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THE COMPLETE WORKS

TRANSLATION AND INTRODUCTION
BY
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PREFACE
BY
PAUL MOMMAERS



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THE GARDEN OF PERFECT VIRTUES



I was a Sunday, in the Octave of Pentecost,¹ when our Lord was brought secretly to my bedside, because I felt such an attraction of my spirit inwardly that I could not control myself outwardly in a degree sufficient to go among persons; it would have been impossible for me to go among them.² And that desire which I had inwardly was to be one with God in fruition.³ For this I was still too childish and too little grown-up; and I had not as yet sufficiently suffered for it or lived the number of years requisite for such exceptional worthiness. That is what was shown me then and still seems the same to me. 15. When I had received our Lord, he then received me to him, so that he withdrew my senses from every remembrance of alien things to enable me to have joy in him in inward togetherness with him. Then I was led as if into a meadow, an expanse that was called the space of perfect virtue. In it stood trees, and I was guided close to them. And I was shown their names and the significance of their names.

24. The first tree had a rotten root, which was very brittle, but a very solid trunk. And above this bloomed a charming, very beautiful flower; but it was so frail that if a storm had ever blown up, this flower would have fallen and faded. He who guided me was an Angel belonging to the choir of Thrones (cf. Col. 1:16), the very ones who are charged with discernment.⁴ And this same day, having grown up, I had come close to him, so that I had received him; and from then on he was to be my guardian and the companion of all my ways. And this Angel said: "Human nature, understand and know what this tree is!" And I understood, just as he revealed it to me, that the tree was the knowledge of ourselves.⁵ The rotten root was our brittle nature; the solid trunk, the eternal soul; and the beautiful flower, the beautiful human shape, which becomes corrupt so quickly, in an instant (cf. James 1:11).

42. Then he led me farther to where a tree stood that was very low and had beautiful leaves, graceful and multicolored, that were pleasing to the sight. And above all these beautiful leaves hung withered leaves that concealed all the beautiful leaves. And then the Angel said again: "Chosen soul of high aspirations, you have been drawn from such ignobility to such loftiness, from such dark ignorance to such light (cf. 1 Pet. 2:9), and from such great poverty to the greatest wealth—understand what this is!" And he showed me, and I understood that it was humility that had recognized God's greatness and its own unworthiness, and now with wise fear hid all the virtues by which it was truly adorned, because it felt and knew that it lacked fruition of its Beloved, and that it did not know how to remedy this lack. This is pure humility.

60. After that he led me farther to where a tall tree stood, a strong tree adorned with big, wide leaves. And then the Angel said again to me: "O powerful and strong one, you have conquered the powerful and strong God, from the origin of his Being, which was without beginning; and with him you shall wield power over eternity in eternity! Read, and understand!" And I read and understood. On each leaf was written: "I am the power of the perfect will; nothing can escape me."

71. And nearby stood a tree with many branches; it was tall and extended all its branches through those of another tree. And the Angel said to me again: "O wise one, instructed by reason, even by the reason of the great God,⁶ read and understand the wise and long-sighted lesson that teaches those who grow up through one another!" And I understood that it could be read on each leaf: "I am discernment: *without me you can do nothing*" (John 15:5).

80. After that he led me farther where a very beautiful tree stood that had three sorts of branches, and three of each sort: three above, three in the middle, and three below. And the Angel said to me again: "O soul, apprehensive lest disastrous adventures occur in your future! O soul, sighing as you behold the vagaries of the persons⁷ who were created to love God but go astray from him and finally end elsewhere! O soul, dying of the death your Beloved died off!⁸ Understand these three lowest branches, for it is thanks to them that you have climbed to the highest ones!" Then I understood that all these leaves were a bright green color, and sharp and long; and on each leaf a heart was etched. On the lowest branches, the hearts on

each leaf were red; on the middlemost, white; on the highest branches, they were gold.⁹

100. And the Angel said to me again: "O pure *pillar* (Apoc. 3:12) *in the church of the saints* (Ps. 88:6), you have kept your body undefiled by all things unbefitting the holy *temple of God* (1 Cor. 3:17)! O sinless soul, consoler for every sin, through you the pure will of our great God shall be and is strengthened! O soul perceiving with perception the noble Nature of our sweet God, for which reason you so early chose pure chastity above all that was and is, and have never fallen short in any situation!¹⁰ Now understand these three middlemost branches!" And I understood.

112. And the Angel said to me again: "O seeker of veritable love solely in your God, acting perfectly in all things according to the customs of the holy law, which God sanctified by the holy life he lived, and by his great commandments and his sublime counsels! O loving soul, observant of the holy customs by loving service according to the good pleasure of the omnipotent God! O being of constancy, since God always finds in you the fidelity of veritable Love,¹¹ and in you he will eternally possess it! Understand these three highest branches!" And I understood.

124. This tree was wisdom. The first lowest branch, which had the red hearts on its leaves, signified the fear of not being perfect and of forsaking perfect virtues. The second branch was the fear that persons do not show God many marks of homage,¹² and that such a number go astray from the Truth, which is himself. The third branch was the fear that each person must die by the same death whereby our Beloved died,¹³ with wisdom to be perfect in each and every virtue in order to die of that death every hour, and to carry that cross, and to die on it each day, and to die with all those who go astray and die.

138. The first of the middlemost branches—those with the leaves etched with the white heart—signified chastity: of body, in deportment, in words, and in deeds. The second branch was to desire that everyone's work be innocent and pure, and to watch over one's works in order that they may please our Beloved. The third branch was to remain so pure of all stain in spirit, in desire, and in soul that no baseness may penetrate there by error, haughtiness, vainglory, despair, or excessive hope of what one does not yet possess; and that one may not fall into joy over possessing something, or grief over lacking something, or into emotional attractions; or that one may not be fully sat-

isfied before the day when one has carried Love long enough, according to what she deserves, and until Love is carried so full-grown and is so fully nourished by appropriate works that one rises above the carrying of Love to that feeling which is much higher than carrying Love.¹⁴ For to carry Love means a propensity, a longing, a desire, a service, and incessant exercise of burning will. But to feel Love means the awareness of being in the liberty of Love.¹⁵ But to be Love surpasses all.¹⁶

163. The first of the three highest branches—which had the gold heart on their leaves—signified: by many perfect virtues to seek Love in her inmost being, where she is to be found in totality.¹⁷ The second branch is: to accomplish with love God's high will,¹⁸ according to the pleasure with which he himself gives with prodigality to everyone who lives for him in this manner. The third branch is to be steadfast and thus always to be wholly with Love, above the multiplicity of virtues in the wholly unique Virtue¹⁹ that engulfs the two lovers²⁰ in one and casts them into the abyss where they shall seek and find eternal fruition.

177. Then the Angel led me farther, to where we found a chalice all full of blood. And the Angel said to me again: "O great one with a great will, having surmounted, without being bruised, and with sweet quietude, all afflictions heard of or unheard of! Drink!"

181. And I drank, and it was the chalice of patience; by this I made the vow to content God steadfastly by patient fidelity.

185. Then the Angel led me farther, into the center of the space where we were walking. There stood a tree with its roots upward and its summit downward. This tree had many branches. Of the lowest branches, which formed the summit, the first is faith, and the second hope, by which persons begin. The Angel said to me again: "O mistress, you climb this tree from the beginning to the end, all the way to the profound roots of the incomprehensible God! Understand that this is the way of beginners and of those who persevere to perfection!"²¹ And I understood that it was the tree of the knowledge of God, which one begins with faith and ends with love.

199. Near this tree stood another, which had large round leaves. And the Angel said to me: "Remain here as a prisoner until the moment when he who had you called to come here sends you back. And understand his secret will,²² and why he wishes to make use of you. I am going elsewhere, in order to serve in your mighty service. Today I received in your regard the order to be at your service every hour

(cf. Heb. 1:14), until the moment when you have outgrown me in the ways by which I have led you; and these you can perfectly pursue, and experience the hidden counsel²³ that our great and powerful God will reveal to you at this moment. I am going elsewhere to watch over your pure body in order that it may remain in the noble worthiness in which I found it and wish to keep it."²⁴

214. And then he said: "Turn from me, and you will find the one whom you have always sought (cf. Matt. 28:5), and for whom you have turned away from all things of earth and heaven." And I turned from him, and I saw standing before me a cross like crystal, clearer and whiter than crystal. And through it a great space was visible. And placed in front of this cross I saw a seat like a disk, which was more radiant to see than the sun in its most radiant power (cf. Apoc. 1:16); and beneath the disk stood three pillars. The first pillar was like burning fire. The second was like a precious stone that is called topaz; it has the nature of gold and the brightness of the air, as well as the colors of all gems. The third was like a precious stone that is called amethyst and has a purple color like the rose and the violet. And in the middle under the disk, a whirlpool revolved in such a frightful manner and was so terrible to see that heaven and earth might have been astonished and made fearful by it.

236. The seat that resembled a disk was eternity. The three pillars were the three names under which the wretched ones who are far from Love understand him. The pillar like fire is the name of the Holy Spirit. The pillar like the topaz is the name of the Father. The pillar like the amethyst is the name of the Son. The profound whirlpool, which is so frightfully dark,²⁵ is divine fruition in its hidden storms.

246. At this mighty place sat he whom I was seeking, and with whom I had desired to be one in fruition. His appearance could not be described in any language. His head was grand and broad, with curly hair, white in color (cf. Apoc. 1:14), and crowned with a crown that is like a precious stone that is called sardonyx and has three colors: black, white, and red.²⁶ His eyes were marvelously unspeakable to see and drew all things to him (cf. John 12:32) in Love. I cannot bear witness to it in words, for the unspeakable great beauty and the sweetest sweetness of this lofty and marvelous Countenance rendered me unable to find any comparison for it or any metaphor. And my Beloved gave himself to me, both in spiritual understanding of himself and in feeling. But when I saw him, I fell at his feet, for I divined

that I had been led toward him the whole way, of which so much was still to be lived.

