.

If man, however, neglects God, often incurs the punishment of his body by the righteous judgment of divinity, as we have said. Thus, the scourge of God submits to his power both from the elements and superior creatures as by the lower, heat and cold, drought and moisture and many other afflictions, because not observe perseverance in the virtues would not understand what to do. When the virtues push man towards the spiritual, they also become cautious in carnal matters, even the virtues, without openly aparecerles them, force them in many ways, in silence, the fear of God. But when manifested in them so that openly cultivated by the action of charity, then you will see that they have tasted the fear of God, first in temporal things, and then have withdrawn from the impulses meat, more desire from heaven for fear of hellish punishment. Have been strengthened by the power of the holy virtues, as evidenced David, when according to my will he says:

*Quotes from Psalm CXVII in relation to this issue, and how it should be interpreted.*

27. "The right hand of God did valiantly, the right hand of God exalted me. I will not die, but live, and declare the works of the Lord." (Ps 117.16-17) This is interpreted as follows: The first man fearing God and the infernal punishment begins to lean to the left, then, for the love

of God, climbs to the right, ie to the desires of heavenly goods. And as start doing it, it is coated with a firm armor, because it has spread the knowledge of good from evil.

Thus the eye can be compared to this double science, having an aqueous circle located inside the white part, as a glass which contain a mirror. The science of evil, which extends through the left side, looks like the glass of the knowledge of good that comes from the right side. Indeed, the right eye, the science of right, look everywhere to realize the futility of carnal lust that is unable to capture the light of truth and when rejoices in impure pleasures, just to so choked with sadness, as submerged by water. Thus the right of God, his energy, begets virtue that allows men to know God by faith and pushes the execution of his works in his fear.

For penance, right exalts me when I sink into my sins. Later, after this penance, this divine right begets virtue lights I love God with such great desire that can never satisfy. For this reason I will not die in sin because I am sorry for them, and a resurge day. For true and pure penance I offer to God, I'll live forever and so brought back from death, I will tell the wonders of the Lord in fear and love him, because he has not given me over to death but he has torn me from the infernal perdition.

*Why the main north wind, to the left of the image of man, appears as a bear's head in the circle of black fire. Why two each side winds appear as lamb's head, the other in the form of snakehead*

28. To the left of the human figure in the black circle of fire, it appears like a bear's head that increasingly moves from the northern area. For man, the north is often a source of difficulty, the cause of which is the black fire. I like the bear growls angrily, because its nature does fierce, so prepare this wind occasionally, like snarl, agitations and smashes, dangers and storms. But the bear's head exhales a breath of his mouth that stretches right and left of the throat. To the right takes the form of head of lamb, left, takes the form of a snake head. Meant that this wind coming from the north, as has been said, and extending on the one hand and on the other, to the right, it has the meekness of the nature of the lamb, which is sweet and not dangerous because in areas mentioned wind shown sweet. Leftward instead mimics the snake that glides smoothly first and then rushes over the dam. When fails predominate in this way, start, fearful, beg to man, since initially the wind of this part moves with deceptive journey without noise, but the shown fraudulent and dangerous. However, when men feel lost, he returns to the sweetness before.

From the mouth of this lamb something like another blow it extends to the middle of the space between the head of bear and leopard. Because lamb likeness of wind, this wind, the main collateral from the north wind, blowing emits forces halfway space between north and east. In these areas shown mild as a lamb, but beyond rages and anger momentum. Meanwhile, another blow comes from the mouth of the serpent's head, and reaches half the space between the head of bear and wolf. As is the nature of the serpent, and the wind side of the northern wind, reaches the midpoint of the space between the main north wind and head wind from the west, and as soon manifests its strength smoothly as almost betrayal and violently.

That thing like a blow, leaving the right side of the bear's mouth to reach the head of lamb, nothing like a breath coming from the left side of the mouth to the snakehead and the breath that reaches the indicated half the space between the bear's head and leopard, and blow it elongates to half the space between the bear's head and wolf, the mouth of the snake's head,

and the mouth of the head of lamb, are all identical and of the same length as the northern, main wind is elongated part and the other with the same extension to the side winds his subordinate. And these side winds, which are oriented to the east and west, reaching its end point covering a journey of the same length as delimited to the main wind, which is, as we said, your starting point.

*Why these heads also, like the others that has been said, blowing into the wheel and to the image of man.*

29. And all these heads also blow into the wheel and toward the figure of a man, because all these winds keep united the globe with the strength of his flurries and push the man, in his place, to deal with what makes you lack, not to perish in weakness.

Therefore, when each of these winds emits its breath with all the qualities described, either by nature or by disposition of God, penetrates without obstacle in the human body and the soul that receives it naturally leads inland to all body elements that have an affinity with the nature of that wind. Thus, because the winds blow, the man receives consolation or deprived of it. And when the man enjoys material prosperity, suffering body, which is the vengeance of God, like a bear out the fire of judgment, grabs him and not let him advance on the path of their pleasures. And exhaling against him something like a breath, ie the misery that results from it, it reaches both prosperity and adversity, and does not allow you to act according to his wishes, before makes him want and have humility and poverty of spirit. Thus the man begins to behave justly, embrace patience, virtue symbolized by the lamb's head, avoid evil and imitates prudence, represented by the head of the serpent. Often the man reaches the spiritual riches passing first through the tribulations of the body, and thanks to the treasures of the spirit conquers the kingdom of heaven. Another blow, ie meekness, out of the mouth of the lamb head representing, as we have said, patience. Reaches perfection, which is located between the penances of the body and the fear of God, and another blow, ie providence, out of the mouth of the head of the serpent represents prudence, and reaches toward perfection, which is among the penitence of the body and the infernal punishment. Both exhort man, punished because of the vengeance of God, to despise earthly things and to direct their desire to celestial things, as noted above.

Both the beginning and the end of the aforementioned mysteries, their actions and their senses, have one goal, which is to educate the man in one manner of working, although it seems that there are several ways. All that knowledge of God indicated as suitable for the salvation of the soul leads him to salvation, and their forces push man to faithfully join the Creator in body and soul. So the man for his part has to be strengthened on the path to holiness, fleeing from fleshly desires and denying the excesses of malodorous vices. so wisely will serve God, who wants continence and chastity. It is necessary that the man is not too mean or too sterile in the practice of the virtues because it refuses to whom subdue and punish the flesh itself, directed towards the soul to perdition. Instead, who considers the virtues dominate your body and keep loving bear his soul to eternal life because from God corrections and punishments are dealt, as David says, inspired by Me, when he says:

*Words of David in Psalm CXVII applicable to these issues and their explanation.*

30. "The punishment of the Lord have been severe, but has not given me over to death" (Ps 117: 18) This is interpreted as follows: Man is often inconsistent and undisciplined and is not afraid, except when all the veins are crossed by the suffering. Hence it is understandable how the devil deceived the first man when he swelled with large vanity and wanted to be what could not be. As a result, the man knew the sadness and pain. Indeed, because of the suffering man acquired fear, by vanity, forgetfulness and disobedience to the law, the foolish confidence. But the fear of God prevails, and thanks to fear man trembles before God and knows the futility of everything else. First occurs in man the fear of God, then follows the embrace of charity, and finally comes the moment when man loves God and thinks like him to be reconciled to God not remember their iniquity. But when man seeks God in love, God continues to punish him with continuous sufferings, to make him say with confidence: "When punish their flagella, who is Lord of all things, has punished a sinner, but without But because of that same punishment that I flagellates has not given me over deadly pains of hell, because with love I've been in your search and I have confessed my sins, and in this same punishment patient and prudent, when I recognize their judgments about my sins are fair. And I hasten, then, to fly to his side with two wings, the knowledge of good and evil, with the right wing I will help advance the left to the right path and even "

*About seven stars that are in various circles of the wheel of the human figure, separated by certain distances.*

31. On the head of the image of man are represented the seven stars in this order, starting from above: three in the circle of bright fire, one in the circle of black fire beneath it, and three in the circle of pure ether, below from the last batch. All these stars come from the east and pass each other according to the height of the same orbit. And when they have completed their course they head back east to take it back from the beginning.

Three have their orbit in the circle of bright fire, one in the circle of the lower black fire, and three others below them, in the circle of pure ether. The three who have their orbit in the same fire are fed by it in the same flame and the fire is comforted in its ardor by its forces, just as the fire burns the wood and becomes more powerful in its ardor thanks to the firewood. And they are only three, because if they were in a higher number they would burn the fire excessively and consume it in their orbits, while if they were less than three, the same fire, deprived of the suitable food to their ardor, would fall asleep. The first star illuminates with its radiance the radiance of the sun, the second star with its ardor to the burning of the sun, the third holds with its orbit the orbit of the sun on the right path. The sun is surrounded, directed and retained by these stars, so that it can distribute to the sky and to the whole world a suitable climate thanks to its heat and its light.

The three stars in the circle of pure ether, which obtains its purity from the higher fire and the lower water, are controlled by the ether to maintain the purity of its radiance, but its own purity also purifies the ether. They are not superior or inferior to three, because they guarantee the maintenance of the purity of the ether without excesses or deficiencies. They help you get a fair measure, without recharging it when increasing, or ruining it by decreasing. The first star, placed in pure ether on the moon, favors the growing phase and protects it as long as it does not go too far. The second star, neighbor of the first, retains the moon in the waning phase so that it does not completely vanish. These stars are as if they had the function of preceding, following and pushing the moon, in different but convenient ways to ensure the balance of the whole world.

*As these stars have been arranged in the firmament by God the Creator and its different functions.*

32. In the direction of noon, next to the image of man, and below his feet, appears the sun, clearly represented in its circle and with its clear and differentiated arrangement and order. It runs southward and westward, but not so that it stands under the feet of man, but in such a way that when, after the return to the firmament, it reaches the west, place of sunset, it avoids the northern region and reappears in the sky from the east.

And from the midst of the first and highest star, placed on the head of the image of man, they emerge as rays, from which one descends to the sign of the sun. It means that from the strength of this main star, the first that is shown in the east because from there comes the light of day, the rays of its energy come. A ray is directed towards the sun to which it provides its help, it tempers its course, so that it does not release excessively its fires. Another ray radiates on the right claw of the crab head that comes from the leopard head, because the same star, emerging from the part where it opposes the wind, sends a ray that increases the emission force of that wind, which blows forward and back, from the main east wind of which it is collateral. And so it holds it steadily so that it does not exceed the boundaries assigned by God. Another ray, which comes from this part of the same star, reaches the right horn of the deer's head, which comes out of the leopard's head. This ray, resists the thrust of the wind that is born here from the main wind, moderating its impulses, so that it emits its blows in a correct and convenient measure to the necessity, just as a man retains the arms of the enemy, so that he kills or kills others. Thus the creatures stay in their confines and support one another..

From the center of the sign of the second star also something like a ray falls towards the sign of the sun. This star shows its strength giving the sun with its lightning, and sweetens it with its caress. Another ray goes in the direction of the head of lamb that comes from the sign of the lion's head. It means that the ray that comes from the clearest and strongest part extends to the beginning of the collateral wind, to the head of lamb, which means meekness, and comes from the main wind of the southern zone, retaining it so that it does not transform its sweetness in ferocity, rather, persevere in the sweetness without getting annoying. Another ray extends to the line which has been spoken, which extends in the sky from the beginning of the eastern part of the wheel to the end of the western part of it, passing through the northern region, and on it is the head of lamb coming out of the bear's head sign. It means that the ray, coming from the vigor and splendor of another ray, extends to the point where the other collateral wind comes out of the main north wind. The small wind resists the great one with all his forces, tempering it so that it blows uniformly. Also the sign of the third star is in the middle of this wind. He extends from his center something like a thunderbolt to the sign of the sun, because this star, like the other higher ones, attend the sun with the strength of its strength and the glow of its own ardor and serve it by tempering it, as the servant renders service his master when he is ready and available to fulfill his will. He directs another ray towards the serpent head that comes from the sign of the lion's head. It shows how, by its own capacity, the ray extends to the beginning of the collateral wind, which now exhibits cunning and now prudence, and which derives from the southern main wind. This ray retains and compresses its blows so that in its movements it does not advance beyond the measurement. Another ray still extends to the mentioned line, towards the head of the serpent, ray that leaves the sign of the head of bear, and it is extended. It means that also of the most active



part of his ardor, the one in which he has the greatest energy, the glow extends to the starting point of the collateral wind which often moves with cunning and hardness. This collateral wind comes from the main wind of the northern region. It resists the force of the main wind, preventing it from producing men danger and damage greater than those permitted by the judgment following the divine examination, analogously to what has been explained previously in the other cases. The stars described are auxiliary to the sun. Without them the sun could not exist. They bring you warmth, as sight, hearing, and smell provide heat and strength to the brain

As you can see, the sign of the sun also emits something like rays, with one reaching the head of the sign of the leopard, with another the sign of the lion's head, with another the sign of the head of the wolf but not the sign of the head of bear, since the sun, being the greatest of the stars, with its fire heats and gives energy to all the firmament, and its glow illuminates the Earth orb. With their strength and their energies they resist the eastern, southern and western winds, so that they do not exceed the limits that God has placed upon them. The northern wind does not reach, for this wind is an enemy of the sun and despises the brightness of the light. For this reason also the sun despises him and does not send him any lightning, and is content to block his way, to reject his rage. The sun never penetrates these areas in which the devil gives proof of his iniquity and his opposition to God. But just as the senses and the intelligence of man protect the whole body, the sun also emits a second ray above the sign of the moon, and by its heat it is he who sets the moon on fire. It also emits a ray above the brain of man, and this ray fixes it, and then unfolds it to the two heels of the human figure: because it is the sun that gives energy and balance to the human body from top to bottom, supporting above all the brain so that the latter, by the power of intelligence, maintains the totality of the forces of man. Thus the upper part of man, where the senses are, penetrates all the interior organs, just as the sun illuminates the whole earth.

But when sometimes the elements emanate storms under the sun, the fire of the sun darkens like an eclipse. Eclipse means errors and is visible when the hearts and minds of men fall into error, so that they do not walk on the straight line of the law, but fight in numerous battles against each other. The ray of the sun spoken of comes to the heels of man, since, as the brain governs the whole body, and the heel sustains the whole body of man, so the sun tempers with its energy all the elements of man, as it vivifies all other creatures. And from the center of the fifth star, the closest to the sun, something like lightning comes up towards the sun, because with the strength of his ministry, this star, which is subject to the sun, endeavors to sweeten it in order to that the sun does not burn too much. The same ray extends to the head of crab that leaves the sign of the wolf's head. It means that the lightning, thanks to the powerful force of that star, extends to the beginning of the collateral wind to the main wind of the western region from which it derives, and puts a brake on its instability, as has been said previously purpose of others. The star in question is directed to the left horn of the sign of the moon, showing that, by its energy, it also sends a ray to the weakest part of the moon, either increasing or waning. In increasing phase the aid, so that it receives its light faster and with more force. In the waning phase the aid to decrease it gently and safely.

From the middle of the sign of the sixth star, the closest to the moon, a lightning flashes in the direction of the sun, because, by its vigor, he, who is a neighbor of the moon, restrains the ardor of the sun with the sweetness of its mission, so that the sun does not inflame excessively. Another ray is directed towards the right horn of the sign of the moon, because its force sends a ray to the strongest part of the moon, stopping it to avoid that the northern zone, and thus can approach orderly in the sun in declining phase, and to get away from it in

due form after being lit by its light. Another ray extends to the deer head that comes from the sign of the wolf's head. It stretches from the powerful glow of its clarity, to the point of the onset of the collateral wind emanating from the western main wind. This ray restrains the sudden speed of the wind so that it does not surpass the goal that the divine order has imposed to him, but it proceeds with the exact measurement.

From the sign of the moon, something like a ray radiates over both eyebrows and on both heels of the human image. It means that the moon regulates with its natural virtue the body of the man as the eyebrow protects the eye so that it can see, and as the heels support the weight of the man. In the same way, the forces of the moon regulate by divine disposition the members of the body of man, from top to bottom. But the moon does not reach the same perfection achieved by the force of the sun, because in the exercise of its function the sun touches the body of man with greater perfection and the moon with greater moderation. The moon fulfills its path both in the heat and in the cold, because it is hot in increasing phase, cold in waning phase. Instead the sun is in full heat from the east until noon and successively draws the cold to the west. Before it dwindles, the moon also receives the light of the sun, because the sun ignites the faded circle of the moon with a spark, as if this spark had escaped the breath of the sun and had risen high. After being lit, the moon slowly descends to its place. And just as the sun illuminates and illuminates the circle of the moon, it also ensures firmness to all elements, both those up in the sky and those below. The moon has an auxiliary function of the sun in giving light to things underneath, just as the sun illuminates the upper and lower. The moon is much colder than the sun because of the watery moisture, the cloud beneath it, and the air above the earth. The sun would consume with its fire completely, if the moon did not resist it, since the moon tempers the ardor of the sun with its cold humor

In this way the sun and the moon are, by divine disposition, at the service of man, to whom they bring health or weakness according to the temperature of the air and the wind. The sign of the sun sends its rays to the man from the brain to the heels, the sign of the moon sends its rays to the man starting from the eyebrows to the heel of the image of the man, as has already been said. Indeed, when the moon is in increasing phase, the volume of brain and blood in man increases, when the moon is in a waning phase, the brain and blood in man decrease in volume. If at that moment the man's brain were always in the same state, man would go mad and be wilder than a beast. And if the blood were maintained in man to the same extent, without suffering increases and decreases, soon man would explode and could not live. When the moon is full, man's brain is full, and then man is sensible, but when he is empty, man's brain is empty as well, and then man is also deprived of meaning. When, on the other hand, the moon is dry and burning, the brain of some men is ardent and dry, so they become ill of the brain and are less sensible, and then do not have the full availability of the senses to act. But when the moon is wet, the men's brain also gets wet beyond measure, and so they have pains in the brain and lose their senses. When, on the other hand, the moon is tempered, man enjoys good health in the head and brain, and his senses are full of vigor, for the inner humours of man are still when the external elements are in equilibrium, are disturbed and restless, man's moods are often agitated, since man can not live without the balancing action of the elements at his service.

But, as we have already said, the sign of the sun appears ordered in the same way as it has been represented above the head of the human image, with its rays returned to the indicated places. It is placed on the right side of the image, completing its circle, and equally under its feet. This is so because the sun, when it is in the eastern region, remains unchanged and in the same orbit, from which it sends the radiance of its rays to the places that have been indicated,

it also shines in the southern and western regions and remains in the same circle and shines on the same regions, pushed by the force of the circular motion of the firmament, from the east, at noon, and in an oblique direction, towards the west, because in its journey it strives to travel an orbit contrary to direction of the firmament. In effect, the stars move round from the west to the east in an opposite direction to the firmament, in order to contrast the fire of the sun with their own fire and to help them have it lit. For if they executed their evolution along with the sun from east to west, the fire of the sun, which is quick to go forward, would be weakened by lack of renewal by going back. For this reason the stars go slowly against the sun, so that as the sun moves forward, as they approach, they place their fire of numbness on their back. But the stars avoid the northern region, because here, in the northern kingdom, is the place of darkness, since there is no agreement between light and darkness. In this way, therefore, the aforementioned stars have been arranged in the firmament by the Creator of the world.

And you, then, man who sees these things, understands that they also concern the inner realities of the soul.

*What does the fact that three of these stars are seen in the circle of bright fire, one in the space of black fire and three in the circle of pure ether.*

33. On the head of the human image, the seven stars are represented in this order from above: three in the circle of bright fire, one subject to the circle of black fire, and three in the circle of pure ether beneath the latter. It means that the seven gifts of the Holy Spirit are above any intellect of man in the course of the three ages of the world, that is, before the law, in the law and in the time of the Gospel.

The sun set on the circle of black fire designates omnipotent God, who fought alone against his enemies with just judgment and has overcome them with his great power. The three stars in the circle of the pure ether, below, teach that the three persons of the divinity are to be truly worshiped by man, within the goodness and esteem caused by submission to pure penance. Thus man submits completely to God, just as the sun is seen next to the figure on its right side and under its feet, clearly represented in its circle in its very arrangement and order. This explains why the divine gifts, when they become evident, also show their meaning, as we explained above, both in the judgment of God as in the salvation of souls and in the example of good works. For the judgment of God and the salvation of souls and the examples of the righteous exhort the fear of God and his pure worship.

*Where the rays are directed by the first three stars, which in this vision are seen to come from them, and what is the meaning of the stars and their rays.*

34. From the center of the sign of the first and highest star, represented on the head of the human image, they emerge as rays, from which one descends towards the sign of the sun. It means that the virtues that come from the desirable and sublime gift of the Spirit, the gift of wisdom, surpass all the height of the human intellect, and descend towards the sun, that is, towards the spirit of strength. A divine breath associates with it, so that the strength of holiness may increase in the man of faith according to wisdom. So he will not presume, like a fool, to do what he can not do. A lightning bolt illuminates the right claw of the crab head that proceeds from the leopard's head. It shows that the breath of the Spirit of wisdom, acting for

the salvation of souls, diffuses to the just walk of confidence that develops the fear of God, and strengthens trust. Man learns to trust in God fearing him and avoids despising his mercy for lightness. Another ray extends to the right horn of the deer's head, which also comes from the leopard's head, because, showing itself through punishment, the breath of righteousness expands to the strength of faith, which is also born of the fear of God. Righteousness leads man on the right path, so that he may depart from the evil arts. When he punishes him, it is because man has wanted to ignore the truth

From the center of the sign of the second star is a lightning bolt above the sun. It means that from the abundant plenitude of the spirit of the intellect comes the outpouring of intelligence to the spirit of fortitude. He thus manifests, so that every believer can clearly understand it, that man must serve with strength of soul to his Creator and completely reject the devil.

From the sign of the lion's head comes another ray in the direction of the lamb's head. It means that, in order for man to draw close to his Creator, the breath of the spirit of the intellect extends to patience, which proceeds from the judgment of God, and teaches that, when man imitates patience, he must endure with same spirit prosperity and tribulations.

Another ray is directed to the line that has been spoken, which extends in the sky from the beginning of the eastern part of the wheel to the end of its western part, touching also the northern region of the wheel, and on which he put on the head of a lamb that comes out of the bear's head. In fact, so that every man of faith can avoid all that is harmful to his soul, the breath from the spirit of the intellect extends from the righteousness of justice established from the beginning of the good deeds that are in the virtue of God , until the end of these works. This blow keeps away the righteous deeds of the devilish insidias, and for this he obtains from above the help of patience produced by bodily mortifications, and teaches man to patiently endure punishment, when the judgment of God punishes him, not to be further hurt by him.

From the center of the sign of the third star also appears as a ray that reaches the sun. It means that the spirit of counsel directs, thanks to its virtue, the blow to the spirit of strength, because, although the gifts of the Holy Spirit have different names, nevertheless lead man to happiness with a single desire and in one acting, and so the spirit of counsel tempts strength, so that man may rise properly and correctly to God.

The third star directs another ray to the serpent head that comes from the sign of the lion's head. Manifest that in the desire for true salvation, the spirit of the council diffuses its breath to the prudence arising from the judgment of God, indicating that man should punish with prudence his body so that it does not spoil, upset by silly practices of mortification , mistreating it without discernment. He also extends another ray from the said line to the serpent head that comes out of the sign of the bear's head, because in order to prevent man from incurring the adversities of the soul, the spirit of counsel directs his breath towards the righteousness of justice, while on it appears the prudence that comes from the mortification of the body. He teaches the man fearful of God's judgment to be attentive not to fall into despair fearing beyond measure, but to proceed with prudence, thanks to the advice of good inspiration.

*Why the sun, which is in the midst of them, emits more rays than the others, and what the sun and its rays mean.*

35. As you see, the sun also emits some rays. With one reaches the sign of the head of leopard, with another the sign of the lion's head, and with another the sign of the wolf's head but not the sign of the bear's head. It means that the spirit of strength, in shedding its blows, reaches with one the fear of God, with another the judgment of God, with another touches the infernal punishments, and teaches the man who has to be afraid to sin for the fear of God, he must abandon his sins in the face of his terrible judgment, and he must rid himself of the habit of sinning in view of the cruel infernal pains. It does not touch the bear symbol, for the spirit of strength is freed from the penance of the body, which in itself is not requested by God. The bear, in fact, shows both human customs and habits of the beasts, since when man imposes penances without discernment on his body, the body often succumbs, oppressed by suffering and distress, and while doubting power continue in these conditions, growl like a beast in his anger. For this reason, neither the penances which man inflicts only without just discernment, nor those that are caused by others against his will, call again the spirit of strength, because it lacks just discernment. It is so unstable that it flutters like flapping up and down without a fair measure and therefore can not have strength, that is, it can not remain in a single state, because this virtue is always strong and persistent and does not waver from side to side. On the other hand, the man who, either out of fear or out of love for God, afflicts his body with moderation, discernment and uprightness, enjoys within his spirit as in a banquet. For this reason, this proper form of mortification does not have to be considered punishment, but a blessing, and in this case the spirit of fortitude will work in the man of faith to remain in these works of righteousness, since they are close to God.

The sun casts another ray on the sign of the moon, for the spirit of strength is united with the fear of God, so that all faithful may be strong in the fear with which God has to fear. Thus he avoids being expelled from the place of holiness, overcome by lightness. Another ray goes to the brain and to the two heels of the image of man, since the same spirit of strength inspires man to carry out with justice the intention and the principle of good works, since the saint is the one who is it imposes itself to achieve the good objective.

*Towards which direction the three lower stars are directed by their rays, and which signify them and their rays.*

36. As you can see, from the middle of the sign of the fifth star, which is closest to the sun, a ray of light rises towards the sign of the sun. It means that from the power of the spirit of science, which by virtue of neighborliness in right action has to be next to the spirit of strength, rises a just breath towards the fortress, since science rises towards the fortress to receive from it vigor and not turn into foolishness. Another ray extends to the head of a crab coming out of the sign of the wolf's head, for a breath extends from the power of the forces of science to the confidence born of the mortification of the body. For when man punishes his body judiciously, with simplicity and with discernment, he trusts that his sins have already been punished and purged. Another ray is directed to the left horn of the sign of the moon, because when science subtracts from temporal things and subordinates them, it diffuses its breath to the fear of God and manifests as with him men reach the right fear of God.

From the center of the sign of the sixth star, the closest one above the moon, something like a ray is directed towards the sign of the sun. He teaches that with the protection of the spirit of pity, which by its softness is close to the fear of God, a breath blows upward, into the spirit of strength, and there he defends himself and strengthens himself to resist evil. In fact, whoever

is prepared to advance in piety, must seek the alliance of strength to be able to persevere in it. Another ray is directed towards the right horn of the sign of the moon, teaching that the spirit of piety, when developed in the well-being, reaches the benefits of the fear of God and makes men understand that one must have fear of God together with piety. Another ray is directed to the deer head that comes from the sign of the wolf's head. It means that the spirit of piety, when it has no account of adversity, sends its breath to the faith that comes from infernal pains, so that man, defended by piety and faith, can flee from the infernal and thus not losing supreme happiness, driven by the impulse of rebellion.

What you see next, something like a ray that comes out of the moon sign and radiates on both eyebrows and on both heels of the human image, means that a healthy breath from the fear of God, teaches man to guard the sharpness of the mind not to incur the blindness of the soul, and exhorts him to go on the path of righteousness with the sure step of the inner spirit, so that walking in the truth reaches eternal happiness.

As the eyebrow protects the eye and as the heel carries the weight of man, so the fear of God forms the inner view, so that he does not forget God, and also conserves the inner strength, by which man keeps himself in works useful and fair.

*Any believer, but excel in virtues, but sometimes looks almost abandoned and severely beaten by temptations, so that should not perish deceived by the presumption of pride.*

37. As already mentioned, the sun sign, ordered as shown above the head of the human image, launches its rays to the right places and also throws rays on the right side of the image, and also under his feet, clearly represented in his circle. This is because the mystical gift of the spirit of strength, which has spoken to the same extent and effusion with its blows fills man's intention inspires the perfect works of man and examples that produces the building who is next, to see achieved the fullness of happiness and holiness desired.

Certainly when the virtues make progress to a believer who willingly practiced which are convenient and help you meet what is right, they will encourage them to set an example of good justice to other men. However, although these virtues for his inspiration protect the man in several ways, allow many times the individual is tempted by the flesh and the diabolical arts, and push towards the north wind, so that this experience, knows how to fend off the temptations and not go to ruin by unjustly proud pride, just as the proud perished. In this connection, the prophet Isaiah wrote:

*Quote from the book of Isaiah, regarding the above, and as should be understood.*

38. "Therefore Sheol widened his bosom and swelled his mouth without measure, and he lowers the nobility and the joyous crowd. humble man, the man is abajará, and the eyes of the proud will be humbled "(Is 5,14-15). This is interpreted as follows: the man who remains in sin can be considered as the waning moon, the waning has its dark circle and then back to clear. Because when man is shrouded in darkness, it is animated often by the grace of God to seek dignified grace, and if invoked with dignity the grace of God, the Holy Spirit enlightens him with the vision of true light, as revives the moon with the sun. And when then so be comforted by the good works that can not be satisfied, it has to be well careful not to attribute them to their merit, as his own and not God's works. If it did, he begins to believe God and

calculating to do whatever he wanted, would follow the example of Satan, who considering his qualities wanted to be like God and lost the glow of the same clarity.

Therefore hell has enlarged its jaws, ie sentences containing itself, and has a voracity without limits, as it is deprived of all joy, and therefore, its voracity never reaches satiated because, like birds unclean are eager to devour corpses, and hell, in their wickedness attracts to itself and devours strong fighting against God, and the lords that rise unjustly, and eager for glory seeking glory and not the glory of God. By this we understand that also will be lowered the man who consents to such sins as were killed the unhappy spirits with her prince. And also it will be humiliated who should have virile strength when slips of good to evil. And the eyes, ie science, those who believe to be wise in their arrogant pride, will be reduced to nothing, because those lose the reward of glory granting humility, as unrepentant seek to receive for their good deeds only the glory of the people. But if they repent they would be welcomed as penitents with the sacrifice of the calf.

*On the sixteen top stars placed with balanced distribution in the bright circle to consolidate the sky and mitigate the winds in the circle of fire firmament.*

39. In the circumference of the circle in which you see something that looks like a bright fire, also you see sixteen major stars. It is appreciated that all around the circle of fire above the sky, as said, are placed the larger star, four between the head leopard and lion, four between the lion's head and Wolf, four between head wolf and bear four between the head of bear and leopard. It is four between the eastern and southern wind four between the southern and western wind four wind between Western and North-four between the northern and the eastern wind. All these stars with their forces support the various parts of the sky and mitigate the violence of the winds. If these stars were in greater numbers, would be excessive and overload the sky, whereas if they were less would not be able, by its failure and shortage, to ensure the soundness of the sky. Because God in every creature has avoided superfluous excess and unworthy poverty. They are distributed four in number between two winds, as their number is fair, necessary and without excesses, is the exact number. All together support forces with those parts of the sky where they are placed. As nails reinforce the wall where they have been fixed, they do not move from their own places, but move circularly along the firmament, consolidating it.

Eight of them, both the center of each group of four stars located between each pair of heads, ie, the two middle of each space between two heads extending its rays to sign air dim opposed them, and these stars, which are the middle of the four stars from the winds, (since, as has been said, there are four between each pair of winds), extending its rays to the circle of thin air, like veins descend from man head to toe. As veins carry the force to the whole body of man, so these stars, with their forces, strengthen the whole sky and provide resistance to neighbors not to produce winds in the sky excessive movement. They carry air to the right balance. They are close to each other with equal distances in order to sustain each other to reinforce the firmament. The other remaining eight stars, those closest to the heads of animals, which are on both sides of the above two means are in direct their beams only to the black circle of fire. These stars containing amidst the other and which, as shown, help neighbors winds, send rays emitted only to the black fire, by opposing resistance to not emit without restraint his fierce fire. All these stars are placed all around the circle of the firmament, equally spaced and separated from each other also at the same distance, to support the firmament with his forces, as always the same.

*The multitude of different stars, situated in the two circles, the ether of pure ether and the one of white and luminous air, warm the sky and hold the clouds so that they do not cross their limits.*

40. And then you see that the circle of pure ether and the circle of dense, white and luminous air are also filled with stars, which send the same rays to the clouds opposite. It indicates that the circle of pure ether which is above and that circle of dense, white and luminous air beneath it are sprayed everywhere on major and minor stars, by which they remain stable, since none of them is superfluous, because they warm and reinforce the whole firmament with its fires. And with their rays pierce the clouds that penetrate the circle of dense, white and luminous air, and hold them so that they do not exceed the limits that God has fixed them.

*On the four murmurs, similar to tongues in their movement, that appear to the right and to the left of the image. What function do they have.*

41. To the right of the human image, clouds throwing something like two languages, different from each other, that target as two streams into the wheel and the figure. For the salvation of man, the clouds seen in the southern region go as two walls separated from one another and placed at the same distance from the two main winds in that region, so some puffs of wind come from those same clouds the common air, which live and vegetate all creatures. also they go to the man, who can not lack of help and guidance from above, like other creatures.

On the left side of the above clouds two kind of languages that seem streams coming out of them and very different from each other they are directed towards the inside of the wheel and the figure because to remove every obstacle contrary to man, clouds that are in the north, both the right and the left are output as two different walls from each other, like the main winds of those parts are different from each other, as stated above to purpose of the other clouds. These defensive forces retain everything that exists in the world, ie humans and other creatures, as God intended for them.

So these four languages come from the four principal winds, since they are blowing the issue to hold the clouds. Indeed, as the main winds strengthen and hold together the entire sky, so these blows, like languages for mobility, retain the clouds under the firmament, to avoid exceeding its boundary scattering here and there.

*Allegorical and excellent reason on the number and order or the position of the sixteen major stars.*

42. Thus, as stated above, the human figure is wrapped and enclosed by these signs, because man is so strengthened and defended by the force of the elements and by the aid of all other creatures, which can never be deprived in his state because of any contrary aggression, while the divine power guard it. All this can also be interpreted in another way.

In the circumference of the circle in which you see something that looks like a bright fire, also appear sixteen major stars. It means that in the perfection of divine omnipotence are some leading doctors. They are the ones who taught and teach the ten precepts of the law in the course of the six ages of the world. Four are found between the head of leopard and lion four



between the head of a lion and the wolf four between the head wolf and bear, and four between the head of bear and leopard. Because the four parties that make up the world, these doctors urge all believers to fear God, fear of judgment and the infernal punishment and fear the afflictions of the body, and so we urge you to stop sinning, for fear all this, although they have great love God has. The eight stars that are in between each pair of heads mentioned, ie both in the center of each space between two heads, extend its rays toward the sign of thin air, having in front. Indicates that the eight beatitudes that are perfection of the virtues of which has been spoken announce the love of God and neighbor, and with great attention instil the same blows on the wishes of believers, so that even if they live in the world dealing with different things, they rush towards the celestial realities and postpone temporal realities. The other remaining eight stars, those closest to the animal heads on both sides of the two that are in the middle, run only its rays into the black fire, showing that the same previous beatitudes, who provide assistance to true perfection the virtues, both in prosperity and adversity, they send the most subtle part of his blows into the fire of judgment, to indicate how many have to serve God in spirit, that no sin, however slight, will be neglected, but conversely, it will be examined at trial and the vengeance of God.

*Another allegorical reasoning about the multiplicity and disposition of common stars.*

43. Then you see that the circle of pure ether and the circle of dense air, and bright white are also full of stars that send their glares the clouds placed before them. It means that the perfection of true penitence and perfection of discernment of the holy works flourish in multiple glow of reason. Indeed, so how are you stars are different and multiple, penitence and discernment of the holy works show that they themselves are the multiple forces of holiness. And with its splendors, give reason to the minds of the faithful and inspire them to act so that all works are reasonable in the eyes of God.

*And yet, another allegorical reasoning about the usefulness of the four puffs that move like tongues on the right and left of the image.*

44. Then too, the clouds to the right of the human figure run something like two separate from one another, like two streams, into the wheel and image languages. It means that the minds of the blessed men show, for happiness, the two wills, one in the flesh and the other in the spirit, are in agreement among themselves, how are you two languages??have a unique way. And the terrestrial globe is full of his testimonies which teach man to turn our gaze to his Creator.

Also, on the left side of the figure, emerging from the clouds as two separate one from the other, languages similar to brooks, into wheel and to the image. It means that when a man is attacked by the evil temptations, must concentrate their understanding of the two wills, ie love of God and neighbor, different from each other, because the love of God is greater than love to the next. And so you have to destroy the wheel Century concerns and carnal desire battles with the dew of just teaching.

*Every faithful who devoutly follow the footsteps of the Son of God, walking among temptations and strengthened by the support of virtue, attain eternal joy. Isaiah's words that confirm it, and its explanation.*

45. Thus, as has been said, the image is wrapped and enclosed by these signs, as the man of faith, following loyally the footsteps of the Son of God, defended and adorned by the clarity of the holy virtues, is surrounded by them so that, tearing of the fiendish traps, happily lead him to the happiness of the heavenly joys. There you will enjoy forever, as Isaiah my servant, certifies saying, "shall dwell up there, took refuge in a citadel built on the rock, we will give you bread, water will not lack. See the king in his glow, his eyes behold the land that stretches far and wide ". (Is 33.16 to 17).

This is interpreted as follows: The changing direction from left to right, bearing in mind that God rests on who is humble and have peace in the heart, also overcomes the pride of the devil when he fights with himself and says, "God I have been illuminated with two eyes that meditate on the glory that is light in the darkness, and thanks to them, I can choose to proceed by what route. I recognize that I have a choice, clear vision or blindness, and I know the guide who invoked to drive me to the day or into the night. I know that if I hide in the darkness I can commit lewd actions would not be able to make full daylight, because I contemplate how many were present, but the darkness did not get any awards, but conviction and punishment. And so I will crush that narrowness of heart by which I delight in the sins, and call upon the living God for leading me down the street light and heal my wounds, so that full light will not have to blush because of them. If you act like that, I will break the chains of my prison, because in this way I will have captured my enemy, whose suggestions I gave my consent in darkness, and thus mocked me. "

Indeed, so work will live on top of the heavens and a fortress built on the rock that is Christ. It will be in his high abode, which will give the bread of life, you can never get enough food because he always relishes the taste of sweetness that is true charity. For this reason, as the water of life originates and flows into a stream and under the gifts of the Holy Spirit, all his works flow in holiness, so that the eyes of a dove of the Holy Spirit see them. These waters are faithful, they will not be flushed or dry up and the man will never be satisfied with them. As flowing from the east, you can not see its height, while in the body, nor depth, because the waters in which man is reborn to life flow from the Holy Spirit. Thus only man of faith will see the king in the splendor of holiness, and in his science can spot the land of the living, when the heart and the body is away of sins. It may consider, then, what good choice.

*The clear light from the mouth of the figure has a wheel chest, diffuses in the form of threads that seems that signs are in the figure, in the wheel and circles are measured. mystical reasoning about these things.*

46. Therefore see that the mouth of the image of man, on whose chest the said wheel appears, goes stringy clearer than daylight light. Means that the virtue of true love, in which science is placed circle the world, comes the supreme harmony of its order that shimmers above all things, all contains and attracts all its laws. These yarns are measured with accurate and clear as the signs of circles and other shapes that are distinguished in the wheel, and the signs of each of the members of the human image, ie of that image seen within wheel, as has been said above and will continue explaining. This measure love distinguishes properly the right measure of the forces of the elements and celestial ornaments that defend the world, allowing their development and beauty, and all structures of the members of man has dominion over the world, as many times as I have explained. This true, fully divine, love comes the good that is more beautiful, more desirable than all, because it collects and brings to all who seek and value with fair trial merits of heavenly desires and spiritual groans coming of divine

inspiration, plus all the works of man made for love of God, as well know all who want God with a perfect love, in the words I say through my servant Jeremiah:

*Words of the prophet Jeremiah about the same argument, and must be understood as*

47 "I am the Lord, who searches mind and examines the heart. And I give to each according to his conduct, according to the fruit of their actions. " (Jr 17,10). This is interpreted as follows: Those who want God are not drawn in by false pretenses to love others than he, nor want to talk about the lust of the flesh stealthily with others. But the man often does what he wants, like Adam, who wanted to see what he was capable. But man can not serve both God and the devil, because the devil hates what God wants, and God despises what the devil wants. The same occurs within man, because the flesh delights in sin and soul thirsts for justice, and between the two there is a big battle, because a portion opposes the other. Thus, the work that man begins thus performed with great effort, as when a slave is forced to serve his master, because when the meat is done to serve the soul incurs sin, whereas when the soul undergoes meat and do good with it. Indeed, when man moves quickly favoring the desires of the soul, he refuses himself for love of God and it is strange to the lust of the flesh. So do the righteous and holy and so did Abel, who glanced God. When his blood was shed all the earth trembled. For this land it was called widow, because she was deprived of the perfection of holiness because of the murder of Cain, as women, deprived of the comfort of the husband, widowed and abandoned.

And I, Lord of all, searches the contrite hearts who despise sins, and probing the bowels who abstain from pleasure of lust. I, who have rewarded the man as fatigue of his way, according to the fruits that produce and according to their thoughts, because all the fruits of man's writings have before me. Just is the man who renounces his will and lust. Instead it can not be defined as just who heads the will exclusively lust. However, if it has become the good, the scars will be washed in the blood of the Lamb and the heavenly host, seeing the healed scars, admired intone praise God. Every man who issue and appreciate God, who opens the devotion of his heart these words, and know that they have been proffered by health bodies and souls of men, not by a human but by Me, which I am.

### THIRD VISION OF THE FIRST PART

*Simple compilation of some visions concerning the nature, the winds surrounding the firmament above and below, leading to the stars from west to east in the upper circle and holds its course. On the moods of man receiving his qualities of air and winds, when they meet. On the veins and entrails inside the human body, how they are connected and cooperate in its many functions, and that causes sometimes away from their equilibrium.*

1. And I saw that the east wind and wind noon with their side winds moved the firmament with the breath of his strength. They did turn in a circle from east to west above the ground. Then I saw that the wind west along the northern wind and side winds, sustained and pushed the sky with its puffs, rejecting from west to east beneath the earth. I also saw that from the day when the days begin to lengthen, the southern wind with its side, almost sustaining the sky, pushed him slowly upward from the south to the north, until the day that day cease to be lengthened. And from that day when the days begin to shorten, the northern wind with its collateral, as retreating in front of sunlight, pushing the sky down, slowly, rejecting the north to the south, until the southern wind began to raise it again from the point at which the days begin to lengthen.

And I also saw that in the upper fire appeared a circle that went around the whole sky from east to west, from which he advanced a wind from the west, forcing the seven stars to proceed from west to east in the opposite direction to the circular motion of the firmament. And this, like other winds previously said, not let out into the world their blows, but merely, as we have explained, to regulate the course of the stars.

And then I saw that the various qualities of winds and air, when you encounter one another, the moods in man, shaking and transforming assume the characteristics of the wind and air. Within each of the above elements, there are in fact air. This air is spinning this element thanks to the energy of the winds, since otherwise remain motionless. And each of these elements, with the help of the sun, moon and stars, also release the air tempers the world. Sometimes, however, when or burning the course of the sun, or because of God's judgment, any element is in contact with any region of the world, this element moved together with the air that moves, sent from this same air a breath which is called wind, air straight down. This wind immediately mixed with the other wind, and partly comes from it and to some extent are similar, and then come into contact with humans, producing the modification of internal fluids, according to the properties corresponding to this wind and this air. Thus man feels weak as soon as strong.

And I saw that when any of the winds, with all those qualities, rises in any region of the world under the influence of variations in the course of the sun and moon or divine decision, as stated, issues its blow in that place. Having put the air moving and did like each other, that air preserves all the elements of the world and alters the moods of the human body according to the quality of that breath. Because when a man whose natural quality is consistent with the wind, inspires and then turn east as modified air, soul, absorbing the air, transmitted within the body, also the internal moods are modified and in many cases make you sick or They cure it, as previously mentioned.

Sometimes moods revolt against the man with the ferocity of a leopard, but then become weaker. They often show your changes so variable as the crab, now steps forward, now back. Sometimes, jumping and horns like a deer staring, show the same variability. Sometimes they

invade the man with the robbery of a wolf, combining the characteristics of deer mating or crab, as has been said. They also teach that sometimes can act in man, a similar strength to that of a lion, or be like a snake now presented with sweetness, now with perfidy, while other times they pretend to be gentle as a lamb, or grunting like a bear with anger. They may also manifest at the same time the qualities mentioned lamb and snake. Indeed, often the moods in man are subject to such changes. Very often, after having been so modified, moods enter the liver of man, which is where their science from the brain is valued, knowledge that is balanced by the energies of the soul, and the moisture of the brain to arrive who is well nourished, strong and healthy. The liver is on the right side of the man and the body is very hot, reason right movement is faster and more skilled in fulfilling jobs. On the left, however, the heart and lungs, supporting the efforts of those who receive organs and liver heat like a furnace are.

When these moods moving touch to the veins of the liver, shaking man's ear veins and sometimes disturbing. For this reason health or disease often introduced into the man's ear, for example when the welcome news bring us joy too much or when news of the adversities we sink into sadness too.

I also saw that sometimes these moods are directed toward the navel of the man who, being as it is the point of arrival of the bowels, closes gently so as not to scatter in all directions, and maintains a fair balance their careers, their heat and warmth of the veins. Often though these impulses snatch the man rest, otherwise man could not live.

And sometimes they target the loins of a man. There are concentrated energies that can be dangerous to exercise. But the nerves and the other veins hold back, to flourish in them rationality by which man knows what to do and what to avoid, and thus enjoy their work. Moods found on the right side of the body is heated and reinforced by breathing and by the liver, so that the man may well discernment and discipline about how to curb the storms of the other moods, in order to carry out their acts with discipline. Sometimes moods also reach the veins of the kidneys and other organs, veins reach spleen, lung and heart. And all these bodies, along with the entrails, into action on the left side when the lung heats, while the liver heats the right side of the body. The veins of the brain, heart, lung and liver and all other give strength to the kidneys, and veins of the kidneys and descend to the calves and reinforce. And so when the moods come up with these veins of the calves, they form connections within the virile organs and the female womb and, like the stomach assimilates food, these veins introduced in those offices strength to it generation of offspring as sheet iron sharpens on the stone. Indeed the muscles of the arms, forearms and calves, and also thighs are filled with veins and moods, since, as the belly holds itself guts and meals, and the top of the arms and calves of the legs guard itself veins, and moods reinforce and support the man with his particular strength, as nourishes the womb.

When the man sometimes runs fast or walk quickly, the nerves that are under the knees and veins that are in them, extended beyond measure, touch the veins of the calf, numerous and united as a network. And so, with fatigue, they are claiming the veins of the liver, and make contact with the veins of the brain, and thus fatigue spreads throughout the body. Then, the veins of the kidneys right calf touch stronger than the left calf, because his right calf comforting heat of the liver. Veins right calf also rise to the veins of the kidneys and touch, liver warms the kidneys, located in the fat that comes from humours, so that the veins can swell rapidly, causing a quick break that ends as it ceases its action. When the liver produces heat, man jokes and is glad. But when the inner moods man, put into turmoil by an irregular

movement, touch the veins of the liver, as such, moisture and humidity decreases breast, so that makes man sick drying it also reduced. If the phlegm of that man becomes dry and poisonous, and up to the brain, it causes headache, eye pain, and spinal bone rots. So sometimes this man sick with epilepsy in the waning moon.

Also the moisture found in the navel, reached by those same moods, dried and cured, and so the meat gets colitis, as if it were a leper, although no case of leprosy. And the veins of their backs, inordinately stimulated by those humors excite other veins in the same way, and cause the right degree of humidity and therefore dry eruptions originate in the skin. Also the veins of the kidneys, achieved sometimes by inordinately excited humors set stirring the other veins that adjoin them in the calves or in the rest of the body, as has been said, dried marrows of bones and veins of the body, and so the man languishes, dragging long this weakness. But it also happens that those moods flooded with moisture because more than the man's chest and this moisture reaches the liver. Then they begin to rise in this man many different thoughts, which is thought a moment too wise and fool others too. And on moods, climbing to the brain, poison, then they descend into the stomach and cause fevers and cause this man chronically ill. Humors arrive sometimes with excess phlegm to ear veins and you are in turn poisons the veins of the lung phlegm, while the man coughs and can barely breathe. This same excess phlegm, from the veins of the lung veins to the heart, manifested as pain. Pain, moving the hip causes pleurisy and hit the man as having epilepsy in the waning moon. With its excessive moisture, phlegm moving the bowels collected in the navel of man, and up to the brain and in many cases it causes frenzy. Agitate the veins of the loins and activate a crisis of melancholy that upsets the man and put him sad and incapable of discernment. Sometimes humors reaches the veins of the kidneys making them too wet, and then poison veins calves and other veins of the body with excessive moisture. And if at this point the man abuses excess of food and drink they will get sick humors fat leprosy because their flesh begins to swell. However, if the moods in question are not broadcast by the elements or with excessive drought or excessive moisture, but tempered properly and constant extent man remains healthy in body and strong in the knowledge of good and evil.

*The utility of all creatures concerning the soul as well as the body. What does the fact that the eastern and southern wind with its side to rotate the sky from east to west.*

2. And again I heard the voice from heaven and said: All creatures that God has made, both in the upper world and the lower, the man has associated with him were useful. If man uses them for evil deeds, God's judgment will make them instruments of revenge. The creatures are designed to help the man in the body's needs, which also includes the sense of helping the salvation of the soul.

In fact, you see that the east wind and South wind, with side winds, moving the firmament with the breath of his strength, spinning in a circle from east to west above the ground. This means that the breath of fear of God with the breath of God's judgment, when they play with their strengths and energy of His Holiness the inner spirit of man beget good in the East and make you persevere in it to achieve good Finally, as if the West got the victory over the carnal temptations, because when man has fear of God, even more afraid of incurring judgment because of the same excesses. For this reason, when you start doing good with the intention to persevere in it, he strives to get the reward of eternal life. And here the west wind with the northern wind and its collateral, to support and push the sky with its puffs, throw it from west to east beneath the earth, as the breath of righteousness and the breath of the punishment

terrorize the spirit man, one infernal punishment and the other with the tribulations of the body and all other scourges, shaking with fear.

When man ceases to do good out of boredom and fatigue, it's like you decline to the West. These winds lead back to the origin of justice, under the threat of earthly misfortunes, urging him not to succumb when it has almost come to conclude his good works, and encourage courageous spirit back to the path of holiness. He will not be given the prize of happiness who started and then abandoned, but who starts and completes his works.

*Which means that the southern and northern wind in various solstices of the year, each lift the sky from south to north, and the other slowly push it down, from north to south.*

3. You also see that from the day when the days begin to lengthen, the southern wind with its side, up the sky, and pushes slowly upward from the south to the north, until the day They lengthen the days not more. It means that when the good works of the believer are expanded in the light of truth, the breath of righteousness, comes with the other virtues of fire of justice, and thus raises his inner spirit in fiery justice against concupiscence of meat, until it rises correct and orderly manner to achieve good goal, but in the meantime has been sent to the test and is weakened by countless temptations.

From the time when the days begin to shorten, the northern wind and side balk at the sunlight, and push slowly down the sky rejecting from the north to the south to the southern wind starts again up when the days begin to lengthen. It means that man is weakened when fatigue and laziness in doing good seize him. Similarly, bodily mortifications that prevailed in various ways resisting persuasion of the devil, but which is tired, neglecting the clarity of good works, will go to the bottom of his spirit. Come contradictory thoughts that suggest you put a limit on penance and leave the rigor with which practiced because the grace of God will grant indulgence for his sins with kindness and mercy, as is the southern wind. Thus gradually deceive, until the fire of God's gifts, judging righteously these things, the man again leads back to the original strength of the virtues of his spirit, so hard battle with the flesh.

*What does the circle in the upper fire, which surrounds the entire sky and from which a wind blowing up and regulates the course of the stars in the opposite direction.*

4. You also see that in the upper circle surrounding fire all over the whole sky appears, and generates a wind that forces the seven stars to proceed from west to east, in the opposite direction to the circular motion of the firmament.

This is because in the divine power is the fullness of holiness that protects the inner spirit of man which is attached to God for all parties. For this reason the breath coming from it it makes the mystical gifts of the Holy Spirit when you start to doze reach boredom, to shake the numbness and brave spirit awakens to justice. This however is heavy in many cases the spirit of man, because in many circumstances just manages to reduce to obedience to the body that, by divine disposition is set, since too often obeys the carnal desires of the body that is his dwelling and so the breath of God's gifts often clashes with the will of man.

And this, like the others mentioned winds, no exhales to the world their blows, but merely, as we have explained, to regulate the course of the stars, as the wind that comes from the fullness

of holiness is not done visible as the other virtues, which act conversion from evil to good man delivered to the world. When the man, thanks to the gifts of God begins to do good, it is not yet perfect in the fullness of holiness. But in the end, when you have truly achieved its goal, the good he has taken, the breath of holiness keeps it firmly in the fullness and perfection of the gifts of the Holy Spirit and not allowed to hesitate here and there.

Indeed, as the column of holiness, founded on Christ, rises to the sky, so when Christ possesses the man on whose head have settled the seven gifts of the Holy Spirit, that will not go to ruin more to be upset by the storms of the many temptations, and say, like Habakkuk he wrote for my inspiration:

*Words of the prophet Habakkuk, arranged and commented on here to explain this statement.*

5. "Yahweh my Lord, is my strength, I get feet like deer, and makes me walk heights". (Hab, 3, 19). This is interpreted as follows: God, who created me as the Lord has power over me, is my strength, because without it I am unable to do any good and thanks to him I possess the vital spirit which I live and move and I know all my ways. Is this the same God and Lord, that when I invoke the spirit of truth, leads my steps swiftly to their mandates, as the thirsty deer rushes to the desired source. Thus I will lead on the tops teach its precepts and send me putting my feet under earthly desires with the strength of victory. When you reach the celestial bliss I will tax praise.

Indeed, as the sun, placed in the firmament of heaven, dominates all earthly creatures and there is nothing you can darken it, nothing can wrest God's faithful who founded his heart and mind into it. Fixed to honestly despises all earthly things, nothing can shock him in this world. In the uproar will not be troubled by the fear of death, suffering no complains about the time you live, never meeting with the thieves in their lairs, ie, perfidy and hatred that often deceive man, nor vague in the whirlwind of inconstancy, according to the customs of unstable men who do not turn their gaze to the Creator because they perform their works following the freedom of his will. For this they are similar to crab, which moves back and forth, or as the tornado that all dry vegetation.

*Which means that, according to the different quality of the winds and air, when they encounter moods that in man and transform the wave.*

6. And then you see that, for the different qualities of winds and air, when they encounter moods that in man, and transform the wave, and assume the quality of the winds. This indicates that according to the diversity of the breath of the virtues, and also by the quality of the desires of men, when they both agree and when man wants what God wants, human thoughts, away from evil and returned to good, is submit to the dignity of the virtues and holy desires. Within each of the above elements there is an air that conforms to the quality of each item. Thanks to this air, the element pushes the rotational movement with the force of the winds, because otherwise it would not move. It means that the desire of the man of faith, adheres to the virtues and the consolations and joins them, and for this reason man is sustained by the breath of virtues in the destruction of evil, because otherwise it could not become good.



And each of the winds, with the help of the sun, moon and stars, sucks air tuning to the world, showing that all higher consolations of virtue, and the spirit of strength and spirit of fear of God, and all other illuminations that come from good blows, light ardently desires that aspire to heavenly happiness in the hearts of the faithful. All the good work man, not from merit, but the gift of God's grace. When however, sometimes, either by burning the course of the sun, or divine decision, any element comes into contact with any region of the world, right there gets to stir together with the air that moves, and emits a breath that air is called wind. This wind goes straight into the air below, since when, thanks to the spirit of strength and divine disposition, the energies of the superior virtues wake for the salvation of men, where the wishes of the faithful rise to God and invoke the energies evoked the desire of heavenly things sent from this desire a blow to the minds of those same men to be able to do everything well.

When the man invokes God with purity and faithfulness, God surrounds him with the wall of the virtues fair decision, and rapidly advancing towards good after leaving evil. And then this air is mixed with the wind, partly because it comes from and to some extent are similar. It means that the minds of the righteous agree with the breath of the virtues, and to love what is right comes from the virtues, and therefore so are similar to them. And so this same air comes into contact with man and therefore with moods that are in man, so that, depending on the quality of the wind and air, when they are of the same quality, often cause changes in, weakening or strengthening it.

When the spirits of the blessed men look at justice, Doman them carnal lusts and concentrate their thoughts on the breath of virtues and devotion to heavenly desires, weakening the vices and increasing the strength of the virtues. Indeed, when the man dominates the force of reason his flesh for the sake of God, rises up high, toward holiness, his inner spirit, as evidenced Wisdom when he says:

*Quote Proverbs of Solomon inserted to clarify the meaning of this statement, and as should be understood.*

7. "The house of the righteous is abundant in wealth in the income of the wicked no lack concern". (Pr 15.6). This is interpreted as follows: as the sun, when at noon rises high peaks of its heat, so the house, that is, the spirit of fair that meets all his works as if front Hallam God's judgment shows in itself a great force when progressing upwards of virtue to the other, and in doing so, he does not lose his wealth. Also nothing weakens the sun in your circle, or when climbing up or when spreads its warmth. The more the man who lives in beatitude, the more lights on the good, the more burns in the zeal to be happy. His abode is in heavenly places live with all the will and desire, and the sweetness of those places never satisfied. His strength is higher than the sky and down to the bottom of the abyss because man is the strongest creature all the rest is at your service.

Sometimes the movement of the sky shakes and shakes the earth. The sky is the service of the earth, soaking rain to keep it compact and admirably produce its fruit thanks to air and dew. The man who lives in beatitude draws to all earthly things and continues to do good things or to do penance and for fear of earthly cares and rises up amidst the joy of eternal life. On the contrary, the fruits that produce working ungodly evil and wickedness is no confusion, because with his indecision drowning in clutter the world and not walk in daylight and have hope in eternal light. It feeds on acorns for pigs but finds life in them because it does not renounce carnal desires.

*Because of the various actions of winds and air, by the different course of the sun and the moon, or the judgment of God, man suffers changes that lead sometimes to be healthy and sometimes sick. What this means in your spiritual life.*

8. You also see that when any one of the winds with its qualities arises in any region of the world, whether by the course of the sun and the moon, or by the judgment of God, as it has been said, this wind emits its blow in that place after having put the air in movement and to have made it similar to itself. That air, which exhales throughout the world and preserves with its regulating action the things that are in the world, makes man quite changeable in his moods, according to the quality of that breath. It means that when the breath of the virtues of all gifts arises in the heart of the faithful, either through the inspiration of the spirit of strength and humility, to the spirit of the fear of God and to the contrite spirit, or thanks to the disposition of the divine plan, in any place where the Holy Spirit diffuses them, causes the gift of his inspiration to help the just wish of the faithful that agrees with it. That desire, which is always attentive to what is useful for good and is ready to rely on devotion, fits that very inspiration. And so the desire shakes the heart of that man, for when a man, whose natural quality agrees with that of the wind, inspires and then exhales this air so modified, so that the soul, in absorbing that air, transmits it within of the body, also the moods in him are modified and in many cases make him ill or heal him, as has been said before. When that man, whose good will agrees with this breath, meditates, separates himself from evil desires and moves away from evil. And his soul, he will write down all this in secret. Also the storms of thoughts that break into him are continually changing, sometimes promising adversity, and in other prosperity.

*In man's moods also move depending on the nature of certain domestic or wild animals, now move more sharply, sometimes softer. The transformation or excitation of these moods, affections and human thoughts are subject to frequent changes.*

9. Sometimes tempers rise up in man with the ferocity of a leopard, but then however become weaker. O variably present, forward or backward, as crab, and finally, jumping and horns as a deer nailing, all manifest the same variability. In fact, although the fear of God penetrating man, but sometimes thoughts arise in your mind oriented tedium, delivered to vanity. Sometimes, as in the crab, thanks to the confidence in the success exhort man to go forward, but then cheat him by linking it back and insinuating that you can not persevere in this direction. Other times, like deer, will provide the assurance of faith, but then immediately attack him making him waver in his faith.

And sometimes they invade the man with the robbery of a wolf, combining the mating features of a deer or a crab, as has been said. Sometimes, as in the wolf, thoughts occur in the mind of man the infernal pains making false promises, as if only the works of deer, ie faith, or crab, ie confidence, could avoid them, without righteous deeds, and then, in many cases instead they lead to despair.

They also teach that sometimes can act within man a similar strength to that of a lion, or be like a snake who prays presents with sweetness, now with perfidy, while other times they pretend to be gentle as a lamb, in which case the thoughts are present in man God's judgment but then quickly he persuaded not to fear it, because, as the serpent, acting cautiously, we suggest deceptively mode fool with some subtle cunning, while they encourage you not to

fear anything, patient like a lamb, as if he were not guilty of his sins. But sometimes he growls like a bear, almost angrily, and sometimes may also manifest at the same time the qualities mentioned lamb or snake, as shown. Thus, as in the bear, thoughts contend that for God's sake man suffers bodily tribulations and teach that for them, and the patience of lamb or the prudence of the serpent, has already suffered the punishment and has already been purified for sins. These various insinuations immerse you in uncertainty, because they are many and different.

Indeed, often in man's moods are subject to such changes as man's thoughts continually modified by these storms and many other ways, sometimes it takes an unfounded security, sometimes to despair, but some cases raise it as if they were sincere devotion. For these reasons, in many cases, they are having been so modified, enter the liver of man, which is where their science from the brain is valued, knowledge that is balanced by the energies of the soul, and where moisture brain arrives so that it is well nourished, strong and healthy. Means that man's thoughts quite often target as to your liver, ie to the force of justice, this force in which the righteous work under science, since the soul forces teach the knowledge of good and evil, life science holds for the work of justice, in believers. The Son of God gathered around him sinners and publicans and they also strengthened with the abundance of the Holy Spirit.

*On the right side, the man has the liver where the heat source is. For this right of movement it is faster and more skilled in fulfilling the work, while on the left are placed the heart and lungs that keep the rhythm of the breath to be more able to bear weight. What does this have spiritual significance.*

10. On the right side of man is the liver and the body is very hot, reason right movement is faster and more skilled in fulfilling jobs. On the left instead the heart and lungs that reinforce making it able to withstand weights are. They receive liver heat like a furnace. This indicates that right, ie when the good and just man enjoys prosperity and health, justice work with the Holy Spirit so that man, rising to God in prosperity, achieve lead to any term good work. Instead, on the left, to avoid adversity, man yearns to be comforted with the force of justice, professing the same faith in God with a sincere heart. When these moods moving touch the veins of the liver, shaking man's ear veins and sometimes disturbing. For this reason often health or disease are introduced into the man's ear, for example when the welcome news bring us joy too much or when news of the adversities we sink into sadness too. So the fear of justice, caused by honest thoughts, turning a man listening evil and directs it to listen to the good, because the ear sometimes introduced into the soul holy things and sometimes nefarious things, so that man often loses the desire to impose balance in good and in pain. Indeed, good science, if he heard good things, is dumb, because what good science knows is what good listener receives, and therefore places great zeal to try and convey how much is dictated by good science. Therefore, after all these things compound according to the right proportion, putting endpoint is calm. So the man who replaces a treasure in his chest, that is when you understand good and evil, collects good in the secret of his heart and rejects evil away from him as to urge the words of Isaiah:

*Isaiah's words adequate to provide the sense of all this. In what sense we understand.*

11. "Untie your neck chains, enslaved daughter of Zion, for the Lord says, no money have been sold and you shall be redeemed without money" (Is 52.2-3). This is interpreted as follows: Destroy penance chain your first slavery and your transgression, O thou man were counted in the number of daughters of eternal peace in heaven, because when you lost paradise has been placed under the yoke of a multitude of sorrows. Therefore the Lord of all things speaks to you, to you, that I have tied with the bonds of sin by your free will. Thus ye have sold for nothing, just you manage to pain that God promised to the first woman, to her that, by his disobedience to the divine command, he was deprived of Paradise and lost the name of daughter Zion. But ye shall be redeemed without money earthly greed, since your Redeemer came into the world in the virgin nature and established that ye be reborn to life a work of the spirit and water, so reconducios the place that by inheritance you had intended. Who persevere, therefore, in this birth as justice, he will not depart from the heights of Zion. The man of faith rises to God, rejecting sin and abandoning all evil, and desires to achieve the kingdom of heaven, asking God's help good works. And if persevering and steadfast in your application, like the blind man sat begging on the way, soon God's grace will notice it, and then, if it has been opened to light and rise of darkness, will be with him in all circumstances, will inspire righteous and holy works. And that, away from evil delights in the good and holy works and savor its sweetness, not wanting to get away from God, but to escape the deception of the serpent.

*Which indicates in man the fact that the moods in it reaches the navel, which is the point of arrival of the womb and the loins, where lust resides also play sometimes the veins of the kidneys and intestines and they go up into the veins of the spleen, lung and heart.*

12. I also saw that sometimes these moods are directed toward the navel of the man who, being as it is the point of arrival of the bowels, closes gently so as not to scatter in all directions, and maintains a fair balance their careers, their heat and warmth of the veins. Often though these impulses pluck the man from the rest, otherwise man could not live, because when the man of faith excludes listening evil, with good thoughts closes the navel to the vain multiple desires, so that they can achieve the life of true holiness because many times listening evil provokes and drags him to the concern of evils.

These moods sometimes target the loins of a man. There are concentrated energies that can be dangerous to exercise. But the nerves and the other veins restrain them to flourish rationality, by which man knows what to do and what to avoid, and thus enjoy their work. Moods found on the right side of the body are heated and reinforced by breathing and by the liver, so that the man may well discernment and discipline about how to curb the storms of the other moods, in order to to carry out their acts with discipline, and that gird his loins, where lust resides. For the salvation of the soul, confirms this desire with honesty and insight, thanks to the comfort of the virtue of justice. Sometimes moods also reach the veins of the kidneys and other organs, veins reach spleen, lung and heart. And all these bodies, along with the entrails, into action on the left side when the lung heats, while the liver heats the right side of the body, because the man with honest thoughts, contracts strongly the kidneys, too often, they are dishonestly cause lust influence their heart and push it to act badly when hitting the lightness of the meat. Here, then, everything that makes the man who walks the path of justice.

*The veins of the brain, heart and liver give strength to the kidneys. The veins of the kidneys descend to strengthen the calves and climbing up along the veins of the calves, reciprocally*

*united at certain points, give both genders to generate force. Forearms, arms and legs are full of veins and moods. Brief summary of the above.*

13. The veins of the brain, heart, lung and liver and all other give strength to the kidneys, and veins of the kidneys down to the calves and reinforce. And so when the humors up with these veins of the lower legs, unite with others in the virile organs or the female parent as well as the stomach assimilates the food one, introduced in those offices the power to beget offspring, as sheet iron sharpens on the stone. After the man, the lust appeased thanks to modesty, have put a brake on the kidneys, good science that man possesses purifies on the premises of chastity and controls persevering in justice and continence. And so controlled in those things into whose inclination was incontinent, strengthens the virtue of continence, not collapse on the way. And, whether man or woman, if continence stands as defense and supports the other virtues and she tends to God, when you walk on the straight path of discernment occurs as a result holiness.

The muscles of the arms, forearms and calves, and also thighs are filled with veins and moods, since, as the belly holds itself guts and meals, and the top of the arms and the calves of the legs guard itself veins, and moods reinforce and support the man with his particular strength, as nourishes the womb. It is that abstinence man gathers strength and support of the virtues which becomes fair. Abstinence is surrounded movement of Sighs of good thoughts, keeps the bowels of the soul in its integrity and preserved for the perfection of salvation, in holiness nurturing the whole man, body and soul.

*When we run, by excessive stretching of the nerves and veins of the whole body gets tired man. We experienced a momentary pleasure by compression and excitement of the veins. Disposition and moral utility of these things in man.*

14. When sometimes the man runs in a hurry or walk fast, the nerves that are under the knees and veins that are in them, extended beyond measure, touch the veins of the calf, numerous and united as part of a network. And so, with fatigue, they are claiming the veins of the liver, and make contact with the veins of the brain, and thus fatigue spreads throughout the body. It means that when the man abandons the path of righteousness, lack of restraint in their behavior makes them inclined to all sorts of improprieties, and abstinence itself even deprived of the right measure of science. So when he refrains without restraint of lawful things, incurs boredom by the other virtues, and when he thinks he has embarked on the path to justice and believed to have a superabundant science, the trap that will fall is built. Because, because of this incoherent concept of abstinence, underestimates the temerity boldness and presumption, begins to doubt to persevere in this discipline, and thus plunges into the trap of despair. Then, the veins of the kidneys right calf touch stronger than the left calf, because his right calf comforting heat of the liver. Means that concupiscence increases when abstinence is practiced exaggerated and without discrimination, because that is not consistent with either the divine law, or the love of God, while instead abstinence practiced with discernment is reinforced by virtue of Justice. Veins right calf also rise to the veins of the kidneys and touch, liver warms the kidneys, located in the fat that comes from humours, so that the veins can swell rapidly, causing a quick break that ends as it ceases its action because, when the liver produces heat, man jokes and is glad, as the authentic abstinence, which is in God, overcomes the tension of lust and puts it against the judgment of justice, accusing her for it disappears completely. And justice burning lust with the fire of the Holy Spirit, destroying it while lying in the filthy dirt, and thus the evils contained within itself are pushed to become contrition and bitterness, even

before he had provided pleasure, though brief, because the sinner becomes righteous, he collects the award of joy.

*Why causes, sometimes when phlegm and moods are corrupted in man, they appear in the body epilepsy or other diseases, and diseases pose to the soul these physical ailments*

15. When the inner man moods, positions to agitate for an irregular movement, touch the veins of the liver as said, it decreases moisture and humidity chest is reduced. Therefore make the drying it sick man, that man phlegm gets dry and poisonous, and in this condition rises to the brain and causes headaches, sore eyes, and spinal bone rots. So sometimes this man is sick with epilepsy in the waning moon. Then, indeed, man's thoughts acquire wickedness and hardness and tyrants are, bowing to pride. Oppressing his tyranny justice, invaded by the dew of the Holy Spirit, you should make man flourish in the holiness of good works, while it weakens the other virtues and desiccated. This kind of thinking also lead to despair, as with epilepsy, collapsing their science, the beginning, the intention and the strength of the good works that he formerly vigorous, because the light of truth shining on it, is now off. Also the moisture found in the navel, reached by those same moods, dried and cured, and so the meat gets colitis, as if it were a leper, although no case of leprosy. And the veins of their backs, inordinately stimulated by those humors excite other veins in the same way, and cause the right degree of humidity and therefore dry eruptions originate from skin. no longer it diffuses into the moisture of continence, that at the navel should destroy their lust, as the dew of the Holy Spirit has moved away from these wicked, harsh and illicit thoughts. For this reason, when moisture leaves the body of man, his sins by bad habits become gangrenous, and thus become evident to all by the stench emanating from leprosy. And his loins, that chastity is no longer girds, are put in turmoil because of these same thoughts. Once dried the seeds of good fruit, bad examples are born in this man, like scabs. Hosea teaches as inspired by the Holy Spirit, when he says:

*Words of the prophet Hosea on this issue, and in what sense must be understood.*

16. "What I saw in the house of Israel is horrible, there Ephraim prostitutes and Israel is defiled" (Hosea, 6, 10). This is interpreted as follows: In those lairs lay which would have had to turn our gaze to God with a pure heart. But I, who searches all crimes, even the most hidden, I saw the most shameful abomination, that is the man who, wrapped in filthy and smelly sins of fornication, stir in them defiling like a pig in mud. When he should seek purity, understand and embrace, it has made change in dissolute and worthy of all contempt. Impurity, indeed, committed forces of man, as if separated from his spirit, because he is no longer able to devote the perfect commitment to honesty nor the things of the world or the things of God. The burning of the flesh, with the consent of his will, will suggest and convey pride, vainglory and all the pain.

