

## CHAPTER VI

### *The Most High Manifests to Mary, Our Lady, Other Mysteries along with the Works of the Sixth Day of Creation.*

59. While the Most High continued the proximate preparation of our heavenly Princess for the reception of the eternal Word in her virginal womb, She on her part persevered without intermission in her fervent sighs and prayers to hasten his coming into the world. When the night of the sixth of these days which I have begun to describe had arrived, and when She had previously been elevated by still more profound illuminations, She was again called and invited in spirit to the abstractive vision of the Divinity. Although this happened in the same manner as at other times, yet it was accompanied by more heavenly effects and by a more profound insight into the attributes of the Most High. She remained nine hours in this prayer and issued from it at the third hour. Although the high vision of the essence of God ceased at that hour, most holy Mary continued to enjoy another kind of vision and prayer which was indeed inferior to the first, yet was absolutely superior and more exalted than the highest vision and prayer of all the saints and the just. The gifts and favors thus far described partook more and more of the divine during the last days preceding the Incarnation, without at the same time being a hindrance to the active occupations of her married state, for here Martha had no right to complain that Mary forsook her in her ministrations (Lk. 10:40).

60. Having seen God in this vision She was immediately shown the works on the sixth day of the creation of the world. She witnessed, as if She herself had been present, how at the command of the Lord the earth brought forth the living beings according to their kinds as Moses says (Gen. 1:24). Holy Scripture here refers to the terrestrial animals, which being more perfect than the fishes and birds in life and activity are called by a name signifying the more important part of their nature. She saw and understood all the kinds and species of animals which were created on this sixth day, and by what name they were called; some beasts of burden, because they serve and assist man; others wild beasts, as being more fierce and untamed; others reptiles, because they do not raise themselves or very little from the earth. She knew and comprehended the qualities of all of them, their fury, their strength, the useful purposes which they serve, and all their distinctions and singularities. Over all these She was invested with dominion and they were commanded to obey Her. She could without opposition on their part have trodden upon asps and basilisks,\* for all would have meekly borne her heel. Many times did some of these animals show their subjection to her commands, as when at the birth of her most holy Son the ox and the ass prostrated themselves and by their breaths warmed the infant God at the command of his blessed Mother.

61. In this plenitude of knowledge and science our heavenly Queen understood perfectly the secret ways of God in making all creation serve for the benefit of man, and how much man owes to his Creator on this account. And it was most proper for Her to possess this knowledge and understanding so with it She could give the return of gratitude worthy of such benefits, since neither men nor angels have given it, failing in due correspondence or not giving the entirety of gratitude owed by creatures. All these voids were filled by the Queen of all, and She satisfied for the debt of gratitude which we could not or would not pay. And with the correspondence which

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\* cf. Ps. 90:13 [Ed.]

She gave She as it were satisfied the divine equity, becoming a mediator\* between God and the creatures. By her innocence and gratitude She became more pleasing to His Majesty than all the rest of creatures. The mysterious advent of God into the world was thus being prepared, for the last hindrance was removed by her sanctification, She who was to be his Mother.

62. After seeing the creation of all the irrational creatures She became aware how the most blessed Trinity, in order to complete and perfect the world, said *let us make man to our image and likeness* (Gen. 1:26), and how by virtue of this divine decree the first man was formed of the earth as the first parent of all the rest. She had a profound insight into the harmonious composition of the human body and soul, their faculties, the creation and infusion of the soul into the body, and its intimate union with the body. Regarding the structure of the human body and all its parts She obtained a deep knowledge. She was informed of the number of bones, veins, arteries, nerves and ligaments, the faculties of feeding, digestion, nutrition, growth and movement, the harmony of the four humors for the appropriate temperament, and how inequality or change in this total harmony caused sicknesses and how these can be cured. All this the most prudent Virgin understood and comprehended without the least error, better than all the wise men of the world and better than even the angels.

63. The Lord also manifested to Her the happy state of original justice in which He placed the first parents Adam and Eve. She understood their condition, beauty, and perfection of innocence and grace, and for how short a time they persevered in it. She perceived how they were tempted and overcome by the astuteness of the serpent (Gen. 3:1ff.), the consequences of their sin, and the fury and hatred of the demon against the human race. At the vision of all these things our Queen made great and heroic acts of virtue, highly pleasing to God. She understood She was a daughter of these first parents, and had descended from a nature so ungrateful to its Creator. In the remembrance of this She humiliated Herself in his divine presence, thereby wounding the Heart of God and obliging Him to raise Her above all that is created. She took it upon Herself to weep for the first sin and for all the rest which followed from it as if She herself had been guilty of all of them. Thus even at that time the first sin might have been called a happy fault<sup>†</sup> which caused tears so precious in the eyes of the Lord, earning for us such sureties and pledges of our Redemption.