265. And he said to me: "Stand up (cf. Ezech. 2:1)! For you are standing in me, from all eternity, entirely free and without fall.²⁷ For you have desired to be one with me,²⁸ and in all respects you have done what you could to this end. And since you are so shaken by the storm of inquietude, because you possess testimony from me and from the obvious acts you have performed in all things where you believed you discerned my will, and because of your wise works, *I have sent you this Angel* (Apoc. 22:16)—from the choir of Thrones—who is wise in leading those of good will to perfection.²⁹ He found you so arrayed inwardly that he actually led you by all the ways, which he had wished merely to show to you, as to a child. He likewise gave you such exalted names that they have beautified you in my sight.

281. "Now I shall make known to you what I wish of you. I wish you for my sake to be prepared for every kind of affliction. I forbid you ever, even for the twinkling of an eye, to dare to strike back for any reason or take revenge for any cause. If you dare to do that in any way whatever, you will be the one who wishes to supplant my right, and who mars my greatness."

288. He continued: "Moreover *I give you a new commandment* (John 13:34): If you wish to be like me in my Humanity, as you desire to possess me wholly in my Divinity and Humanity, you shall desire to be poor, miserable, and despised by all men; and all griefs will taste sweeter to you than all earthly pleasures; in no way let them sadden you. For they will be beyond human nature to carry. If you wish to follow Love, at the urging of your noble nature, which makes you desire me in my totality,³⁰ it will become so alien to you to live among persons, and you will be so despised and so unhappy, that you will not know where to lodge for a single night, and all persons will fall away from you and forsake you, and no one will be willing to wander about with you in your distress and your weakness,³¹ whatever the state in which you find yourself. You will still for a short time lead such a life of suffering, and I shall find my pleasure in it. For your hour has not yet come.

307. "But I have one thing against you (cf. Apoc. 4:2), and consequently I am incensed on one point, which I wish to show you. You are young in days, and you want me to recognize the sore pain of your body, and the fidelity of your handiwork, and your new will always overflowing with charity for others, and the desires of your

heart, and the languishing of your senses, and the love of your soul. All this I do recognize. But recognize also on your side that I lived merely as Man, and that my body suffered sore pain, and that my hands worked faithfully, and that my new will overflowed with charity for men through the whole world, upon strangers and upon friends, and that my senses languished, and that my Heart desired, and that my soul loved. And during my whole time I persevered in all this until the hour came when my Father took me up to him.

325. "You have said to me at times that it was easy for me to live as Man because I possessed the seven gifts (cf. Isa. 11:2-3);³² that is true, and not only did I have the gifts, but I was myself the Giver of the spirits (cf. Apoc. 1:4) that are called the gifts. And you have also said that *my Father was with me* (John 16:32); that is true, not one single hour were we separated. But I make known to you a hidden truth concerning me, perceptible however for one who knows how to understand it: this is, that never for a single instant did I call upon my power to give myself relief when I was in need, and never did I seek to profit from the gifts of my Spirit, but I won them at the price of sufferings and through my Father, for he and I were wholly one—as we now are (cf. John 10:30)—before the day when my hour came of my full-grownness. Never did I dispel my griefs or my pains with the aid of my omnipotence.³³

341. "Now you have complained of your misery and of the fact that you did not receive from me what you needed, according to your desire; and I ask you, when did this fail you without your having the seven gifts of my Spirit? And I ask you also, when were you forsaken by my Father in any state of soul, so that my Father was not always with you, as he was with me and I with him, while I lived as Man? Since, then, you are a human being, live in misery as man. I wish that on earth my life in you should be so fully lived in all virtues that you may in no point fail me in myself.³⁴ Possess the seven gifts of my Spirit and the power and help of my Father in the perfect works of virtues with which man becomes and remains God eternally. But feel yourself as man in all the hardships proper to the human condition, except sin alone. All the suffering that belongs to the human race I experienced while I lived as Man, *except sin* alone (Heb. 4:15). I never cheered myself by my inner power, except with the consolation that I was certain of my Father.

364. "You have also known that I lived a long time on earth before men learned to know me among that people, and before I worked

miracles. And when I had worked miracles and became better known, few friends remained to me in the world. Yes, at my death almost all men alive abandoned me. Therefore do not let it grieve you that all persons will forsake you on account of perfect Love and because you are living in my will. Beautiful revelations and miracles have happened to you during your days, by free favor, more than to any person who was born since I died. Exterior miracles and gifts that had indeed begun to be worked in you, you refused to accept from me, and you renounced them and did not want them. You forsook them because of Love, and you want nothing else than myself. For my sake you have rejected everything, and you wish to have fruition of me in feeling (this is beyond all). For that, however, the number of days you have lived is still insufficient."

383. He continued: "I will give myself to you secretly, dearest beloved, when you desire to possess me, since you do not wish aliens to console you or come to know you. Thus I will give you understanding of my will, and the art of veritable Love, and the faculty of feeling me in union—sometimes—in the storms of Love, in those moments when you cannot hold out without feeling me, and your grief becomes too heavy for you.

391. "With understanding you shall wisely carry out my will, in all those who need to know, through you, my will, which is still unknown to them. You have not failed anyone until now; never fail anyone until the day when I say to you: 'Your work is totally accomplished' (cf. John 19:30)! With Love you shall live and persevere and accomplish my hidden will by which you belong to me and I to you (cf. Song 2:16). And to feel yourself in me will be sufficient for you, and you will be sufficient for me. Thus fulfill my will with understanding, my most desired beloved! Thus give yourself to me with Love, you who enjoy me the closest in my nearness. Thus you shall have fruition of me.

404. "This is the tree described by the words I have now spoken to you: It is called the knowledge of Love. For as so many things were preached to you that might incline you to lowness,³⁵ I have shown you myself what I expect of you.

408. "You must go back quietly and do what I have commanded you. If you wish, take from this tree a leaf to symbolize the knowledge of my will. And if you are saddened, take a rose from its summit and one petal from the rose to symbolize Love.³⁶ And if you cannot bear it, take from the rose what is within it. This signifies that I will

grant you myself in fruition. You shall always have knowledge of my will, and experience Love; and at the expedient time you shall feel me in fruition. So my Father did for me although I was his Son; he left me in affliction but never abandoned me; I felt him in fruition, and I served those to whom he had sent me. The heart that is found so full in the rose symbolizes the fruition of Love through feeling. My beloved, help all persons in their affliction impartially, whether they do you good or evil. Love will make you capable of it. Give all, for all is yours!"

VISION 2

EXPERIENCE OF PENTECOST



NCE on Pentecost Sunday I received the Holy Spirit in such a manner that I understood all the will of Love in all, and all the modes of this will of the heavens and of heavenly things, and all the perfection of perfect justice, and all the shortcomings of the lost; and with regard to all, I saw the will in which they then were, either of truth or of falsehood. And since then I have felt in the same way the love of all the persons I saw, in whatever degree they then were. And then I understood all the languages that are spoken in seventy-two ways.³⁷ The multiplicity of all these things was hidden from me and has vanished. But that simple gazing upon him, and the burningness of Love, and the truth of his will, from that time onward have never been extinguished, and have never been silent, and have never been appeased within me. 18. In the old days, before this time, with regard to all my acts, I constantly wished to know, and kept thinking of it, and repeated ceaselessly: "What is Love? And who is Love?"³⁸ 20. I had spent two years in this occupation.

HADEWIJCH

VISION 3

WHAT AND WHO IS LOVE



ATER, one Easter Sunday, I had gone to God; and he embraced me in my interior senses and took me away in spirit. He brought me before the Countenance of the Holy Spirit, who possesses the Father and the Son in one Essence. And from the total Being of that Countenance I received all understanding, and thus I read all my judgments.³⁹ 8. A voice issuing from this Countenance resounded so fearfully that it made itself heard above everything. And it said to me: "Behold, ancient one, you have called me and sought me, what and who I, Love, am, myriads of years before the birth of man! See and receive my Spirit! With regard to all things, know what I, Love, am in them! And when you fully bring me yourself, as pure humanity in myself, through all the ways of perfect Love, you shall have fruition of me as the Love who I am. Until that day, you shall love what I, Love, am. And then you will be love, as I am Love.⁴⁰ And you shall not live less than what I, Love, am, from that day until the death that will make you alive.⁴¹ In my unity, you have received me and I have received you. Go forth, and live what I am; and return bringing me full divinity, and have fruition of me as who I am."⁴²

25. Then I returned into myself, and I understood all I have just said; and I remained to gaze fixedly upon my delightful sweet Love.

VISIONS

VISION 4

TWO KINGDOMS, TWO HEAVENS



sat one day in May, ready to hear the Mass of Saint James, as was right, for that was his feast day. Then during the Epistle (Wisd. 5:1-5)⁴³ my senses were drawn inwards with a great tempestuous clamor by an awe-inspiring spirit that from within drew me within myself. From within I was then wholly drawn into the spirit. 9. Then a wonderful symbolic vision was shown me: two kingdoms as of the same opulence, and the same birth, and the same race, and the same power in all dominion. And then came a burning Angel completely enkindled with ardent fire. And he opened his wings wide and struck with them seven mighty claps, like a herald who wishes to silence everything for his voice, to make his will listened to. At the first clap, the moon⁴⁴ stood motionless in her rotation, for this silence, which was commanded there. At the second clap, the sun stood motionless in its rotation, for this silence. At the third clap, all the stars (cf. Apoc. 8:12) ceased their rotation. At the fourth clap, the dwellers in paradise were awakened from their repose to wonder at this, because it was something new. At the fifth clap, the rotation of the throne ceased. At the sixth clap appeared all the saints, all holy men, living and dead, all who are in heaven, and in purgatory, and on earth, each one as he shall be perfect in all. At the seventh clap, all the heavens of each kingdom of heaven opened in eternal glory.