*Also the veins of the kidneys, sometimes reached by inordinately excited moods, stir put the other veins and dry the bone marrow. Meaning of inner discomfort they cause in humans.*

17. Also the veins of the kidneys, achieved sometimes by inordinately excited humors set stirring the other veins that adjoin them in the calves or in the rest of the body, and as mentioned, dried marrows bones and the veins of the meat. Thus man languishes, dragging

long this weakness. Indeed, when man neglects to contain the navel and the loins, when you allow your thoughts to wander among the most useless things, behaving like tyrants, then he despises the constancy of the virtues that are connected to abstinence and abstinence same, which must be observed with discernment and temperance to preserve modesty. For this too, all other works, lacking the outpouring of heavenly dew, dried and make his soul to languish, until it returns to force the virtues.

*What they mean, from a spiritual point of view, too abundant humors in the man's chest and moving the liver and veins of the ears and kidneys navel and up to the brain.*

18. But it also happens that those moods with moisture flooding because more than the man's chest and this moisture reaches the liver. Then they begin to rise in this man many different thoughts, which at a time when it is believed too wise and in others, too foolish. And on moods, climbing to the brain, poison, then they descend into the stomach and cause fevers, and thus cause this man chronically ill. With this shows that these various thoughts of man, after leaving ungodliness, spread smoothly and easily and lascivious vanity, this lightness, moods try to drown the sense of justice. And so, when presented with these features, sometimes it up as if it were wise, now bring you down like a fool and, mistaking him knowledge, we inoculate the voracity. Thus soul, wrapped in these diseases as a chronic disease, and is often suffers dangerously depressed.

Humors arrive sometimes with excess phlegm to ear veins and these in turn poisons the veins of the lung phlegm, while the man coughs and can barely breathe. This same excess phlegm, from the veins of the lung veins to the heart, manifested as pain. Pain, moving the hip causes pleurisy and hit the man as having epilepsy in the waning moon. This indicates that sometimes the diversity of thoughts in man such an uproar, that confuses the ear of his soul to make him unable to understand and accept the good itself. It is burdened as when coughing. These thoughts disturb your heart making it senseless to the point that it can not in any way get the peace of mind it would be useful to his soul, and wanders here and there hesitantly on the path of righteousness like I was dying, because the light of righteousness is he has obscured it.

With its excessive moisture, moods move the bowels collected in the navel of man, and up to the brain and in many cases will cause a frenzy. Agitate the veins of the loins and activate a crisis of melancholy that upsets the man and put him sad and incapable of discernment. With this immoderate lasciviousness overflowing disturbance, thoughts lead you to lust for lust. They are blowing away all sense of science, to soak in the abjection of wrongdoing, making foolish and incontinent in impudicia. When you can not fully satisfy the delight of the flesh, obfuscates sadness.

Sometimes moods reach the veins of the kidneys making them too wet, then poison the calf veins and other veins of the body with excessive moisture. And if at this point the man abuses excess of food and drink, moods fat will make you sick leprosy because their flesh begins to swell. With this shows that sometimes the thoughts impress the man with the filthy, slimy seduction of pleasure and drag him to a shameful weakness, away from him strength abstinence should assure the dominion of the flesh, voluptuously inducing the voracity that ignites the flames of lust. Thus it corrupts the rottenness of sin, which is like a leprosy, because he knows not resist the pleasure of the body. Indeed, who would not marinate the

meat through a balanced abstinence, but nourishes with the vices and concupiscence, builds upon himself the sins obesity and thus becomes sordid and repugnant to God.

*How the same moods perfect innermost thoughts when they are properly tempered in the human body. Quote of the Song of Songs in harmony with it, and its explanation.*

19. But if the moods in question are not broadcast by the elements or with excessive drought or excessive moisture, but tempered properly and constant extent man remains healthy in body and strong in the knowledge of good and evil. This means that when man's thoughts have neither excessive hardness born of impiety, nor excessive lust born of complacency, but remain well ordered in the honesty of customs, both by human judgment and according to the divine, become a quiet man but for the meekness of his body, and subtle knowledge. Then the man leans neither to the right nor to the left in an attempt to flee the favor of the world but, supported by the abundance of virtues, longs for the heavenly goods, it is written in the Song of Solomon: That beautiful are your feet in sandals, prince's daughter! (Cant 7.2).

This is interpreted as follows: you, in your heart you delight in good works, you who yearn for God, who confers the hope of eternal life, this hope that shines for you in joy as the sun in the morning, to all samples the beauty of your footsteps walking along the path of the Son of God when, like you would force the shoes, you impose the mortification of the flesh, ie, covers the nakedness of your sins, when, in your free will, you want God more than yourself. And then your soul is called daughter of the prince, the prince called Prince of Peace who has liberated his people beating the old snake and his blood has washed all the hostility between God and man. Angels announced this peace to men on the humanity of the Son of God, and they shall be glad, because God joined the earth so that men could see him in human form and angels see him perfectly as a man and God. For every man who fears he wants to God, open to these words the devotion of his heart and knows that say for the salvation of the bodies and souls of men, not by a human being, but for me, who am which I am.



#### FOURTH VISION OF THE FIRST PART

*Different visions gathered in summary in a single chapter. With regard to the firmament, what is its thickness with the elements that comprise it, the complicated relations of opposition and regulation between some of the circles, and the milky way [lactea zona instar] that appears with the appearance of a curved arch.*

1. And I saw that the firmament and all its dependencies, their thickness from one end to the other above the earth, was equal to that of the earth from one end to the other. I saw then that the upper fire of the firmament, flapping from time to time, cast sparks like sparks on the earth, inflicting injuries and injuries to men, animals, and the fruits of the earth. I also saw that a mist sometimes escaped the black fire and reached the earth. The greenness and dampness of the fields dried up, but the circle of pure ether opposed both the scales and the mist, so that they would not strike the creatures with excessive sores.

And I also saw that from the dense, white and luminous air, it sometimes extended another fog towards several parts of the earth, and it caused a great epidemic in men and animals, so that many were struck by different diseases and many died. The humid air, however, opposed resistance to the fog, mitigating its effects so that it would not inflict excessive condemnation on the creatures. I also saw that from the faint air came a humor that spilled over the earth, made it green and caused the seeds to germinate. From this mood rose some clouds that supported all the things that are above and that reinforced everything. In this air I also saw as a white cloud, which at both ends was fixed as at two points to the other clouds of the firmament, while its central part curved like an arc within this same air. And again I heard the voice of heaven saying to me:

*God, Creator of all things, consolidates the inferior elements with the superiors. And purify the sinners, using all these things to punish them, What does the thickness of the firmament, which is equal to that of the earth, mean to man?*

2. God, who has created all things, has constituted the things that are above so that they strengthen and purify, by their action, the things that are below and have introduced them into the corporeal form of man destined to the health of his soul. You see, in fact, that the firmament, with all its dependencies, has a thickness, from one end to the other above the earth, equal to that of the earth from one end to the other, because as it has been revealed and shown, and the earth are of the same vast thickness. And the void of air that extends from the earth to the upper limits is the same void [vacuitas] that goes from below the earth to the lower limits, and it is also the same emptiness that separates the earth by the south and by the north of the opposite limits of the firmament. This indicates that the inner spirit of man manifests his energies in both heavenly and earthly things, according to how the human body uses its force in trying to live in relation to them. In fact, when the soul and the body coincide both in righteousness, they obtain the celestial prizes in common happiness.

*And still about the firmament, which has been arranged by the Creator so that it has all the necessary properties of fire, ether, water, stars and winds. Why are the scales that fall like sparks from the upper circle of brilliant fire created and damage both the earth and its inhabitants. What does all this mean about spiritual punishment?*

3. I saw then that the upper fire of the firmament, fluttering from time to time, cast on the earth flakes like sparks that inflicted injuries and injuries to men, animals and fruits of the earth. It means that God has strengthened the firmament with fire so that it did not disperse in all directions, it has relieved it with the ether so that it could move, impregnated it with water so that it would not dry, illuminated it with stars to shine, and sustains it with the action of the winds to continue its course without interruption. In the four parts of the world, ie to the east, south, west and north, the energy of the winds pushes the firmament to fulfill its circular movement. But its luminous fire, when by the disposition and judgment of God is surpassed by the dampness of the lower waters, when its ardor abandons the just measure, it throws, as has already been said, flames burning by fire and moist with water, destined to serve as revenge. This display of God's power, which possesses the spirit of man, produces a just judgment and sends his vengeance against the perverse actions of men, so that they are confused and overthrown because they do not behave as men, but as beasts, lacking any fruit of good works.

*The black fire contained in the second circle, provoked by the judgment of God or by the collision of the winds, emits a mist that dries all the greenery of the earth, and sometimes manifests its danger with the heat, sometimes with storms and floods. What does this all mean.*

4. And sometimes a mist escaped from the black fire and reached the earth. The greenness dried up, and the dampness of the fields dried up, for, as it has been said, the will of God stirs the ardor and the cold in the same fire, and a smoldering mist descends, for it comes from the dangerous ardor and damp, because it comes from the harmful cold, destined to fulfill the revenge of God against the sinners. In effect, this black fire burns, fed by the South wind, while the north wind brings an excess of cold, which causes hail. Fortunately the eastern wind calms the south and north winds. On the other hand, the western wind, advancing intermittently in the damp air, sometimes when the black fire is disturbed, produces a dangerous flood. This means that another punishment from the divine judgment punishes the lusts of the flesh, abating them in the aridity of contempt and consuming completely their fat, because God reduces to nothing as opposed to him.

*The circle of pure ether with its sweetness balances the upper and lower elements and opposes the scales of the first circle and the mists of the second circle so that they do not too much damage the earth. What profit and what meaning has the smoke emanating from the higher waters warmed by the heavenly fire.*

5. But the circle of pure ether opposes resistance both to scales and to fog, so that they do not strike with excessive sores to creatures, for the ether, which is in the middle, between the fires and the waters, appeases with its purity and softness the things that are above and temper the lower ones, and does not send sores. If every element wounded the creatures and there was none to help them, they could neither last nor exist. However, when by divine disposition, sometimes the fire restrains the waters so that they do not flow in an exaggerated flood, then they emit a smoke, that nevertheless it is not harmful, nor the breath of the man can not harm the others. It is a smoke that balances with just moisture the things that are below, so that the sores do not extend beyond what is due, as pure penance sweetens punishment and divine vengeance, bringing peace between God and his creature.

*From where does the pestilential mist drift from the circle of dense white air to the earth. Why oppose the density of the aqueous air, so that it is not too damaging. It is explained how each of these sores are only inflicted upon men by the judgment of God. What all these things mean.*

6. And I also saw that from the dense, white and luminous air, sometimes another fog spread towards several parts of the earth, causing a great pestilence against men and animals, so that many were struck by different diseases and many died.

When the mist, from the air mentioned, extends, the upper waters, which underneath this same air, are excessively agitated from the higher fire by divine will, and as soon as they begin to boil with menacing heat, as they freeze with a cold exaggeratedly harmful that is found in the black fire. And so the mist soaked by both, it harms both ways. These sores are only occasioned when they are provoked by the sins of men, and fall upon men by the righteous judgment of God.

They teach that, in recognition of the value of holy works, revenge falls on works that are devoid of sanity, inflicting an unreasonable punishment upon men who sin exceedingly, so that it weakens in them what in the body is completely deprived of discernment and mortification and helping the salvation of the soul. Discernment regulates how much health is useful to both body and soul. The humid air, however, opposes resistance to the fog, and mitigates its effects so that it does not inflict excessive condemnation on the creatures, since with its humidity it attenuates the violent energies of the fog. Thus the holy works, with the examples of the righteous, teach revenge that comes from discernment in what way it can hurt everything that is deprived of moderation.

*What is the utility of humor that comes out of thin air. How raindrops are transformed into snow by the cold of the upper region. How this same light air defends the earth of the dangers that come from above, and as the fruitful.*

7. I also saw that from the faint air a humor sprang up, which spilled over the earth, made it blossom and caused the seeds to germinate. From this moisture rose some clouds that supported all the things that are above and that reinforced everything. It means that the thin air leaves the snow that, like flying, perches on the earth when the cold takes over the earth because of the descending course of the sun, because the water drops become snow by the effect of cold from the upper region. Instead, in the heat of the ascending course of the sun, the same air exudes like a honeycomb, a dew that falls on the earth. The sweetness of the rising wind sometimes transforms this dew into a light rain. This air rejects the dangers that come from above and is like a shield that protects the earth, as the shield protects the body of the soldier. Thus, the sweet and warm heat of the sun drops on the earth the dew of the blessing, which is the one Jacob gave his son. Sometimes this air is like the vapor that comes from the water and from the moisture of the dew. It is not harmful, on the contrary, everything that wets on the earth bears fruit, purifying it of the dirt and the stench with which, somehow, it impregnates the storms.

*How clouds in the upper air are transformed by fire or cold, and sometimes appear luminous and sometimes dark, and spread the rain little by little, as if dripping from the breasts. What does this mean for us.*

8. The same air carries on itself and sustains the clouds that have been spoken, which are sometimes luminous and sometimes dark. Each one has like a kind of breast with which sends the rain on the earth, as of the mamas milk the milk. Sometimes the clouds extend to the upper elements, and each of them receives energy. In fact, the fire reinforces them, the ether relieves them, the waters impregnate them and the cold consolidate them, so that no breast overturns the earth an excessive amount of rain. These same clouds are the ones that make the mirror effect that men call heaven, because the seat of the sun, the moon and the stars that are seen through them are like bodies reflected in a mirror, so men believe see how they are really willing. On the other hand, this is not the case, because the clouds show the regular movements of the stars only as on the reflecting surface of a mirror, as one perceives in the running water, an earlier image. This means that thought, born of the believer's righteous desire and results in the fruitful usefulness of good works produced, stimulates his fruitfulness to produce multiple fruits of holiness and elevates the intellect of men to celestial things, so that they aspire fervently and by them be strengthened at the same time. In fact, when man, with just desire, tends to the fruit of good works, despises earthly things, and unites himself so closely with those above, in heaven that he seems completely changed, as if he were no longer a man.

*On the cloud that is called dairy, by the fact that it reinforces the air contained in the scope of its arc. What does this mean.*

9. In this air I also saw a kind of white cloud, which on both sides, at the extremities was fixed as at two points to the other clouds of the firmament, while its central part curved like an arc within this same air. Because in the clouds that this air sustains and carries up there is another cloud, of color similar to the milk, that sustains the same air as the column sustains the house. Similarly, the intellects of some men are so steadfastly oriented in the sense of seeking the right desire, that they expect the final reward of their works to be both in the things of the world and in the spiritual things, worldly matters such as celestial ones to be made pleasing to the supreme judge. Though the perfection of their minds sometimes undergoes the fragility of the flesh almost stooping, yet perseveres in authentic desire, as my servant teaches Job, saying,

*Words of Job appropriate to this question. In what sense they should be understood.*

10. "The righteous is strengthened in his way, and the pure man redoubled his energy" (Jb 17,9). This is interpreted as follows: The man who desires justice will maintain the paths of righteousness with fatigue and effort, and whoever remains pure and far from the filth of the world will acquire holiness by his good works. When he abstains from evil and turns to everything he likes, God conquers that life that has no end. The righteous has wisdom in him, and wisdom is in that reason which recognizes what life gives and what gives death, wisdom that teaches the true ways. The blindness of the heart that is born of the taste of the flesh, obscures pure science when it proposes to do everything it wants only according to its will. Man persists in blindness until he realizes his wounds and displeases himself, wondering how it is possible to live if he has moved away from God.

*Man, strengthened in God, stable as the firmament, must meditate upon him and his works assiduously, since God has made him the most rational creature among all, so that he may know and glorify him.*

11. In these thoughts man should turn his gaze to Almighty God as a reference, proclaiming all his miracles and signs, and in the likeness of the firmament, to consolidate his dwelling in order not to be wrenched from God by any impulse of fear or love. God placed the firmament of footstool on his throne, and therefore the firmament is animated by a circular movement in the likeness of the power of God, which has no beginning or end, as no one can see where the beginning or the end has a wheel tour. The throne of God is its very eternity, in him only God sits, and all living beings are sparks that spring from the rays of their splendor, as rays come from the sun. And how could it be known that God is life, if it were not for the living beings who glorify Him in themselves, since they come from Him and praise His glory?

For this reason he set forth living and ardent sparks before the brightness of his face, and they can see that he has no beginning and no end, so they never tire of contemplating him, and look at him attentively, without fatigue, and this desire will not never end. How could we know otherwise, that he alone is eternal, if he were not the object of this contemplation of the angels? And if he did not have these sparks, how would his glory appear in its fullness? How would the eternal do to recognize its eternity, if no light came from it? There is no creature that does not have any of its rays, that is, life force, seeds, flowers, beauty, otherwise it would not be a creature. But if God did not have the power to do all things, where would His power be?

*God impressed the beauty of his works on the first angel. To indicate where in the world is hell, after having illuminated three parts with the presence of the sun and the moon left the fourth, ie the northern, lack of light. How darkness stands out in contrast to the glow of light. How light is more pleasant in contrast to darkness.*

12. God impressed all the beauty of the works of his power on the first angel, adorned him with stars, with loveliness, vital force and all kinds of precious stones resplendent as a starry sky, and called him Lucifer because he received the light of own God, who is the only eternal.

I, who showed my works in three regions, east, south, and west, have left the fourth region empty in the north, where neither the sun nor the moon shines. For this reason it is right that in that region, outside the firmament, there is hell, which has no roof or bottom, there is only darkness. But these darkneses are also in the service of my praise, for how could we recognize light without the existence of darkness? And how would the darkness be recognized, except for the radiant glow of my servants? If it were not so, my power would lack plenitude, and thus my wonders would not be celebrated. Instead my power is full and perfect, there is no lack in my wonders.

In fact, when luminosity is devoid of darkness, it is called light. In reality light is the living eye, darkness is blindness. According to these two distinctions we know good and evil. Through the light, the works of God, through the darkness, the estrangement of God. Light does not touch those who do not want to have confidence in Him, because they are on the side of the proud.

*Upon the arrogance and pride of the first angel and his followers against God, who were hastened into the place of darkness, and upon the cries of condemnation to them by the holy angels.*

13. The innumerable multitude of sparks, which were aligned with the first lost angel, shone for a time in the radiance of all its beauties, just as the world is illuminated by the light. But when the first angel realized that all his ornament was to be placed in the service of God, he rejected this love out of the darkness, and said to himself: "How glorious it would be for me if I worked of my own will and produced works, as I see do to God ". And all his companions gave their consent with these words: "Let us set the throne of our lord to the north, before the Most High" And they decided among themselves to provoke error and division among the servants of God, that their own lord should be equal in power and magnificence to the Most High. Then the eyes of eternity, which is one, caught fire, sounded like a terrible thunder and precipitated away from it the first transgressor and all his army with the help of his servants, the angels. And the angels of God proclaimed in a voice of thunder: "What perverse presumption can equal God, our Creator, the only one who proceeds from himself? And since you, who exist by his desire, have had the presumption and desire to be like Him, you will go to ruin. "And immediately the first angel, together with all who joined, fell on his back, like a block of lead, because he wanted to declare war against God, whose works he did not see glow immersed as he was in the darkness.

*God, in his secret project, had planned from eternity the creation of man. He made man in his own image and likeness, that he might fight the devil for ever, that he can not comprehend this mystery, and take his place. In man, composed of soul, bones and flesh, he summed up all the greatest creatures in the universe.*

14. For this reason God himself initiated an open war against him, taking with him the dress that he had always clothed in his science. The one with whom Satan, who had turned away from God, will never be able to contemplate him perfectly until he has finished all the battles against him. Only then will he see, in the great pain of confusion, when he is confounded by this same righteous judge, at the end of time. In the old project, which has always been decreed, God established how the work was to be carried out. From the clay of the earth formed man, with the form anticipated before the beginning of time. In the same way that the heart of man contains rationality in itself and puts in order the words that he later emits. Thus God created all things in the Word, because the Word is the Son, hidden in the Father as the heart is hidden within the man. And God made the human being in the same image and likeness, because he wanted to cover it in a way that would have the holy divinity. For this he placed in man the sign of all creatures, in the same measure in which every creature comes from the divine Word. For this reason, in the head of man, enclosed in a sphere and established at the summit, is the brain. On this brain is supported a ladder with steps to climb up, that is from eyes to see, ears to hear, noses to smell and mouth to speak, and through them man sees, knows, discerns, distinguishes and names all creatures.

God has formed man and made him alive with a living breath, which is the soul, coagulated him in the flesh and blood, and made him firm with the structure of the bones, just as the earth is consolidated by the stones, since, as the earth can not exist without stones, so does the man without bones. With respect to the firmament, the sun, the moon, the stars, God has not placed

them in places outside of which they can not fulfill their course, since these constellations could not be consolidated if their situations had not been defined. All situations, then, respond to pre-established measures, so that the circle of the wheel of the firmament is able to move circularly with exact movement. And all this is established in the corporeal form of man, although not in the same order and with the same perfection with which these things exist in the celestial spaces. All these points also concern the soul.

*How the external disposition and the corporeal form of the man are attributed to the soul, according to its interior progress or defect.*

15. The top of the head corresponds effectively to the principle of the work of the soul, which disposes and commands all the works of man in the sphere of rationality. And this soul, which is like the summit, discerns in the body of man what the body requests and desires. The soul works by going up and down four steps, which are sight, hearing, smell and taste, with which the creatures understand and perceive. Thus, his carnal vessel extends at the same time that he reaches the creatures, and his clean will draws them towards him. Together with every creature that grows, the soul flies like air to satisfy all the desires of the body. He knows the names of the creatures, is disposed, in accordance with the body, to love them or to hate them.

In fact, the height of the man and its width, when equally extended the arms and hands at the height of the chest, are identical. As the firmament has length and width equal also, in the measures of man along and across, that are equal, is recognized the science of good and evil, perceiving good in what is useful, evil in Useless. Due to the taste for the flesh and blood of the rest of the members of the body, the soul becomes entangled as the hunter captures the prey, so that the soul can not almost sigh before the body has satisfied its desires, but then often induces the body to sigh next to it.

*In his constitution, the firmament and man had a remarkable resemblance to God, his maker. What this fact shows in relation to the soul of man.*

16. In the roundness of the head of man is indicated the roundness of the firmament and in the regular and uniform measurement of the head shows the regular and harmonic measure of the firmament. The head has on all sides a regular measure, just as the firmament has been ordered according to a uniform measure, so that it may have a regular circumference on all sides, and no part unjustly surpasses the measure of another.

God has shaped man after the firmament and has given him strength with the energies of the elements, energies that also consolidate the interior of man, so that when breathing breathe in and breathe out, just as the sun, which illuminates to the world, it emits its rays and causes them to return to itself. Also the roundness and harmony of the head of man allude to the fact that the soul in sin follows the will of the flesh before renewing itself, among sighs, in justice. Harmony consists in the fact that the soul, as it has delighted in sins, is distressed by them and suffers in the same measure. Thus the soul acquires the shame. The soul certainly preserves the shame and does not delight in sins, but commits them because of the taste of the flesh when it is next to the flesh.

Indeed, although a man may have lived in sin until nausea, it sometimes happens that the soul, overwhelmed by shame, departs from sins, unlike when it is overcome by the nature of the

flesh. All the time that the soul and the body live together are in strong conflict between them, because when the flesh delights in sins, the soul suffers. And from this comes the great confusion of the evil spirits, because they have never been able to destroy penance in the souls of the righteous, while they, in their fall provoked by the great hatred they have against God, do not even think of repenting of what they have done. In this way the soul manifests in itself its roundness and its harmony, because the science of good repels the science of evil and the science of evil resists the science of good. Both try each other. The science of good is like the full moon, when it manages to dominate the flesh with the good act, when instead is overwhelmed by it, then it is like the waning moon, its circle is only seen in shadow.

*In the head of man, from the summit of the skull to the throat, there are three parts differentiated but of equal measure. They refer to the three upper circles of the firmament with the two interval spaces between them. How the density of those same circles is indicated, proportionately, in the roundness of the head, and how all these things can be related to the faculties of the soul.*

17. In the head of man are represented the three upper elements. From the surface of the skull to the forehead, both fires, the luminous fire and beneath it, the black fire. From the forehead to the tip of the nose, pure ether, and from the nose to the throat, the humid air above the dense, white and luminous air. These parts are equidistant between them, having as reference the density of the superior fire with respect to the black fire. In the same way, the density of the pure ether and that of the humid air with respect to dense, white and luminous air are of equal measure.

In the soul there are three forces, the understanding, by which is understood in the power of God the heavenly and terrestrial realities, the intelligence, by which many realities are understood and recognizes that sins are evil, and consequently avoids them through penitence, and the capacity for movement, by which it moves by itself in all directions alongside the dwelling that contains it when it fulfills the holy works according to the examples of the just. Understanding and intelligence are united to the movement of the soul, making all one thing, so that if the soul prevails more than it can understand or move, the just measure would break. Thus the three forces that are in the soul agree and none surpasses the other. In fact, the action of the soul to understand, surrounds the whole body with all its appendages, that is to say, it brings everything, in just measure, to those things which the flesh, which feels and likes, desires, as a builder takes the exact measure of his building so that men can inhabit them.

The body is moved by the soul, and the soul can not avoid inciting the body to various works, since it knows what the flesh desires, since the flesh lives by it. The soul, whose essence is life, is a fire that lives in the body. On the other hand, the body is the work accomplished, and is therefore not able to abstain from acting in two different ways, that is, according to the taste of the flesh or according to the desire of the soul. The good work of the soul is like a beautiful building in the presence of God and his angels, but his evil work appears as a building made of mud and soaked with filth. Therefore the soul that does good deeds is praised by the angels of God, but to the one who does evil deeds, according to the taste of the flesh, they deny him all praise.

As for these identical measurements, which go from the forehead in the front part of the head, including the eyebrows, to both ears, and back to the beginning of the neck, represent the uniform thickness of the elements and the constitution of their own. Similarly, there are three



equal forces in the soul, the breath of the spirit, science and sensations, allowing you to run your works. By the breath of the spirit begins work you can do, and this is like the front of the head. As science extends to both ears, and feelings are directed as back to the beginning of the neck. These forces balance each other, since the soul with the breath of the spirit only begins to do what science can understand and sensations support, and thus act unanimously, since none of them surpasses the other, like the head has your exact measurements.

*Description of the proportions that are on the lips, ears, shoulders and throat man, and according to these same proportions as the inner man should behave in the works of God and penance. How the wicked and those who persevere in evil spirits are extremely confused, because they can not take man penance.*

18. Also the upper lip and the lower mouth of man ejecting phlegm head and abdomen are of the same size, and are of equal density than the black fire, which purifies fulfilling God's punishment, and the dense, white and luminous air that sweetens and moderate its effects. And also we check the same distance from both ears, through the back of the head and from the holes of the ears to the shoulders and those at the base of the throat. In this it is evident that man, whether in the higher realities, heavenly, either in the lower, earthly, must praise the word of God always with the same fervor, away from it the evils of both soul and body, because God is the protector of souls and bodies.

The fact that the measure of one ear to the other, from the ears to the shoulders and from these to the base of the throat is the same, as stated above, it means that the man who perceives the precepts of God with ears, faithfully load on the shoulders, and inserted into his throat as if to swallow, you have to keep everything uniform and harmonious measure to reach that balance where there is no deformation. Indeed, the longer sins body, the more the soul is troubled by the body given to sin, and the more the body grieves for abstinence and penance, the more the soul enjoys the reward of eternal glory. As much as man is concerned at the beginning of the works, so man should also consider carefully the purpose and merits derived.

God introduces the soul in the body of man that the body receives life thanks to her, and to be aware that originates from their Creator. Man also invokes the name of God, whether in a heretical sect as if you are on the right path of faith, since this ability rooted in him the good forces of his soul. So by invoking the name of God the man rises and choose what rules of discipline may venerate invoked. The soul knows that God's judgment will fall on whoever disobeys the law. For this sometimes makes her bodily dress cried tears because of the same crimes that has accumulated pain, such as phlegm expelled lips. Then the pain hit the body where the soul hides until he ashamed of his wicked actions. And yet the body follows the pleasures of the flesh and often prevents the soul ascend to that height she perceives God, and so blind. But yet it fails to master it and prevent it that is sorry for sin, although man delight in them. Evil spirits never had a similar regret, and much of not being able to deprive man of repentance ashamed.

*On the two energies of the soul, one favors all related to God, while the other exercises his role in giving life and rule his body.*

19. The soul has two energies that regulates equally strong effort and rest in their occupations, so that with rises upward and perceives God, and the other completely dominates the body in

which it is located and work at. Work in the body gives you joy, because the body has been formed by God, and the soul is quick to carry out the work of the body.

The soul is diffused by the brain, heart, blood, bone marrow and whole body, filling and lifting, but not beyond or above the possibilities of the body itself. Now the soul, when living in the body, aims to meet many good deeds, but can not go beyond what gives divine grace. In addition often it acts according to the taste of the meat for a long time, until the blood, fatigue, dry partly in the veins and bone marrow begins to emit sweat. Then decreases fatigue with rest until it has warmed blood from meat and bone filling. And thus it stimulates the body to be awake and comfort so you can go back to their labors. Because he gets tired often for the pleasures of the flesh, but in the meantime has comforted his forces can again devote himself completely to God's service. When work according to your wishes, rising to God, follows the words of David, who inspired me he says:

*David's words suitable to the different tasks of the soul and body. In what sense it is to be understood*

20. "Hide me in the shadow of your wings of those wicked who harass me." (Ps 17.8 to 9). This is interpreted as follows: You who are the defender of all believers, defend your calm under strong forces, because I'm under your adoring power, because I venerate and not direct me to a strange and deceptive god. Deliver me from the intensely evil and clumsy passions of evil spirits, afflicting me while my flesh enjoys. And so the soul to fulfill its perfect victory, affirm: "Oh flesh and members in which I live, I'm glad a lot to find me within you, because when you agree with me taking me to the eternal rewards". Instead the soul, which is offended because bad works that have hurt, reads complaining: "Poor me, I've been sent to this home that drags me in the shadow of death, for the pleasure of this body makes me spin like a windmill and makes me work aimed to meet death. "

*How the firmament and the various characteristics of their circles fulfill all the functions of land. So head and senses, which have their headquarters in the head, govern the whole body. Similarly the main force, ie the reason is attributed to the soul, which is routed to the things of heaven. the soul is also attributed to the other forces, with which the body is given.*

21. The whole body of man is tied to his head as the earth joins the sky with all its annexes. The whole man is held by the sensitivity of the head, as all the functions of the earth through the firmament are met. Thus, as the experience of heavenly and earthly realities present in the soul, rationality, by which knows the heavenly and earthly realities, it is fixed. Indeed, the same as the Word of God has penetrated all things to create them so the soul transcends the whole body working on it. The soul is the life force of the body, since the body of man grows and progresses through it, like the earth produces fruit thanks to the humidity. And the soul is the body moisture because it keeps it moist and prevents it from drying out, like rain permeates the land. Indeed, if the humidity of the rain falls in proportionate measure, orderly and not excessive germinating earth, but instead if it runs haphazardly, the stifles and destroys it with all their seeds. The soul actually come the energies that vivify the human body, such as moisture comes from water, and for this reason the soul when work according rejoices with the body.

So if man acts according to the desire of the soul, all his works are good, and instead by acting according to the flesh, be all bad. Meat because moisture oozes soul, as the breath of the soul moves the meat as requested by its very nature, and so the breath of the soul feeds the desire of man. Indeed, the soul ascends to the heavenly realities with their feelings, learn to judge any work on their merits, and as the whole body is governed by the corporeal sensitivity, so the rational soul gathers itself all the works of the elements man, whereas they can act according to their wishes. And so does man flourish elements such as moisture earth as it spreads throughout the body of man as moisture throughout the land. And as the earth generates useful and useless things, so man also hidden in the aspiration to heaven and taste of sin.

*On the distance and mutual collaboration of the seven stars, and how the summit of the brain to the lower end of the man's forehead seven spaces equal measure, alluding to the seven stars are distinguished. How, in this connection, the soul and body with the five senses have to perform their tasks with good mood and good works according to the seven gifts of the Holy Spirit.*

22. Down from the top of the skull to the bottom of the man's forehead seven spaces equally alluding to the seven stars, separated from each other by equal distances in the sky are distinguished. At the summit referred, the highest star is represented in the bottom of the front of the moon, and in the space between both the sun is. The other stars are regularly arranged on both sides of this space, two upstairs and two downstairs, separated from each other to the same extent as far from the sun. The spaces of the human head, therefore, reproduce the dimensions governing the spaces of the sky.

At the top of the head he is represented the highest star, as it has a larger circumference than the other rotation. At the front it is placed the moon as shame man is marked on the front and on the moon. The moon in its rise looks like a front, and it also distinguishes the times and their different qualities. In the middle it is placed the sun, because it's like the prince of the stars. It has two stars that are above it and defend it against the superior firepower as a shield. While below itself has two securing their support while the moon. The space between the highest star of the sun when it is in the highest part of its rotation, is identical to that which separates the sun moon when it is in the lower part. And all the other stars are among them, as has been said, equal intervals. The sky is round, both top and bottom, as a container made lathe, and the sun is positioned in its round top. The sun travels up and down the entire sky and radiates its light, like wine when the cup is overturned.

All these things indicate that in the human body, the soul, from the outset of their shares until compliance has to revere with equal dedication the seven gifts of the Holy Spirit approach the wisdom in the beginning of his works, be afraid in the act of fulfillment and put the fortress in the center of the work, strengthening in the heavenly realities with intelligence and advice, and surrounding himself with knowledge and reverence in earthly realities. The soul has to accept all the gifts of the Holy Spirit with equal devotion, because they are their aid. Therefore the soul has to deal open to the wisdom, fastened to end the shame, and between these two moments, arm yourself with strength and beauty of intelligence and advice, and to defend himself finally as he said, with science and piety.

And each of these gifts is attached to the other, getting all the work of the soul is good and full of honesty. Indeed, the spirit of wisdom, strength and fear of God pervade the soul of man, so

follow wisely in real strength, she holds her fear, and the other five gifts remain the same record before the Supreme Creator. The movement of the rational soul and body activity with their five senses, that is the whole man, follow the same extent as the soul moves the body more than the body can work, nor the body work more than which it is moved by the soul. The different senses of man are not separated from each other, control each other rather strongly and reveal the man all goods, both higher realities and the lower.

*The brain of man, which is divided into three cavities and manages to feel whole body, has the same role as the sun, illuminating the three parts of the world says all things that are on earth, regulating them and making them grow, and moon lights his fire.*

23. Man's brain, which consists of three chambers and no more, is dominated by moisture and provides whole body sensitivity and vigor. Represents the energies of the sun, which runs through the eastern, southern and western regions, and avoids, however, the northern region and often transmitted to earth fertility thanks to the beneficial sweetness of dew and rain. Comforting creatures around the world, regulating them with virtue. The brain is guarded by the force of the skull, the same as the superior fire burning bright strengthens the energy of the sun. When the sun meets its course throughout the day, the fire originated on earth a greater danger than when it declines, as hiding his face. Indeed, when it goes down, the waters above the stars will meet and sustain it through the air, standing under the footstool of the feet of the Lord. There retains its state and governs all things under the earth, even as a hen broods her chickens. Then the joy of the day, rising above the earth returns strength to all things that are on the surface of it as a hen does her chicks out of eggs.

Man acts during the day and at night sleep as the sun work in both modes listed on the earth and under it. Day shines upon the earth and at night, after putting the surface of the earth is covered with darkness. Similarly, the flesh of man, when impaired, is revitalized thanks to the energies of the soul, whose role is to support the flesh and blood to not fail, also the moon is lit by the fire of the sun after each sunset.

*Similarly, the soul, the body that governs their energies, worships one God in the Trinity. As if imitating a star, resembles alternate the day with the night, that is, now resplendent with spiritual strength, symbolizing the sun, supported and elevated by the light of holy works, now darkens succumbing to the wishes of the meat.*

24. The soul, with its energies wisely governs man's body, when, in goodness, perfection and holiness, feels and understands and knows things that concern God. Worship the true God in Trinidad and does not seek god in deception, just as the soul forces unite to work together and at the same time.

The spirit of strength touches the soul, which can thus take into consideration at all times the principle of their works and their ultimate fulfillment, avoid evil deeds and transmit the body it inhabits the sweetness of heavenly gifts, which leads to its entirety to honesty, because the soul forces have been assembled into one unit by the force of divine power.

And when the strength and strengthens the soul, then the whole body subjected to its rule, by which the body often pours her tears accompanied by groans. The man is kept in such a condition of humility and stillness that govern knows both temporal and spiritual realities,

because he is well versed in all good things. For his soul, when one day work in the desire for good climbs up high, but when condescends to the concupiscence of the flesh, is oppressed as when overcome by sleep every night. Since in one case using the defenses of the fortress, while in the other joins laziness. When the good undergoes careful consideration everything that surrounds it, as the day while lazily is like night, unable to foresee anything. However, sometimes like night lights up the moon and then again darkens when the moon disappears, and the works of man are mixed, ie a light and a dark moment.

When the soul, bound by the body, does evil with him, then his virtue, deprived of the light of truth is obscured. But then, realizing that is oppressed by sin, he rises against the will of the flesh, and grieves and complains all evil deeds. And so the light of beatitude resurfaces, passed the night of sin, so that the soul overcomes bad science with the meat, and the meat is finally punished by penance and correcting corrupt doings. When the meat is so good subject, also it makes the soul so that the flesh also want to reach the heavenly realities, as quickly subjected to the fear of God, strengthened by the spirit of strength.

Actually the soul helps flesh and flesh the soul, as the soul and flesh together perform all works. Therefore the soul returns to life fulfilling holy and good deeds with the flesh.

But the flesh is often tired when the soul acts together. Then it condescends with meat and allows revel in some other work, like a mother does her child crying laughing. Thus the meat complies with the soul some good works, mixed however, with some sins that the soul tolerated to avoid overwhelm the meat. Such as meat, indeed, he lives by the soul, and the soul revives doing good with meat, because it has been placed in creation that is the handiwork of God.

Indeed, as the sun beats night and goes up at noon, well, man, by avoiding evil deeds progresses upward. And as the sun after noon goes into the sunset, so the soul condescends with meat. And the sun revives the moon so that it is not weakened, and the flesh of man is sustained by the energies of the soul that he die.

*As all the veins of the body carry the heat to the brain, which attracts moisture from the bowels and upper circles attend with their fires the sun, so that the heat will not miss when sometimes brings down the dew and rain. What can this mean in relation to the agreements and disagreements between the soul and the flesh.*

25. Since the human brain is moderately humid and cold, all veins and body elements will provide heat. So all top stars that shine fire, attend the sun, which does sometimes down on earth dew and rain, will supply heat to avoid losing heat. Wetted by water and heat strengthened, the brain sustains and governs the whole body as moisture and heat make the whole earth flourish. From the heart, lung, liver and all the bowels of man, humidity rises to the brain and fills, and when the brain is full of moisture, some of the same humidity drops to other parts of internal and rushes to fill.

Similarly, the science of the soul brings tears when the cool sins. Then the constant habit of honesty, in addition to other good works, brings you the warmth of heavenly desires, like as the other virtues come to the aid of the fortress, which introduces each faithful moisture of holiness mode. When the dew and the warmth of the Holy Spirit invade the soul thus subjected to meat and forces that together serve God. From good thoughts and honest words,

the use of justice and fullness of inner desires, the vigor of holiness produces and strengthens science in the soul. And so, thanks to this lusty vigor, the whole man is reinforced with the help of patience against all adversity, not to be constantly in battle against various vices. As the upper astros supply of fire in the sun, so the soul energies help all interior parts of man in fulfilling their own functions. And when the soul leaves the sins for justice, climb high up with rationality, while when it realizes that the body is in trouble, down to him to not fail. She is the living breath that sets in motion the whole body of man, though often subjected to the pleasure of the flesh against the will itself. When the soul is willing to stay on the good it is like the sun. Meat, however, remains his passion, is like the moon, since when he sins, wanes just as the moon suffers a decline. In any case, the soul often rises up like the sun, against the will of the flesh, so man rises even complain, as the moon is rekindled by the sun. Because of the humidity, meat delights in sin, and the heat does not stop grieving when he repents, since moisture comes from meat and heat of the soul. Every work, good or bad, is satisfied with these two elements, just as the force of the earth engenders all useless and useful things. This conflict, ie the meat delight in the sins and soul grieve for them, is innate in man. Man has to fulfill all his works with the soul and flesh. Displease evil works like the soul and the flesh, because the flesh is mortal, while the soul is immortal. The soul also lives without meat, while meat can not live without the soul. The rational soul is breathing and his wisdom is dwelling in the heart. With this wisdom has calculated and all, as the parent he governs all things from home. And it also has the prudence with which provides honestly do useful things is to have his vessel, the body, similar to the lungs that protect the heart. Soul also comes discernment with which rightly distinguishes all things, as the bowels of man are linked together righteously and with insight.

The soul is fiery and so heated all roads to stop the heart and passes together by the fire, holds them together so they do not separate from each other and filled to not miss anything. And so with wisdom, the soul, in thought, wisely directs all functions of the body, and rises to God through faith in good and holy intention, because he knows that he has sent to the world. Similarly to as moisture rises to the brain from the lower elements of the body and soul, to know God, lift up your holy desire all functions of the human body. And again moisture back down, filling the lower parts of the body, so the soul down to the body so that the body functions do not offend God with their works

*Just as the brain and the gut, full of moods, they need to be purged, so air and earth seem purged in the fall season. Air congeals into long filaments, and land in some places seem to clean spewing a dirty foam. Thus it is shown that the meat dries the sweat of pleasure, while the soul atoning work of penance.*

26. The brain, when it is full, whether expels humors, and entrails, after having been filled, evacuated. And this happens often in man. Also moisture and heat descend upon the earth and sprout but after that have completely ripened fruit, humidity and heat are retracted above. Therefore, at the beginning of the cold, as winter approaches, the air rises and partly coagulated by the heat of the sun, and thus turns forming as long filaments. The earth is softened by moisture coming from above and throws up a dirty foam. Similarly, when the meat makes his works, oozes sweat and so it originates pleasure. For this reason a man begins to work, for the sake of pleasure. But when the soul realizes, in his science, he has acted according to the will and desire of the flesh, in the flesh inspires sorrow for sins, because he has done wrong. Then the soul shuns the lust of the flesh not know sin, so also does the body chooses to abstain from sins.

Then the soul does not save even one sorrow to the body and punishes for sins committed. That is why man is always filled with sadness, because the soul scolds meat while the meat is supplied pleasure. This is known by evil action of sin, as in the evacuation process. Actually the soul often work for the pleasure of the flesh, and subsequently rejected, as the land subject to the action of moisture and heat brings out useless and useful herbs. And when the habit of sinning continues, as sins are increasingly dangerous for man, then the soul inspires the body to invoke God for penance, such as moisture and heat often retract upward. And so, suspended in the middle in this condition, the man works good or evil.

Sometimes when the flesh of man fixes his gaze on his own pleasure, the soul extends into the heat of reason, although it is hampered by its earthly dwelling. When, because of its strength, the body threatens to sin all the elements that has been conceived, the rational soul desires of the flesh coagulates because consent. However, the same soul rises again upward toward rationality and highlighting the depraved facts, touches the heart of man and makes him moan and mourn. Thus overcomes the flesh, and thanks to the forces of the soul, prevents your body falls to the harmful effect of sins. then touched by the heavenly dew of the Holy Spirit, abandons the previous hardness and reflecting on their own sins, judges them as if they were worthless mud.

*The vessel of the brain indicates the superior fire that lights the sun and humid air humidity moderates the heat of the same sun and limits its course, so you do not burn all that lies beneath. How similarly the soul, power and placed under God's judgment, under the rationality of its own, has to govern with discernment herself and her body under all circumstances.*

27. The vessel of the brain, comprising the forehead and extends to the eyes, represents the superior fire under the burning sun. This heat, combined with a moderate moisture, mixed with humid air. This moisture is the limit that the sun can not pass beyond the limits of their own space, and is the same moisture, rising sun due to the purity of the ether, mitigates his ardor not to burn excessive heat things they are on earth. Also the soul, which is itself science and reason, and the ability to express shame and a healthy prudence, reveals the power of God under whose rule is, force that inspires happy sighs in the minds of the faithful. And these sighs retain the judgment of God's strength to not show too severely, and soothed with genuine penitence judgment of divine strength, so you forget the sins of man when he repents.

As the wind makes the fire burn and rationality moves and enlightens the soul of man. Rationality is in the soul like the wind and light on fire. The soul is the breath introduced by God in man, inexhaustible and rational. And as the fire without burning it would not be fire, also the soul without rationality he would be unable to understand. However, the wind passes by all other irrational creatures, since it is not burning fire. Rationality, with knowledge, leads the soul everywhere and examines and knows a thousand ways the actions of man, so when the soul realizes good with that same science and rejoices burns like the sun and reveals his celestial nature. The soul still can not always stay in this celestial ardor, because the flesh of man would grow faint. Therefore, the soul relieves the body in the same way that my Son, living in the world with his body, prayed, worked and then comforted his body away from sin because it was conceived without sin.

As there is a point where the sun is retained, not to exceed their limits, also the soul, moderates and regulates the body to not falter. And it does all this with great purity, so that the human body does not get ridiculed by his evil deeds, or be destroyed by excessive inclination of the soul to heavenly things, as moisture regulating sun not consumed.

The soul wants discernment in all things. Therefore, whenever man's body indiscriminately eat or drink, or do anything else without order, the soul forces crumble, because everything has to be complied with discernment. Because man is not capable of always pining immersed in the heavenly realities.

Of Earthlike mode when it crumbles by excessive heat from the sun, and the seed, which does not spring when the rain is not enough, all useful things sprout through proper union of heat and humidity, and all the works of heaven and earth are destined to be fulfilled discerning and well, thanks to the right balance. Those whom heaven has enlightened have appreciated and still appreciate this provision, but the devil did not want or want to possess it, since it is heading, or excessive height or excessive depth, which has fallen and not resurface.

*As the black matter of the brain, coagulated because of the heat and moisture diffuses into the body of man phlegm and mucus, and the black fire, located on the second circle, produced worldwide storm and lightning. Similarly the soul upward in elevation, and the flesh corrupted by the pleasures, including multiple struggles undertaken with alternate result, opposing to each other.*

28. At its top the brain has something black that comes from the moist breath of man who sends up moisture and, when it reaches the limit beyond which it can not go, produces this black stuff that resists heat for the brain not boil violently, like the black fire keeps the fire luminous limits. Furthermore, this black stuff transmits to the body phlegm and mucus of the brain, like black fire often occurs on earth storms, thunder and hail.

Thus the soul, when heads up his science to get raised too high, is dyed black, because the yearnings of man, when they become pride, purity deprived of the true light. Therefore, the turbulence of this impulse contradicts the strength that comes from above, not because science raises animated by the heat of heavenly desires, but God's vengeance. Then the divine punishment that judges at all times the sins of man, often retains its own power not to destroy sinful man. The darkness of his science often inspired by lust and recklessness negligent man to sin, because it directs the gaze to the celestial judgment and not seen as divine judgment destroys the many excesses punishment of sinners.

In any case, the soul as lovingly embraces the body in which work is often satisfied with their designs. But when reason then recognizes the blackness of his consent, it makes the meat be troubled with penance and then again to comfort the man did not pass out. The soul resides in the body of man, which is diverse vary according to the different moods that make up what, like the bee builds the honeycomb, now clear, now cloudy. And when the soul rises to the top with the fire of rationality, in a way that the body is unable to tolerate low again and comforting, because the meat is as fragile as the earth. And so the soul and body are in constant struggle, because the man makes light work with the soul and dark with meat.



*The whole body of man is strengthened by the brain as the upper and lower beings are strengthened by the sun, which is in the middle of the stars. The sun illuminates three parts of the world, God the fourth left cold and dark. Mystical sense of these things about the inner man.*

29. As already mentioned, the forces of the brain keep the whole body of man, as the upper and lower beings are strengthened by the sun, because the sun sends its light to the upper and lower beings and runs through the circle of the heavens, to except for the northern region. When God enriched the earth with all creatures, he left one empty place, so creating know what is and what nature is the radiance of God. Since light is exalted by darkness and the dark part is the service of the luminous part. The dark side is that empty place that Lucifer chose when he wanted to meet his God.

The sun rises in the east, and at noon, his ardor is getting stronger, but after midday declines heading to sunset, and thus fulfills its course until the next morning. Just as the sun keeps the area north, the cold reigns over land in the morning and at night.

But I, I have no beginning, am the fire that ignites all the stars. I am the light defeats darkness. Darkness is not capable of receiving the light, and therefore light is mixed with darkness or darkness can enter the light. Indeed, man has been constituted by God in good science, which is the light of truth, and as the man sometimes is evil in bad science, science occupying an empty space where there is no recognition or awards of merit and in man are represented heaven and earth, light and darkness. All the works of man are governed by science, and the spirit of strength contains all other virtues. For that same spirit flourishes in the spiritual and the century realities, and defends man from the snares of the ancient serpent, this serpent, devoid of all happiness, manifest the glory of God, so that through evil good recognition as the servant must be submitted to his master.

The fort, which is present at the start and in compliance with the good works of man avoids evils that happen after compliance. And so, from the start, try man stay away evil, because from the beginning to the end of a perverse action the heat of the Holy Spirit is never present, rather, numbness and negligence drag the man to evil. But he who is without beginning, is that light that illuminates all things bright and rejects all the misfortunes that bring us darkness. This light never be extinguished by darkness. And as the faithful man is governed by God and the wicked is far from Him, so in man all the elements are arranged differently.

The soul looks like fire and in it, the reason is like a light. The soul is invaded by this ability to reason, which is bright, as the world is illuminated by the sun, because through reason foresees and knows all the works of man. Man experiences pleasure and desire itself, and these passions blood in his veins is moved by the warmth of the womb. Thus man work, like the spinning wheel as given momentum, because the body, proving pleasure and desire, pushes the soul of a party and the other, so that she often directs its pushed steps by these impulses.

*What they mean about the actions of man the rising or setting sun, and the fact that sometimes do not see it because it hides in the clouds or due to excessive rain, but when it dries, it returns to land your light.*

30. Veiled by a black, or hidden under cloud lightning, thunder and excessive rainfall, the sun is not shown. But when it's all over again it diffuses light. thus it represents the soul because when the body wraps to the point of acting according to the wishes of the flesh, the glow of reason obscures it, because anger is like lightning, greed like thunder and desires wicked meat as excess rain. But when purified by penance, it lights up again in the clarity of the true light, in hopes of liberation and salvation.

The soul emanates rationality as its sparks fire, and it distinguishes earthly and celestial realities. Therefore, if the body is dominated by it to the point to meet fair and good works, also you will enjoy eternal life, but if the body oppresses the soul to the point of meeting evil neglecting the good, rushes to hell. The soul must reject the devil, who wanted to be like God, and therefore must be kept far north, for serving good, or serving evil, the soul never called God itself but through reason He acknowledges that it has been created by God. And often the soul recommends his earthly vessel that meets the celestial works, but then again consent to the desires of the flesh. Then when again begins to rise towards its duty racks and penalizes the body, separating penance all evils such as barley wheat is separated.

These are the works of the soul because, when it meets the good is like the sun shining at noon, but when instead aspires to evil is like the sun declines towards the sunset, and when then recovered by repentance, is like sun shining in all its splendor after the storm. When, however, the man grows by the forces of the soul, while his veins and guts are not well filled and strengthened, he can not know the heavenly realities because of the fragility of the body, and is not able to recognize the infernal punishment because your body is still not fully debugged. So also the soul is at that time as empty in its envelope, because then the man has no fear, in the same way as in the first age of the world, humanity had no fear of the law. In contrast, in middle age, the soul of man is strengthened by the body and forces him to fulfill good works, but the body away from his will and exerts its force in accordance with the desires of the flesh, and so would all his life If the soul forces would deter not penance.

*The front, which lies between the brain and eyes, meets diseases that originate in the brain and stomach, as the moon receives what descends from parents and what rises from the lower regions. Eyes with white, with pupils and their mood indicate the sign of pure ether, the stars and the steam coming out of the lower waters. Various considerations about what this all means with respect to the characteristics of temperament.*

31. As mentioned, the space between the front and the tip of the nose corresponding to the pure ether. The front, which lies between the brain and eyes, the situation keeps the brain and eyes, and contains within itself those diseases that originate in the brain and stomach. Like the moon, which is under the sun and is surrounded by the stars, often it receives what descends from parents and what rises from the lower regions.

Eyes, they see many things, represent the stars in the sky to shine everywhere. The white of the eye indicates the purity of the ether, clarity indicates its glow, while the pupil shows the stars that are in the ether. Humor eyes humor corresponds to the ether is dampened by the lower waters, to avoid being damaged upper fire. This is because, between science and prudence, the soul immersed in true penitence repentance pushes the body, with the grace of God. Shame, which lies between science and prudence tells them the way, because it comes straight estimating modesty and hiding itself harmful things so that everyone is not manifest,

as the fear of God, under the force of the heavenly virtues, beneficially it regulates itself eternal things and outdated.

Indeed, prudence, by which man seeks what is good, shows his burning desire that nourishes with heavenly realities. Consideration of prudence, by which man carefully assess what it believes useful to his soul, asks the sincerity of true repentance. The intention of such consideration is that he wants the beauty of Penance, when man is cleansed of sins. His intention is that as the pupil of the eye, illuminates the hot and luminous works that take place in penance, forgiveness of sins decorate the moans and sighs with repentance melts in the moisture of tears, not powerful incur God's judgment.

The soul looks around everywhere, at the beginning and end of each work, because it is fire, breathing air, and science and rationality acts and distinguishes all. Indeed, fortified within the body, the soul begins to work hard because you want to. But it is often opposed many diseases of flesh, entrails, blood and stomach. Heat from the bone, man's blood boils, and the heaviness of the meal, blood stomach burns. And these diseases are an obstacle to the forces of the soul because the body heat carnal sin that Satan has plotted deceitfully develops, and the earthly part goes to the soul, insinuándola that man is just flesh and that is necessary to live according to the flesh. For this reason the soul is often forced by the body to which it is tied, to work with him evil.

Soul works are performed by the body, which is mobile, like the stars revolve around the moon. And the soul with its science, is like a craftsman, uses all other creatures, so that the works of his art, which concern both the higher realities and the lower, are made manifest and are known for their interior as the brightest and darkest stars shine in the sky. The whiteness of science man shown in the whites of the eyes, and intellect that shines in white as well as its clarity, while rationality is bright as his pupil. Therefore man thinks he can approach the heavenly realities between moans and cries, when judged unworthy of the prize of eternal reward, because it recognizes be charged with many sins, and strives to avoid at least the pains of judgment.

*Why causes eyes shed tears when the body's humors are collected, and clouds pouring rain brought up by the lower waters. Consideration of all these things as they relate to the passions of the soul.*

32. And when the man touched his heart with joy or sadness, the veins of the brain, breast and lung cancer they are also shaking and veins of the chest and lung push up the humours to the veins of the brain, and they receive moods and pour in the eyes. Thus are born the tears of man. When at the beginning of the waxing or waning moon, the sky agitated by the winds violently strikes the sea and the waters of the earth, they produce smoke and moisture. Then the clouds attract these same elements, smoke and moisture, and send them to the moon, as if the baby was thirsty and sent back to the clouds, making produce adequate rain. Thus, the rain descends on the land of the lower waters, the clouds do climb to the top and then returned.

So, sometimes the soul in man is happy because he is sure to be saved and others were saddened by the oppression of their sins. Then the science of man moves to penance after confession for fear of God, and sighing lifts. Seeing the actions that man has accomplished, the soul makes sprout tears from her eyes and does mourn, because when the fear of God shakes the man, makes him mourn whimpering, as if he were thirsty for tears. So it happens

that sometimes when a man regrets his earthly works, often directs the mind to the desire of heavenly things, and abandons the interests of the world. When away from God, and he comes to forget it, once your soul begins to tremble, and all the elements of man, full of his energies are directed on a strange way, as if you did not have to revere and fear God. But the soul stands in front of the eyes of his cabin shame and confusion of sins and makes you sigh, so these sighs produce tears.

And so sighs and tears, this man born in the vigor of penance. And when he returned finally good deeds, looks very diligently and regret the weight of his sins, the flesh of some members of his body begins to dry, and grows so much bitterness in his heart that leads him to ask if: himself: "Why am I born willing to blame so great? With my soul I have sinned against God and do penance with her pining for Him, who deigned to take Adam's body into a Virgin. So I'm sure not despise me, but rather I will forgive their sins, and the face of his holy humanity host me, if I do penance in the true faith ". Then the soul and body together, and together aspire to God with all the force of desire, because sin does not like anything to the soul. Only agrees with meat because of the confusion of carnal desire, otherwise, if the soul began to revel in sin, man will always sully in the mud of sin. But the soul has no pleasure in them, but operate along with the body, nor the elements supporting the man forced him to sin, but rather, under the judgment of God, judge for their sins. In good works, however, they tend to it softness and sweetness. And every time the soul does wrong with the body, filled with sadness, because those works does not like. When does good with the body instead, he does enjoy. For this reason the man who does good by the grace of God is loved by men but not know it. And sometimes it reaches the point of not filling their desire to do good, like the angels who see the face of God and never tire of beholding mode. This soul also testing the joy of doing good, back down to the body and starts of sins, causing sighs and tears through the humble penitence, to be fruitful in the virtues, as clouds carry up water and then cause them to fall.

*Just as there is no visible way nameless, measureless does not exist. Which means inside the same man as the eyes.*

33. Just as there is no visible way nameless, measureless does not exist. For this reason both eyes of man have equal measure and their orbits are equal in circumference. God has separated the virtues of vices, holy works of sins, as distinguished from one another His creatures, that man are known for their shapes and their names, so that man with caution, as eyes, see far all goods, and considering their good intentions have honest and balanced discernment to not rush into the abyss if beyond the limits of the measure in good or, conversely, not completely destroyed in despair, If you experience excessive evil.

*The trial of the rational soul has to reward the good and punish evil. Compared to the eternal reward some penance would not suffice, even exceeded the number of grains of sand or the drops of seawater.*

34. Thanks to reason, the soul shows what and how are the sins of man, and indicates mode while sinning and repenting. The energies of the soul lead men to repent, when it saddens doing penance for their sins, like rain extinguished the fire. However, if the man wanted to compare penance that is able to eternal glory and ineffable prize could hardly think to be saved. Indeed, even if penance man was more numerous than the grains of sand or wider than

the sea water, nor could his desire to be saved compared with the ineffable glory of eternal life. And where it is who renounces meet the toils of the flesh away of sins?

Science of the rational soul is manifested in two ways, to know good and evil feel, and sets a reward for good and punishment for evil. These, then, the duties of the soul, although in many cases work as the body only as requested. For this reason man looks up on the good stuff and the bad night.

*Just as man is reinforced by the eyes and other senses, and the sky is illuminated by the sun, the moon and the stars, which alternated the succor with its light, and the works of true repentance illuminate the soul, and sighs and tears wash their sins.*

35. Man also sees with the eyes, smell through the nose and love through the mouth. Similarly, thanks to the energy of the sun and moon, some rays from the highest star, whose mission is to help the sun and the moon are sent sometime around other stars, and so a light is vivified for other. The soul, then, when he sees evil and dishonest works, grieves, and when he has known for references, he sighs as feeling his bad smell, and when it has been tested on the body, as through taste, makes unleash into tears man and his science inspires repentance, sighs knowledge of sin and tears for their effects.

Penance enlightens the soul and sighs and tears are part of it. Penance quickly washes guilt in man. Sighs and tears that occur with it are at the service of true penance, as well as the other virtues that give life thanks to the spirit of strength and fear of God effectively illuminate the man of faith.

*And the head is supported by the chin and upper areas are skyrocketing, and as the bones in man are consolidated by the fire and spinal coagulates in the cold, and as in the world, the earth grown in summer and winter to bear fruit, in the same way the minds of the faithful are fortified with the fire of the Holy Spirit and the dew of contrition, while weakened by the inertia of error and negligence.*

36. Everything is located in the man's head together he keeps his chin, like all elements that have been discussed are supported in place by the clouds, which means that the minds of the faithful achieve stability doing good, and achieve heavenly goods persevering in it. Heat in man corresponds to the bones and bone cold, because the soul cooked with fire bones and bone coagulates with cold induced in the body. So the summer and winter tested the whole earth, so that its fruits are coagulated in the seed in the ground from the cold of the sky, and apart from the heat. Indeed, the sun's heat and humidity of water come together and mingle in the clouds so that each fruit of the land is regulated and fortifies them. The sun's heat and humidity of the waters, cultivate all the land and make it productive and perfect, as the potter at the wheel perfectly modeled their vessels. Both forces are joined to one another and with the clouds, so as indissoluble, than ever before judgment day, will be consumed or separated into or out or dispersed here and there. Also the soul in man is strengthened to meet the good thanks to the fire of the Holy Spirit, while the cold weakens with numbness and negligence. The fire of the fortress and repentance of man's mind, joining each other, produce good fruit in man, fortifying for all fruitful work and have to never move away from the service and love of God. And if the man falls into reluctance, boredom born of sins, the same reluctance curb their sins just as the fire drowns because of heavy smoke and can not burn at full strength. But

when the energies of the soul of the spirit of man pluck the delight of the flesh, then the heavenly homeland sighs intertwine in man, like the bee manufactures honeycomb with honey in the same container. Where we also see that true humility leads the new and old man works, and mix with each other, so that the heat of pride not turn on or incinerate, drying.

So the fire of the Holy Spirit and humidity of humility lead to perfection fecund virtues in the passenger compartment of the Holy Spirit that wisdom has chosen abode. The man picks itself these virtues that are in front of the eyes of God and his angels, like the perfume of all flavors, and no longer leaves.

*Again talks about the usefulness of the senses in man and the role of stars in the world. The deception of the devil that led to the error Eve and transmitted original sin to all his descendants, compared with a mist rising from the malefic air and covers the ground, damaging the fruits and prevents sight discern the purity of day.*

37. The view holds and manages the hearing, smell, and rationality of the mouth and touch, so that man can know what things are and how they are made, just as the entire structure of the firmament is orderly and enlightened sun, moon and stars. Eye man sees what later understood with the help of wisdom, and these things are learned by ear, smell and taste. Instead, what is locked in his heart knows thanks to science, but do not see it with my eyes. Also the deceit of the snake was hidden, and manifested when the serpent asked Eve for the first time about what she did not know, and deceived her because she, at first, was innocent. So, everything started with the first original sin comes from the deception of the devil, and looks like a mist rising from the evil air, and over all the earth so that it can not be the purity of the day, fog corrodes works of wisdom as if despised. So, deception has no joy or happiness, and finds stillness of nowhere.

These things indicate that all human senses become heads where the man's intention, and the virtues run correct when he asks God. Man directs his senses where it conducts its intention, however not the thoughts of his heart are known, because they remain in secrecy. So Eva, when he was deceived by the devil, did not know his cunning, because the devil had hidden so well that his deception could not be seen by our first parents. So he dragged everyone to evil, because it had itself no good.

*Eyebrows, created to protect the eyes, represent the path of the moon, subjected to wax and wane each month. Similarly consistency and security of the soul must be preserved in the fear of God in prosperity and adversity.*

38. Man eyebrows correspond to the path of the moon. Has two routes, one, the moon comes under the sun to restore its own nature, the other track turns back after being fired by him. Eyebrows are defense and under the eyes, as the moon is food protection and the stars. Because, as you begin to grow lit by the sun, receives fire from both the stars and the sun, and thus helps to reduce excess heat, and while wanes brings fire to the stars but not the sun, because this, as a prince, it is always maintained in the same condition.

Thus the soul infused into the constancy and security man to be afraid of God, and these two virtues are to man the way to go, because, fearing God, man sometimes finds prosperity and sometimes adversity. In both cases it is necessary to walk righteously without conceited in

prosperity or adversity folded against. So when the man is defended by the spirit of strength, it is shown strong in all circumstances. These virtues make man's intention to have protection, as well as the fear of God is the foundation and shield of the other virtues. Indeed, when fear is clothed with strength, it reunites in all other virtues and protected shows the strength and fear, and make the celestial man desires adheres both adversity and prosperity.

*The functions of the nose, mouth and ears. Which it is useful in man. Which mean their various roles in relation to the elements of the external world and in relation to the interiority of the soul. The duty to follow in all things the examples of the righteous.*

39. The part that goes from the nose to the throat corresponds with humid air accompanied with dense, white and luminous air. The nose represents air moving waters. It evokes mouth moisture corresponding to the ratio. Instead manifest ears noise and the sound of the same waters, spilling mode due to the wind and moist air rising clouds. The hearing is in the ear movements arouses in man, just as the sound penetrates the upper waters of the elements. Mouth, which is instrument rationality moisture soaks, as the upper regions are wetted with moisture from the water have been said to prevent drying. Noses saturated with odors, as the air moves off the water.

The fact that the nose on the top of the point length point up means that this air that is moist, transmits its humors purity ether that is on it and burning the superior fire, change and receives these elements balance of forces, not to dissipate and dissolve ebbing in all directions. Nose brain and veins are purified, because also the elements sometimes to stir thoroughly purged with moisture and smoke. Indeed, as already said, the pure ether is invaded by moisture from humid air, like penance is illuminated with the works and examples of the just the same as the ear is at the ears where the words resonate comprises discourses of science. Also the air of smell and moisture of rationality that is in the mouth, are united in one thing. Just as the water flows and resonates at the same time and invades the earth with its moisture, moist air analogously impregnates the surface elements. The breath of the soul follows a straight path through the nose and mouth, does not rise and not fall beyond its limits, as well as moist air keeps his travels in the mode set.

All these things indicate that the soul, gift of God to man, with the intellect that distinguishes the aroma, intensely appreciated the examples of the righteous that other communication transmitted to the intellect with the fecundity of the words, and then shakes the depths heart to the point that, invaded by the grace of the Holy Spirit, he retains all desire the smell of virtues. For this reason temperance, when picking up the scent of beatitude and considering the works that the faithful carried compliance, either persevere in good, either away from evil by penance, he entrusts to the power of God which are not dissolved for lack of moderation. Because the science of man, purified by the perfumed temperance makes it resistant to the good in all circumstances. On the other hand, when true and holy words are pronounced for the edification of the faithful often with genuine penitence it raises groans. The virtue of just moderation must be in them, so that man can have in order to good all his works and looking up to heavenly things without exceeding their measure, but making good progress in righteousness, with soul and body, example of holy. As in the humid air is a blow that when descends on earth with moisture dew regulates fertility and dried fruit, fertility in summer and dry in winter, and as this breath are hard fruits land, and the mouth is nourished whole body of man. And so the world thanks to the glare of the sun, just as the winds of the upper zones are produced and regulated by that breath lights. Similarly penance sometimes arises in the

hearts of the faithful by the example of the righteous, and produced in the fruitfulness of good works and evil dry. And it is as if he wished good if summer and winter if despising evil, which, gladdened and thus nourished by these fruits of righteousness, will always be absorbed in the heavenly desires.

*In the man's tongue flood water it is represented. What is the meaning of this flood inside the man.*

40. In the language the rising waters causing flooding occurs. Because, as the words are formed by the tongue as well, with the rising waters vortices are created. In this you can see the sign that the soul, when you want to adhere to heavenly desires, forces his cabin to praise the Creator and continued prayers uttered with the devotion of his spirit. The soul moves by moisture and resonates in the crackling fire, because the soul is fiery, knows God, and as is also breathing, yearns for God, who is spirit.

When the soul does good, it is going the way of justice, such as clean air, which has no dark clouds. When instead produce rot of sins, it resembles the overflow of water Coiling pure air path. But if it moves away of sins, pass what is written in the gospel of the administrator, leaving sin and reducing debts, he turned to mercy. And when you invoke the grace of God after sin and asks resurrect as Lazarus resurrected after four days, the soul emits deep sighs and intertwines with the correction as a near impenetrable, and continues to do good works so do not run the risk of falling back into the habit of sinning. Then it meets a stable penance as the firmament, to do evil restarting again to sin.

*What aspects of virtue and strength are expressed in us through teeth that are not empty as caves and have no core.*

41. The teeth are shown instead as those water dam, which is strong and firm as teeth. That is, they are like the dense air, white and bright, containing these waters to flow not exceeding their limits. For this is the soul strengthens and maintains its limits man's mind with the grace of God that does not tend to spread too much because of the bad thoughts, nor attract voluntary self illicit desires acting on the man almost like a storm, because of the sins. The energies of the soul are like a medicine that cures if man practicing penance.

The teeth are not empty as caves and have the flexibility of the core, because they are not coated meat. Instead, they have been consolidated and stiff due to the brain and body structures established in the order of the firmament. The teeth are hardened by the heat and humidity of the head. This indicates that the rational soul, being infinite life immutable, does not increase with the development of the body or decrease its weakness, because the soul is breathing God Almighty, who has admirably created by His Word to all creatures ordered in his prescience. The soul visibly moves the body that has invisibly instilled the power of its Creator, and remains invisible within the body vivifying, just as God has created all creatures in the service of man, the invisible force of their power, using the fertile earth energy and heat air and water moisture. It has also sought the soul a dress, ie the body, unknown and foreign to his nature.



*Why the child, who has bone at birth, born without teeth and men as they age, often they lose. Does this tell us.*

42. Indeed, the child, when at a tender age and still has no force in blood, no teeth, because it is cold. But after the blood has gained strength in him and has warmed, born and strengthen teeth. Reaches old age, it decreases the blood and the heat is reduced, and new teeth lose strength because of the cold and start moving.

Thus, when initially the soul enters the body by order of God Almighty, heated with his own fire to the body that has been given, which has been created with the four elements during the time that, according to the command of Almighty God goes here and there.

In the infancy of man, while still thrives sucking tender meals, the soul is very happy, because in her innocence has not yet taken a liking of sins, nor Adam had caught him when he lived in purity and simplicity before disobey.

But when the man with the passing of time, strengthens the bones, and blood and flesh are strengthened, innocence is over. the taste of sin is then manifested, while the soul is oppressed by the fact acting against nature and defeated, because the body, living in sin, has taken advantage. And after sundown sun glare he is subtracted from men, so the soul after committing sin anguish, mourning and weeping for the loss of happiness he met first. Taste for sin pollutes the body, blood and guts all man. And often, after sin, man is bound by the sighs of the soul to reach the heart ache because of the tedium dragging.

*How and where the teeth are formed in children, and because sometimes they cause pain so intense. Meaning of this event in us.*

43. When the child is at a tender age a decline in your brain gums and along with some other humors liquid produced in these small caves, which hides to maturity, such as flowers during the winter are hidden in the tree branches. But when then force the blood and reanimate heat, as if he got the summer, the same liquid along with the other humors, are consolidated by the heat of the blood and cause tooth eruption. Thus, when arriving the summer heat, the flowers begin to sprout on the branches of trees.

Therefore, before the teeth erupt, the child is afflicted for some time, with severe pain in the gums, pierced by the brain fluid and other fluids. But then, after childhood has passed and already stabilized in the fullness of his blood, when the sanctity of the soul begins to come less because of carnal pleasure, delivered to the lasciviousness. Therefore a man in youth must be kept under control the great fear of God.

