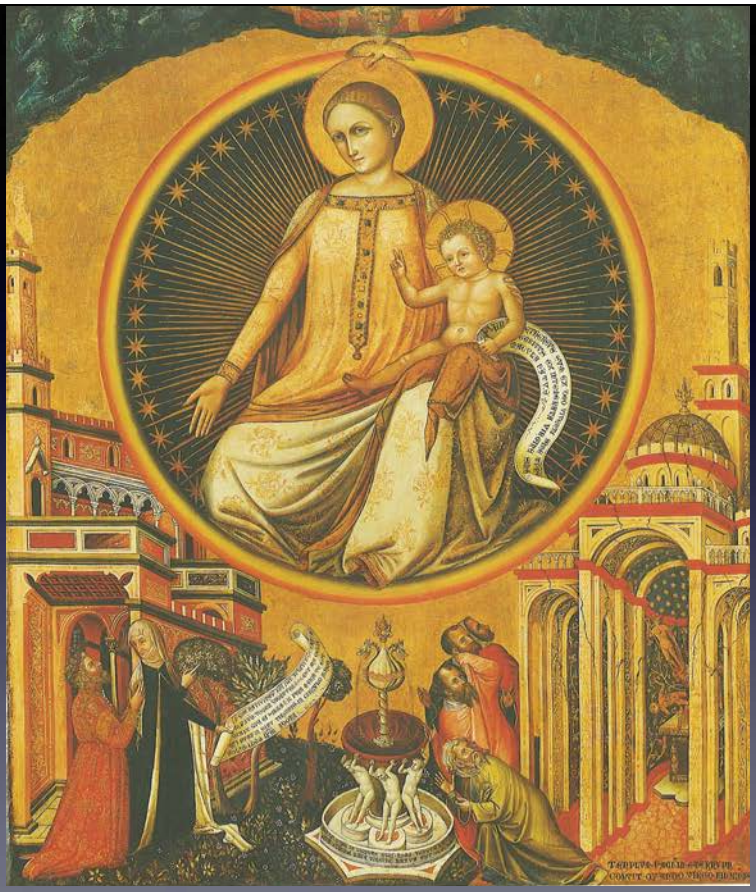
Part I: Envisaging the Visionary

Macrobius, *Commentum Macrobii Ambrosii in somnium Scipionis,* 1469
Houghton Library, Typ 7

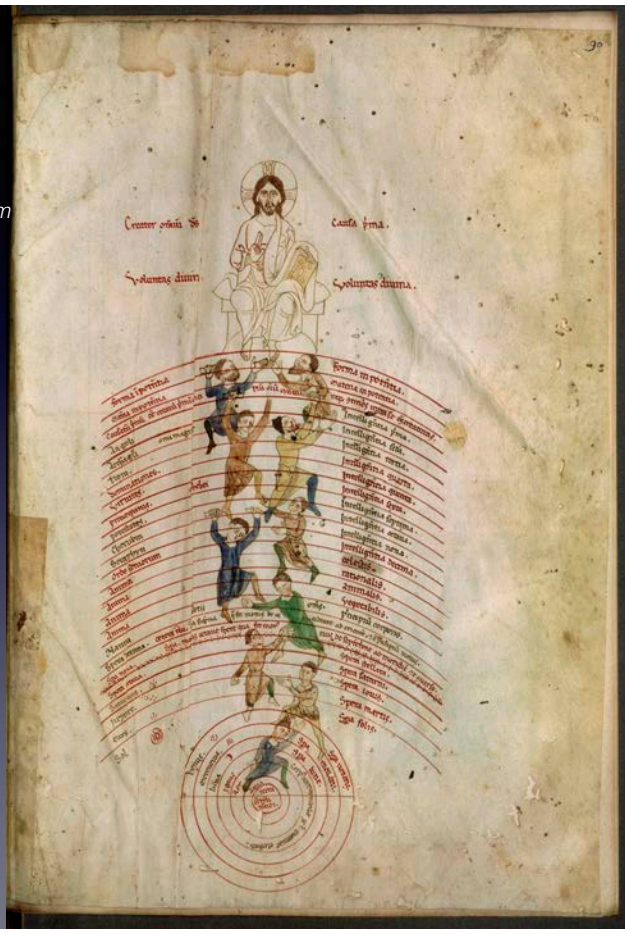
Praxapostolos, Constantinople, mid-twelfth century
Vienna, Österreichische Nationalbibliothek, Ms. Suppl. Gr. 52, f. 1v-2