33. When the Angel had struck thus with his wings and caused silence, he emitted a voice like thunder or like the mighty trumpet with which the highest command is commanded. And then he said: "All you who have been brought to a standstill in your service, and all you who, having been served thereby, appeared, be herewith witnesses to me of what I shall reveal to this soul, who is in wonder and fear of you that stand here!" At that instant I was encompassed in his wings and in the midst of his kingdom that was himself.

44. Then he said to me: "You, unknown to all your friends and to all your enemies! You, ever loved as I myself! Choose now one of the two heavens you saw as kingdoms!" Then I sank into him as en-

compassed by a sweet new fidelity that was full of knowledge with the taste of veritable Love.⁴⁵

50. In this penetrating taste of sweet Love he said to me: "You are touched⁴⁶ by the perfect fidelity, which eternally shall *make all things new* (Apoc. 21:5): Taste and understand what the difference between the two heavens is, and choose the richest and the most powerful!"

56. And I said:⁴⁷ "Lord, I understand them fully, for you by making me perfect have taken from me all my lowness because of which I doubted."⁴⁸

58. And then I saw her to whom one heaven pertained⁴⁹ and my Beloved, each possessed of a heaven⁵⁰ and each of them equally powerful, in the same service, the same glory, the same omnipotence, and the same long-suffering mercy in all eternal being. And all the heavenly bodies that had come to a standstill in their rotation—moon, sun, stars, and throne—and all that had appeared in order to bear witness—paradise, men, and all the heavens that serve them—all said: "Amen!" and bore witness to the unity of them both. And to all of them was permission given each to be in its being as it was before.

72. Then the Angel said to me further: "Now see me united in unity with your Beloved⁵¹—and you are my loved one, loved with me. These heavens, which you behold, are wholly hers and mine; and these you saw as two kingdoms that were separated were our two humanities before they attained full growth. I was full-grown before; and nevertheless we remained equal. And I came into my kingdom yesterday, and you became full-grown afterwards; nevertheless we remained equal. And she shall become full-grown today and come tomorrow with you into her kingdom; and nevertheless shall remain equal with me. You have wished, dear strong heroine and lady, with your doubts, to know from me how it might come to pass, and through what works, that she should attain full growth so as to be like me, so that I should be like her and you like myself. Let this be in me,⁵² and let it be announced to you by my mouth; it is my understanding of my rich Nature.

90. "Her first great work,⁵³ by which she shall attain to full growth, is that she shall exercise all the virtues that are shown her by me in Scripture, in counsel, in the taste of Love between her and me, in the command that you have laid on her with the chain of Love, and through the wide knowledge you have of my will, which gives fruition.

97. "Her second great work⁵⁴ shall be to be miserable and unstable while she exercises many great virtues that we have loved in her, so that she shall exercise them with violent zeal in the highest likeness.

101. "Her third work⁵⁵ and her still greater virtue shall be her discouragement that will visit her incessantly and say within her: 'What does God intend? What does this maiden intend?'⁵⁶ What is ahead, how can it happen that I shall become full-grown like him and like her, so as to content both of them according to their dignity?"

107. "She knows me as perfect God; and she will wish to know you as the most perfect person who lives by all similar virtues according to my modes of action. The fear and the torment how she should content us with such defective modes of action as hers are, and her sweetest haste with earnest desire that she may ever be perfect, without failing in anything, whatever the cost—and then relapsing into faults that condemn her and cause her to despair,⁵⁷ whereas she so gladly remained noble and without stain, according to the likeness of both of us, and felt herself far removed from it, with all the judgments passed on her: realize it now yourself—what more can she do?

120. "Her fourth work⁵⁸ and the greatest of all, which she shall lead to the end in us, is the privation—which each of us feels from the other—of our sweet nature, and the knowledge and the perception of it that we have twofold in ourself while she, not full-grown, must do without him, whom she must love above all, and must consequently experience as all-darkness. This shall be her work, with which tomorrow she shall present herself as wholly conformed to us."

THREE HEAVENS AND THE TRINITY (Digression on Lucifer)



T Matins on the day of the Assumption, I was taken up for a short while in the spirit: and I was shown the three highest heavens,⁵⁹ after which the three highest Angels are named—the Thrones, the Cherubim, and the Seraphim. Then came to me the eagle from among *the four living creatures* (Ezech. 1:5–6; Apoc. 4:6–8), sweet Saint John the Evangelist,⁶⁰ and he said: “Come and behold the things I saw as man; all that I saw only in symbol, you have seen disclosed and entire; you have understood them, and you know what they are like.”⁶¹ 12. And in thinking about what Saint John had said to me here, I fell on my face in great woe, and my woe cried aloud: “*Ab, ab!*” (Jer. 1:6) Holy Friend and true Omnipotence, why do you let those who are ours wander off to alien things, and why do you not flow through them in our oneness? I have my whole will with you besides, and I love and hate with you, like you.⁶² For now—since you once again gave me assurance—I am no longer a Lucifer, like those who are now Lucifer and wish that good and grace be given them, when they offer entry neither in their lives, nor in their works, nor in their service; and they wish to get rid of their labor, and they wish to enjoy grace; and they exalt themselves and, because you show them a little of your goodness, they wish to have it as their right. And they fall from your heavenly honor; this you made known to me.

30. “In one thing I did wrong in the past, to the living and the dead, whom I with desire would have freed from purgatory and from hell as my right. But for this be you blessed: Without anger against me, you gave me four among the living and the dead who then belonged to hell. Your goodness was tolerant of my ignorance, and of my thoughtless desires, and of the unrestrained charity that you gave me in yourself for men. For I did not then know your perfect justice. I fell into this fault and was Lucifer because I did not know this, although on that account I did no evil in your eyes. This was the one thing because of which I fell among men, so that I remained un-

known to them, and they were cruel to me. Through love I wished to snatch the living and the dead from all the debasement of despair and of wrongdoing, and I caused their pain to be lessened, and those dead in hell to be sent into purgatory, and those living in hell to be brought to the heavenly mode of life. Your goodness was tolerant of me in this and showed me that for this reason I had fallen in that way among those people.

52. “Then you took my self into yourself and gave me to know what you are, and that you hate and love in one same Being. Then I understood how I must hate and love wholly with you, and how I must be in all respects. Because I know this, I desire of you that you will make those who are ours all one with us.”

59. And he who sat on the throne in heaven said to me: “These three thrones I am in Three Persons—Throne, Man; the Cherubim, the Holy Spirit; and the Seraphim, in my fruition, in which I am all.”⁶³ And he took me out of the spirit in that highest fruition of wonder beyond reason; there I had fruition of him as I shall eternally.

65. The time was short, and when I came to myself he brought me again into the spirit and spoke to me thus: “As you now have fruition of this, you shall have fruition of it eternally.”

68. And John said to me: “Go to your burden, and God shall renew his old wonders (cf. Ecclus. 36:5) in you.”⁶⁴

71. And I came back into my pain again with many a great woe.

VISION 6

TO CONDEMN AND BLESS WITH CHRIST



T was on a certain feast of the Epiphany: I was then nineteen years old, as was mentioned to me that day.⁶⁵ Then it was my will to go to our Lord; for at this time I experienced desires and an exceedingly strong longing—how God takes and gives with regard to persons who, lost in him and taken up in fruition, are conformed to his will in all circumstances.⁶⁶ On this day, because of my longing, I was again strongly moved in Love. 9. And then I was taken up in a spirit and carried on to where a vast and awe-inspiring place was shown me, and in this strong place stood a seat. And he who sat upon it was invisible and incomprehensi-

ble in the dignity of the jurisdiction he exercised on that height. To be seated in such a place is understandable to either heavenly or earthly beings. Above that high seat in this lofty place, I saw a crown that surpassed all diadems. In its great breadth it embraced all things beneath it, and beyond the crown was nothing.

22. And an Angel came with a glowing censer, which glowed all red-hot with fire and smoke. He knelt before the highest place of the seat above which the crown hung, and he paid him honor and said: "O unknown Power and great almighty Lord, receive herewith honor and dignity from this maiden who resorts to you in your secret place: This place is unknown to all those who do not send you such an enkindled offering with such sharp arrows as she sends you with her new burning youth, for she has now ended her nineteenth year, so people say. And it is she, Lord, who comes to seek you in the spirit—who you are, in your incomprehensibility. For that mysterious life, which you with burning charity have aroused in her, has led her to this place. Now reveal to her that you have drawn her here, and transport her wholly within yourself."⁶⁷

40. And then I heard a Voice speaking to me; it was terrible and unheard-of. It spoke to me with imagery and said: "Behold who I am!"

43. And I saw him whom I sought. His Countenance revealed itself with such clarity that I recognized in it all the countenances and

all the forms that ever existed and ever shall exist,⁶⁸ wherefrom he received honor and service in all right. I saw why each one must receive his part in damnation and in blessing,⁶⁹ and by what each one must be set in his place; and by what manner of acting some persons wander away from him and return to him again, finer and more beautiful than they were before; why still others seem always wandering and never came back—they remained standing entirely still, and almost devoid of consolation at all times. And others have remained in their place since childhood, have known themselves at their worth, and have held out to the end.