Thus the soul dominates the body as the man, doubtful, ponders his options, what to do and what not to do. But without delay the soul is bound and a prisoner in the body, and when the man commits evil for the pleasure of sin produced from the heat of blood, she too, albeit reluctantly, performed by the body that it belongs things contrary to nature.

And just as the summer heat brings to maturity the seeds of the earth and the fruits of the trees, so man, attracted by the delights of the flesh from the heat of the blood, you do not give to reach the limit satisfy any vice.

*Teeth, chew Crumbling and meals that man feeds are made in the likeness of a mill. How the soul within imitate these characteristics.*

44. Teeth, Crumbling and munch all meals, with whose energies man feeds, are made in the likeness of a mill, which is set in motion with the push of water and produces heat with circular stone movement. Indeed, the man softens the food that feeds the splitting it with his teeth, so his soul meets fiery passion as he chooses to do according to his will. Man receives from the soul the sense and taste to complete either both good and bad activity, and instigates passionately while thoughts revolve as if they were a mill, like as the fire burns more when inflames the breath of bellows.

Thus the soul operates in the four elements of which man is made. Man needs all of them to work with their rational capacity, while tumbles heart desires, as the artificially constructed swift tour of the force of the water mill. And like the mill is often convenient and reinforced by its craftsman carefully to maintain its speed, so the soul, all the while remaining in man is pushed to the right by the grace of God. Other times, however, at the suggestion of the devil, the perverse pleasure and consent is introduced into it in the wrong.

*Chin, throat and neck have various body functions indicate the many actions of clouds in the world. Also in the soul the multiple effects of the virtues appear.*

45. With his chin, which is almost as curved like a bow, man can raise his face; with the throat, which receives all energy from food and feeds it into the well regulated belly; and neck, which supports the entire head with his strength, diversity of clouds indicated. Indeed, some clouds, burdened by the weight of the rains, are rather inclined downward, while the serene smile as time resemble the surface elements. Other clouds, touching the ground with air power, make it warm, so as to produce rich fruit, useful to all other creatures. Finally other clouds coalesce everything revolves in the sky, so help sustain a column.

The man who boldly conceived hopes when casting his soul to God, with both eyes of reason, ie the knowledge of good and evil, knows the heavenly homeland and the infernal punishment, because his face, thanks to the chin rises up, observe all things visible and considers their qualities thanks to the intellect. As, indeed, the man by the soul, is the discernment of everything, you have these things so that everything is done honestly before God and men, just as the throat transmits the belly just as food who gets to keep their forces. And, truth and pure faith man to comfort the soul can look worthily host the true Solomon, who is Christ.

Indeed, faith dispels all thoughts that are rooted in sin. And with the sighs of the soul he directs the true sovereign all the thoughts that come from man in the simplicity of truth. Faith also as strong and true virtue, sustains all other virtues, like the neck supports the head. And just as the clouds as a column support everything that revolves in the sky and, by perseverance in well maintained in men the practice of good and holy works that edify the heavenly Jerusalem. Disbelievers instead unworthy before God, to depart from the faith, perversely meet his works in disbelief, as is evacuated digested with stink and are deservedly sent to the infernal punishments food.

*Through hair, adorning his head elegantly symbolize externally dew and raindrops, with which the land is fertilized and elegantly clad herbs and fruits. They also symbolize inner respect for innocence, chastity and humility, by which the soul shines before God.*

46. Hair, hanging head, represents the raindrops coming down one by one clouds and, to irrigate all the land make it green and fertile fruit. Similarly the soul, sent by God to mortal and imperfect child's body, enlivens and makes him develop his strength. And so the soul remains in natural simplicity, very brightly decorated and lined elegant dress of innocence, because it is away from all vices that are like storms and produces the fecundity of virtues like on earth, the fruits sprout seeds through the sweetness of the rain. Innocence indeed is a queen coated with gold dress, which is understood by chastity, whereby it multiplies like rain. The origin of chastity is humility. These two virtues, united and together in man, make repicar sky and fill the earth praises of examples of virtue and holiness.

*For that reason on the head hair of some men they remain with the same force and will not be uprooted, while weakened by baldness fall from the head of others. This symbolizes, on the outside, the sense of fertility and sterility of the fruits of the earth, and the virtues of the soul within.*

47. The fact that some men do not lose hair from the top of the head and stay strong to the point of not being able to pull them depends on the flesh of these men is wet with moods that nourish the hair as land well irrigated produces many herbs. That shows that the soul, with its energy, increases the virtues of good works in those who hear the word of God with devout mind and, thanks to the fiery inspiration of the Holy Spirit, often emit moisture of tears sighing and desire of heavenly things.

His holy intention fructifies with joy as good soil fertility. Similarly, when the body is subject to the soul in good works, and in this exults life and is happy in Christ, strengthened by the sweetness of his charity he continues holy perseverance, without drying and without coming least be wandering between spiritual or fleshly vices.

As for those whom they drop the hair to become bald, this occurs because the meat is dry heat. The heat reaches the tip of the hair and makes it fall slowly, one by one, when they have moisture. Like the earth without moisture dries and aridece and stripped of green herbs and men living in the hardness of the forgetfulness of God, who do not consent to the will of his soul nor the admonitions of the Holy Spirit, nor because of doctrine or advice of the doctors of the faith, they resemble a barren land that does not produce fruit by aridity and lack of moisture. All his works conform to the will of his desire and not the nature of the soul. Therefore, oppressed by the quantity and variety of their sins, they have no hope of holiness that makes them inclined to heavenly things and earthly things do not even want to be useful to men with their help. These men lack the heat coming from the fire of the Holy Spirit and lack of discernment that is the mother of virtues, so what they used to love now dislike, because of the fickleness of their customs. They are thus deprived of the stability of the holy virtues, as the head is deprived of her hair.

*Which indicates about the many actions of the soul the position of the man who has his face turned to the east, back to the West, on your right is the south and north left hand.*

48. The man returned to the east, look to the east as does the West, and has separate arms. As the south and north are separated from each other, he extends his right arm south and north left. Thus, also the soul, working in man with his forces and the four elements in the knowledge of good and evil, facing east with the knowledge of good and westwards with the science of evil. For this man, inflamed in the knowledge of good, scorched by the fire that is God, flies with the wind south to the perfection of the most holy works, whereas if you do bad deeds are punished in proportion to the sins committed in places of punishment north. The soul that gives sensitivity to the body, he also communicates to man by his energy, cold and heat, so the soul feels the heat of the south and the cold north, as we can see in breathing that man emits which can be hot or cold according to his will.

Also in discerning the creature by sight, man can work with the soul good or bad as you want meat. And when the soul works well for fear and love of God, acts on the right side of man. If the knowledge of good beats the evil with the help of God's grace it means that the left hand has been dominated by the right, which is stronger. This soul, blow from God, who lives unseen in the body, at the time it pushes any action not recognized by sight, but by virtue of reason, like the wind is not seen, but it feels noise and air movement. Human science can not comprehend or understand these realities.

*And the neck is attached to the shoulders and arms hands and are attached to the firmament the four main winds along with their side, how can assimilate these four winds the four inner energies of man, ie thought, the word, intent and crying, and what it means that energy is larger on the right side than the left.*

49. Neck and shoulder blades with arms shoulders and hands, as the four principal winds and their side are attached to the sky come together. The elbows of the arms, shoulder and shoulder blade with your hand with fingers, all provide their support as major winds with their wings, ie with side winds, underpinning the sky. A hand interlocks with the other hand as a wind extended wing joins the other.

All this means that the soul, which is life because life is God, and breath of the Spirit of God, your life does not end as the body, but that enlivens and sustains the body with energy, like the stars support the sky next to that point that the earth is motionless and enlightened by the word of God, who has placed in the center of the sky. For the soul that commanded by God, come down to the invisible and hidden body, returns to man the ability to know God through faith, to look at the sky and to fulfill the heavenly works. And like the dew falling unseen on plants makes them fertile, and God waters mercifully with its hidden sweetness man, who set his hope rises skyward with the whole body and stomps his feet the earth, ie the desires of the flesh, to bear good fruit, while condemning the works contrary to the eternal torments of hell.

Indeed, man fulfills all his works, good or bad, with the use of the four elements, like the four winds, they move as vital forces in the upper regions of the air, and yet sometimes project their Murmurs the dirt and filth in the mud. The four main winds are assimilated to the four energies in man, ie thought, word, intent and crying. And as each of the winds has the power to send his breath left or right, so the soul, full of these four energies, natural science can go in the direction you want, choosing sometimes good, and sometimes the wrong. South wind has two side winds, like two wings, one turns to the east, is hot and good thoughts means that thanks to the fire of the Holy Spirit are lit by the burning of devout intent. The opposite wing, towards the West, is cold and means useless and wicked thoughts, which are not heated in the

fire of the Holy Spirit, but remain cold, and also means evil works. Breath of Fire, is the rational soul, which performs the action of flesh and blood with that man revels, although its nature is that of aspiring to celestial things, yet also conveys his strength and warmth the body when immersed in impurity and the stench of sins, as the sun rays also heated with the disgusting putrefaction of the unclean worms.

Moreover, the north wind is worthless to all creatures, even if it has two wings, one back east, and another to the West. The two wings signify the knowledge of good and evil in man, through which believes in his mind, as in a mirror, what is useful and what is useless, as the land is supported by the upper firmament and lower.

The wing of direct east wind at noon means the man who rises to God through good works, in the embrace of true charity. The wing facing the north represents man contaminated by the pleasures of the flesh. And as these two side winds are attached to the wind from the east almost as if they were two wings, so they are tied to the soul good and evil. Good, in happiness and joy, thanks to which the soul shines like the sun does in virtue before God. And evil, for which purpose the good and holy works are obscured by the black of sins just as the dark clouds cover the sunshine.

Thanks to the good intentions of the soul, man has great fear of punishment whose presence recognized in the northern region, although the body, accustomed to the delights of sins, often oppresses the soul. But this intention of the soul has two wings, one is the fear of God, fired in man by the admonitions of the Holy Spirit, whereas the other is the true renunciation of sin to which man often try to get when the fear of God has been exceeded. Western Wind also has two wings, one extending at noon, and the other to the north, which means that man perceives good, and good evil aware. The right wing teaches that the soul is the desire of good deeds for which he sighs. The left wing means the folly of man, derived from the debt of original sin, with which meets evil actions.

*The soul into the body by the Spirit of God pervades everything with his forces, such as winds blow spreads worldwide.*

50. The soul spreads throughout the body, as the full force of the winds through the entire sky. The soul, the body sent by the spirit of God pervades everything with his forces. And Blows winds spread in the sky, so the soul leads man to love God with all the ardor of his desire and practice the most holy virtues, which taste like honey, because God's words are more sweeter than a honeycomb for his mouth. Thus the soul with great love invades the sky, is his body, with the incomparable adornment of the virtues and the sweet magnificence of good works.

*The same man is governed and sustained with the help of the arms and legs, and winds collaborate with each other in sustaining the sky. What they mean relative movements of the soul that the winds are, placid pray, pray turbulent.*

51. The man is governed and supported with arms and legs, and is filled with air. And that's how the four main winds along the side winds, whose function is to hold the whole sky, each working with others in supporting this work. All this means that the soul flies in the man's body with four wings, ie sensitivity, intellect, knowledge of good and evil science. It acts with sensitivity to the taste of the meat. Thanks to the intellect judges whether their works like God

or men. Using the two wings of science, the wing of good and evil, man performs all his works within the soul, and the diversity of these two sciences helps you know the nature of their work. The soul, the man claims God's salvation, and with the flesh, God calls men the honor.

And so, sometimes, the man with the help of the knowledge of good and sometimes up to heaven, because of the science of evil, falls ruinously ground. But when the man touched in some cases in his interiority by the grace of the Holy Spirit, the soul feel overwhelmed by the weight of his sins, then God directs his sighs and does penance for his misdeeds. And like the winds sometimes cross the sky as serene breeze, others as a great storm, so man is always busy on the comparison of good and evil.

*Elbows on the arms and shoulder joints and hands Interconnections winds are recognized. Just as the right hand and the left, and also the heavens and earth, collaborate with each other in some respects also the man fulfills all his works through the knowledge of good and evil, even if they are opposed.*

52. At the elbow of his left arm the main east wind is represented. In the joint and in the fold, where the hand is attached to the arm they are represented side-winds. And in the scapula and hand they are also manifested blows these side winds. The elbow of the right arm means the main wind noon, while the shoulder joint that connects the hand and arm represents Blows side winds this wind, and the scapula and the hand of the same arm can be recognized blows also the same side winds.

This means that the soul acts in the manner of a wind in the elements of man and makes moving and fold each with natural motion. And the man also performs his works with the soul when it favors the pleasures of the flesh. Therefore the soul can not escape the responsibility of sin, because man from the heat of desire thickens to the right as rennet milk and work for the soul good, and work evil on the left. And like a wind it joins the other, so the soul joins the body. In the knowledge of good man he tends to God, but in the science of evil, subject to the knowledge of good as a maid to the lady, leans toward evil. Same as the maid often offended the lady, also the knowledge of good is sometimes dominated by evil. And like hands together to act as the heavens and the earth, despite their many differences affinity match and man fulfills his work through these disparate science possesses.

*About the three parts along the human body and the thickness of the sphere of the world. As the life of man is accommodated to this measure according to the ages of childhood, adolescence and old age.*

53. From the top of the head of man to the base of the neck, from the base of the neck to the navel, from the navel to the place of evacuation there is the same distance, as equal is the distance from the summit of the firmament to the bottom from the clouds, from the bottom of the clouds to the surface of the earth, and from the surface of the earth to its lowest point [infimum finem].

The soul, indeed, from the day of birth until the last day of man's life, acts according to what they ask for childhood, adolescence and old age. In childhood he acts innocently, in adolescence with the pleasure of the flesh, whose consequences are often criminal sins, and in

old age he finally tires of acting and for this reason tends to quickly put an end to his works, whether of whatever nature.

As the supreme architect has built the firmament and its walls with the same measures, so the soul, which works in the body, from the beginning to the end of its action has the same possibility of acting with the science of good and with the science of evil, which necessarily act with one another.

The superficial part of the earth is tender, soft and pierceable, while the inner part is tough, hard and impenetrable. What is discovered in the soul of man following this indication.

*The surface of the earth is tender, soft and penetrable, while the internal is tough, hard, impenetrable, is discovered in the soul of man following this indication.*

54. One half of the land, ie the top is tender, soft and penetrable. The other half, namely the bottom, is tough, hard, impenetrable to overcome point in its hardness and strength, hardness and strength of steel. Similarly the rational soul has in his power one fecundante force that penetrates the meat tenderness, hardness of bone and all the veins. Corps operations are performed by the ardent efforts of the soul, such as weapons, they gain more power by the hardness of steel and can cut any object or as breads swelter fire oven. She holds the body with love, like the hard part of the earth sustains the soft part, and each operation acts inseparably with the body, like the woman is bound to her husband, which can not be separated, because the two are one meat.

*A purpose of the inner qualities of man, what the extent of the shoulders, elbows, hands and feet to the tip of the big toe, similar to the ratio of the winds teaches.*

55. From either shoulder to the elbow from either arm and elbow to the tip of one finger and medium other hand, there is the same extent. In addition hand from the wrist to the end of the middle finger are the same distance between the heel and the tip of the thumb, as each main wind covers the same distance from the side and blows. The man, driven by reason, is pleased sometimes good and holy works, though vain attempt, and as he begins to act, he completely altered his blood conceived in sin because of the fatigue of the work undertaken, and so imperfect leaves his work because he gets tired of acting. Then it started well, not by divine command, but confidence in his own virtue, now proudly scorns him. And all that pleased about it before starting it, then he is a source of shame for having left the work half done. And having done anything of this sort begins to suffer and complain.

The distance between the shoulders elbows of one and the other arm designates the works carried out by the man of pride, and the distance from the elbow to the tip of the middle finger of the other hand teaches that man has to clear penance the works he has done for pride. Hence the soul, while remaining in the body, can never experience the fullness of joy, because the body and soul are in conflict with each other. When you can no longer sustain this conflict, man withdraws into himself, afflicted with great sorrow and groaning with a contrite heart. It humbles himself before God, continually sighing. Thus, humiliated by the fear of God, away from evil and contrary to the nature of the soul works, and performs good works that are represented in hand, walking the ways of God, which are represented in the foot. The

movement of the hands and feet means that the soul must rejoice in good works, and when it ceases its movement means that the soul itself, must prove sadness and pain evil deeds.

*With regard to the passions of the soul which symbolizes the fact that the measure of one thigh to the other in the front, is the same length as the distance between the navel evacuation point, and that it be proportional to the thickness of the earth and its depth.*

56. Also, the transverse dimension of one thigh to the other, at the front, is equal in length to the distance between the navel of the evacuation point, because the extension in width of the land has such transverse length as deep is itself thickness. The man therefore who sins often, if ever agree with your soul do good, rejoices, but this happens joy fear, because fear might not be able to complete the work begun. With this fear, which holds itself thanks to the energies of the soul, works well all the time in which the soul attracts whether the weary man of sin. So every man has to live this life, sometimes he agrees with the will of the soul, and others with the delight of the flesh. Thus, the saints and martyrs elect of God, while they still lived in this world, carried the banner of the Passion of Christ.

If the flesh sins, the soul suffers hunger as fasting, but if the meat fast, ie abstain from sin, the soul enjoys good works and who feeds it with food. The distance from the navel to the device evacuation means the presumption of the flesh, which man sometimes conscious, sometimes resists, like the work of a server now like and now displeasing to the Lord. The same earth is sustained by its thickness and occurs over and breadth useful and useless fruit. The thickness of the earth that can be compared to a servant, designates the desire of the flesh, while its length and width means abstinence, which is the lady in this comparison.

*The space that goes from the base of the throat to navel symbolizes the air. The air that penetrates all the empty places and practices of various modes moderating action on the ground to deliver its fruits, is compared to the soul that enlivens the entire body and moves it to carry out its work.*

57. The space between the base of the throat and navel represents the air descending from the clouds to the ground and sweetens with its natural power to earthly creatures. Actually the soul that is living spark and rational breath emanating from the divine power permeates the entire body with its vital force surrounds his love, moving it to fulfill all its actions, and pushes it to work with her, though the body has been generated in the taste of sins. The soul, descended from the top of heaven on earth, the man who gives life makes him understand that has been created by God. It is like the air that is in the intermediate zone between heaven and earth, because through the soul, man can do good in the higher realities and evil in the lower realities.

The air, indeed, through all the spaces of the earth to exert a moderating action: where land is arid, the wets, where he is fat, contracts and consolidates heat, where it is wet, dry, where is hard, softens. and acts halfway depth of earth, turning as with a plow to receive heat and cold, and makes fruitful maintaining the right balance. Similarly, when the soul warns that your body is arid and devoid of the fecundity of virtue, comes to grief and mourning, and pushes the body to sighs and tears through science of reason and spirit of compunction, because it recognizes that its works are depraved, and so does rejuvenate your body dry with moisture of divine grace.



But if the man, assuming full of forces, try to make larger works that can be performed, soul, measures its possibilities, it redirects back and has more orderly actions if this man lives in forgetting God completely feeling insurance terrify the soul after the fear of God he makes you get out of this oblivion. When instead, the man who goes in search of a strange god hardens into infidelity, soul torments him with endless tribulations angustiándole that may not have any hope of salvation and happiness. With this sadness, the soul reproaches him and fed back by a better course, and makes you long for the true God.

So, thanks to the soul, which is living spark and life that comes from God, the body is brought back to the hope of forgiveness, to discern the value of any action and undo the consequences. And after leaving the error of the fold, you are taken back to the straight line of good works, like water flowing into his bed neatly following its course, and on gains strength with good living and fear of God. A sweet warmth accompanied transmits light fresh moisture to the soil and makes it fruitful in the trees, grasses in cereals, so that all these creatures green again because of the humidity. Similarly the soul in the sweet warmth of faith and the invincible force of patience, comforting the man to tolerate all insults, and convinces him to shy away from the work previously done, when not living correctly, and where it is not allowed to stay. So also does man flourish, fruitful in good works and holy virtues.

The same cold air drops sometimes on land as snow. Snow is of everything, and thanks to that the earth warms to sprout. Thus it is given the cold surface, to prepare the inside to fulfill its function and fertility seed. And finally retransmits the life force to the fruits of all plants that has brought forth. Regulates the soul in man the pleasure of his actions, which forces it to spin like a windmill, because it is the air that makes the blood flow, thanks to which man is provided with sense and intellect. The soul also makes sweat ooze the flesh, the man whose heat has meaning, and whose dank mood possesses the intellect. Why all the fruits of his works are founded on sensitivity and intellect.

*Birds need air to fly and some fish can survive in water for some time without food. Likewise man, following the desires of the flesh but not the soul, has to fly in contemplation and feed the sweetness of the scriptures.*

58. Certain birds of great strength, reach for your flight this air force to find there. And when sometimes the air goes down to the river water provides some large fish such strong support, they can survive without food for some time.

Similarly the soul, when it gets the consent of the body, fly to the heights of the sky like a bird in the air, and as the bird can not fly without air, neither the body moves by himself, but by soul impulse. And when sometimes the conscious man in the soul's desires, then burning everything in God's love. And so, flying every day in the joy of eternal happiness, delight in the contemplative faith and wisdom of the Holy Scriptures, whose sweetness is nourished and sustained as invisibly as well as the fish that comforted by air and by water flow, you can live without food for some time.

*The sea and the rivers move through the air, the body through the veins filled with blood and soul for the virtues. With them, the man bears fruits of good works as the earth bears fruit watered by streams.*

59. Along with humid air, this air moves the sea and the rivers flow from it to irrigate the land and fortifying. This is represented in the lattice of veins, which keeps the whole man with the contribution of blood. Also the soul, which is air nature and for which all the works of man are brought to perfection, proposes to man his works, like the mature air all the fruits of the earth with the grace of the Holy Spirit, that by thoughts that flood it as the sea, he distinguishes the useful and the useless. But often shipwrecked man when in his thoughts, even if they are good, do not get along with the soul and let it soak in the great confusion that cause their sins. So browse profound suffering with the boat of your thoughts, if by inspiration of the Holy Spirit, not based on the rock that is Christ. When the mind of man, widened by the various virtues, praising God rises, built on the rock a stable foundation that can not be shaken by the winds, ie by the many temptations of the devil. For as the veins and nerves strengthen the human body so that it does not dissolve, so the virtue of humility also intertwines and consolidates the good works that are not allayed by arrogance.

Streams and rivers beget while providing greenery to earth. All these elements, the air moves we talked about earlier, because its heat and humidity all seeds germinated. Thus, when the soul surpasses the delight of the flesh, the man built inside the foundation of his desires. Attached to the body, performs all good avenue human works with him. Then the soul enjoys the holy works and takes flight between the sweet perfume of the virtues. And the bigger the rivers, creeks more are born, streams that germinated earth. The soul thus takes over the body, he raises charity, obedience, humility and the rest of the strongest virtues. With all rooted in man gets praise of God when he puts into practice good works.

*As the land is always muddy by the summer heat and winter cold, and this clay impregnates and brings out things of all kinds, so man, in which the soul and flesh are among them conflicting, delivery fruits of virtues and vices.*

60. By the summer heat and winter cold it is always muddy earth and impregnates the mud to make it germinate. Thus also the body has to be subjected to the soul, as a maid to the lady, but she is often overwhelmed by the body as Mrs. handmaid. The soul in man performs all good deeds, summer time brings each fruit to maturity. But when the body wrapped in the putrefaction of sin opposes the soul, the man says to himself: "I do not want to live in this hardness, must always reject my flesh what he wants, I must meet with me what I can do". However, although it has sunk in the mud of sin, he remembers sometimes the virtues exercised first, and doing penance for their evil sins returns with joy to the righteous deeds and holy virtues previously practiced. And just as the swampy ground kept inside all the fruits in the winter time by returning in summer to the delight of men, so man is adorned with precious stones like the virtues of old, and the most elegant restored yet.

*As the man's chest contains the heart, liver and lungs, and the air itself contains heat, aridity and humidity of the winds, and thus also the memory contains the thoughts of the soul and has his works.*

61. The man's chest evokes the fullness and perfection of air. As chest itself contains the heart and the liver and lung and all organs belly and the air retains heat, dryness and moisture winds. Thus the soul in the man's chest judges the thoughts, examining the usefulness or

uselessness of something like put it in writing and include how the rational man must act in every circumstance.

The soul also collects it judges itself all man's actions, whether the weak who like meat, or hard they are against the flesh. But, as is igneous nature, with its heat dries the seductions of the flesh, and after having dried arouses in man the moan of remorse with moisture of tears, thanks to adorning his works acting at all in the all right. The soul hates the pleasure of the flesh and because it has air natura, pushes man to know the reality of the works themselves, and teaches flesh evil deeds and wounds that have caused the storms of diabolical suggestion, such as the heart, with all attachments organs, sustains the man that moistens all things with tears in her desire.

*How the heart is living with the contribution of the liver, lung and all attachments bodies, and as time of day and night and the quiet and blustery air change according to many circumstances, and the life of man, in the course of fighting between the mind and body, sometimes it is shaken in the swirl of the vices, while other times is happy in the purity of the virtues.*

62. heart therefore represents heat, liver aridity, and lung moisture in the body of man, because as the heat of the heart and the dryness of the liver and humidity lung make living man, so the heat, aridity and humidity and winds comfort creatures that are in the world. For the same reason, as the heart with all the vital organs it together transmitted to humans heat and force, the soul meets man's actions, along with the virtues given by God, which attributes the holy desire that pushes good works. But when he realizes that the object of desire is an evil action, it does not support what he has done, and pushes the man again to tears because of regret. This man then cries tears of joy, the satisfaction of having done good works.

In addition, the soul governs, according to the desire of the flesh, all the works of man, both good and bad, whatever the reason that motivates. And as the air above blowing over every creature prays buds and flowers, sometimes dries up and dies, so the soul transforms the works of the flesh, sometimes with joy, sometimes with tears. And like the sun and the moon never hold their journey without encountering clouds, so man is not able to lead to term any work it has undertaken preserving the initial purity, without any disturbing tempest. Like the day and night, which sometimes shine with their own light, and sometimes obscured by passing clouds, the man faces the fight of the soul and body. Because of the desire of the flesh ceases to do good, but because of the desire of the soul progresses in well with joy, because in all his works flourishes in the heat of the soul, as mentioned air flies and it all creatures.

*How the belly holds and retains itself guts and meals crushed by the mill teeth for the benefit of the whole body, so the soul has to keep in the receptacle of memory thoughts able to perfect it and should meditate with diligent discernment.*

63. Just as the throat introduce food belly previously shredded by the teeth mill, so the heart of man with thought and knowledge regulates everything concerning it. And as the belly contains and encloses the entrails, and the air we talked transmitted to the fruits their active energies, preserving human health everything in this world. Similarly the soul meditates on all finished actions and commit to memory, so you do not miss any unexamined. Just as the food enters the stomach through the throat previously crushed by the teeth, so the soul with

breathing distinguishes man's actions and records with his writing. And this includes writing through thoughts, that man recognizes the quality of his actions and subject them to their own judgment. The man seen as the forms of things in their own thoughts, where actions are continually shape.

Man can not forget their works, because they remain in their thoughts as well as the bowels are enclosed in the womb. Man, therefore, it is strengthened in all his works by the soul, because it is air nature. Also thoughts, along with science, are in the man serving all his actions chest because prepare and prevent, as the left is the right service, and winter is the summer service that keeps all what summer produce.

And the soul is at the service of thoughts, and thoughts are like tablets where he writes the soul. With thoughts outlines what is written on all the works of man and, almost writing, it prepares to what the body requires it to do. When man acts badly following the desire of the flesh, sometimes, however, melts into tears, led to repentance by virtue of the soul because the soul deplores the evil deeds of the body, although often submit serving meat to pamper them. Also these wrongdoings committed by the pleasure of the flesh, the soul recalls the memory of man with teary sighs, as if written. And as winter preserves the summer fruits, like the man who is in sin, the soul offers zealously that sigh that has in it, through which it can be saved.

*Swellings of the flesh rising in the chest and breasts are called symbolize fertility externally and internally air desires locked into the heart of man. And women compared man is soft and weak, so the pleasure of the flesh compared with the forces of soul has no strength.*

64. Chest, instead, all the desires of man, certain swellings of the flesh give rise to the breasts, which mean fertility air that has been said above where together. Because as moms teach strength and fullness of the man, so also designate fertility air it makes the earth fertile. Science is the soul what the mind is the heart, her soul recognizes what works of men's wear down and what makes it fly up as air, so, thanks to the soul all human works are performed. And as the human body is dressed in garments of different genre, so the soul dresses dresses like the works of the flesh, whatever these works. They are always present to the soul but visible only to her and to the spirits, because man reaps what he has sown, and finally presented the bouquet of his works. The desire of man adheres to his heart and breast to breast, and they all power resides chest. For this reason, because of the desire, the soul is forced to collaborate with the meat in compliance with every action, because it is air nature, wet and warm, like fertility of the whole earth is abundantly produced from the air.

With this part, chest, man manifests his power, and with this same part of the woman breastfeeds children who can not yet eat solid food. So the energies of the soul are strong, because through them the man knows and perceives God, but is also serving the desires of the flesh. For this reason the soul softens the body with sighs of pain when, against his will, neglects to serve God as the servant who indignantly away from his master. The pleasure of the flesh is in itself the energies of the soul, which displease sins, but it is driven by the heat of blood. Therefore the body grieves for the energies of the soul, regretfully unable to perform with joy, without sighs of pain, serious sins. The same delight as compared to the energies of the soul, has no power to do good. Only nourishes the pleasure of the flesh as the child is nourished with breast milk. The pleasure of the flesh is weak at all, as is women compared to virile strength. But the desire of the soul is as sharp as an arrow, flying and injures the man who is struck by it. For this reason the pleasure of the flesh often subjected willy-nilly to the

energies of the soul. Thus, the soul's desire rants against the man who lives without worries among the pleasures of the flesh, saying, "Be careful, your act is like smelly mud and will produce confusion, because everything exudes a faint scent has turned away from you".

*The woman depends on man to live because of its weakness. It is subject to man and must always be prepared to serve. What it means for the inner life of their life together.*

65. The woman is weak and directs man to take care of her, as the moon receives the sun strength. For this, the woman is subject to her husband and to be always ready to serve. But it is she who saw the man with the work of his science, because it was created from the flesh and blood, however the man was mud before being formed, and so he, in his nakedness, the woman addresses for that view. All this means that the pleasure of the flesh looks to the desire of the soul with great earthquake, because the soul often reproved and subjects, without, however, being able to separate the energies of the soul because, as the woman goes to man to look after her, to serve him with fear and pleasure of the flesh always looks in the direction of the soul. But when man, because of the pleasure, completely faints, thanks to the desire of the soul that calls upon regains back its forces, and meditates why not desist from vice, since it was created by God in such great honor. Thus the soul often leads back his body to the love of good works. This ability to act differently is always within man, whether angels rejoice with God by good human actions as if they rise in quality of judges of evil deeds in God's judgment.

The soul is breathing that comes from the spirit of God. And sent to the man's body can not do anything alone, but whatever the soul claims, the lights, with the knowledge of good as if it were fire by its nature, for which has the knowledge of God, and science evil, which has him fear, always rejoicing for good deeds and punishing the body bad. Thanks to the energies of the soul, man comes back to life so that, realizing that the actions committed by the desire of the flesh undressing the soul of his powers, push him finally to tears, with which the soul coated with as a shirt.

*Who has been cleansed of sins by penance, it is not to embarrass more, and who mortifies with fasting and prayer adorns his soul, as if dressed in purple dress.*

66. For these reasons, will not be ashamed more than their sins who have cleaned them through tears of true repentance as Maria Magdalena, who wept at the feet of the Lord. And if, after tears, mortified the flesh with fasting and prayer, he adorns the soul as if dressed purple dress, thanks to the scars from his wounds, which will not be more hidden. The soul continually asks the man repentance, because he has a taste for sins and asks him to be coated with the dress of penance, like the woman saw the man with the subtle science of behavior. For his part, the man who turns away from the sins he committed to satisfy the pleasures of the flesh, and is dedicated to doing good with every effort, decorate your soul gold crowns and all kinds of ornaments. Then the angels exult with joy in the soul that was a lost sheep, and she is happy with them.

Vices and virtues are actually fertile as women because the vice produce vice and virtue producing virtue. The man, who according to the order of God is strong and vigorous, carried to term all his works, good and bad, with the woman, who was the first that gave rise to evil but thanks to which later the same evils have been repaired.

*As air ripens the fruits of the earth with heat and humidity, just as the heart, liver and lungs heat the belly to prepare and digest food. God consume with the fire of revenge the wicked ways of sinners.*

67. The heart heats the belly, liver and lung strengthens wets, so that keeps food received to evacuation. As the air, who previously has already been exposed conferring greenness, heat and moisture all fruits, from which spring until ripe.

Also the soul, which is rational and fiery nature sends the right with the wind, as the blazing fire without wind does not produce its flame. In the circle of knowledge of good and evil, which encloses all the soul apart, through reason, what God likes. God also understands that, in their zeal, completely burning the bad habit of sinning, as it is written:

*David's words on this issue, and in that sense must be understood.*

68. "Smoke went up in his anger and his mouth a devouring fire. It came out hot coals. " (Ps 18,9). This is interpreted as follows: The man who sin forgets God causes it to fall upon him the wrath of vengeance of God, and your sins are judged before God with the judgment of fire, because, like the fire again light the charcoal off and the fire burning provides punishment for sins. The man himself, thanks to the knowledge of good and evil, admits that must be punished for their evil deeds, and knows that good deeds fly upward, above the cherubs in praise of God. This science heats the confident hope that man has him in God, and reinforces the fear and love of God. By this virtue appears moisture of tears and also keep all the goods that have to be brought to perfection in man, similar to the belly so that keeps food that has received until evacuates, thanks to the action heart, liver and lung. All works, good or bad, you get to know the man through the rational soul is rational and air, accompanied by the fruitfulness of science, the heat of the senses and humidity of wisdom. Similarly, the air produces the life force, the heat and humidity of all the seeds of the fruits until maturity occurs.

*Belly softness protected by the ribs and bones means the softness of the fertile land strewn with stones. What is meant by this about the many qualities of human life, as a demonstration taking a verse from Psalm XVI is consistent with the foregoing.*

69. Belly, supported by the ribs and other bones without marrow, represents the soft and fertile land dotted with stones. This example shows that the soul is in its nature a taste of sin, but committed sins by the body, who lights the momentum of the actions the pleasure of the flesh requests, like the wind incites the whole earth germination. The soul controls the body in all its actions, such as the soft, fertile soil is consolidated by the stones that dot. And as the child of tender age you can talk about the sins that have not yet tried, and like Adam, before disobeying, knew the sin but not the taste, so the soul in the body commits sin by nature are not test sin to taste him. The soul, acting in holiness and goodness will be glorious in the presence of God in the celestial kingdom through the merits of his works. But the soul that perpetrates evil deeds only expect severe punishment, as a result of divine judgment. And so the blessed man is praised in the presence of God and man for his good deeds, and his soul is

happy, while the man who puddled in the viscous seductions of sins goes to great confusion in the presence of god and men.

The man runs away from other men sweating with shame for their sins, when he acknowledges his guilt, and complains that he is destined to death and is bare of honor of happiness, he says: "I was caught as the avid lion prey, or as a young lion crouching in his lair. " (Ps 17, 12). This is interpreted as follows: when man has sinned, he is naked of all bliss, since he himself, by his own will, has been stripped of all forms of holiness, as a lion ravening the prey that wants to devour. And shame experiencing confusion and misery of their sins hides of men, like a lion in hiding, so that their actions are not known. So every action of man gets the prize in glory or punishment in the judgment of God. But the soul that rejoices in holiness, addresses God with these words: "Oh God Almighty, all my offerings are yours praise, because I alone, without you, I'm not capable of anything, just acreciento what you turn within me through the grace of the Holy Spirit. "

*Like the flowers fall when the fruits ripen and hunger disappears when the soul comes to satiety, just when he has done penance for sins in which he languished, as if I were hungry, sated by justice god in accomplishing good works.*

70. Hunger, which requires food, corresponds to the flowers that precede the fruit. When the belly is filled with fruits hunger disappears, like the flowers fall when the fruits ripen.

Similarly the soul, which is breath of God and is like the treasure room of justice, in its continuous search for truth helped by the knowledge of good and evil, consists in the depths of his nature that God has to be loved above all, because it comes from him as a spark off the fire. The soul shines like sparks the works of man, because her man is illuminated as an internal spark.

The soul makes you yearn for the evil deeds that meets beside her against the order of God, and afflicted long hunger for God's righteousness that leads it itself, until the man, recognizing his sins, pour them tears of repentance. If man represses his sins with penance, the soul feels satisfied divine justice, and if then collected around if the flowers of the virtues with good works, glutting of them right away, no longer hungry, whereas before He went hungry in the pain of evil actions. Then it decreases hunger thanks to the fruits of good works, as they fall flowers.

*How the stomach, world and soul are mutually correspond. He explained that God does not want man will never lack the rule of law. Meaning in it the vitality of summer, winter aridity and the vast space of the world.*

71. Stomach, whose seat is in the womb where meals are introduced and where they are removed, it looks like a sack tied to the viscera. This means the ability of the world filled with creatures that germinate and grow. When this power weakens, the stomach is empty. It means that man, which waxes and wanes like the moon, under acts of the soul that is full of all creatures. As blood is in my veins, and all the works of man are in the soul. When the soul is filled with good deeds, as they want, up to the eternal abode where it is nourished by the food of life, but when he is devastated by the evil actions descends to the stench and putrefaction of the infernal punishments where he will perish. God, who has given his commandment to

Adam, wants man to be subject to this rule. When the soul observes happily collects the works of salvation, while being pushed into tears into exile of doom when the man consents to the desires of the flesh, by failing to observe the divine commandment. And as the stomach, which receives and evacuates the food, it is connected to the entrails, and the soul acts in man with all creatures, whether in up to good, is to descend into evil. And like creatures bloom and turn green in summer, and in winter dry up and wither, so the soul blooms and revives the joy of good works, while dry and wither in pain of evil deeds. The stomach is not good to be empty, like the world does not serve capacity if it were empty of various creatures. Its capacity is dispensing the fertile earth energies, and never leaves the earth in a state of loneliness and empty of that which is necessary to its function to bear fruit. If the world were confined within narrow limits, lacking the ability to dilate, could not contain the fullness of the creatures in it.

It would be not good for man to have a unique science because then it would be as empty, unable to begin or end any work, nor discern the daylight or darkness of the night. Only the two sciences man has its fullness. Thanks to good science, wants God for their good deeds and bad, learn the fear of God, realizing his evil deeds.

The soul occupies the body with the request for a parent at home, always careful not to be stripped of their property, as she always worry that man, fallen into sin, lose the sanctity of desires it produces. When instead, tired of his sins, the man agrees with the soul, her joyful presents bitterly all his faults, and transmitting the desire for heaven, sweeter than a honeycomb, in many cases you returns to holiness to drive the kingdom of heaven. As the man would die if his stomach was always empty, so the soul could not exist without these two sciences, and so the world would dry up if deprived of good and evil fruit, so the soul would be barren and empty without the man performs works by the two sciences.

Actually the soul man dispenses everything corresponds, directing with discernment on the right path. Thus, thanks to the goodness of God, who takes his divine nature, and thanks to the holy works done by the man, the soul will hopefully have his dwelling in the land of the living. For the knowledge of good, which allows the knowledge of evil, recognize injustice, and although it is required by the body to make often wrong, if I had the knowledge of good and evil, would like bellows without blacksmith. And as the world deprived of all the fullness of the fruits would otherwise spring up thanks to its vital energy and soul it would be deprived of the honor and happiness of good works, if not flourish in reason that communicates science good and evil.

*Like the air that helps the earth to bear fruit, also the soul through its energy moves the body to meet each of his works. If these works are always straight, you will see perfectly God, angels and holy souls, but if you have been bad, will lack this vision by its impurity.*

72. Said capacity in the world contains within itself the air, which transmits to earth with its life force energy, and makes fruitful, as the fruits of the earth are ripe with the cold dry winds. Although this air-drying outside in the cold earth, however inside the fat, so you can sprout in summer. For the Creator of all things, he did land his workplace, has created the soul, by which man performs all his works, making like if, and like the holy divinity it is invisible to man. Man is God's work and execute their works until the end of time. But after the day of judgment, when man is completely transformed in spirit, then you will have a perfect view of the holy divinity of all spirits and of all souls.



This is a fertile soul energy, which connects the whole man movement and life itself. And as man is covered with a woven wire dress, so the soul, is endowed with all the works finished with man as a dress. And these works, whether good or bad the coverage serve, in the same way that serves as a cover body it inhabits. When is separated from the body, good works shine on her like a dress decorated with all the splendor of the purest gold, while evil deeds will send stink like a filthy stained dress. The soul also interacts with the man in the likeness of air, which transmits to land their energies, through which is fruitful and ripens its fruit, and dry land with the cold of winter. However the land preserved if the heat that allows you to produce fruit, and so soul energies allow childhood, adolescence, youth and the elderly, produce the fruits of good works and bring them to maturity. But if old age, in his weakness, somewhat dry these fruits, it preserves the true faith to get the rewards of eternal happiness after death of man.

*Like Earth, if bloomed twice a year and produce fruit without measure, it will dry and be reduced to dust, so the soul could not do anything if allowed without measure all desires and pleasures of the flesh. And the likeness of the land that bears fruit unevenly, the soul, because of the same variability and the conflict with meat, sometimes it is an advantage and sometimes a disadvantage, and fails to achieve perfectly in this life, or recommended in the gospel faith, nor the vision of God in heaven who once lost.*

73. If the land bloomed twice a year and produce fruit without measure, it will dry and be reduced to dust. That shows that, if the soul allowed without measure all the wishes and the will of the flesh, could not do anything because she is a living spirit that pervades the entire body and enlivens touching him with his movement, as air breathing becomes fertilizes the whole earth. This air is like the soul of the earth, who plays with moisture from your breath making it fertile. And as this air, whose vital energy corresponds in man to the blood and moisture corresponds to sweat, it is invisible and impalpable earth and the soul, impalpable in the body, it warms the blood and acts invisibly in the body by reason.

Thanks to the soul man has a God understands that. So there has always been law, by himself or someone else's work. And this is for him something natural, because the first man accepted the precepts of the law disowned shortly after, following the advice of the serpent. And so, after disobeying God's command, was sent into exile and could no longer inhabit the paradise, however, he longs among many sighs. As the soul when he is overwhelmed by the body it produces a lot of pain in her sighs.

But if the soul submit the body desires that are natural, with great joy we rejoice. Just as the earth bears fruit not equally cold than heat, so the soul, acting good and evil, produces unequal works. From this nature, by which the soul sometimes overwhelms the body and other body than the soul, man can never possess that pure faith that can lift a mountain and throw her into the sea, as the Lord told his disciples purpose of mustard seed. That faith in God that Adam had when he saw with his own eyes the invisible light of God, which no doubt could do anything he wanted. But after he had disobeyed, neither Adam nor any other man could have had this vision. So the faithful can be fixed in God alone with interior view of the soul in the mirror of faith. Then trust to be able to be saved by him, who can do everything. This is the faith which many, mortifying the desires of the flesh, made miracles.

*As the veins of the heart, liver and lung assist the stomach in the assimilation and expulsion of meals as the stomach would be harmful both continuous and excessive fullness as fasting, so the soul assists the body in some works, but it would hurt itself if it allowed the body always favor the desires of the flesh.*

74. Heart, liver and lungs leave some veins like small tubes, stomach assisting in the assimilation and expulsion meals. Thus the soul, which awakens the body with great energy when he is asleep, warns the presence of God in the multiplicity of their paths. And like veins attend the stomach when filled and emptied, so the soul assists man in all good and all evil. Why man is, for her, constantly stimulated to think how to start and end the hardness of their malice and softness of carnal desire. And as the blood vessels flow into the stomach and the soul through the body with energy. Just as it would be detrimental to the stomach always full or always empty so would be detrimental to the soul if the body always lived in the delights of the lusts of the flesh, because their forces would be lost in appetite desires the same nature as often lacks judgment and health who never ceases to sin in the heaviness of the flesh.

*As man's flesh is impaired if food or consume excessive amounts or lesser extent than necessary, so the soul also hurts if you try to be more or less rigorous than it is right. And the stomach, absorbing the pure foods and rejecting those malodorous, represents the man who rejoices in sins, but then purified through penance.*

75. If meals are consumed in excess, the flesh paling sick man inconvenient mode, while if they are less than the need, meat deteriorates, because the stomach is the fair organizer consumption and disposal meals. But if the soul, with its fiery energy, subjected the man pushing to mortify voluntarily abstinence from carnal desires, then, begins to despise others and swollen with pride at the suggestion of the devil, often he speaks as follows: " I am a saint and so I have to be honored and praised by all. " Pride will blind eyes and soul. So this man by excessive sorrow of the soul can not enjoy and desire heavenly things and so the soul complains, agitated: "Alas, alas Blinded by the stench of pride can not make out the desire! celestial made me see God and I realized that for her'm naked. "

Why the man who acts well, not according to the flesh and blood but by the forces of soul with which God knows and feels his presence must be very careful not to take pride in good works, not to lose rewards eternal bliss. The same as if humans eat meals in excess or less than necessary measure your body sick, so the soul loses its strength because of the arrogance and excessive withdrawal, lack of discernment both. Instead, the soul that gives life to the body and has the intelligence of God in the Trinity of your unit, is a humble spirit and shows his humility in childhood man, who does not know the arrogance neither hatred nor taste for the sins.

This condition can also be happy long time, while the men will not be pushed sins by the desires of the flesh. Afflicted by the sins, the soul is always lamenting. She can never fully act according to the wishes of his nature, as it is enclosed in the glass clay body, since the flesh seeks exile and soul life. But she also afflicts the body, whose sin is often afflicted, putting forward the painful spectacle of disgusting and smelly sins and makes them recognize in all its sadness. Stomach, consuming meals then remove the stench, he represents the man who rejoices in sins and forth, through penance, sin becomes a nuisance.

*As the navel is the center of the forces of all the wombs that are stuck, and the circumference of the earth is the recipient of all other creatures, and all actions of body and soul, good or bad, concern to the soul. There is a great distance between those who sin of pride and those who sin by negligence.*

76. All entrails belly adhere to the umbilicus as all other creatures do the circumference of the earth, because the navel is the center belly forces, as is the terrestrial circumference vessel all creatures. All this indicates that the soul, Mediatrix of all the works of man, good and holy works do not trust herself, but rejoices commending to God, while saddened by shame when you know that the vessel that contains it is involved in sins. With this sadness, like a stimulus, the soul afflicts the vessel, ie the body, so the man complains and says to himself: "Why is my soul grieves me so deeply for sins, where I was born and I can not restrain myself, because I hope to correct them before the end of my life?". and consoling as sin, he lives happily between them and the shouting of a banquet.

Therefore the soul, which is not natural comfort in this way, is filled with sadness, because it is life that comes from the divine rationality that moves man as a creature that is. God, that was woven with the very humanity of the virginal flesh of Mary's tunic vile nature of man, particularly want humility, thanks to which defeated the pride and wickedness of the devil. Soul enduring man in good and evil as the column supports the house. When a man turns away from God, proud of his own holiness, comprising thanks to the soul that is detestable to God and man, and always she who, entristeciéndolo thus does not let you know joy.

Many perish by the pride of holiness and thus lose the reward of his labors, arriving until his last moments, they begin to swoon God, having little chance of salvation. But those who have sinned without arrogance because they have obscured the sanctity and have followed the desires of the flesh, God grants forgiveness of many sins, if they sigh doing penance. Many of them then become saints, columns of the heavenly Jerusalem. Indeed, the same as the navel is the center of all forces guts to stick to it, so all works, good or bad, are fixed in the soul that is the strength of all works.

*The navel can also be compared with the land producing contaminated sludge and stagnant water in swamps, as heat, cold and moisture push food and liquids for digestion in the lower areas. So like the soul, overwhelmed by the pleasures of the flesh and involved in sordid actions, should be sent to places of punishment are down, unless you wipe with sighs of penitence.*

67. Navel, with the veins of the heart, liver, lung and all guts, comes to the aid of the process of digestion of man, they all moved by the breath of the soul, as the exhaled air invades the land and feeds their energy. The navel is in the confines of the loins, like the earth, continually it produces contaminated mud and stagnant water in the marshes. Sure enough heat, cold and humidity that keep alive man are locked in the navel. And the food and drinks, of which man lives in the flesh and blood, after flowing down are evacuated as mud. The man who acts according to God's command along with all other creatures by the forces of the soul, is both hard and soft, as the nature of earth time. In the softness saddens her soul with the pleasures of meat, which if not consent dominate the soul. And like the air feeds all creatures and enables growth, and navel, along the veins of the body, come to the aid of the function of digestion, so the soul with its forces, invades contains and penetrates all the works of man.

The soul is covered by the body's functions, as the worm hides in the underground digging in the mud, and as the clay is in motion by the action of worms, which are not always visible, so man carries term actions sleazy moved by the invisible soul. And although the soul tends to attract to itself every human action as the bait to the fish, however is overwhelmed by the body, to the point of not being able to resist at all. But it is also aware that it will have to be punished and condemned by the punishments established by the judgment because of the sins that the body requires to commit, because the soul takes all written that the body has. For this reason all the time that is in the body, the soul sighs of pain because, like the navel is rooted in the confines of the loins, sins are rooted in it, and with it are cast to places of shame as the food is evacuated in the mud and as the earth unclean sludge.

*Just as the earth and man turn green and bloom, one in summer and one in youth, and then one in the winter and this in later life dry up and shrivel and revives the soul remains in the body and forced to serve, up from a virtue to another in accomplishing good works and following the example of the Son of God. And then, when he has left the body, and adorned with precious stones and eager to regain the body in which it is expected fatigued, rest in God's presence.*

78. The man reaches its full bloom in childhood and youth, and later tends to be fleshed because of old age as the earth in summer is embellished with flowers because of the vital energy and then, in winter, pales because of cold.

But if the soul is imposed on the body so that he consents with simple heart and goodwill and rejoice in good works as a sweet food, then the man exclaims flooded with heavenly desire: "How sweet to my mouth: words of thy righteousness, sweeter than honey. " He then lives in innocence, without attracting the flesh, with the simplicity of a child.

A man like this, the soul nourishes through the desires until, climbing from under the other, acquires new strength and flourishes in good works, following the examples that the Son of God left men because the soul, untainted by evil and lividity of sins, he rejoices in it and embellishes. And as in the winter cold lack vital energy and flowering and maturing of all the fruit, so man, because of death, is separated from all his works, good and bad. The soul of man, in childhood, youth and old age has happily done good works, goes to God with his works, resplendent as adorned with precious stones, and is looking forward to the body that made his works with it, to dwell together in the happy abode.

*What they mean, apropos of the many passions of the soul, the strength and the petulance of the kidneys and the strength of the land, if it is balanced, produces abundant fruit, but if it is not produce useless results.*

79. In the kidneys, where strength and ardor of lust spreads, it represents the earth with force, as the same as in the kidneys lie the forces of men, but also inadequate impulses and a moderately strong land fertility produces fruit, whereas if it is excessively strong sometimes produces worthless fruit, although very abundant. All the works that the man meets under the circle of the sun and moon in the seasons and the months, the term leads to wisdom, science and discernment, by the forces of the soul. For the soul, which is the nature of fire and air, does good and evil likeness of the cycle of the moon waxes and wanes.

Always thanks to the forces of the soul, which is celestial nature for intelligence good, man thinks and acts, and the ability of discernment, which is characteristic of rationality, discerning the times of the seasons and the elements that It does good and evil, and attributes the name to everything he knows. As in the kidneys both strength of mind, such as weakness, prosperity and futility, and the same as the earth brings forth all things that man lives, useful and useless, because the sun is hiding, moon and air, so this force resides in the soul so that man produces, thanks to his energy, good and bad, useful and useless things.

*The land has been placed in the center of the air to resist tempests and is tempered by mountains and hills, in hot or cold part, partly characterized by excessive heat or ice, as a city defended by towers and walls. Thus the soul, in the many conflicts in fighting against the wishes of the flesh, is garrisoned and defended by the protection of holy works.*

80. Earth therefore is in the middle of the air, like a honeycomb from honey. It has many heights in some areas uninhabitable due to excessive heat and other excess cold while other parts are temperate, neither too hot nor too cold. By now they protect the earth as the towers and ramparts defending the city. Hills protect the valleys and mountains defend the earth against many storms, so the land is surrounded and fortified by mountains and hills like a ring of walls.

This means that the soul, the body completely rooted in God's command, recognizes that is intended to comply with all creatures, works oriented to heaven and earthly works. The soul realizes that God judges the evil deeds of man, and the soul knows that good works of man are praised by all the angels and saints of God, because he is sovereign and emperor of all things in the heavenly realms and it is deliverer in the lower realities, because it freed man assuming the mortality of the flesh. Also understands that God, admirable in being, fulfilling its saints many miracles. If man sins according to the taste of the meat, is often called again for the soul to do penance. But if someone has hit the soul continually sinning, the soul complains, his voice crying because of hunger nature is never satiated, and can have no hope of salvation in God.

But the grace of God, bringing this man to the knowledge of their sins by way of penance, sustains it, because it separates the world, and that makes a lot of soul. And so the works of man are similar to land based air above and below, by all parties, and the soul is to the body as the earth and air as among the honey comb. And as the earth is habitable heights hardened by heat and cold and other extreme and uninhabitable, so man performs good works, which is led to the heavenly homeland, and some bad, why is driven to places of punishment.

If then the soul wins, surpassing the will of the flesh, by their nature rejoices in good works, as it is spirit, and serve God in the love of faith like angels see his face. In addition, since the desires of the flesh oppose it, forcing the body to do good and holy works, and if he wins in the victorious battles of good works, is coated and reinforced by these same good works as a city with towers and walls.

The soul is humble, and because of the petty nature of the meat which is oppressed has a weak voice a whimper. This voice never allow the man who raises his head proudly knows full happiness. And that also, by the nature of his soul, no joy can not prove penance, because the sins bother you. The soul forces man to the true ascension, which is humility, so you do not miss out on the empty streets of pride.

The soul that goes up to the high mountain through the ladder of humility which is the abode of the heavenly Jerusalem, continually advised the man to stay away from arrogance and cultivate humility to avoid being shot down by the deceit of the old serpent. Because, as the hills defend the valleys of excessive rain and humility man defends evil. And as the earth is defended by time variations in the mountains and hills, for whom it is protected and enhanced as a wall, so the soul through holy works, which are fortified by humility as a wall, reach the heavenly homeland leaving the diabolical confusion.

*How the land is in such a position that can be tempered on all sides by the sun, so the submissive soul to God, steeped in the virtue of discernment, can be illuminated by the light of wisdom.*

81. The land is in relation to the course of the sun in such a position that allows it the temple everywhere. So the soul, which is tempered when close to wisdom, thanks to the drops of spring that is God permeates man and makes it move in the open spaces of discernment and holy desires, with the knowledge of God, and his love abandon the pleasure of sins. And the man who acts according to the wishes of the soul, illuminated by her with holy works, as the sun illuminates the earth.

*Man, made in the likeness of the earth, has the bones without bone at the site of the stones, bones with bone at the site of the trees, and according to the quality of their customs can be represented by the hardness of the stones or either by the pleasantness of a flower garden or an orchard full of fruit.*

82. The land is stable thanks to the stones and trees, and man has been done similarly, because their flesh is like the earth and bones lacking humor marrow are like stones, while the bones with marrow they are like trees. For this reason man builds his abode in accordance with the nature, the earth, rocks and trees. The soul also is contrary to the desires of the flesh, is the reason for the stability of the entire body, man infuses his energy and takes with him all his works. The man, in turn, acting according to the desire of the soul, becomes a flower garden, in which God comforts his eyes. When instead work according to the will of the flesh does not shine before the eyes of God, as the sun suffers eclipse.

The man who has accomplished good works is comparable to an orchard full of all good fruit, like the land that is reinforced and lined by rocks and trees. When instead, because of the hardness of sins committed evil deeds, it is fruitless against God as the hard earth that does not produce fruit. Man's flesh means the science of good, the softness produce fruit, while the bones mean the science of evil, which hardens opposing God, finally, the lacking bone marrow mean evil works.

The soul actually work in man following God's commands because, like made heaven full of joy for the heavenly inhabitants and men have been given land to live, so the soul meets with man with joy good works, which are celestial nature, while complaining of sadness he meets the evil deeds that are earthly. The knowledge of good and evil equivalent) because the bowels of the soul, which teaches man humility, mother of all virtues, and controls his forces man into sin, so you never can fulfill them joy. And as the man plans at will the shape of the house you want to build, so the soul in man has, to the extent you can, all works.

*In addition the same as the air sustains and contains the earth, which is placed in the center of the air at the same distance and the body and the soul God has joined together, even when they are far away by their nature, they must sustain patiently and educate each other to meet together the precepts of the Creator.*

83. Soil is placed in the center of the air, so that the air is equally over, under and on both sides of the earth. The soul that has been sent by God to the body as a living breath, teaches man to obey patiently divine rules in this wearisome life, in which body and soul inhabit a differentiation equal to the distance between heaven and the earth, in order that man, who alone can not fully understand their nature, rises in the vicissitudes of their infighting their eyes to God, and with a patience shop full of obedience to their Creator. And as the air is among the earth to sustain it and hold it, so the soul dwells in the midst of the body to sustain it all, and he works following what he requested.

*Bladder, which receives and ejects liquid represents the course of the rivers that run through the various parts of the earth. Thus the soul victorious over the flesh has to water the body itself, accepting what is right according to God's rules and driving out what is wrong. Testimony is offered as a verse from Psalm suitable CXVIII this issue.*

84. Bladder man represents the course of the rivers that run through the various parts of the earth, because as she gets and expels the waters of the womb, so the rivers are now growing, now dwindle, all land and water. The soul, whose nature is contrary to the nature of flesh and blood, teaches man to refrain from disturbing thoughts no longer despair of God's grace for committing sins but to bow with true humility at the feet of God until Almighty God mercifully deigns to forgive bitter penance. When the soul, in his humble nature asserts its power over man, at the time that he agrees with her at all, crosses the sky victorious exclaiming:

"Blessed are you, Lord, thy law is my meditation." (. Ps 119: 12) This is interpreted as follows: I wanted you and I have met in my flesh, which itself does not accept the goodness of your rules. And thanks to the strength of your salvation crossed as I was running water in the center of my strength, in the heart center, so I meditated thy commandments against the will of the flesh. And as for the action of water grinds the wheat to make food, so I, who am a watercourse that runs fast in the body, I note with diligence all your rules, interrogating my nature. As man's bladder receives and expels the water body moisture, and as rivers to grow and reduce its volume wet all the earth, and the victorious soul, whose forces dilate in good and slim evil, governs the body according to the rules of God, accepting the good and driving out evil.

*Parts of the body where digestion occurs meals and drinks represent the hidden and underground river courses. The complaint follows the soul contaminated by the muddy and malodorous works, which aspires to God for the hope of penance and the Passion of Christ. Testimony is offered as a verse from Psalm XLI according to this issue.*

85. Places where the product of the digestion of food and drink is ejected, represent the hidden and underground river courses. Because, like digested food you can not stay in the

body of man, but expels, so take these courses rivers outdoors. When the soul is hidden away from light in the filth of sin, he can not resist saying with a loud cry: "Alas, alas, unhappy, though I am the living breath commanded by God I am submerged by a stench of sins, so I can not taste the happiness to heaven! Ay, where I came from and where I'm going, what I serve all created by God, if I am thrown into hell? ". And later, after he regained consciousness, he still says, "I trust in my God, because in true penitence, thanks to his mercy, I may be freed from the hellish torments that I deserved".

And, consoled and comforted by the grace of God, he says: "Why are you sad, O my soul? Why are you troubled? Hope in God. You'd I will praise my Savior and my God "(Ps 42.12). This is interpreted as follows: If the man, bound by the nature of the soul, it is proposed to correct its sins, the joy produced by streams of living water is said to himself: "Why saddens me so much and I am troubled in my soul, since I can, with sighs and tears, erase with the help of God's grace wounds of my sins, and I am confident that I will be released thanks to the wounds of my God, which has endured for my sins nails and spear?". After the soul exposes all their wrongdoings after a bitter penance, as the product of the digestion of food and drink comes out of the body. But groundwater rivers come to the surface of the earth, and the earth flies over the inestimable reputation of these realities, because who sin was dead, resurfaces now in good works.

*On the back and sides of man's land surface, thighs and buttocks hills and mountains, and the roughness of the ground hard, impenetrable shown depicted in its lower regions attached to the upper regions, softer. Similarly the soul forces separated the softness of the flesh of vices, so decorated by pearls of virtues arouse the admiration of angels and praise of God.*

86. The back and sides of man indicate the plains of the earth. The soul, which is operative spirit with man takes the holy deeds and lofty virtues for which God is praised by the angelic spirits. She is invisible to the body and governs everything, just as God, Creator of all the earth, is invisible to humans. And as man acts with force thanks to the force of the back and sides, so the soul fulfills all his works using the body. Thighs and buttocks heights and roughness of the earth hard and impenetrable are represented. As thighs hanging from the loins and belly and allowing walking man, and as the buttocks kept stable, and the bottom of the earth, which is impenetrable, is attached to its top, tender and soft hand and retains with his strength like steel so it will not dissolve.

Similarly, man governs the whole earth with the ability of its arts and turns with the plow pray more deeply, sometimes more superficially, so the soul with its strengths and virtues Leasehold and directs the body favors, sometimes, the pleasure of the flesh, and these dense energies of the soul man commits grave sins and criminals, or other times, milder sins, which do not consist of works but in thoughts, completed only by the beating of the wings of the soul.

The devil, because of the hatred he has for his God, suggests the man who indulge in pleasure. All times irritated man, comes out a smoke from his body, because the man never irritate, if I had not tasted the pleasures of the flesh. The soul is immortal, whose separation involves the death of the body, meets all actions following the desires of the body as air and wind germinated earth. And the soul, never ceases to act in the body, like water from a stream, never stops.



All Angels marvel at man who is adorned with elegant dress holy works, because they are his companions in praise to God. The soul sustains all his works, such as thighs and buttocks support the whole man. And as hard and deep earth makes the soft support and rivers, and the soul forces sustain man and are at your service, such as thighs and loins are attached to the belly. With his strength the soul sustains the works of man, as it supports the back, and forces him to rejoice in the good and sad evil, and surrounds of good works and many virtues as fruits and pearls. Therefore John says:

*Words of the Apostle John, in Revelation, which includes and describes the elegance of the bride of Christ, that is the holy soul, and quote from David in Psalm that extols the excellence of man.*

87. "And I saw Jerusalem coming down out of heaven, prepared as a bride adorned for her husband." (Ap. 21.2). This is interpreted as follows: the bride indicates the holy and adorned soul that has united with Christ, with the dowry her blood, and goes as the bride to the groom, because the Son of God came down from heaven into the womb of the Virgin, where he built the new and holy city of Jerusalem. Therefore, the angels always see the face of God, admire the works of the saints, who shine in the eyes of God with countless ornaments and, up to the heavenly Jerusalem, always build new tabernacles, before whom shine like gold engraved letters.

Why they resonate with the sound of the psaltery, zither and singing all the praise. God has created man to execute works resplandecieran light in the sky, so that the angels marveled at human works, as marvel before the face of God. Why it has been also written: "I have made a little lower than the angels, you have crowned with glory and honor, you gave him power over the works of your hands" (Ps 8,6-7). This is interpreted as follows: God is always present in angels, who are his praise, so for them is seen and known as the man who is endowed with soul creature, known by faith and not in his divinity, but god glorifies him honor and beautifies him many ornaments, because he has created to obey his commands and put him over all his works.

*Again he talks about the comparison between hard and soft earth uninhabitable by heat or cold, and where they come from earthquakes. And as the earth itself, if it were not hard as iron or steel at the bottom, pieces by excessive heat would be when the sun is high and the sunset by the strong cold. Also, on the many ways to remember the flesh and soul, as it has been taught.*

88. The soft earth is connected to another hard part as iron, solid in their hardness like steel, so it can not be broken or weakened by the overflow of water running around. When man embraces the pleasures of the flesh, thus says the soul in its spiritual nature, "Oh, weakness of the pleasures of the flesh, with whom I grieve and I'm heartbroken!". Therefore, the man and his sins wails, "Oh poor me, because I was born predisposed to so many sins that I can not beat myself!". As he realizes this whimper, the soul draws man to himself, punishing him for his sins first, then increasingly saddened because man has consumed the energies of the soul in carnal pleasures. Thereupon the man if he works according to the nature of the soul is mortified himself by abstaining from fleshly desires, truly want to reach heaven.

Thus man's soul takes control of the body where they encounter a stiff heart, like the hard earth and almost iron supports its soft power. The soul becomes stable man with the power of faith, like steel, so that it is not weakened, surrounded as it is with the evils of sinful habits. Part of the hard earth as iron, has mountains and rocks and four rivers that run through the eastern region, which can not break it but sometimes move without hurting her. This movement comes from excessive flare from the sun in that part of the sky that arises, and if the ground beneath him was not as iron or steel, would be completely reduced through the cracks of this excessive ardor, while on the other side of sky, where the sun sets, is hendería by excessive cold. These parts of the land are uninhabitable because of excessive heat from the sun and excessive cold.

Therefore the soul, which is of humble nature, always fighting pride of man and says, "Why do you climb so high, like you've created yourself? If you want to be or act for yourself, you will fall as the first angel." The soul also knows and has the feeling of God, who has created a spiritual essence, and understands that no one is like him. So detests pride, which is devoid of joy and wants to exist by itself without obeying anyone. Hence the soul says to pride mind body where she dwells these words: "All you want is vain and cheat, and what you call honor is blasphemy, if you think you can climb up without the help of God and men, you'll fall. " But often the man sighs with sadness that invades his soul, and away from all works of pride rises to the height of the holy works of humility. And these works is sustained and consolidated against sins such as land hardens hills and crags. Then the man takes the holy works helped by the elements, as if he had transformed and returned to a new life. This avoids mocked and condemned to death in the presence of God and men, as the land can not be split by four rivers with their strength. The soul, which is of the nature of the wind, affects all creatures, in man through the heart and veins, when delivered to the body to the pleasure of sins, and after it has enjoyed in sin often makes you mourn, and thus transforms their safety confusion. The man often incurs serious illness, when all their inner bowels do not follow the right way to do what he wants, and so the soul becomes in man as a storm afflicts while the sins and penance, penance making him suffer as much as she has suffered with sins. The soul sustains man to not fail in the heat of sin and penance, as the land of iron and steel supports the soft earth. As is the vital energy of the body, he never rejoices of sins committed, but always grieves waiting for being able to get up.

Then the soul enlivens and consoles, so you have confidence to be released with the help of God's grace and not ruin falling into the abyss of despair. This is a sign of land, which is not cleaved by the excessive cold of the West. Earth uninhabitable by excessive heat or cold, symbolizes man, who, because of the expulsion of Adam, lives as a pilgrim in the small space of the habitable earth. It can never be secure and is always fighting and wars between sin and penance, because in this sad exile can not contemplate the fullness of joy in the heavenly homeland, if not just go to the distance to her, in the shadow of Faith. When he realizes not have any security, he says:

*Words of David in Psalm CI, which regrets the transience and brevity of his days.*

89. "My days vanish like a shadow, and I wither away like grass". (Ps 102,4) This is interpreted that the man, because of original sin, is blind with respect to past and future events. So in their science they are like shadows. Also why, and which has no security, dried as hay, always believe that their actions are uncertain. Every day man, one last time, fall into oblivion, but eternal life is stable and is renewed each year as summer produce new fruits.

*The earth is not flat, but round over its entire surface, as we indicate the swellings of the hills and mountains that has on all sides. This is a sign of uneven progress of human society because of the many conflicts between the soul and flesh through the virtues and vices.*

90. The land has mountains and hills and roundness is not flat, and yet the air touches everywhere. The land has top and down mountains and hills like the deer carries its horns. The soul, which is the breath commanded by God, detests with furious intolerance greed, which is the neck of lust, for because of these two vices man can not have peaceful and gentle manners or to himself or to others. The soul has been introduced into the body to fight alongside men to the confusion of the devil and his temptations because you lust man born at the instigation of the leviathan, which wants to swallow the world. For his sake, lust wants to pollute the souls and draw them in, as the miser attracts money. The greedy and arrogant, like the earth man is full of mountains and hills and devoid of plains, aggravates the possibility of sinning when he abandons the fear of God as if he had to be judged by Him, then you do everything you want to follow the desires of your heart. And as the air does not touch all parts of the earth, but touches according to the characteristics of the storm download, so he, justifying the works of iniquity, acts unjustly according to the vanity of his heart.

But the soul of this man afflicting you with his strength, makes suspire God for their sins, forces him to meet with humility good and holy deeds on earth, destroying it the mountain of pride, but before he sinned arrogantly as if obrase underground. The soul works good and evil according to the capabilities of their science, and because of the great distress that comes from pride, the body complains: "Alas, alas!, Where did I come from? What do I do?, just crying can gather sighs, because I pollute my science with the rottenness of sin! "And with this cry compels man to worship God with these words:" Have mercy on me, Lord, for I have defiled my soul with sins, heals scars of my wounds, because against you only have I sinned. Oh my God!, show me more effectively to meet good and holy for my soul to be cured works, because I have disturbed a lot! "Successively, the man leans heavily before God and enjoy the feast of penance that quenches hunger of his soul.

*As the lower surface of the earth, almost like moats iron, they reject the waters that hit and surround, so the strength of the soul, such as steel forging the edge of all weapons, must be correct and maintain distant deception and slanders the devil.*

91. The surface of the earth is round inside and outside, and is resistant as iron against the waters that infiltrate and run around. Also the soul, hidden in the body, flies with all senses of the body with thinking, speaking and acting. According to indications, he acts in man with all creatures, while other spirits exist only to praise God and do not perform works. Los Angeles, directing praise God, admire the works of man it is heavenly and earthly at the same time, so in heaven sing his praises and his works fills the whole earth. The strength of his soul, which surrounds the body and all the works of man is like the roundness of the earth, and acts according to the nature of the flesh, or according to their own nature. Soul force is like the steel with which all weapons are sharpened and hardened, to fight and overcomes the lust of the flesh, penetrating in nature, so that man should not perish, and not be drowned under the weight of sins. Soul force takes up arms and fight the wiles of the devil.

*Joints, whether equal or unequal, that man go down the thigh to the knee and heel and then to the tip of the big toe, and wrist to the tip of the median finger, symbolizing the world, curvatures and inflections of the ocean and rivers, and man the fiery impetus of pleasures. And the many forms of nature symbolize the constant opposition between flesh and soul.*

92. Knee to the ankle are the same distance from the point of evacuation or thigh to the knee. To the extent ranging from knee to ankle, the ocean surrounding the whole earth is represented because, as the legs are folded back and the waters that embrace the roundness of the earth does not go beyond its destination. These waters do not run out its course, because they flow like funneled into a groove, do not exceed its confines and have the same depth of the waters that are above the firmament.

Thus the soul, which is established in all elements of man. For he is obliged to meet all the desires of the flesh, as the bellows are bound to blow. But then he addresses the man, complaining with these words: "Alas, alas, rot sprinkling of ashes, why God has sent me to you, you have imprisoned me in your desires to force me to meet with you criminal works that the devil you suggest?."