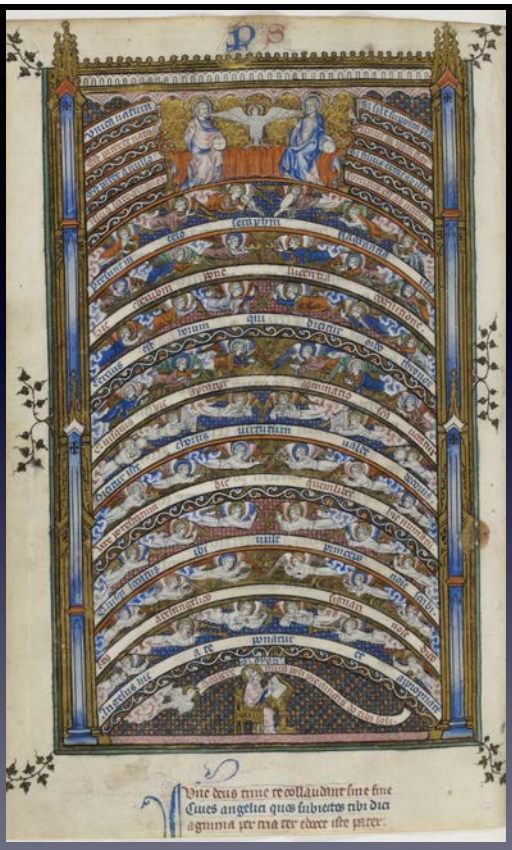


Ara coeli (Altar of Heaven), *Venice, ca. 1400, Stuttgart, Staatsgalerie*

Creator omnium deum
Causa prima
Voluntas divine
Forma in potentia
Materia in potentia
Causatum primum esse
Esse create primus
Primum principium omnium creaturarum
contines intra se omnes creaturas
9 Orders of Angels =
10 intelligences (Avicenna)
24 Elders
Celestial Soul
Rational Soul
Animal Soul
Vegetable Soul
Natura principium corporis
Primum mobile (stars)
Saturn
Jupiter
Mars
Sun
Venus
Mercury
Moon
Fire
Air
Water
Earth

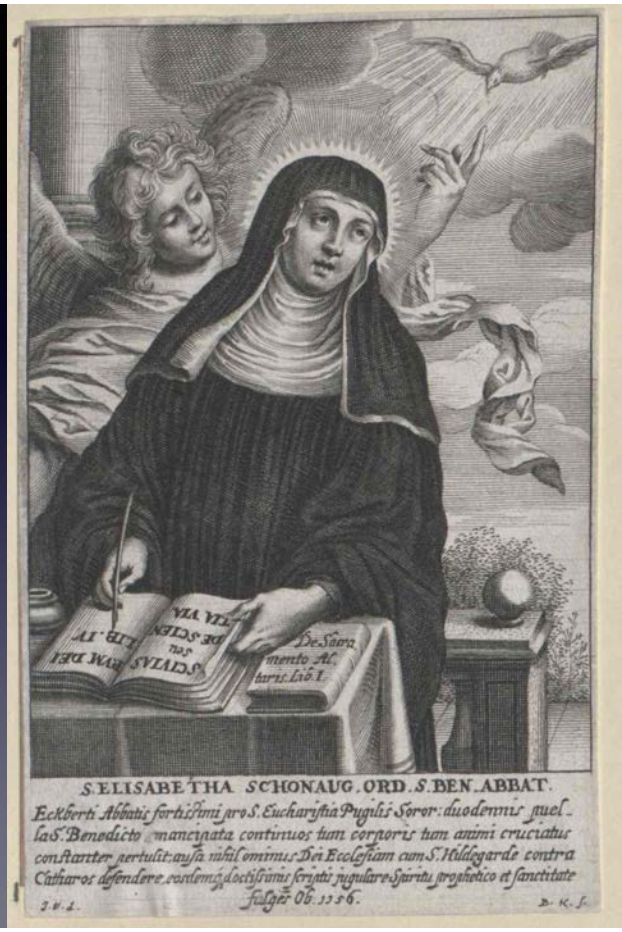
Treatise on destiny of soul
Italy, ca. 1200
Paris, BnF, ms. lat. 3236A
ff. 89r, 90r





Vie de Saint-Denis, Paris, 1317
Paris, BnF, fr. 2090, ff. 12v & 107v

Jacques Bauchant, *Des visions Madame sainte Elizabeth des voies et du mont de Dieu*
Paris, BnF ms. fr. 1792, ff. 1r & 5r Elisabeth of Schönau (ca. 1129–1164)



Paris, BnF, ms. fr. 1792

Birgitta of Sweden (1303-1373), Liber vision, Bk. I

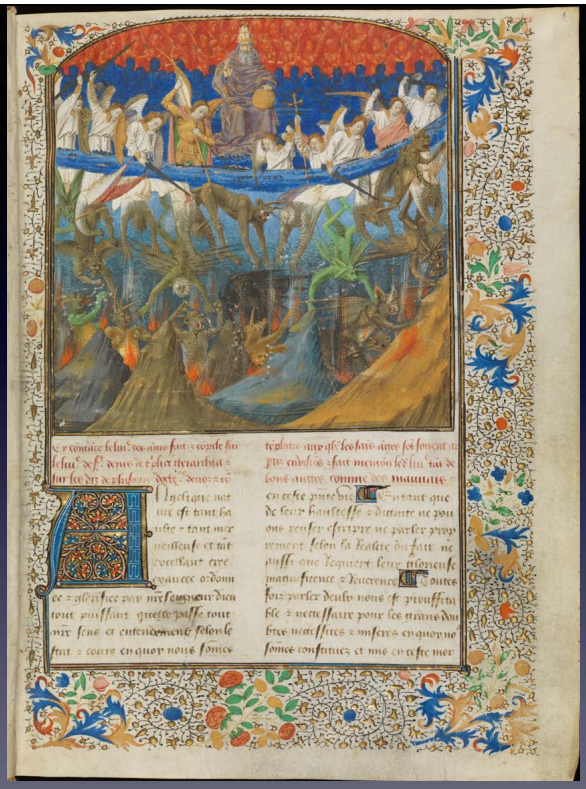
Santa Francesca Romana (1384–1440), Tor de' Specchi. Rome, late 15th century