59. I recognized all these beings there in that Countenance.

60. In his right hand I saw the gifts of his blessing; and I saw in his hand heaven in its vastness opened, and all those who will be with him there eternally. In his left hand I saw the sword of the fearful stroke, with which he strikes all down to death. In this hand I saw hell and all its eternal company.

67. I saw his greatness oppressed under all. I saw his littleness exalted above all. I saw his hiddenness embracing and flowing through all things: I saw his breadth enclosed in all. I heard his reasoned understanding and perceived all reason with reason. I saw in his breast the entire fruition of his Nature in Love. In everything else I saw, I could understand that in the spirit.

76. But then wonder seized me because of all the riches I had seen in him, and through this wonder I came out of the spirit in which I had seen all that I sought; and as in this situation in all this rich enlightenment I recognized my awe-inspiring, my unspeakably sweet Beloved, I fell out of the spirit—from myself and all I had seen in him—and, wholly lost, fell upon the breast, the fruition, of his Nature, which is Love. There I remained, engulfed and lost, without any comprehension of other knowledge, or sight, or spiritual understanding, except to be one with him and to have fruition of this union. I remained in it less than half an hour.⁷⁰

90. Then I was called back again in a spirit, and again I recognized and understood all reasoning as before.

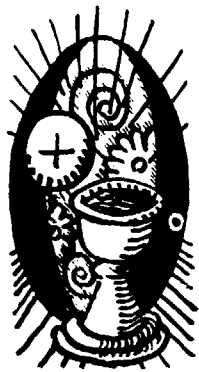
92. And once again it was said to me by him: "From now on you shall never more condemn or bless anyone except as I wish;⁷¹ and you shall give everyone his due, according to his worth. This is what I am, in fruition and in knowledge, and in entrancement for those who wish to content me according to my will. I direct you—to live in conformity with my Divinity and my Humanity—back again into

the cruel world, where you must taste every kind of death—until you return hither in the full name of my fruition, in which you are baptized in my depths."

103. And with this I returned, woeful, to myself.

VISION 7

ONENESS IN THE EUCHARIST



IN a certain Pentecost Sunday I had a vision at dawn. Matins were being sung in the church, and I was present. My heart and my veins and all my limbs trembled and quivered with eager desire and, as often occurred with me, such madness and fear beset my mind that it seemed to me I did not content my Beloved, and that my Beloved did not fulfill my desire,⁷² so that dying I must go mad, and going mad I must die. On that day my mind was beset so fearfully and so painfully by desirous love that all my separate limbs threatened to break, and all my separate veins were in travail. 14. The longing in which I then was cannot be expressed by any language or any person I know; and everything I could say about it would be unheard-of to all those who never apprehended Love as something to work for with desire, and whom Love had never acknowledged as hers. I can say this about it: I desired to have full fruition of my Beloved, and to understand and taste him to the full. I desired that his Humanity should to the fullest extent be one in fruition with my humanity, and that mine then should hold its stand and be strong enough to enter into perfection until I content him, who is perfection itself, by purity and unity, and in all things to content him fully in every virtue. To that end I wished he might content me interiorly with his Godhead, in one spirit, and that for me he should be all that he is, without withholding anything from me. For above all the gifts that I ever longed for, I chose this gift: that I should give satisfaction in all great sufferings. For that is the most perfect satisfaction: to grow up in order to be God with God.⁷³ For this demands suffering, pain, and misery, and living in great new grief of soul: but to let everything come and go without grief, and in this way to ex-

perience nothing else but sweet love, embraces, and kisses. In this sense I desired that God give himself to me, so that I might content him.

42. As my mind was thus beset with fear, I saw a great eagle flying toward me from the altar, and he said to me: "If you wish to attain oneness, make yourself ready!"

45. I fell on my knees and my heart beat fearfully, to worship the Beloved with oneness, according to his true dignity; that indeed was impossible for me, as I know well, and as God knows, always to my woe and to my grief.

50. But the eagle turned back and spoke: "Just and mighty Lord, now show your great power to unite your oneness in the manner of union with full possession!"

53. Then the eagle turned round again and said to me: "He who has come, comes again; and to whatever place he never came, he comes not."

57. Then he came from the altar, showing himself as a Child; and that Child was in the same form as he was in his first three years. He turned toward me, in his right hand took from the ciborium his Body, and in his left hand took a chalice, which seemed to come from the altar, but I do not know where it came from.

64. With that he came in the form and clothing of a Man, as he was on the day when he gave us his Body for the first time; looking like a Human Being and a Man, wonderful, and beautiful, and with glorious face, he came to me as humbly as anyone who wholly belongs to another. Then he gave himself to me in the shape of the Sacrament, in its outward form, as the custom is; and then he gave me to drink from the chalice, in form and taste, as the custom is. After that he came himself to me, took me entirely in his arms, and pressed me to him; and all my members felt his in full felicity, in accordance with the desire of my heart and my humanity. So I was outwardly satisfied and fully transported. Also then, for a short while, I had the strength to bear this; but soon, after a short time, I lost that manly beauty outwardly in the sight of his form. I saw him completely come to nought and so fade and all at once dissolve that I could no longer recognize or perceive him outside me, and I could no longer distinguish him within me. Then it was to me as if we were one without difference. It was thus: outwardly, to see, taste, and feel, as one can outwardly taste, see, and feel in the reception of the outward Sacrament. So can the Beloved, with the loved one, each wholly receive the

other in all full satisfaction of the sight, the hearing, and the passing away of the one in the other.

94. After that I remained in a passing away in my Beloved, so that I wholly melted away in him and nothing any longer remained to me of myself; and I was changed and taken up in the spirit, and there it was shown me concerning such hours.

VISION 8

THE MOUNTAIN



saw a great mountain, which was high and broad and of unspeakably beautiful form. Five ways went steeply upward to the mountain; they all led to the highest seat of the noble mountain, which was there on high. But they went high, and higher, and still higher, and to the highest, so that the summit itself was the highest of all and the highest Being himself. And I was taken up and carried upward to the mountain. There I saw a Countenance of eternal fruition, in which all the ways terminate, and in which all those who have followed the ways to the end become one. 14. Someone who carried me upward showed himself to me, and when

I was on high he said to me: "Behold how I am the champion and vassal of this true Countenance, which sees to the depths of all things and irradiates perfect service, leads to perfection, teaches both the science of God and wisdom, and gives the riches of all fruition of all the taste of full cognition. I have the appearance of a champion; see that my beauty is that of one who conquers everything and has in his power the Thing heaven, hell, and earth serve. I have ascended on these ways to the highest; I guide you, and I am your trustworthy finger post on the four ways. The fifth, however, which is yours, will be made known to you by the just God who sent you this way and sends it to you."

30. Then he showed me again that ineffably beautiful Countenance, which was in appearance like a great fiery flood, wider and deeper than the sea.

33. And out of the flood I heard a great Voice, that said to me: "Come,⁷⁴ and be yourself the highest way,⁷⁵ and be one with the beings who are perfect in it, and who with short hours retrieve all long hours. Your great privation of Love has given you the highest way in the fruition of me. I have longed for this from the beginning of the world, and you have often paid for it with painful desire, and you will yet pay for it. This privation of what you desire above all, and this reaching out to me who am unreachable: This is the short hour that outvies all long hours. This is also the way that leads to my Nature, by which I came to myself and went forth. And by this way I went forth from my Father to you and those who are yours, and I came again from you and those who are yours back to my Father (cf. John 16:28). With myself I have also sent you this hour, and you must, with me, pass it on to those who are yours.⁷⁶

51. "This hour, which outvies the efforts men might make in a year, is you yourself; and it is those who are always in new ardor of increasing desires and who, because of this, suffer great opprobrium in unheard-of measure and are complained of by all; and they doubt themselves in spite of all their good works; men condemn them, and almost no one is merciful to them. For godly men doubt them, their neighbors wonder, and a few hate them; but the hour outvies the year.

61. "The month, which outvies the year, is you yourself; and it is those who, in their pain and in their outward or inward privations, have little consolation but suffer this gladly for my sake, relying on my consolation when I shall come to them. They are closer to overtaking me in a month than those who have consolation are in a year.

68. "The instant, which outvies the month, is you and those who, for my sake and for the sake of others who have need of them, live in torment for my sake and because of their offense, their mischief, and their loss, outwardly and inwardly in all their need, while they themselves labor continually in order to possess knowledge of Love.

75. "The days that retrieve the week are you and those who, although without guilt they fall into distress, retain their longing for God, because no guilt was attributed to them.

79. "And because you alone placed your charity for all men in unity with me, you touched me in this hour with the way of my Nature, which I came and went; so I bear to you the true witness (cf.

Apoc. 1:5) with which I am the Truth (cf. John 14:6) of my Father. And my Father bears witness to me that you are the highest way and have brought with you this way of life, which I have awaited in my *hidden way* (Job 3:23). And because you have knowledge of this in the sanctity of us both, now be holy in us; and all who come to us and have knowledge of it through you shall at least be holy! Till they are so unified that they know you in this highest way above all things, trust you, and serve you because you are what this way is; and that they desire me in this highest way, and speak aright in what concerns you, and give you their approval, until the day when they will lead so high a life that I and my Father and you can bear true witness that their short hour outvied so long a time.⁷⁷

98. "Now you have tasted me and received me outwardly and inwardly; and you have understood that the ways of union wholly begin in me. Now, as the unconquered one who has conquered all heavenly, earthly, and hellish champions, turn to me, and be adorned as victor! Lead all the unled according to their worthiness, in which they are loved by me and with which they love and serve me according to my Nature, wherein I am everything that all creatures need and lack."