Then the man, even if he lives enjoying the insolent feast of their sins, because the soul whimper often repeated within himself: "Oh, woe is me!, why can not stop sinning?, I recognize that my works are impure in the presence of God and man, why do not fear my God, who judges and rejects if every stain of sin and all evil devil? ". Successively, making a bitter penance, man away from the sins one by one, and then meets the same discomfort that the soul was when he was living in sin. He says: "Alas, alas, I have forgotten my Creator me when I did not put away the desire of the flesh by fear and love of God, though he had the science of rationality." In this condition, he fell to the ground with true repentance, directs cries to God with this prayer: "Oh God, help me, and with your blood get me out of the depths of my sins, in which I am immersed as if in hell, and with the help of your grace draw me to you, so that I can resurface and save me. " Thus, by evaluating all the sins one by one, the purified true penitence.

The distance from the point of evacuation or thigh to the knee indicates that the strength of the lust is excited by the initial devil's suggestion on the backs of the male and the navel of the woman when, because of this deception, in desire and action meet with equal passion the sins of lust. But then the man is induced by the soul to pain and discomfort for sins, and this is indicated as long as the knee goes to the heel. The heel indicates the place of banishment in which was placed Adam. The man does not forget it in all his works, good and bad: because in evil deeds remembers the expulsion of Adam and remember the good that way has been created by God. God created for the rational soul so perfect abode that the soul could practice all the virtues, just as man builds a house for her everything she wants. Also the winds have been created by God to penetrate with his breath all things, both in times of happiness as in danger. And as the ocean does not exceed the place flowing, so the soul does not abandon this rule because it can not do without rejoice in good works and grieved at the wicked. When, indeed, man sins according to the desires of the flesh before God is like a dark night. When instead it acts according to the nature of the soul, shining before God and his angels as daylight.

Heel at the end of the big toe there is the same distance from the wrist to the tip of the median finger, as already said. The feet also indicate other rivers, which divide throughout the land, irrigated everywhere. And as the feet are attached to the legs and arms hands and rivers add

their strength to the ocean. Indeed, God created the earth in a single element, which flows through the forces of the other elements, like the woman is fertilized by the male force.

Man therefore the soul and divine land for land, is the fullness of God's work. Therefore he is known earthly things and in the mirror of faith, heavenly things. As the heel to the tip of the big toe and from the wrist to the tip of the middle finger there is an equal distance, so the soul, by which man knows he has a God and has a body equally without blemish and equally he sustains, so that the soul has no deficiency in the body to perform all works with the body to perform. And as the earth generates useful and useless things, so the feet support the man to fulfill useful and useless works. And like all ocean waters come, and all the works of man through the body and soul.

*Similarly, shoulder joints and arms, hands, the backs, knees and toes, which are the twelve major joints, represent Blows four main winds and the eight side and the distance between them, and also the fact that winds mutually be tempered, heat, cold, dryness and moisture.*

93. In the knee of the right leg, where man leg bends, head wind western shown, the thigh and the heel of the same leg their side winds are represented. Knee of the left leg the main north wind is represented, while in the thigh and heel of her northern side wind winds are represented. In the loins and foot on each side Blows respective side winds are indicated. God, as already mentioned above, has represented the organization of the winds in the human body, ie on the elbows, shoulders and hands, knees, in the loins and feet, which are the twelve major joints, as twelve are winds.

Elbows, he incorporated elements to represent, as said, the eastern and southern wind, with all its collateral. Knees, with them incorporated elements indicate the western and northern wind with all its collateral. As these elements are attached to the body as a whole, and these winds, along its side, are added to the sky, one is regulated by the other with respect to heat, cold, drought and moisture, and all exert their duties properly as a man carries his arms and hands all the works that decides on their science. And as these elements of man in equal measure are far from each other, so the winds are at equal distance from each other.

*It is especially dangerous rigor and harmful blow north wind, which during the summer sometimes hurts the fruits and dry trees with its cold moisture, hides the sun and transforms the brightness of the moon with variable heat.*

94. These winds, the North often taught his rigor filled with dread, when especially extends its windy wing on the wheel in the sky blowing eastward toward rises sometimes a mass of terrible and harmful smoke, and by mid-summer, exudes a cold moisture, which impairs the fruits of the earth and dry trees. When this happens, the same horrible breath is discharged with all its ferocity and produces clouds with which cover the sphere of the sun, so man thinks that the sun has disappeared. Thus the breath is the cause of confusion beneath the clouds. And this darkness over the earth cause. But one thing of this kind only men can see it when great wonders are announced, since everything moves by the action of the elements, like the hand bent arm, can play and perform all things.

This same breath, because of the deeds of men contrary to divine order, often jokes with the moon, so that prays appears black, ora color of iron, sometimes of different colors in parts.

Then her appearance frightens men. The north wind anywhere that targets is a dangerous wind, harmful to all about what happens, because with its cold and ferocity detrimental to deprive of its useful fertility hot wind sent by the sun flying sweetly with moisture from dew and the earth produces on the green and the fruits of the fields, and also supports the other winds like a man leaning on the wall, and thus assists them. All luminous bodies, among creatures appear more beautiful and resplendent in contrast to the darkness of the north wind, as it is deprived of light. Similarly to this, the left arm supports the right and assists.

*How they relate all the things described in the previous two chapters, which refer to the measure and articulation of human limbs and winds, and the alternation of day and night hours, which should be referred to soul. He explained that God has structured the soul based on four energies, which in part relate to the body derived from the four elements, fire, air, water and land. They are like four wings that run the same soul and body.*

95. All these phenomena are related to the soul. She resides in the body Like the winds, which blow not see but feel and because it is air nature unfolds her breath, her sighs and thoughts, flying like the wind. On the other side it is like the dew thanks to the humidity of wisdom, good intentions vehicle addressed to God. As the glow of the sun illuminates the entire world without losing vigor, so the soul is always the same in the small stature of the man, even with his thoughts can fly everywhere, up to the stars, thanks to the holy works in praise of god, or plunging into darkness by the evil deeds of sin. Thus the soul corresponds to the sun, which shines with all its forces from the land during the day and at night shines below. In addition the soul rises up with good intentions, while descending when work perversely misconduct, such as legs, with knees, which move up and down in different activities.

The west wind, sometimes frightening, it is for the good intentions of man which must never be devoid of fear. When the man still lies in the stench of sins, he holds it as the knees hold the body. Heel and foot indicate the will and desire, and thanks to them the good intention is realized in works. And as collateral winds collaborate with the west wind in the development of its function, and the will and desire collaborate in carrying out the works. Collateral wind is the right indicates that man attains victory over sin relying on the right side of the soul. The wind from the left, however, shows that man, when it is dominated by sin, live in forgetfulness of God, as the left side.

The north wind that dries your breath and with the help of side all vegetation winds on earth, represents the man who, following the will and pleasure of his heart, makes the desires of the flesh, so which is deprived of all happiness of heavenly goods. But when this man, perpetrating evil as the left side, refuses to agree with the soul, the force of reason, situated as right, prevent it. However all good and evil deeds performed by the soul, as in the summer all the fruits of the earth originate. God has created the soul endowed with the necessary wisdom to govern its container, ie the body, through the four energies it possesses, fire, air, water and earth, with which also performs all the functions of the body, working with he. The soul, before being sent to a body, performs no work, nor perform more when you left it.

In the joints of the elements of man God he has represented the four winds its side, shoulders, elbows, hands, and thighs, knees and feet. One of these, the east wind is closely linked to the strength of the dawn, carrying the dew cold night and sprayed the earth. In the morning, the dawn shineth, early sun brightens the day, the third begins to warm, and the sixth peaks of his

ardor. This means that man, because of the good intention, first sighs, then weeps tears after undertaking good works, and successively carried out with all the ardor of good intentions.

The man who burns intensely in the holy life made of good works is as the southern wind, which at first begins to live holy, as in the eastern part, with sighs and with good intentions. But after then, as in the West, agitated fighting that allowed the soul dominate the body end. It's like the hot sun, which rises in the east, at noon burns in its fullness, and is reduced to sunset. As the east and the south part of the heat of the sun, so the soul adds virtue to virtue and meets them all good works hands with arms. But when the day ends, the sun descends to the West, such as the knees of man running with his feet on the ground. At dusk, the serenity of the day the man returns tired and no longer welcomes the daylight, but tired, sleep comes. It means that man, when acting as the pleasure of the flesh, busy forgetting material operations and celestial goods becomes a nocturnal creature. When change in practice holy virtues soul in the fire of the Holy Spirit, finds relief of carnal desire in the love of Christ.

The rational soul who utters many words with the sound of the voice, produces many branches as the tree. And in the same way that the branches come from the tree, the energies of man spring from the soul. So, whatever the works that have met the man, they resemble the fruits of the tree. The soul does indeed have four wings, ie sense, science, will and intellect. With the wing of sense warns his wounds and rejects what the flesh wants, because it is always moving breath. With the science wing in the body incites the desire to act, because the body realizes that he lives through the soul. With the wing of the soul will want to act on the body, because it realizes the existence of this body. With the wing of the intellect recognizes the fruits of each work, useful and useless, because she is endless life. And with these four-winged flies like a bird with eyes before and behind thanks to the knowledge of good and evil. Fly forward with good works done by good science, and back, evil works finished by bad science.

*Again on the establishment of the north wind and what it is said about its rigor and damage occurs outside the creatures. As should be interpreted in relation to the seductions of vices, with the soul and body they are inwardly goaded by the devil.*

96. When the north wind rears its frightening whirlwind, wind from the east he resists, Western prevents him from blowing stronger than him and southern wind, which is stronger than these two, it binds them to reject and prevent the wind north overcome his breath. Thus all winds, from east to west, wind resistance to the north, the sunlight or slash or lights. The north wind is worse than the other winds, because it is dark since the devil fell, when God buried him in the lake of the outer darkness, where he was immersed in the dark without light. For him, then Adam fell. Evil spirits worldwide blowing the breath of the darkness in which they are immersed, to induce men to error. And they do it with the same evil that is counterposed to the true light. God does not allow, however, that men living under the sun arise, as they are, for the horrible way. But they appear to men in any way possible creature, according to their intentions and habits, to deceive and away the most of good works.

The north wind, which hurts men and the fruits of the earth and its wings in the summer heat, blowing east and west harmful to drying the fruits of the earth cold, is like the gloom and the evil spirits of the air, because these spirits, the most wicked man freeze in the heat of the fire of the Holy Spirit, leading him to forget God. Then the soul, defeated in his battle with the body, yielding to the desires of the flesh, such as a worm is wrapped in its cocoon and so

poisoned by sins because slobber snake, no longer remembers that it is a breath that comes from God. However it is not always in these conditions but sighs and groans from the suffocating embrace of sins, who even breathed, as if they were great treats. I no longer looks under the guise of pleasure, but rather discomfort, and then, as fighting himself, insists on good deeds.

But if man sells bad science, and forgetting God and burning with lust appreciates the advice snake, lust explode even stronger in him, inflamed by the breath of diabolic art that leads to deception by saying: "Since you're a man how can you prevent your meat is agitated for pleasure? Besides, you know that you can become pure again with penance "A man in these conditions, like wind spreads its horror beneath the clouds, clouded in their science and mocked by his wandering mind sleeping in the darkness of forgetfulness of God among its criminal sins. And if so sleeping with sins, forgetting God. All who live in God because they live in righteousness, you are considered like the most despicable and disgusting worms, all of which shy away.

Why they say about him: "What man is that who does not remember being a man and lives among all this filth?". I shy away, then, as a sign of death, examining themselves to print each seal fear of God in their own actions to not be like him, who have felt terror against the man described above. And he considered a sign of misery and damage prediction.

And as the hand points all objects thanks to the movement of the arm, and as miracles are prefigured in the movement of the elements, also man acts, considering within, in the soul, things useful and useless variability north wind means, the instability of the minds of those men who judge what is appropriate according to the forecast of his own will, since only rely on themselves and not in God. Therefore they resemble the dense cloud not allowed to see sunlight, because they choose and preserved as a treasure things contrary to their Creator. So in his dark evil they are unfriendly to other men. Just as the moon can appear in different colors as well, with forgetfulness of God, these men assume the hardness of iron and are ambiguous and misleading, so that men of faith wonky, is sometimes sweet and helpful, but then deceived by diabolic art, they fall into confusion before God and men because of their detestable and full of malice works. The north wind is dangerous and useless, because it hosts itself to be evil that is opposed to God for judgment of the fairest of judges. The north wind also represents the heat of anger, which, by diabolical suggestion, the man, in hatred of his anger and fueled by evil, if he can do it, spilling human blood of the man whom the Holy Spirit inspires, rather than praise him with sweet words of love. In this sinner turns his malice water dishonesty on which invaded recognizes wisdom, and after crush, moves on. It does everything it can, by dint of lies, to dishonor the charitable man, and destroys peace in every place, at every opportunity, with harsh words and perfidious. The north wind, which is far from God, welcomes all the vices of men to shake them in their whirlwind, like barley is separated from the wheat, and so this man, separated from all utility, happiness and holiness, lacks all virtues that are affirmed by the promptings of the Holy Spirit, and are more beautiful and resplendent in relation to its obscurity, as the wall sustains the man who leans on it. By contrast with darkness they recognize all light things, consistent with the celestial harmony that the Son of Man sowed in virgin nature. And the suggestion of the devil seduces men, so the north wind blow for them is harmful. But when the man who has committed iniquity and sin whispering with the devil on the left side, because of penance and conversion coincides with the right side, then, as a prisoner released from hell, because of the memory of the same sins becomes stronger and holier when doing good, as the left hand is the right service.



*The reason why God when Adam arose and took the land, decided first to give facing east, right and left South North hand. He locked himself in his small stature and reduced the immense mechanism of the whole world, and put all creatures and forces the domain of your senses.*

97. God directed toward the east face of the seed of justice, ie Adam, when he awoke and did raise. In his right hand he established the south country, land of happiness, and in his left outer darkness, which are named after the north wind. In Adam put the strength of the elements and all other creatures, to them he should act against the north wind where the fallen which separated from God because, denying their own volition, angels live not want to be their God. For this reason God wants man to repudiate the effects of the north wind on his left side, to reject it, do not imitate, like the man with his face looking forward can not be back.

God wants man, fight with all his might against the serpent creature in the battle of Miguel. You want the left side completely forget the north wind, and darkness are completely separate from light. So God has reinforced the man with the energies of all creatures, and has covered as perfect armor, to know by sight creatures, understand them through the ear, the distinction through smell, either you nurtured them through taste and impose their power through touch. For this reason you should also know that the true God is the Creator of all creatures, and has not to try to fight against it, even though often deceived by the advice of the old serpent. God did not fulfill the man of all energies that has been said so did not try out your intellect to the level of stupidity of the lost angel. God has made the human body in the likeness of the firmament and other creatures like the melter uses a template to make your pieces. God has given the great firmament mechanism rigorous measures, and these measures reproduced in man, but man is small and short in stature, as has already been said. He has created so that each of its elements, fitted together, do not exceed your exact measurement and exact weight, unless by divine decision. And it has been established that is flexible in many parts of your body, neck, shoulders, elbows, hands, thighs, knees, feet and some other members.

*Multiple reasons, supported by different and timely testimony of Scripture, to explain the seasons and months of the year in relation to their properties and qualities, the rising and setting of the sun, and the moon wax and wane. How does all this affect the qualities of man, considered as the distinctions and the proportions of its elements, depending on the ages of their lives, and according to the properties of the humors of the body, from the point of view of what is profitable and what is harmful in various moods.*

98. As God has imprinted in man the sign of all creatures, so he has put into it the order of the seasons. Summer corresponds to waking man, winter sleeping man, like the winter hides within himself what the summer offers cheerfully gift. Thus man is sleeping comfort in sleep to be ready, once awake, and face any action with the fullness of his strength. And God has put into it the difference in months, giving it its qualities and virtues.

The first month in which the sun begins to rise is cold and wet, highly variable, and is full of water turned into snow. For this reason their qualities are attached to the brain, which is cold and wet, and all superfluous moisture expelling the eyes, ears and noses purged. It represents the age of childhood, which is devoid of malice and does not feel the attractions of the flesh, and therefore is unable to wound the soul acting against nature. The soul works with the joy of this child condition is strong and powerful, is simple and innocent in their desires. Later,

however, when it comes to missing joy of childhood innocence, enters a condition of great sadness, as the pilgrim banished from the country. When the humors of the body increase, man, corrupted because of the pleasure of the flesh, embracing sensuality and forgetting God, rejoice and enjoy the feast of sins. Just as the sun rises upward during the first month of the year and in its first age the soul is not yet imprisoned and dark, for the pleasure and the effect of sins. When man is an adult, and lacks the sanctity of righteous deeds, it becomes unstable assuming customs and hardens into deafness and vanity. But if that same man, through teaching and exhortation of the Holy Spirit, poured a rain of tears, without ignoring or weary of good works, purified from the impurity of sins, with the sweet smell of the word good.

The second month is inherently purifier and is represented in his eyes. For the eyes, when wet, purulent and sick sometimes produce themselves purification itself. The soul in man is like sap in the tree, because, like all fruits of the tree growing through the sap, and all the works of man are met by the action of the soul, and when his veins and marrow are filled the man begins to act according to the desires of the flesh, but after having acted, bound by the spiritual nature of the soul, often delivered to tears. Thus, considering the eye of science as it has begun to sin and has continued to the end without doing penance, purified from all dirt, applied carefully to avoid further sins.

The third month, which by its nature brings tumultuous storms, pests and hides with high winds scattered all seeds on earth. It corresponds to the ears, where the sound of all useful and useless things spreads, which prompts the body movement. Similarly, the soul is in conflict with the same natural energies in the body, which by the action of the soul moves, is full of forces and intertwines through the veins. When man is in the prime of his youth it is like a tree, which first becomes strong and then bears fruit. The man has in him tempests of his restless habits, when you understand what you can do, because the marrow is rich and veins are full. Then his soul is felt plaintive and tearful voice, because his sorrow for sins constantly increasing because it is the vital principle that drives all human actions. And that man, wanting to be praised more than just, the wise regarded it becomes dumber when his reckless arrogance becomes purulent wound and is pushed to lie. Then do not enjoy that reputation for honesty and good name that instead he would have. For this reason and soul cries that the effect of all actions, good and bad, as in the ears chiming useful and useless news, and whose energies allow to perform any action reflected grieves. When however, after that by God's grace the effervescence of youthful mind has been redesigned, becomes the best part of himself and amends his sins, then the soul, he was sad before and inspired by the man his breath all things, useful and useless, it pushes penance for their bad and useless actions, and good and useful actions makes you happy like I was in paradise.

The fourth month, however, is green and full of perfume but also sounds frighteningly thunder represents the nose where the breath of the soul perceives the smell and rejects all that man chooses to fear. This month may be considered also like man in his science, because of the breath of reason, has wisely chosen the fruitfulness of good works, for in it all the fruits are green, and perfumed, because his reputation for kindness and useful in praise of God spread everywhere like a sweet perfume. But the uproar caused by the perverse and undesirable men often reject their virtues and good deeds and call him unjust and evil, like the Jews lied saying that our Lord Jesus Christ was unjust and stained with guilt, even though they knew it was holy and righteous in all its actions. Sometimes this month sounded the thunder with danger and fear, not dried yet the fruit of the land. Similarly, the energies and virtues of the holy man not dry because of these evils, but perish who are furious. And so man, when his nose attracts itself, choosing the breath of rationality, the most sweet and noble

and smells rejects those fetid and unclean, will be rewarded by the eternal and honored awards for the praise of men, while who, who does not miss the heavenly rewards, will never receive the true praise of men on earth. He who fears God and cherishes, protects your understanding of all evil, as the man's nose away everything that is filthy and smelly.

The fifth month is soft, sweet, glorious for all the fruits of the earth, as sweet and pleasant taste that resides in the mouth, because taste is recognized and the things that man feeds joyfully relish. So, the reason is both the backbone and marrow of the five senses, which sustains and directs the action, such as land, turned by the plow, sprouts and becomes fruitful. Indeed the view, that is the sense that belongs to the eye, thanks to which man sees and knows all things, has justly primacy among the other senses. For its position is located higher than the other senses and perceives better than other more distant things. For this reason the sight of the eyes is a source of joy and glory, because with your help man distinguish the useful things useless, recognizing them and making their choice. The fifth month, ie May, has a sweet smell of flowers, and so the hearts of men are happy because in this month all the fruits of the earth with which man rejoices originate. So man, knowing of course every feature of nature with eye sight, discerns with the sharpness of the reason the difference between the things you see. And the wealth of fruits belonging to this month is like to taste that resides in the mouth, thanks to which man knows the useful things for food.

The sixth month is dry heat. Favors the development of the fruit with warm air that stimulates ripening in fruits and sometimes produce heavy rainfall. This is represented on the shoulders of man, characterized by aridity and warmth and support all fatigue. They perform all actions and hold together the whole body but yet sometimes request the rest instead of fatigue, as when the bird folds its wings by fatigue, and the root of the tree keeps its ramifications. In the same way the second sense, ie hearing, has the function to understand the words you hear, like a tiny feather wings of reason. Why is it that when ears hear the voice of a creature, man realizes what creature is and where it is, and therefore gets more attention for her. Soul energy perceived by the ears or tired of listening, not sated nor blase, but it has much desire to know and observe many things. So the sixth month, that is not wet, multiply the size of the fruit produced with the gentle warmth and begins to make them mature. And just as in this month's torrential rains are flushed accompanied by dangerous noise of thunder, instilling fear, well, between news on human facts that the ear receives quietly, many of them the hosts with horror and sadness. The ear is the principle of the rational soul because, as the words are written, first dictate, so all things that man intends to comply are first issued to the ear and then carried to term. The soul, however, is obliged to perform all actions, good and bad, useful and useless, and can not fully enjoy all that the ear provokes sighs and tears since man stops doing good. Also shoulders underlying moisture from the bowels and other elements of man, and all the whole body, also have resemblance to the ear, which is the beginning of the soul, through which leads to end all his works, as all packs are worn over the shoulders. As the bowels are joined each other, and the works of man are connected with each other. Due to good works, from which follows the existence of evil, the soul rejoices as he grieves for those bad, why you come to the knowledge of good and so when you are in joy, this it soon becomes sadly. Therefore, the soul seeks rest, as men often want the stillness you can not have. That is why the soul, tired to stay long in the body, is welcomed by his good works in the tabernacles eternal, while the evil done is sent as it deserves to places of punishment.

Also the seventh month, thanks to the heat of the sun, has great strength and returns the fruits of mature and dry land, and is torrid in all weather, drought or rain. It is up to the elbows, which are strong to collaborate with shoulders and hands with the man as he collects

necessary. Man perceives, thanks to the smell, the nature of each thing, distinguishing and recognizing what is useful and what useless, and that favor the conservation of their nature chooses and picks, and with them is kept in balance, once dried noxious humors accretive to health and moods weaken the blood rottenness of fluid. Man, taking all these features with their science, aware of its effects, tries to harness its power to eliminate corruption of humours and stay on the strength of health, for it prepares these things with discernment and strength, as they are strong elbows arm, thanks to the collaboration of the shoulders and hands. In his mind, also it retains knowledge concerning health and well prepared everything that can serve, like all fruits reach maturity in this month to be harvested.

The soul, breath that comes from God, is a fiery path as wisdom walks around the sky with a trail of fire. Therefore, with the seven gifts of the Holy Spirit and the five senses, man initiates and completes all his works share the soul, like the seventh month maturation takes all the fruits of the earth. And these works can be made for praise, as the right side, or confusion, as the left side, as the fruits ripen at the end partly and partly dried. Indeed, often an outpouring of tears in the bitterness of penance by the memory of sins, and the strong energy of the lion, which is superior to all animals and so man treads all his vices and sins applied to it causes strong intention, and thanks to the wisdom that knows God, to mourn for the sinful deeds that he turned away from God. The soul meanwhile, with his sighs, by the exhortation of the Holy Spirit holds and moves the energies of man when he pushes collect in penance all the fruitfulness of the virtues to clean the wounds of sin, and therefore rejoices since you always want to reach the eternal tabernacles and always remain there.

The eighth month is its strength as a great prince who rules the whole kingdom with full power. For this reason he teaches joy and although burning heat of the sun, also produces dew because of the presence of a little cold. And when the sun descends down its storms are terrible. Its qualities are manifested in man's hands, holding many works and have in themselves the power of the whole body, that attract to themselves all they can and guarded like a treasure, so the man is often praised by the work of their hands. Similarly, thanks to taste in the mouth residing knows more perfectly than with the other senses energies meals which feeds and dominates the power of his science as this month is great in strength. Man also is happy to wisely distinguish which of the hot and cold natural substances promote their health, as well as this month contains within itself the heat of the sun and the cold dew. It also keeps your science, away from dangerous and useless things, collect those good and useful, as hands carry out praiseworthy works with the force of honesty, and as the architect builds, with the power of his art, all the rooms in your house, in which wisely keeps all your belongings.

The feisty soul enters its illicit desires man toils and get the victory, and go on their way to fire the same orbit, up from the beginning of this battle, to the summit. Fight against the desires of the flesh with the shield of faith and the armor of all virtues, and when he has defeated, rejoices like a warrior hero for defeating his enemies with his will and effort. Burning in the heat of the real sun, the soul does sighing man to be melted into tears in the cold of true penance, which dries all sins. Indeed, man down with moisture of tears humility of penance, where he finds many difficulties, considering nothing but mud, to the point of barely wait for the salvation of his soul. But once the soul teaches him the cross and all the sufferings of Jesus Christ, who washed the sins and raises hope. And this penance the soul flourishing again as the man rises from virtue to virtue, and every kind of sin he committed produces flowers of good works and holy virtues without ever getting tired. Penance, it rises, and becomes stronger every day, and accumulates good and holy works, which all manifest the joy heavenly host praising God himself.

Is the ninth month of maturation time it is not so terrible and harmful juice removes all the good fruits to eat, keeping them as safe as in a saddlebag. For this reason it is similar, in its qualities, the man's belly, where everything swallows undergoes a cooking process by the heat of liver and other entrails, for mixing with heat and cold, and then be properly ejected in the set mode. But sometimes, this procedure is altered by disease, as this month may be disrupted if the course of the season is ahead. The man with the sense of touch recognizes that things are ripe and edible, not sick because of the discomfort caused by immature moods, just as this month eliminates the harmful fruit juice. The man cares also not feed measure, but correctly and in sufficient quantity, so that your moods do not become disgusting rot, and also collects carefully how much can be useful, as a beloved object is carefully preserved for not stolen. So in the womb, man is similar to the touch. Belly ejects your input after having digested well-regulated heat and cold, as in this month maturation reach all the fruit, the juice dries later. Meanwhile the soul, disturbed by many wars, worries and troubles because of the sin of Adam and battles of his flesh, comes up with joy with good works towards the celestial realities, and the evil deeds down sadly. She was dressed in a thick shell, intertwined and knotted with great diligence, ie patience, so that no arrow can pierce, and worries that the man in the upstroke of good works, or down the steps of true humility, attributing what he has done good which is the highest good for which has grace. When man is immersed in such a big for his sins which distrusts the salvation of his soul, then again, the soul that sustains patiently sadness, tells him that God has assumed the human body for the salvation of man, and certainly leads back to hope, as it is written: "If I ascend to heaven, you are there you are, if descended into hell, I find you" (Ps 139.8.). This is interpreted as follows: Oh God!, all the elevation of the saints and celestial works that you light your fire is your work, because you infuse man dew compunction of heart in your love, thanks to which all other virtues then flower lush. Even though he descended to the depth of sins, deserving the infernal punishment for having forgotten you, if true penance to sigh screaming at you, you untarías me with the drops of your blood and save me. You are my deliverer and my savior. "

Patience with humility are above, where defeat pride, and are also found in the darkness of sin, where they exhort man not despair of the mercy of God for their sins, so keep all works just keeping them as mature restraint, save that met in holiness defend them against vainglory, and save those in the mud cause of freeing sin of despair. Patience is on the right track, not to abandon the heavenly things and not despise earthly things. Despises all the temptations with which the devil tries to corrupt the true Light, which is God, and all this is left not carried away by an excess of joy or falls into sadness, although sometimes be disturbed by the deception of the devil, who bravely resists the shield of faith.

The tenth month is like a man sitting, because you no longer want more energy, and does not announce the heat, but undresses the branches of trees and oozes cold. It is the same man, when sitting is enclosed on itself to avoid the cold, and always in this month is placed on top dress, because dresses give heat. In this example, man, when it begins to be cold because of old age, it becomes wiser than before, tired of childish ways and in this middle age, let dry the changes that come from foolish and lascivious habits, avoiding the company of fools for not deceived by their ignorance. Useless and multiple moods of pleasure of the flesh diminish him from the cold of age, as this month, which does not have the joy of green vegetation, bare branches but rather because of its cold and aridity.

The soul also living and prudent breath created by God, which is true wisdom, teaches man to firmly maintain all that comes from God and become holy with his forces by the grace of

God, and subjecting the body to itself domain and produce for him satisfaction well, just as a woman does with the maidservant. If so, sometimes meat, also a man of this nature is disturbed by the taste of pleasure, the soul is surprised and indignant that extinguishes poison in their veins and in their marrow. Finally, by the grace of the Holy Spirit, retains and monitors carefully so that sins, comforting him with the doctrine of Scripture to lead from vices to virtues are not delivered. The eleventh month hunches and delivers the cold, and does not show itself the joy of summer, but the winter blues when the cold falls on the ground and becomes muddy foam, a phenomenon that man imitates when you bend your knees to cold not be transferred. For this reason, when you bend your knees in sorrow, he stressed in his heart thoughts of pain and considered mud, no longer expects more joy, because in his sadness he remembers that in the mother's lap the man's knees are bent naturally. Similarly, when a man ages is weakened by cold and, no longer having the joy of youth, sad by the disadvantages of this dry his, and bitterness for thinness and influx of unclean humors. For fear of cold all the old, cold in nature, its members gather in front of the fire to warm. So this month, away from the joy of summer because all his days are cold, resembles knees man bent in sorrow, when he recalls his origin, ie the time when he sat with folded knees, as a prisoner in the mother's belly.

Even if the soul with its forces and thanks to his action, get advantage over the man who abandons partly sinful activities, you can not however want to prevent sin. Then he complains in its container, ie meat it inhabits because it invades the body and moves like the wind blowing inside a house shakes the walls and passing through cracks and windows. But when the man wrapped in the darkness of sin as the worm in the mud hole, then the soul, located in the veins and bone along with the other members, begins to fail because it is not heated by fire the Holy Spirit and because it can not produce works that make you happy for the carnal nature, complains incessantly, because it is out of daylight of holiness. Forget what your true nature and where it came from. The lament of the soul is full of pain when it is altered by the abandonment of their spiritual nature because, no longer being inflamed by the grace of the Holy Spirit, agrees to comply, albeit reluctantly, works the body upon request. For this reason, operate against their will produces a great sadness, like the body also experience sadness when forced to act according to the nature of the soul.

The twelfth month is also very cold, a powerful cold hardening it solidifies the earth, is of all cold frost and becomes laborious and wearisome land for cultivation. For this reason these qualities distinguish the man's feet, they walk and disperse many things here and there, helping to stir the land, and can not rise above it, but they are on the surface. Thus the soul of the man who has spread the blood of his neighbor in anger or has wounded during a fight, is seriously tainted by the body. As the body is cold and devoid of all heat, when the soul leaves him and she, lacking the warmth of the gifts of the Holy Spirit and hardened by anger, he forgets his nature. In this condition, it reaches God's presence bloodstained, which rejects it as rejected Cain, stained with the blood of his brother. In anger, indeed, man's blood overflows.

For this reason, deprived of his right feeling, it becomes almost crazy because of irrational disorders of anger and profanity, and heart and mouth full of envy toward his brother, how much is in your power, starts all happiness, and destroys, with thought and word, all the good brother. Therefore, he is a murderer in the presence of God because of the evil and hatred engendered in his soul. He's up brother gnashing his teeth, throwing up words full of malice in his heart has already spoken with hatred, and the hardness of their unjust ways, can not be if no sweetness of holiness and can not sow seed good works. And because of this hardness, which he persists unabated, he never has a sigh of desire of heavenly things. For this reason,

blindness him away from good deeds and pure and holy science. You will never have the joys of holiness has wasted his anger. It is like a camel loaded with bales disgusting sins of which is contaminated.

Thus the energies and qualities of the months are related to man. Therefore the psalmist, my inspiration, says:

*Words of David in Psalm CIII regard to these arguments.*

99. "He made the moon to mark the seasons, the sun knows its setting". (Psalm 104.19) This is interpreted as follows: God established the moon change according to the time to provide food for all seasons as the mother nourishes the child, first with milk, then with solid food. In its waning phase, the moon is weak, which nourishes and milk stations, while in the growing phase nourishes them as solid food. God has established the sun to shine upon the earth before getting underneath. For this reason it shines upon the earth during the day, as the man during the day is awake and has his eyes open, while at night it is under the earth, as man sleeps at night with my eyes closed. Thus, the earthly man in the flesh agrees with the lower realities, while in the soul that is celestial, agrees with the height of heaven: The man knows the changing times, because it is alive and moves through All of these things.

*Man, created in God's image and as a man sitting on the throne of the land, ruler of all creatures that have been made by him, is the fullness of God's work in which God is pleased. Each of the two sexes has been done to come to the aid and comfort of the other outside, man has the shape of the divinity of Christ and the woman of his humanity.*

100. When God saw the man, he was pleased because he created considering dress her image and likeness of himself, so that with the trumpet voice of reason endowed announced all its miracles. Man is the fullness of the divine works, because he knows God and that God has created all creatures for him and the kiss of true love has granted you announce it and praise him with reason. But the man lacked a helper like him. Why God gave this help, mirror of his body, which is women, which was contained invisibly all mankind that was generated in the power of God's strength, as well as the first man was made in the same energy force. Man and woman are related so closely to each other, that one's work is accomplished through the work of the other: for the man without the woman did not call man nor the woman without the man would the woman's name. The woman is the work of man and man is the face of the comfort women, and neither can exist without the other. Man represents divinity, the woman humanity of the Son of God. Man sits on the throne of the earth and sends all creation, he obeys and is subjected. It is superior to all creatures as my inspiration David says:

*Words of David in Psalm CIX and commentary. How they must be understood in relation to the Incarnation and the power of Christ and submission of his enemies.*

101. "Oracle of the Lord unto my Lord, Sit at my right hand until I make your enemies your footstool" (Ps 110: 1) This is interpreted that the man utters these words: "He who is God and Father of all went to his incarnate Son, whom the Father has given all power in heaven and on earth to be my Lord, sinner as I am: queen, you who are on my right, reigns over the man who is my right, because I submitted to man all creatures, please submit to you with faith, to

abandon idols and become their Creator, that is the true God. You do this until you put the rebels, thine enemies, faithless, as footstool under your feet, because I shall put you in perpetuity and I will worship the traces of your footsteps. When converted, abandoning his infidelity, they will recognize in you the true God "

So God in His Word, created all creatures, and the Word took on flesh of man, because man is the right of God and the power is shut. The Word, who is the Son of the Father, man exercises over its dominion until the number of his brothers is complete, what will happen in the day of judgment. Then the row Devils, with all his followers, will be placed under him as a footstool and be well after the end of the world. And then it will be and who will be recognized and that nature is God, for Satan himself will be stepped on like a footstool and completely deprived of forces.

*Man has recorded five senses signs of God's omnipotence. Must know and worship their Creator in the Trinity he is one and triune in the unit. For this has been created and rescued after the fall, for it was the lord of the world and the sky gave life to the choir tenth.*

102. God reigns in heaven with the power of full power, lights the stars, and examines other creatures. And the man sits on the throne, which is the earth, and dominates other creatures, because it has recorded the signs of the omnipotence of God.

These signals are the five senses of man come from the power of God, which man understands and feels he has to worship with true faith the Trinity in unity, and unity in the Trinity in God. The worship of God is the ornament of the nine choirs of angels, which was expelled and destroyed Devils row. The man is actually the tenth choir, putting God himself restored on the site of the fallen angels, because God wanted to become man. His humanity is the tower where they walk those forming part of the choir tenth. Well, as already it said, God in man represented both the upper and the lower creatures. And man, after being invaded by the breath of life, which is the soul, got up and met all creatures, and welcomed in his mind with strong love.

*The nature of the soul is fiery and contains within its energies many possibilities for action. Through the soul he knows God governs his body, makes it sensible and moves to fulfill the works.*

103. The soul of man is fire that warms and enlivens the whole body, and for this reason man is endowed with blood. The soul also follows the ways of the wind, because it takes your breath into man and emitted outside. When worn inside, the man dry, which is useful, because their meat acquires health because of the drying action, and when it emitted outside, the fire inside the man weakens and sends heat to the outside. It follows that the whole body is endowed with sensitivity, to enable man to live and dominate the five senses with its functions. If the heat does not come out to the outside, the fire of the soul drown the body, the same as when the fire devours a house.

Thanks to the soul forces man clothed in flesh and blood and reaches its full development, like the fruits of the earth ripen thanks to the breath of the winds. As fire, the soul recognizes have a God. And as spiritual breathing, you understand that you can make use of the body to act. That is why God has commanded you to do their work fairly and not to look into the



abyss of the north, where the first angel would reign and fell. Indeed, when he had voluntarily met all the pride and arrogance all that he could, quickly flew swiftly toward the north, doing everything I wanted and any way. Pride and arrogance are winged like the waters that no boat can never sail, because they are displeasing to God and men, and destroy everything. For this reason his works flow out without the charity transferred, because they can not love or be loved by the faithful hearts, but want to take what they have and give orders to those over whom they have no power. Why are destined to ruin. The soul, then, is the lady of the house body, in which God formed every room in which she had to take possession. No one can see her, as she can not see God while in the body, but to the extent that he sees and recognizes him through faith. The soul acts in man with all creatures that have origin of God, so that, like the bee builds in their hive honeycomb, man can bring to fulfillment his work, comparable to a honeycomb, with science the soul, which is like the sweet liquid that fills it. And since it has been commanded by God puts in your heart, and then collects in the chest, then the thoughts that come to a head and all the members of man. In addition it penetrates the eyes, which are the windows through which the creatures known as being full of rationality, distinguished only by the name the energies of these creatures. Therefore the man holds his works to meet all your needs according to the will of their thoughts, because when the wind science soul moves in the brain, descends transformed into thoughts of the spirit, and so the work is fulfilled the will. The soul, in his science, which made planting thoughts, and these acts are cooked by the fire of the soul acquiring that taste judiciously appreciated.

And yet the soul enters into man's food meals and drinks to restore meat. Thanks to his energy, orders and disposes man and has to develop and take on consistency in the various parts of your body, and fills the bowels with his forces. The soul is not of flesh and blood, but full again and to live with it, because it was created by God rational, which inspired life to the first man made of clay. Therefore the soul and flesh is a unique work in two natures. The human body the soul brings the air in the act of thinking, heat to gather the forces, the fire to sustain it, the water in it grow, fertility in reproduction, as has been established since the creation of the first man, and it is in all its parts, up and down, around and within the body. That man is made.

*God will judge the man according to his works and destined to life or punishment. And, completely naked body, holy soul will see God, who now can not see because it prevents corruption of the flesh. And wait for the day of judgment with the desire to regain his beloved dress, ie your body, to enjoy with the angels of contemplation of God and praise Him endlessly.*

104. When man does what is right, the elements also follow their paths straight, but when you do, however, unjust actions, calls upon himself the punishment you can inflict elements. The body acts together with the soul according to the will of desire itself, and God judges man according to his actions, allocating it to life or punishment. And the soul enters the body with the thought, word and sighs, like the wind when it blows in every corner of a house. In humans, when the body acts by the soul, the body is heavy, bounded in space and unable to rise from earth, but instead, when the body is renewed by the living soul, ie after the end of the times, then it will be light and able to fly like a bird with wings. The soul, meanwhile, while in the body, has the feeling of God, because it comes from him, and all the while developing their role in creatures can not see God, but after he left off jail body, when in the presence of God, then you will know its nature and how it was united with God while living in the body.

And since the soul will then know the glory and the size of his honor, he will reclaim his home, his body, to experience its glory with her. For this reason it will wait for the last day with ardent desire, because it has been undressed dress she loved, that is, his body, which will contemplate the face of God in the fullness of glory with the angels, but only after having regained. After this happened, again ignite the angels in celebration of praise, as the first day were scorched by the victory in their bout. After the end of time, the praise of God be perfect, when the angels praise the last miracles of God's work, ie man, echoing the strings of the lyre to celebrate with them the glory and joy, and They will not weary or weaken in this celebration without end. And the angels will feel the desire to look forever the face of God, never cease to admire the work of God in man. As already mentioned, the form of man made of body and soul, is the work of God containing all the creatures, as John has written, inspired by my Spirit, with these words:

*Commentary on the first chapter of the Gospel according to John, the words: "In the beginning was the Word," to: "full of grace and truth." This commentary is the eternity of the Word of God; the way creatures exist before they themselves were in the thought of the Creator without it having been coeval; the creation of the angels and the vengeance of God's wrath against traitors spirits; the decision to make the man in the image of God, and as shines the force of power and light of the Creator's wisdom in the work of the human body; of the Incarnation of God and the words of doctrine and examples of justice that gave the world; and in addition to the redemption of fallen man, and happiness that awaits him after this life.*

105. "In the beginning was the Word" (Jn 1,1) This is interpreted as follows: I, I have no beginning, from whom all the principles come, I who am in the old days, I say: I am by Myself, I'm day did not originate in the sun, but the sun has kindled. I am right, not what comes from the word of another, but that by which all rationality lives and breathes. To behold my face I made the mirrors I observe all imperishable miracles of my eternity and have chosen these mirrors to match each other in the celebrations of praise, because I have the voice of thunder, with which I encourage everyone with the living voices of all creatures. These are works made by me from the beginning of time, because my Word, who was always in Me and in Me without beginning, ordered to appear a great glow and with him innumerable sparks, which are angels. But they, as they realized the same light, they forgot about me and wanted to be like I am. So in a roar of thunder, the vengeance of my wrath against pride that had faced me, the precipitated into the abyss, because God is unique and no other can be.

Then within me I planned a small work, which is man, and I made in my image and likeness to act agree with me, as my son, as man would have to be coated with the meat dress. I have created the rational man with rationality and myself have printed on it the sign of my power, and so the rationality of man is expressed in his ability to understand all things, naming them and numbering them. Indeed, man discerns things rather than names, and knows its multiplicity rather than the number. I am the angel of force, since I ad through the angelic ranks with miracles and I manifest to all creatures in faith, so recognize me as Creator, yet no creature can proclaim myself in my fullness.

In fact, man is the dress in which my son says, coated with the mantle of his real power, be living life and the God of all creation. No one outside of God can count the rows of angels who serve their real power. No one can accurately indicate how many are those who profess

individually God of all creatures, and no language can explain how many are those who proclaim him particularly life of all life. So blessed are those who live with him.

God has shown his works in the form of man, as has been said. And as summarized want to teach some examples:

The round shape of the brain of man teaches his domain, because the brain sustains and governs the whole body, and hair indicates power, which is one of his ornament, such as hair ornaments head. Eyebrows eye shows its strength because eyebrows are eye protection, intended to ward off as much as they could damage and teach the beauty of the face and are like the wings of the winds, whose feathers the rise and hold, like a bird with its wings up in flight and lands, because the wind is taking hold of God's strength and the wind blows are his wings. In the eyes of man, God teaches his knowledge, thanks to which forecasts and knows all things in advance. Eyes reflect itself the multiplicity of things, because they are bright and watery, like the shadow of other creatures is reflected in the water. Indeed, man knows and discerns all things with the organ of sight, and if you do not have seen, would be dead, so to speak. Ear, God opens all sounds of praise in the hidden mysteries of the angelic rows, which receives perpetual praise. It would be absurd that God was not known by others rather than if. Since men are known to each other with the ear, man understands within himself all things. It would be as empty, if he lacked the ear.

Nose God teaches wisdom through the full ability to sort odors, so that the man recognized by the smell that has wisdom. Smell spreads in all directions, bringing things to know what they are and the qualities they have. In man's mouth finally God demonstrates His Word for you created all things, the same as in the mouth all the words are uttered with the sound of reason. With the sound of the voice, the man expresses the multiplicity of things, as did the Word of God creating them in the embrace of charity, so that his work not lack anything necessary. And like the cheeks and chin are around the mouth, and the Word, when it rang, was whether the principle of all creatures and at that time all things were created.

Therefore "at the beginning it was the Word. And the Word was with God. And the Word was God "(Jn 1,1). This is interpreted as follows: The principle that every principle was, when the will of God, who was always in him although he had not manifested, manifested to give birth to creation was the Word, a principle that has beginning. "And the Word was with God," as the word is in reason, because reason is whether the word, and the reason is the word, and there is no distinction between them. Indeed, the Word is without beginning, before the beginning of the creatures and the same principle, and the Word was himself before the beginning, and the beginning of the creatures was close to God, absolutely indistinguishable from God, because God He wanted in his Word that the Word created all things, as predisposed before the ages. Why Word say? Because with a stroke of voice he gave life to creatures and has called to himself. Indeed, what God has prescribed in the Word, the Word has commanded with the sound of the voice and the Word commanded, God has prescribed in the Word. And so God was the Word. The Word was with God and God secretly handed him all his will, and the Word resounded and produced all creatures, for God and the Word are one.

When the Word of God rang out, he called all creatures if they were foreordained and prepared by God before all time, and his voice raised to life to all creatures. And so I wanted also Marcuse in man, in whose heart the Word dictates secretly, before saying to the outside, so the issue it is still close to him, and so, what the Word says is in the Word. When we hear

the Word of God, the Word appears in every creature and its sound is life in every creature. For this reason the rationality of man performs works from the word, and the sound of the word presents his works with music, voice and singing, and thanks to the finesse of his art makes repicar between the harps creatures and eardrums, because man is rational nature because of the living soul, as God willed. The soul attracts to himself the flesh with its heat. It appears the first figure drawn by the finger of God, the way Adam, vivifying invades the soul, filling it with his plenitude and making it grow. Meat, if no rational soul, not moving; It is the soul that moves the meat and makes it live, because the flesh adheres to the rational soul, like creatures adhere to the Word. For this reason man has been created by the Father. But just as that man would not be such without connections veins, neither could live without the other creatures, because, as mortal, can not breathe life into their works, because his life has as a principle God as God breathes life into his work, because it is life that has no beginning. "In the beginning the Word was with God" (Jn 1,1). It is that principle, mentioned my servant Moses, inspired by Me, when he says: "In the beginning God created the heaven and the earth" (Gen. 1.1), because the Word who gave the order, as written in the same text: God said, "Let there be light and there was light" (Gen. 1.3) was in the beginning, at the time that all creatures were beginning close to God, that is in the unity of the same divinity, and the Word who is close to God is equal to him in divinity. And that means that the Word is in God is inseparable from God and consubstantial with him.

So everything has been done through him, since all creatures have been made as the Father has loved by the Word of God, and no other Creator out of it, but God. For all that is useful, anything so gifted and life was made through him. The Word shows in the man's arms and joints the strength of the sky with the constellations that sustain and govern it, like arms with joints make clear the capacity to act that belongs to the whole body.

Right it is similar at noon and left the north. Noon and north underpin the sky so that it does not spill beyond the preset limit, as it is written: "In all these things, between us and you a great chasm stands, so that darkness does not extinguish the light and light Do not delete the darkness. (Lk 16,26) "Without him nothing was made" (Jn 1.3) because without the Word of God no creature has been made and through the Word was made all visible and invisible creature that has the being of living spirit or fecund power or virtue. Without him nothing was done except evil, which is the work of the devil and therefore has been away from the gaze of God, to the edge of nowhere, because there is only one God, and there can be another. The rational man has received from God the power to act, he committed the sin that leads to nothing because it has not been created by God. Into nothingness, God has imposed darkness indestructible because he refused away from light. "In the Word you was life" (Jn 1.4), since all created things manifested in the mind of the Creator, because they were first in his prescience but are not co-eternal with him, but by were preconocidas, provided and you preordained. God is the only life that was not the principle that all have other lives. For this reason everything has been done for him is life, because it was foreknown for him or lived in God, so God never began to have memory of it, because he did not never forgot, since he was in his prescience when still I had not taken the form it would take time. As it is not possible that God does not exist, it only works come from creatures that were preconocidas and preordained in his wisdom. And what God had done in creating life without death, because it was created so that the creature made by God does not want for anything to grow and reach perfection of his nature. So everything that man work itself, is life for him, because it sustains his life, and thanks to his work subsists until the end. And since God is fulfilling life, without beginning or end, so his work, the man has life in himself, and therefore will not be neglected in any way. God willed chest indicate the seat of life. In it, the man has all the good and bad

things with desire, purpose and the will to rise up in his thoughts. Then, considering what he likes and dislikes, preserved with joy what he likes to serve as a benefit to your life, what he hates you so as not to prejudice his life, he rejects it away from him with disdain.

So, all that God has done, is life itself, because what comes from God is vital in nature. For this reason, as well as the Word of the Father has given men the life of the flesh when created, he has also coated them with his robe when he has taught the spiritual life, to reach the ranks of consecrated progress for a different life of the flesh, and therefore has in his hands both peoples, as the Son of God is God and man. Embrace with love the people dedicated to the spiritual, because he is the Son of God and as Son of man, holding the people living in the world in righteousness, that for which it has been said: "Be fruitful and multiply" ( Gen. 1, 28).

"And the life was the light of men" (Jn 1.4) for life, who had given life to creatures and life is human life that lives by it, he gave the men, reason and knowledge, light they could see God with the eyes of faith flooded with light, like daylight illuminates the world and recognized as Creator. The man understands with wings of science thanks to the vision of heaven that produces the sun and the moon, the day designated good science, bad night, as the sun marks the day and the moon at night. And as the man, along with other creatures, without these two lights would be as blind in the functions of life, and how his body could not live without the spirit, and without wings of science man she does not know what is.

Why "the light shines in the darkness" (Jn 1.5) as the daylight shines at night by the moon, so that man in good works recognize the bad ones, which are separated by light, because good science, supported by reason, criticizes the bad science and expels him.

"And the darkness has not understood it" (Jn 1.5), as the night can not obscure the day, because evil does not want to know or understand what is good, but shuns. These things God teaches the heart of man, who is life and foundation of the whole body and sustains everything, because at the heart thinking finds its order and will be nurtured. For this reason the will is like light for men. As light penetrates all things, so the will is widely present in what you want. But often, man, considering his own desire as if it were light, walk in the darkness of the evil deeds you want to perform. But the darkness did not understand the will, and therefore can not take away the knowledge of good for you do not know the good, but did not practice.

"There was a man sent by God" (Jn 1,6), who knew the pleasure of the land because it was commanded by the supreme Creator and not by man. Indeed, the heat of the Word of God became flesh fruitful the barren parents, so also their meat in most of his works was as foreign to the customs of many born in sin. Those who begat begot after being touched by the grace of God, and thus came into the world by the grace of God, sent to bear witness of the Son of God. Therefore the angel gave him the name John. "His name is John" (Jn 1,6), for the works which was consistent with its name, since God's grace sustained him before and during his life. The grace of the Word, which is God sent John without resorting to invade the deeds of men who are born in sin, and for this reason had that stability according to the righteousness which is characteristic of spiritual beings, not they are conditioned by the restless habits of men, neither desire to sin. And God, in his admirable being shown in the belly of the man who wrought miracles in John.

The stomach absorbs energy from the creatures that receives and expels to nourish your life force, as God has established. But in all creatures however, animals, reptiles, in volatile and fish in herbs and trees of fruit, remain hidden some deep mysteries of God, that neither man nor any other creature can know or perceive, but to the extent that God has granted. John was sent between the elements and admirably nurtured by them, and as to some extent was stolen sin and lived admirably nourished from the elements and even fasting. It was a pure, worthy and laudable messenger who preceded the Son of God became man, not yet revealed, by whom was founded the world with its immense number of beings and by whom all creatures have been created.

All this is represented in the womb. As the world understands all things, so the belly welcomes nutrition if the other creatures. And every creature has had origin of God, so Adam carried the body itself to all men, that the Son of God gave real food when she wore, as a man, his own humanity.

"He came as a witness, to testify to the light, that all might believe through him" (Jn 1,7), and John was made man miraculously performing admirably which is usually the carnal birth. It was, therefore, man of miracles that came by divine design as a witness of the mysteries of God, to testify to the light with the virtues that were in him, to bear witness of God which enlightens everyone so that all the Holy Spirit inflames, believe in him. John came to bear witness for the coated divinity in human form. And as he was born of a sterile nature, which itself was barren, proclaimed so my son was born of the Virgin Mary sinless. I wanted it so that men believe in the miracles of my Son through the miracle I made in John. And this testimony appeared in John, the man's thighs also offer a true testimony, witnesses of all births and support the body. Body see, touch, think and choose, and with his knowledge examines all their own actions. The man is a miracle of God and that's just to bear witness to the wonders of God.

"It was not the light, but bore witness to the light" (Jn 1,8) because John was not the Light that never divided or transformed, that light is God. But I came commanded by God to bear witness of that is true light and turn on all the lights because it is God, in and of itself, lacking any need and limitation, because it is the one doing all in all things. For this reason also all is his work. Hence John has been credited testimony of Christ because, just as the fruit testifies to the nature of the root, so he came into the world from God's miracles and thus bore witness to them.

Man is light work that bears the divine sign and comes from God. His life has a beginning and meat one day he miscarry, and thereafter, declare before God. "It was the true light" (Jn 1,9) that has never been covered by any shadow, which has never had a time in which serve, or be dominated, or deteriorates or grow; order light of all kinds, in light of everything that is bright, bright itself. God has not grown in any morning, or any aurora, has always been, before all time.

"Coming into the world, enlightens every man" (Jn 1,9), because this light invades the breath of life to every man made of flesh and blood that comes into this mutable present world in which waxes and wanes passing at first birth, so that when the sun with all its light what has taken charge, you can look and recognize the creatures. With the living spark of the soul, God gave life to the first man, formed of clay, so that by that same spark of the soul man has been made flesh and blood from the original clay. For this reason too, when its seed is spread in the human species in their descendants, man becomes fully flesh and blood through the fiery

spark of the soul. If it was not raised life in this way because of the heat of the soul, is not fully become flesh and blood, just as the subject of the first man would have been like mud if it had not been transformed by the soul. Like flour bread is made by water and fire and flesh and blood are the fire of the soul. Man is like the light of other creatures living on earth, which often come to him with great love and cherish it. Why men often try to get the creature esteem. On the contrary, the creature who does not want the man, flee him, and Pisa and destroys everything that is useful to man, because he has a dreadful fear and does not support its existence, so, in many cases, attacks to deprive him of life.

"I was present in the world" (Jn 1:20), when the royal robe was coated in the flesh of the Virgin, when the holy deity was collected within it. That became man in a different way, not as one of the men, since the fire cheered his flesh by the power of the holy divinity. For this reason after the end of time, when every man is transfigured, the souls of the elect, with the strength of faith, bear in heaven before the bodies were in the world. These things God will do for itself, with its power that no creature can destroy. Then the man, as already said, must put on flesh and bones are filled with marrow, and not be subject to impairments, for lack of food, drink and life, because then you will walk immersed in the energies of the divinity, without changes or alterations. Because the good man is a member of the body of Christ in the world endured much suffering and many offenses despite being the Son of God. The devil, inventor of all guile, could not know, he who had first, and hastened to deny it with all his followers who rejected God, but has failed to prevent the man to rise to an endless life.

"And the world was made through him." (Jn 1,10) So the world has had origin of it, not the world, since the creation came into the world by the Word of God, all creatures, visible and invisible, because some of them do not They can be seen or touched, whereas others see and touch. Man contains within itself both soul and body, because it has been made in the image and likeness of God. For this reason he sends word and work with your hands. So God has ordained the nature of man according to his, because he wanted his Son became incarnate in man. "But the world knew him not" (Jn 1:10), as the children of the world, ie those who follow the world blinded by the same ignorance, ignored on arrival and did not recognize him by his actions, as child ignores knowledge and action. Therefore at this point, God ignorant children of unbelievers in the thighs and knees of man. As the child is unable to walk because his marrow and bones have not yet stability since it feeds on milk and soft food, so the grown man is not able to walk without legs and without feet, or without relying on thighs and knees. Thus, since science and senses of unbelievers were deprived of fire of the Holy Spirit, through which would have had to know God, and could not advance along the path of righteousness. "He came to his home" (Jn 1:11), because he created the world and was clothed in human flesh. For this reason all creatures made public, as the coins show the face of his master. Indeed, God created the world, and wanted to prepare as a man destined tabernacle as it would coated humanity, why did the man in his image and likeness. All things were his property.

"But his people did not accept him" (Jn 1:11), that is, men who were his because he created them and made them in his image and likeness, despite that they rejected, since they did not recognize him as the Creator himself and did not realize that they had been created just for him. Disbelievers as they were, did not welcome his humanity and did not recognize God in human form, blinded by his own disbelief. Therefore leg young man who is foolish and useless, when it is full of vital energy and the flowering of the same energies, while believed wiser than others designated because then the marrows and bones have reached full strength. So did the Jews and the pagans, conceited, thought they knew what they knew and what they

were not, and paid no faith that gave them flesh and spirit. As a youth he delights in creatures and deceived, so the world then lived in vanity, and therefore it was necessary that God Himself will teach men and gather around if, as he ordered the donkey and its colt they were untied and brought before him, when the law of truth was placed above them.

"A much welcomed him, gave power to become children of God" (Jn 1:12), because all the men of both sexes who received him, believing that he is God and man, (for first God is understood to faith and the announcement that God became man then hosts), power strongly gave them the power to do his will, sons of the Father in the celestial kingdom. Or be partakers with him in his kingdom, becoming heirs to his legacy and that under that same power by which the Son is heir to the Father, since they recognized him as their God and Creator and embraced in charity and in the kiss of faith, they ask, carefully and prudently, all things that concern them. He befell them the dew of the Holy Spirit, so that from them the whole church began to bloom and produce fruit of heavenly joys. This is why they have been given the children of God, under the true faith.

"Those who believe his name" (Jn 1:12), because those who believe in faith will be saved in your name, by the grace of baptism, and part of the celestial kingdom. All works are carried out in the ardent love as if they saw God, and not only in the appearance of faith that God's name without works is honored. And throw out whether the gods, gods who can not beget themselves and not for themselves, but are only fellow men. This name of God, who is truth, has the property of having no principle, principle that all creatures have had origin, life exhaling every life. For this reason adores every creature. According to the triple force that is in the name of God, each creature has no name is provided with three forces. By contrast, a dry and withered creature is deprived of name, because it is not alive. The name of the living creature endowed correspond three forces, one that is, one that is known, and the third is not. Indeed, the vital reality of the body is seen and known what the body engenders, but where does its vitality, not known or seen.

So God has taught great and admirable things in the man's feet. As the feet support the whole body and take him where he wants, so faith with its strength sustains the name of God and his magnificence takes it everywhere with admirable things that can be visible or invisible, known or unknown. The body of the man and his works are, but behind it there is much more that is not seen and not known. But, if so deeply dark nature of man, how could it be visible that created? No man of living in the world can know what it is. "He who has been born, not of blood, nor of the will of flesh, nor of the will of man, but of God" (Jn 1, 13). Indeed, the Son of God has said: "Whoever is born of the flesh is flesh and born of the Spirit is spirit" (Jn 3: 6), because the flesh is born of flesh conceived in sin, but it God is spirit, all spirit is born of him. the spirit is not transformed into flesh or flesh becomes spirit, but man is made of flesh and spirit, otherwise it would not be man and not have this name.

Actually God formed Adam so that he could live forever without suffering any change, but Adam disobeyed him and listened to the advice of the serpent. Precisely for this reason the snake thought he was destined to perish without salvation, but God wanted and prepared exile world, where man conceived and fathered their children into sin. then He turned deadly with all his offspring, and because of the seed conceived in sin, man is destined to become corrupted until the day of judgment when God will renew him to live since an incorruptible life, as that was for Adam was created. This life could not in any way be transmitted to children conceived and born in sin, but manifested in the humanity of the Son of God, by whom the heavenly Father has decided to release the man who died. All that God's children



are under good works, not themselves have the power to become children of God, that carry blood from their earthly parents, and born of the will of the flesh, weak in women, which bears fruit in childbirth, and the will of man, strong and determined to impregnate women. But the reward of divine revelation, in the bath of baptism and the fire of the Holy Spirit, men receive the sonship of God and become heirs of his kingdom.

Certainly God had planned all his works before they had shape and, when he created the characteristic forms of each creature, not left empty, but the high breath of life. Lifeless flesh would not really flesh because when life departs, is extinguished by its lack. The breath that God breathed into Adam was fire, and it was intelligence and life. For this reason and because of its heat, the mud of the earth was stained red with blood. And like every creature was in the foreknowledge of God before all time and all men who are not yet born are in divine foreknowledge.

The man is intelligent and sensitive. Intelligent because it includes all things, because it perceives sensible things which are present to him, since God full of life all flesh of man, when exhaling on it the breath of life. For this reason, with the knowledge of good and evil, man chooses what he likes and rejects what he hates. But God is attentive to what man chooses itself. When things do not come from God proposes, God turns away from him, and then gather around those who started badly in the beginning, that is, those who tried to destroy the sky, which did not touch God, because it would be absurd God himself destroy them. But if the man craves his Father's name and invokes good wishes, the angelic ranks will present to defend him for not captured enemies. And at first, God, with pleasure by the desire of good works, suckle almost sweetly and then spread over it the rain of his grace, by which man rises vigorously virtue to virtue and this mode is continually renewed in the virtues to death. And who is able to make only minimal things and not elevated works, is always moving to carry out what you can do. But the one who is able to do many and splendid, is moderate and balanced in their actions.

The devil wants only one thing, to seduce souls to lead them to death, and does not do anything, not even bear to wait until he has not what you can do.

God instead, as in all his works is powerful in everything and everything has moderation, and balance work of discernment so that man becomes stronger and faster in the constancy of good. Because, who is leaving the momentum, it often leads to ruin. But man is a sign of the glory of God because good science in it, represents the angelic ranks, dedicated to the worship and service of God, and bad science, that man also possesses manifests the power of God, because God defeated when the first man expelled from paradise. This happens in every man; in choosing good and pursues good science shows the goodness of God in thanksgiving, as in which he turns to evil and takes it out it is clear the power of God, because sooner or later God judges and sometimes he forgives.

For man, as already said, is life and all things that depend on it are alive because God created man in the sun with all creatures that were not only on earth, just as he did it is only in heaven and is glorified by all heavenly harmonies. All things that surround man on earth are destined to remain with the man, until not complete the number that God has established complete. But after the future resurrection man, in his capacity of holiness, and need not grow or that nurtures anyone, because then you will be in that light that never has no end or change. In the condition of holiness, the Holy Trinity clothe him and behold the light that has no beginning or end, and so will not be afflicted by old age and never exhaustion, because it will play the

zither always singing new songs. As said, the flesh live under life and would not be fully flesh if he had no life, so the flesh with life and life with the flesh am one. God said so when Adam gave strength to the flesh and blood with the breath that consolidated, and when he saw that meat that had coated wanted her with burning love.

"And the Word became flesh and dwelt among us" (Jn 1:14) The Word, who in eternity before all time, was close to God and was God, through the Holy Spirit fire he became flesh in the womb of the Virgin and coated meat, like the veins they form a single interlocking with meat and carry blood without, however, be blood. God created man so that every creature was at his service. For this reason it was fitting that God would take the figure of man with a steak wrap. Well, well, the Word took on flesh in the sense that the Word and the flesh are one thing, but this does not mean that one can be transmuted into the other, but they are one in unity of the person. The body is the garment of the soul and the soul has the task of working with the meat. The body would be nothing without the soul and the soul without a body could not act. For this reason in man are one, and are the man. And so the work of God, that is man made in the image and likeness of God. When God introduces his breath in man, breath and flesh become one man. And the Word of God took upon himself flesh intact flesh of the Virgin, without any conflagration of the senses, so that the Word is the Word flesh and meat and are one, because the Word without time, he was in the Father before all time, has not been transformed, but has only been clothed with flesh.

"And he dwelt among us" (Jn 1:14). Because the man conceived without sin dwelt among us as a man. And does not despise our humanity because we too, with the breath of life, we are men, made in his image and likeness. For this reason also we dwell on it, because we are his work and that has always been present in his prescience us, and we have not forgotten.

"And we beheld his glory" (Jn 1:14) For us, we were with him, we have seen it coming, especially in his admirable sinless nature.

"And it manifest the glory as only Son has the Father" (Jn 1:14), because the only begotten born admirably the Father before all ages, coming admirably Father manifested his glory, since a Virgin conceived the fire of the Spirit Santo and did not need any earthly father, while another man is conceived in sin for a man. God formed man of clay and breathed the breath of life. For this reason the Word of God took a real dress as a man endowed with rational soul, and brought him fully and settled in it. Indeed, the subtle murmur, called the soul of man, invades the flesh and friendly dress and a noble ornament is made. Why he wants to meat and favors but not visible in it. By its nature and desire of the soul, the man asks a dress of life. God has not created any empty creature or lack of energy, so the man does wonderful works.

And the Word "is full of grace and truth" (Jn 1:14). Because he was in the fullness of grace when he created all things in His divinity and when redeemed in his humanity. And it is in the fullness of truth, since you have not touched or been approached by any mention of iniquity or sin, because it is the God who defeats evil with their struggle, which is nothing without him. The Word, is the true Son of God is full of grace, who gives and gives according to his mercy. He was not naked but divinity clothed with humanity, and humanity is full, because no roughness of sin, inherent in human nature, nicked. And it is full of truth, because it gives grants and judges according to justice, which the man does because he was conceived and born between the roughness of sins. God is round like a wheel, because it creates everything, wants everything good and makes all good. The will of God has made all things indeed the Word of God has created.

So every man who fears and appreciate God opens these words the devotion of his heart, and know that they are pronounced for the salvation of the bodies and souls of men, not by a human but by Me, the I am.

## SECOND PART

### FIRST VISION OF THE SECOND PART

*Astonishing vision, where not only is the world [orbis] subdivided into five parts, but also the dimensions and qualities of its parts, both full of light and delights, filled with the horror of punishments and darkness. And also two balls [globi], one surrounded by a sapphire-like color while the other glows with light rays with a sharp point, with everything around.*

1. Then I perceived the roundness of the earth [rotunditatem terrae] divided into five parts, so that one side looked east, the second toward the west, the third toward the south, the fourth toward the north, and the fifth between them, in center. The surface of the eastern and western sides were the same, and both had the shape of a tense arch. Also the surface of the southern part and that of the northern part were of equal measure, and were made so that it coincided with the length and width of the other two, except for the fact that the innermost part of them, delimited by the arched ends of the two ends, appeared as cut, if these truncated interior sides are excepted, however, they also had a shape similar to a tense arch.

The latter two parts, the southern and the northern, were divided into three sectors, of which the two parts of the center were equal in shape and size. The other four, which were on the sides, had different forms, but they were equivalent in form and disposition, and had a length and width equal to the middle. The only difference was that on the inward side they appeared narrower and on the outward side, wider than the other two, as a result of the fact that the two eastern and western sides, curved laterally, left a narrower space on the inside and wider on the outside. The fifth part, which was between them in the center, as it was said at the beginning, was square in form and was invaded by an intense heat in one place, and cold in another, and in another part of a moderately warm air.

The eastern side shone with great clarity, while the western side was dark and bathed in darkness. The southern part, divided into three sectors, had the two lateral sectors full of torments. In the third sector, the middle sector, there were no places of punishment, but they infused fear with the presence of monstrous and terrifying images. So too, the northern part, divided into three sectors, infused terror, both with side sectors full of many torments, as in the center full of horrible things, even if there were no places of punishment in them. On the eastern side, in addition, outside the roundness of the earth I saw at a certain height a red ball circled by a sapphire-colored circle. From the left of the ball came two wings and from the right came two wings that rose on both sides. One wing of each part of the circle rose upwards, and reaching the summit, the two wings hunched in front of each other as if looking at each other. On the other hand, the second wing of both sides came down to half the roundness of the earth, so these two wings circled the roundness to the middle of the earth, as if embracing it above the firmament. From that middle point a red circle extended like a tense arc, which surrounded all the western part and also partly the sectors of the southern and northern parts adjoining it, ie this circle was from the end of the southern wing surrounding the circumference of the western part and surrounding to the end of the northern wing.

Always on the roundness of the earth, toward the eastern side, in the middle of the two wings, there was something like a building rising up to that globe, while above the globe halfway down the wings was like a square oblong, on which shone something resembling a white star.

Beyond, between the tips of these two wings, there was something like a ball of fire that emitted rays in all directions. The distance between the roundness of the earth [rotunditatis terrae] and the red ball [globum], between the red ball and the white star, and between the white star and the fire ball [globum] was the same. In addition, the rays between the first two outer wings on both sides of the square could be distinguished, and the rays of the stars that, starting from the red ball, circled the star and from it went towards the fireball. Towards the west, out of the roundness of the earth, there was darkness, which from both sides of the round bent to its center, where the second pair of wings descended. And in this darkness, in the part between the west and the north, there were other denser and sharper darkness, which had the form of a horrible mouth open to devour, and these were contiguous with other darkness even more dense, infinitely horrible, which were on the outside of them, as if their mouth were open. These infinite darknesses I knew they were, but I did not see them. And again I heard the voice of heaven that said to me:

*The admirable wisdom and power of the divine artificer shines forth, considering that the matter of the earth [elementum terrae], which is not angular but round, has divided it into five parts, not one more or less, motionless in the center of the other three elements. And in the likeness of the division into five parts of the earth has endowed man in this life of the five senses, while in the future he will restore him intact from the dust of the tomb.*

2. God has suspended the earthly orb [orbem terrae] in the midst of the three elements, so that it can not dissolve or crumble, thus revealing its wonders and its power, because the flesh and bones of man also have done so that, although reduced to dust, will be returned intact at the end of time. One part of the earth has full luminosity, another is dark, another is frightening, in another it shelters places of sorrow, another is apt for human life, and one more is inadequate. Some souls admit them in his kingdom, while others with just judgment condemns them to the infernal places. Look then at the roundness of the earth divided into five parts, so that one side faces east, the second toward the west, the third toward noon, the fourth toward the north, and the fifth part between them. This is because, if the earth were a solid with corners and not a sphere [rotunda esset], the corners would cause them to have defects and irregularities in their weight. And if it were not divided into five parts, it would not be balanced correctly, because the four parts give it weight and ensure a stable position, the one in the middle, makes it solid and stable in balance. All this means that man, of whom the earth is a symbol, finds in the five senses which he sustains the force of procuring the necessary things and the guide to orient himself towards the salvation of his soul.

*And yet, the five parts in which the earth is divided, as their original qualities are mutually maintained in balance, and as they relate to the five senses of man.*

3. The part that goes to the east gives the central part the good sap and a vigor full of fecundity. Likewise, the sight of man, who when he turns to the origin of luminosity, assures man, who is among the elements, the health of body and soul.

The second part, which looks to the west, gives to the same middle part the humidity, which is sometimes good and sometimes harmful, like the ear, which turns to the west when it penetrates and shakes the whole body of man, and announces events sometimes favorable and sometimes adverse, now salvation, now the despair of the soul. The third part that turns to the

south, sends inside the central part the heat tempered by the cold blow of the winds, as the smell, that experiences the heat like a vapor makes to perceive the man the smell of the hot and cold zones, and infuses in it the perfume that comes from the sighs of heaven.