Albrecht Dürer
Christ appearing to a Woman, ca. 1495
Paris, Louvre

Dante and Beatrice look up at the sources of pure light in heaven.
Divina Commedia, Italy, N. (Emilia or Padua), late 14th century
London, British Library, Egerton MS 943, f 179v

Dante and Beatrice before the Empyrean, the Heavenly City,
with the congregation of the blessed seated on benches surrounding an empty imperial throne,
Giovanni di Paolo c. 1450
Paradiso XXX, Yates Thomson MS 36, f. 184r

Simon Marmion, *Visions of Tundal*, Ghent, 1475
Getty Museum, Ms. 30 (87.MN.141.13), ff. 13v & 17r



Cy commance le livre des anges fait et compilé sur le livre de saint Denis De triplici gerarchia, et sur les diz de plusours docteurs devoz et contemplatis auxquelx les sains anges sont sovent apparuz en visions, et fait mencion ledict livre tant de bons anges comme des mauvais

François Ximenes (c. 1340–1409), *Livre des anges* (*El Llibre dels àngels*)
Genève, Bibliothèque de Genève, ms. fr. 5, f. 1r

Prose adaption *Pèlerinage de vie humaine* de Guillaume de Deguileville II. Pierre Michault (d. 1467)

La danse aux aveugles Hainaut

Maître d'Antoine Rolin ca. 1500 Genève, Bibliothèque de Genève, Ms. fr. 182, ff. 4v:–5r

Le premier chapitre de ce present livre fait mention de la vision advenue en dormant a l'acteur de ce livre de la cyté de Iherusalem quil apperceut comme en ung myrouer moult grande et de merveilleux edifice et aussi de ceulx qui en elle habitoient.

Arma Christi
James le Palmer (ca. 1327–1375), *Omne Bonum*
London, ca. 1360–1375
London, British Library, Royal MS 6 E VI-VII

15v: Saint Benedict pointing to the soul of Bishop Germanus being carried up to Heaven (above), the conversion of Saint Paul (below)
16r: Vision of God

Miscellany of Roger
f Waltham (d. 1332–1341)

"All creating I beg, as I hope, have mercy on Roger"
"May all things created by God be my medicine."

Pope Benedict XII (r. 1334–1342)
Benedictus Deus
Jan. 29, 1336

Pope John XXII (r. 1316–1334)

Omne Bonum, f. 16v

By this Constitution which is to remain in force for ever, we, with apostolic authority, define the following: According to the general disposition of God, the souls of all the saints who departed from this world before the passion of our Lord Jesus Christ and also of the holy apostles, martyrs, confessors, virgins and other faithful who died after receiving the holy baptism of Christ—provided they were not in need of any purification when they died, or will not be in need of any when they die in the future, or else, if they then needed or will need some purification, after they have been purified after death—and again the souls of children who have been reborn by the same baptism of Christ or will be when baptism is conferred on them, if they die before attaining the use of free will: all these souls, immediately (*mox*) after death and, in the case of those in need of purification, after the purification mentioned above, since the ascension of our Lord and Saviour Jesus Christ into heaven, already before they take up their bodies again and before the general judgment, have been, are and will be with Christ in heaven, in the heavenly kingdom and paradise, joined to the company of the holy angels. Since the passion and death of the Lord Jesus Christ, these souls have seen and see the divine essence with an intuitive vision and even face to face, without the mediation of any creature by way of object of vision; rather the divine essence immediately manifests itself to them, plainly, clearly and openly, and in this vision they enjoy the divine essence . Moreover, by this vision and enjoyment the souls of those who have already died are truly blessed and have eternal life and rest. Also the souls of those who will die in the future will see the same divine essence and will enjoy it before the general judgment.Such a vision and enjoyment of the divine essence do away with the acts of faith and hope in these souls, inasmuch as faith and hope are properly theological virtues. And after such intuitive and face-to-face vision and enjoyment has or will have begun for these souls, the same vision and enjoyment has continued and will continue without any interruption and without end until the last Judgment and from then on forever..