109. And I came again into the presence of the spirit who had brought me there, and I asked him: "Lord Champion, how did you come to the beauty of your high witness, so that you led me upward and yet not to the end?"⁷⁸

112. He told me who he was.⁷⁹ After that he said to me: "I bear witness to you concerning the four ways, and I travel them to the end; in these I recognize myself, and I conquer the divisions of time. But the Beloved gave you the fifth way; you have received it where I am not. For when I lived as man, I had too little love with affection, and followed the strict counsel of the intellect. For this reason I could not be set on fire with the love that creates such a great oneness, for I did the noble Humanity great wrong in that I withheld from it this affection."

123. And he continued: "Return again into your material being, and let your works blossom forth. The blows of enmity are drawing near you. But you return as victor over all, for you have conquered all."

127. Then I came back to myself as someone in new severe pain, and so I shall remain until the day when I am again recalled to the experience from which I then turned away.

VISION 9

QUEEN REASON



was at Matins on the feast *In nativitate beatae Mariae*, and after the Third Lesson something wonderful was shown me in the spirit.⁸⁰ My heart had been moved beforehand by the words of love that were read there from the Song of Songs (Song 1:1-16), by which I was led to think of a perfect kiss.⁸¹ 6. Shortly afterwards, in the Second Nocturn, I saw in the spirit a queen come in, clad in a gold dress (Ps. 44:11);⁸² and her dress was all full of eyes; and all the eyes were completely transparent, like fiery flames, and nevertheless like crystal. And the crown she wore on her head had as many crowns one above another as there were eyes in her dress; you shall hear the number when she herself declares it. Before the queen walked three maidens. One had on a red cloak of state and carried two trumpets in her hands; and she blew on one of them and said: "Whoever does not hearken to my Lady will be eternally deaf to happiness and nevermore hear or see the highest melody and the wonder of powerful Love." And the other trumpet sang and said: "Whoever flies and goes the ways my Lady loves shall be powerful in the kingdom of Love."

25. The second maiden had on a green cloak of state and had in her hand two palm branches, each of which was sealed with a book. With these she fanned from her Lady the dust of the days and of the nights, and of the moon and of the sun,⁸³ for from none of these did she wish to be dusty.

32. The third maiden had on a black cloak of state and in her hand something like a lantern full of days, by which her Lady saw the profundity of the depths, and the height of the highest ascent.

37. The queen approached me dreadfully fast and set her foot on my throat, and cried with a more terrible voice, and said: "Do you know who I am?"⁸⁴

40. And I said: "Yes, indeed! Long enough have you caused me woe and pain! You are my soul's faculty of Reason,⁸⁵ and these are the officials of my own household with whom you walk abroad in such fine style! The trumpeter is my Holy Fear, who has examined

my perfection in all that belongs to the life of Love. The second maiden is Discernment between you and Love, and she has tried to distinguish Love's will, kingdom, and good pleasure from yours. The third maiden is Wisdom, through whom I have acknowledged your power and your works when you let yourself be led by Love, and through whom I learned to know God alone as God, and all things as God in God's knowledge,⁸⁶ and each thing as godlike, when in the spirit I am united with God." Then I added: "What tidings do you bring me now?"

55. And she said, "It is true, with this eye-covered dress you yourself are adorned, and you have clothed me with heavenly glory. The number of these eyes is one thousand, the full number of every virtue. The fieriness of the eyes comes from each eye's knowledge of Love. The crystallinity of the eyes is past and quenched a hundred-fold in painful mystical knowledge. And every eye of knowledge, either of love or of pain, had the crown of Love, formed according to its significance. Thus every eye had a mighty crown."

65. When Reason had thus spoken to me, she ordered me to acknowledge the whole number of my company; and I truly acknowledged it. Then Reason became subject to me,⁸⁷ and I left her. But Love came and embraced me; and I came out of the spirit and remained lying until late in the day, inebriated with unspeakable wonders.⁸⁸

VISION 10

THE BRIDE IN THE CITY



was taken up in the spirit on the feast of Saint John the Evangelist in the Christmas Octave. There I saw prepared a new city of the same name as Jerusalem and of the same appearance. It was being adorned with all sorts of new ornaments (cf. Apoc. 21:2) that were unspeakably beautiful. They who served in the city were the most beautiful of heaven, and all belonged among those called Auriolas and Eunustus. And all who had been sanctified by Love, together with all the living, adorned it and evoked all the new wonders that gave rise to new admiration. 12. And in the midst of the high city flew an eagle crying with a loud voice: "All you lords and wielders of power, here shall you learn the eternity of your domain!" 15. And he flew a second time through the city, crying: "The time is at hand! All you living, find joy in her who possesses the true life!"

18. And a third time he cried and said: "O you dead, come into the light and into the life! And all you who are unready, insofar as you are not too naked to attend our marriage (cf. Matt. 22:1-14), come to our abundance and contemplate the bride, who by love has experienced all needs, heavenly and earthly! She is so experienced with need in the alien land that I shall now show her how she has grown in the *land of darkness* (Job 10:33). And she shall be great, and she shall see her repose, and the voice of power shall be wholly hers."

29. After this an Evangelist came and said: "You are here, and you shall be shown the glory of your exile. The city you here see adorned is your free conscience; and the lofty beauty that is here is your manifold virtues with full suffering; and the adornment is your fiery ardor, which remains dominant in you in spite of all disasters. Your unknown virtues with new assiduity are the manifold ornaments that adorn the city. Your blessed soul is the bride in the city. Here is that highest society which wholly lives in love and in the spirit of the highest virtue. All those whom you see here, Eunustus and Auriolas, and the whole multitude who are highest in power, have come here to participate in your marriage. Moreover all the living,

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both of heaven and earth, shall renew their life in this marriage. The dead sinners—who have come without hope, and are enlightened by the knowledge of your union,⁸⁹ and desire grace or entrance into purgatory—cling somewhat to virtue and are not altogether naked. If only they believe in the oneness of you both, they will find full contentment through your marriage.”

54. Then I heard a Voice loudly crying: “New peace be to all of you, and all new joy! Behold, this is my bride, who has passed through all your honors with perfect love, and whose love is so strong that, through it, all attain growth!” And he said: “Behold, Bride and Mother, you like no other have been able to live me as God and Man! What do you think they who are Eunustus to all earthly repose become? That is what you are for all of them collectively. You alone have never tasted earthly poison; you like no other have superhumanly suffered much among men. You shall suffer everything to the end with what I am, and we shall remain one. Now enjoy fruition of me, what I am, with the strength of your victory, and they shall live eternally contented through you.”

70. The Voice embraced me with an unheard-of wonder, and I swooned in it, and my spirit failed me to see or hear more. And I lay in this fruition half an hour; but then the night was over, and I came back, piteously lamenting my exile, as I have done all this winter. For truly the whole winter long I have been occupied with this kind of thing. I lay there a long time and possessed love, or revelations, or anything else in particular that Love gave me.

VISIONS

VISION 11

THE ABYSS OF OMNIPOTENCE



was in a very depressed frame of mind one Christmas night, when I was taken up in the spirit. There I saw a very deep whirlpool, wide and exceedingly dark; in this abyss all beings were included, crowded together, and compressed. The darkness illuminated and penetrated everything. The unfathomable depth of the abyss was so high that no one could reach it. I will not attempt now to describe how it was formed, for there is no time now to speak of it; and I cannot put it in words, since it is unspeakable. Second, this is not a convenient time for it, because much pertains to what I saw. It was the entire omnipotence of our Beloved.

In it I saw the Lamb (cf. Apoc. 5:6) take possession of our Beloved. In the vast space I saw festivities, such as David playing the harp, and he struck the harp strings.⁹⁰ Then I perceived an Infant being born in the souls who love in secret, the souls hidden from their own eyes in the deep abyss of which I speak, and to whom nothing is lacking but that they should lose themselves in it.⁹¹ I saw the forms of many different souls, according to what each one's life had been. Of those whom I saw, the ones whom I already knew remained known to me; and those I did not know became known to me; I received interior knowledge about some, and also exterior knowledge about many. And certain ones I knew interiorly, having never seen them exteriorly.

28. Then I saw coming as it were a bird, namely the one called phoenix.⁹² It devoured a grey eagle that was young, and a yellow eagle with new feathers that was old.⁹³ These eagles kept flying about incessantly in the deep abyss.

33. Then I heard a voice like thunder (cf. Apoc. 6:1) that said: “Do you know who these different-colored eagles are?”

36. And I answered: “I should like to know this better.”

37. And although I asked to know this, I nevertheless perceived the essence of all the things I saw. For all that is seen in the spirit when one is ravished by Love is understood, tasted, seen, and heard through and through. So was it also here. I wished, however, to hear

the Voice that came to my hearing from the Beloved. And indeed the truth was told me concerning all this, in particular the natures and perfections comprised in my vision. All this would take too long; I pass over it. For a great book would be required if one were to write everything perfectly in full truth!⁹⁴

49. One of the eagles who were swallowed was Saint Augustine, and the other myself. The old feathers that were grey, and the eaglet that was young—this was I, for I was attaining to perfection, beginning, and growing in love. The feathers that were yellow and old—this was the full-grownness of Saint Augustine, who was old and perfect in the love of our Beloved.⁹⁵ The old age I had was in the perfect nature of eternal being, even though I was youthful in created nature.⁹⁶ The young feathers of the old eagle were the renewed splendor he received from me in the new heavenly glory of my love, with which I loved him and so greatly desired with him to pour forth one single love in the Trinity, where he himself was burning so totally with an unquenchable love. The youth that the old feathers that were yellow had signified also the renewal of Love, which continually grows in heaven and on earth (cf. Ps. 102:5).⁹⁷ The phoenix that swallowed the eagles was the Unity in which the Trinity dwells, wherein both of us are lost.