64. She rendered worthy gratitude to the Creator for the magnificent work of the creation of man. She carefully considered his disobedience and the seduction and deception of Eve, and inwardly resolved to yield that perpetual obedience which these first parents had refused to their Creator. So acceptable in his eyes was this subjection that His Majesty in the presence of the heavenly courtiers decreed the immediate fulfillment and execution of that which was prefigured in the history of king Assuerus, by whom the queen Vasthi was repudiated and deprived of royal dignity due to disobedience, while the humble and gracious Esther was raised to her place (Esther 1 and 2).

65. There was an admirable similarity between that event and these mysteries, for the exalted and true King, in order to show the greatness of his power and the treasures of his divinity, had prepared the great banquet of creation, and having set the bountiful table of all the creatures invited the guests, that is the human race, by the creation of its first parents. Vasthi, representing our mother Eve, disobeyed, failing to submit herself to the divine command, and now amid the wonderful acclamation and jubilation of the angels the true Assuerus ordered on this day the

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\* cf. Dt. 5:5; Gal. 3:19 [Ed.]

† cf. *Exsultet* of the Easter Vigil [Ed.]

elevation to the dignity of Queen of all creation the most humble Esther, most holy Mary, full of grace and beauty, chosen among all the daughters of men as their Restoratrix and the Mother of their Creator.

66. In the plenitude of this mystery the Most High infused into the Heart of our Queen a new abhorrence of the demon such as filled Esther toward Aman, and thus it happened that She thrust him from his position of superiority and command over the world. She crushed the head of his pride, hanging him on the gibbet of the cross (Ib. 7:10) where he had hoped to destroy and conquer the Man-God, but was himself chastised and vanquished by it, for in all this most holy Mary intervened, as we shall relate in its place (*Tran.* 653). Just as the envy of the dragon against the Woman, who is this heavenly Lady, began in heaven when he saw Her clothed with the sun (Apoc. 12:4; *Con.* 95), so this strife continued until he was deprived of his tyrannical dominion. Just as the most faithful Mardochai was given the position of the proud Aman (Esther 6:10), so also was honored the most chaste and faithful Joseph, who continually urged Her to pray for the liberty of her people. This was the constant subject of conversation between St. Joseph and his most pure Spouse, and for this very purpose was he raised to the summit of sanctity and the exalted dignity of holding the sealing ring of the highest King (Ib. 8:2), whereby he received authority to command the Godman himself, as is related in the Gospel (Lk. 2:51). Having experienced all these mysteries our Queen issued from her vision.

#### *INSTRUCTION WHICH THE HEAVENLY QUEEN GAVE ME.*

67. Wonderful, my daughter, was this gift of humility which the Most High conferred upon me in the event described by thee; and since His Majesty does not reject the prayers of those who dispose themselves to receive it, I desire thee to imitate me and be my companion in the exercise of this virtue. I had no part in the sin of Adam, for I was exempted from his disobedience; yet because I partook of his nature and by it was his daughter, I humiliated myself in my estimation to nothingness. Hence in the light of this example how far must those humiliate themselves who not only have had a part in the first sin, but also have committed other sins without number? And the motive and goal of this humble awareness must not be so much to remove the punishment of those sins, but to make restoration and recompense for the diminution and loss of honor which was thereby caused to the Creator and Lord.

68. If a brother of thine had grievously offended thy natural father, thou wouldst not be a loving and loyal daughter of thy father, nor a true sister to thy brother, if thou didst not grieve for the offense and weep over his ruin as over thy own, for to the father is due reverence and to thy brother thou owest love as to thyself. Consider then, dearest, and examine in the proper light how much difference there is between thy Father who is in heaven and thy natural father, and how all of you are his children, bound together by the strictest obligation of brotherhood and servants of one true Master. Just as thou wouldst shed tears of humiliation and confusion at some ignominious fault of thy natural brother, so I desire thee to do this for the sins which mortals commit against God, sorrowing for them in confusion as if thou thyself wert responsible for them. That is what I did at the thought of the disobedience of Adam and Eve and of all the evils which ensued therefrom to the human race; and the Most High was pleased with my charitable interest, for most agreeable in his sight are the tears shed for the sins which are forgotten by those who have committed them.

69. Together with this take notice that however great and exalted are the favors received from the Most High thou must neither disregard danger nor spurn the attention and descent to the

works of obligation and charity, for these do not oblige thee to leave the presence of God. Faith teaches thee, and the light governs thee, to bear Him with thee in all occupations and places, putting thyself and thy likings aside in order to accomplish the pleasure of thy Lord and Spouse. Do not allow thyself to be led in these affections by the weight of thy own inclination, nor by good intention and interior taste, for many times the greatest danger is hidden beneath this cloak. In such doubts and hesitations let holy obedience be thy master; through it thou canst decide securely, and thou shalt need no other criterion for thy actions. Great victories and advances in merit are connected with the true submission of self and subjection of our own judgments to those of others. Thou must never desire to retain for thyself the power to will or not to will; then shalt thou sing of victories (Prov. 21:28) and overcome thy enemies.