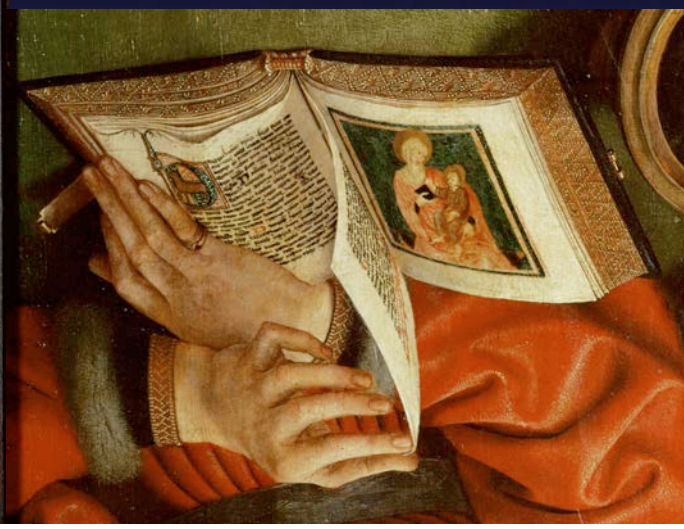
Death of the Righteous and Death of the Sinner
San Pietro, Spoleto, 1275–1300

Maso di Banco, *Individual Judgment*
detail of the Tomb monument of the Bardi di Mangona, 1332–35 or 1336–38
Florence, Basilica of Santa Croce, N. transept, Bardi di Mangona chapel

Philip the Good, Duke of Burgundy, and His Son at Prayer
Prayer Book of Philip the Good (1396-1467), 1430-1445
Vienna, Östereichische Nationalbibliothek, Cod. 1800

Jan van Eyck (c.1390-1441)
Virgin and Child with Chancellor Rolin
oil on wood, 66 x 62 cm
Paris, Musée du Louvre, INV 1271

Quentin Metsys (c.1466-1530)
The Money Lender (Banker) and his Wife, 1514
Paris, Louvre



Part II: Hildegard of Bingen (1098–1179)

[…] when a true vision of the unfailing light had shown to me, a human being, the diversity of various morals, of which I had been quite ignorant. Therefore, I, […] have at last turned my trembling hands to writing. As I have done this, I have looked to the true and living light to see what it is I ought to write.

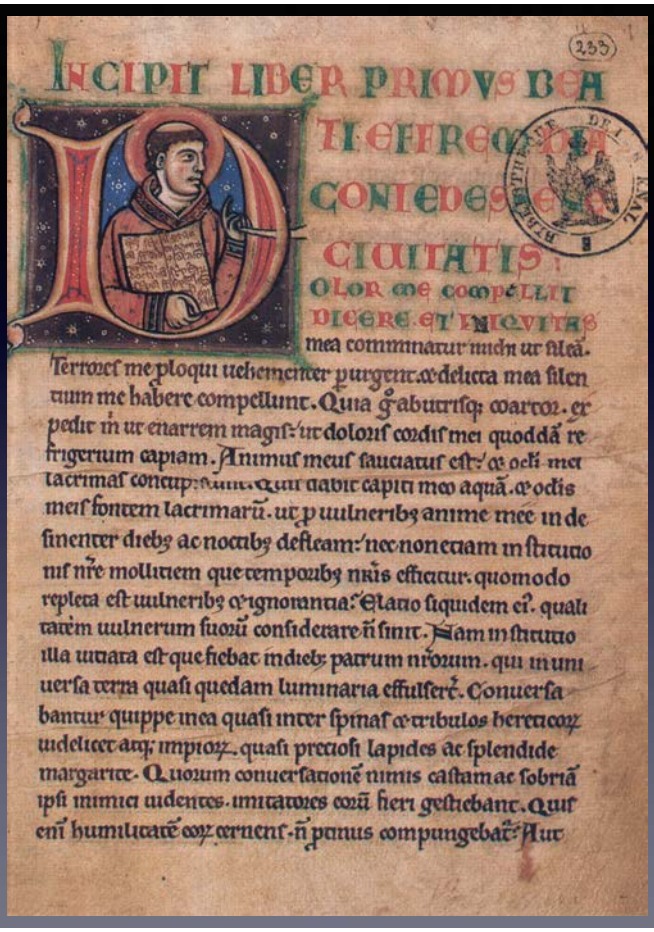
Theophany of Divine Love, Hildegard of Bingen, *Liber opera divinorum* (Book of Divine Works) Rupertsberg, early 13th century
Lucca, Biblioteca Statale, Cod. 1942, f. 1v

Scivias, late 12th century/1220
Zwiefalten (Swabia)/Salem (Bodensee)
Heidelberg, UB, Cod. Sal. X, 16, ff. 3v–4r

Gregory the Great
Teoderic depinxit hic
Gregory the Great, Dialogues
London, BL, Harley MS 3011, f. 69v

Jerome, from the Bible of Saint-Sulpice
Central or southeastern France, late 12th century.
Bourges, BM, ms. 3, fol. 2v