72. When afterwards I returned to myself, where I found myself poor and miserable, I reflected on this union with Saint Augustine to which I had attained. I was not contented with what my dearly Beloved had just permitted, in spite of my consent and emotional attraction; it weighed on me now that this union with Saint Augustine had made me so perfectly happy, whereas previously I had possessed union far from saints and men, with God alone. From this I understood that neither in heaven nor in the spirit can one enjoy one's own will, except in accordance with the will of Love. And as I thought about this attitude, I asked my Beloved to deliver me from it. For I wished to remain in his deepest abyss, alone in fruition. And I understood that, since my childhood, God had drawn me to himself alone, far from all the other beings whom he welcomes to himself in other manners. But I well know that whatever was in him is, in highest measure, eternal glory and perfect enjoyment, but I likewise wished to remain in him alone. I understood this when I asked for it, and so greatly desired it, and suffered so much; then I remained free. No doubt I continued to belong to God alone while being united in Love to this creature. But my liberty I gained then was given me

moreover for reasons of my own, which neither Augustine nor many others had.

98. I did not suggest this as a claim to be more privileged than Saint Augustine; but in the time when I knew the truth of Being, I did not want to receive any comfort from him insofar as he was a creature, or to accept any joy amid my pains, and so I would allow myself no satisfaction in the security that was given me in this union with Saint Augustine. For I am a free human creature, and also pure as to one part,⁹⁸ and I can desire freely with my will, and I can will as highly as I wish,⁹⁹ and seize and receive from God all that he is, without objection or anger on his part—what no saint can do. For the saints have their will perfectly according to their pleasure; and they can no longer will beyond what they have. I have hated many great wonderful deeds and experiences, because I wished to belong to Love alone, and because I could not believe that any human creature loved him so passionately as I—although I know it is a fact and indubitable, still I cannot believe it or feel it, so powerfully am I touched by Love.

121. In this wonderful way I belong to God alone in pure love, and to my saint in love, and then to all the saints, each one according to his dignity, and to men according to what each one loved and also according to what he was and still is. But in striving for this I have never experienced Love in any sort of way as repose; on the contrary, I found Love a heavy burden and disgrace. For I was a human creature, and Love is terrible and implacable, devouring and burning without regard for anything. The soul is contained in one little rivulet; her depth is quickly filled up; her dikes quickly burst. Thus with rapidity the Godhead has engulfed human nature wholly in itself.

134. I used to love the blessedness of the saints, but I never ceased to desire the repose in which God within them had fruition of himself; their quietude was many a time my inquietude; yes, truly, it was always forty pains against one single pleasure. I could not but know that they were smiled at, while I wept; that they boasted themselves fortunate, while I pitied myself; and that they were honored by God, and that God was honored because of them in every land, while I was an object of derision. All this, nevertheless, was my greatest repose, for he willed it—but this was such repose as comes to those who desire love and fruition, and who have in this desire such woe as I do.

147. Now for persons, my repose lay in loving each of them in what was proper to him, and wishing for each of them that only what he held desirable and good might happen to him; whether this good

was that of their will or of the divine will was a question with which I did not meddle. But what they had in love, I loved for God, in order that he might strengthen it for himself and cause it to grow to perfection; such was my desire. Because I loved God's being loved, I wished no pleasure from it but that.

156. As for persons who failed God and were strangers to him, they weighed heavy on me. For I was so laden with his love and captivated by it that I could scarcely endure that anyone should love him less than I. And charity for others wounded me cruelly, that he should let these souls¹⁰⁰ be such strangers to him and so deprived of all the good that he himself is in love. This was such an intolerable burden to me in many an hour that it happened to me as it did to Moses because of his love for his sister: I would have wished that he give his love to others or withdraw it from me. I would gladly have purchased love for them by accepting that he should love them and hate me. And sometimes, too, because he did not do this, I would willingly have turned away from him in love and would have loved them in spite of his wrath (cf. Rom. 9:3); seeing that these unfortunates could not know the sweet and ardent love that dwells in his holy Nature, I would most gladly have loved them, had I been able.

174. Also, charity has wounded me the most—except for actual Love. What is actual Love? It is the divine power that must have priority; and it does so in me. For the sovereign power that is actual Love spares no one, either in hate or in love; favor is never found in it. This power held me back once again when I had wished to free all men in the twinkling of an eye, otherwise than in accordance with how God had chosen them. When I could thus turn myself against him, it was a beautiful and free expression of life as a human being. Then I could desire what I wished. But when I did the opposite, I was more beautiful and taken up into a fuller participation in the Divine Nature.

188. Thus I have lived quietly as a human being, so that I have taken repose neither in saints nor in men on earth. And so I have lived in misery without love, in the love of God and of those who are his; and while I do not receive from him what is mine,¹⁰¹ and what God does not yet give me—I have it nevertheless, and it shall remain mine! Hence I never felt love, unless as an ever-new death—until the time of my consolation came, and God granted me to know the perfect pride of love;¹⁰² to know how we shall love the Humanity in order to come to the Divinity, and rightly know it in one single

Nature.¹⁰³ This is the noblest life that can be lived *in the kingdom of God* (Col. 4:11). This rich repose God gave me,¹⁰⁴ and truly in a happy hour.

VISION 12

THE PERFECT BRIDE



NCE on Epiphany, during Mass, I was taken up out of myself in the spirit; there I saw a city, large, and wide, and high, and adorned with perfections. And in the midst of it there sat Someone upon a round disk, which continually opened and closed itself again upon hidden mysteries. And he who sat there above the disk was sitting in constant stillness; but in the disk his Being circled about in unspeakable swiftness without stopping. And the abyss in which the disk ran as it circled about was of such unheard-of depth and so dark that no horror can be compared to it. And the disk, seen from above, was set with all kinds of precious stones and in the color of pure gold; but on the darkest side, where it ran so fearfully, it was like fearful flames, which devoured heaven and earth and in which all things perished and were swallowed up. 21. And he who sat upon the disk was One whose Countenance none could perceive without belonging to the terrible flames of this disk and being thrown into the deep abyss which lay underneath. And that Countenance drew all the dead to it living; and everything that was withered blossomed because of it; and all the poor who saw it received great riches; and all the sick became strong; and all who were in multiplicity and division became one in that Countenance.

29. And he who sat in this high place was clothed with a robe whiter than white (cf. Mark 9:2), on the breast of which was written: "The Most Loved of all beloveds" (cf. Apoc. 19:16). That was his name.

33. Then I fell down before that Countenance in order to adore the truth of that terrifying Being whom I there saw revealed.

35. Then came a flying eagle, crying with a loud voice, and said: "The loved one does not yet know all she shall become!"

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38. And a second eagle said: "The loved one does not yet know what her highest way is!"

40. And a third said: "The loved one does not yet know what the great kingdom is that she as bride shall receive from her Bridegroom!"

42. And the fourth said to me: "Have patience, and watch, and do not fall down before that Countenance! They who fall down before the Countenance and adore receive grace; they who contemplate the Countenance standing receive justice and are enabled to fathom the deep abysses that for those unacquainted with them are so terrifying to know."

49. At that moment I was taken up, through the voice of this eagle who spoke to me. And then there came into the city a great crowd in festive apparel, and each one rich in her own works. They were all virtues; and they were conducting a bride to her Beloved. They had served her nobly and had looked after her so proudly that they could present her as worthy to be received by the mighty great God as his bride.

58. And she was clad in a robe made of her undivided and perfect will, always devoid of sorrow, and prepared with all virtue, and fitted out with everything that pertains thereto. And that robe was adorned with all the virtues, and each virtue had its symbol on the robe and its name written, that it might be known.¹⁰⁵

65. The first of the virtues was Faith: She had lifted her up from her lowness.

67. The second, Hope, had raised her above herself to great confidence of attaining eternal joy.

70. The third, veritable Fidelity, bore witness that she was noble; for she never departed from fidelity because of any distress, however great it was.

73. The fourth, Charity, bore witness that she was rich, for she never gave up her works outward or inward, and she never lacked rich gifts by which she honored Charity; for she practiced rich liberality because of lofty abandonment.

78. The fifth, Desire, bore witness how vast she was in her territory, and how beautiful and splendid in her full wealth, so that she might well entertain all the greatness of heaven.

82. The sixth, Humility, bore witness that she was so deep and so unfathomable that she could truly receive greatness to the full in her unfathomableness.

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85. The seventh, Discernment, bore witness that she was so clear-sighted that she set every being in its place: heaven in its height, hell in its depth, or purgatory in its manner of being;¹⁰⁶ the Angels in their orders; or men, each according to what befits him, when he falls, and when he gets up again. Thus to let God act accorded well with the robe of the undivided will.

93. The eighth, her veracious mighty Works, bore witness that she was so strong that nothing could hold her back, so that she alone would not have conquered all opposition and made all lowness lofty and all loftiness low.¹⁰⁷

98. The ninth, Reason, showed that she was well ordered and that Reason was her rule,¹⁰⁸ by which she always performed works of justice, and which enlightened her with regard to all the dearest will of her Beloved, so that like him she gave blessing and condemnation in all that he loved and all that he hated;¹⁰⁹ and she gave all that he gave, and she took all that he took.