On the other hand, the fourth part that looks to the north, sends to the middle part the cold that comes from the North and the heat that comes from the east. Like the taste, which feels things cold and distinguishes them from the hot ones and tickles the man with the many flavors and with the sweetness of heavenly things.

The fifth part that is in the middle of all the others, is reinforced and consolidated by them and receives its complexion of its different influences. As the touch, which is like all other senses, is reinforced by them, since all give their energies and strengthen their vitality, also teaches the ordering of the fingers, because they are necessary to fulfill the works that must lead to the prize eternal.

You also note that the surface of the eastern and western sides are of equal size, and both have the shape of a tense arch, for the sun, rising and setting, travels the same distances over the earth. This is a symbol of the sight that resembles the sun as far as the science of good and evil is concerned. In fact, just as the sight with the science of good rises upward, toward what is good, so also with the science of evil descends downwards, toward what is evil. With the science of good he moves away from evil, and from evil he deviates from good.

Also the surfaces of the southern and northern parts are of the same size, and coincide with the length and width of the other two except for the fact that the innermost part of them, delimited by the arcuate ends of the two ends, appears as cropped. If these inner truncated sides are excepted, however, they too are shaped like a taut bow. The southern part of the earth occupies with its heat a very large space which the northern part occupies with its cold, and in this they are similar to the length and width of the east and the west, except for the fact that the sides contiguous to the fifth part are somewhat narrowed by the extension of the eastern and western part, while on the other hand they have the bending of the circle. Thus, when the smell, by the perfume of the virtues, turns to the right and the taste, by the taste of the vices, turns to the left, in this tension they provoke an equal and opposite push and they become similar to the things that have origin, so that one wants to get good and the other bad, but neither can fully achieve what he tries at the moment he starts his impulse, because when man begins to do good or evil, becomes aware of what he does and limits himself and does not dare to get involved in that action with all his strength.

*Each of the two parts in which the earth is divided, the austral and the northern, are shown to whoever contemplates them subdivided in turn into three parts. These three parts have to be understood in relation to the body, soul and human actions.*

4. The latter two parts, the southern and northern parts, are divided into three sectors, which are not habitable to men because of heat or cold, or are plagued with snakes. This means that when the smell rises to the perfume of the virtues, while the taste humbles itself to the taste of the vices, its effects on the body, on the soul and on the works of the man are different. It also means that the man who does not know what his body is, what his soul is, what his works are, and he has not learned to recognize his balanced character, is like a land that can not be inhabited.

And the two central sectors are equal in form and size, since the southern and northern parts, which are both of exactly the same measure, make these sectors of measure exactly proportional to theirs. This indicates that the soul, which is between the body and the works, in the perfume of the virtues and in the flavor of the vices, has a single measure and an order, when by fear of the evils it directs its sighs to God.

In contrast the other four sectors that are on the sides, have different form, but are equivalent in form and disposition. Since they extend to the end of the other two parts, to the south and to the north, even when they contract something in their inner limits, to the fifth part. On the contrary, in the outer limits they extend a great deal, and thus they have obviously a different form of the central sectors, but they are similar in form and disposition between them. This means that the body of man and his works, which constitute his limits and make him conscious of his defects, play an equal role with each other, but different from the role of the soul which gives man the life of the body and the fullness of the senses. Therefore when the body weakens, its works falter, but when the soul sustains the body, the actions of the body rise.

And they have length and width equal to the average. The only difference is that on the inside they look narrower and on the outward side they look wider than the other two. The consequence is that the two eastern and western parts, as has been said, curved laterally, leave a narrower space inside and wider on the outside. This is because the sectors that are on both sides of the center have the length of the latter but the width of the side to the fifth is smaller than that of the central sectors, while the outside are wider, and the rest are the same. And so both sides, both that of the sector to the east as the one of the West, bow like an arch following the form of the inner limits of those four similar parts between them.

All these things indicate that the body of man and his works are oriented to the maintenance of the external man, while the soul, on the other hand, comforts him. Very often the body and works of men wane when it has tranquility of spirit and expand more than the sighs of the soul desire, when it is immersed in doubt. For the soul wants moderation and equilibrium, while the body of man, when acting, incurs immoderation too often.

*Why half a fifth of the earth seems square and also it is subdivided into three parts, one part uninhabitable because of the heat, another uninhabitable because of the cold, while the other part is habitable by the temperate climate. What does this mean in relation to human life?*

5. The fifth part, which is in the middle of the four other parts which has been said at the beginning, is square in form, and so it can be contained and invaded by the others in a uniform way. This indicates that the touch must be done in the perfection of the works and not in the lightness of the vices. And it is invaded by intense heat in one place, cold in another, temperate in the other, because the burning of the sun on one side burns by its vicinity, the cold of the other oppresses by the distance making it uninhabitable to the mens. In contrast the third part is habitable by the temperate climate where the cold and the heat are moderate. As the fingers, different from each other, give vigor to the hand, closing with force, and just as the five senses of man, although different from each other, are able to overcome temptations with fire and water, and help he to each other to conquer the virtues.

In addition, these habitable places are symbolic of the faithful, who meditating continually on the divine law are raised totally towards the heavenly life, to become in a certain way

habitable by the good works while the uninhabitable places are the symbol of the unbelievers, that in the attempt to resist and oppose the words of God and deny faith and truth, strive to deny their faith and instead, try to corrupt those who cultivate it. Therefore, with their iniquity they become uninhabitable and give no room to the Holy Spirit to dwell in them.

*And yet, the characteristics of these four parts, and in what places are placed the punishments for the souls of the penitents that have to be purged. Punishments that in one place are light, in another more severe, in another decidedly harsh, in relation to the degree of the faults of those who are put to the test. In the medial cavities of these parts there are no punishments but monstrous horrors.*

6 The eastern part of which we speak shines with great clarity. Because in it is the place of pleasure and delights that welcomes the beatified souls in a peaceful place. This part invites the soul to fix the inner gaze in the vision of the true light. On the other hand, to punish the sins of the many sins with which men offend justice, places of transient punishment have been placed in the four corners of the earth, in which the souls of the righteous, naked of the body, are subjected to the evidence that the consequences of their faults make timely.

Therefore the western part is dark and is bathed in darkness, because these darkness encloses the pains of light and venial sins, (that is to say those of men who sin by ignorance), and in this darkness, when the man goes away of the words of the truth, is indicated by his ear.

The southern part, which is divided into three sectors, has two torturous side sectors, where the grave sins of those souls who, while in the body, were neglected by the perfume of the virtues. Indeed, from the angle of the east to the south, burning air, wind, and other torments discharge tremendous punishments, and in it the worst actions, murderers, rapists, thieves and the like are examined in depth, because God's judgment is always ready to punish ungodliness and lack of faith, and the sins and horrible customs of those who try to oppose God.

On the other hand, from the south to the west, terrible pains abound, for example the cold in summer, the heat in winter and others, through which the souls are purged from the body of those who at the moment of death, have had little time to repent of their many grave sins and, having not felt the perfume of the virtues, will be saved with difficulty.

The third sector, the middle sector, is not full of punishments but infuses fear by the presence of monstrous and terrifying images. If this part were also full of torments like the other two, it would be boiling over the excessive abundance of sorrows, making the land inhabited by men uninhabitable. And now, because of the horrible things it contains, it often sends epidemics to men and animals and hurts the fruits, and this happens because men do not allow the perfume of virtues to penetrate their souls.

So also the northern part, which is also divided into three sectors, infuses terror with the lateral sectors full of many torments, where souls are purged of which, putting in the background the taste for true life, have preferred to favor concupiscence of the flesh.

In the angle from the east to the north there are severe punishments made of cold and wind and other torments, and they test the unbelief of some men who lack faith, who while living in the world imitated unbelievers, avoiding to taste the true faith, and only in the hour of his



death they repented, returning to the Catholic faith, and only at the end recovered the taste of righteousness.

At the other angle, which goes from north to west, the most filthy punishments abound, made of dampness, mud, unbearable stench and smoke and other similar torments. In them the works of the adulterers, the gluttons and the drunkards are analyzed in depth, which remained strange to the taste of life.

There is also terror in the middle area, full of horrible things, but there are no places of punishment there either, as has been said, because if this part full of horrible things also contained punishments, the land inhabited by men would be infected by their exhalations. Only from time to time the horrible things in it endanger men and other creatures, when men no longer feel the taste of life. And as in the fetid sordidness the worms tingle, so by the punishments in this corner the stench of sins is removed. And often the smoke of these places of torment spreads over the land where men dwell, and produces pestilential epidemics between men and animals.

*The judgments that God commands on the earth and on men come out of the places of punishment that are in those parts. And so that the pains and the darkness of hell do not invade the world they have put steep and resistant mountains. In which of these parts are placed the souls that have to be put to the test on the basis of the quality of the sins committed.*

7. The judgments that are issued on the earth and on the men come from these zones, and for that reason many evils spread. Against the horrible darkness of the infernal sorrows rise steep hills of hard rock, which no cataclysm can break, they resist the darkness and protect the earth, as the walls sustain the house so that it does not fall. Man, when alive, uses the five senses, and is always in sin. Therefore he has to suffer in the five parts of the earth to purge himself. The darkness of the west is light, they are endured by those who, while they lived in the body on the earth, were as if in a prison because they wanted the heavenly things. On the other hand those who serve the pleasures of the flesh have to be purified in the pains of purgatory, which is found in the southern and northern parts. And this because, although they have sinned, yet they have not denied God or just faith.

All these parts, that is to say, the East and West, which are the two largest sectors of the sphere of the earth, in addition to the four external sectors of the South and North, as mentioned, are not inhabited by man, and that due to the continuous presence of the heat and the cold and by other inconveniences nobody could live in them. Likewise, if man prides himself excessively, or if on the contrary, he falls into despair, and if he neglects his right hand, he can not receive the Holy Spirit in the abode of his heart. This is why God often issues his judgment on the four corners of the earth, as John my chosen one saw in the Apocalypse, where he speaks thus:

*Words of the apocalypse of the apostle John according to the matters described. The witty symbolism of the four horses, white, red, black and pale. It describes the four times and their qualities from the origin to the end of the world.*

8. "And a white horse appeared before him, and he that sat on it had a bow, and a crown was given to him, and he was victorious to keep on conquering" (Rev. 6: 2). It is interpreted thus: the time of the origins, which had beginning with Adam, was like the white horse, since the man sinned by ignorance, and God struck him with the anger of its rebuke, that also hid a punishment. Nevertheless he gave him the power to overcome and the superiority over the enemy, so that in the supreme battle he fought the old serpent. And so he punished the disobedience of the law that Adam had, until at the end of the flood he made a bow appear on the clouds of heaven. The time of the origins lasted from the expulsion of Adam until the deluge, in which God, in the arc of his wrath, immersed all the people except those who were saved in the ark, pouring on them the waters that they thundered like thunder. And just as in the time of origins God showed the bow of his wrath to avenge himself, so after the flood he donated the rainbow among the clouds of heaven, pointing out that he would never have plunged the whole world into the threshing waters, and preannounced the salvation through baptism.

And the text goes on: "Then there came forth another red horse, and to him that sat upon him was given power to take peace from the earth, that all might slay one another, and a great sword was given unto him". (Rev. 6.4). It is interpreted thus: This horse is the time after the flood, when the righteous judgment of the wrath of God deprived of peace to those who did not seek the peace of God nor gave it to men. Therefore the judgment of God allowed them to kill each other with cruelty and perish in great battles, because in their infidelity they turned away from him, like the soul that causes its own death when it does not want to join God.

And he still writes, "Then I saw a black horse, and he who sat on it had a balance in his hand." (Ap 6,5). And later: "A measure of wheat for a denarius and three measures of barley for a denarius, but wine and oil, do not spoil them." (Rev. 6: 6). This is interpreted like this: this black horse represents the time in which, after the passion of the Son of God, the persecutors arose in the church, evidently because of the lack of faith, since the unbelievers who despised the faith attracted the darkness of the infidelity. But the wrath of God had in due consideration the torments of the martyrs, and inflicted upon the executioners an adequate penalty, and the martyrs obtained eternal glory. In fact, the victory of the martyrs was the fruitful root of all the virtues that sprang up in them, since they renounced their own will and the laws of the flesh. This renunciation of the will of the flesh made for love of eternal life is the faith that all the faithful have within them. Thus the will of the flesh leaves the place to holy hunger, by which the faithful hunger and thirst for justice. Thus the balance is a sign that man, fasting in spirit, feeds on the fruits of the earth, liking the heavenly homeland in a virginal nature.

This was then the time of the martyrs, dark as the north wind, when the martyrs were slain by the wicked like wolves to the lambs. And so the judgment of this time is given by a scale in whose plates weigh two things, abstinence and love of the heavenly homeland, which are characteristic of the martyrs, as has been said. The martyrs mortified in the body with abstinence, direct the look at the celestial desires as the eagle fixes his eyes on the sun. This means the measure of wheat worth a money, compared to life. And those who, following the precepts of the law with mortification, abstain from sin, move away from carnal relations, and abandoning their own goods become poor, choosing options that are very hard and difficult, for the three measures of these difficulties are unite in love with that unique denarius that is the heavenly homeland. This is the work of wisdom, which weighs all things according to justice in mercy, for God is merciful above all others. In this way wine and oil are not wasted, because with repentance and mercy man is freed for his sins.

"And behold a pale horse, the one riding him was named Death. And hell followed. And he was given power over the fourth part of the earth to kill with the sword and famine and the plague and for the beasts of the earth. " (Rev 6,8). This is interpreted thus: the horse described in this way is the time when all things conform to the law and full of the righteousness of God will be considered nothing, as things without color, and then men will say: "We do not know what that we do and those who have given us these orders did not know what they said. " And so, without fear or fear for the judgment of God will despise all goods, persuaded by the devil to do these things. But God in his wrath will judge these works and will avenge himself by completely destroying them, for he will put to death those who do not repent and condemn them to hell. At that time, there will be fights on the earth, everywhere, sword fighting, the fruits of the earth will disappear, and men will die of sudden death or the bites of the beasts.

*The old enemy, envying man for lost glory, suffers forever his pains, and for this cause he earnestly seeks that man be defiled by the horrible crimes of hatred, homicide, sodomy, and all other vices.*

9. The ancient serpent rejoices with all these punishments with which man is punished in soul and body. He does not want, that he has lost the heavenly glory, that man can reach it. Indeed, when he realized that the man heeded his counsel, he began to plan to make war with God by saying, "Through mankind I will carry out all my purposes."

For in his hatred he inspired all men to hate each other with the same evil feeling, that they might kill one another. And he said, "I will cause men to die, I will lose them more than I am already lost, for I am alive, but they will not be." And he commanded his breath so that the succession of the sons of men would be extinguished, and then the men were kindled with passion for other men, carrying out shameful acts. And the snake enjoying it, shouted: "This is the utter offense for which the body has given man, that his form disappears, for having avoided the natural relationship with women."

It is therefore the devil who persuades them to become unfaithful and seductive, to hate themselves and to kill themselves becoming bandits and thieves, because the sin of homosexuality leads to the most shameful violence and all vices. And when all these sins have been manifested at the same time in the people, then the constitution of the law of God will be broken and the church will be persecuted as a widow. And the princes, aristocrats and the rich will be driven from their possessions by people of lower rank and will be put to flight from city to city, and be annihilated nobility and the wealthy will be reduced to poverty. All these things will happen when the old serpent insinuates in town willing to change clothes and customs. Men obey him, adding a detail there, removing another other hand, eager to innovations and constant changes.

The old enemy and all the other evil spirits, who lost their beauty but not the breath of rationality, for fear of their Creator not teach any mortal creature in the form of his undoing as it is. But with suggestions infuse wiles in all men, each differently, because all creatures are some of their malice. However, God has waged a great battle against their wickedness by reason of the man who resists the diabolical reason and confused. This fight will last until the end of time, when they are confused at all and everything and man that has expired will reward eternal life.

*In this view the zeal of God shown through a red balloon and wings that embrace both sides, up one side and down the other. Zeal for God punishes sin in charity. the defenses to be protected saved those shown.*

10. The fact that eastward, away from the roundness of the earth and a certain height, look a red balloon sapphire surrounded by a circle, means that in the eastern region, indicating the origin of justice, zeal god, which transcends the human intellect and is at the top of the celestial secrets, shown in its power to justice charity. For though God judges with his power, yet executes his judgments with charity.

The balloon, right and left out a pair of wings on either side, and on both sides a wing rises upwards, and over part of the circumference, and reaching the summit the two wings They crouch to face each other and facing each other. Because in prosperity and in adversity, ie with fresh inspiration or rough correction, divine protection guarding men manifests, and embrace the things that rise to the top by his love, defending them in the excellence of its majesty. Instead the second wing on both sides, down to half the circumference of the earth, so that these two wings surrounding the circumference of the earth halfway, as embracing the sky above. Because as the celestial defense protects the things that are in heaven, so also defends those who are on the ground, bending to bring the fullness of goodwill of men surrounding her with the embrace of true love.

*Through the red circle, which extends like a bow on the outside of the western part, the breadth of divine vengeance toward those who are outside the fullness of true faith and good works area is represented.*

11. From that medium, a red circle like a taut bow point, encloses the entire outer western and also partially sectors of the southern and northern parts bordering with it. For with the same perfection that God in His mercy protects those who worship him with the fire of his jealousy, issues its fair trial and promotes a vengeance just measure those who walk outside the scope of good works and how many integrity are out of true faith, condemning the punishment. That is, this circle goes from the tip of the southern wing, circling the circumference by the west and is enclosed at the end of the northern wing, since, depriving them of the prosperity of present life for the sins committed, the check in roughness torment, because they have not seen the truth and justice. And the fact that on the roundness of the earth, in the eastern part between the ends of the two wings, looks something like a building that rises to that globe, means that away from earthly things, by the rise of the justice and being in the circle of God's protection, the city built of stones of life, directs his gaze to the judgment of God and glorifies him because faithful souls continually praise God who orders all things aright.

*This is the building that is above the roundness of the earth, the square and the star that stood above her its rays, and other globe and the rays of the stars that shine between the wings, and the distance from the spaces between all these things. How they relate to the city of God, which is the church, and Christ, the Holy Spirit with his gifts and guardian angels, guarding the saints.*

12. On the globe and around the middle of the wings extends an oblong square. It shines on something like a white star because a street is drawn from the judgment of God's power to fulfill its protection on virginity flourishes. In it the Incarnate Son of God born of the Virgin,

followed, to the extent of their forces, by a large crowd of those who want to virginity and perfection are proposed devout piety shown. Further, between the top of these two wings, you see something that looks like a globe of fire that emits rays. It means that from the top of the celestial protection, the Holy Spirit manifests lavishing his chosen many gifts. And the distance between the roundness of the earth and red balloon among red balloon and white star, and among white star and fire balloon is the same, for the judgment of the power of God and the works of the virginity addition to the gifts of the Holy Spirit are not different from each other, but rather agree as a harmonious measure, since those whom the grace of the Holy Spirit inspires the works of holiness confirm them and divine judgment the judges Justice.

In addition, between the first two wings on either side of the square, light rays starting from the red balloon circling the star and her going to the fiery globe are distinguished. It means that the protection that comes from heaven above, surrounds and defends all sides the streets of virginity, and that invincible power that virginity which had a beginning in the Son of God consolidates the power of the Holy Spirit and everywhere he is committed to the custody of the angelic spirits. Because virginity, fellow angels, is worthy of enjoying your company. Indeed, my son picks up near each other in the sweetness of his humanity to those who imitate him in the faithful devotion of chastity and, fearing the judgment of God and inspired by the Holy Spirit, come alive in your body the passion of the Son and resist the lust of the flesh.

*Of the outer darkness and punishments and conditions of different type, in which the souls of the damned with the devil and his followers are tormented. Which parts are, as anyone still alive in the body can understand the terrible pains of hell.*

13. In contrast to the West, outside the circle of the earth, darkness, since both sides are bent roundness to its center, where it descends the second pair of wings are. Those external darkness are out in space the world, and extend on one side and half of the south and the other to half of the north, and thus stand as a result of the evil rebellion against the fullness of protection God. In them the old enemy who is his master, enjoys inflicting torments souls delivered to oblivion. Within this darkness, in the part between the west and north, there are more dense and fiery darkness, having the shape of a horrible mouth open as if to devour, and they who are on the outside world, are the Hellmouth with all its harshness. Devour the souls of the damned with excruciating tortures torturing them because they have followed the devil fulfilling the infernal works rather than loving God.

These shadows are contiguous to other even more dense, infinitely horrible darkness, which are outside of them, like his open mouth. These are the hellish places where there is abundance of all the torments and there is no consolation. They are separated from the other punishments because they are rougher than them and devour all the things that God judges who have to be precipitated into oblivion. They are tortured all souls who have lived in forgetfulness of their Creator, the absolute lack of faith and for having done abominable actions. For this reason these infinite darkness are known to exist, but do not look as hell and excruciating tortures man can know his intelligence, but while living in the body can not see them in their fullness with mortal eyes, and it is also not able to distinguish that torments there and how many are neither knows nor his very soul, and what its merits are, while living in the world.

*God only life that exists by itself, did not receive the being of anyone, but has given being to all things. On the creation of the angels, the ruin of the proud spirits and comfort of blessed spirits. How the devil can not destroy the number of those who will be saved, but always pursue this goal.*

14. God then, he has done all these things, is the only life from which flows all life, as well as those emanating from the sun rays, and that fire all fire turns to bliss lights, like sparks Manan fire. And how could it be that nothing living was attached to this life, this fire is not warm or illuminate anything? How could I not life and well claror of divinity that is life before all time? Who would favor a light burning by fire, if not shine for anyone, when neither hides its light the fire or the sun its rays? God is actually that life of the row of angels has been on, like sparks fire Manan. Now this life can not help but shine and clarity can not be reduced because it can not dwell death. What does all this mean? God is just and in itself and has not had anyone being, while every creature has being from Him.

He created some spirits high dignity and put his head a great prince. All eyes turned to him, like a lamp in which a luminous flame burns look, because it sparkled all its splendors as gemstones. But he sought an empty place and he wanted to put his throne. Therefore, together with his army, he was cast as straw in the pit of hell, where the outer darkness and infernal mouth of the well and the well itself were prepared to welcome his downfall. That is unconscionable well as the number of lost angels are innumerable. Indeed, to destroy the resemblance that I wanted to be like God, they were prepared darkness. And the discord inadmissible introduced between the army of God and himself, was made by God the mouth of hell. And that envy that would not in any way acknowledge God was willing the infernal pit. Then God blessed spirits circled the strength of his majesty so amazing wiles of old seducer can never terrify them, and filled his eyes with his clarity, to linger forever contemplate his face. His power over hell is so vast that the old seducer may not decrease nor wars nor artifices the fullness of the number of those rescued, he was able to give himself death as do snakes.

*For man created in virtue glow divine, but deceived by the fraud of the devil, God created a dress made of air, and after him so coated expelled from paradise, banishing the world to wash away the guilt of disobedience. How the original beauty of creation blurred simultaneously with the expulsion of man. How man now lives and works with the help of the elements.*

15. Then God in the glow of his virtue made man and placed him in the inextinguishable light of paradise that was incorruptible as fruit. But the man clung to disobedience, and so he realized he was naked. This greatly pleased the devil, who had undressed, because as he had lost the beauty of his glory. Since God appeared as a stranger, in a flame, or a colorless cloud, also he showed his face covered as Moses and others who were dear. The man would not stay that way, because he had decided that the time would come when her son would wear the dress of humanity. He gave therefore air dress living creature, because Adam and Eve heard the animal when they disobeyed the divine command. And so they were expelled and forced to wander as miserable pilgrims, and were subjected to corruption with others fruits of the earth. In his fall and expulsion all creatures of the world were obscured as the sun's rays when glowing behind a thick cloud, and likewise, as a cloud, the entrance of paradise darkened the old seducer, so he could not enter Never.

Ever since man began serving his works with the creatures, because just as the fire ignites and consumes all things, so man does with other creatures. And this fire that invades and consumes everything, every creature is hidden, and the creature is near the water, which cleans everything. Indeed, the fire burns with such force that would not save nothing if not tempered by water. And as the water has been placed near the fire to moderate it, and humanity joined the deity to achieve forgiveness, because he did not favor the man lying in the darkness without emitting any light. The human being receives fire the solid form and water invades; so get your corporeal form and for this reason when God makes clay forms the models with fire and water.

For God is the living light that shine all the lights, and the man himself exists thanks to the divine light of life. But God is also fire; therefore the man has cooked with fire and has kneaded with water, and therefore when there is too hot in the water body of man, this red and oozing. And as might be obscured man shining light? And as he could not move, if you have the life of the fire? If man were inactive and did not have a dwelling, it would be nothing.

Therefore God is light and fire enlivens the man with the soul and makes it move to the right, as with the sound of the word created the world and made it the abode of man, who is in the world with everything which helps him to act. God made all things perfect.

*No one could tear man of perdition, nor beat his deceiver, the devil, but God. Words of the Apostle John in Revelation concerning the hatred and persecution of the snake against women and the seed of this. How the woman was helped by the earth.*

16. But who could have raised the man lost that cheated, he forgot his Creator, but without being obscured by the cloud of ignorance shared her pain? And so, when the devil saw the woman dressed in her envious science, he realized he had been the cause of his exile from heaven. Grumbling to himself, he wondered why God object had given her the dress, as it is written in Revelation: "And when the dragon was precipitated upon the earth, he persecuted the woman who had given birth to the male child. But he was given to the woman two wings of an eagle, that she might fly into a desert place that was destined, where it will be nourished for a time and a few times and half a time, away from the eyes of the snake ". (Ap 12.13 to 14). It is interpreted as follows: the ancient serpent saw that he lost the place I wanted to put its headquarters as it was cast into hell, exacerbated his anger against women recognizing it as the root of the human race, since it is she who stop. His hatred grew to the point and said he never would stop chasing her until not destroy drowning in sea water, after having cheated first.

But she, suffering labor pains, he sought with all his might the help of consolation, and sustained by divine protection was against the devil by all means. Indeed, they have given two bastions for happiness, that is, the celestial desire and the salvation of souls, to seek refuge with them in the secret of his heart. In it, she received the food of salvation in the antediluvian time, and following the flood times and half the time between the time of circumcision, before the Incarnation of the Son time, until the fullness of time the Gospel proclamation, in which the fullness of authentic and just order against the ancient serpent said.

Before the flood, but also after the flood and time of circumcision were some who worshiped God and got the redemption of their souls under the shed blood of my Son. But when the time of dawn lit, ie the fullness of justice, the old serpent was shocked and terrified because a

woman, the Virgin had completely confused. Thus his anger erupted against it, as it is written in my will: "And the serpent spewed from his mouth a river of water behind her, to make her carried away by the current, but the earth came to the help of women." (Ap 12.15 to 16). It is interpreted as follows: the former persecutor in his perverse greed and time following the time of righteousness, which the woman had fathered man sent unbelief and infidelity to the people of the Jews and the pagans, trying make with that, terrified by the many persecutions, be submitted on or off completely drowned as a boat that is immersed in a shipwreck, that his name be completely erased from the earth as it is removed from the earth that sinks in depth of a river. But with the help of land he remained steadfast women, because my son received from her dress man, my son endured in his body many offenses and suffering in order to confuse the snake.

*God created the world glorify himself, he was a rational creature as Creator of all things, while exalted man, subjecting all things in the world. How is to be interpreted word for word the letter from the beginning of the book of Genesis from where it is written: "In the beginning God created heaven and earth" to them: "And there was evening and there was morning, the first day ".*

17. Therefore, as already said, God gave the world the ornament of the sky and the foundation of the earth, and glorified himself. He lifted the man on the things in the world, subjecting all earthly things, as taught my servant who knew my secret, saying, "In the beginning God created the heavens and the earth." (Gen 1.1). It is interpreted as follows: In the beginning, ie at the beginning of all things, when they were conceived in the knowledge of God, God created, ie did come from itself, the heavens and the earth or the matter of all the heavenly and earthly creatures. Heaven and earth luminous matter, murky matter. These two materials were created simultaneously and demonstrated in a single circle, the circle of God's power over heaven and on earth. Of divine clarity, which is eternity, he flashed luminous matter as dense light, and this light was shined on the murky matter. God did not immediately lit up the sky and the earth, but made like man, that when preparing to make an image, at first draw shapes and then painted with colors.

"The earth was without form and void, and darkness were of the surface of the abyss." (Gen 1.2). The land was at first report, ie formlessness, and invisible, ie lack of light, because it was not illuminated yet by the glow of light, nor the brightness of the sun, nor the moon and stars, and did not produce fruit, because it was not plowed or hoed, and it was empty, that is undifferentiated, because he had its fullness to be deprived of greenery, seeds, grass, flowers and trees. It has not been said, however, that the sky was without form and void, because it was not intended to produce fruit. And the darkness that had not yet dissipated by the glow of light that did not yet exist luminous bodies of the stars were of the surface of the deep, that is the earth itself, plunged into a real confusion, which is the surface abyss, as she is visible while the abyss is hidden from it. Indeed the earth covers the abyss as the body covers the soul, making it invisible.

"And the spirit of God hovered over the waters" (Gen. 1.2). The spirit of God is life, and this life gave water movement to be scattered and that for them the earth takes hold and not be scattered like ashes in the wind. For as the Holy Spirit is infused in man, and the waters run revoltosamente and wash all the dirty things, as the Holy Spirit washes the filth of sins. And God said, "Let there be light. And there was light "(Gen. 1.3). God, who is inextinguishable light that nothing can obscure, uttered these words rang like thunder, saying, "Let there be



light" and there was light, and then flashed an unquenchable and invisible light to men, that will not be obscured never, and which are also living areas added, that is, the angels, because God is life, and his word is not inert, but rather manifests as life. and the words that he uttered, God uttered for self-praise. it was, indeed, sunlight, because the sun did not exist yet and also its glow is not always manifested on earth, rather it is often covered by clouds.

"And God saw that the light was good and separated light from darkness and called the light day and the darkness night" (Gen 1,4-5). God saw that the light was good because it reflected the glow of his face, and thus separated from darkness, so that their attributes not mix, because one of the two is inexhaustible, while the other runs. God then comes the day as God commanded his words that light was produced before, and called it day. Not the solar day but the unquenchable day high in the heavens is not oppressed by darkness at all. And he called darkness, not those that disappear with sunlight but which are always dark and neither are untouched by the clarity of light. And those darkness was upon the face of the deep and touched not the light, he called night. Night where the day never comes is blind, and the day is separated from the night of his blindness because it is clear. So God separated the light from the darkness night.

"And there was evening and there was morning, day one." (Gen. 1: 5). Indeed the conclusion of this work and its principle was one thing in the perfection of clarity, because when the Word of God ordered him to be made light, the principle of it was like the morning, but his perfection when he said in its fullness, he was in the afternoon. There is also another interpretation.

*How the Son of God born timelessly Father, is the principle that all things were created, both he, born of a Virgin Mother is the beginning of creation and building of the church, and the guarantor of justification universal, for which they were not enough justice of the patriarchs and the sacraments of the law, but has been renovated in preaching, baptism, acceptance of the Gospel and faith in the Trinity.*

18. "In the beginning God created the heavens and the earth" (Gen. 1.1). It is interpreted as follows: At the beginning of the beginning of time, God, in creating his Word all things, created heaven and earth, ie a first area in which lay hidden all creatures of heaven and earth would come to light work of the Word of God. So did God in creation with the church before building. God is itself the beginning, the principle of principles, he is in his Son, sent into the world by the golden door of the Virgin, in the secrecy of her modesty. Through the Son, all things, ie heaven and earth were created, as the Evangelist John, the beloved of God he says. And just as the heavenly and earthly justice were made in it. But how can that be start before the beginning of the century was born in the Father? Before the ages was born in the Father in the Spirit, not in the flesh, his Incarnation is the principle of justice, because all justice practiced by the saints in ancient times, before his birth, was not vital element salvation and was able to rescue the men. Instead justice that originated in it, ie baptism and the Gospel and faith in one God in the name of the Holy Trinity, it is the justice that leads back to paradise man.

Therefore it is the principle of salvation by works, as Adam with theirs was the beginning of perdition. And as he is the Word who created all creatures, since all have been made through him, so his humanity is the beginning of the building of the holy Church. How did this happen? He was like a shadow in the preaching of the prophets, who foretold his arrival.

From Abel to the birth of the Son of God every practice of justice was like the shadow of the Church, born of the blood from the side of Christ. In regeneration by the Spirit and the water, which never existed before, except as Juan el Bautista's lead in the shadow of the baptism, the Church then appeared in its full reality, since Christ himself, who was foretold by prophets and shadow before his birth, spoke with his body man, as David says in Psalms my inspiration:

*Words of the prophet David in the first Psalm. As will be interpreted in relation to the Incarnation of the Son of God and the fecundity of the fruits of their doctrine worldwide.*

19. "And it will be like a tree planted by the water tree that will bear fruit in due time." (Salt 1.3). It is interpreted as follows: The Son of God, who followed the Father's will in all things, was the tree of salvation, conceived by the Holy Spirit, from whom flow the living waters, the tree that took copious fruit of salvation when taught his disciples the doctrine of the church in its fullness. Indeed, the Son of God in the divinity was like a root in the heart of the Father and of divinity living force, and descending into the womb of the Virgin carried in his humanity the fullness of the fruits. For as the sap is in the greening of wood, so the Son of God was always in the Father, until the time preordained came to become man, when food of life for those living in the spirit turned. Heaven witnessed the Son of God while he lived with the Father, the earth was a witness when he lay in the manger, and water met him when he walked on the sea. However, although his people could see corporately, however they did not recognize that it was God.

*The words: "The earth was without form and void, and darkness were of the surface of the abyss", must be interpreted allegorically as referring to unbelievers, who are empty of good works and are covered with darkness for their lack of faith. And the words that follow, "And the spirit of God hovered over the waters" have found their fulfillment in the apostles and the people of the faithful by the grace of the Holy Spirit.*

20. "The earth was and void, and darkness were of the surface of the deep" (Gen 1.2). All nations, ie Jews and Gentiles who lived on the face of the deep, ie land, were blind, deaf and unable to recognize God because his spirit was deceived by a vain faith, and were deprived of good works because it not fulfilled following the doctrine of the Son of the Most High, until he not ascended to the Father. And so on earth, which is the surface of the abyss, were the darkness of unbelief, where they lived like blind men did not recognize how much God.

"And the spirit of God hovered over the waters". (Gen 1.2). After the Lord's ascension the fire of the Holy Spirit hovered over the waters, ie upon the apostles, arising from the love of the Son by the Father. And as in the creation of the world the waters were made before all other creatures, so the apostles were the first among the doctors of the church. And as those waters originate in the creation of the world, and they flow all the waters, and of the first doctors, apostles, have multiplied the doctors of the church, as evidenced in Psalm David, saying:

*Words of David in Psalm XXVIII, according to the apostolic doctrine, and as should be interpreted.*

21. "The voice of God is felt upon the waters, the majestic pop Storm God" (Ps 29.3). It is interpreted as follows: First the voice sounds, and carries the force of the word, so that you can know and understand what it says. So the voice that dominates above all, down on the water, ie on the prophets, when he revealed many secrets of heaven and earth, and God, who is God of majesty because he is omnipotent, made thundering strongly when he sent his Son into the world. At that time the Lord of all people also sent the Holy Spirit upon the apostles and other believers, that multiplied in the Catholic faith, and sent his doctrine penetrated everywhere on earth. The men could see the Son of God in human form, but did not know how it was conceived as born. Sometimes the Lord's voice is strange and incomprehensible, but the Word is recognized and can be understood and by her man can know in faith to God, who commanded the men's prophecies that water is a symbol. Therefore he recognizes them as the lord of the prophets.

*How God's words saying "Let there be light" and all other up "and spent the afternoon and spent the morning, the first day" have been fulfilled at the origin of the Christian faith, in the preaching of the apostles and the separation between believers and unbelievers, according to the allegorical interpretation.*

22. "And God said, Let there be light. And light was made." (Gen 1.3). God spoke to the apostles through the Holy Spirit, saying, "Be as a lamp and teach true doctrine in the name of the Holy Trinity". And they suddenly inflamed by the Holy Spirit, opened the door of the room where they were locked up and returned as a single light that shone in the world with its doctrine.

"And God saw that the light was good and separated light from darkness and called the light day and the darkness night" (Gen 1,4-5). God saw that they had been a useful light to the world, and spread the light, the apostles of darkness, ie the lack of faith of the unbelievers. And he called the light day, that one day that shines in the world in his preaching work of his Word, the Son who speaks to them in the flesh, and the darkness, ie disbelief of infidels, he called night.

"And there was evening and there was morning, the first day" (Gen. 1.5). Since lack of faith of the disbelievers began to decline as the twilight of the evening, the first day was fulfilled, he spent the afternoon with the disappearance of unbelief and the morning to come first light, ie the principle of faith of believers. This is the one true faith, by which we believe in one God, born first in Abel and in full compliance with consummate faith in Christ. For evening faith comes to the knowledge of the Son of God and His work of salvation, since the first day will last until the end of the world because Abel was like the morning and afternoon Son of God. There is also another interpretation:

*How these same things, which are written in Genesis about the creation of heaven and earth, or the work of the first day, according to the moral interpretation are in the condition of man, which is composed of various natures in the soul and in the body.*

23. "In the beginning God created the heavens and the earth" (Gen. 1.1). It is interpreted as follows: When I, God, near the beginning of creation, do man with good inclinations, I believe in it the living knowledge of good and evil so avoid evil and I imitate Me, Father, in good, because I have given him the ability to distinguish right from wrong, making my

likeness, so that this science can meet all creatures and knowing them after me have power over them. But the man by his great vanity away from me, and persuaded by the devil, he fell into the deplorable concerns of sin because born in the fragile nature of Adam left the cheerful science that would never have hurt in any way. And yet in his soul he has kept the yearning worthy sighs directed to the heavenly desires, and that is almost done in heaven, while in the flesh always earthly desires are maintained and for this reason, because of the fragility it is derived from Adam and the insidious advice of the devil, can not be immune from sin, and that is almost made of earth.

"The earth was without form and void, and darkness were of the surface of the deep" (Gen. 1.2). The man, who never fails to be stable in their habits, it is all vanity and undulates like waves of the sea. But as in the creation of the world's creatures come from the raw material in order, one after the other, so man because of the good wishes should rise from virtue to virtue as how I have created the beginning. But now, because of the counsel of the devil, turns the good wishes in large vanity, as has been said, and this vanity of manners is prone to neglect good works. For all this immersed in dark activities, in conformity with their bad behavior, and they will dominate the body, because who commits sin is a slave of sin. And the body is like the surface of the deep, while the soul is like the abyss, because the body is visible and palpable as the surface of the deep, and instead the soul is invisible and impalpable as the gap is covered by land.

"And the spirit of God hovered over the waters". (Gen 1.2). When the man of faith is involved in his sins, sometimes he sighs giving her God. How is it possible? By affliction born in him by the grace of the Holy Spirit cries bitter tears, because the man sighs always precede good works. And since the beginning of creation, the water produced by the breath of the spirit of God before all other creatures are mentioned specifically as a symbol of the Holy Spirit, and the Holy Spirit before the beginning of good works produce tears in the heart of man.

"And God said, Let there be light. And light was made. " (Gen 1.3). Exhorting us by the Holy Spirit, God says: "Now can be built up good works in this man, after the affliction of the heart, and can be caused in him the greening of fruits, therefore, that his soul is made the light". Then the man, not forgetting the sadness of repentance, rises in the light of good works. How is it possible? Correcting itself illicit desires of carnal pleasures and refraining from evil, beginning to work in this new light, which he first recognized when he slept between the seductive desires of the flesh. So start doing that will make light work.

"And God saw that the light was good and separated light from darkness. And he called the light day and night "(Gen 1,4-5) darkness. And when God saw that the man began to do good and that his house was so bright, recognizing in it the principle of good turned to him his eyes and hugged him lovingly. Thus, from the beginning, luminous works are separated, to avoid infection with the tenebrous acts that lead to punishment. Who keeps them apart is God who, seeing the good in man, he walks away from evil. And called good works as bright day of salvation, because in these good works calls back to himself souls from perdition which originated in Adam. Contrary works the night called Perdition, which has as its foundation the devil, father of murder.

"And there was evening and there was morning, day one." (Gen 1.5). Thus, in man, if the bad habit of evening work precedes the first beginning of good works it is like the morning dawn of the incomparable virtue. For laying aside evil adhered to the good, because the pain of sins is the first virtue of light.

*How they should interpret the words dealing with the constitution of the sky and the division of the waters. Words of David in Psalm XVIII dealing with this issue.*

24. And God said, "Let there be a firmament between the waters to separate water from some other" (Gen. 1.6). It is interpreted as follows: God, who is inextinguishable light, with its fiery Word ordered there the firmament, ie the rounded shape which is stabilized by celestial bodies so that it can not fall. And he puts between water and a water separating from the other. He made the waters that grew up like mountains, and as a mountain does not fall, neither can they go down and stay where he has put them, collecting the waters of the sea like a wineskin, which is the firmament. And he put the deeps in the chambers of his treasure, which is land. Earth is the treasure chamber enclosing the living God represented in Noah's ark that floated in the waters after having locked all creatures.

Thus God made the firmament from the waters which were separated so that the waters were divided from each other. God made this division before illuminating the sky, which was in place, still unlit and without turning, waiting for the moment when the Creator illuminate. Like every creature exists initially as root, and then multiply begetting, because in winter the root is hidden, and summer is manifested by greenery and flowering, so God drew with his compass to creatures the earth, and then gave them life according to each according to its nature. But only to a man inspired life with his breath, while the other creatures with the quickened breath of air transgressed clouds.

"And God made the firmament that separates the waters under the firmament of which are above the firmament. And God saw that it was good "(Gen. 1.7). God made the firmament to divide the waters which were above and below, and thus appeared the sky.

And God called the firmament heaven, because everything that sustains other things justly called the firmament. Therefore she called sky the firmament, because it is the most superior of all place and has eternally His glory, and man, if you look, you can not know fully, as otherwise the man knows perfectly God, who sees through faith. The sky, which is the home of God, man does not see it if it does not become all spiritual first, because overhangs his senses and science. Reason why the prophet says: "The heavens declare the glory of God; the skies proclaim the work of his hands". (Ps 19.2). It is interpreted as follows: All parts are called the firmament heaven precisely because God only made if needed and no science of any creature, since no one can explain his senses as he has done. Therefore they have the miracles of God, because he has represented in the sky like a mirror, and so teaches the sun and the moon divinity humanity of the Son of God, and the stars reveal other secrets. So it will come to that God who is God and man, such a large crowd of believers that nobody can count them, because God is infinite in His glory. The sky also announced his light man, which is the work of God's hands and is built in his image and likeness. For this reason, I firmament man he recognized all the signs that manifest it.

"And the evening and the morning were the second day." God finished his work in the firmament with the same zeal with which it began, because it has equity in all things. There is another interpretation:

*According to the allegorical interpretation, the sky can be regarded as Christ or faith in Christ, the division of the waters as the firm distinction of the same faith, according to which the faithful are separated from the infidels, and evening and morning as the decline of vice and virtue arise.*

25. And God said, "Let there be a firmament between the waters to separate water from some other" (Gen. 1.6). It is interpreted as follows: God said, Let made the firmament of faith among the peoples of the infidels, that is, they hear the preaching of the apostles and who wants to receive his teaching. And it divide the waters, ie believers, water, ie Jews and pagans who do not believe, as my son said to the Jews: "The kingdom of God will be removed and given to a people who will bear fruit. " (Mt 21,43). This is interpreted as follows: You who are unbelievers have lost your inheritance by this lack of faith. For this reason according to the righteous judgment of God you will be taken away the kingdom that would have had to reign with God and given that, getting rid of sins, bear fruit for those who will be glorified the kingdom of God. Indeed, in the hearts of the unbelievers there is very hard, and not according to knowledge of good, but in the illicit desires of their hearts.

The reason is the stuff that is made the knowledge of good and evil, and she builds and destroys as a craftsman. Who estimates the light of faith builds his house in the heavenly Jerusalem, but whoever rejects, destroys their home, leaving the honor and sanctity of the heavenly inheritance. And as in all things he does, work as concupiscence sin derived from apple, all his works are dark, because they are made in darkness, avoiding light. For unbelievers rejected the true light, it is the Son of God, and would not see or meet their work and thus lost their inheritance, however those who welcomed him with faith and acted according to their rules, got the kingdom of gift skies under your blood.

"And God made the firmament that separates the waters under the firmament of which are above the firmament. And God saw that it was good "(Gen. 1.7). God put the preaching of the apostles as few listened firmament of faith. He divided the waters, ie the infidel peoples who were under the firmament occupied with earthly things such as idols and things like that, he separated from those other men who were above the firmament, that is, they were based on Christ.

And God called the firmament heaven. That means the faith, because she is the great and stable city that contains the celestial works. What does it mean? Which it is the city that contains all the sacred orders of the church and leading the victorious battle against the lack of faith of all believers.

"And the evening and the morning were the second day" (Gen. 1, 8). The demarcation of the hearts of unbelievers was made that day with the emergence of the firmament, ie of true faith, and was the second day, because believing in Christ is like the second light of faith.

*As the second day still had no celestial stars, so faith without the light works it is not worthy of praise, and this is not written about the work of this day as it is in the work of the remaining days, "And God saw that it was good. "*

26. This is not said: "And God saw that it was good" (Gen. 1.7) because the burning work of faith and all other virtues had not yet manifested in the works but only in listening to the people who had not yet tasted the taste in the works. And because man does not know that

food is good if you have not tried, and yet men had not tested the works of faith to meet them and, like a shadow, but had heard of them. Therefore, as the sky was above the earthly orb without being illuminated by the sun, moon and stars, and, at that time, in the second light of faith, faith itself he was still in the absence of light works established by justice, and those men heard only of faith and gloom. There is also another interpretation:

*According to the moral interpretation, the sky should be understood as the virtue of discernment, with which every faithful, whether in the active life and the contemplative learns to distinguish the necessary and the superfluous from the body things besides the healthy and harmful with respect to the soul.*

27. And God said, "Let the firmament between the waters to separate water from some other" (Gen. 1). It is interpreted as follows: God speaks to man small as sometimes the heart. What does it mean? What speaks in the sweetness of the Holy Spirit, because it shines inside man at home. And then it gives you the tools to protect the virtues of the work that has started in it, so that you do not lack the means to practice the virtues. Similarly made in heaven and on earth, where no lack any of the necessary man creatures. When God ordained it thus it was made the firmament, meaning the ability to discern the difference between carnal and spiritual needs of men. Why man should nourish the desire for heaven, and also take care of the meat according to your needs, ie behave with discernment in these things, not to edify good works as up to risk the collapse, nor on the other hand low because of bad habits. You have to find time to pray crying, time to take care of good works, and also time to provide for the needs of the flesh, not to lose heart.

Whatever the gifts that man has received the Holy Spirit, often you have to devote to replace them again with discernment and exercise regularly virtues as they require, and they yearn to heaven with sighs, devoted only to care meat that is necessary. Recognizing these gifts of the Holy Spirit must shun vainglory, that God hates, because for her honor man surrenders himself rather than God and uproots one after another all the good roots. So it becomes unstable and is no longer able to be firmly in one place, and the grace of the Holy Spirit can not sit in peace in such a human being. "And God made the firmament that separates the waters under the firmament of which are above the firmament. And God saw that it was good "(Gen. 1.7). Also now God puts all the instruments of virtues in man next to discernment, which is based on the inspiration of the Holy Spirit, so that man able to distinguish itself all these instruments that God recognizes profitable, and none of the virtues that has he started practicing sink into the mind wander. And God divided the earthly and the heavenly virtues needs, the Holy Spirit waters and that always accompany the things of heaven, that man Sigua them to aspire to the contemplative life.

Discernment controls these virtues as the owner has supervised the maid, because earthly things pertaining meat and they have to be subjected to judgment is the same lady who wants the maid is at your service nearby. So discernment is the sky itself has things under the earth, ie active life, and on other things in heaven, that is the contemplative life. Discernment is the staircase leading to the minds of men ascending to heaven through good works and which descend to earth for the needs of meat, like Mary and Martha was offered to God different favors, and he thanked both. Because on one another has instituted the two types of life. So the firmament of virtue is in the middle between a life choice and another as the man himself is capable of discernment, and knows take fair account of the things of heaven and earth as God has established.

"And God called the firmament heaven" (Gen. 1.8). God inspired by the Holy Spirit, calls on man to discern heaven, for it is really the most accurate representation of the sky. For as the heavens contains within itself all the ornaments that light, govern and enclose the world and discernment has itself all the instruments of virtues that come from God, for those who are governed body and soul, so that those hidden interiority never grow weary and those that occur abroad are not blinded by the presumption.

"And the evening and the morning were the second day" (Gen. 1.8). This happens in the man that morality is evening, because it leads to complete their works in discernment. Indeed, God at the beginning of every virtue foresees an end, it is known that they will come to him. And finally he appreciates his principle, that a good start is not profitable without a good end, as Christ says in the Gospel, when he talks about the husband who spoke thus to the foolish virgins:

*Testimony of the gospel, in which the husband says to the foolish virgins, "I do not know". What is concerned here and how they should be interpreted.*

28. "Truly, truly, I say: I know you not." (Mt 25,12) is interpreted as follows: I say with absolute certainty that if pushed by the taste of meat, you act according to your wishes, you will be completely extinguished, "I do not know," because knowing me you have not come to Me fulfilling the good works of the virtues I have set before you in the knowledge of good, neither have I prayed that grants them. You reprimand the sighs of your soul and you force to do the will of the flesh without asking any help. Who can answer someone who does not hear the voice or words? No one. And do not you direct me any invocation. What gift will be given to those who do not question or claim, and refuses gifts without words? Nobody really. And do not ask me anything. I do not recognize those who do not call me with the sighs of the soul, do not yell at me with mind and heart, as if not remember me, as if I had not given them science, and especially the that provoke me with evil deeds. Because of laziness that causes them not monitor folly awaiting my arrival and embrace the way of the flesh, they reject the discernment of virtuous minds inflamed by the Holy Spirit. Therefore be away from my sight.

They choose one thing and reject the other, and cling vigorously to land neglecting the sky to follow their pleasures. Just they call voice, want to enter without works, but this way they can not open the door. All virtues can be assessed taking into account both the heavenly things and earthly, because man walks the earth and yearns for heaven, and in these two areas have to choose what you want to do the will of God, or hate, of so approaching the sky with good or away by evil. Therefore it is said that God ignores the principle of those men who do not pass the final. As at the end of the world, which is much more useful than its very beginning, salvation in my Son was manifested, because in the beginning came the destruction, and instead in the end, salvation, so a good end is much better a good start. In such discernment is the second birth of good works, as the second day.

*Why also, in a moral sense, the work of the second day, however good, is not praised for her kindness.*

29. This is not said: "And God saw that it was good" (Gen. 1.7), because the function of discernment concerning other virtues does not consist in acting as they do, but their service



delivery, as the sky is the support of the same things that put in motion and encloses the creatures that meet the works, as if you were at your service. Other creatures, however, are at the service of man, and therefore are called workers, because they fulfill their service works all day and night. And the sky is the support of every one of the things that have been put into it, each in his place, so discernment is not a worker virtue, because it does not work like the other virtues, which are called workers for their work but it is only the support of the other virtues.

*As they have to interpret the words: "Let the waters meet", to where it says: "And there was evening and there was morning, the third day."*

30. Then God said, "Let the waters under the sky be gathered to one place and the dry land appear. And so it happened. " (Gen 1.9). It is interpreted as follows: By the power of the ever-living Word, the waters which were under the firmament came together in one place, so that the land appeared and not remain submerged and report, and this was done before it was lit the sky, so when it was lit by the light of the stars could shine on the surface of the waters which were above the earth, separated from other waters.

And God called the dry land, which is the mother of all things that sprout on the earth, for the first man was made for her, and called seas to the mass of water, the flowing waters as if they were sired by them. "And God saw that it was good thing and said, Let the earth bring forth vegetation: plants yielding seed and fruit trees of every kind bearing fruit and seed the land" And it was. (Gen. 1,10-11). God saw all the things he did were ordered to perform its task and work of his living Word ordered the mother earth revered, which sprout flowering herbs that produce seeds to multiply and be reborn as each fruit carries the seed so that their species is not lost. And he sent forth fruit trees that give edible fruits, and have them in their species seed, through which a new tree can sprout after the seed has fallen to the ground. And so it was fulfilled, as when a servant meets the rules of good cheer owner when the householder calls and entrusted his affairs stating that has to do with each of them. So the earth moved with joy to meet in every detail the orders of his master.

"And the earth brought forth vegetation, herbs yielding seeds, each according to its kind, and trees bearing fruit with seed, each according to its kind" (Gen. 1:12), because as God commanded, mother earth produced greening of the herbs that carry within them the seed itself, and the greening of trees bearing corresponding fruits and reborn seed, because when seeds fall on the ground, others are reborn again of the same species and the same shape. And God saw that it was good thing, because all the necessary human creature, which had not been created yet, things developed so that nothing is missing for the future needs of men.

"And there was evening and there was morning, the third day." (Gen. 1.13). It is the end and the beginning in the third work is accomplished because God carried out the three works that has been spoken in the area of his science, although they were still not illuminated by the rotation of the stars. And as the fire burns quietly until it reinforces the wind blow, but it starts to sizzle when the wind blows, so the work of God in his foreknowledge remained hidden and silent, but when he was awakened by virtue of the living Word He made visible. Therefore my inspiration has been written:

*Word of God in the book of Isaiah, which says, "For a long time I kept silence, I kept silent, I have content, now I will cry like a woman in labor." And depending on where in Psalm says: "You are my Son, today I have begotten you". Because they have been placed here and as they have to be understood.*

31. "For a long time I kept silence, I kept silent, held myself back. Now I will cry like a woman in labor. " (Is 42,14). It is interpreted as follows: I, the prophets inspired by the Holy Spirit, prophecy patiently kept silent, I remained quiet and peaceful. But now I cry as the mother after birth pains. I stopped before the Incarnation of the Son of God, so their secrets were locked silently in me, and not offered to the eyes of anyone, like fire is itself enclosed flame does not move by itself, but is moved by wind. But now, after the Son of God has suffered the torments in his body of flesh on the cross, I speak as the mother after the pains have passed joyfully and openly utter things that I first had hidden. The prophets drowned in silence his voice, because they did not know fully what the science that was expressed in his words.

Therefore they themselves said to himself, "Oh!, we do not fully see that what we talked about, yet we know that God will manifest it when their time comes" And so patiently endured, commending the knowledge of God. God had done his work in his own image to be at his service. After creating it, the light endowed with the same joy with the mother immediately after the birth the child conceived, looks and, sighing, says, "This is my son." Thus the heavenly Father speaks of his son, saying: "You are my son, today I have begotten you" (Ps 2.7). This "today" is eternity the Son is eternally equal to the Father in divinity. After his Incarnation prophecy clearly illuminated in those holy men who had spoken to the people explaining the prophecies of the ancient prophets as God lit the sky with bright stars. According to another interpretation, God said:

*God called the dry earth, and gathered the waters called he Seas is understood allegorically referred in many ways to the Church, since it was created by the meeting of many nations and is based on the strength of faith. David flame land of the living and the apostle John in Revelation calls this sea of glass mingled with fire. In that sense they must be understood these testimonies.*

32. "Let the waters under the sky be gathered to one place and the dry land appear. And so it happened. " (Gen 1.9). It is interpreted as follows: God gathered the people of Christians who were opposed by the pagans with persecutions in different places, and led them to a single church, and thus appeared as the land of the living, as the prophet says: "I'm sure to contemplate the goodness of God in the land of the living "(Ps 27 13). It is interpreted as follows: I, I endeavor to follow God working good things, I think without doubt that I will see those assets that belong to that is the Lord of all, in that land where the saints who no longer fear the dangers of living death.

The Word of God awakens the minds slumbering men and makes them see the true vision of faith, so before, in disbelief, were uncultivated land, then, by the grace of the Holy Spirit, the Word of flips with He plows faith. And so to make them cultivate the land of the living, that flourish with all the vigor, it bears fruit and produces the fullness of its fruits, as the prophets said about the Virgin who would give birth to the Son of God. The Son of God with true faith plow up the sleeping land of his saints, and so they spring from the living water of the Holy Spirit as running water. And everything was created by order of God as God intended.

"And God called the dry land and seas called the mass of the waters" (Gen. 1:10). So the God of Israel gave the Church the name of the promised land flowing with milk and honey, because she is sweetness and whiteness of the celestial kingdom, which glisten with the profession of faith in God, the Father of the Christian people, proclaimed God in the true Trinity, which the Jews refused to recognize. This church constituted gathering the waters, ie the apostles, they called sea because the devil discord strikes souls and against the bodies, and the storms of bad Christians and pagans flooded the church with great dangers, trying to send to ruin, but God, who is always sailor and helmsman of yours, the free, because no Christian can enter the heavenly Jerusalem, if not exceed those storms with God's help. The church is thus that same sea that saw the Evangelist John, the sea of glass mingled with fire spoken of in Revelation: "And I saw a sea of glass mingled with fire and saw those who beat the beast and his image and the number of his name, stand on the sea of glass, accompanying singing with zithers before God and sang the song of Moses, the servant of God, and the song of the Lamb ". (Rev 15, 2- 3). It is interpreted as follows: I, who has been taught the secrets of God, I've seen with the inner eye to the Church, God brought uniting the people of the Jews and the pagans, pure in faith but shaken by many tribulations and in it the faithful inflamed by the Holy Spirit recognized and beheld the living God in true faith, because faith is like the shadow of divinity, that mortal man can not see. And the shadow shows the image of what is not seen as a compass draw a shape that has not yet been formed, just as the Son of God commanded Philip, who wished to see the Father, look at him, because who sees he sees him, sees the Father. (John 14: 9)

Holy divinity he remained hidden inside his humanity, and the work of the doctrine that lit up the whole world was manifested to the world as a light. And as the water invades all the land which is like your body and makes it fruitful to nourish all creatures, so God wanted to be seen by creatures of human nature, as seen by heavenly spirits.

And then I saw who beat the old serpent and its members and all the angels lined up with him, as the location and number of fallen spirits will be filled by the man the devil of envy led out of paradise. I saw them, I say, standing at the top of the church, because they mortified their flesh with holy works and signs that wished to praise God. This in them was written by commandment of God, praise God established the creatures praise, because as the heavenly Jerusalem was based at first on rough stones lying on the ground, so the old law, which had itself hidden the spiritual things finally began to understand him, and with these spiritual contents were building after the walls of this city.

They sang the song of Moses, like the cantor singing things present and future, even if they are unfamiliar and strange, and why both sighed. And Moses with the old law was almost the sound of the voice that was hidden the Word, that is the Savior of mankind. Moses, who wrote symbolically about all the wonders of the Incarnation of the Son of God as God taught him.

And they sang the song of the Lamb, which is typical of the virgins who possess the Lamb of God in faith, sacrificing the wedding of meat and beholding love as if they were in his presence, but do not see carnally. It is therefore for them great joy the fact of being married to the supreme King and singing non-stop addressing him with the joy of praise, because I always long for another life and yearn for it in the soul, and entrust to God all your worries, praising voice and deed.

*The womb of the Church as the earth brings forth fresh grass in the simplicity of the faithful who are like children, and produces fruit trees on the solid work of those who are perfect. And like a seed, the merit of faith will remain fertile until the end of the generations of believers. This is the third day, that is the clarity of faith itself.*

33. "And God saw that it was good thing and said, Let the earth bring forth vegetation: plants yielding seed and fruit trees of every kind bearing fruit and seed the land" And it was. (Gen. 1,10-11). The living earth is the Church that engenders the fruit of justice through the doctrine of the apostles. They preached at first their children, so that they were lush grass in the true faith line they learned in the seed of the Word of God, and they became fruit trees according to the law of God and His seed will not perpetrate fornication or adultery and children were birthed on earth according to the right order of nature.

"And so it happened" (Gen. 1:11), because the voice of the apostles sound, the church believed and all institutions of peoples subjected to the true law.

"And the earth brought forth vegetation, herbs yielding seeds, each according to its kind, and trees bearing fruit with seed, each according to its kind" (Gen. 1:12). The Church, which is the land of the living, has produced the fruit of good works to rejuvenate the faith and bring seeds and fruits of God's word, lest his, older or younger rich or poor children, uprightly they join in marriage according to their nature.

"And God saw that it was good thing" (Gen. 1:12). That was good before God. "And it was evening and there was morning, the third day" (Gen. 1:13). Division and dispersal of the Christian people, caused by the wars of the infidels and the martyrs tormented because of the true faith, began to diminish, almost going in the afternoon to the morning of that day, the day of unshakable faith in which Christians welcomed the established norm, which they learned what they should do according to the law of God. And this was the third day, which was the third light of true faith. There is also another interpretation:

*As things that were done on the third day according to the historical narrative are recognized allegorically in the ways of the children of the Church. Timely reference to a quote from the Gospel, and how should be understood.*

34. "Let the waters under the sky be gathered to one place and the dry land appear. And so it happened. " (Gen 1.9). It is interpreted as follows: When the heart of man comes to repentance, God commands that all the body's needs are subject to discrimination, they are governed by a single rule and seren. How is it possible? The man does not have to overdo the food, drink, embellishments in immodest dresses in cultivating twisted thoughts, researching things to pride itself, but has to keep in mind only the body's needs. How)? The body must be fed sparingly so that the soul can enjoy when Comforting righteously and so that it can fulfill its way to justice, so as not to sink into a precipice because of excessive abstinence, nor press superfluity produced the lack of moderation. All these things will be made in man if you follow the advice of the Holy Spirit welcoming them with a calm mind.

"And God called the dry land and seas called the mass of the waters" (Gen. 1:10). With this advice God insists the man with holy humility, so that the same with the name of poor and arid land because of the many needs of the body is called, and also to lament to relate to the

circumstances of the world that lie latent in these needs, and recognize hesitantly as ocean waves and therefore remain in humility, considered unworthy to receive spiritual joys.

"And God saw that it was good thing and said, Let the earth bring forth vegetation, the herb yielding seed and fruit trees of every kind bearing fruit and seed the land" And it was. (Gen. 1,10-11). God, in the embrace of sweet and deep humility, seeing that man comes to be neglected because of earthly things that can infect because of their fragility, says the advice of the Holy Spirit: "Since man has embraced the repentance of heart and discern good and evil, and recognizing land has been brought to its knees in front of the holy humility, now bear fruit lovingly laden with virtues, so that in their thoughts and deeds will not succumb to carnal desires, although the body has a sap that attracts non-stop to them, and what leads to sin. "

If you have the habit of doing good deeds, fructify, refraining from correcting those desires and in the words of the doctors of the Church, and then you can rise to the strongest virtues that produce fruits according to the teaching of teachers. How can you do this? Man must thoroughly examine what is good and what is evil, following the teaching of the doctors of the Church, and act according to their doctrine, that the instruments of those virtues that has begun to practice, are in he as the seed of the word of God, and this seed is put into the earth, that is in man. And so it happens that the divine advice welcomed with ardor, attain perfection in him the love of God.

"And the earth brought forth vegetation, herbs yielding seeds, each according to their kind, and trees bearing fruit with seed, each according to their kind" (Gen. 1:12). Man interiorly instructed by the Holy Spirit in his heart the greening of abstinence, limiting the pleasures of the flesh and utters words of regret when, heeding the advice that teaches its limits, constantly aspires to God. Indeed, all the virtues are arid, if the words of repentance has not set their roots in the inner man, as the Savior says in the Gospel: "Some fell on the rock and just born dried, for lack of moisture ". (Lc 8,6). It is interpreted as follows: the seed of the words of the doctrine of the Holy Spirit is sown in the earth, so that man receives from her soul food. But as the gifts of the Holy Spirit are many and different, one can fall into the hard hearts of the unbelievers, receiving it often almost crying but nevertheless do not give the fruit of devotion, because they are deprived of sap sweetness, just as the earth when no moisture is infertile and incapable of producing fruits.

God created all creatures to man, knowing them, could choose the useful and rejecting useless, like the earth, where it is soft and is penetrated moisture, bears fruit, but where no moisture is hard and stony can not give fruits. Good and light earth means the knowledge of good in man, as hard and stony land means the science of evil. Thus, the dew of the Holy Spirit is poured out upon those who do good deeds for the sake of spiritual life, giving abundant fruit, while those who gather in all the sins of sensuality by the desire of the flesh and the hardness of his heart, remain fruitless as stony ground, because in them has dried sap of goodwill. But how the words of repentance can take hold virtue in man? It can happen if he realizes his limits, listen to the words of your heart and fight with them against the vices. This way you can bring to perfection the highest virtues that has been raised by the doctrine of his teachers, ie you can understand how to make fear to teach their limits and how to stay away from bad to practice abstinence because the man who knows what is pleasure but refrains from perversion is more virtuous than abstains from the works of the flesh because there has never met. And so the man who has all the virtues to perfection in the words of the doctors of the Church will bear fruit itself wisely, following the example that has been taught, and correct keeping his words and correcting them theirs.

"And God saw that it was good." (Gen. 1,12). All these things come to God, and to welcome them, He knows and sees that man overcomes the instability that had a beginning with the fall of Adam, which recognizes its evil character, and stands humbly. That is very good because the man is reborn as God wants him back.

"And there was evening and there was morning, the third day" (Gen. 1:13). And so the afternoon is the good end, along with the beginning of the beginning of good emerges, as we have said, the third day in which man strives to abstain from evil deeds and acts the third under the good works, which is humility.

*As you have to understand every word that is written: "God said, Let there be lights in the firmament of heaven" and all the rest up: "And the evening and the morning were the fourth day."*

35. "And God said, Let there be lights in the firmament of heaven to divide the day from the night, and serve as signs to mark seasons and days and years, and shine in the firmament of heaven to illuminate the earth. And so it happened. " (Gen. 1,14-15). It is interpreted as follows: illuminated by divine firmament showed the beauty and glory of God's work, as the soul beautifies and glorifies the body, but that will be after death because of the sin transmitted at conception. However, when man is resurrected and reborn, it will be transformed in the manner of celestial bodies.

God gave his duties to the luminaries of heaven and divided, allocating some day and some at night, and so the alternating day and night depends on the willingness of all that is necessary to man, and he can meet with reason for those ports signals, the characteristics of each creature, and as determine the time and call day and night years on the basis of each signal. The lights are shining in the sky and illuminate the earth and all that is in it, and all these things are arranged as God commanded displayed.

"God made the two great lights: the greater light for regulating the day and the lesser light to govern the night, and stars. God placed them in the firmament of heaven to illuminate the earth and to regulate day and night, and to separate light from darkness "(Gen 1.16 to 18). God, through His Word, made two great lights glow and put most on the day, the lowest at night. The first always remains the same, neither grows nor decreases, while the other moving through the sky signs, stars, increases and then wanes. In these two ports God foreshadowed the way he would have done his work, man, composed of two natures. Man, indeed, it is celestial in earthly knowledge of good and evil science. The knowledge of good that comes from God is light blue and no one can get with reflection of reason, even when man is superior to animals that crawl on the earth, that look like bad science because, reinforced by the earth, night daringly crawl over it and enjoy being in the dirt.

Actually the science of evil, even when it is in the dirt of sins, knows that is less than the knowledge of good and although the hate, know that it is only fair. Instead the knowledge of good succor who fights vigorously against the knowledge of evil, and if dropped, lifts penance, and never fails to strengthen it so you do not retest the taste of sin. Because the knowledge of good is like the day, as the science of evil is like night, reason why the latter enjoys meets evil and evil, for the pleasure precedes sin. These two sciences teach all things distinguish pure from impure. The day known and shuns the night, like the night knows the

day and also shuns him, just as the knowledge of good is far from bad, and bad moves away from the good because they hate each other. Therefore, man is celestial and terrestrial, because when the sky was disturbed by the fall of the angel, God spared him the vile nature of the land, so the land has become the foundation of heaven and heaven is refundado on earth, this is a greater miracle than those produced in the fall of the first angel, since the man made of earth is the fullness of God's work.

The stars are inflamed with the moon as the flame of fire, and invade the whole sky with its bright light like a flame that shines behind a screen, and thus illuminate the whole earth, and until the end of time will be in the position they have been placed. When the moon is waning appear brightest when it is growing, rather, with the crescent moon you can not be seen perfectly because its light is much stronger and clearer. They help the sun, escorting him to the day as they go to the aid of the moon to illuminate the night, and thus separated the light from darkness and are serving day and night.

And God saw that it was good, that is, approved the fact that his work was completed in a sphere exhaling light, ready for function and beauty endowed to put to flight the darkness. "And there was evening and there was morning, the fourth day" (Gen. 1:19) because the four elements, namely fire, air, water and earth appeared grace of God, hidden in all things composed of them. According to another interpretation.

*According to the allegorical interpretation the sky means the firmness of the Christian faith, the two great lights signify the two powers, the spiritual and the secular priests of kings. Minor stars who are under them, mean the bishops or judges, who are all positioned to illuminate the earth, instructing day and night to the Church and spiritual men with the light of doctrine and examples, and forcing carnal men with the sanction of justice.*

36. "And God said, Let there be lights in the firmament of heaven to divide the day from the night. And serve as signs to mark seasons and days and years, and shine in the firmament of heaven to illuminate the earth. And so it happened. " (Gen. 1,14-15). It is interpreted as follows: God spoke through the Holy Spirit into the hearts of his disciples, saying, Let there be priests and doctors who illumine the Church in the name of my son, because it was built on a solid rock, that is about Christ, stone which it resulted justice of the true faith. And these priests are sent to the whole Church, to illuminate it so that separate his words the day, that is the salvation of faith, and declare that happiness that all people might get if they obey.

And we also need to make known to the people at night, that is the eternal torments that correspond to who does not believe, and also doctors demonstrate these things with different signals, so to be taught the rules that must be respected, feasts to be celebrated, the time of the obligatory fasts and days of pardon according to the law of God, to observe the rules established in the liturgical year. And those precepts, because of faith, will shine in the sky, that is in my son, because they follow the angels singing the praises of God illuminate the Church, land of the living. And so it happened. "God made the two great lights, the greater light for regulating the day and the lesser light for regulating the night and the stars. God placed them in the firmament of heaven to illuminate the earth and to regulate day and night, and to separate light from darkness "(Gen 1.16 to 18). God made the two great lights that were needed in the church: the greater light to chair a day, ie spiritual teachers of higher rank, who are the heads of the Church, as a light to the eyes of the faithful, so that other spiritual

teachers, junior, are subject and linked to their rules as the ox yoke, and not fall into the claws of a bird of prey, the devil, while wandering wandering without a shepherd.

And he did the lesser light, ie kings and other potentates of the world to preside night as the earthly affairs and peoples, often obscured by the darkness of sin. Indeed, they often hovers in the sensuous pleasure of the flesh, which originated in Adam, and then lost in ruminations about things they can do, and do not judge righteously itself, and hide the righteous divine judgment. And then God made the stars, ie those who exercise less committed and are dependent on the princes rank higher, to illuminate the living earth, namely the Church, so that in every place where it is based is in the cornerstone who is Christ. These have to preside over those who are in the light, ie those who live righteously, and all who are in the shade, ie those who fight evil, judged according to their works that are in the light and as their evil actions evil.

"And God saw that it was good" (Gen. 1:18). That is willingly ordered that the church be ordered hierarchically so that the doctrine of the wise enlighten simple people and sinners were corrected by the punishment of governing.