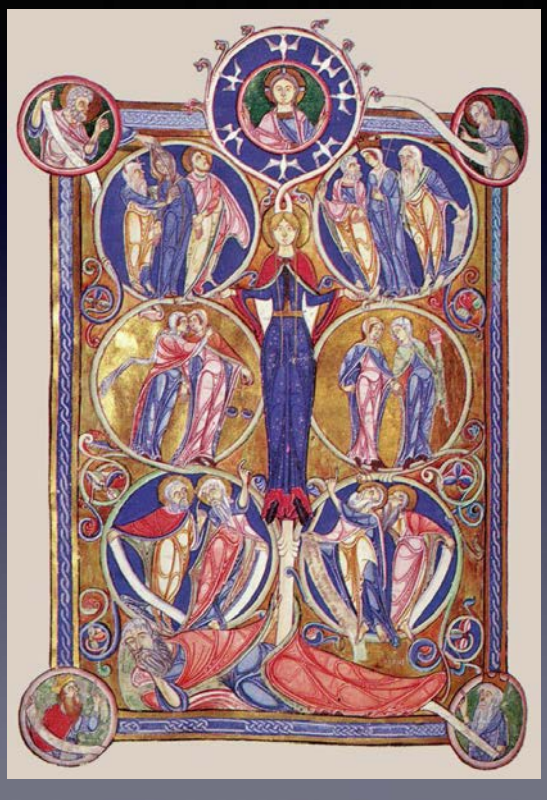
Pope Gregory, Collectar, Zwiefalten, ca.1140-1150
Stuttgart, Württembergische Landesbibliothek
Cod brev. 128, f. 53C



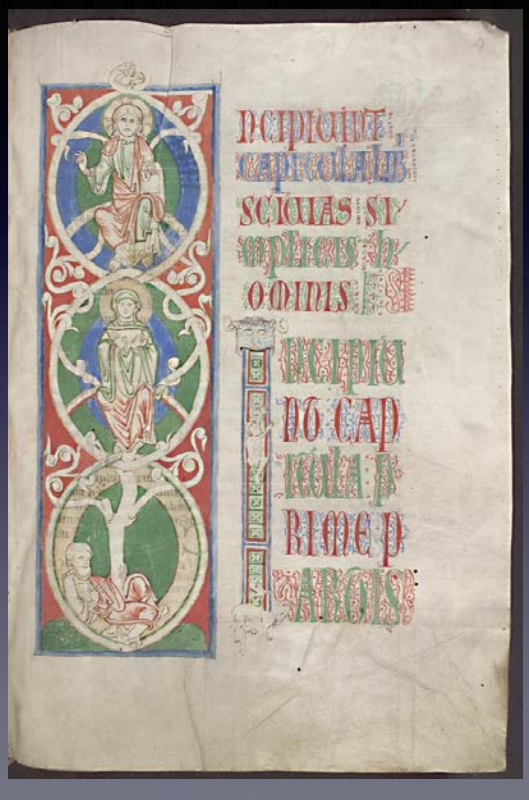
Porphyry Instructing Students
from Porphyry, *Isagoge*,
in a compilation of school texts
France or England, ca. 1170–1190
Klosterneuburg, Stiftsbibliothek, Cod. 1098, fol. 1r

Ephrem the Syrian, from a miscellany
Northern France, late 12th century
Paris, Bibliothèque de l'Arsenal, ms. 233, fol. 49v

Isaiah 11.1–3: And there shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root. And the spirit of the Lord shall rest upon him: the spirit of wisdom, and of understanding, the spirit of counsel, and of fortitude, the spirit of knowledge, and of godliness. And he shall be filled with the spirit of the fear of the Lord.



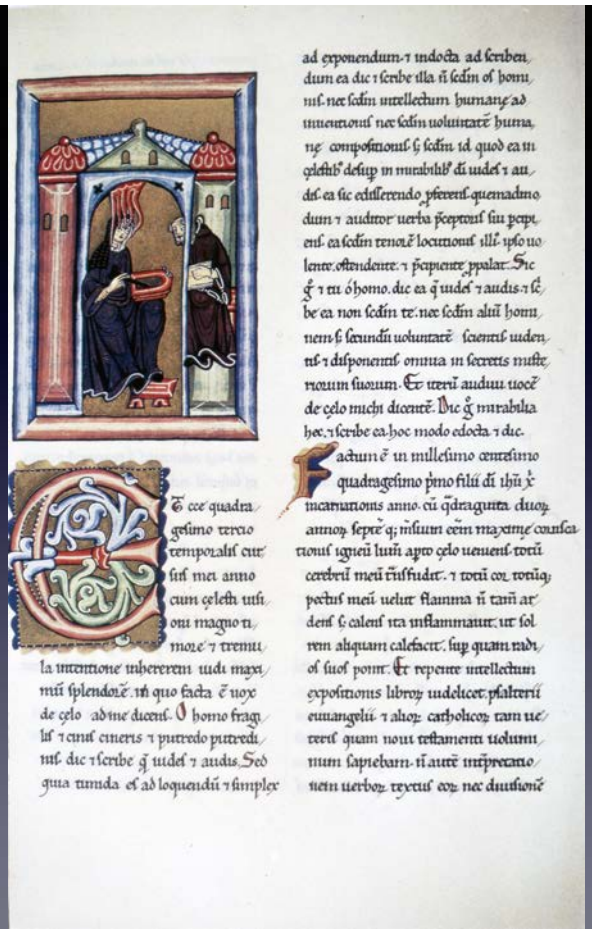
Tree of Jesse
Lambeth Bible, 1150–1150
Canterbury or Faversham?