105. The tenth, Wisdom, showed her to be familiar with all the power of every perfect virtue that must be encountered in order to content the Beloved perfectly. Wisdom showed that she also had profound knowledge of each Person of the Trinity, in the Unity that was the very deep abyss beneath the wonderful, terrifying disk on which sat the One who was to receive the Bride.

112. The eleventh, Peacefulness, showed and bore witness to her, as pleasing in appearance and beautiful, and as possessing knowledge of the total embrace and of a perfect kiss (cf. Ps. 84:11), and of all the honor and all the encounter the loved one must offer to the Beloved in love; and that she had been announced and born with him;¹¹⁰ and that her body was born from the other; and that she grew up with him and lived together with him as man in all like pains, in poverty, in ignominy, and in compassion for all those with whom justice was angry; and that her body was nourished interiorly and exteriorly from the other, and never received alien consolation; and that she died with him,¹¹¹ and freed all the prisoners with him, and bound what he bound; and with him rose again, and one with him ascended to his Father; and there with him acknowledged his Father as Father, and him as Son with him; and with him she acknowledged the Holy Spirit as Holy Spirit; and with him, like him, she knew all as One, and the Essence in which they are One. To all this her Peacefulness bore witness for her, that she has thus lived and that, later on, she will live perfectly as his, truly with love in love.

135. The twelfth was Patience, who had protected her from all evil, without any sorrow in all sorrow, and was as it were an instrument of good works,¹¹² through which she was as if in a new embrace. And Patience showed her as conformed to God, in one Being and in one work.

140. Thus is the robe of undivided will wholly adorned through the divine Nature. Thus festively attired comes the bride, with all this beautiful company represented in symbols. She wore on her breast an ornament with the divine seal (cf. Apoc. 7:2, 9:4), by which she had knowledge of the undivided divine Unity. This was a symbol that she had understood the *hidden word* (Job 4:12) of God himself out of the abyss. So in this company she came into the city, led between Fruition of Love and Command of the Virtues; Command accompanied her there, but Fruition met her there.

152. And when she was led thus to the high seat I have already described, the eagle, who had previously spoken to me, said: "Now see through the Countenance, and become the veritable bride of the great Bridegroom, and behold yourself in this state!" And in that very instant I saw myself¹¹³ received in union by the One who sat there in the abyss upon the circling disk, and there I became one with him in the certainty of unity. Then the eagle said, when I was received: "Now behold, all-powerful one, whom I previously called the loved one, that you did not know all you should become, and what your highest way was, and what the great kingdom was that you as bride should receive from your Bridegroom. When previously you fell down before the Countenance, you, like an ordinary soul, confessed it as frightening. When you stood up and contemplated it, you saw yourself perfect,¹¹⁴ together with us, a veritable bride, sealed with love. You, all-powerful one, have received most profoundly that *hidden word* which Job understood, in the text beginning: *Porro dictum est*" (Job 4:12).

172. In that abyss I saw myself swallowed up. Then I received the certainty of being received, in this form, in my Beloved, and my Beloved also in me.

THE SIX-WINGED COUNTENANCE



N the Sunday before Pentecost, before dawn, I was raised up in spirit to God, who made Love known to me; until that hour, she had ever been hidden from me. There I saw and heard how the songs of praise resounded, which come from the silent love humility conceals; humility imagines, and says, and swears that it does not love, and that it gives honor and right to neither God nor man in love or service of veritable virtue. There I saw and heard how the songs of praise resounded and adorned the Love of all loves. 13. In this hour was revealed to me *a new heaven* (Apoc. 21:1), which never appeared to me before, and the Allelujah song of the Seraphim.¹¹⁵ 15. And one Seraph cried with a loud voice and said: "See here the new secret heaven, which is closed to all those who never were God's mother with perfect motherhood, who never wandered with him in Egypt or on all the ways, who never presented him where the sword of prophecy pierced their soul (cf. Luke 2:35), who never reared that Child to manhood and who, at the end, were not at his grave: for them it shall remain eternally hidden!"¹¹⁶

24. After the song and after this voice, the new heaven was opened. There revealed itself that Countenance of God with which he will satisfy all the saints and all men for the full length of his eternity. The Countenance had six wings (cf. Isa. 6:2; Apoc. 4:8); they were all closed outwardly, but within they were ceaselessly in flying motion.

31. Then all the locks of the wings came open outwardly, and I saw where and in what directions they were flying. The two highest flew in the height in which God enjoys the highest power of love. The two middlemost flew in the amplitude of Love's perfect modes of action. The two lowest flew in the fathomless depth in which he swallows up all beings. All the wings were straight (cf. Ezech. 1:23) and smooth on the Countenance; the seals that, outside the wings, closed themselves about the Countenance are the veritable attributes of the mighty Godhead, in the perfection of which no one can himself participate unless he wishes to live God and Man.

45. After that I saw a great throng of Seraphim, who all sang: "Allelujah! Amen!"

46. They brought a great number of adorned spirits with them, each Seraph bringing the one that was his; they were all adorned with loftiest fidelity to godly reason, with powerful love. They bore in their hands the open seal of love, that is, full fidelity of love to all things; and they bore this name on their foreheads. They are the glorious hosts to which the Seraphim render service, because they have conquered in love so that they are conquered (cf. Gen. 32:24-31) as the invincible power of growing Love.¹¹⁷

57. Then the Seraphim received them and with the seals in their hands unlocked the two middlemost wings of the Countenance. And they advanced therein and possessed the amplitude and adorned it with their new coming, for this amplitude had been left unknown in exalted love. And they also rejoiced there with that mysterious song which, in love, in a mysterious way, has always cried out *with a loud voice* (Mark 13:37).

66. The Seraph who belonged to me and who had brought me there lifted me up, and instantly I saw in the eyes of the Countenance a seat. Upon it sat Love, richly arrayed, in the form of a queen.¹¹⁸ The crown that rested on her head was adorned with the high works of the humble, who pay homage to veritable Love and suppose it true that they are not serving and loving Love; this their veracity continually swears, for they know themselves to be nothing, and they know Love alone to be all. For this reason their sad, outgoing song of praise reverberates through the amplitude that was never flown through. And this praise gave adornment and joy with a new song, which no one shall ever understand except those who, through their humility, had hidden all love.

82. From Love's eyes proceeded swords full of fiery flames. From her mouth proceeded lightning and thunder. Her countenance was transparent, so that through it one could see all the wonderful works Love has ever done and can do. I must pass over this, for concerning what I saw there, one might write more than David's Psalter contains.¹¹⁹ So I hold my peace now and, I think, forever. She had opened her arms and held embraced in them all the services that anyone has ever done through her. Her right side was full of perfect kisses without farewell.¹²⁰ Her body was wholly full of ever-welling marvels; and in the amplitude under her feet she had the seven gifts (cf. Isa. 11:2; Apoc. 1:4).¹²¹ And opposite her she had a seat standing.

97. The Seraph who had lifted me up placed me upon it and said to me: "Behold, this is Love, whom you see in the midst of the Countenance of God's Nature; she has never yet been shown here to a created being.¹²² Although Mary knew veritable Love and the seven gifts in the work of perfect virtues, she never experienced heavenly revelations before her Assumption. For she was full of silent reasoning and of divine Love, and was confirmed by association with her Son and by his behavior, through which, enough to the full, the inmost and the highest heaven was made known to her."

109. Then he said: "Behold, all these attributes of Love are better known to you than to me. For you, mother of Love, have looked upon these three hidden states,¹²³ which you see in the Countenance of Love. We see it in the service with which we serve you, in wonder; but you see it, and you will see it, in clear reason and understanding, as a human being. Now contemplate and possess from henceforward this whole kingdom, which you see that Love possesses here; then contemplate these three adorned states—the ornaments you here see adorning Love—and the high song of praise that gives so much bliss. In all these three, contemplate and find yourself, but nevertheless possess yourself here wholly and adorned with the totality of the virtues with which you see Love adorned."

124. When I considered this, I realized it was so. And then I asked the Seraph to open for me the two uppermost and the two lowermost seals of the wings that were on the Countenance; and he did so. When he had opened the two highest seals, these spirits came out who had been wholly annihilated in humility and could nevermore believe they would be able by any service to attain Love's affection; so they considered themselves at every hour to be most unblessed in love. But the beauty they brought with them was more inexpressible than anything anyone ever read of or saw in our times. It was these beings who had crowned Love and adorned her countenance. Their song sounded with so sweet a voice that praise flowed upward with new veins of song, and the flames were so fanned with new enkindlement that they might have caused an eternally new conflagration. All the highest height was heightened by them in so many ways, and through them the amplitude became so wonderfully wide and beautiful, surpassing all those who had already come forth from the middlemost seals.

147. And in the abyss of Love resounded both a new noise, which set everything in motion, and an amazing and unheard-of song

of praise; and a new rushing flood surged upward with new storm to fill the new arrivals, who there took fire. These spirits with their adornments came with noble tidings before Love and before me in that winged Countenance. And they were placed there then, each by his Seraph. And at the same instant they were all adorned with the very form that Love possessed where she was sitting adorned—and that she had given to me.

159. Now when the two lowest seals of the wings of the Countenance were opened there came out a small number, but with many more wonderful deeds than all others had had. These were they who, in the liberty of love between them and their Beloved, had cast off humility and had placed knowledge between them and their God, how he is constituted in his power where reason is concerned, and in his kingdom, his goodness, his sweetness, and his whole Being, in which he himself holds sway. They had learned to know these attributes through the seven gifts, of which I have just related that Love had them under her feet. But when they served because of the gifts, they had the humility of Mary and of those who came forth from the highest seal and disavowed their love out of humility; but they realized they were so near the truth of Love and so high above themselves that they knew nothing else of themselves except that they were annihilated in Love.