"And the evening and the morning were the fourth day." (Gen. 1.19). With the orders given by God to the church, the fourth day began to diminish this instability had when Christians did not yet spiritual shepherds and temporal rulers, and confusion reigned in the darkness. They headed towards the dawn of stability, which shines in the church when she takes hold in the light of the true faith and of all virtues, through the practice of holy works. And there is another interpretation:

*According to the metaphorical interpretation has to understand firmament discernment of reason, with the two great lights, the two rules of charity, with the stars of righteous thoughts, so every enlightened faithful for all these things be careful to discern that honor belongs to God and grace, and due to their own needs and others, regarding the salvation of the soul and the demands of the body.*

37. "And God said, Let there be lights in the firmament of heaven to divide the day from the night, and serve as signs to mark seasons, days and years, and shine in the firmament of heaven to illuminate the earth. And so it happened. " (Gen. 1,14-15). It is interpreted as follows: God spoke through the Holy Spirit, saying, "How gift of the Holy Spirit be made to discern two ports, which to judge whether the man loves God and neighbor as yourself". How can he do? It will if all the soul goes firmly to God and not looking for a strange god for lack of faith, God directing his gaze with manly strength. You have to love his neighbor as himself, carefully providing all requirements regarding him, because he is a person and his brother in humanity. He never depreciate like a vile creature to be subject rather benevolently will have to welcome him as a friend, because God has made them both equal beings. It should also be kept extremely to have part in the death of the soul of the other acquiescing in his sin, and this not kill your own soul along with the other.

These lights shine in the firmament of heaven, ie on rational discernment, so that the gifted man of discernment to recognize correctly the day, that is what honor is that having Me, Almighty God, the desires of the soul, as you have to sigh with joy addressing me in tears.



Night, that is the darkness that encloses the body when it deals with earthly things that are his and his neighbor's needs, illuminated with discernment, without departing from the hope of heaven for the things of this world, but also without always be returned to heaven sighs. These two parts are also signs of his inner life, and teach how to sigh, pray and mourn turned to God, and as it should invoke the help of the Holy Spirit. For stations that are, so you know how to behave towards themselves and towards others. They are also the days dedicated to faith, that all his works shine in Me, and are also the years, to observe the annual festivals, start always practice good works for God and neighbor, always bring to fulfillment the well according to divine law and at all times of his life as a good example to his neighbor watching the two precepts of love.

These lights shine in the firmament of heaven through the aforementioned provisions, ie in the discernment of reason, and all the lights of his work will illuminate the earth, ie the man to shine before God with the mind and the body. This may occur in man by repentance that ignites the love of God and neighbor, by which get the full discernment in God.

"God made two great lights: the greater light for regulating the day and the lesser light for regulating the night and the stars. God placed them in the firmament of heaven to illuminate the earth, to govern the day and night and to separate light from darkness "(Gen 1.16 to 18). God made so that man, by inspiration of the Holy Spirit wants with all his strength and contemplate the greater light, that this light chair the day, that is the true faith that shines before the eyes of God, because the man can not see God with the outer eyes, but comes to Him through faith in the interiority of the soul.

Thus did the lesser light, ie love to the next which is less than the love of God, because man can see God only in the interiority of the soul, and with all the desire, but the next he sees face to face with the outer eyes, and you can touch it, and yet this other love presides at night, because the vision of this world is a night vision, and is not immune to sin. And God put the stars, ie the righteous and good, in the sky, thoughts that is to discern man, that when considering all things to understand what is good and useful, and science not obfuscate by darkness of ignorance, and to keep an eye on the weakness of the body, governing it, and learn to reflect on the things you need to do before acting. Reflection must be done in the light of justice and considering the needs of the body, so that man achieves the order righteously and distinguish the light of God's righteousness dark world need and body, putting that to it.

"And God saw that it was good." (Gen. 1.18). It is approved the way justice was available to her house, pleased that by works a man obeys its rules and reconciles with him.

"And the evening and the morning were the fourth day." (Gen. 1.19). God Himself in man fosters a good ending with the onset of the law because it provides for this term all the virtues. For if the order is not good, is troncha the work begun and is destined to die, as a useless tree whose branches are green and have begun to bloom, but do not bear fruit. And like the tree has to be cut, if it continues in this way, so it will be uprooted by God the man who begins to work in good but not carried to term what has begun, because God does not take into account the good works initiated but not completed. In the villages of believers, who were given the four elements that serve them, this fourth virtue, that is the love of God and neighbor, is fulfilled as the fourth day, and the commandment of love must observe both religious and secular.

*As is to be understood literally it affects man as it is written: "The tingle waters of living beings and the birds fly above the earth", to this point: "And there was evening and there was morning, the fifth day."*

38. And God said, "Let the waters tingle living beings and the birds fly above the earth under the firmament of heaven" (Gen. 1:20). It is interpreted as follows: his living Word God commanded the waters produce living animals and crawling, and flying, just as the flowers sprout from the branches of trees, because at first God created the creatures but then produced one another. Indeed, God foresaw what would happen with all the things you put in the sky, which is in contact with him and under him, as he decides which way has to be one thing before putting it in motion to that meets its own operations.

And so they came the world loved swimming in the water and flying in the air, so water is not empty and could fulfill the works that belonged to him, nor the air is deprived of living volatile and endowed body, filled air that quickens. Fish are floating by the fact that swim, and birds, volatile, because they fly. Instead the man can not even swim well, or fly, but is walking on land that has been created.

Fish and birds are bred purer than other animals so because the Holy Spirit sanctified the waters more than any other element, and as the water trumps all things pure and impure, so the soul penetrates all body parts is greater than the meat. The human soul has been made in the image of God and man acts in conjunction with all creatures, God is in all creatures and above all, since he has neither beginning nor end.

"And then God created great whales and all other animals that move, which were produced by the waters each according to his own kind, and every bird according to its kind." (Gen. 1.21). God formed in the waters all marine species and encouraged the breath of life. For this reason they are endowed with movement and because they were born in the waters, they were the first animals to appear on earth. And as the breath of life is above all corporeal forms, so the water was the first to produce living beings, because the water is spiritual and is sanctified. Here's why the generation that occurs in the waters is more admirable than the generation that suffered the effects of deception of the ancient serpent, because taste for sin is born of love meat. And behold because the devil hates water: because it can not eliminate regeneration through water. God, His Son washed with crusts of sin that men inherit by birth through a bath which the devil can not undressing the man. Indeed, the devil does not know how the Virgin conceived the man washing in water the lust of sin. And as for the devil it is a mystery birth of the Virgin, whose womb was full without lacerations, he is not able to destroy the generation that occurs through the spirit and water.

For fish, the man represented God is moving because of the living soul, as fish move nimbly in the water. By birds taught that the reason a man can fly everywhere, just as the birds move in the air. Therefore the consecrated men who are segregated from the society of other men should take spiritual meals, affinity they have with the gender of fish and birds that live separated by the other animals in the water and in the air.

"And God saw that it was good, and blessed them, saying, Be fruitful and multiply and fill the waters in the seas, and let the birds multiply on the earth." (Gen. 1.22). God saw that it was good and expressed approval so that both marine species and birds of the air had to live. And blessed he ordered each of them, lest they perish, to grow after his kind, ie increase in size, and were multiplied in number, as the harvest and the fruits of the fields grow and mature, so

fish fill the waters, because they live in, and birds flock to become that land on earth to find the right food.

"And there was evening and there was morning, the fifth day." (Gen. 1.23). Because the end and the beginning of this work teaches that God has made the five senses of man to fulfill his work and for the soul of man can be carefully examined. The soul sees what is spiritual, because the spiritual breath has seen the light and is able to distinguish the visible from the invisible, and rationality understands that has something in common with the angelic spirits. She is invisible like an angel and moves the corporeal form that is yours, like a robe which covered so as not to be seen, but each creature can understand that the soul exists, it is the movement of life. According to another interpretation:

*God sent His only Son into the world, by whose preaching were given the sublime precepts of heavenly life, through which spiritual men were distinguished by carnal men. Words of the Gospel about the need to abandon all things, with a careful review regards the teaching of evangelical discipline.*

39. And God said, "Let the waters tingle living beings and the birds fly above the earth under the firmament of heaven" (Gen. 1:20). It is interpreted as follows: God through the preaching of his disciples said to the Church: Now propose more precise precepts based on abstinence, for vigils, fasting and prayer, living in the faith of Christ, produced the separation of things earthly. And under the firmament of heaven, which is Christ the highest feathers of virtue as virgins and widows, fly in the Church and follow the celestial things.

"And then God created great whales and all other animals that move, which were produced by the waters each according to his own kind, and every bird according to its kind." (Gen. 1.21). That is God presents His only Son incarnate, which was first the Gospel, which says: Whoever leave home, brothers and sisters, father and mother, wife, children, and fields for my sake will receive a hundred times as much and will inherit eternal life (Mt 19,29). It is interpreted as follows: Every faithful to leave the house, ie his own will, and the brothers, is the lust of the flesh, and sisters, that is the taste of sins, and the father, is carnal pleasure and the mother, is the embrace of vices and women, ie greed, and children, ie theft and robbery, and fields, ie pride, for the glory of my name, considering that I am the Son of God and men El salvador, he will receive bodily life a hundred times more peace of mind, because there will be away from himself all worldly concerns and I have followed me. With all these things you will find in the course of their service.

The first thing is to leave the house, ie self-will, which calmly man does what he wants, and who is quiet at home. Then the brothers, is the lust of the flesh, which are next to one's will. And then the sisters, that is the taste of sins, which always and everywhere site follows the desires of the flesh. Then the father, which shows the carnal pleasure, which leads to like the desires of the flesh. And after all is the mother, ie the embrace of vice, which is linked closely to carnal pleasure in all things. And then the woman is greed, linking the embrace of vices never be filled, as the husband who has taken women and continually falls on greed and the need does. And after the children, ie theft and robbery, which continue to greed, as does who wants to accumulate wealth for the same children. And finally fields, ie pride, which strives to defend the theft and robbery, as when one seizes things with impunity acquired injustice, begins to be arrogant and conceited.

But when the faithful reject all this themselves, they are largely better abundance, as has been said, and possess the inexhaustible eternal life in happiness, because for God's sake choose no longer belong to the world and aspire to celestial things. And who abandons himself and his offspring and their children by God, as did Abraham, and has only seen for divinity and waiting wholeheartedly receive a reward hundred times bigger, as they say about Maria Magdalena "Many sins are forgiven, for she loved much" (Luke 10:42), because, groveling herself head to the soles of the feet, it was richly rewarded with unique favors. Because who does as she will receive as ornaments all supported toils, as the work of the architect is decorated elegantly, and finally reach the joys of heaven.

These things ignored the old law, because it had not yet reached the Savior of mankind, but the new law itself concluded all faithfully. Since the Son of God, who was born in the fire of the Holy Spirit by his mother in which human conception was strange, taught the correct conception of the spiritual life, that is that man limits imposed and sanctifies, and choosing this way of life, live in society with angels. Because he was the Son of God with humanity which freed the man and led back to the joys of heaven.

God also created the life of the virtues that reside in the living minds of men that rise above the ground and are mobile because they never fail to turn from evil to good and come from virtue to virtue to perfection. These virtues produced those waters over which the Holy Spirit came, and the apostles originated that, as an example of good, was put at the head of the people and teach how heavenly life, flying up like clouds live, surpassing all earthly things by the power of virtue, as my son says in the Gospel:

*Words of the Gospel about the many mansions that are in the Father's house. On the two types of children of the Church, religious and laity.*

40. "In my Father's house are many mansions" (Jn 14,2). It is interpreted as follows: The Son of God, by promising eternal to those who have faith in his life, said: "In the house of heaven, which belongs to my Father there are many mansions according to the merit of each man, so everyone will have his place, according to the bodily life has loved and sought God".

God is pleased with who disowns himself acting as if he were not a man, but does not completely get rid of the taste of sins in the vessel's own body, however it leads back victory over their bodily desires for love of Christ and the hope of true faith in his passion. This man gives assent to the spirit rather than the flesh. His abode is adorned with numerous decorations for their commitment to fighting against himself to victory. For each of these endeavors will receive a prize and enjoy as they enjoy living harps, because God does not forget any of those who insist on these heavy but splendid companies. And if all heavenly harmonies admire and praise God, also the earthly man, who comes from the earth, through faith can get your eyes to that height where God resides. And the same praise above heaven sounds with many different musical instruments, to celebrate the marvels that God works that way in man.

The man in whom God works, is of those who, having left the world with the dew of the Holy Spirit fill the whole world of good convictions and the grace of the Spirit attract itself to a multitude of men, to make them reborn in god through his words and deeds. This man is full of joy about everything. And like water, which is necessary to men because it provides all of your needs, so this man is a bra for the rest of the people.

On the other hand, as the fertility of the land it is manifested in the creation, so God has established that men are born for each other. And as God Himself at the beginning of creation created the earth and the waters and wanted also the men were divided into two parts, one to beget children, the other for it to refrain from procreation wearing the robe of the Son of God. And the laity in the name of God listen to their teachers who guard the angels to men, God also adorned with all the joys of heavenly joy on their merits. For this too much religious pleased with the laity, just as the angels enjoy religious, because they are all as partners.

*The blessing given by God to fish and birds to multiply is true in the spiritual generation of the baptized and the fertility of the virtues of every faithful. Why this ascribes the fifth day.*

41. "And God saw that it was good, and blessed them, saying, Be fruitful and multiply and fill the waters in the seas, and let the birds multiply on the earth" (Gen 1.21 to 22). God saw that it was good that the righteous renounce themselves and their own will, and with the inner blessing heart blessed in the name of his Son, who gave them this example and said, "Let these virtues grow in God and multiply in the well and fill the living waters flowing like torrents, ie the apostles, and their science they produce streams of Scripture of God in the Church, which is the sea of glass and fire, so that men the memory of the Incarnation of God and contempt of this world occurs. And the birds, the people of the religious multiply on the earth of the Church, which is a figure of the heavenly Jerusalem, which will be filled when the end of time the Church itself is extinguished. "And there was evening and there was morning, the fifth day." (Gen. 1.23). That is, as the Christian people only dealt with the works of the world, began to decline as dusk until the beginning of this strong day he practiced abstinence, fasting and contempt of the world. All this was confirmed in the fifth light of true faith through the work of Christ that the Church was built with the blessing of God, as it was the fifth day. There is also another interpretation:

*How they should be linked with the moral life things that are attributed to the work of the fifth day and the blessing of God upon his own work, using the testimony of the prophet Isaiah which says: "Who are flying as clouds, like doves to their windows? ". As it should be understood this.*

42. "And God said: The waters tingle living beings and the birds fly above the earth under the firmament of heaven". (Gen. 1.20). It is interpreted as follows: Through the Holy Spirit God teaches that spiritual gifts have to find stable foundation in the minds of men that, adhering closely to them free themselves from worldly concerns. Thus, these men, comparable to the waters produce animals that crawl, that is, the virtues. It is the souls who live in the contemplative life and virtues fly, for God's sake rising above the rules of life in the world that are common to all. They ascend to the summit of the highest justice and be fruitful like seeds, like the field of good soil which produces abundant harvest of seed planted. As my servant Isaiah says: Who are those who fly as a cloud, and as doves to their windows? (Is 60.8), which is interpreted as follows:

Who are those who, despising earthly things, deny themselves and with the mind rush skyward, and are considered with the simplicity of doves, and turn to God look? Oh, how great is your reward close to God, because they never look back, but only love him with all devotion!

God knew in advance before starting his work of creation, for he created heaven and earth and between them put all the rest of creation as it was necessary for each creature. And thus it represented through water of spiritual life and through the earth bodily life, because everything impure water is purified. So the body has the life of the soul, and although the man can touch the body but not the soul, nevertheless knows he has her life and yet not know what it is and how it is made, because in this his science it is scarce, although he knows that the earth is covered with green from the water that holds itself and which is invaded.

God made some creatures to help his work, ie man, to act. Man indeed work through them, and thus also noted in creatures few possibilities man has to fulfill the wishes of his immortal soul, whose sighs fly to heaven because she is the very nature of wind. Who ascends, he does because he wants that to what amounts. And so the soul cries out with their wishes for God to give him the power to act, and since God approves of what grants the soul what he asks. But when it falls down, then play what they want the lust of the flesh and taste, and thus a double affliction cause, suffering the torments of the flesh when it rises to God, but when it comes to fulfilling the wishes carnal is even more distressed because he is aware that it can not aspire to the desire for heaven.

For this reason God gives man the power to judge the creatures, both the visible and the invisible, such as the body, which is visible, and the soul, which is invisible, and choose the good thanks to this Union. The body feeds on the creatures, and soul, which stimulates eating moving the meat taste, though with sighs causes the body not choke with overeating and causes the soul is not able to sigh. In this joint work, the soul operates so that the body with his breath of life to feed properly because if you eat beyond measure, the soul forces disperse, but if you are denied fair food with excessive withdrawal the devil exalts pride in convincing the man to go to heaven, then make him fall into ruin precisely because of this arrogance. God hates revelry but also does not approve the withdrawal irrational. Thus, the faithful have the right measure to be imposed on both the circumstances; all the virtues must be under discernment as if they were under the firmament of heaven, and it has to govern him so that neither the approval of others or by the same arrogance mind rise more up than you can bear, nor fall, repetitive duties to fulfill in the world, under the provisions of the rule given by God.

"And then God created great whales and all other animals that move, which were produced by the waters each according to his own kind, and every bird according to its kind." (Gen. 1.21). God creates in men the great virtues, ie chastity and virginity, by inspiration of the Holy Spirit. And removes them pride and carnal pleasure, by wishing the ardent love of God and that men repress itself carnal pleasures as if they had died. And all the virtues of living soul, that persist even in the instability of the chosen life, strengthens them, so that no contamination in the act of sexual union, because it suits human nature. These are the living virtues which follow the Lamb, who never defiled by any stain of iniquity, and move toward a greater good who refrains from marriage, which in turn asks the world. These illustrious virtues produce different virtues in the crowd that practice, is chastity, the other continence, and all other virtues them climbing into the sky like a palm tree, in all their variety are associated.

"And God saw that it was good, and blessed them, saying, Be fruitful and multiply and fill the waters in the seas, and let the birds multiply on the earth" (Gen 1.21 to 22). God saw that these virtues were very good and they are pleased with great sweetness, because they are the virtues that lead to imitate the Son of God. And since God created man that he should act

good, but it worked neglecting good evil, God intended His Word became flesh, to announce in his goodness the fullness of justice that Adam had left. Therefore, this village is the Son of God with their examples and show them your holy divinity, and these virtues are blessed because they originated in it.

And behold the power of God says: "These virtues, which have started imitating my work, grow, and multiply in them the seeds of good works, and fill men who doubt the instability of meat so that due to the divine force manifest in them stronger than the fragility of the flesh virtues, and these virtues flying over the earth, that is in man, multiply, so that the weakness of the flesh is subject to its force".

"And there was evening and there was morning, the fifth day" (Gen. 1:23). As said, the good end is in God at the very beginning of the fifth virtue, which is the contempt of the world, as the fifth day.

*How it is to be understood literally the production history of quadrupeds and reptiles and the formation of man in the work of the sixth day. The man, from the body, has been made in the image of humanity of the Son of God, humanity would have received from a Virgin and foreknowledge God knew from all eternity. Regarding the soul it has been made in the likeness of divinity in science and in imitation of good.*

43. "And then God said, Let the earth bring forth all kinds of animals according to their kinds: livestock, reptiles and wild beasts." (Gen. 1:24). It is interpreted as follows: In his unfailing Word God commanded that the land produce living animals each after its own kind, ie the various species of animals with their characteristics. Pets so that they would serve man, reptiles which man learned the fear of God, the wild beasts to teach him how to return the honor to God, and so each animal according to their species belonging to his gender. And this was done so that the man had in them all the species and profitability and could choose to reject what is contrary, and thus their dignity would be complete. Pets living with humans, reptiles are afraid of it, wild beasts flee him, and he is the lord of all.

"And God made the wild animals according to their species and domestic animals and all the reptiles soil after their kind" (Gen. 1:25). And the beasts that strike fear men for their ferocity, pets that are at your service, and finally reptiles that hide their presence, as has been said.

And God saw that it was good, and said, "Let us make man in our image and likeness. And have dominion over the fish of the sea and over the birds of the sky and over the ferocious beasts and over all the creatures and every creeping thing that creeps on the earth "Gen 1,25-26). He saw, with the eyes of his goodness, that was good and useful that all the earthly globe contained the fullness of human dignity and said, as if inviting the man to a banquet: "We who are the unit power of the only substance divinity in three persons, we make man in our image, ie according to that tunic welling in the womb of the Virgin, the person of the Son dress for the salvation of man, taking her womb who, however, it remains intact. This robe was never separate divinity, but the human soul undress the body in death to allow the redemption of man, and resume after being resurrected by the power of power of divinity. And we do our likeness, so that science and wisdom judge understands and knows things you have to work through the five senses. And the reason it does live hidden inside him and that no creature while in the body can see, dominion over the fish swimming in the water and over the birds flying in the air and over the beasts and over all the creatures that dwell upon the

earth and all the creatures that crawl on the ground, because the reason of man is superior to everything "

"So God created man in his own image, in the image of God he created him; male and female created He them, and blessed them, saying, Be fruitful and multiply, and fill the earth and subdue it and have dominion over the fish of the sea and over the birds the sky and on all animals that move on the earth "(Genesis 1,27-28). God created man giving visible body of flesh that also would wear his sinless Son. He did as the man makes his dress suited to your shape, as God knew that way forever, before time. He created man giving the man of strength and women more delicate energy, and ordered its elements as a balanced measure in length and width, as he arranged righteously also the height, depth and width of the other creatures, so none of them was disproportionate to the other.

And God represented in man all creatures, and within it arranged something like the angelic spirit, that is the soul, which work in man unable to be seen by any creature while in the body, such as the divinity no it can be seen by any mortal creature. The soul comes from heaven, the body of the earth, and the soul is known through faith, the body through sight.

God created male and female, but the male before the female and then male obtaining it. It is women who stop because the man fecund by force of manhood that has it hidden. The fruits grow by winter and mature work because of the summer, and if these two stations not happen nothing can ripen. Tree root, which contains in fertility greenery, flowers and fruits are fed, and all come from one thing. Thus the male and female are many births, however come from a single creator. Because if the male was alone, or if the female was alone, she could not be generated any man. For both male and female are one, since the male is like the soul, as the female body.

And then, that the angels contemplate knowledge and praise, he blessed them and commanded them to grow and multiply and replenish the earth dominating, so cultivated by men overflowed fruit And he commanded them to dominate the fish in the water and the birds in the air, because man is superior in the development of the five senses and all animals that move on the earth vivified by the air, because it is superior in the glory of reason.

And when man has reached the perfect number established by God, will come to that land than for men is earthly land of the living, and then get the union with the Lamb on top of heaven. Alas, that great joy is that God has deigned to become man, with his divinity exist among the angels, with their humanity among men! They must therefore believe that is true God and true man. Therefore he established that the man had his tunic and reached the fullness of the number that can not be divided, and made for him what the father does with his son, distribute the rightful inheritance, when he underwent fish and birds and all living beings who live and move on the ground but are not endowed with reason.

And God said, "I have given all the herbs producing seed on the land and all the fruit trees, to be food for you and for all the animals of the earth and birds of heaven and all that moves on the land, everyone who lives, to be nourished with it. " And so it happened (Gen 1.29 to 30). With his unfailling Word God said he gave the man the herbs to plant and trees that give the seeds to eat them, that does not mean that man can only feed on grasses and trees, but can also feed on those animals that feed on grasses and trees. He gave the man food taken as the animals that inhabit the earth and birds and everything that moves and have in if the air that gives them life. Indeed, all who live on earth have their feeding the lush grasses that sprout



from the earth, not because all animals eat grass and fruits, but also because those who are eaten by other animals, have nurtured turn herbs and green twigs. And the commandment of God was executed, since everything is subject to the will of God and all the order that God has established for creatures man is finished. The man, whose soul is unquenchable fire, after the end of time will see God, who had no beginning and will never end. For as long as man grows and wanes like the moon, ie while it is mortal, you will not see God, but how he decides to show men in the shadow of prophecy. But from the beginning, when God made man, he foresaw what would happen to him at the end of time, and also foresaw the time from leaving the womb of his mother until he is born anew with water in the Holy Spirit.

"God saw all that he did, and were very good" (Gen. 1:31), because he created all creatures in full perfection without any defect, and this lack of defects was good. "And there was evening and there was morning, the sixth day" (Gen. 1:31). Finish that principle that God had done in creatures and man, who predestined to take the place of the lost angel, the sixth day shimmered with the creation of man. On the sixth day also he foreshadowed the works that the man would perform in the six ages of the world. According to another interpretation:

*Since, according to the allegorical interpretation, the Word of God speaking through the apostles, referring to the Church of the Catholic faith like the earth, which should produce quadrupeds, reptiles, animals and man, as a prefix to all, and how they need to understand the differences of age, intelligence and degree of those living in the Church. Which means that the animals have been produced and modeling man. A do you mean or what the objective to grow and multiply.*

44. "And then God said the land produce all kinds of animals according to their kinds: livestock, reptiles and wild beasts." (Gen. 1:24). Is interpreted as follows: the earth, that is my church, produces all the virtues of life, all sorts of virtues that have instituted through the teaching of the apostles. All unite and are under the yoke of the law, live righteously. And those who have been linked to abstinence from fleshly lusts mortify their bodies with vigils, fasting and prayer. Those who donate all their wealth to God, which will also offer their souls, eliminating any illegality in his works, and become thankful to God that saves, observing the rules it has established. And as land animals they do not violate nature has given them, so man must respect nature that has been made, without making efforts beyond their capacity. And abstinence from worldly things will be perfect, dedicated to the exercise of the virtues.

"And God made the wild animals according to their species and domestic animals and all the reptiles soil after their kind" (Gen. 1:25). By the grace of God in the Holy Spirit they were founded in the Catholic faith all the great virtues of spiritual institutions, regulations of living in the world, and those who live the virtues of abstinence.

And God saw that it was good, and said, "Let us make man in our image and likeness and have dominion over the fish of the sea and over the birds of the sky and over the ferocious beasts and over all the creatures and every creeping thing that creeps on earth "Gen 1,25- 26). Similarly God saw that all these virtues were good, and said to himself, "Now make man in our image and likeness, to build the Church." What he wanted to say? Let's do it for the Church to be raised, upright and can lead men to full construction. And the man in his being is adorned by reason, that is made in our image. And science and wisdom, that is to say made our likeness, to build the Church precisely based on the works of God and operating as a man. And the Church, which is inflamed by the Holy Spirit, is given the law in my Son, born of my

heart. In the Church, men who have science be put as heads of earthly things and obey the gospel given by God and practice the virtues flying toward the good, and put to the service of God his body and soul, subject to the God's rules and practicing all other heavenly virtues. And mortify his body with abstinence from carnal things. Thus the human virtues will be perfect. The virtues make it perfect man observing all the rules of God and that rises from one to the other as if it could never be enough of them, constantly moving away from evil and towards good.

"So God created man in his own image, in the image of God he created him; male and female created He them, and blessed them, saying, Be fruitful and multiply, and fill the earth and subdue it and have dominion over the fish of the sea and over the birds the sky and on all animals that move on the earth "(Genesis 1,27-28). God has created man because the Church was recognized his divinity and also because in the soul, sighing, meets his works with heavenly virtues, because the sighs of the soul the church gets its motif made with gems of virtues. He has created man in the image of God's Son, that ardent love fencing carry out all right in chastity and the highest virtues, and the church of God may be perfect for the beloved works for him. So God created His people so that they possess the manly virtues, ie the characteristics of the male persons in the heavenly virtues, and to live in the fear of God in anxiety for the soul that lives in the world and taking care of the children born to them who are the virtues of female persons, so that the church was also built with them.

And God blessed all these things with the fullness of the blessing, the holy Incarnation, as the Son of God took on humanity and it sprouted all kinds of virtues that trickled strongly, both own religious as the lay people who walk the path of perfection for love of God, because God is God and man, and it flows all life force, and through the Holy Spirit advises that men grow gathered in the Church, in abundance of the righteous desires and come as the fear of God in all of life, and multiply, striving to bear fruit for the virtues, always renewed in them, not dry. And he commanded them to fill the earth, ie the church, and submit to Christ and becoming followers dominate the gospel. And away from earthly things settle in good, and soaring on the wings of the virtues of life come to heaven.

And God said, "I have given all the herbs producing seed on the land and all the fruit trees, to be food for you and for all the animals of the earth and birds of heaven and all that moves on the land, everyone who lives, to nurture it. " And so it happened (Gen 1.29 to 30). In the constitution of the Church God he said: "I have given and commanded the true faith through my Son, whom you saw birth on land with fertility of a land that has never been tilled, ie in the womb of the Virgin such as sprouted flower earth intact. Instead, my Son took the seed of the Word of God that was sown on the promised land, the holy Church, which was built to become the heavenly Jerusalem. And also established a law the congregation, who have the task of spreading their seed peoples to learn how to live in fear of my precepts, feeding on the law for the edification of the soul as the body is fed with meals. in fact my son said "my food is to do the will of my Father" (Jn 4:34)..

The appointment is to be interpreted as follows: my food for me that I am the Son of God, is to subject my body to passion, and through him lead man to the paradise that was cast, defeating the devil by the will of my father. Because my Father sent me into the world for this reason, to save him. So I sent by the Father, I incarnate in the womb of the mother without male humor. Food, why I am like my Father who is eternal, it is better than any food with which I feed my body as the flesh body in which the heavenly Father wanted me to stay for a while among men, and speak with them so that they can return to salvation by my words

when reconduzca me to the top of the heavens. This is my work, with my humanity have redeemed men to make Obren like me. You need to you feed my law so that your souls do not lose heart, because I have set for you the time to nourish God's law, which find pastures of eternal life. If you observe not want for anything, but will live forever.

When men who undergo the rules of God are practicing the virtues, also they imitate Christ in the heavenly militia. Away from earthly things devoutly longing for justice, and rise to the promised land. Up of virtue under moving towards good, and observe appropriate times for meals, according to the constitutions given by teachers.

The people must observe the rules of law according to the times when the festivities and the times when fasting are held. About meals as needed, to maintain this ability to distinguish, not overeating, but according to the demands of the moment and to be distributed to each as just as the Holy Spirit will teach and help maintain. Christian man, who is the building of the church, you should hear these words and draw conclusions from them straight. And so it was done, because the words of God and the virtues of the Christian people are food of life in the church.

"And God saw everything that he had made" (Gen. 1:31), ie it approved all the precepts he had given and the times set by all the virtues, and "was very good" (Gen. 1, 31), because they have It has been made in the fullness of the grace of Almighty God, our hope, so that lack nothing. Indeed, at first individually each individual virtue was good, but in the fullness of grace were all equally good, appearing all the same, like a banquet is perfect when it is composed of many things in a balanced way.

"And there was evening and there was morning, the sixth day" (Gen. 1:31). The unstable movement that was in the church when still suffering from the weakness of the early days before the constitution of the precepts, began to decline before the morning resplendently shone justice when laws were established, as the day is reinforced by the sunlight when the sun makes its orbit. This was the sixth day since the town fulfilled the precepts of God according to his will and according to the doctrine of their teachers in the Church, as in the sixth light of strong faith. There is also another interpretation:

*The diversity of the food you are allowed to eat the man and the animals in Genesis, as it must now be considered spiritually in the church, referring to the distribution and the assumption of spiritual food that is the word of God. As is to be understood quote the words of Christ when he says: "My food is to do the will of my Father" and also this quote: "And there was evening and there was morning, the sixth day."*

45. Then God said, "Let the earth produce all kinds of animals according to their kinds: livestock, reptiles and wild animals according to their species. And so it happened. " (Gen. 1:24). It is interpreted as follows: God counsels through the Holy Spirit to men who undergo completely to him, and the Holy Spirit teaches how to join God in the loving desire of the soul. This land, ie man, produces the living virtues of the soul so that man should be aware that his soul is continually directed to God with sighs, and soul and body obey God, developing very strong virtue of obedience that took to the death by hidden strength of God, as pets undergo the man work. And the man who undergoes another man do it humbly, like vile animals that crawl and wild beasts of the earth that are submitted to it, because obedience and punishes pride humiliates him. And God made the wild animals according to their species

and domestic animals and all the reptiles of the ground according to their kinds. The man who has openly sin of pride against God instills fear, by which begins to crave God as the first man of God embraced the rule of obedience. And so God makes man sacrifice his own will subjected to other men for God's sake, like the animals are captives of men, that nourish them and they train as they want. Similarly, men are grouped submitting their teachers in humility, he yoked obedience as work animals and even assuming the vileness of reptiles, so that their will be trodden and replaced by the will of teachers and reptiles are trampled by his vile nature.

*Repeat all written about the work of the sixth day in Genesis, as they have to be understood and observed in relation to the moral life, with two quotes from the Psalms and the Gospel and how they have to be understood things.*

46. "And God saw that it was good, and said, Let us make man in our image and likeness and have dominion over the fish of the sea and over the birds of the sky and over the ferocious beasts and over all the creatures and every creeping thing that creeps on the earth "(Gen 1.25 to 26). God sees all these things are good and its supreme sweetness is very pleased with them, because the man looks for giving primacy to justice that has established it. And God says to himself, "This man has begun to practice justice, venciéndose himself in his illicit desires, is able to come to Me, rising through good works in the bright desire to obey my first law, which instituted just the origin of man, which would have had to obey. Now we who are three and force the only substance that at the beginning made man creating it in his own image and likeness, we establish that the man be given the great honor of holiness and knowledge of divine things, that it was considered lord of creation, who feel like upcoming holy Incarnation in the image of God and return with honor to the divinity science that makes him like God. And that through the institution of the Gospel and the virtues, which is laid as head of all things in the world is offered as a sacrificial victim to God, mortifying the body with abstinence, and rising from the things of the earth the sky, so you can work with the same virtues that fill it, and acting with his virtues, and this election is led to fear and love of God. "

"So God created man in his own image, in the image of God he created him; male and female created He them, and blessed them, saying, Be fruitful and multiply, and fill the earth and subdue it and have dominion over the fish of the sea and over the birds the sky and on all animals that move on the earth "(Genesis 1,27-28). And then God created man for him was reason for honor and the man knew him throughout his divinity and his humanity. What does it mean? The power of divinity that creates and governs all shown in that masterpiece which is man. It means that God's mercy, for which, clothed in humanity came in relief to the world, is recognized in sympathy with the man himself practiced indulgence and respect his neighbor mercy as he can, these are the good examples of the word of God, of which the psalmist David speaks: "I had said ye, ye are gods, all of you sons of the Most High" (82.6, Sal).

It is interpreted as follows: I told you you men: In this you shall be gods, because man dominates over all creatures, submitting your will to provide all needs. Since just as man feels faith, fear and love God's omnipotence and creatures are set in man and love him as a god, when are nourished by it and tamed by fear. And you men are also sons who dwells in heaven above, since, by grace of the living God, have been created rational and all knowledge that you have need of the have of him as irrational animals do not know nothing but what the senses grasp. In man also, ie the science of the living man, God creates the strength and power

of justice cautious not to give in to iniquity against himself or against others. And this is the male element.

But we also believe making that gift of divine grace be granted forgiveness to the wounded for the sins man, and misery are valued precisely and is pouring the wine of penance and you anoint with the oil of mercy, so that the man did not subsequently fall unforgivably by excessive penance, staying warm or continue letting involve in the vanity of evil deeds. And this is the feminine element.

And God then blesses all that, because it concerns humanity of her Son, as the Son says in the Gospel: "Whoever does the will of my Father who is in heaven is my brother, sister, or mother." (Mt 12,50). It is interpreted as follows: Every man full of God's grace, you have done the will of my Father who dwells atop the heavens in his divinity, the divinity of the Father, will live in heaven, because I am the Son of the Virgin. Every man who has renounced his earthly nature will fly to God in the inner man. Every man who imitates God as different in nature from which was born and worship him in great fear and continual contemplation be my brother. And who embrace in faith and in love with continuity God, she is my sister for her devotion. Who rises to my father all his works with the desire for perfection and bring in the body and heart, it is my mother, because in this way I engendered, and it flourish in the desire of holiness there in the Father and in the fullness of the pious virtues.

And God says to himself that this man grow on the strength of the strongest virtues, multiplying itself, so that the land, ie other men are filled with all precious colors of good works when they feel and understand from his teaching. Then they submit to its precepts. The man must be able to master his desires with great happiness, refraining from all worries of the world that is vast as the sea, and practicing the virtues, and so can run with heavenly desire for heavenly things, training in the virtues and those things that have the strength to move it to the right, because the practice of the virtues frees man of illicit desires, which are as many as the land is vast.

And God said, "I have given all the herbs producing seed on the land and all the fruit trees, to be food for you and for all the animals of the earth and birds of heaven and all that moves on the land, everyone who lives, to nurture it. " And so it happened (Gen 1.29 to 30). And then through the Holy Spirit God still he says, "I give all the seeds of virtue that I have spoken, carry the seed of my Word by growing above the carnal desire in men bound by obedience. I put in it all the more powerful virtues that will make up an ever greater obedience and will be for food for the repose of the soul, as they have in itself with just wish the good seed of his line on my word. " And so all the virtues that are subject to God for humility and act as celestial militia man away from the earth and lead to heaven, and those men in whom the living force of the garden of the Holy Spirit resides, the virtues will be in his soul as food and can feed on them every moment of life. This is who reaches this perfection in God.

"And God saw all the things he had done, and they were all good." (Gen. 1.31). God now sees that all the gifts of the Holy Spirit are very good, because in its fullness all the virtues have reached perfection. For every virtue only at first he is good in itself, but in the fullness of grace all things are equally good because manifesting itself in man all together reach perfection. "And there was evening and there was morning, the sixth day." (Gen. 1:31). And now God makes the success shine in man with the good start of the sixth virtue, which is obedience, as the sixth day.

*On the perfection of heaven and earth and all they contain, and on the fulfillment of God's works on the seventh day, and the sanctification of such a day, and about God's rest. As they have to be understood.*

47. "And heaven and earth and all containing ornaments were made". (Gen 2.1). It must be interpreted as follows: The upper and lower elements and all its virtues were made with great fullness and perfection, flawless, to rejoice in the abundance of everything that is useful. "On the seventh day God ended the work he had done, and on that day rested from all the work to do" (Gen. 2.2). Compliance with the works done in order in the six days was called seventh day, when God brought to perfection all that had planned to create. And on the seventh day he rested, leaving his work, since he had brought to perfection all his works accordingly.

And he blessed the seventh day and made it holy, because on the seventh day he rested from all the work you did to create. God blessed the seventh day with praise and hallowed it to make it recognized its solemnity, as each creature had come in him the fullness of creation, as God had ordered, and then each one comes from the other by generation. Therefore, the whole multitude of the angels and all the secret mysteries of divinity gave thanks to God for the perfection of his work and praised him because he finished his work provided with the seven gifts of the Holy Spirit. According to another interpretation:

*How do these same things as the allegorical interpretation are fulfilled in the children of the Church formed in the Christian faith, through the Incarnation of the Son of God, by the preaching of the Gospel and the work of the Holy Spirit.*

48. "And heaven and earth and all containing ornaments were made". (Gen 2.1). It should be interpreted as follows: were brought to perfection all celestial works that tend to heaven with earthly works that are necessary to the children of men born on earth. And all the honor of heavenly deeds on earth is represented by the Church.

"On the seventh day God ended the work he had done, and that day rested from all the work to do" (Gen. 2.2). The order of all things was then complete. This means that I defined all my works in my Son on the seventh day, ie in the fullness of all good, so that all the people of the church watching, listening and discussing with the help of the doctrine, learn what to you have to do to obey my rules. The order established by Me was so joyful that would not have been possible if I had not commanded to teach my son. He made all my arrangements with his doctrine and his apostles, while former prophets saw them only as in the shade. Then shone in the Church on the seventh day, the day of my break, so from then on no longer I acted openly, not by preaching or with signs of miracles nor visions like those of the saints of ancient times. Now only Son works of life and the mysteries concerning the future, past and present manifest, and my chosen taught to imitate the Incarnation of My Son, the first flower bloom.

"And blessed the seventh day and made it holy" (Gn 2,3), because on it he rested from all the work that God had created. I blessed and sanctified the seventh day for the salvation of souls, when I sent my Son incarnate in the womb of the Virgin. And I blessed and sanctified because I rejoice on this day that belongs to me, in those like flowers of roses and lilies, freed from the yoke of the law, choose to link to Me voluntarily, for my inspiration, showing that the Incarnation of the Son promised in the ancient prophecies, is not opposed to the rule of law. And so, my work had term with the Church, because it is already perfect and shines in the

sanctity of the works and in the fullness of the established order. For the Son, who is my seventh book, given birth as a man from the womb of the Virgin took place with me in the Holy Spirit all things, as it says in the Gospel: "I have been given all power in heaven and on the earth" (Mt 28,18). It must be interpreted as follows: God the Father has given me, Son of the Virgin, all power by hereditary right, in the sky to make, and the earth to judge all things that have to be made and judged, by the will of my Father in all things, because I am in the Father and he is in me. And there is another interpretation:

*How are you same things as the allegorical interpretation is completely fulfilled in progress and perfection of every faithful.*

49. "And heaven and earth and all containing ornaments were made". (Gen 2.1). It must be interpreted as follows: The heavenly and earthly virtues and all its ornaments are made in men with justice and truth through good works.

"On the seventh day God ended the work he had done, and on that day rested from all the work to do" (Gen. 2.2). On the seventh day, which is the Son in the fullness of good works manifested, God accomplishes in man's good works with the perfection of all the virtues, as the goldsmith decorated with precious stones their work and refines because good works are the perfect adornment man who meets by grace of the Holy Spirit. Then God rested from all the work in the Son, ie rest of the works of creation, including man is the most perfect, and the Son, the seventh work, begins to work the works of justice in the womb of the Virgin Mary.

"And he blessed the seventh day and made it holy, because it rested from all the work he did creating". (Gen 2.3). God blessed the seventh day with the perfection of good works, that is the man who is like a member of the Son. How is it possible? For man imitates the inner word of God, that is the Son of God's heart out, and can be brought back to life with the example that has been made obedient to the Father. In man himself manifest the holiness of the heavenly works when you have it in the glory and the honor granted to forgive any debt owed by his neighbor, because it is what he wants. Then the Father ceases rigor of works, that rigor that before the Incarnation of the Son did not allow anyone to enter the kingdom of heaven, now change in his Son opens the Gate of Heavenly joy and the Son men forgive any debt that you confess wholeheartedly. The faithful understand these things with faith and not be offended with them which is true.

## THIRD PART

### FIRST VIEW OF THIRD PART

*Mystical vision of the construction of a building with city aspect. Of the mount and the mirror that gleams in it. Of the cloud that is above the light and below is black. And of all other things that appear in the same vision.*

1. And then I saw a square building that looked like a great city, surrounded on all sides, like a wall, with a great light and darkness, adorned with something like mountains and images. In the middle of its eastern side I could see what looked like a tall and tall mountain, made of hard white rock that looked like a volcano, and on its summit something gleamed like a mirror, whose clarity and purity seemed to surpass the sunshine. In the mirror was a dove-like image with open wings that seemed ready to fly. This mirror, in which innumerable hidden wonders were enclosed, gave forth a faint glow, in which many mysteries and figures of different images were shown.

On the southern side of that glow, something like a cloud, white up and black down, was shining on a multitude of angels. Some were the color of fire, others brightly transparent, others looked like stars, but they all moved like burning lamps stirred by a strong wind, which rang with many voices at once, so that it sounded like the sound of the sea.

The breath of the wind amplified the voices as it set fire to the dark part of the cloud of which I have spoken, making it burn without flame and without changing color. But then a gust of wind blew upon her and made her vanish in spirals of smoke, and, after she had been reduced to spirals of smoke, she threw her from the southern region northward, over the mountain, causing her to sink into infinity which could no longer be traced, if not occasionally, as a mist spreading on the earth.

And I heard like trumpets and a celestial voice saying, "What strength has collapsed on its own initiative?" From the white part of the cloud emanated rays brighter than ever and nobody could resist the wind, which with triple voice, destroyed the black cloud.

And I heard the voice of heaven saying,

*On prescience and predestination and the order of God, who knows in advance all things from eternity, who believes all things in time and who examines with rigorous judgment the works of the rational creature.*

2 God in his foreknowledge knows all things, since he knew them before the creatures received their form, and nothing of what happens from the beginning of the world and until the end is unknown to him. This is what this vision illustrates.

You see a square building resembling a great city, which represents the work of divine predestination, which is stable and solid, surrounded by all parts as by a wall that sometimes has a great radiance and others has darkness, because with just judgment, the faithful and the unbelievers, separated from each other, are destined, those to glory and these to punishments.



The city is adorned with something like mountains and images, reinforced and exalted by the size of miracles and virtues, because God does his good and just works and makes them strong and immutable so that no attack of weakness can ruin them. And then you also see on the middle of its eastern side what looks like a large and tall mountain, made of hard, white rock resembling a volcano. This means that in the strength of his righteousness, God is great in power, high in glory, harsh in his severity and white in sweetness, because all his judgments he performs in the ardor of equity. He is just and destroys all injustice, because heaven and earth are based on Him, and He is the one who sustains the firmament with all creatures, as the cornerstone sustains an entire building.

On the summit of the mountain something resplendent like a mirror, so luminous and pure that it seems also to exceed the radiance of the sun, because in the excellence of God its prescience is so luminous and transparent, that it surpasses the clarity of all the creatures. In it appears an image similar to a dove with wings open, as if ready to fly, because in this same foreknowledge the divine order opens and begins to manifest itself. Indeed, it is God's desire, which brings light to every creature. And since the bird has two wings to fly and is set on the mountain, reflecting on which direction to take flight, so the divine order, which has its two wings in angels and in men, is as resting on the mountain, ordering all its possibilities, and preparing to extend its power orderly to all things, such as the man who silently does and orders his plans. He has fortified man by entrusting him to the guardianship of angels, and has endowed him with two wings with the will and ability to carry out the works. But it has remained hidden and silent under the old law, because the law contained in itself the fullness of its meaning.

The divine disposition in the old law had foreseen that the figure who possesses the breath of life and science, would have to perform his works with the living wind, that is to say with the soul, or turning to the right or to the left. If he had flown to the right, he would have won the prize of life, if he had turned left, he would have had to undergo punishment. This order God has hidden under the veil of his wings and protects with his right to fly to him while saying: "In you I rejoice, because you created me and my soul wants to tie you." And God welcomes him and adorns him as he deserves, while letting those who refuse to join him perish, as has already been said.

But when the Son of God wore the robe of flesh, which adhered to his holy divinity, and in his humanity with her he carried out his work which until then had not been completed, he rose in the virtues carrying men with him, and the angels marveled at it, because what no other man could do, could the Word of God made flesh. He sanctified men through the assumption of his own garment, sanctifying those who looked up to him and, reneging on themselves, fly to him with their wings extended to the supreme desires.

*The science of God, which contains many mysteries that we can not know, shows the vision of these wonders as and when it wants. What do the three types of angels that appear in this vision mean?*

3. In that mirror where innumerable wonders are hidden, a diffuse radiance emanates from itself, which means that the science of God, which contains in itself many mysteries that we can not know, can teach us its wonders, extending and rising as it wishes. It shows many mysteries and figures of different images, because when the miracles of God begin to show, what was first unknown and could not be seen now begins to manifest itself openly. In the

radiance of the meridional side, in the white cloud above and below, black shows something: it means that when revealing the ardent justice of God will be revealed the praiseworthy will of the blessed spirits and the execrable will of the condemned.

On it shines a multitude of angels, some of the color of the fire, others brightly transparent and others look like stars. Those of fire color are firm in their strength and are always immobile, since God has wanted them, when they are turned towards him, always contemplate his face. Those who are brightly transparent are angels who move to bring help to the works of human beings, who are the work of God. These angels always present to the presence of God the human works that need help, because they always analyze them carefully and choose the tools and reject the useless, they make them go up to the perfume of God. Angels that look like stars suffer together with human nature, and put it before the eyes of God as in writing. They are the companions of men and send to them the words of reason, as God wills, and praise God by pleasing their good deeds, while turning their eyes away from evil deeds.

*On the spirit of God, which provokes his vengeance to fight and repress through the holy angels the pride of the rebellious angels. And on the harmonious song, tireless and superior to the human understanding, of the good angels who praise God with always renewed adoration.*

4. All of them move as if they were lit lamps stirred by a strong wind, because the living spirit of God, that burns in the truth, impetuously moves the angelic spirits against its enemies. These in turn sound with many voices, with a murmur similar to the sound of the sea, because in it is the fullness and perfection of all the praises infused in the angelic and human creatures for the glory of God. And then, as you see, the breath of the wind amplifies the voices because the Spirit of God transforms the words with which he judges the righteous in words of punishment for the damned. And with this he sends a fire to the dark part of the cloud which has been spoken, making it burn without flame and without changing color, because the holy spirits, when they saw that the fallen angels began to rebel, they hastened to honor God and poured the fiery fire of vengeance over the evil betrayal of his enemies. Thus they are burned, not to be purified, but as the complete curse of those who burn away from the light of salvation, because they did not want to tax their Creator with the honor owed to them. Since they did not want to shine in the praise of the Creator, they have been reduced to a nullity, just as the parchment without letters is empty, because it lacks the honor of writing.

But then a gust of wind blew on the cloud and made it vanish in spirals of dense smoke, for the impetus of divine vengeance, by the holy spirits, destroyed the rebellion of the wicked, and, since they wished to rise, humiliated and made them sink. The ranks of the good angels, who in their totality are fixed on God, give testimony by singing their praises, praising admirably one by one their mysteries, and that they are forever in him, they never tire of singing, since they do not they are carried by an earthly body. They thus have the divine glory with the living sound of their exalted voices, which are more numerous than the grains of sand, than all the fruits that spring forth upon the earth and all the sounds cast by all animals, and are stronger than the light that the sun, the moon and the stars shine on the water, and are stronger than all the sounds produced in the ether by the breath of the winds, which move and sustain the four elements. However, with all the praises of their voices, the holy spirits can not embrace the divinity in any way, and for this reason they sing praises always new with their voices.

Then this divine zeal of which we have just spoken, after having the cloud reduced to spirals of smoke, threw it from the southern region to the north, above the mountain, causing it to sink into the infinite, so that it can no longer trace, but occasionally, like a mist that spreads on the earth. Here it is shown later how this zeal, by the strength of the holy angels, made the rash of perdition and the perennial misfortune the rush of the evil spirits, who were hesitatingly removed from the place reserved for holiness, withdrawing from the contemplation of the living. And he reduced them to such despair that they no longer dare to rebel against God, even though they do not cease to tempt men with their evil suggestions.

*A part of the holy spirits remains invisible in the sky, always in adoration before the face of the Creator, and is rarely sent out. On the other hand, another part, which we know by the name of angels, goes out continually to accomplish many missions and when necessary appear to men. How all rational creatures never have to seek their own glory, but always that of God.*

5. In the secret of heaven, beside God, a multitude of angels is invaded by the light of the divinity but is not visible to human creatures, who know it only by the luminous signs that come from them. This crowd has a reason more like that of God than that of men and is rarely shown, while the angels who collaborate with humanity are shown with signs manifest by order of God each time he entrusts them with the task of helping their creatures. All angels, though they have various functions, worship the one God in veneration and in knowledge.

On the other hand, if knowledge does not fly with songs of praise to the being from which it comes, but rather pretend to have being by itself, how could it exist, since it does not have its own origin? That is why rationality always directs its song of praise to another and this one rejoices in it, whereas if he tried to praise himself he could not get the glory. This is what Satan did at the beginning of his life, he refused to worship his Creator by giving him praise, and because he pretended to exist by himself, he shut himself away from divinity, and therefore was trampled by it, as if step on the straw separated from the wheat.

Therefore every living creature will have to worship his Creator and will not have to try to seek his own glory. The human being can not get the full joy of reward, he must receive it from another, but when he understands that he has obtained the reward of another, he will have great joy in his heart. At this point it is where the soul remembers having been created by God and worshipping it in faith, as when a person looks at the shape of his face in the mirror. Almighty God has done his work in this way so that his work will adore and praise him, since he has great perfection and dignity, and has arranged for the holy spirits to drive out those who opposed true holiness, saying: "Let us turn away from we, because they want to scare us." And thus it is written according to the will of God:

*Words of the Psalmist Psalm XCII in this regard, and how they have to be interpreted.*

6. "Raise the rivers, Lord, the rivers raise their voice. The rivers raise their waves with the noise of many waters "(Ps 93,3). To understand these words, we must interpret them as follows: In the impetus of your vengeance the angelic spirits have risen, O lord of all creatures, and have manifested their strength as waves to drown your enemies. The army of these spirits redoubled its strength, offering their voices and the sound of infinite praises to

God, because the angelic ranks are like rivers of living water that the wind, the spirit of God, stirred to be glorified by them, so that their voices fought against the black dragon.

Thus, between trumpet sounds announcing the hidden judgment of God, Michael struck the serpent because he did not want to recognize the luminous light of divinity and cast it by virtue of God into the pit of hell, background. And he also cast his followers, also fell with him who acted according to him as if he were his teacher. However, he had a greater punishment the others because he did not want to worship anyone but himself, while the others worshiped him. After the fall of the ancient enemy the celestial choirs continued to praise God, because his adversary fell and because in heaven there was no room for him. And they continued to recognize the wonders of God, they were even more dazzling than before, because they understood that in heaven there would never be a similar fight and that no other angel would ever be thrown down from heaven. And they also knew, because they beheld it in the purity of divinity, that the number of fallen spirits would be replaced by clay vessels. With the joy of knowing that the number of those who had fallen was to be restored, they began to forget the fall, as if it had never happened.

Then the almighty God constituted the celestial militia in different choruses, as was convenient, so that each individual choir has its chores and each chorus is a mirror and seal of others. In each individual mirror the divine mysteries reside, which choirs themselves can not see completely, neither know nor learn nor contain. Thus, marveling, they rise up from praise to praise, from glory to glory. And so it always renews itself, and it will never reach the end. God has made them spirit and life, and they never cease to praise him and to fix his eyes on the fiery clarity of God, and by the radiance of the divinity they sparkle like a flame.

May the faithful receive with a devout heart these words, because they have been dictated for the good of the believers, for which it is the beginning and the end.

## SECOND VISION OF THIRD PART

*Mystical vision of a mountain-like marble cliff that is in the eastern part of the city building that was seen in the previous vision, and of an innumerable multitude of men appearing from the eastern part and in the southern part of the building. And then also the strange shape and appearance of two images that are set near the eastern corner.*

1. After seeing these things, I saw in the eastern corner, at the point where the sun rises, a marble rock that looked like a large, tall, regular mountain. In it was carved a door that looked like the door of a great city. Everything was invaded by the bright glow of the dawn, but it did not surpass it. From that stone to the other end of the east side, that is to say towards noon, were images similar to stars veiled by a cloud, like men of all ages, children, young and old, that produced a sound towards the west, a sound like the sea when the waves are shaken by the wind. A glow from above and beyond any imaginable human beauty radiated from them as they re-reflected upon them.

Near this second boundary on the eastern side stood two other images. The first had the head and the chest like a leopard, the arms of a man and the hands like the legs of a bear; the rest of his figure I could not see. He wore a stone robe and was completely still, but turning his face, he looked north. The other image, closer to the angle mentioned, had the human face and hands. His hands were folded one on top of the other, and his feet, hawk's feet, could be seen. He wore a robe that looked like wood, white from head to navel, red from navel to loins, from loins to gray knees, and dark from knees to feet. He had a sword placed like a cross on his back, and though he was still, he looked west.

Beyond, I saw an almost infinite number of human figures floating in a cloud in the air as throughout the southern zone. Some had on their heads something like gold crowns, others had on their hands things like well-decorated palms, others had flutes, other zithers, other organs, and the sound of their instruments had the intonation of the sweet sound of clouds. And again I heard the voice of heaven that said to me:

*God omnipotent, who never changes, nor suffers in himself any change, with just judgment condemned the angels who swallowed and, with pious mercy, succumbing to the man who was deceived, after having foreshadowed in many wonderful ways the future salvation in the Ancient Testament, at last in the New he carried out his deliverance through many miracles. Prophecy, given by God to instruct and correct, was never lacking or lacking in any age of the world.*

2 After the fall of the army of the lost angels, God commanded that man take in the glory the place of those who lost it, and then, when man fell into ruin, he redeemed him by raising him to holiness at great price, with many admirable messages that called him back to life, often spoken of in the Old Testament, as well as in the New, with the many miracles wrought for his deliverance. That is why one sees in the eastern corner, at the point where the sun rises, a marble rock that looks like a large, tall and regular mountain. This means that in the beginning of the day of all creatures, when the world was created, God was there, firm and powerful stone, high in integrity and solidity, without change. In it, the door of that which looks like a great city, all invaded by the bright glow of the dawn, is hidden, but it does not surpass it, because the will of God, as a door open to all that is good, rests completely in the

order of the purest divinity, and does not exceed the determined order, because the will and order of God agree with each other, and neither prevails. Thus God, in the pious goodness of his will, ordained that in the place which the old serpent had lost, man put it, and when man fell into perversion he purified it with the waters of the flood, and after having purified it, he renewed in Noah, examining him with his justice.

From that stone to the other end of the eastern side, that is to say towards noon, are seen, resembling stars veiled by a cloud, images such as men of all ages, children, young and old, who emit a sound towards the west, a sound like that of the sea when the waves are shaken by the wind. For from the first manifestation of the divine energy to the point where the old law of severe countenance ended, when the fire of righteousness and truth came, the prophecy was manifested, and this from the first work of God, that is, in Adam. And so from generation to generation, throughout the various ages of mankind, it shone like light in the darkness, and will not cease to resonate until the end of the world with words about the inexhaustible mysteries, which the Holy Spirit inspires and which they have multiple senses.

Prophecy is in man as in soul in body. For, as the soul is hidden in the body and governs it, so the prophecy that comes from the spirit of God, superior to all creatures, is invisible, nevertheless raises the valleys and those who have gone astray on the wrong street are brought back by she to the path of righteousness. So through my inspiration my servant to David speaks, saying,

*Words of David from the first verse of Psalm XLIV, that is, "My heart overflows with good words," which speaks of this and the double generation of Christ, and how they are to be interpreted.*

3. "My heart overflows with good words, I tell the king my prowess" (Ps 45,2). This quotation is to be interpreted as follows: I, who am the Father of everything, I show clearly that before any creature was, the force that is Me overflowed in my Word of goodness, that is, in the Son that I have already begotten through which, all good things have been done. That is why I speak, that I never change, I, who put my works at the disposal of him who is destined to reign over the whole earth. All my works, which have been done in the beginning, are known by my Son.

By his virtue, the prophecy overflowed with words full of truth, when, stating that the very Word through which all things were made would be clothed with flesh, he announced the admirable works and announced the future coming of the king of the Kings. He announced that it would sprout like a seed of righteousness from a land of purity, which would not be broken by the work of a man. This prophecy, known by inspiration of the Holy Spirit, was received by some old people, some young people and some children, who, using a multitude of different signs, spoke by inspiration of the Holy Spirit of that seed which is the Word of God

God created man from the earth and transformed him into flesh and blood. But the woman, taken from man is flesh of her flesh and did not have to transform into anything else. They, in the spirit of the prophecy knew by inspiration of the Holy Spirit, that the woman would give birth to the Son of God like a flower that grows in the sweet air. This was prefigured by the rod of Aaron separated from the tree, symbol of the Virgin Mary, whose mind was so separated from the man that it was never dented by the pleasure of the sexual union, and to its

only Son begot by the fire of the Holy Spirit. God surrounded him with all creatures, since they, out of him, recognized his taste and obeyed all his voice. The prophets had said that a woman would partake by love as the root branch of Jesse, and all applied this virgin birth to the king, that is to say the Son of God.

And when the woman took the Son of God within her, all who could see and hear him as one of them, wanted him more than they would have done if they had never seen him, for what men only see between penumbras can not know it completely. That is why when the prophets spoke as in the shadows, some neglected the things they said as if in themselves they were only words of shadow. And yet all of them found recognition among men, for the voice of prophecy came from the hidden mysteries of divinity.

*The first of the two images, which are situated on the eastern side of the building, wearing a dress that looks almost bestial, means the time before the flood, a time when men lived without law and without the knowledge of the true God, and lived according to customs more similar to those of the beasts than to human practices.*

4. As you see, near the border of the eastern side, standing, these two images. They mean that when the origin of justice, which began at Abel, yielded to uncertainty, God established two times, different from the standpoint of the customs of mankind, but close to each other, which were before the flood, without the law and after the flood, under the law.

The first figure has the head and the chest like a leopard, the arms of a man and the hands resembling the legs of a bear, the rest of his figure I could not see. Indeed, the time before the flood, without the law, the customs of mankind manifested the power and strength of fierce beasts of diverse nature, for then men, as a result of diabolical deception, were receptacles of all vices, they forgot God and lived wildly according to their tastes. And although they sometimes worked as men with their arms, other times the works of the hands imitated quite the rapacious nature of the beasts. Therefore they did not care for the honesty that is proper to the human customs and did nothing to educate themselves to live as men, but they only remained as deformed.

You see a stone robe that is motionless, but when it turns its face looks to the north, because the men who lived in the time of which I am speaking were dressed of the hardness and the weight of the sins and did not transform of the evil one to the good, even though they had the knowledge that their works were evil and shameful, which was the joy of the ancient serpent. Despite that, they had no will to abandon them.

When God created heaven and earth he divided it into two parts, so that one part was immutable and the other subject to change, and from the latter created man. Man, who watches and sleeps, is subject to change. When one stands guard, in fact, as he advances, the position of the sun lacks light in the illumination of his eyes, and it is something like the one who obscures the soul as if it were night.

*On the strength, violence, and impure manners of men before the flood, and being deceived by the devil, they were far from worshiping God, with the exception of a few.*

5. God placed man in the land of the living, which is not illuminated by the sphere of the sun, but invaded by the living light of eternity. But man violated the divine rule, and returned to the earth subject to change. He then fathered two sons, one of them, offered sacrifices to God, while the other one killed the brother staining the guilt of his death. The one who was killed was the one who offered sacrifices to God and had heard his voice. That is why there was great mourning.

At the beginning of creation men were so strong and strong that they overcame the strongest beasts. So they played and had fun with them, and the beasts, fearful of men, restrained their ferocity and submitted, though not for this they changed their nature. It was men who altered the beautiful form of their reason, mingling with the beasts, and if what was thus begotten, was more like a human being than a ferocious animal, they hated and neglected it, whereas if it was more like a wild animal than a human being, hugged and kissed him with a predilection.

At that time the customs of men were, then, double. In part they favored human nature, partly the wild, in a similar way as the leopard and the bear follow human and beast customs. Therefore they lost the beautiful wings of reason, with which they would have been able to fly to God with faith and hope, because their wings disappeared for the sins that have been told. This was the fruit of the suggestion of the ancient serpent, who planned to kill in them the glory of human reason. The serpent detested her reason and tried to crush her. Therefore the devil said to himself, "What did the Most High God do? But if the creature obeyed me rather than obey him, it would mean that I am superior. So I get master in his own work. "

Men in the oldest age, stained by the slime of the serpent, acted favoring the lust of his earthly vessel instead of blowing the soul, and would not know anything he had visibly, and said, "What do I care the wind has no body and does not speak to me? What speaks to me, what about me, that I want. "

Then the diabolic art produced a simulation of life in some large animals, and through them told the men: "I am the one who created you." Thus he managed to persuade these ruses men, in order to subvert their way with just the sound of the voice and the language of reason, reason with which they would have to praise God, because he wanted to refuse to praise him exactly as he refused. Only the few who heard the words of the first man, who told them how he had been trained by God, she had put in the garden of delight as she left him, enjoyed tasting their own human nature as God made them and not mixed beasts. They lived straight and sober by nature, but not suffer the inconvenience and jokes of ordinary people, who have already said how delighted in dirt, they fled up into the mountains. Up there the breath of the soul comforted them to continue avoiding sin, but despite that lived between sighs saying, "Where will we find who created us?"

Therefore they mocked them and told them: "What we revere them? One thing they do not see with your eyes or touch with your hands? ". That was despised Noah's ark. But God spoke to them with their mystical wonders, as he spoke to Abel, the son of the first man.

*Not bear to God and evil and crimes of men of that time, he destroyed with the flood waters to all mankind and all living except those brought in the ark. He then talks about the change of the sun, moon, stars and earth, whose qualities have changed with respect to those before the*



*flood, and how the end of the world the fire consume the earth to a depth equivalent to the the waters penetrated.*

6. After the land was filled with these depraved, I, who am no longer supporting these criminals sins, decreed that mankind remain drowned by water, except for the few who recognized me.

The earth did not return to be dry until the people deceived was not completely submerged. Water coated the whole earth, which turned into mud. Human corpses were buried, could not find, while some animal carcasses, which were light, were floating on water. The earth did not return to be dry before the sun with the whole cycle of the moon and the stars and all its functions had not completed a full course from east to west, and before all the stars would have redirected the water to places where at first they had been placed.

And the earth was baked in the heat of the sun and was altered, becoming different from what it was before. Actually the sun and the moon and the stars and all other celestial bodies since the fall of Adam to the flood were quite turbulent because of the excessive heat, but then men had a very strong to withstand those body heat. How strong was the heat, it shows now sometimes itching of the great heat when heavenly bodies muddle. Indeed, after the flood water soaked the stars and both during the cold during the heat are brighter than they had ever been before the flood, while the earth and human beings have become weaker and subject to diseases before. Flood water permeable ground soaked all the way down transforming it into clay like the last day will burn to the bottom, because after that day men will no longer have need for it.

God renders its judgments on mankind with water and fire, for theirs is made man and they should be oppressed. And just as God invades the whole earth with water moisture and reconstructs and strengthens the heat of the fire, so man is wetted with body moisture and heat comforting fire of his soul. And God saved after the flood to beget a new human race, terrified by the terrible judgment of God they saw, burned with fear of God and began to immolate sacrificial victims in his honor.

*Because of the mutation of the elements, also forces men after the flood subsided. As they eventually began to be corrected, they terrified by the fear of that judgment. Above the arch then for the first time it was put as a sign of the covenant between God and man.*

7. With the passage of time mankind reproduced getting weaker compared to the force that had men before the flood, as mentioned earlier. When the land changed, also they force men changed and weakened as they followed the ancient tempter had changed the glory of the snake habits. Because the snake is cunning and wants fool who in turn also wants to deceive others, and wants to run away from who tries to escape it. So the old enemy acts, deceives the weak with the deadly poison of betrayal and quickly flees outside who wants to conquer it, because he steps on him as when he was cast out of heaven.

At this time also he flourished the fear of God, so that he knew to resist the old serpent, and he did not let his breath, infuse this forgetfulness of God in mankind as it did before the flood. Well after the flood God made a new land with a new people, and put through the clouds the rainbow as saying that the water no longer submerge more than all the earth and all nations, but also to teach all his enemies had to recognize the great power of his terrible judgment on

them. Actually God's judgment conceals an energy large enough to crush his enemies who want to destroy the truth of the divinity. After the fall of the son of perdition will end with fire and heavy storms all mortal men, and so that no mortal will appear on the earth.

*The second image shows the time after the flood, time regulated by law. The various aspects of her dress mean different ages from the flood to the Lord's arrival or until the end of time, and the many features of human customs that lived in this age or live.*

8. The second image closest to the angle mentioned, has face and human hands. It is with hands folded on top of each other, and you can see your feet, legs hawk. Means the time after the flood in which he lived according to customs human under the law, so far as the severity of the law began to stagger, ie when the intention and the works of men began to address the pleasures of the flesh rather than the needs of the spirit, and shy away from work. Moving in this direction men warned more bitterness sweetness, because the law did not save anyone and harshly punished transgressors.

He wears a tunic that looks like wood, because that time was to rule the old law, which neglects the spiritual fruits white color, ranging from the crown of the head to the navel is the time that began with Noah. Noah had recognized his Creator, retained the consciousness of humanity itself building the first sacred place, and making offerings to God. As whiteness that time continued to Abraham, it was like the navel, where the force has its headquarters. The men were so terrified by the fury of the waters immediately and for some time kept the fear of God to behave righteously. The navel to the loins means the time elapsed from Abraham to Moses in the burning of circumcision, because as the dawn comes before the sun, so Abraham by the sign of circumcision, in which mortified lust, prefigured the humanity of Son of God.

Chines knee figure presents a grayish color, which shows the time elapsed between the law of Moses to the Babylonian exile. It is a time of hardness and roughness of the law in the flesh, but also began to lean toward the most diverse vanities.

And knees to foot the dark color means the time from the Babylonian exile to the ruin of the law, when the Son of God came in order to fully comply with the law itself time. The color of this time was dark because of the neglect and callousness, because the law itself is already despised and abandoned as murky water he went to his downfall as everything that belongs to the flesh. Indeed, those who showed at that law-abiding long refused to recognize the rising of the sun of justice, because they held that only have to look at the letter of what is written on the tablets of the law, and claimed that in them there was nothing more to understand.

Therefore I, who in all things judge with justice, the trial that I issued at the time banishing Egypt and other places, when, arrogant, acted in their own way, now I let out again through some towns that made them prisoners and they divided them, scattering them to distant regions. And they remain in this tough faithlessness long time, until the old serpent look back on a man wandering lost and hidden divinity kill him so that neither angel nor man's account of that blow. Then also the people of the law eyes return to Me with great pain, crying and lamenting having been deceived so long. But how long men will remain in this transitional century, angel and man ignored.

Now, back to the image, she is like a sword placed as crossed the loins, with showing that circumcision is related to that characteristic of meat which from the navel to the loins man

sins with the movement of the parts that give life, when the mind of the same man moves to sin. With that the way judges the perfect justice of God, which places the blood of the murderer on himself symbolizes, and punishes those who turn away from him with other evil acts, after having passed through the trial of his Justice.

And even the image being motionless, heads look to the West, because the men who lived in the time that was already in effect the old law did not advance to spiritual intelligence. They knew the fall of the ancient serpent and knew their wiles, but were insensitive and neglectful regarding the salvation of his soul. And the fire dragon, when he realized that God saved some of them, those who were devoured by the flood, threw his breathed fire saying raging within him: "I will put up all my gear and spend all the screen, until you can seduce the flood has submerged and also they will impose them my yoke "

*On the meaning of sacrifice, circumcision and the law, which preceded the Incarnation of the Son of God by the prophecy of the Patriarchs. On the preaching of the prophets. How the man could have been saved if the Word had not become flesh. The temptations of the devil, who deceives the seducing men. On the ways in which God always helps resist.*

9. Time after the flood goes from Noah to the Incarnation of my son, and change the spiritual intelligence of all who believe in him. With him begins another era, that leads to life, not according to the flesh, but in the spirit.

Noé I expressed many miracles, like I did many at first when Adam appeared, because as I prefigure in Adam all men who would be born, and in Noah foreshadows the emergence of a new era. This seed sprouted strong and resolute prophets, who announced full of vigor and confidence things they saw in the Holy Spirit, that is, that God would send the world to His Word, which was in him before all time. And the Word became flesh, so that the whole world marvels since. The words of the prophets overcame time and space when they announced this miracle saying that would come to earth the fairest of the sons of men.