Fortunatus (ca. 540–600), *Vita Radegundis*
Poitiers, Bmun, ms. 250, late 11th century, ff. 21v–22r

Ecce quadragesimo tercio temporalis cursus mei anno cum celestis visionis magno timore ⁊ tremula intentione inhererem iudi maximi splendore. in quo facta est uox de celo ad me dicens. O homo fragilis ⁊ cinis cineris ⁊ putredo putredinis. dic ⁊ scribe q̃ uides ⁊ audis. Sed quia timida es ad loquendum ⁊ simplex ad exponendum ⁊ indocta ad scribendum ea dic ⁊ scribe illa n̄ secdm os hominis. nec secdm intellectum humanę ad inuentionis nec secdm uoluntatem humanę compositionis. ⁊ secdm id quod ea in celestibus deliq̃ in mirabilibus dei audes ⁊ audis. ea sic edisserendo pferens. quemadmodum ⁊ auditor uerba pceptoris sui pcipiens. ea secdm tenorem locutionis illi. ipso uolente. ostendente. ⁊ pcipiente ppalat. Sic q̃ ⁊ tu o homo. dic ea q̃ uides ⁊ audis ⁊ scribe ea non secdm te. nec secdm alium hominem. ⁊ secundum uoluntatem scientis uidentis ⁊ disponentis omnia in secretis mysteriorum suorum. Et iterum audiui uocem de celo michi dicentem. Dic q̃ mirabilia hec. ⁊ scribe ea hoc modo edocta ⁊ dic.

Factum est in millesimo centesimo quadragesimo primo filii dei ihu xi incarnationis anno. cui q̃dragesima duorum annorum septem q; mensium eem maxime consolationis igniti lumen apto celo uenient. totum cerebrum meum cmsfudit. ⁊ totum cor. totumq; pectus meum uelut flamma n̄ tam ardens q̃ calens ita inflammauit. ut solem aliquam calefecit. sup quam radios suos posuit. Et repente intellectum expositionis librorum id est psalterii euangelii ⁊ aliorum catholicorum tam ueteris quam noui testamenti uolumina sapiebam. n̄ autem imprecatione uerborum ueteris cor. nec diuisionem