179. The seven gifts are seven signs of love, but the eighth is the Divine Touch,¹²⁴ giving fruition, which does away with everything that pertains to reason, so that the loved one becomes one with the Beloved. But because they had the seven gifts and made progress toward a knowledge of the eighth, and Love demanded this of them, they called continually for fruition and did not believe in the love of their Beloved; it rather appeared to them that they alone were loving and that Love did not help them. Unfaith¹²⁵ made them so deep that they wholly engulfed Love and dared to fight her with sweet and bitter. That which Love gives turns bitter and is consumed and devoured. That which Love holds back is enriched by great strength to follow Love's demand that they be always great like her, so that all God's artifice may not separate them from Love.

195. These now came forth adorned like Love as to all their attire and ornaments. I know the number of these persons, which is very small,¹²⁶ and I know all those who belong to it, the ones in heaven and the ones on earth.

198. And they who are full-grown with all three of these attri-

butes, and will be from among those who are already conformed to God—only twenty-nine of them are now in heaven, and only fifty-six live here; eleven are now born in the cradle, and six run playing in the streets; five will yet be born, and outside of these no one among all beings will be full-grown. Their sum is one hundred and seven.¹²⁷ In two of these attributes, the middlemost and the lowest together, are three thousand and eight full-grown; in the lowest and the highest, four thousand and eighty-three; and in the middlemost amplitude alone, six thousand two hundred and eighty-four.

211. And the surge of the flood, of which I spoke a short time ago, came with a great stormy rush and swallowed up equally all the rest.

214. And I spoke with a loud, fiery voice: "You Seraphim, whose function it is to minister to our wonder, stand firm and watch over our glory! We all shall become one; and one, all!"¹²⁸

128. And Mary, who was the highest of the twenty-nine, said to me: "Behold, everything is fulfilled!"¹²⁹ Penetrate all these attributes and fully taste Love. For you cherished Love with humility; you adorned and led Love with loyal reason; and, with this lofty fidelity and this entire power, you vanquished Love and made Love one. Through this, and on account of your lofty power, is this secret heaven thus made known to you. Love, as you see her here, is thus adorned and praised with this song. For the denial of Love with humility is the highest voice of Love. The work of the highest fidelity of reason is the clearest and most euphonious voice of Love. But the noise of the highest unfaith is the most delightful voice of Love; in this she can no longer keep herself at a distance and depart. These you have possessed from the beginning, since you first received the Godhead, these three states; and since then, Love has been always so adorned by you in this all-embracing Countenance of the eternal Godhead as no man has ever adorned her except those of the smallest number, among whom I complete the twenty-nine.

241. "See, if you wish to have ampler fruition, as I have, you must leave your sweet body here. But for the sake of those whom you have chosen to become full-grown with you in this, but who are not yet full-grown, and above all for the sake of those whom you love most, you will yet defer it. And as soon as you wish, we call you back; but now after you return to yourself, the world will scarcely let you live; and then, a short time after the fortieth day,¹³⁰ you will again resume your body, which you keep so nobly for Love."

252. And that Countenance disclosed itself wholly with everything that was; and Love sat there adorned. In that Countenance I knew and beheld all things, and in it I saw height, amplitude, and depth. Then fruition overcame me as before, and I sank into the fathomless depth¹³¹ and came out of the spirit in that hour, of which one can never speak at all.

VISION 14

NEW POWER TO LIVE CHRIST



was and am continually in great desire and in the madness of love, so that I thought and was well aware that I could not live any longer with such great inquietude as I was in then and continually am, unless God gave me some new strength. And then he did so, thanks be to him! 7. The throne signified a new state of power, with which he wished to make me richer in his powerful richness than I was before. I was then rich in many powers of virtue, above what is now ordinary. But the new power he then gave me, which I did not possess previously, was the strength of his own Being, to be God with my sufferings according to his example and in union with him, as he was for me when he lived for me as Man. That was the strength to endure, as long as the fruition of Love was denied me: really to endure the arrows Love shot at me.¹³²

21. The throne was the loftiness of the life of union to which I was chosen. The clarity of its appearance was purity from many kinds of pollution into which aliens fall whom God has not chosen to be such as—for this I thank him—he chose me to be. Alas! When I think of what God wills with me, and what he has done for me in preference to others, it is a wonder how I remain alive, unless because of the great Love who can do all things. But it is certainly a great marvel to me when I think that God prefers me to all creatures I ever saw; so I wonder much more about the men who live and to whom he gives so much less than to me—that they let me live so long, and that they offer me protection or respect or favor, and that they do not afflict me with ever-new torments. Also on this account, that God

promised me so much suffering for the sake of likeness to himself that I, in preference to all men and more than all men, should suffer this in order to content him and to live as a perfect human being.

43. That one could see all things through the clarity of the throne was possible because its being was the very Being of God, and also because I found and knew all the works, which I had from him, or those that were commanded me by him, in the Being of his own will, in which he commanded me this through the high power of love. But nowhere else did I ever find it, and I did not dispense with his will in any of my works.

52. That I saw through all things in the throne means all my works in God, and my will, freely and proudly in him, with all the madness of love by which I was overwhelmed in his regard in such great horror as I continually was from Love and still continually am.

57. And because I loved you so greatly, and neither could nor can forget you in any hour; and because I felt this death and your nonfulfillment in Love so closely with you, in stormy desire of God—that I was closer to God than you, pained me the more. And it was yet more painful to me because you were a child and on the human level, and because I was previously so powerful in Love, and then Love had thus left me in the lurch, as it is clear to me that she did, since the new throne is shown me, clear and rightly adorned as is befitting for the great Lover, who is the Creator of love and whose Being and Essence are one.

71. In the midst of the new throne stood a seat, resembling the highest omnipotence and the place where all are taken under protection. Upon it sat the Creator of our love, the Master of justice, who passes judgment on Love in her adherents with final sentence.

77. The Countenance, which he had at that moment, was invisible and inaccessible to the sight for all creatures who never lived human and divine love in one single Being, and who could not grasp or cherish the notion of attaining union with the Divinity, so as to have been flowed through by the whole Godhead, and to have become totally one, flowing back through the Godhead itself.¹³³

85. In the form of the Countenance that was there, I had never seen him before that moment, although I had already seen him at an earlier time in the same Transfiguration in which Saint Peter and those who were with him on Thabor beheld it. I had desired to see this a very long time before it happened to me. I had heard it said that Saint Peter, from the time he saw it, never laughed again; I would

gladly have taken this upon me, so as to be miserable and to content him in dread and longing, and not to prefer to die but always to suffer in misery.

95. When this befell me, I received a power so great that I could endure with equanimity everything that came to me before—joy or grief, laughter or weeping, in disgrace and in trouble—in all manners without sorrow; and all kinds of graces and of powers that are still higher than grace. These I received ever since then, without exalting myself because of them; there were all kinds of powerful miracles and works; and there were persons I delivered from sins, persons I delivered from despair, or persons who rose from spiritual death through the power that God desired in me—this happened to the four.

110. I am continuing this too long, because you are glad to hear in what that happiness consisted which was so beautiful, or so beyond human nature, and so conformed to the Humanity of God; but since that day I have remained unwavering in all things. I did as God did, who delivered back all his works to his Father, from whom he had them;¹³⁴ but what I have from him, I received from the Transfiguration and from other visions in other forms of his Countenance, about which I wrote you recently; and from many others, about which I have written you nothing. I am sorry, nevertheless, because I desire to do your will. And since you wish to know all that concerns me, I am very sorry that you do not know everything you wish to know.

125. Once in a single night and day I saw three times that unbearably beautiful Countenance of our Love, who is all, and each time the Countenance had a different form, corresponding to the different gifts that he bestowed on me each time. Each time then and always I received new gifts, which made known to me how far I had then advanced, and to what stages of development I had been raised.

133. So was it with other revelations in great number, with *the spirit of prophecy* (Apoc. 19:10), and with the vision of the things—heaven, earth, purgatory, and hell: with the understanding of various reasons that pertain to these four things; and with the understanding of Love, how he is our Love in himself, and outside himself he is Love in us; and that Love at one time slays and at another time heals, and why Love chooses the lowlier ones and rejects the greater ones. I pass over, besides, other kinds of understanding.

145. Once I lay for three days and the same number of nights in entrancement of spirit at the Countenance of our Beloved; and this has often lasted for that length of time; and also for the same length

of time entirely out of the spirit, lost here to myself and to all persons, in fruition of him: to know how in fruition he embraces himself. To be out of the spirit and to be in him—this surpasses all that one can have from him and all that he himself can accomplish; and then one is not less than he himself is. With the exception of being out of the spirit, all the other revelations were nothing in comparison with the Countenance of our Beloved, which I perceived on the new throne (cf. Ps. 9:5). For each revelation I had seen partly according to what I was myself, and partly according to my having been chosen; but now I saw this and was associated also with my choir, to which I was chosen in order that I might taste Man and God in one knowledge, what no man could do unless he were as God, and wholly such as he was who is our Love.

166. He who sat on the new throne (cf. Ps. 9:5), which was I myself, had the imposing appearance of the fearful, wonderful Countenance, and there spoke to me a Voice of loud thunder (cf. Apoc. 6:1), with a noise like stormdrifts, which would silence everything so that it alone could be heard.

172. The Voice said to me: "O strongest of all warriors! You have conquered everything and opened the closed totality,¹³⁵ which never was opened by creatures who did not know, with painfully won and distressed Love, how I am God and Man! O heroine, since you are so heroic, and since you never yield, you are called the greatest heroine! It is right, therefore, that you should know me perfectly."