But the reason has as its disposal and the work is true, because if the provision did not come first, the work would not follow. In his Word, God ordained the world and man. Indeed, the Word which has no beginning reflected a work to put pure dress that would dress, so that although man sinned, if you keep faith in God, it would redirect themselves by wearing that dress. But if the Word had not dress the dress, the man had not been saved, as the angel lost not spared. But as had been possible that God could have no power to replace the man in the place that was meant for him, even after he was away, whether with penance had trusted him? The same God Almighty was pleased to create man, he also liked redeem those who have faith in him.

So secretly he inspired prophecy and sent it as a shadow, until the completion of his work, who taught with premonitory signs before concluding. He taught the ark to Noah, Abraham circumcised and then taught Moses the law, so that it was for them confused movement of lust that moves like the tongue of the snake. And as the devil deceived men through the first animals through animal sacrifices to God was defeated the devil himself before he came the holy of holies.

These three signals, ie the animal sacrifices, circumcision and the law, were precursors of the Son of God, who wanted to submit to them so they would end in itself, after the inspired

words of the prophets, who spoke of God and all evils north. Because the old serpent still fighting against God himself who fought against him in heaven, and therefore introduces men to convince them to oppose God and to worship as God things that can be felt with eyes and hands, as Baal and other idols that puts them in front. But no one can understand God and carry out his work, nor can the devil to meet the man, if not because first man himself, suggestionado for him, wistfully about him. Then the devil rejoices in his iniquity, that deceiving man can have a victory over God's work.

Actually, even knowing that a man can choose his works, the devil does not know what work he wants to do, and when he realizes that man yearns for God and dedicates his work to that created it, then approaches him and is I suggestionarlo saying, "you who have the power to do what you want, why ask another the approval of your work? What's wrong if you run the works that are in your power, because the you call your Creator has done what he wanted to do?. " Thus, with suggestions of this sort takes you on deception. The north wind is a sign of these suggestions and these attempts at persuasion. Like destroys buildings and uproots their foundations, this devilish insinuation makes man forget common sense, so you forget the inspiration of God and makes him unable to direct your sighs. Thus begins the soul sigh wistfully that should lead to God and inflames pushing to sin with his body. With the fetid breath of these suggestions thinks he can attract if the souls of men, who are endowed with reason as he, like the worm lying in the mud begets other worms with the filth of their filth. This is the way dragged men to meet depraved and sickening works, when they knelt before Baal and other idols. By the mouth of these false idols resonating he spoke and taught them shameful deeds. And so they followed from the first generations that cultivating horrible thoughts turned away from God by choosing the pleasures of the flesh.

However, as has been said, God brought His righteousness with the ark, while circumcision, which was like a steel blade, struck the death revealed in his nakedness lust inspired by the serpent. And with the law, written in his own hand, he wanted to confuse death, the more, recalling that the man who did it with his finger, as a task of man, gave the creatures who had also done with his finger, so when choosing among them the purest animals began to offer sacrifices to God Almighty. This practice, which began Abel, the law led to perfection, meaning that the man offered to God in sacrifice the animal that feeds himself offered in sacrifice to God.

And as the sun undergoes the moon is waxing or waning, so the Son of God, the true sun, had itself to the law, which was growing in him when he took her out, and had finally it when immolated to God the Father. And just as his death was an eclipse of the sun, which then returned to shine on the world, so the Son of God wants man to shine following him, watching his death and reflecting on it, to understand to do. As the plow pulled by mules removes land planted for seed produce abundant fruits of which men are fed and the people of the law kept the commandments of God in the written law, but not filled with fruit, he did not understand what was hidden in the letter. Only the Son of God revealed to believers through the seed of his words, that saciarían life with his flesh and blood. And how he had hidden in the divine secrets, it manifested itself.

*The immense multitude of the faithful who struggle manfully in life in different ways, training in virtue and vice mortifying to honor God and salvation, and get different rewards according to their merits, as a gift of God.*

10. Beyond see an almost infinite number of human figures floating on a cloud in the air along the entire southern region. It indicates the crowd of believers of all time, climbing up imitating the Son of God in the burning of justice and raising their minds from virtue to virtue. Some wear on their heads something like crowns because when they lift the mind with the righteous desires and holiness of heart, adorn their souls with heavenly rewards. Indeed, wishing well is the principle of good acting. Others have hands palms similar to extremely ornate things, because they teach with their works that have achieved victory in the fight for good. Others are like flutes, ie the mercy they have earned the love and fear of God in doctrine. Others, zithers, ie rewards hard and narrow path that leads to life. Other organs, because in them the many virtues that go to God with praise manifest. And the sound of their instruments have the intonation of the sweet sound of the clouds because the praises ringing in the honors and prizes awarded to the virtues, in harmony with the merit conquered by those who fulfill their work in accordance with the virtues and up their minds to heaven. Indeed, the remuneration to be awarded is established based on merit that men have managed to doing good in righteousness.

Thus the minds of the faithful, as mentioned, flowing like clouds, because you never the soul's desire is satiated with that blessed man asks God to help him fulfill his own works, as watercourses They are flowing into the sea without taking its floods. And since the holy desires, which are the principle of good works, are steadfast in them, God crowned with the celestial army, as it will stick so that at any price can not be separated from him.

The order of creatures determined by God signified the rebirth of man in spiritual life. Because when the law requires tying animals, kill them, burn them and scatter his blood, what they really mean these words is that some men who are like clouds because love is directed toward Him, they would be tortured, killed and sacrificed as those animals. But drinking milk virtues, fleeing from lust and other vices, bear the palm of victory. They prefer to pour their blood before falling out of the net of justice acting contrary to faith manner. Thus doubly sacrificed because fighting within the body and pour own blood at God's command. So they are like angels who are always in God's presence.

As for those who minister following the doctrine of Almighty God and teaching it to others, sound with flutes of holiness, because they sing justice in the minds of men with the words of reason. So the word is expressed and the voice sounds, and the sound utters the word and spread around so you can be heard. And like the flute multiplies the voice and the voice of doctors must be multiplied in men in the fear and love of God, and gather the faithful and put to flight the infidels.

Likewise also arise others who have given themselves despising the world who have locked themselves in the virgin modesty and judging hateful worldly pleasures, and spend their time singing praises, as do the angels. As an eagle, they fly to God in the fullness of heart's desire, like the aurora that precedes the sun, having always fixed on God as their simple eyes like doves. Therefore with harps rise awards that are very close to God, awards of which knows nothing human knowledge.

And then there are others who gather in countless virtues if God's orders and fight for humility, which is the queen of virtues, when such bodies are inclined bending grounded by fear and love of God. Humility, indeed, opens the gates of heaven who takes it as a model and who rejects closes. Closes so that the enemy can not open them in any way, and take a pride in hell, which is what corresponds to men proud mind. Humility reigns in heaven with the

army of his followers, because as the organ with its many harmonies sound transform the song of praise, and God transforms the songs of men in angelic awards. And just as the celestial army defeated the pride before the eyes of God and men who abstain from evil always win pride in themselves.

Man is indeed the work of the right of Almighty God who has done it, and complete in its fullness the number of lost angels, and thus defend the holy angels. In the celestial division of men and of angels, God is very pleased by the continuous praise offered angels and holy works of men, because with them and following his will God accomplishes all that he had anticipated eternity. But the angel is stable in the presence of God while man is unstable. Therefore man's works may be defective, while the praises of angels have no defects.

Heaven and earth belong to God, because they have been made for him, for his glory, but since man is mortal, divine revelations, which manifest themselves from time to time the prophets and sages often are veiled as a shadow. But when the man becomes mutable immutable, then you will see the glory of God in the permanence of God and be like my servant David described him as my will:

*Words of David in Psalm LXII related to this issue, and how they should be interpreted.*

11. "Will rejoice in the shadow of your wings, my soul is pressed against you and the strength of your right hand upholds me". (Ps 63, 8-9). To understand these words we have to interpret this: Defended by thy protection, O God!, will rejoice when freed from the burden of sin. And since my soul has desired to reach you through good works, so your power and strength have raised me while emitting loud sighs and cried out to you so you saved me from my enemies. Indeed I am your work, because before the beginning of time have ordained it was done as I have been made and every creature that came before me.

And when you created me, you gave me the task of acting as your precepts, as you did me, so I belong. You dress untainted meat, as befits that you are the Creator, and have enlarged the fringes of your suit. You have set in motion the sky with praise and you've put into it the most diverse in the angelic ornaments enclosing circles, you can not look because they are protected as a belt Adhering Lauds. You made man and you have girded with the belt of praise which rejected the heavenly glory and so lost it forever. So you've secured the dress you've given, so you can not miss at all while you praise.

Angels are amazed that you've made your dress Adam, who was mortal, but you have done so that Adam himself, which you knew had disobeyed, could revive that divine clarity that can not be circumscribe by more attempts are made, shine against the heavenly angels, whom you say, "you are always in my presence, so you do not need to be redirected as has been found under the dress I ever made, because it did not renege Me completely, but had been seduced by another. However, as it tried to look like me, was made mortal, so that could only be revoked his guilt for the sufferings of my corporeal dress and so did not perish in it making it as your brother, because although you have created without meat and meat, I who made you both. "

Hidden divinity, which is absolutely fair and that no one can see perfectly but to the extent that it deigns to reveal, reveals these things to the angel who did not fall and remained in the heavenly abode. Divinity encompasses all things in the fullness of his right hand and no one

pays attention to her with the pupil of the eye of faith can perish, but those who do not look with the eye of faith disappear in front of her, as they perished He lost angel and those who accompanied him. God who created all things, all ordered for good, giving those who contemplate and deserved the prize judging those who refuse to address her eyes, as said.

*By the Word, born of the Father without beginning, they were created all things, and by the same Word, incarnate in a virgin, man has been redeemed.*

12. All these things have been revealed by the incarnate Son of God and those who believe in him will be saved, while those who depart be condemned, since He came from the root of the earth but of a pure Virgin, by the will of father, he who before the Incarnation created all things with the father and after the Incarnation saved the man he had formed a human body clothed without sin and thereby redeeming the man who created it. No one could have done it, but he who created man.

Adam, simple and bright child, sleep alternated with candle and so tasted the taste of the spirit in sailing and comforted meat in sleep. It was put on the unchanging land of delight that through the spirit and immortality could know not deny things that are invisible to the outside eye view. Light immortal life never dims as the corporeal eye, which is only able to see a bit of time, because then back again into darkness. Why man suffers because his eye is veiled by an opaque film. The pupil of the eye means inside view, which is unknown to the body while the lid mean view of the meat, which extends from the external world.

Every human work is accomplished according to these two modes of knowledge. Science inside view teaches man the divine things, which opposes the flesh. Instead blind science makes night work, and it's like snake eyes that do not see the light. Therefore it away all you can of works of light, as it did in Adam when he clouded in light of the science of life. Knowledge of Adam was prophetic character and maintained this prophetic character until the Son of God became man and lit up like the sun illuminates the whole earth, carried out in the spirit of all things that had been said. That is, He fulfills all the events that occurred before the law and under the law, and that if he offered all the heavenly Father, as has been written:

*Words of David in Psalm CIV on the same subject and as they have to be understood.*

13. "You're doing your throne of clouds, you walk on the wings of the wind" (Ps 104,3). To understand these words should be interpreted as follows: Lord, you are the one with the just and righteous desires of the faithful make your throne, reigns in their hearts. You who direct your paths over the words and writings of doctors, are above them because you walk blameless and do not know sin. Why clouds are your throne, are like the ladder that you have built, when you, the Son of God, climb over them with your dress, you who were born of a single Virgin among women and intact, which no hidden garden opened or dared not touch. For as the spray penetrates the earth, so you've entered it, and you do not have root in a man being you, because of the divinity, as the ray of sunshine fertile land to sprout. And as it came, without corruption or pain, like a dream you come out, as Eve was extracted from the sleeping man, who saw before him without pain or injury, and was glad. Similarly the Virgin, unique among all women, she was glad to squeeze into her womb to her Son.

Eva was not created seed, but of man's flesh, as God created it with that same manifestation of his power with her Son to the Virgin commanded. And they have never come into the world other women like Eve virgin and mother, or Mary, Mother and Virgin. Thus God took on human form and she hid the divine nature, which the angels contemplate in heaven. The sky is abode of God, but also of man, which has given corporeal neatly in three dimensions, height, width and depth, forming his dwelling.

*Everything that made the Son of God as He was dressed meat was preannounced with mysterious words and symbolized mystical facts before the law and under the law. After his ascension he sent the Spirit to fortify the twelve apostles, as are twelve signs and twelve winds of heaven, and through his preaching lit up the world and all things became leading them to a better state.*

14. The Son of God incarnate complete in itself all the miracles of the past, who were his prefigurations, as we said above, from the episode of his childhood, when Herod wanted to kill and was deceived by the Magi, in where it showed the fall of the ancient serpent who tried to disrupt the heavenly affairs.

Childhood revealed the meaning of time between Adam and Noah time because, unlike ignorance of Adam, had itself such great wisdom that never stained with sin, and in his wisdom taught that the conviction devil the man was completely lost was wrong, because the devil did not know that God had clothed in human form. Actually all who saw and heard him were astonished, saying, "We have never seen and heard things like he does and says this child, because in simplicity and ignorance of childhood teaches profound wisdom". Who spoke so unaware, however, that the boy was the root of the science of angels and men, moreover, was the one who had created the angels and men.

His humanity, the Son of God recondujo light by Adam who had fallen. He revealed the fullness of justice, because it attributed to the Father all his works, and like the tree produces big fruits by the vigor of the root and carried out all works with rooted divinity in humanity, because wine divinity and it remained never be divided. In his flesh he arranged and returned to a greater good works of men contaminated by sin, and holiness doctrine still clothed them through the inspiration of the Holy Spirit. Thus it has recalled to life of justice to those who were submerged by the flood and died for their sins, as was prefigured by Noah. And when the Son of God had the appearance of a young man revealed the meaning of time from Noah to Abraham, who was imposed circumcision, since entering the water and sanctifying her with his body, as well as the practice of great virtues, he recalled that men lived more holy after the flood, denying impure acts that had reveled before the flood ceased injustice that to forget God, and were ashamed of their nakedness and their impure works. Chastity Son of God defeated lust and teacher held her teaching rope and forced to serve abstaining from sin. Since the Son of God, who by example showed itself and taught justice, exercised perfectly eliminating all sin by his humanity, that was a sign of circumcision, which is done in a certain part of the body to confuse the snake.

Then, having fulfilled all the precepts regarding meat which were given by Moses, endured being bound and mocked in many ways to be on the cross victim living sacrificial offered by his flock and left the world as the day is separated from night, because after having taught many signs and have manifested itself many miracles that hitherto were hidden, separated from the earth. In his passion and death he manifested the power of Babylon, when the



Israelites were reduced to slavery, as he was handed over to the people to crucify him as punishment. His disciples were grieved, like those prisoners of Babylon, who forgot all joy and changed the sound of musical instruments voices crying.

And when he rose from the dead and appeared to the disciples on several occasions, he revealed the meaning of the return of those prisoners. Then he ordered his disciples to go into all the world to baptize believers. After the ascension comforted the infusion of the Holy Spirit so that they will not let overwhelmed by the persecutions of his many enemies, rather they knew overcome with glorious miracles. He taught that the old law concerning the meat was finished and had become spiritual life. And he taught them all they could understand, because we still were not able to see him in his divinity, as when a person looks at the outward appearance of another, but can not see his soul.

Actually as the Father drew himself back to his heart, from which it came and where he had never left, as a man carries himself breathing, the whole army of angels and all the heavenly arcana saw him openly as god and man. And he touched his disciples with that fire which was conceived in the womb of his mother and infused them with tongues of fire, a stronger strength of the lion, who does not fear the wild beasts but the catch to not to be afraid of men, but rather the capture. The Holy Spirit transformed a different life that had never before known, and his inspiration lifted them to the point that no longer knew more being men. He visited them more often and force what no one had never visited, because the prophets spoke much of the work of the Holy Spirit and after the disciples, many did countless miracles, but none of them saw the tongues of fire. For this reason too, because they saw with outside eyes the tongues of fire, strengthened both internally, that his veins all fear or emotion away from the dangers, and no longer frightened or panicking before any adverse situation. That firmness gave divine force in the tongues of fire.

For the honor of the almighty Father, the dozen men who were classmates of her son, had to be preserved from dangers, so that the disciples teach the other things they heard from him. And just as God created the heavens and gave him firmly with the breath of the twelve winds and the twelve signs of the months that follow, and like the sky perfectly fulfills all its functions with fire, and all that was confirmed in all his miracles with the fire of the Holy Spirit, because his doctrine spread throughout the earth and the breath of the winds and shone like the sun, and its martyrs burned as wind noon.

The months carried out its course with all the elements that support the firmament and God with these real men carried out all signals in the Catholic faith. Number ten, which is man found means tenth drachma, which in turn means the currency that is who seeks wisdom. Her man attains the kingdom of heaven by the Son of God. So the only begotten Son of God, Son of the Virgin which also called Estrella del Mar, which come and in which all rivers spill, as the salvation of all souls is the only begotten Son of God and there in him, he conducted itself all things that have been counted here, which occurred before him, under the law and before the law. Transforms all things taking them to a better state, and so walks on the wings of the wind, because in his miracles exceeds the exploits of the patriarchs and the words of the prophets and the testimonies and the writings of all the doctors, and his humanity flying up over that man holds itself to all creatures, all get on inheritance from his father. And speaking to his disciples said,

*Words of Christ in the Gospel, where he speaks of the power the Father has given him. As they have to be understood.*

15. "Everything has been given to me by my Father" (Mt 11, 27). These words must interpret them as follows: I, who am the Word and the Son of God, have gone out of my Father, who has entrusted to me all that has foreordained to come into existence, as words express the thoughts that are hidden in the heart. Now back to him, because he has fulfilled the time of my incarnation, the work entrusted to me from eternity, which has always been, since before all time, remained inseparably linked him who sent me, about which he spent to complete the number. And on top of heaven I received from him the power to create, and at the bottom of the created world fell into ruin received from him the power to fix it. Certainly in the real foreknowledge of God he is eternally hid everything that constituted the future, the creation of the world by way of the Word of God and the creation of his Son. He created everything and gave the Son the power to govern it and release it. So, all things have been entrusted to the Son, which was co-eternal before all ages and consubstantial with the Father in the divine nature.

*The words of the prophets before the Incarnation of God were dark and incomprehensible, but Christ made them intelligible to live in the world as they announced and carry them out. Through the water of baptism, original sin and actual sins are blotted out by faith in the Trinity.*

16. The Son of God walked on the wings of the wind, because the prophets were wings of the words of the Holy Spirit. They speaking prophesied what the Holy Spirit inspired them. These prophets gave the Son of God the model, and so when he came into the world acted according to what they predicted it. Thus, as has been said, it recondujo on his shoulders men to heaven and heavenly places.

God built the heavenly abode and paradise just as a man builds houses for its servers. And the Son of God brings to these places to the souls of the faithful who started from hell in obedience to the Father's desire. In this it makes as the man who at first filled your city with few men and then filled with a large crowd. Almighty God foreshadowed all these things before the Incarnation of the Son and gave the man all creatures to perform his works. Only man is upright and with his looks up face skyward, while all other animals look toward the earth and are subject to man, and so man, the rational spirit is immortal, while the meat will the putrefaction with worms.

Prophecy resembled the words of children, who do not understand, but then, when they have grown, their words are understood. Thus, before the Incarnation of the Son of God's prophecy he was ignored and misunderstood, but in Christ opened because he was the root of all good branches. Root sprouts fruit and plant it. Plant branches, branches flowers, flowers fruits. Image root was Adam, the fruit patriarchs, plant prophets, branches wise, flowers rules of law, and the fruit was the Son of God incarnate, who water dropped sins of the faithful who believed in him. Water cleaned the consequences of sin that manifested in Adam, and just as water extinguishes fire, so the original sin and all other sins are washed in the bath of baptism. And since change order in water is the Holy Spirit, with the circumcision of sins purified men. And he sanctified their souls, poisoned by the deception of the ancient serpent, so that in the communion of the true faith were henceforth his tabernacle. Therefore, alluding to that is not washed in baptism with the remission of sins, David says inspired by Me:

*Words of David in Psalm CIII. Those who do not receive the remission of sins with the baptism because they have faith, and on those with him, in faith, are purified.*

17. "You extend the darkness and the night comes, it wander all the beasts of the jungle" (Ps 104: 20). To understand these words should be interpreted as follows: Oh God rector, everything govern justly, you righteous judgment you put darkness as punishment of the wicked. They originated the night that is the bane of evil, unbelieving wandering in the darkness of infidelity and incur death. And so they go to eternal damnation and the night of faith, which is deprived of light, roam all who are fierce in tyranny and sterile lack of faith, because if they give up disbelief and do not attend you, my God, the grace of baptism, will rush into oblivion, as if they had never existed.

The faithful that routs the night of eternal damnation renouncing the darkness of unbelief, and when you lose between beastly customs and sterile actions, also manages to pass further and become the life he leads which is life, renouncing the devil and purified in the bath of baptism. God's Son told his disciples that man must be reborn in the water, because otherwise can not be taken to heaven unless he first is purified by water and the Holy Spirit. For though it has spawned the seed of mankind set by the father's mother, only in baptism receive the breath of the Holy Spirit and becomes a participant in the community of saints. On the contrary, the infidel is not welcome in the community of saints and is cast in places of punishment.

That the faithful avail these words with devout heart, because they have been handed down for the good of believers which is beginning and end.

### THIRD VISION OF THE THIRD PART

*Brief overview of three images and description of their position and dress and orders of the saints who appear in his presence*

1. I saw then, almost in the middle of the southern part three pictures. Two of them were standing on a spring of very pure water, fenced and adorned at the top with a round stone and pierced everywhere. It seemed they had roots, as sometimes seen trees grow in water. An image was surrounded by purple glow, and the other of dazzling whiteness, so I could not see well. The third was out of water standing on the stone, dressed in white, and his face shone with such radiance that was reflected on my face. And in front of them appeared, like a cloud, the happy ranks of the saints, which they watched with attentive expression.

*Words of the first image, ie the virtue of charity, which tells the magnificence of the works carried out in angels and men, in the doctrine of the prophets and apostles, and exalts with great praise the sublimity of the virtues of wisdom and humility.*

2. The first image said: I am love, clarity of the living God. Wisdom has fulfilled me his work. Humility, rooted in The Fountain, it has been my assistant and peace is with her. For clarity I'm shining bright light of the holy angels. For as the lightning shines the light source, so this clearly shines in the holy angels and can not stop emitting light as light can not shine. I designed the man, who is rooted in my shadow in the water as the shadow of anything is. And I am the living spring, because all the things that have been made were in Me like shadows. And as a shadow, man has been made of fire and water as I, who am fire and living water. Therefore man has the power to order all things according to your desire in his soul.

Every living being has a shadow, and what it has life moves like a shadow in every direction; in the rational animal are thoughts, while brute animals have only life and sensitivity, which recognize what to avoid and what to look for. Only the soul introduced by the breath of God is rational.

I am the light that spread his shadow over the prophets, who foretold future events by holy inspiration, since all things are God wants to do it as shadow before being made. The reason was expressed by the sound of his voice. The sound that is as thought, the word is like the work. This shadow was born the book Scivias presented by a woman's body, which was like the shadow of the strength and health, because these forces were not present in it. The Fountain is the Spirit of God who makes himself unitholders all his works. They live it, receiving from him the life that make living, the way they are in the water the shadows of things. None of them has seen openly where life and only perceives that receives the movement from any cause. And as the water does run what is in it, so the soul is a living breath that always remains in man and knowledge, thought, word and action is as if it did flow.

In this shadow, wisdom also measures all things just right for that nothing surpasses another in weight and can be changed into its opposite, but it is she who dominates and holds all malice of evil art. Because she was the principle of all principles, and after the end of everything will be in full force and nothing can oppose it. She has not called anyone for help and did not need anyone, because she is the first and last. And you did not receive advice

from anyone, because she was alone constitute the beginning of all things. She is in and of itself the foundation of all things and done with dedication and sweetness, so that no enemy could destroy them, as she saw it was good the beginning and end of their work. All he composed in the fullness and all rules.

And she contemplates her work, arranged according to the right order in the shade of living water, as revealed by the uncultured woman I have appointed some of the natural virtues of things and what is written in the Book of merits of Life and other deep mysteries that woman saw visions true, so often sickened.

But before all this happened, wisdom out of the source of life the words of the prophets and other wise and evangelists, and transmitted them to the disciples of the Son of God so that the rivers of this living water is disseminated hereby throughout the earth and men like fish taken in the net, they were led back to salvation.

This fountain gushing everywhere is the purity of the living God, and it shines clarity. In its light, with great love God embraces all things that were like shadows in the spring before God commanded them to take their final form.

Me, I'm the love, all things shine, and my glow revealed the shape of things whose form indicates the shade. In humility, which is my assistant, he was conceived every creature on God's orders. And yet in humility, God leaned toward me to raise the dead leaves that fell and bring them happiness, because you can do everything you want. He formed them in the land where modesty after his fall.

Actually man is entirely the work of God, man looks at the sky and dominates the land on which you walk, and sends all creatures. Thanks to your soul can return to the top of heaven, and it is heavenly while his visible body is an earthly being. And so God chose the man, who belongs to the earth, so humble that he opposed was confused and thrown out of heaven. Indeed, when the old snake wanted to introduce the separation pride in the harmony of angels, God protected his powerful force and prevented the rage that the departed. Satan, who had great glory in heaven, calculated to himself that he could do whatever he wanted without losing heavenly glory. Wanted to have it all, but aspire to everything, he lost everything he had.

*All that God has done, he has fulfilled charity, humility and peace. Commentary vision described, from the images of these three virtues.*

3. And I heard again the voice from heaven said, all the works that God has done, have led to the perfection of charity, humility and peace, why man should want charity, embrace humility preserve peace and not to go to perdition with which, from the beginning, he mocked such virtues.

See almost in the middle of the southern part three images, two of them are standing on a spring of pure water surrounded and adorned at the top with a round stone and pierced everywhere. It seems that it had roots, as sometimes trees grow in water are. On the strength of fiery justice these three virtues are in the name of the Holy Trinity, of which the first is charity, humility second, third peace. Charity and humility exist in the pure divinity of running rivers of holiness, because these two virtues taught how the only Son of God was

slandered in all the earth to release and lift the man lying at the bottom of sins. His body nailed to the cross and buried in the tomb raised by the admirable power of divinity, teaching that is the cornerstone of strength and honor, because all the miracles that the Son of God executed in the world did for glory of the father.

These virtues are not separated by divinity, just as it is not the root of the tree. For God, who is love, humility retains in all his works and all his judgments. Charity and humility descended to earth with the Son of God and accompanied him when he went to heaven. One is wrapped in purple glow and other dazzling white, so you can not see them well. This means that charity burns like purple celestial love, and humility rid of earthly squalor with the whiteness of righteousness. And although human mortal creature is difficult to imitate him completely while living in the flesh, yet should not stop loving God above all things and in all things grovel for mercy eternal.

The third image is out of the water and standing on the stone means peace in heaven, also defends the earthly realities that outside of the celestial, because he led the Son of God, who is the real stone angular, when he lit up everyone with his birth, when the angels recognized him as God and man singing his praises.

And his face glows with such radiance reflected on my face, because peace, manifested by the power of the Son of God, can not be preserved on earth just as it is in heaven and that while in the sky there is always stability and harmony on earth there are multiple changes and swings either side. But the man who is God, has to keep praising him, since the human soul will live in praise as they now do the angels, because while living man in the world cultivate the land according to his will and desire. It is upon the earth as God's image and signal.

And before them appear, like a cloud, the pious ranks of the saints, which look with attentive expression, because by works of charity and humility you get to the glory of the height of heaven, when minds of the faithful as clouds go from virtue to virtue. And charity and humility, placing them gently proof and protect them carefully and ignite in them the desire of heaven with vigor and sweetness. Charity adorns the works of God as gemstone adorns a ring. Humility intact Estrella del Mar. openly manifest in the humanity of the Son of God, who came into the world

The Son of God did not fear the fall of the first man, nor his expulsion was provided discouragement, because it was not touched by any sin, was completely rooted in divinity. However some, despite him and walk beside him, dried and fell like dry leaves. Then he brought forth other in place. No man gave advice on how to defeat his enemies who had fallen away voluntarily from Him. Nor was lazy as the first man who, after falling abandoned the exercise of good, but rather renewed man giving more glorious life the previous life. He did not support the throne of pride, the devil who had deceived the man proposing disobedience, and not fear failing to wrest the man, because he knew from the beginning that he would crush his head with his strength and courage. And so the Church bedecked and rich with these virtues was taken to the King's room, as it is written:

*Words of David in Psalm XLIV recommending that the church is adorned by the practice of virtue.*

4. "The queen is on your right, dressed in a gold dress." (Ps 45, 10). To understand these words we have to interpret this: Oh! Son of the Father, at the wedding of the Catholic faith the Church stood up and began to flourish in the desire for heaven, enriched by your humanity and purple soaked with your blood. And he surrounded himself with many virtues, received from the house of thy father, when he rested in the embrace of your love. These weddings were made by the will of almighty God, that he perfected with his brilliance, when he made man with all that exists, both above and below, and graced by coating of justice, when the Son of God chose to suffer in the flesh the redemption of mankind.

Man is the work of the right of God, who was clothed and invited to the royal wedding. These weddings were the work of humility, when God, who is at the top of the heavens turned his gaze to the earth, and gathered the Church of the common people, to whom fell shall be exalted work of penance and renewed in sanctity of manners, adorned with variety of virtues as lush flowers. Pride corruption can not be eliminated, because Pisa, divide and start out all things. Instead humility or boot does not take anything from anybody, but keeps everything in charity, and in it God leaned toward the earth, and all the virtues meet her. Meeting virtues are directed to the Son of God as the virgins who, rejecting marriage with a man called Christ her husband and gather around the humility that leads to the wedding of the king.

That the faithful avail these words with devout heart, because they have been handed down for the good of believers which is beginning and end.

#### FOURTH VISION OF THE THIRD PART

*Vision of two images that glisten and glow with admirable description of its appearance. Over darkness occupying the entire western part of the building described above. Sulfur fire and the other darkness that take up half the northern part.*

1. Then, near the corner of the north side, which is turned to the east, I saw a picture whose face and feet glow radiated so great that also shone on my face. He wore a tunic that looked like white silk on which wore a green mantle completely adorned with precious pearls. And it seemed to have ears earrings, necklaces and bracelets on his chest wrists, all of fine gold with precious stones.

Towards the middle of the northern side I saw another image, standing, strange and admirable aspect. Above, where I would have to be the head, exuded such a brilliant clarity that her light reverberated over my face. In the center of his belly head of a man with graying hair and beard looked, and his feet were like lion's paws. And then he had six wings; two rose from the shoulders up and curved front to back, joined with each other as to hedge the glare. Two others were from the shoulders to the top of the head that I have described, and extended downward, while two of the loins image descended to his heels and stretched a bit like preparing to fly. The rest of the body was clad in feathers that seemed small bird feathers but fish scales.

In the two wings that reached top of the human head five mirrors were. One was at the upper end of the right wing with the inscription: "Road and truth." Another was in the middle of that same wing with the inscription: "I am the door of all the mysteries of God." Another was the end of it, in which it was written: "I am the manifestation of all goods".

At the upper end of the left wing was a mirror with these words: "I am the mirror that reflects the intent of the elect." Another mirror at the end of the same wing with the inscription: "Tell us if you are the one who must reign over the people of Israel." And this image had his back turned to the north.

*Throughout the western dark darkness I saw the smoke coming while near the north corner of black fire burning with brimstone, and thick darkness bowed) and extending toward the middle of the northern part. And I heard a voice from heaven said: The first of the two images alludes to the wisdom and the beauty of her dress means all sorts of creatures that God wanted to establish natures and different species.*

2 Almighty God, who with wisdom foundation has given everything, reveals the multiple meanings of his admirable and praiseworthy works, and distributes gifts to every creature as he wants. And because it wants to lead men to holiness of heaven, teaches a timely manner, also taking advantage of these wonderful figures, according to his desire, the things that are in the heavenly dwellings, which are in earthly abodes and that they are in the infernal abodes.

Thus, near the corner looking to the east of the north side you see a picture whose face and feet radiate such a large glare also shine on your face. Because where just foolishness and where justice is beginning, the wisdom of true holiness, whose beginning and end beyond the



human intellect is manifested. For with the light of prescience with which God saw the beginning of his work, also he foresaw the end.

Wearing a dress that looks like white silk, hugging man in the whiteness and the sweetness of love, and teaches that the Son of God became incarnate in the beauty of virginity. How can that happen? - the man ignored and only the Divinity knows. And over the tunic has a green mantle completely adorned with precious pearls. For even external creatures, ie those flying in the air, walking or crawling on the ground and swimming in the sea, whose flesh is spirit, wisdom does not reject, but that gives life and it keeps them as they are intended to serve the man who feeds them. And they are like pearls that adorn wisdom, if not deviate from its nature as a consequence of transgressions that even the man often takes away from the street line that has been drawn.

And it seems to have ears earrings, necklaces and bracelets on his chest dolls, all of fine gold with precious stones crimped because all creatures obey and remember their rules. Therefore the works of Wisdom are in the fullness, locked and protected so that no creature is imperfect or incomplete in nature, and all have full self-perfection and total utility. Thus all things that have been produced by wisdom are in it as a refined and elegant decor, splendid and glisten in the glare of its essence.

Man too, when it fulfills the commandments of God, is the soft white dress and green mantle wisdom that mean the right intention and fruitful greening works engalanadas different virtues. Adorning her ears indicates when to pay attention to avoid evil insinuations. Collars on his chest, when disdains illicit desires. Bracelets, the strength of his arms when he defends sin. For all things are born from the purity of true faith, which ornaments are deep gifts of the Holy Spirit and the writings of doctors full of holiness which lead the faithful compliance with good works.

*The other image depicts God Almighty. What does the glow in his head, man's head is between your belly, and finally his feet like lion's paws.*

3. Towards the middle of the northern side is another image, standing, strange and admirable aspect, which is the symbol of almighty God who opposes force and evil thoughts of the ancient serpent; Mighty God in his majesty and admirable in its virtues, because the depth of its mysteries no one can indagarla to the end.

Above, where it would have to be the head, he exuded such a brilliant clarity that her light reverberated over my face. Because excellence of divinity, that illuminates all things, no one can see it while oppressed by mortal body, not even the angels who are always in the presence of his face can contemplate to the bottom, and thus continue unabated, wishing look, since God is one whose being clearly had no beginning and will never end.

In the center of your belly is a man's head with white hair and beard, this means that there was the old project of salvation of man, in which his great dignity and righteousness manifested in the perfection of the divine works, no one can count nor understand, as men fail to find a beginning and an end in a wheel, because it is circular. No man can achieve what the angels themselves can not understand, but they see clearly that eternity always remains the same, both will and to perform, and has never wanted or needed anything, because it's always full.

That head is shaped like a human head, for God made man in his own image and likeness, and gave him the power to perform his works for that he should act in compliance good and return the praise to their Creator, without forgetting it. But no one like God, no one can be God, and pretended to be like that was destroyed because it could not be. Then when God wanted to show the power of his virtue, he noticed the womb of a Virgin. And on the seventh day he rested from his works, he decided it was the turn of man; He stands made his Son in the womb of a Virgin and he entrusted all his work. Indeed, the Holy Spirit with mild heat touched the flesh of the Virgin without ablaze with carnal movement of man, like dew drops slightly on the grass, so that the flower, that is the Son of God, could take shape human in the flesh of that Virgin, and his love patiently took upon himself the sins of men. And so in his circumcision he said the man purify baptism, and his passion and death taught that redeem them from their sins, and ascension to heaven taught that would take him to the kingdom of heaven, so complete the number of saints until the terrible time of judgment comes.

And the feet of the image are like claws of a lion, they mean that God has hidden his divinity to men as they are deadly, yet shows the multiplicity of its goods through the rule of law and the rest of the creatures. It will attract itself all and judge through His Son as claws of a lion, so all the earth will be shaken, and the sky will be invested, and when mortal man, so will finally present the relationship of his works then you will see the immortal Son of God.

*As this it seems enveloped by six wings. Represented by these wings.*

4. The image has six wings, which are the works of the six days in which men praise God with their invocations and is careful if with God's help.

Two wings rising from the shoulders up and curving front to back, bind with each other as to hedge the glare. They teach the love of God and neighbor; soar upward by the force of good works, and when they relax their movement, down to succor the needs of the next. They are locked the mysteries of the mysteries of God because those same two wings indicate the celestial army of the supreme spirit, God has placed close to his face, making them mirrors its wonders. They see his face and can not contemplate all the way, or stop celebrating their praises.

Two wings range from the shoulders to the top of the head I have described, extending downward. Means the Old and New Testaments which carry the force of the divine precepts and explain the dignity of the old project of God in the Old Testament prophets who predicted the Son of God, and the New with the children of the Church devoutly welcomed him with faith. These two wings are the symbol of the power of God who can create and do what he wants, like the winged creature flying in all directions with open wings because God instituted all the heavenly secrets on the right path to never ceases to glow and its truth never have an end, and truth does not contain any shadow of falsehood.

The other two wings sticking out the back of the image, descended to his heels and stretched a bit like preparing to fly, teach the present life and future. The present where one generation passes and another happens, and that the future stability will have immortal life. All this will become clear at the time of the end of the world, with countless terrors and wonders which will precede the end almost flying. Then gluttony throat introduce diabolical taste of sins and carnal desires in the womb, where meals descend and where it is expelled and where sin grows in the lust of the flesh. But divine protection defend men and chastity and grant them

the ability to rise on good works. Indeed, impure acts, which initially men were devoted by the momentum of the language of the serpent, God restrained by one man, who crushed lust and its manifestations in the minds of men, opposing meat rights with powerful wings of her virgin nature.

*Which means that this image has the whole body covered with fish scales and bird feathers not. He entered the world through the flesh the Son of God sly devil does the Father wanted to endure such suffering.*

5. All the rest of the body is covered with small feathers, which do not resemble bird feathers but fish scales. The meaning of this derived image that the figure of the fish is different from the figure of the birds, and that we ignore as they are born fish and as they grow, but we observe that the waters in which they live run quickly and fish they swim fast in them. Thus the Son of God was born completely holy and of different nature with respect to other men in his holiness was very fair, and justice recondujo the man sky flying on the wings of all good works, as many times they had prefigured the sacrifices of the old law. And the work was executed by his desire in her virginal nature.

As Adam ate the apple harmful conceived the taste of sin, which made him be able to sin. Hence the glory of paradise left him and he was sent into exile. Immediately the devil, to fight God gave lust and subverted the mode of human generation, mixing it with impudicia. As I pondered his deception became convinced that the man once thrown in the midst of the filth of sin, could not enter the kingdom of heaven, for the children of fornication could not be part of God's people, and God Himself not be your God. The devil was very glad dirt carnal impulse, saying to himself: "I have thrown the man of the glorious place where he was and I've thrown at maximum dirt, and therefore God has not left him even a part of it, because God, who is all pure, does not want to accept the filth. So thus man will stay with me ". But God did not reveal the old serpent his plan to free the man and washed through His Son dirt leavened because of diabolical deceit, closing with the wounds inflicted lust man. This God did in the center of its power, which was before all beginning and in the middle of the dark infernal well as night, which sent a sign to the angel that struck in the middle of the night. In the center of its power it means you can do everything you want: while in the middle of the night is the time when the old enemy in his superb thought believed to have overtaken men as planned, and believed to possess almost as if I had them in the middle of the heart. But the Son of God, as we have seen, came to the devil and stealthily hidden from him and his humanity broke the bait with which men fished. And vanquished his enemies, hung on the cross as a banner in triumph and showed it to his father along with all the celestial army ranks. Consequently, the ranks of angels renewed their songs of praise, and rejoiced that many holy souls had been freed from such appalling detention, after the Son of God was brought to the place of beatitude.

But how could God allow His only Son, who was not liable for any sin, suffer such suffering? The reason is that the old deceiver and no longer have any opportunity to oppose God. Because man willingly consented and went around and all its rules. If a sinful man would have died for the salvation of other men, the evil spirit would have objected that could not release anyone, because before I had to get rid of their sins, who had given his consent. For this reason he would have had no chance to escape himself and others tie captivity. Why the living God offered his Son, whose body was like the body of Adam, so that humanity could clothed redeem man.

*On the five mirrors that look at different points in the two wings of the image, what they mean and how they have to understand the phrase that carry written.*

6. In the two wings that reach top of the human head five mirrors are, as in the Old and New Testament, explaining the dignity of the old project of God five lights illuminate the different eras: the first Abel, the second Noah, Abraham third, fourth Moses, the fifth the Son of God. They enlighten all men to help them find the path of truth, but it was the Son of God in person who opened with his passion Gate of Heavenly joy.

One was at the upper end of the right wing, and had this inscription: "Road and truth." This means high and admirable mysteries of God that no man can understand fully their science, but limitedly as is understood in the circle of faith, as an image in the mirror can not do anything about the body that reflects. These mysteries teach the way of justice and truth of righteousness for the salvation of the people, for the God-fearing man reaches the celestial abodes, as indicated by the works and to Abel.

Another was in the middle of the same wing, and had this inscription. "I am the door of all the mysteries of God" means that the secrets of God are manifest to protect the perfection of salvation, teaching that God's omnipotence is so broad that it covers his miracles full extent of his creatures. Multiplica his miraculous signs from the first man to the last, for their prophecies, for their advertisements, by their actions, they will never have term until not met all that has to happen. God rested after the first creative act, but only after he had carried out completely creation. So in Noah taught his miracles, although with different signals.

Another mirror is at the end of the right wing, and it is written: "I am the manifestation of all goods". For this purpose it foreshadows the end of Beat the Devil and the principle of all goods, and also teaches that the Son of God would take human form in a humble Virgin and fulfill itself all goods. This also tells The Book of Life, which never weaken in which the heavenly Jerusalem is described with all its virtues that nobody is able to tell, and no one can get to the end of the wonderful things of God. All these things Abraham announced faithfully the circumcision, with whom obeyed God's command.

At the upper end of the left wing is a mirror with these words: "I am the mirror that reflects the intent of the chosen" because when justice was beginning when the evil was fought by virtue of the elect the celestial army, his devotion was so simple and pure that made them able to resist the diabolical arts and offered to God as a living holocaust. For this reason Satan was rejected and had to recognize that God is much stronger than their enemies, who panicked in the depths of hell, tremble forever.

And many of those who have fallen asleep because of the deadly apple in the northern regions, were awakened by penance in the mirror the fear of God. Were adulterers, murderers, seducers, liars and sinners of all sorts, begging God to deliver them from the old enemy. God receives much honor and praise of his penance, since all orders of penitents and faithful recognize that God is great in its power, because it frees and erase their sins.

For this reason God is pleased to them, because they were like night in the darkness of mortal sins, he has returned to the pure light of day through penance. Those who freed the devil will want much more than if they had not needed to be torn from him by penance, and after being

released never again be lulled into her love for him. The fear of God is necessary to all, both simple and innocent elect as sinners, as should they have fear of God before you can like love, and therefore their intentions appear in this mirror as if they were written and God reads them at all times.

And another mirror at the end of the same wing bears the inscription: "Tell us if you are the one who must reign over the people of Israel", and that where the Old Testament ends and begins the New appeared mine Only Begotten, who cast Satan as a stone in the deepest pit of hell, drowning him so he could not breathe and issue the windy breath of his will, as he did before. By doing so, my son told them his elect eternal rewards, as I did when I spoke to Moses, saying:

*Words of God in Exodus, when he says to Moses, "I will teach you all well." How is need to understand about the mystery of the Incarnation of the Lord.*

7. "I'll teach you everything well and will proclaim the name of God before you, and I will be merciful to anyone, and be gracious to whom I please." (Ex 33,19). And yet he said: "You will not see my face, because no man can see me and stay alive" (Ex 33:20) And then he said: "Here is a place by Me. You will place you on the rock. And when my glory pass, I will put in the cavity of the rock and protect you with my right hand and raise my hand, so you see only my shoulders "(Exodus 33.21 to 23).

To understand these words we have to interpret it this way: I, who am the Lord of all because I am by myself, I'll show you, you love me with pure heart, the bliss of eternal life, which is all good, and I will be called Lord before you, because I am the Creator of all creatures. And you, Israel, see the tunic of my Son, the same as promised Adam, when I called his name and gave him a dark dress, because he himself had darkened as darkness. Why any oppressed man for the sins of Adam can see my face while I live in mortal life, and that having heard the suggestion of the devil is black as the blackness of the north. And like all things bright away from the north, so the clarity of true light was separated from Adam when, following the advice of the ancient serpent, his gaze headed north. And from that moment no mortal could perfectly see my glory, I taught my wonders revealing them by the prophets, who spoke in the shadow cast by the light. The shadow was darker than the light as a shadow is darker than the body it came from.

The sun, moon and all the stars were obscured the man, so he could not see its light in all its purity, also was veiled by every wind blows. Therefore they proclaimed in the shade, as has been said before: "Tell us if you are the one who must reign over the people of Israel." Indeed, the Holy Spirit taught his people through prophecies in the first name Adam was called, was prefigured was to come the deliverer of men.

Then came the Son of God clothed in human form and men could not see the clarity of his divinity, but they saw him as if he were one of them. But he was presented practicing a different path than all roamed, like a dead sin. He ate, drank, slept and dressed without dirtying any fault. But the Jews and many of those who saw it doubted that was the Son of God, and so his dark science were and not accepting with faith miracles, hardened as rocks, like a hidden in the hollow Viper stone.

Still, the Son accomplished regain his right hand to many Jews and luring pagans the countless ranks of those who have to be saved until all its wonders are not made, then he withdraws the hand indicating his great work and teach shoulders all his friends and enemies, so that everyone recognizes how he fought with the devil.

And you, Israel, will believe and fully trust him, you who you away their wonders as Adam withdrew from the clarity of the eternal path, not believing in him. Then he will be on your tongue like honey comb and as nutritious milk, their works and will teach you the acogerás and apretarás in his arms, saying between sobs: "Woe is me, how long have been deceived." So it is fulfilled which is written by my inspiration:

*Words of David in Psalm XCII, where it says: "Admirable is the elevation of the waves, admirable is God in heaven above." How they should be interpreted.*

8. "Admirable is the elevation of the waves, admirable is God in heaven above." (Ps 93, 4). To understand these words we have to interpret it this way: God, who is Way, Truth, has mysteriously arranged with the admirable elevations of the waves the order of all things that adorn the firmament; with admirable rising sea filled the sky of stars and according to his mysterious plans put in its various parts like a mirror. But as the shadow can not exist in the mirror without the body it belongs, not so the ornaments of the sky can work if, and only act under mysterious plans of God. Motifs firmament take light from celestial arcana, like lightning comes from the fire. It matters because the fire is shining and while the beam is momentary, fire is permanent. So the ornaments of the sky pass, but the celestial harmony is lasting and permanent.

For this reason it is said that God resides at the top of heaven in his admirable mysteries, since no transient thing may well see those who are forever on the incorruptible perfection. But with the ornaments of the firmament God wanted to give men a sign of heavenly things, that as in the mirror of faith know its wonders through him. If they could not see those ornaments, their science would be blind as North, deprived of all light after the ruin of the devil, does not shine more and not the devil who mocked the honor of the Most High, never had no light.

Are admirable, then, the uprisings of the waves when men, waving one hand and another in his instability, rising from the earthly to the heavenly lit by the Holy Spirit things. And it is admirable God in the highest virtues, when reinforces good, so that from then onwards reject undergo the squalor of vice. Therefore Scripture also says:

*Other words of the Psalm, which says, "everyone stands firm that will never be shaken."*

9. "Adamant everyone will never be shaken" (Ps 93.1). To understand these words must interpret this: God filled the earthly world with the fullness of his work, so it is stable and does not move, because if it were not filled with creatures would move bobbing like an empty sack. Indeed, every creature fills the place that has established, which sustains and depends on it, but the most admirable work of God is man, and therefore he has been entrusted with the earthly orb to provide the your body needs.

God has also established the Church, which is spread throughout the earthly world and that will not be crushed by hostile adversities, though often oppressed see it through many

tribulations. God assiduously work miracles in it that will not cease until the number of their elected according to the celestial harmony is fulfilled. The look of divinity dominates this harmony, which can not be enclosed within a limit and can not do anything by itself, but acts only as a manifestation of divine gaze, like a shadow that looks in the mirror does nothing itself and acting is the body that is reflective.

We call heaven to those who contemplate God and those who prophesy for him. Heaven was the Son of God when manifested in humanity. Skies are called in short, the glow shining face of God like sparks of fire, in which God overcame all his enemies. But when God created heaven and earth, placed at its center man to be his lord and command them, and man is the center which is in the center of heaven and earth, like the Son of God is the center is at the center of the heart of the Father, because like the decision from the heart of man, so the Son left the heart of God the Father. The heart contains the decision and the decision is in the heart and are one among them can be no division.

*The fact that the image described recoils north represents God hid the devil and all evil spirits the decision of the Incarnation of the Son and the redemption of man.*

10. And this picture gives back north, because what omnipotent God would do through the Son she hid all who are friends of the north, and as he had refused to not see the light, they, and all their science able to see the work of the Son of God. For God predisposed all these things in the old decree and therefore they were hidden.

Indeed, the devil was plunged into the abyss and lost all light energy zeal of God, that never saw the glow of beatitude. It has been blinded because I wanted to be like that did not receive his being from anyone, but it is by itself. And although fear is useless, is now sensitive to the judgments of God, he reacts to the judgments that affect them, and are punished. In the fear of God's judgment he has learned that it is impossible and useless to resist God. But the devil breaks the branches of the divine work, and continues to do what he did the first men, seducing those who give their consent and heart and so march to ruin. Relentlessly eat the enemy roars and devours souls, and in his wrath, never get tired of harassing.

But God, change order with grandiose announcements and many signs, has taught man his divinity hidden coma and in His wisdom has given many teachings through the creatures, in which they can recognize the secrets of divinity, as the man science knows how to paint with many colorful figures. And as the old serpent in his fall could not resist God, so it can not oppose God, through the Son, the heavenly choir reintegrated into the souls of the righteous for his highest praise. They instead, they can not do after being precipitated into the abyss, can not fully know the work of the Son of God before the last day, when they touch be confused by the celestial army. Because the place that took a while, will be occupied by others, and then this place will be even more blessed.

The Son of God, as said, was superior in beauty to everyone else and walked down a different path, he who was born of a virgin, and while the first virgin was corrupted by the suggestions of the serpent, Maria was all holy and conceived a child of the Holy Spirit, gave birth to him with virgin birth and kept the same virginity. This birth had been preordained in the old decree but, being of a spiritual order, was hidden in the divinity without spread to the science of men, that they did not believe that divinity was multiple, but a single deity in that the Son

of God was born of the Father before time it had origin, because the desire of the Father from eternity was the Son became man.

And he, assuming human nature alien to him, he broke the left of leviathan, and ripped the throat with works of chastity thousand vices of sins. Abstinence and repentance of sins, are the wings of chastity with which virgins and penitents, leaving the perverse carnal desires, they fly to the betrothal with the Lamb. And the Son of God, the Son of the Virgin coronado by chastity, welcomes penitents who come to him. This happened from the beginning, when he lined humanity began to realize in man the spiritual works that will run until the last day. These works are at the center of its power not by the number of days, but by the strength of his work, and he puts them on an exact balance to overcome deception and illusion.

Indeed, in his humanity he flew on the wings of the wind and like watching the sun eagle, he looked at the face of the Father, because as Abraham received circumcision in the flesh, in which spiritual life is represented by the water. And the human soul, circumcised through the baptism and reborn spiritually in the water for life, will live forever at the headquarters of beatitude as fish live in water, which is one in which God resides in his majesty and that it's been said:

*Words of David in Psalm CI, where it is written: "The Lord has established his throne in heaven," and in that sense must be understood. Brief summary of the Incarnation of God.*

11. "The Lord has established his throne in heaven, and governs the universe with sovereign power" (Ps 103,19). To understand these words must be interpreted as follows: The Son of God, who is the Lord of men, angels and virtues, prepared his throne in heaven with the saints, as human thought produces instruments with the man can do as you wish and fulfill his desire to work. Son has never been separated from his Father, as Adam did when he fell into the pit of death. Therefore his kingdom rule over everything in heaven and on earth, and shall tread his enemies making them his footstool, because their flesh on earth was never touched by the taste of sin. he could not defeat any pain, rather, to withstand the harshness of his bitter passion overcame all earthly realities. Who could release the man, but the fiery Son of God? He came down from heaven to earth and rose again, and with the dew of divinity, distilled like honey heavenly grace upon his people so that their faithful can never be separated from it. All good works has fulfilled the Father in the Son, because they could have done through any other. And the Son, as already said, there was never separated from the Father, as the brightness is never separated from the sun. Why he came on earth to liberate and redeem man, whom no one could have redeemed, because the Father ordered him to come, as the prophet David says the inspiration of the Holy Spirit:

*Other his words in Psalm LXXI, which reads: "It shall come down like rain upon the herds." How should we relate them to the Incarnation of the Lord.*

12. "It come down like rain upon the herds, like the squalls season the earth" (Ps 72.6). To understand these words must interpret and Adam, seduced by the devil, he violated the rules of God and became mortal. As a result, the Son of God descended like the dew of sweetness in the lap of a Virgin; It was sweet, mild and temperate customs like a sheep, to resuscitate the man's death as the earth turns with the plow when it rains to raise the fruits. Actually, the plow is the rule of law, that in his humanity the Son of God gave men so that, knowing the



rule, resurrected to life and following his example as a plow voltaran out whether carnal desires so that his works were increasingly fruitful day, according to the example given by holy works which preceded it. And so he sent rain upon them and filled their fields with their own virtues, he blessed, and filled with the fruits of all goods, ie chastity, abstinence, patience and all other beatitudes.

*Darkness seen on the western side, and fire with sulfur and other densest darkness seen in the northern part of the building before described, taught in what area of??the outside world are positioned places of punishment where torment the souls of sinners, and also mean the inner blindness sinners themselves, which are obscured by the lack of faith.*

13. Throughout western you perceive dark shadows of smoke coming out, because there are places of punishment containing the various ordeals. For when man follows the slope of sins, it turns to the West, ie becomes blind faith. With the reprehensible actions attracts bad fumes, and falling into darkness sentences rushes into confusion and forgets his Creator.

While burning near the north corner of black fire with sulfur and thick darkness sloping and extend towards the middle of the northern part. That place is the abyss of penalties and Lake perdition of souls, despising God, they refused to meet him through good works. Why is there the penetrating heat emanating sulfur fumes, bitter and black as impenetrable darkness, and expand the established places. But human science can not fully meet the full range of penalties, while mortal man alive on earth. And when the man reaches its setting, which means lack of faith, then you are already in ruins, and no love for righteous deeds and God, and the fire of perversion that comes encounter with rudeness and blindness customs, kidnaps him and fills and he rushes into the abyss. Then, when no longer life expectancy, will completely ruin attracts other.

Who follows the folly and dishonor the wisdom with which God has created all things, he condemns himself, for having no limit in sin does not think about the afterlife, nor cares to know if there is another life, nor is perceptive enough to realize his own precariousness. Because man is able to understand his own childhood and adolescence, his youth and middle age, but what happens to him in old age and the changes you have, you can not know in any way. Under reason, the soul knows it has a beginning, but it is impossible to know and understand why it is immortal and why will not end.

*God made all things through wisdom to confuse the devil and evil because, being invisible, could be understood by the man with faith and through his works. Before the times, had itself planned the order of all his work, which he endowed time, and here too, did the handsome man to himself to do first thought within himself everything, and then put it into practice with his works.*

14. So God made the firmament work of wisdom and planted vigorously stars as a nail, as the man consolidates his house with nails lest he fall. The stars are companions of the moon, which receives its light from the sun and the waning phase flowed luminosity to the stars. In the old decree, wisdom gave fertility to the moon and the sun, for the benefit of man who understands all creation itself, because the moon infuses its sap to earth. The sun is a symbol of divinity, however the Moon is the innumerable multitude of mankind. And all sun, moon and stars are the adornment of wisdom.

The sky is the seat of all these ornaments, like the man has a headquarters, the land that sustains it. God has established that this beauty gave reason to praise him as wisdom predisposed. Creation is because as the dress of wisdom, as it is in contact with his work as well as man-worn dress. If man had been created so that it could do without clothes, then you would not need their jobs or other creatures at your service; the body would simply lining and protecting the soul and the soul would encourage.

God can not be seen but can be known by creation, as the dress obscures man's body. And so you can not look at the sun claror disk, so God can not be seen by mortal creatures. But faith can understand, exactly as the outer corona of the sun can look with open eyes. All works of wisdom are aimed at combating the malice of the devil, because he has always pursued them and still hating them until the end, until you reach the fullness of the number, when beaten by a terrible force, will be crushed and no you can try to fight against God.

All orders are sweet and gentle wisdom. When someone stain, wash your clothing in the blood of the Lamb merciful. Therefore it has to be dearer than creatures because theirs are the ornaments, and all the holy souls have to recognize their kindness and never get tired of being sheltered from his gaze. The spirit lives and sailing in man and never will end, as ordered and wisdom while living in the body man, his thoughts are multiplied countless, as Infinity is the ringing of the praises of the angels. Thought encourages youth man, developed with the voice of reason that meets their works, and yet not live himself, as the man had a beginning. Instead eternity lives of herself and has not been a time when it was not, because life was forever before every age. And when the soul is transformed, and reach immortality, no longer have the name of soul, because then no longer work through thoughts in man, but then will be among the angels, who are spirits, and like them He sings the praises of God. Why then also it is called spirit, because henceforth no longer have to suffer with the carnal body. Man carries rightfully the name of life, because while living work of breathing is life and death when the meat makes you immortal, you will be in life. And after the last day it will always be alive with the body and soul. Because when God made man locked him his secret, and so the man knows, thinks and acts because it is made in the likeness of God. Divinity was always present as must be the order of their works, and according to this order made man capable of thinking, so that, before reaching their works, expressed himself in his heart, which encloses the wonders of God. God commands. Man thinks. The angel has the true science and his voice resonates always praising and lovingly restoring honor to God, and do not want anything to be in the presence of God and sing his praises.

Before the beginning of time God had steadily itself the work he would do. So the man who contains within itself the wonders of God, knows him with the eyes of faith and embraces him with the kiss of knowledge, and although you can not see with the eyes of the body follows in his works. Angel chooses these works and offered to God bringing the scent emanating from goodwill, while the ignoble works, those that instead of looking at God look in the opposite direction, are presented as a fair judge.

That the faithful avail these words with devout heart, because they have been handed down for the good of believers which is beginning and end.

### **FIFTH VISION OF PART THREE**

*Last vision, which describes how it is made the big wheel that appears, and the image of charity is represented differently.*

1. Then, near the mountain, located almost in the eastern region and that of which I have spoken before, I saw a picture that looked like a wheel admirable similar amplitude to a white cloud, which turned eastward. The divided half crosswise, ie from left to right, a line of dark color, subtle as a human breath. Half of the wheel that was above that line was divided in the middle by another line, red and shining like the dawn, coming down from the top of the wheel to the middle of the first line of which I have spoken. The left half of the top of the wheel gave off an almost green color, while the right side to the middle, glowed red and was divided so that the two colors covering a space equal. Instead half of the wheel that was below the transverse line was pale mixed with some black.

Then, in the center of the wheel and on the line which I have just spoken, he appeared an image that had already formerly known as a symbol of charity. She sat on the transverse line and ornaments were different from those of the previous view. His face shone like the sun, his tunic shone like purple, around his neck a gold necklace decorated with precious stones, and wore sandals flashes of light emanating.

Before the face of the picture looked something like a tablet translucent glass, where it was written: "I will manifest in beauty as silver, because the divinity, which has no beginning, has great clarity, while all you have first hesitates in fear and can not understand the secrets of God in the fullness of knowledge. "

The image looked the tablet. And then the line on which sat began to move, and the point where the line of the wheel touched the left side, the outside of the wheel for a brief moment appeared as made of water, and then some more beyond the center of the wheel, below the transverse line, started red set, then transparent and bright, and finally agitated and turbulent as the sea storm when almost reached the middle part, which was traced the line. And I heard a voice from heaven said:

*God could not be said only if I had someone like him by nature. Wheel characteristics described above indicate that God has no beginning or end and shows the disposition of all assets. The description refers wheel in its different parts, eternity, the power of God and salvation of souls.*

2. Oh man!, hear and understand the words of that it was and is far from temporary changes because he wanted to make his various works according to his eternal project and as a ray of sunshine, observed before the beginning of the first day, as would be in the future. Actually God is one, and nothing can be added to his unit, but he foresaw that one of the works that would, try to be like him, the only one. Therefore, he ordered obstacles to reject it, because it's only unit that does not like, because otherwise could not be called unit. So he walked perversely himself who wanted this kind of similarity. In man, the rational soul, which derives from who the true God, is made so you can choose what you like and reject what he dislikes and knows itself what is good and what is evil. But although God is one, God always anticipated in the vigor of his heart every one of his works, which are then multiplied grandly,

because God is the living fire that souls get the breath of life. God was before every beginning, and is the beginning and is the time when time there. All these things are revealed in this view.

Near the mountain, it located almost in the eastern region and that of which I spoke earlier, I saw a picture that looked like a wheel admirable similar amplitude to a white cloud, which turned eastward. This wheel means God has no beginning or end, and showing benevolence toward all his works. The divided transversely half, ie from left to right, a line of dark, subtle color as a human breath, because both the beginning of the world perishable and an end, that is what extends eternity the perfection of God, which separated temporal things of eternal manifests. Half of the wheel that was above that line is divided in the middle by another line, red and shining like the dawn, which descends from the top of the wheel to the middle of the first line of which I have spoken. That shows that the fullness of God's perfection, which, by his desire is greater in the heavenly things in temporal, is prepared to declare his righteousness, as taught by the divine order, which is quick to intervene for the good of all, and shown in the wonder of his incorruptible glow both the world's beginning and an end and throughout its duration.

Then, the top of the wheel on the left half emits an almost green, because God breathed being in the forms of creatures to work there as planned in his prescience, and since then maintained in the greening his will. While the right side to the middle glows red, because at the end of time God will transform and take perfection to all who have risen to life from the transitory world, will deliver the souls of the faithful reward for He worked in the light, and they will no longer be subject to fatigue and need. And it is divided so that the two colors cover equal space because as before the beginning of the world eternity has no beginning, neither will end after the world is finished, and thus the baseline and the end of the world are locked as in a circle.

Instead half of the wheel below the transverse line is a pale color mixed with a little black, because it indicates the brief time of things in the world, which have a beginning and an end, on which reigns complete eternity itself and devoid of purpose. This part also refers to the pallor of the anguish and the blackness of the tribulations that will last as long as the world. All these predictions concerning the salvation of men. God's power is connected to the supreme force that exists in the perfection of justice shining, because the power and justice of God are closely linked. God's power is represented by a wheel for equal balance, because it has no beginning or end, because the extent of his power can do whatever he wants and shines in pure mercy of the heavenly judgments. Because God does not affect any variability, no alternative, no increases or decreases, and no time divides it from the beginning always remains intact and unchanging, and gives life to all things that are calling the supreme holiness those who worship in purity.

The fullness of his power all things with measure and justice, but its height and depth is unknown to man. So eternal things and time can be represented as a circle that has no beginning or end. Because the perfection of the power of God who reveals the eternity of the divine order and providence that shines in eternity and eternity of his power extends to the fullness of his order, manifested in his works and announce that souls saints will be forever in the supreme glory.

And yet, the eternal perfection of God's power, showed future realities before there heaven and earth, taught in the fullness of creatures such as the greening of the seeds should sprout

and grow, as the gifts of Holy spirit that invade the human heart vivifying, to produce good fruit. Instead on the things that come to stability after the end of the world will no longer be subject to change, reveals a dazzling glow, because at the time when the souls of the saints will be carried high in the heavens all things will become perfect and no longer have any defect. And the eternity of God, as had no beginning before the world began, and after its end will not be limited by any term, then also the joy of the saints in heaven will never end. But the perfection of God's power, which encloses the circle of eternity all temporal things with different ways of being, show that all of them are subject to God, and calls to lend to the hellish places you despise god, as they will be brought to trial all that oppose him.

*Reason why the virtue of charity is here bedecked differently to that described in the above vision.*

3. In the middle of the wheel and the aforementioned line, a figure that had formerly charity symbol appears. It is sitting on the transverse line and ornaments are different from those of the previous view. It means that in that perfection that dominates the power of God above all things, charity in peace is linked to the will of God. For charity fulfills all the desires of God, and now adorned with an ornament and then another. If love is of many different ornaments, it is because their ornaments are as numerous as the virtues held by the man, as all good things happen because of charity. His face shines like the sun, to teach man to fix the attention of his heart in the true sun. And his robe shimmers like purple, for man, clothed in heartfelt compassion, succor much as possible to anyone who asks for help. Has around his neck a gold necklace decorated with precious stones, which indicates that the man has to impose the yoke of submission and decorate it with the virtues of the saints, for groveling in all things show really be submissive to God as the Son of God obeyed the Father at all until the death of his carnal body. Calza sandals emanating flashes of light, so that all the ways of man are illuminated with the light of truth and the man who follows the footsteps of Christ is for the other example of righteousness in faith.

*On the transparent glass table as seen in front of the image of charity. What does the fact that while the image looks the table, the line on which it begins to move. Repeat brief speech on the creation of heaven, earth, angels and men.*

4. Before the face of the picture looks something like a transparent glass table, where it is written that nothing that has principle can understand Divinity, which has no beginning. God's foreknowledge is offered to the gaze of charity, and that charity and foreknowledge of God are consistent in your unit. Foreknowledge, transparent and devoid of spots, it is not defined by a beginning nor an end, nor the mortal creature can achieve. Reveals that the man who chooses to undergo charity, wanting the things of God and returning to God his gaze on the purity of faith, without offering to God no mortal, prepare your home in the celestial joy, which God foresaw that would advance.

The image has the look back to the tablet. And then the line on which she is seated moves. For when the love of God contemplated his prescience, he was in it everything that would happen even if the creature did not yet exist, before they were created. The will of God, in whom charity is united in peace, moved to shape creatures, and so heaven and earth and all creatures they contain were originated by God's command.

But when the time of the angels, some of them despised God and therefore inevitably fell into ruin, while others were in his service and his love it came. And then God created man, he created after all other creatures, and found ready for whatever was need, and lit up with the breath of life. And after having it made this admirable manner, doubly reinforced, making fire and flame. Fire in the soul and flame which bursts into reason. The flame of rationality knows when to fulfill the works in the kiss of liberty, because she knows it is the knowledge of good and evil. Therefore its flame does not burn in whom, freely, not to act, and walks away annoyed who does not fulfill the works, unless the creator do not jump the spark so that the flame propagates in the direction he wants. Moreover, even when burns where he has chosen to do so, sometimes the architect allows it to shut down.

These two forces God places them in an earthen vessel so that they can fulfill the useful works. Like fire itself contains flame and rational man has the strength to fulfill the works. These two forces are contained in a clay pot and only for this reason there is a crock. If the fire and flame were burning not anywhere, how you could recognize their fire? For this reason, these two forces have to be contained in this work, the earthen vessel in which the soul and reason continually act.

And the wind made the air fills all the other creatures with which people work, because the man could not exist if there were no other creatures. God, who is fire and living spirit, did a great work, which the Son took the same dress hiding him his divine nature with which performed many miracles, and with it transited the world to attract if the tenth issue he had lost. God did this work against which he directed his desire to the north and she finally defeated, hitting him in the face so that never again could lift his head as he did in a while. Divinity clothed the good of their own clearly angels and arranged in neat rows along if, that we take revenge by punishing and repressing the works of him who turned his gaze toward himself and separated from the Creator to follow their own will. For the reason, when work according to the desire of the flesh, attracts God's vengeance, but he who turns to his Creator saying: "You are my God" that lights it with the fire of the Holy Spirit to multiply their praises as multiply sparks fire.

The reason is the choice between two parties, taking what is chosen and rejecting the contrary, since in an election not be taken together two discordant things. Indeed, one who serves, disdains himself and who works for himself is no help others in the things he does, because there are two things that can not be reconciled. At first rational man wants and desires, and then does what he wants. Instead irrational animal lives as has been created, it is not able to do otherwise, because it has no rational look that gives science but simply present itself its material nature, while man lives with God Faith.

*On God's vengeance against lawbreakers by the floodwaters. Classification of different ages from the beginning to the Incarnation of the Lord.*

5. And then you see, at the point where the line reaches the left wheel, the outside of the same wheel for a brief moment appears as made of water. This means that, after my will united my power to create began creatures appeared the judgment of my power in the floodwaters, since after the first man had fathered children, their offspring rushed from bad worse. Adam and his sons, who feared me yet, fathered a second nature without perversions, but his successors desecrated their bodies against human nature criminally, and could not bear it any longer, the

drowned by the flood. Then the devil, terrified, trembled, because I saw my invincible force, which man was so destroyed.

And then, a little beyond half the average of the wheel, the portion below the transverse line turned red, then clear and bright. Since from the flood to the Incarnation of the Son, The time for violence, as was hidden in my will in the fullness of my power, the judgment of my power took the red color of justice, and so, after the flood for many generations, the days of men and their works retook the glow given by the fear of God.

The building of justice manifested with Noah, circumcision with Abraham, the enactment of the law to Moses, the prophets prophecy. All these things suppressed idolatry as the day routs night, and time went on and men made their works. But then they began to turn to the West, as when the sun sets, until after successive generations saw that I had reached the number of fulfillment. So my inspiration he wrote:

*Paul's words about the fullness of time when God sent his Son born of a woman, and when he came leads to compliance and makes them understandable words and mysterious events of the ancients, and illuminating the world with its doctrine and preaching of the apostles and teachers of the Church, transforms all making things better.*

6. "When the fullness of time God sent his Son, born of woman, born under law, to redeem those who were under the law, that we might receive adoption as sons". (Ga 4.4-5). To understand these words we have to interpret it like this: Father God, who has no beginning or end, in the fullness of time, prepared from eternity, sent on earth his Son, who foretold many signs and wonders, to redeem man he had lost.

This instills certainty Noah's ark. She is a sign of the Church fleet under the onslaught of various temptations, and that with the grace of faith protects her children in the world and in union with the Son of God. This ark placed on the mountaintop can also be seen as a figure of the eternity of Almighty God, who before all creatures existed as would have been predicted in this world created by his word and ordered different in different species.

The heavenly city that is home to the children of God, has a beautiful tower built with elegance. His perfect structure means the obedience of Abraham, for us, in his fidelity sum represents the Son of God and His infinite miraculous manifestations. Moses made law demanded unconditional obedience without which man could live in any way, like a house without teachers columns or heartless man who govern. Indeed obedience is like a fire, and the law is its light.

And as Abraham, who left home and country at God's command, he was the first to be transformed through circumcision, so the Son of God, conceived and begotten without blood contact, a full Virgin, by fire the Holy spirit, transformed the law made by Moses in a better law, the law of the spirit. Those born in the blood of sins, could not be freed by the blood of the victims of the sacrifices made by law, were released the inestimable price of their blood for clemency that such a law instituted. And as man offering sacrifices to God he practiced creatures that were committed, so the Son of God became a dress assuming man's flesh, to offer to God the Father in sacrifice for him.