Baudovinia (Chelles, 599–614), Gregory of Tours (538–594), *Vita Radegundis*
Poitiers, Bmun, ms. 250, late 11th century, ff. 43v–44r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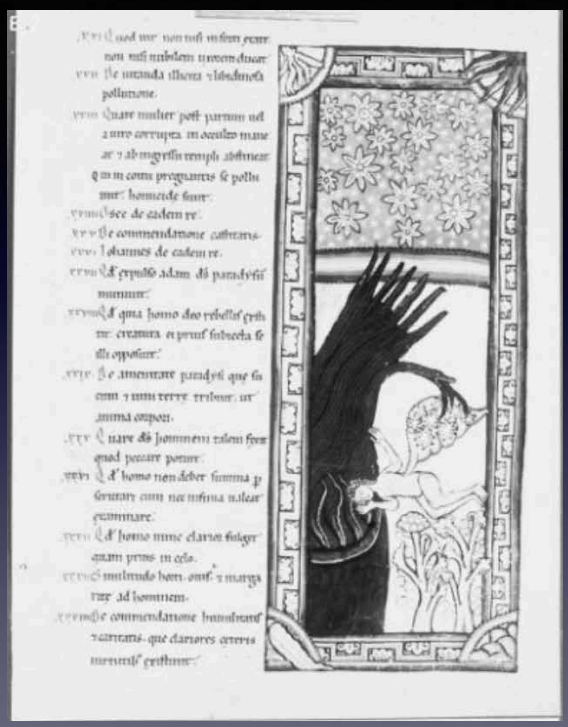
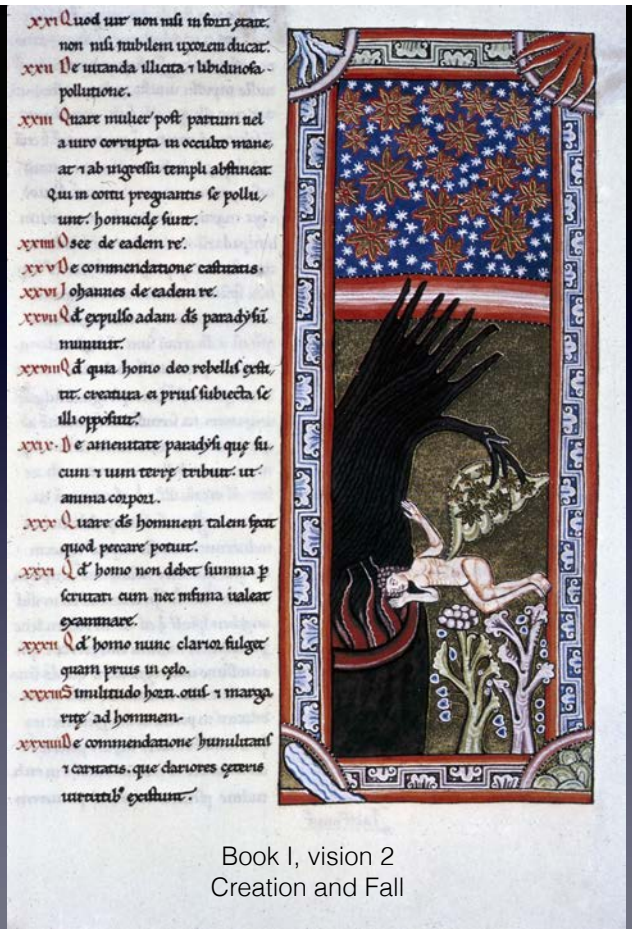
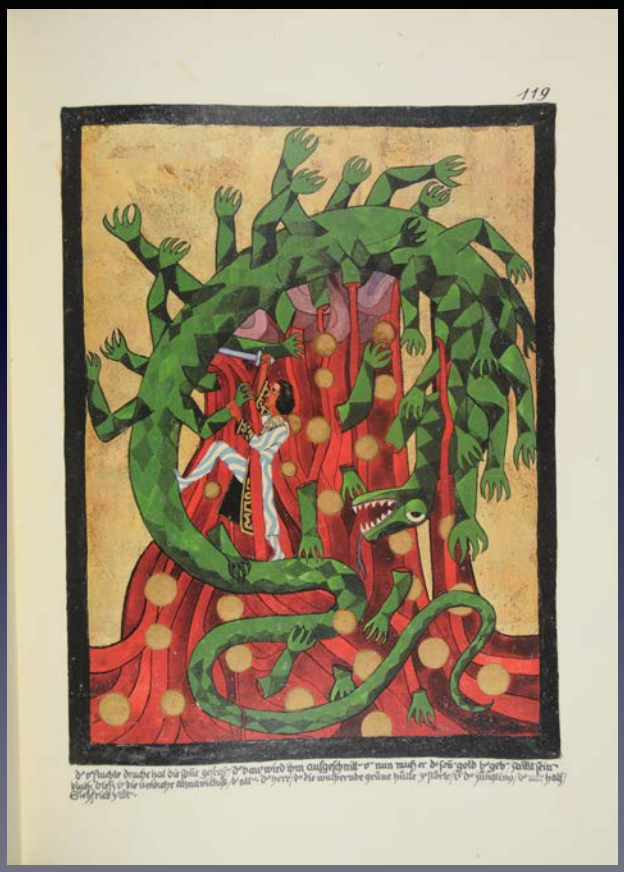
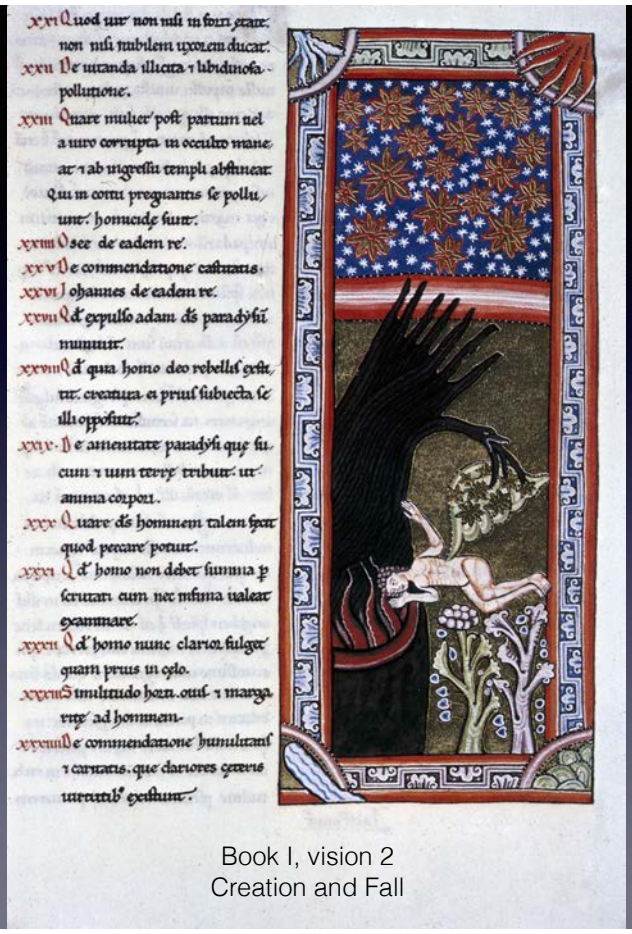