Coming into the world, the Son of God gave man a pure and luminous doctrine and go all the history that we have had transformed it and made different so that idols were changed by the living God and prophecy was changed in via spiritual, and as the word of man is emitted when his spirit inspires and the only Son of God was sent away from the Father, in the lap of a Virgin, and was conceived by the Holy spirit. And then she made flesh and born of that Virgin, in Him it is the meaning of all things past and future manifested and improved all the stories they tell the exploits of men, erasing what was useless and keeping what was useful as he did about the army of good angels, who did shine even after the destruction of the lost. Before his birth everything was wrapped in the dark, but after it was made flesh lit up everything like the sun, because he completed the law transforming and improving it, obeying the commandments of the Father, which Adam did not.

Also in the Son of God, justice and peace together, and as the world was covered with darkness for those originating sins by baba snake, beat injustice through his humanity because he opposes injustice fought against it with justice and peace. Justice, which is enclosed in the divine rules, and peace, which is surrounded by the merciful grace of God to man, meet both the elect in a similar state to that in which God were the holy angels. And after he ascended into heaven with the body, the Holy Spirit enflamed the apostles with tongues of fire that possessed inside science, were the world to attract other men and were able to perform miracles and show signs and which they were adorned by the Catholic faith and sanctified by good works.

Thus the doctrine of the Son of God moved in purity, bringing abundant fruits of virtue and going under, and fascinated many people who glittered in the light of faith. Thus many who were obscured by neglect and lack of consequence to the fall of Adam Faith, were enlightened by true faith and holy works. It was necessary that the Son of God came to the end of time, because the old serpent had desecrated all mankind with the deceit, derision and blasphemy, but it was also necessary that the real presence in the body of the only begotten Son of god continue to fulfill his work. Thus began to work through the supreme governing that govern the Church and the other prelates, the priests and the faithful entrusted to them, the hermits who take a vow of chastity and the ranks of the religious, who worship God by following the example of angelic ranks and singing his praises as do the angels, and the penitents, who invoke God while imitate, and finally with the laity, who are married and live in good obeying rules their teachers, and consecrated letting the world renouncing themselves.

And he executed his work the Son of God, from his royal throne. And when he was presented to the Father still bodied man, he took with him the righteous deeds of all the above men to show them. All these orders, indeed, instituted by the doctrine of the Son of God, in the fierceness of his great zeal rose from strength to strength as the day after the early morning until the ninth hour, when always hotter heat of the sun.

*This has weakened our time, from the strength of the original apostolic discipline to a kind of feminine weakness, and all things have deteriorated, as seen from the disturbance of the elements and depravity in customs.*

7. Then the teaching of the apostles and the virtues of the other saints kept pure and luminous men to the present time. But this force is now declining towards an almost feminine weakness. Now indeed, all the good habits from the beginning, from the days of the apostles, rooted in men by grace of the Holy Spirit, have fallen into darkness network that ancient



serpent led the world in deception. The apostles strengthened their teaching as steel, completed with the secrets of heaven and moderated by the fear of God, that it was not scorned but strengthened day by day. And since they wanted the teaching of his doctrine grew as the sun in its course, hallow with fasting, with praise and prayer.

But the old serpent, he examined herself wondering how to destroy and extinguish this law, because it was considered deluded, and finally realized it was time to fight against the children of men if he could precipitate in sin human conceptions. Then she swelled with arrogance lustful a judge of royal descent, to conduct many nefarious vanities, almost worshipping them, until God's hand hit him, as he humbled Nero and other tyrants depriving them of honor.

At that time, the vigor of the virtues dried and justice declined to come to less. Also the green strength of the earth gave less fruit and smaller, since the upper air layers had been transformed from the state and how they were created, so that often the summer was, contrary to the norm, cold and heat in winter. Then the land often suffered prolonged droughts and heavy rains with some other premonitory signs, such as the Son of God predicted that would happen before the day of judgment, when he spoke to his disciples who questioned him, while many believed that the day of trial was imminent.

*Mysterious words of the Son, which the Father asking for the humiliations inflicted on his body, namely the Church, by some of its members who have neglected justice forever goes. Also, on when the number of elected established from eternity will be completed, and how they have to interpret these words today as the diversity of time from the beginning of the world until now.*

8. Then the Son to the Father saying: "At first, all creatures revered. In the middle period, the flowers bloomed, but then weakened life force ". The virile warrior came, and said, "I know this time, but the number of gold is not yet complete. It is seen as the mirror of the Father. I bear in my body the pain and work, and my children leave me. Remember therefore, that the fullness of the principle would not have had to run out! So you decided in your heart not look away until she had not seen my body full of gems. I can not stand more than all my members are flouted. Father, look at me, teach you my wounds. And you men, now you kneel before the Father, to hand you shop! ".

To understand these words we have to interpret this: At first, ie before the flood, the land was so green and fertile that would fructify without the work of men, and men, who had disciplined habits or devotion to God, they dedicated only earthly matters and its pleasures. But after the flood, as in the middle period, ie between the flood and the coming of the Son of God, the flowers with new blood and all the plants bloomed again and otherwise than before, because the earth was baked by water moisture and heat of the sun.

And as the carrier flowers fruit multiplied in far greater numbers before, so the science of men torched by the wisdom of the Holy Spirit, grew to recognize the new star that showed the King of kings, this wisdom shone lit by the Holy spirit, through which the Son of God became incarnate in the womb of a Virgin, and this is what he announced that star. In it, the Holy Spirit revealed to the people the work accomplished in the womb of the Virgin. And the clarity of the flame of the Holy Spirit is the sound of the word that created it all. The Holy Spirit fertilized the womb of the Virgin and descended as tongues of fire upon the disciples of

the Son of God, and after that of languages, many other miracles wrought by the disciples themselves and their followers. Therefore the time, which grew from strength to strength, was called virile time, and for many years continued strong care. But then his life began to wane and became feminine weakness, neglecting justice and letting overcome the folly of human customs, because today everybody does what he wants. Therefore the Church is heartbroken, as a widow who is deprived of consolation and husband's request, and has the baton guide to what men are supported. Mercenaries evil by greed of money thrown into the valleys to my children, preventing them from climbing over the hills and on the mountains and deprive them of the nobility, inheritance, land and wealth. They make them like ravenous wolves, who follow in the footsteps of the sheep and destroy those that manage to catch and routed to the other, and fraudulent deception devour my children making use of unforgiving judges unjust and wicked.

These days are a trap set by the devil, and I have already endured too long that my people to be tricked by the tyranny of my enemies, and therefore this my people would have been loosened ties, and punish their enemies with various punishments, just how often I have also punished in the Old Testament who rebelled against me. I have also allowed these days certain air spirits terrorize men with big storms, and have beaten punished with several epidemics, weakening them in various ways and making their bodies sick because they do not want to abandon their turbulent customs. Grown on his chest envy and hatred and ponder how to harm others, are coated mantle of honesty to pour over them all kinds of crimes and bloodshed.

Men also be judged by the same establishment that put at the service of men. So they will be suffocated by fire or drowned by water; wind and air deprive them of the fruits of the earth and the sun and moon do not comply show discordance course established by God for them, or they will come out of orbit. And sometimes the earth will shake like a truck stutters by excessive thrust. In that way these days will complete their course between the sordidness of the customs of men, with bloodshed and the destruction of any noble disposition of the Church, contaminating the gold of justice with bronze and lead iniquity, and so many perversions of men will be weighed in the scales of justice.

But before the end of these days, ie before the time of feminine weakness has elapsed, justice, the Son of God entrusted to his disciples as a wedding ring, to send them all over the earth, he will rise and show you how the iniquity of the people has become dirty and torn clothing he received from the apostles.

*Mystical description of how the apostles accepted the justice that God entrusted them to the preaching around the world, how they assumed according to the diversity of their characters, and according to the distribution of the graces poured out the sky, as if it were a magnificent and varied dress. Excellence of the doctrine of the apostle Paul, and why was elevated by the sublimity of his revelations and oppressed by the weight of the disease.*

9. Matthew gentle shallow character and intelligence, offered to men their teaching so nice and easy, he consolidated the doctrine of the apostles and became known as the guide itself. So he turned to the true faith of God many people with his sweet preaching as honey, as the meekness of his ways people drank their doctrine as children who suck the milk, and the Holy Spirit touched him, so that wrote faithfully the Incarnation of the Son of God. And he, with silk devotion made a shirt, which means the orderly and contrition bright as daylight, and

overlaid it justice, and let him lead her martyrdom. Instead Tomas was a man of strong and bold attitudes that are not easily converted to any cause or readily gave his consent to anything. Only he believed in what he saw, nor would accept the first inner and invisible realities that were taught to him in signs. Signs are known through the works and the facts pertaining to the body are the senses of the body. Instead, the spiritual facts are understood through the spirit. It is known that a man is spiritual holiness of the works. Tomas turned many people to God and clothed justice in a long dress fabric green silk he wore on his shirt and shining like sunlight, when he graced with the rectitude of good intentions and made it shine everywhere, removing the idols from the hearts of unbelievers to turn to God. He offered with martyrdom his Lord.

Pedro wove a robe of fine linen and purple when he bravely and gently spread righteousness. And she overlaid justice to the ecclesiastical orders. He suffered many hardships in the body and soul.

Matthias, gentle and humble as a dove, oblivious to the different ways of men, envy and hatred, was a glass of the Holy Spirit who dwells in those who never wander their minds in the streets because they are not curious the news. And almost without realizing, in his humility, he made in the presence of believers and unbelievers many signs and miracles, and prepared for martyrdom as for a banquet. Thus he prepared to justice a royal throne, on which she could sit with dignity, supported by four columns made eagle heads and lion's paws, because humility flew to the four corners of the world and no offense was able to defeat him. Spreading in many countries preaching and patiently enduring all offenses brought to perfection his work manfully. Therefore all listened willingly and was well-liked. He did justice to sit on the throne who prepared his humility. God chose the twelve apostles among people of different character, as he chose twelve prophets, since God is admirable.

Then he found a spark that ignited with fire, Paul, and he performed many miracles. Because God produces its signs both proud and untamed people like sweet and gentle, so people do not reject them saying that only performs his miracles in the good. The Holy Spirit crowned all the doctrines of the apostles Paul, whose mind took as a high mountain. It was as fierce as a leopard, fierce throughout conquest, convinced he can carry out whatever he wanted. The Holy Spirit found in him the spark of fidelity, because he did not persecute the apostles of envy or hatred, but for love of the old law.

God created the animals before man but made man in his image and likeness, though it preceded the beasts. And first the old law was in accordance with the beasts, then transformed through the humanity of the Son in spiritual intelligence in the practice of the angelic praises. Just as God formed man first and then introduced into it the breath of life, and commanded the old law, which is then transformed by the new law, making it better first.

So when he threw down Paul that had excessive zeal in defending the old law, she taught him he had to spread the name of the Son in the new law. He lifted his spirit to heaven, taught him how admirable weapons against fighting. Yet his soul remained in him, hidden almost as if he had died, just as the soul sends out his thoughts even when in the body. If God had taught his miracles with less force, because of his proud nature he would have gone back to the cause that up to then had defended with zeal. Therefore God pressed him with a gag and filled his body concerns. His illness manifested itself in two ways, all the veins of the body languished exhaustion, and the fiery darts of the devil afflicting their flesh with the sweetness of the flesh. But as he had seen in his mind the miracles of God, always he maintained a very strong

spiritual force, as had watched countless arcana and hidden mysteries beyond anything a man can speak, his words and preaching were like nails hammered into deep that they support the house. The Son of God, born of the Virgin Mary, chose among the tribe of Benjamin and he insisted in more than all the others who were with him preaching.

The woman is dressed for the honor and glory of the husband and seem increasingly beautiful. Similarly all human beings have to learn how to decorate your soul in the presence of the supreme king. For when man embraces love, she wears a gold dress. When you want chastity, she adorns the forehead of precious pearls. And when it is devoted to fasting, it is clog in purple and fine linen. Therefore the man who wants to abstain from sin avoid eating meat, but can be eaten by the sick to heal, because the food with meat often invites men to sin meat.

Paul did not consider the rule of law as virginity, why I was not imposed by men, but advised, because the rule breeds fear, love advice. Because the rule with fear, which is received by the ear, is often violated, while loving advice, which closely adheres man, it is firmly observed. But since the ability to decide originally was obfuscated by the serpent, as a result of the old decree, God became man and his charity was so hot that lit up the whole world. For this reason Paul secretly decided not to impose counsel and virginity, because no one has to impose as a rule, since God brought it to perfection itself. It is not a legal rule imposed in servitude and fear; God is free from all fear.

Paul is the wagon wheel of justice because, as the wheel holds the car and the car carries all the weight, so Paul's doctrine bears the law of Christ, as the new law is woven into the old, in which Moses prescribed circumcision and offerings. The Holy Spirit renewed the law in the new holiness, and Paul joined the new fire in the existing chain to make it the jewel of justice. Indeed, he declared holy all finished works in righteousness and honesty, so that even marriage could be maintained in the fear of God and could live righteously in moderation, so that man will not be anxious to abstinence more than by the grace of God could endure and virginity be decked out with the crown of the supreme king, because it takes God's example. Since God embodied as the first man without the humors of the body, and took the same dress a virgin who knew no sin sweat.

In these three states of life, marriage, continence and virginity, Paul placed all the virtues and life choices of saints painted in pretty colors and the doctrine of the apostles. Then he donned to justice sandals purple silk, completely abandoning the worldly life and traveling more than all his schoolmates in the ways of the churches between difficulties, and adorned sandals fine as bright stars Golden, gave all believers example of holiness and good works and he hastened to offer her body to martyrdom.

Santiago, called the Lord's brother, was sweet and gentle character. It was only his doctrine God in his interiority without seeking vainglory, but toiling with great zeal to travel the rights to clean roads and swampy places disbelief. He converted many people to the true faith and its teachings handed down sweetly, teaching the Son of God was born of a virgin, and what he taught with sweet words confirmed it holy works with many signs. With her soft words to hear justice made earrings. The left slope was aqua, color and purity of a cloud, which means that the Son of God came into the world without sin, erased and washed away the sins of men. The slope was right amethyst and symbolizes the passion of the Son of God, which defeated the devil. Santiago also offered to martyrdom.

Simon was wise and tenacious and preached bitter torments for the countless sins of unbelievers. Also he gave great signs in the firmness of their faith, so men listened to him willingly, and showed an impetuous journey toward faith, because instilled the fear of death. Thus, with his bombastic preaching justice he forged a necklace of emeralds, rubies and pearls of all shapes, a necklace symbolizing defense of the strict customs. Where to put the emerald green indicates the fruitfulness of preaching and where you put rubies and pearls, fear of punishment. And he did not fear the torments of martyrdom, but endured them with patience.

Paul worked with him, even though he had already made sandals justice. Indeed, the collar hung a chain of great beauty, made of fine gold, which were crimped tightly round twelve stones and pearls, the most beautiful and perfect. This string down to the foot of justice and had at the end two heads, one to the right, red sardonyx, as the head of a goat and another to the left, gold, as a leopard head, placed in such so that the head of the goat seemed to face the leopard.

Indeed Paul added them to his doctrine to reinforce the teaching of the apostles and adorned with the righteousness of good works, with the apostolic doctrines and all the virtues, so that is well maintained to the end and do not fall until the end of the world. Then towards the end, two powers, as in the two heads, one going up to salvation, even among anguish and distress, which is that of Enoch and Elijah will appear. The other, which tends instead to perdition through gritted teeth and feigning glorious miracles and virtue, which is the Antichrist This shows that those who are heading to heaven crush those who run towards the diabolical seduction.

James, brother of John weaves a delicate veil as a woman, white silk, embroidered with gold, preaching the Incarnation and the Passion of the Son of God and destroying the idols with many miracles. And he covered elegantly head of justice for the whole church returned the praise of God. He also offered his head to martyrdom.

John, with the miracles that God showed him a belt made of green silk, pointing flowering and soft desires of chastity, and he sewed up the twelve stones of the prophetic virtues with many pearls, meaning goodwill. And he painted a branch like balm oozing green, because added to the perseverance of chastity vitality and the perfume of heavenly virtues. With that belt around his waist hips of justice, when people's prayers answered by writing: "In the beginning was the Word" (Jn 1,1).

Felipe, benevolent and even humble appearance, though rich in doctrine itself attracted many people. And that produced gold bracelets in which emeralds and amethysts engastó and precious pearls, so many stones that barely could see the gold. Because I teach vitality and simplicity of virtue with the doctrine and deed, did everything he could for himself hidden goodwill and went around with these bracelets arms of justice, and completed his martyrdom good works.

Bartholomew was tireless in pursuing preaching, never wanted to stop. Therefore he made with gold and amber necklace elegantly chiseled and precious stones. This necklace bracelets ranging from dolls justice, cited above, extending and divide into three parts, and these three parts were intertwined with graceful gold chains. By the righteousness that kept faith he preached lofty words the hidden secrets of God and the virtues of the elect. And it came to talking about the most holy works, distinguishing the three persons in one God and certified

with faith and with the right words to the true Trinity, which is attached invisibly and ineffably itself. And after attracting well as the minds of men, he submitted his body to martyrdom, embellishing the arms of justice with a wonderful ornament.

Andrew made a ring of fine gold and engastó a topaz valuable, revealing that the Son of God is the husband of justice when he adorned sincere faith with the beauty of the virtues of the Church, and put this ring on his finger justice when left hanging from the cross.

And Judas Tadeo was prudent and subtle and knew scrutinize the behavior of men, so he converted many to the benefit of faith, because they failed to pass him, and overcome the deceit of the snake with holy works, openly taught people many miracles. He then deftly layer of red embroidered silk and put it over to justice, and overlaid works of charity and the splendor of the other virtues, bringing perfectly true beauty. He also submitted his own body to martyrdom.

And Peter, when he saw justice as coated, although even before he had made to wear the robe, he forged a crown of pure gold, he decorated with stones and the most precious gems, and then put it on his head of justice. Because you have preached faith without fear the glory of the Son of God and be taught that justice is adorned with all the virtues and all the hidden mysteries, adorned to justice with the crown of holiness and honor. And when his martyrdom was hanging on the cross he put it on his head properly. Thus the apostles coated to justice.

*Brief repetition of things said about, as in these nowadays, lacking the virile strength all ecclesiastical institutions decay and getting worse, citing the words of the psalmist where it says, "You are righteous, Lord," and as they have to be interpreted.*

10. But now justice has face shining like the sun because it is always against light and unchanging God, invokes a loud voice to the celestial judge and teaches his clothes soiled by evil men, as has been said before. Indeed, these female weakness today are devoid of manly strength, so all, both secular and religious ecclesiastical institutions worsen and today are very different than they were when they founded the apostles and the early Fathers. The Church of the origins shone like the sun and wore the crown of justice, and the king has this name because it dominates in his kingdom and carries the crown and royal robes of their own rank.

God's justice is crowned and adorned with the provisions of the Church and all that concerns them. Justice is the substance of all legitimate laws, laws founded by Almighty God and ignited by the fire of the Holy Spirit as a house that is ennobled with its inhabitants. For it is written: "You are righteous, Lord, and your decisions are fair" (Ps 119, 137). To understand these words we have to interpret this: You are just in all your judgments, O Lord, you've mastered all things, since you are the righteousness that never darkens with iniquity, and openly displays his works as the standard precedes having command. Work of justice is heaven and earth with all other creatures. And justice is God who teaches truth with good fame that accompanies the holy works, which develop in justice as tree branches. Therefore God's judgment is fair and equitable, because it does not if the shadow of falsehood, but the steps as unclean rotting stinking mud. For God's justice cries out upon the mountains, and his voice sounds up to heaven, and complains, because she was initially the highest hill on the sanctity of the church rested, and now holiness lies destroyed on the same mountain. And I, God's righteousness, he cried plaintively:

*Justice crying, back to the divine judge, cries out against evil, wicked and immoral men, contaminated by different crimes, fighting the old institutions of the Fathers and undressing them the decorum of its magnificence, they send them to ruin.*

11. My crown has been overshadowed by the schism of lost minds, because any law is as he wants, following the dictates of the will, and those who should have teacher and support his tutelage claim to be teachers, decide for themselves with arrogance and say which it is valid whatever they choose. Therefore they are deprived of faith, because we only believe in themselves, and fail not for himself, or others, salvation and life, that no one except God can bestow. So my crown has darkened since those who meet such actions do not contemplate in the glory which comes from God.

My coat is completely peppered by the dust of the earth. These men get dirty, because after having left the world to follow a good and holy rule and put on the robe of the Son of God mixed with harlots, as written in the Gospel the way the little boy. They are subjected to the yoke of Christ with circumcision, transformed into the priestly order, but disobey and commit adultery, and never cry like the prodigal son, who addressed the Father saying: "Father, I have sinned against heaven and against you" (Lc 15,18). They are become regular adulterers, as if this were the law. My robe stained with dirt from their sins, and do not shake the dust with penance, but as worms feed on rotting sins. Then they become blind, deaf and dumb, and not recite the daily prayers and judge according to my judgment. Not tolerate greed and heal the wounds, they are full of wounds, are deaf concerning the words of Scripture, that neither hear nor teach others.

Thus the concern is installed in all orders of the Church, walking as lacking support because all rules have decayed. When clouds obfuscate the sun creatures no longer have joy and peace as lacking towns king. The rules of the ecclesiastical orders are obscured, because without works is only the name of them, and so they no longer joy, as there is no faith without works. But this state of affairs can not last too, can not persist, because God's judgment threatens those who do only their own will as if they were without God. And I, justice, which had originated in the ancient decree, I invoke God's judgment and accuse those who have ripped my dress and I have stolen all my jewelery, and ask conviction against them with the same voice with which the creator of all things called the woman when the man pulled out in order to make him a helper like him. As the woman is subject to man and have children, so men should listen through my words God's rules and obey them. But since they do not and rather despise me, whenever you are hit, it is God's judgment that befalls them, as formerly happened with the flood, as has often happened in the old law and the new and as often it happens yet.

Actually, my name is Justice. The Church was born of me in regeneration through the spirit and water, we are one, as God and man are one. Therefore I will enact harsh judgments aloud to avenge the violent departure of those who persecute me like wolves chasing lambs. These, who are sinners, not feast with the fatted calf, but are similar to the Samaritans, who wanted to live under two laws. Therefore be derided by the prophet Elijah, when he told the worshipers of Baal, taunting them to shout louder, that maybe Baal was really God, but at this point could be busy in talking, or playing or be traveling, or perhaps could be asleep, so they should wake him. They deceive and no longer have the grace of God, away from those who do not observe the rules received, and reject those who rebuke them, saying, "We will observe

the rules of our God whenever we want, because he suffices with us We repent shortly before the end "

*God, considering the inexhaustible light of its light these offenses to justice, not forgotten, but pretend not to see the sins of men if practiced penance. God's words about this.*

12. A warrior who fights hard against the evil rows and against all evil recognizes the incorruptible light of its clarity, these unreasonable days of total operating loss in justice. This warrior does not forget the sins of men, but pretend to ignore them, until they do penance, and says, "This time away from the well and rushes into evil, I recognize in the depths of my mind and judge. And the sins of men, that occur over time of its existence I miss not condemn them with the whip of a just punishment. "

But the number of gold, ie the martyrs shine like gold with purple blood, and died by true faith in the Church of the first centuries, it is not yet complete, as the martyrs are expected to solemnly proclaim my name and offer their bodies to the sufferings of martyrdom in recent times, error and perdition times, as evidenced by my dear John, saying:

*Testimony of the Apostle John in Revelation and how it should be interpreted.*

13. "And they were told to wait still some time until it was complete the number of his fellow servants and brothers who have to be killed as they" (Rev 6:11). To understand these words must interpret them as follows: divinely inspired those who underwent temporal death for the sake of God knew that their bodies had yet to rest in the dust and putrefaction for some time, until the time came to perfectly preordained number of the servants of God, ie those who serve God in everything, in truth, as they and their siblings. Since these in the body will also be subjected to suffering and will suffer bodily death like them, after having suffered many hardships for the Son of God.

The voice bloody martyrs, who did not know sin, nor why they were killed, up to God, and the light of divinity shines so they see ahead in the glow of divinity all the many to come. Indeed, the martyrs receive clear vision of eternal life, so that she understands the trial that are taught. Their voices are not obfuscated by the miserable works of sinners because they were innocent and his blood was shed because they witnessed the Incarnation of the Son of God. Thus they have testified in advance that the Lamb has poured his blood.

They are partners in the service of those who will be killed by faith and justice and especially are brothers of the end of time will be destroyed by the antichrist, as innocents were killed by Herod, who denied the Son of God as the antichrist will deny. The voice of the blood shed for every man ascends to heaven with the soul that cries being thrown seal body that God put it on, and then this soul receives the reward of his works complaint, both the glory and the penalty. The first voice of the blood that went well, screaming at God, was Abel when Cain destroyed in haste and violently the work built by God. Therefore the Son of God also says:

*Complaint of the Son to the Father for the tribulations that your body suffers because of those who are opposed by evil, and those petty vanity that giving away the good. Angels, though with immense glow shine yet see the works of holy men and approve, reflecting their merit.*



14. "Father, mirror, clarity of divinity in you shines the army of angels as corporeal images you see in the mirror, because at that yours mirror the angels always shine. Look, and shows how many injuries I suffer because of those who despise. In my body, that is in my members, I endure the hardships of perversity, for those who rise up against me by meanness, when they should be partners in righteousness, so I no longer find where to rest but in the vital force good works.

My children, who should walk in humility and reject the luxury world, yield to nothing when they get conceited and arrogant and believed to be holy, exhibit their works to be praised and acclaimed. And to get these transitional praise forget the heavenly praises, do not realize that angels continually extol the holy divinity, always inventing new praises to celebrate God, without ever reaching the end of their song. "

God is light clear that in no way can be turned off, and the multitude of angels receive him clarity. Angel celebrates without the deeds of the body, while the man can also celebrate the deeds of the body of angels sing the praises. Indeed, extolling the praises to God praise the holy works of men and seen as reflecting them in singing, because God made man an admirable composed of soul and body. So men will not lack the light of the angels, until together, as God commanded divinity and humanity were praised and glorified in the one God.

Here the illusion of the devil, who was an angel and wanted to be God. God somehow mocked him when he created the clay of the earth to man, who is soul and body into a single being. Neither the soul without the body nor the body without the soul is a man; the soul acts with the body, and the body with the soul. The body is the envelope in which the soul is enclosed, and often compels the soul to yield to their wishes and not allowed to force him to do what she wants, and she does her work, as she cares for him and grieves for the taste of meat, yet often prevails against their will on the veins in which it operates. But when man intends to live a life contrary to the carnal lust, the soul rushes to undertake and takes place, because this is the main desire, in which she is comfortable.

*Justice and honesty of morals and dignity of the virtues, which since the days of the flood until the arrival of the Lord were corroborated by the prophets and later shone in the Church through the apostles and doctors now have become corrupted after these days of numbness due to injustice. They shall be renewed before the end after many tribulations of men.*

15. The book Scivias symbolizes these days numbed injustice in the dog fire that does not burn, are followed by stronger days, in which some observant men of righteousness achieve abandon that thoughtlessness and converted to justice. Since the Incarnation of the Son of God justice long time rose to the heights of holiness in faith as climbing a ladder, and faith was irradiated as invaded by fine gold of good works; untainted by the indignity of evil deeds, persisted firm and invincible.

But there was a time, as I said, even far from the lightness of this female time and passed, in which it began to decline faith, descending unseemly for those steps, and became obscured by the darkness of injustice. Justice and decency and all the dignity of the virtues grew gradually in men from the day of the flood and gradually reached the limit until the time of the prophets, which strengthened to give them the maximum brightness until the arrival of Son of God.

With the apostles and the other doctors of the church stood firm in the dignity and shining for a long time, almost to the birth of that secular man who practiced adultery instead of the fear of God. Shortly before his arrival justice and decency gradually began to fade and deteriorate, as well as gradually had soared from flood to the prophets.

At the time of this gentleman have taken root wickedness and forgetfulness of justice and honesty, that spread and spread have advanced to produce an almost feminine weakness, until it has been another spiritual rector, endowed with prudence and malice a snake, which has killed God's judgment. In his time, iniquity and lightness seized the customs of men were subjected to the screening of the judgment of God, they began to heat up and boil and emit foam. So now, to purge from that dirt must be screened so rough and hard way that those who are in danger for their cause will be shaken by great sorrow and sadness. However the time of bitterness and sadness has not come yet.

*The supreme judge, by hosting the meantime complaints of justice, will release his revenge upon the transgressors of righteousness and all about the perverse prelates of the church, sending many punishments until duly purged by these tests, repent and change of mentality. Thus each order will be redirected to righteousness and honor their dignity.*

16. After that justice has addressed their grievances to the supreme judge, the latter to accept the words of accusation have referred, he will release his revenge, judging his fair trial enemies of righteousness and let you progress upon them the tyranny of their enemies. And they will say to each other: "How long endure patiently to these ravenous wolves, they should be doctors and are not and have the power to teach, to bind and to loose, we captured as if we were wild animals? Their crooked fall on us and make it dry to the Church, because they no longer preach what is right, destroy the law as wolves devour the lambs have the voracity of drunkards and adulterers on every occasion when they judge us without mercy for such sins. Stolen goods churches and their greed are docked everything they can. Their ministries give us only poverty and indigence, are dishonoring themselves and we dishonor us. Therefore the judge righteous judgment and isolate it because they are seducers rather than physicians, we must do so not to perish, as you go forward in this way, they terrified all the land and become owners. Reproaches fill them to develop their tasks behaving in a manner consistent with the fair religion, as instituted in his time the ancient Fathers, or to go out of here and leave their possessions. "

These and similar words, inspired by the divine judgment, is the will present harshly and still persecute saying: "We do not want those rule over us, with their property, their land and all other goods in the world because of these things we are the owners. " How can it be acceptable for those who have the tonsure and wear stoles and chasubles have more soldiers and weapons than us? How can a priest either soldier or a soldier is church? Arranquémosles therefore what have unfairly. But consider carefully and with great insight what has been offered for the souls of the dead. This would leave because they are not the product of prey.

Almighty Father distributed fairly all things, the sky to the inhabitants of heaven and earth, the inhabitants of the earth. He acted similarly fair distribution among the children of men religious would have to possess all things that affect them and the laity which suit them, so that neither party to the other depredándola press. God has not ordained that the tunic and the mantle were given to only one of their children, leaving the other bare, but has provided that one is given the layer and the other the mantle. The layer corresponds them to the laity, for the

breadth of their duties and that continue to grow and multiply in their children. The coat should be granted to people of religious, so not lack food and clothing, but not to possess more than required. Therefore we judge and have all the above things are divided equally, and wherever religious also possess the mantle layer, the layer is removed to give them to the poor, so that they are not consumed in misery.

And thus, and that judgment will try to carry to term, within their means, all these things. Bishops and all religious who depend on them, at first will do everything to resist, closing the gates of heaven. But when finally they realize that even with the power to bind or to untie or with offering gifts, or the clamor of weapons, nor flattery, nor threats can resist them, terrified by the divine judgment will lay down pride always had confidence in themselves, and came to himself will be humbled before them, and say moaning and screaming, "we have rejected God Almighty omitting the fulfillment of our duties, so they have been induced to confuse us as well. We have been oppressed and humiliated by those who had been oppressed and humiliated because God has untied the rope submission that we were prefixed and had to us to be subject to discipline, and now allows us to be we dominated them. "

We recognize that we are suffering the righteous judgment of God, because we wanted to subjugate the kingdoms of the world as we should have been under the yoke of God, and because we met all the pleasures of carnal desire no one dared scold. God commanded the tribes of Jews who offered their Creator animal sacrifices, but those neglecting to do so, were devoted to sensual pleasures of the body and therefore God raised against them foreign tribes. We, instead, he commanded us us to offer a living and spiritual sacrifice and we have not been afraid to touch it with contaminated hands, as we crowned with the diadem of his power. We have put above everything and have met all modes cares of our flesh, so, our enemies become embittered at us as enemies raged on corrupted the past. Then, both the most important and the smaller of the two peoples, religious and laity, grant the clergy provisions such that are necessary to not suffer deprivation or food or dresses things, and so you do not have to suffer more these attacks by the laity.

The principle of this will be, both for religious and for the laity, as the first hour of the day, and then about the third hour, the work will be carried out, and finally be finished as the sixth hour. Men of all orders will be considered as after the sixth hour and have different laws which have now, and it will be possible every order to be stable in their right and free to return to the dignity of freedom, and the servants the duty of servitude.

*When God's vengeance with the correction of the wicked calme, shine forth the order of justice and peace stillness waiting for the second coming of the Lord shone like waiting for the first one. Part of the Jews will be converted and be glad, recognizing that He has come, which now deny.*

17. However, as the lion teaches us that I described in the book Scivias, during the development of these events they will break out often harsh and cruel wars because the fear of God will be forgotten. Many men will be killed, while a large number of cities will go to ruin. And as the man beats his strength to feminine weakness, and the lion is stronger than the other animals, so the cruelty of some men put an end to the peace of others, as if they were the executors of divine judgment, because it will be God who allows his enemies to inflict cruel to purify evil, as it has always done since the world began.

And when men are cleansed with those afflictions, they will get tired of fighting and, inspired by the fear of God will recognize the justice of all institutions of the church by God approved, and added many other goods, in the days of peace as in war and in pain. Then justice will be called loyally wife, and will be taken to the king bed that the concubine will be ejected. This concubine had bothered to pretend that kept some provisions of the law, while at other times he was associated with the practice of evil customs. So the king the cast. Because the time that men in some institutions observed the commandments of the church and in others completely neglected, it was like a concubine.

Then, Almighty God, who is the true Solomon, adorn his girlfriend, that is to justice, with all her jewels, ie with all orders of the church. Then be visible all ornaments concubine darkened as said, sometimes hiding from view. At that time will end the barren days and consolation cast to desolation, as the new law changed the old and as the time of salvation recondujo to good time of the fall. Because if those evils would still lasted without his recklessness and outrageous customs were changed, the truth would have been so tarnished that the towers of the heavenly Jerusalem would have been shaken and all ecclesiastical institution would have rubbed off, as if men were not true God. And so the transgressors of justice will be covered with contempt, as a woman leaving the legal marriage and becomes an adulteress, because by violating church rules will be as if they had committed adultery, so will have to endure affliction and reproach, as woman abandoned by her husband is deprived of its support.

Then they appear order of justice and peace so new and unknown, that men will marvel and hold who have never heard or been informed of such things. And even before the day of judgment have peace as in time that preceded the coming of the Son of God, can not completely it enjoyed for fear of future judgment, but to seek the fullness of justice in the Catholic faith that springs almighty God and the Jews will rejoice and say is here that we had refused.

Actually that peace, which preceded the coming of the Incarnation of the Son, come to full perfection in those days, for strong men and great prophets will then rise so that then can flourish every seed of justice in the children and the daughters of men, as my servant the prophet told by my will: "in that day the Lord seed grow in honor and glory, and the fruit of the earth will be sublime, and exult those who have been saved by Israel". (Is 4, 2). To understand these words must interpret them as follows:

*Words of the prophet Isaiah to witness the first coming of the Lord, and they will find full compliance in the second through the illumination of the Jews, blinded by the scandal of the Passion of Christ dried losing the fruitfulness of faith and good works.*

18. That day, as the angels sang peace granted to men, my son was born of the Virgin, the Son of God, whom the angels sang praises with the shepherds who were devoutly for him. Distributed the fruits of the earth, which had restored peace and lavished air sweetness again: It was a day of joy among the sons of Jacob who were freed from the evils and tribulations of the past because in the previous period were They judged fairly and they were sent many afflictions. And so, when the light of true faith enlighten the hearts of the faithful, they will celebrate the Son and believe that comes from Me and extol him because they know he's back with me to glory. So it will be abundant in them the fruit of good works. And still it increases their joy when they ripped off the power of the devil and freed from the pains of hell, are numbered among the children of God.

But the flowers of the vine of Sabaoth, born yolks Aaron's rod that was not inflamed by the slime snake, dried when the Son suffered on the cross, because the eyes of the Jews were numb in the shadows death, when they heard the prophetic words and rejected with real flower, flower all land recognized when it expired on the cross. They issued death upon himself and dried in both the Old and New Testament. Because the Old Testament is like the winter, which is hidden if the greening of the earth and the new one is like summer, which produces herbs and flowers.

*Words of our Lord Jesus Christ, as he was led to death, replied to those who mourn talking green tree and dry. How should we interpret them.*

19. "So he told how wept for him: If they treat the green wood, what will happen to the dry?" (Lk 23,31). To understand these words have to interpret this: the Son was giving the green wood greenery to all the virtues, but still was despised by unbelievers. Antichrist is dry wood, because treading the greenery of justice dry all things that are green in righteousness. Therefore it will be annihilated.

And still, green wood was that time when men had the remedy to cure all pains and did not fear the judgment will come at the end of time. Dry wood is, however, the separation of Paul, my chosen vessel, said to appear before the son of perdition, when all painful events connected with it stirred heaven and earth. Indeed, heaven and earth will be shaken in future judgment, as is foreshadowed of green wood, when the wheel in the sky, enclosing itself many signs, the collapse of the glow of the light, which is carried which is also revealed in the words of the prophets we have said.

*Church enjoy all kinds of joys, many temporal goods and abundance of spiritual goods for a short time thanks to the recovery of the state of justice shortly before recent times, while some of the Jews and heretics they persist in evil, they exult with pernicious presumption before the next coming of the Antichrist.*

20. In those days, sweet clouds of fresh air will rub land and transpire fecundity and fertility because men will prepare for absolute justice, while fertility had been lacking in previous times, whose weakness was female, because the elements had been violated by the sins of men and had fallen in function. Then the princes and all the people of God faithfully follow the orders of the justice of God and prohibit all weapons made to kill, and only keep the iron tools that the land is cultivated and men have a need to use. And if someone infringes this order, you will kill with their own weapons and throw him into a deserted place.

And then, as the clouds emit a sweet rain helps the flowers to bear fruit, so the Holy Spirit will pour upon the people the dew of His grace with prophecy, wisdom and holiness, so that it will appear that the people it has been transformed, assuming another rule of life, a good rule. The old law was the shadow of the spiritual life, as it was completely sealed for creatures, and winter fruits are completely hidden in the earth and are not, because they are not yet formed. That law was not summer, because he had still not appeared the Son of God incarnate. But the arrival of the Son the law changed, assuming all its spiritual sense, and then showed the fruits of eternal life in the evangelical rules, as the summer produces flowers and fruits. At that time, therefore, the real summer by virtue of divine work will begin, because all things will

then be firm in the truth. The priests and monks, virgins and consecrated persons and all other orders will remain in righteousness and live a just and good life, rejecting pride and superfluous riches, because the same thing temperate clouds and the air will produce what necessary and useful to the fruit and the seed of spiritual life is spread by the grace of God.

Actually we remembered the prophecy will be revealed; wisdom will be filled with joy and vigor and all the faithful are recognized in it as in a mirror. Then the true angels will join amiably with men, when you see still a new and holy rule, whereas now often away from them because of the stench of their sins. And the righteous will enjoy heading to the promised land, of eternal rewards. However they will not be completely happy, because they will approach the future judgment; in that they are like pilgrims returning to their homeland, they are still not completely happy, because they are still on track.

Instead Jews and heretics were greatly rejoice, saying, "Our glory is near, will be humiliated who chased us and banished" However many pagans will become Christians, seeing the abundance of honors and riches to be enjoyed, and after having received baptism, they preached Christ with them, as in the time of the apostles, and say to the Jews and the pagans: "he who assert to be your glory is your eternal death, and see the terrible and ruinous end of you call your prince. Then you also you will become when you watch out your eyes in which taught us the Son of dawn, ie Mary, Star of the Sea ".

Those days will be strong and admirable peace and stability, like an army weapons hidden among the rocks ambushes enemies and then chasing them to death. They announce the arrival of the last day, because they carry out all the good grace as promised and announced the prophets. In those days the wisdom, devotion and holiness will be strengthened, because if the Son of God would not have been foretold by the prophets and would come in the blink of an eye, would have been soon forgotten, as the man of perdition, which will be arriving almost sneaked quickly destroyed.

*When men attribute to themselves and not to God that peace and serenity of the plenty of fruits, they will begin again to be slothful in religion, and again suffer such tribulations as never had spilled in the world.*

21. However, at that time, they tend to weaken gradually in men justice and devotion of which we have spoken, because of the difficulties, but soon regain strength. Sometimes iniquity is still manifest, but will disappear quickly. Sometimes wars, famines, epidemics and deaths to vanish in a moment rage, then things will not always in the same state or maintain the same course, but will move around here and there, appearing or disappearing.

At that time, as teaches the horse in the book Scivias, among all these events they will grow in men's arrogance customs and pride of spirits, passions and vanity without any restraint, because they will be quiet in the placidity peace enjoying the abundance of the harvest, and not be afraid to break out wars and the harvest is scarce. Rather, attributing themselves, they not properly return the honors that these assets are due to God, from whom all things.

Therefore, this peace and abundance will continue as major disasters as they had never seen before. Indeed, when men are in this peace without fearing any danger coming days different filled with pain, aching in which the words of the prophets will be fulfilled and the Son of God. Men wish death for fear that penalties will never run out and ask, "Why are we born?"

And wish that mountains to fall on them. In earlier times the pains and misfortunes had occasionally rest and comfort, but that time will be so full of torment and evil that the suffering will be incessant, and the pain will add to the pain, and iniquity to iniquity. On every occasion the murder and injustice are considered unimportant things, and so they kill animals to eat them, so the men of that time will attack and kill each other.

On the other hand, the pagan peoples, seeing Christians live in peace and abundance, and having a ruthless confidence in their own strength, say, "Let's make war on Christians, are unarmed and defenseless, so we can catch them and kill them as a flock of sheep ". And so from distant regions, completely barbaric and immoral people, who will join the carnal sin and immorality and all malice, and everywhere will fall on the Christian people with rapine and battles and destroy many cities and regions will gather. Defile the ecclesiastical rules with countless vanities and immorality and so corrupt everything possible. And so, that time announced to come another time and even worse reveal the man of doom is approaching. And this is immoral and lives in the mud of wickedness never satiated, so those days are never filled their iniquity. Of this, David spoke when he said in a clear voice:

*Words of David in Psalm XXI denouncing the persecution of evil on the person of Christ and the church, and how they should be interpreted.*

22. "They divide my garments among them, they cast lots for my clothing" (Ps 22:19). Although the reading is interpreted certain that speaks of the past, but must be understood as a statement on the future. Unbelievers among the many disasters that cause for their lack of faith, will be divided according to their dignities of secular institutions, which I, like clothes, had covered the Church. And they will lead many blandishments of those who were closest to me in the spiritual life, they were like a robe, taking them away from the rightness of his way and destroying all forms of justice in the church. And after promulgated unjust laws, they grinded.

But these evils answered David, saying: "You really, O Lord, do not be far from me your help, come to my defense" (Ps 22:20). To understand these words must interpret them as follows: O heavenly Father, me, the Church, which should have been the girlfriend of your son, though weakened address you my cry, O Father of all, that you do not delay in coming to my relief, because my members who are members of your Son, are shattered and scattered, thus becomes quickly over my eyes your merciful and save me, because if I forget I will utter ruin.

*And again the Son addresses the Father to release his body which is the Church.*

23. The Son also speaks to the Father in these words: "Oh Father, I have been always with you and you sent me dressed meat, and so I walked the earth and all that you sent me I have kept, because I'm your truth. That's why you put all my enemies under my feet and I towered over them as they are to your left and do not belong. Indeed your real work is to your right. I meet with you in all that work you have preset before the beginning of time, and judge my enemies as the Lord who treads as the footstool of his feet. Therefore are my help and avenge me of my enemies, for I, your Son, floor with my feet to the snake and the basilisk. And look at me, to protect me and protect my members, because all the work you've wanted and have sent me have led to perfection because I am in you and you in me, and are yourself. "

And still says the Son addressing the Father: "Remember that the fullness that was in the beginning should not have been dry, because in the beginning of the world you have scheduled an end and you have not delivered into oblivion, as you deliver them to forget that They are heading to perdition. Also remember that the fullness of the generations of men, who have been provided for in the beginning of time and the first man have been tested, you need never run out or diminish because your desire was not that generations of men had term before the time set by You. And then, when you created men, you decided in your heart, your eyes, that is your science, which foresaw the fullness of all things and ordered aright, never turn away the order you set, ie man despite all its disorders, never perish completely, nor the world was missing until I saw my body with full of gems members, since you have arranged that the faithful are my members, that is, perfect in all who believe in you for my sake and adore shining like gems of virtue. "

*At that time, when the Christian people has been put back to do penance and flagellate with many punishments for his own sins, divine grace will come to their aid with many miracles, as he did with his old village and subjected enemies, will add to the faith a multitude of pagans.*

24. And finally, when those disbelieving and wicked people invade everywhere lands and possessions of the Church when seeking all ways to destroy and exterminate, like vultures and hawks squeeze their prey under the wings and claws, and when the Christian people try to resist them with arms, not fearing the death of the body, after being subjected to penance in every way to satisfy for their sins, come from the north a thick wind accompanied by an immense cloud with heavy dust and will blow against them as executor of divine judgment, so that their throats be filled with the cloud and your eyes from dust, until they renounce their ferocity struck from one end stupor.

Then the holy Divinity will work in the village Christian signs and wonders, as did Moses in the pillar of cloud and as the archangel Michael fought in defense of Christians against the infidels, and thus, the faithful children of God, protected by he was dropped on his enemies and overcome with the help of divine force, killing some and driving others out of the confines of their land. As a result, a huge crowd of pagans will join Christians in the true faith, hailing them with these words: "The Christian God is the true God, because he has made them these signs."

And the winners, that God will have under his protection, praise God saying, "We praise our Lord, our God, indeed he is magnified in us, because we are winners in their name. Our strength is your praise, because in his name have defeated our enemies and theirs, because we have firmly believed in him. " And yet they say, "Let us heed the words of God in the Gospel: pagan peoples rise up against Christian peoples, as well happened. Therefore let us rebuild the towns and villages that have been destroyed, and let's make them stronger and protected than before, so they do not come more to destroy us, as we are now. " And it will end with all the strength and all the riches, with vigor and generosity.

*In those days, when the emperors of Rome diminish its original power, the empire they have in a fist gradually will shrink and weaken, and the tiara of the apostolic dignity is divided, and teachers and archbishops will alternate in many places.*



25. In those days the emperors of the Roman Empire, by reducing the force with which had previously subject the empire weaken, so the rule God has placed in their hands, and condemned by the divine judgment, gradually will shrink and will destroyed for those miserable, warm, servile and unworthy in their behavior and completely useless, want to be honored by the people, but do nothing to make it prosperous and therefore are not may be honor or respect. For this reason, the kings and princes of many people who were once subjected to the Roman Empire will fall away from the bear and estarle no longer submissive. And so the Roman Empire will go to ruin.

Every nation and every people will be a king and obey him, and claim that the previous amplitude of the Roman Empire was not for them an honor but a burden. And after the imperial scepter is so divided, and you can not recompose and at that point the Mitra of apostolic dignity will also be lacerated. Because neither the rulers nor the other men, both belonging to religious orders and lay people, most recognize the sacredness of the apostolic title and diminish their prestige. Then they will prefer other teachers and archbishops from other regions, so the apostolic dignity, reduced almost to nothing about the prestige it had in the past, will eventually have just under his authority in Rome and a few nearby territories. These things happen in part because of wars and invasions, and partly by public decisions made with the consent of religious and laity. All exhort the lay princes to defend his kingdom and his people, and the archbishops or other spiritual to impose the line discipline his subordinates, so on, and are not afflicted by the evils that by divine design vexed earlier teachers.

*And yet, at that time, when iniquity is repressed and justice begins to recover, teaching honesty and the right of the old customs spring up again and be observed. There will be many prophets and sages understand the secrets of the scriptures, but at the same time many heresies manifest themselves short-lived. All these things indicate that the Antichrist is coming.*

26. And then, for a little time, again iniquity it will weaken and not lift his head, but occasionally try to rise. For some time justice will remain stable in righteousness and men who live in those days will return to ancient customs and discipline of the past, they will become honest and keep and honor the old ways, as they preserved and honored the old ones. And all the kings, all the princes, all the bishops of the Church take example of others, when you see others guarding justice and live honorably. And a people correct the errors of another because everyone will notice the way others are moving in the right and ennobled in righteousness. Then the air will be sweet, the earth will produce useful fruits, and men will become healthy and strong.

In those days there will be many prophecies and many wise men who can fully understand the hidden secrets of the prophets and the other scriptures, and your sons and your daughters shall prophesy, as has been announced long ago. This will occur in the purity of truth, so that the air spirits may not deride. They prophesy the same spirit with which the ancient prophets announced the secrets of God and like the doctrine of the apostles, whose doctrine was superior to every human intellect.

Meanwhile they boil also heresies and ungodliness and other ills, which will show the next coming of the Antichrist. This time men say they never saw before and impurities arise crimes of this magnitude. This is what the pig symbolizes described in the book Scivias. For if justice

reigns also, from time to time the combat impiety, and periods when wickedness prevails, justice confused, why the world is never in a stable condition.

*On the nature of the judgments of divine power that will manifest when the end of the world is near. Then most men abandon the authentic Catholic faith and become the son of perdition.*

27. Now, man, see that the outside of that wheel appears agitated and turbulent as the troubled sea, when almost reaches middle portion in which the cross line drawn. This indicates that the judgment of the power of God will be busy at that time and turbulent like the troubled sea, and you will not find in the hearts of unbelievers men, neither peace nor the purity of the Catholic faith. This will happen when you reach term stability of the present world, that is when God's will join the power and determine the time its power to put an end to the world and the things in it, since at that time men shun sincerity and stability of the true faith and turn away from the true God, turning to the son of perdition. This, bringing embarrassment to the whole Church, will produce great upheavals and adversities which will cover the faithful who try to resist. And so it happens that when men, after having suffered great tribulations by the invasions of foreign peoples and by divisions within the empire, created to live in peace, then emerge suddenly a flurry of heresy and confusion within the church.

*On the conception and birth of the Antichrist, who is from the beginning full of evil spirit. It will be hidden and educated in the magical arts to reach manhood. As will be of great embarrassment and the uncertainty about how events and time in the world and in the Church in those days.*

28. At that time an unclean woman to conceive an evil son, the old serpent, which devoured Adam, filled with confusion, so that nothing good can enter or reside in it. They will breed in hidden places and sections so that it can not be recognized by men, and will be instructed in all the diabolical arts. It will remain hidden until you reach the fullness of age and will not manifest their wickedness to ensure full and superabundant way possesses all the arts of evil. From the beginning, fights break out and contrasts against the right order, the ardor of justice will be obfuscated in their honesty and love among men will decrease. They will be born among men bitterness and pungency and heresies will be such that heretics can openly and safely preach their erroneous beliefs. Doubt and uncertainty in the Catholic faith of Christians will increase so much that people will doubt what God addressed. They displayed many signs in the sun, moon and stars, in the waters and the other elements and all creatures, and watching all these wonders, which can be seen as if they were painted in a picture, it can predict future evils. Therefore at that time it will be such sadness of men who consider death almost indifferently. But those who are perfect in faith expect doing penance God commands them to do. These trials will continue until the son of perdition open his mouth to preach his pernicious doctrine. And when you've pronounced his words of falsehood and lie, heaven and earth shall cast them shaking and the chain of justice that Paul did come down to the foot of the figure of virtue, as stated above, will move first as it played by a strong gust of wind, because until that time will have been intact and still.

Actually Paul strengthened his doctrine with the strength of many miracles and graced decorating it with very profound words, so that would last until the end of the world, as taught by this chain almost down to the foot of justice until the end of the world. And in the

elevation of his spirit, with true words he spoke to believers about the second coming of the Son of God and the deadly assault of the son of perdition, saying:

*Testimony of Paul's letter to the Thessalonians about the end of the world and upon arrival, the work and condemnation of the Antichrist, and how it should be interpreted.*

29. "Do not let stir and set aside so easily good sense or alarm for the alleged imminence of the day of the Lord, even for a revelation of the spirit, or by word or letter, as coming from us. Let no man deceive in any way because you must first come a falling away and manifest the man of Belial, the son of perdition, who will face or rise against all that is called God or object of worship, to the point of sitting on the temple of God, showing himself as God "(2te 2.2 to 4) outside. To understand these words we have to interpret this: You who belong to God and believe in his words, be wise and do not let any fear shake your hearts, neither by spiritual nor speeches of seduction or written words deception as if they were words veracious addressed to you, as if you were near the day that the Creator of all things reveal the secrets of hearts.

Be on your guard, lest anyone with illusory and unreal manifestations achieve torceros and seduce any occasion as it has not yet reached the time when the excellence of the Church is scattered and trampled the true faith, what we call apostasy thing will happen in the time of evil son, whose mother is unclean and does not know who has conceived, when all recognize that this, the sinner who represents and gathers itself all sins, is the man of sin, because from his first appearance is all full of sins, and will be known as the son of the cruellest destruction, as it will be immoral in everything and will teach men things contrary to God. And the seducer of mankind will inflame so much that equal its original furor when God wanted to be like. Therefore it is hostile to all who worship God and will above all creatures, denominating God and ordered to be worshiped as God. Do not think that because God's day is already close, that will judge the earthly world, when the end of the world has arrived.

And yet Paul says, infused by the Holy Spirit: "For the mystery of lawlessness is already at work in secret, just that there are who holds him, until he retires" (2Th 2,7). To understand these words have to interpret this: The hidden suggestion of the devil and is manifested in the works of heretics, with whom the evil persuader launches arrows to try to destroy the truths of the true faith. Only those who have faith will strive with right intention and effort just to keep the apostolic and truly Catholic, firm and stable faith, and protect it from these assaults. This will happen as long as half the time between the beginning and the end, because then when you are closer to the time of the son of perdition, the strength of faith will decline, and will double by weakness. And then who has maintained the excellence of the Church and the straight faith in God will have great reward, because merit will enter the kingdom of heaven, but whoever does not have faith, it will not touch nothing but destruction. This is also the man in the middle of the power of God, because before that man was made, God was, and after the bodily existence of man reaches its final point, God remains in virtue.

*The old enemy, who won the first seducing man was overcome by Christ as a man. The enemy, thinking to beat again through another man, infused into the Antichrist, with God's permission, all their wickedness and will combat the Catholic faith and try to destroy the doctrine of Christ.*

30. The ancient enemy, the force of divinity rushed into the abyss, fell like a lead in the stormy water because it gave substance to iniquity voluntarily, as God is just and true and no one is like him because there eternally itself created all things from nothing. And as he beat the first man, the old enemy thinks he can perform Using another man, that is the Antichrist, which began at a time when he tried to fight against God. Actually the Antichrist, possessed by the devil, when he opens his mouth to preach his perverse doctrine that God will destroy all founded in the old and the new law and affirm that impurity and similar crimes are not sins.

He will say that there is no sin if the flesh seeks the warmth of the flesh, as if man warm fire. It affirms that all the precepts prescribing chastity arise from ignorance, because if a man is hot and a cold, it is obvious that comforted each other. He will go repeating to the faithful: "Your law of continence is unnatural, because it sends not hot the fire Burning, burning with it throughout the body. How could they be cold against his nature? And why should refrain from warming the flesh of another? The man you call your teacher has given a law that is too far above you, the command you live like that ". But instead I say: "You are made of two modes, some hot and others cold, so give warmth to each other, and know that this man has given unfair rules, because although I commanded that men do not tepidity one den to another, in so doing honor their own carnal nature. Therefore, do not be seduced by this unjust doctrine, as it is in me decide what I can and what I can not do. Your teacher has not given correct teachings, because he wanted ye were as spirits uncoated meat but can not act without the body. Man's flesh, which is given at birth and is invaded by fire that gives form has not been thus created, because if the sons of men were not created this way, be able to perform their works. But you know who you are. Who warned you before, I cheated and do not help at all. I will infuse the knowledge of yourselves, that ye may know who you are, because I'm the one that I have created and I'm all in your all. But that, should all his works to another, did not speak for themselves, because by itself has no power, but I speak of myself and myself have power over everything. "

With these and similar words the unfortunate son of perdition deceive men, teaching them to live according to the burning taste of the flesh and consenting to all carnal desire, while both the old and the new law invite men to chastity practiced with good measure. This Lucifer way through the Antichrist, will deny the justice of God, and believing that they can fulfill their means everything has started, he will believe to divert to himself the Jordan, so that baptism is no longer name but more While it is completely rejected, as he is rejected baptism. And with these compelling words you will believe to subjugate many people, so that compared with his, the Son of God has only a small number of faithful.

*Why the apostle calls the Antichrist man of sin and son of perdition. Quote of the Apocalypse of John about this, and how it should be interpreted. Then he explains that the devil had followers in the Old and New Testament, fooling the first with idolatry and heresy seconds.*

31. This man is called man of sin because it will carry out and promote all evil, and is called the son of perdition, because death and destruction will be their domineering and, as already said, will appeal to many of the peoples and the perverse and infamous modes will attract other and will worship as God. As John said in presenting the revelation of truth, and describe it with the image of a wild beast, "and worship him all the inhabitants of the earth whose names are not written in the book of life of the Lamb" (Rev. 13, 8). To understand these words we must understand that we are talking about future things, and interpret them as

follows: Those who have put the abode of their hearts on earthly things, whose names are not marked with the sign of holiness in eternal life and whose mouth knows no lies, they worship the evil beast leaning with the body and the mind. Therefore, he will also miss that adore the writings of this lost man, tributándole worship, and who keep in their hearts the writings of Satan, who was cast by God because God wanted to be. Therefore also it is called death because he shied away from the life of one in whom it is not death, but rather everything quickens.

All who follow this son of perdition and perform their works will not be written in the Book of Life of the Lamb, because this Lamb is God's word, that word Become!, which every creature proceeds. But despite that, the devil has had followers under the Old Testament and is under the New. At the time of the Old Testament were the worshipers of Baal, and time New Sadducees, all initiators of schism. Because formerly with the perversions of Baal violated the law of God, which is the root of justice in which patriarchs and prophets they trusted, and then successively under the new law, the followers of the devil were those who denied the resurrection contempt for divine justice with the Sadducees because the Gospels are the branches of that root and the fruit of the branches is the testimony of Christ, who crushed the idols of Baal and Sadducees.

Of the latter heretics who deny the creation of the first living are derived. Their mistake is worse than the previous because it is the absolute negation of God in creation and living souls. All these unfortunate because worship the beast, that is the man of perdition, and abandoning the faith of omnipotent God will proclaim that there is no obstacle to disobey its precepts.

*On signs, wonders and storms will produce with his magic and how, feigning dying and rising, it will make in front of his followers appear by diabolical deceit certain registration, which will take them to the error to the extent that no longer may turn either separated from him.*

32. Thus their lack of faith down to the leopard head made of gold and hanging chain that jewel, head representing the Antichrist. Indeed, this, attributing the name of God, which is symbolized by the head made of gold, with diabolic arts and stirring elements, it will work horrific wonders and produce awesome storms, and God allow this to happen to all mankind recognize his fall.

This in effect will appear to die for the redemption of his people, and resurface rising from death, and will write on the forehead of those who follow him an inscription through which will enter them all evils, as did the old serpent when he deceived the man and take over after him, he lit lust. And through the same baptism and contrary to the Christian name registration will be entered into them with his magic, so you do not have the desire to leave him and take their name, as Christians receive Christ.

This scripture Lucifer has long meditated within himself, and never revealed to anyone, except those who possess from the womb. For this reason he is convinced he can carry out all his plans through this man. But the man also lost his own soul and receive her life from God, not the devil. Moreover, even this tempting unfortunate, the devil, the old seducer who hates good, also received the life of God. Indeed, God alone is life that moves all breath and everything that lives, and that He alone is the principle without principle. And just as Lucifer fought against God in heaven, so on earth he will try to fight against the humanity of the Son

of God taking advantage of this lost man. It will use this registration, with which he disown God, the Creator of all things, believing deliver his most illustrious followers that gives Christ, the Son of God, to those who believe in him gifts.

This inscription was never seen before or is known in some language, because Lucifer found originally in himself, and shall speak with that deception that seduces men, so they do not know their Creator, and really excite her to infidels so that it will be impossible worship any except whomever they please. In addition, the son of perdition will also say that, like the cut wood is preserved until the artist gives shape and decorate, to be venerated by all, so man at birth is deprived of dignity until no is ennobled with this inscription, since it is no greater salvation and virtue in the creation of man. But God will destroy all the promises of that inscription by the author. Instead of writing given by the Holy Spirit will never end. And yet, when they begin to attract other people of all kinds with false signals like this, the saints and the righteous will be scrambled and feel great fear.

*God's promise to send back Enoch and Elijah, and what is meanwhile their status, and how they will behave among men when they are again sent, and how will endeavor to fight the Antichrist with the power of preaching and miracles. However, martyred for him, they will have to leave the world with countless others, and thus the number of the martyrs come to the fullness of perfection due.*

33. But I, who I am, I remember how I made the first man and Previ way all the works that Lucifer would fight against me through man, and as destiné the holy virtues to fight against him. And so I did with Enoch and Elijah, who chose the race of men and who joined me with all his desire. That's why I show men to the end of time, so welcome with confidence the testimony of these two witnesses. Indeed, I instruct my mysteries and revealed the works of men, to know them as if seen with the body's eyes, and his wisdom is superior to containing the writings and the words of the wise men. When the body were taken from men, they lost all fear and terror and were able to withstand without embarrassments everything that happened around them. I will custodian in hidden places and his body is intact.

And when the son of perdition vomits his perverse doctrine, the same force that then subtracted the side of the men was renewed on like the wind, and while living on earth with men, only feed every forty days as my son was hungry after forty days.

These strong and wise men are represented by the head of the goat in the chain Jewel of justice, because like the goat is strong and rises, they will be strong in my power and will rise rapidly at the top of my miracles. They have Me such powers to perform miracles can do in the sky, in the elements and in other major signs creatures that son of perdition, so that unmask their true signs the tricky nature of the signs of that. Then the great strength of his miracles will come to them people from all places because they believe in their words and with ardent faith quickly routed, as if to a feast, the martyrdom punish them the son of perdition. And those who die are so many that their murderers will get tired of counting them, and lots of blood will flow like a river.

But when at last the son of perdition understand that it is not possible to overcome these two really saints neither promises nor threats men, and that can not obscure his miracles, order to be subjected to cruel martyrdom and that his memory is erased earth, so on earth no one left able to resist.

Well, as mentioned, the number of gold holy martyrs killed because of true faith in the Church of the origins, will be brought to the fullness of perfection with these new martyrs who will be killed in the iniquity of the end of times since that time that all steps and all-devouring wolf is described in the book Scivias. Indeed, as the wolf in his eagerness he devours everything he can, and at that time will be swallowed up the faithful who believe in the Son of God. Why the Son of God directing the Father tells:

*And now the Son to the Father addresses showing him his wounds and entrusting humans, to be merciful to them. At the same time it exhorts men to kneel before the Father, to have mercy on them.*

34. "I'm already tired of seeing how, after at your command I have clothed with flesh, my members, ie those who have become my followers with the sacrament of baptism, far away from me, they are deceived by diabolical illusion, pay close attention to the son of perdition and worship. To those who have fallen, the up, but the rebels and those who persevere in evil the rejection of Me. Father, for I am your son, look at me with the love with which you sent me into the world and see my wounds, which I redeemed mankind by your will. We'll I teach for you to have mercy on those who have redeemed, and do not let them be erased from the book of life, but by the blood of my wounds again take them near you in penance, for which mocked my Incarnation and my passion does not dominate them by taking them to ruin. "

"Now therefore, all men who wish to abandon the old serpent and return to your Creator, consider that I, the Son of God and man, I show my wounds to the Father for you. Therefore you also hem with pure faith your knees as you have led often to the vanity and wickedness contrary to the good, kneel before the Father who created you and gave you the breath of life, and confess all your sins heart so that he will put forth to you who are in affliction of body and soul, strong and invincible to pluck the devil and all evil "mano

Thus says the Son returned to the Father and entrusted its members, and punishes them to follow his real boss, so you do not swallow the destruction of the first and last traitor. For every time the almighty Father for the evil deeds of men irritated, the Son teaches his wounds to forgive men. He did not reserve his body, his blood to return the stolen sheep, and for this reason his wounds remain open while in the world there are men who sin. Therefore the Son of God asks men to kneel before the Father Almighty whenever deserve his judgment, so for injuries suffered in the flesh and your Father knows always, be freed from evil.

*Enoch and Elijah to rise from death in the eyes of everyone. Lifting on a cloud, the resurrection of the dead and the old serpent react raising the son of perdition maximum rage against God and the saints will be reconfirmed.*

35. After Enoch and Elijah have suffered the death of the body work of the son of perdition, it will happen to the followers of this rejoice much seeing that destroyed, but later, when the spirit of life resurrects them and bring them up above the clouds, their joy will turn into fear, sadness and great confusion. Indeed, to resuscitate them and bring them up to heaven, the Almighty, I will prove that no one can deny the resurrection and the life of the dead despite opposing arguments put forward by those who do not believe, but on that day when the elements are purified that man has sinned, also the man resurrected from death and will be

returned to greater clarity than when it was created. Penance is extremely pleasing to God, and when a group of people moving to do penance, the sky moves with the painful voice of repentance and beside the cherubim sing with all the voices the praises of God.

Then the old serpent feel great anger at his resurrection and persuade the man of perdition to try to regain the throne from which he was cast in a while, so that the resurrection of the two prophets forget and completely erase the memory the son of God in men, and will speak for himself, saying: "through this my son, I will raise a major battle that I fought in heaven with him I will fulfill all my will and there will be neither God nor man can resist my desire. I know for sure that I can not be beat and finally be the absolute winner. "

Then the son of perdition gather a large crowd to show off their glory to it when you try to ascend to heaven. So, if you still remain in the Church a minimum of faith intact, his ascension definitively annihilated. But when they send in the presence of all the people to the upper elements that lead to heaven, the words of Paul will run, my faithful who packed the spirit of truth said:

*The unrighteous, whose pride will be as shown in front of a crowd that look and listen, will command the higher elements that avail themselves while climbing to heaven. He will be killed by the Spirit of the mouth of our Lord Jesus, as evidenced by the apostle. Many see it desist from error and converted to the true faith, and so all the pride of the devil will rush into ruin.*

36. "Then the wicked be revealed, and the Lord Jesus will destroy him with the breath of his mouth" (2Th 2,8). To understand these words have to interpret this: At that time will be revealed the son of iniquity and all the nations shall see clearly lied because he had the presumption to ascend to heaven. But the Son of God, ruler and savior of all people, will kill him as he tries to do, and will do so with the force with him, which is the Word of the Father, the earthly orb judge righteous judgment. When this son of perdition with his diabolical art has been lifted up, he will be thrown ashore by the divine virtue and welcome the stench of sulfur and fish so strong that all present will seek refuge in the mountains. Indeed, so great horror will take hold of those who see and hear these developments will be converted to the true faith of baptism, renouncing the devil and his son. And the old serpent, dumbfounded, gnash their teeth and say to himself: "We were confused. we will not be able to subjugate men in the same way we have done so far. "

*After the ruin of Antichrist, the glory of the Son of God will spread even more, and all who believe in him will praise humble voice. Quote of the Apocalypse of John on this issue, and how it should be interpreted.*

37. Then all the faithful who believe in the Son of God, praise God with suppliant and full of praise voice, as my dear witness and truthful wrote: "Now has been accomplished salvation and virtue and the kingdom of our God and the power of his Christ: for the accuser of our brothers has been rejected, who accuses them day and night before the presence of our God. He has overcome the merit of the blood of the Lamb and the word of their testimony, and despised his life to death "(Rev 12.10 to 11). To understand these words have to interpret this: Now, defeated the devil and ousted his son, the Antichrist has been fulfilled as the supreme salvation provision that no longer fears any danger from the devil. And that virtue all-



conquering and that kingdom that reigns above all are under the rule of our God, under the invincible power of Christ, ie His Son, who has been placed as a true priest custody of the salvation of souls. Indeed, this accuser tenacious has been sent to eternal damnation, the tempter always restless that God's children like us, receive the heavenly inheritance with us, because it was he who made them guilty when they welcomed their various suggestions even be found front look of the high Creator and Judge. It was he who instigated sin in all religious and laity moment, because man is always ready to sin.

For God won the first battle of the lost angel, the one in which he fought against God wanting to be God himself. And God also foresaw what would happen in the last battle that would lead against him: that his son would be dead and he finally defeated. They beat those who profess faith in God and in truth, they beat denying consent for the blood of the Lamb, for which they were redeemed and who endured the most varied torments in their bodies. By getting beat, they beat him with the word, ie the doctrine they profess the Catholic faith, which derives from that same word from which we derive all creatures. His love for his own soul led them to try to retain it in the body, but allowed them inflingieran bodily death, subjecting his body to martyrdom, and thus restoring their souls to Almighty God.

The martyrs went to the death rather than deny the Son of God underwent all ordeals and Abel and the prophets and all the other martyrs, who from the beginning to the end of time have been killed for God's sake, give testimony of the Son of God, as he also poured by the Father's own blood for them.

And so the war of the son of perdition, who never reappear ends. Therefore rejoice, ye that ye dwell in heaven and on earth. After the fall of the Antichrist, indeed, the glory of the Son of God will be even bigger.

*Epilogue of this book, in which God is intoned a hymn of praise with heavenly voice for his work, ie for the salvation of man. And the same work, in its smallness, and who is the author carefully entrusting to God and his faithful.*

38. And again I heard the voice from heaven sent word to me: Now be praised God in his work, that is in man, to remember that, for redemption, has fought on the great land battles, and deigned to raise the heaven together with the angels praise his face, recognizing the unity of the true God and true man.

And almighty God deign to anoint with oil of mercy to this poor woman's body, by which dictated this book, because she lives deprived of any security. And no science to build the writings that the Holy Spirit suggests to instruct the church, which are like the walls of a big city. From the day of his birth he has been involved in pain and diseases as a network, and is tormented by continuous pain in all veins, in the marrow of his bones and flesh, and yet God has not yet allowed I will go out, because in the cave of the rational soul spiritually see some of the mysteries of God.

The vision runs through all the veins of this human creature, so that is whipped often at great pains, and for this reason works with exhaustion due to weakness, sometimes lighter and sometimes, however, so more backbreaking. Therefore lives differently than most humans, like a child whose veins are not yet full enough to understand human behavior.

She carries out its task by inspiration of the Holy Spirit. It is air complexion, so the air itself, rain, wind and weather any changes bother her so much can never feel sure of her body. If not, the inspiration of the Holy Ghost could not dwell on it. But sometimes the Spirit of God raises this evil as resucitándola death with the force of his piety, with a relief is like the dew, so you can live in the world and develop their work inspired by the Holy Spirit. May almighty God, who knows how much the weariness of this human creature, deign to put in it the fullness of his grace, his mercy glorifies and soul, when you leave the world, welcome it looks for his clemency eternal glory and the crown in joy!

The Book of Life, writing of the Word of God by which all creatures have come into existence and which all life has emanated, as the will of the eternal Father had itself biased, dictated as it seemed this writing, in an admirable manner, not making use of the doctrine of human science, but through a simple, uneducated woman.

No one ventured to change a single word of this writing, not increasing it or decreasing it, not to be erased from the book of life and all existing beatitude in the sun, with the sole exception of adding explanations to the words and phrases they have been uttered simply, by inspiration of the Holy Spirit. Anyone who attempts to do otherwise, know that sins against the Holy Spirit. And this sin shall not be forgiven him, either here or in the hereafter.

And now again they are given praise to Almighty God in all his works, before all ages and all ages, because he is the beginning and the end. That the faithful avail these words with devout heart, because they have been handed down for the good of believers which is beginning and end.