Book I, vision 2
Creation and Fall

https://www.kulturelles-erbe-koeln.de/documents/obj/40049358/rba_013349

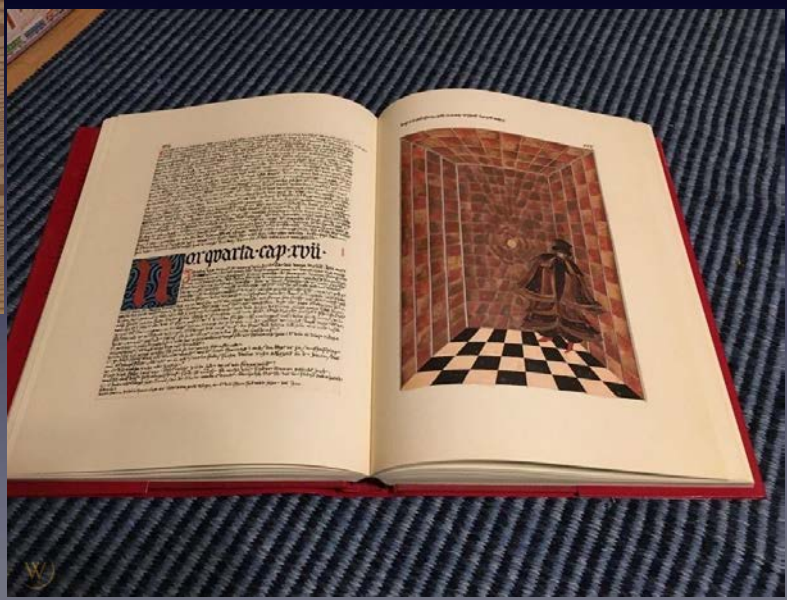




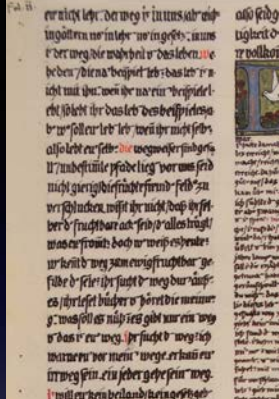
XXI Quod uir non nisi in fouea erant.
non nisi nubilem uxorem ducat.
XXII De uitanda illicita ⁊ libidinosa
pollutione.
XXIII Quare mulier post partum uel
a uiro corrupta in occulto mane
at ⁊ ab ingressu templi abstineat.
Qui in coitu pregnantis se pollu
unt. homicide sunt.
XXIIII Dsee de eadem re.
XXV De commendatione castitatis.
XXVI Johannes de eadem re.
XXVII Qd expulso adam ds paradysi
munuit.
XXVIII Qd quia homo deo rebellis fest
tit. creatura ei prius subiecta se
illi opposuit.
XXIX. De amenitate paradysi que su
cum ⁊ uim terre tribuit. ut
anima corpori.
XXX Quare ds hominem talem fecit
quod peccare potuit.
XXXI Qd homo non debet summa p
scrutari cum nec minima ualeat
examinare.
XXXII Qd homo nunc clarior fulget
quam prius in celo.
XXXIII Similitudo horn. oui ⁊ marga
rite ad hominem.
XXXIIII De commendatione humilitatis
⁊ caritatis. que clariores ceteris
uirtutib' existunt.

Book I, vision 2
Creation and Fall


124
ydri prophezeyungen · cap · xviii ·
125


ar quarta · cap · xvii ·

Isaias dicit: quis credidit auditui no
stro & brachium domini cui revela
tum est? et ascendet sicut virgultum
coram eo & sicut radix de terra sitie
nti non est species ei neque decor et vidimus eum et non erat aspectus & desiderabilis
eum: despectum et novissimum virum virum dolorum & sicut in infirmi
tatem & quasi abscondit vultum suum & despectus unde nec reputavimus eum.
vere languores nostros ipse tulit & dolores nostros ipse portavit et nos putavimus
eum quasi leprosum & percussum a deo & humiliatum. cap. liii. i-iv.
parvulus enim natus est nobis & filius datus est nobis & factus est principa
tus super humerum eius & vocabitur nomen eius admirabilis consiliarius
deus fortis pater futuri saeculi princeps pacis. cap. ix. vi.
ioannes dicit: et verbum caro factum est & habitavit in nobis & vidimus glori
am eius gloriam quasi unigeniti a patre plenum gratiae & veritatis.
Isaias dicit: laetabitur deserta & invia & exultabit solitudo & florebit quasi
lilium germinans germinabit & exultabit laetabunda & laudans. tunc
aperientur oculi caecorum & aures surdorum patebunt. tunc saliet sicut cervus
claudus & aperta erit lingua mutorum: quia scissa sunt in deserto aquae
& torrentes in solitudine. quae erat arida erit in stagnum & siticulosus in fontes a
quarum in cubilibus in quibus prius dracones habitabant orietur virtus calamo
& iunco. et erit ibi semita & via sancta vocabitur non transibit illam per eam pollutus & ba
erit nobis directa via illa ut stulti non errent per eam. cap. xxxv. xx. eam propriet. o. Cf. hang also de
mendo in deuc. f. marginalis brevis.



er nicht lebt. der weg ist in uns auf nich
ungöttern nie in ihr nie in geist. in uns
der weg die wahrheit und das leben. we
he den, die na beispiel leben das ist ir n
icht mit ihr. wen ihr na eur beispiel leb
ent, so lebt ihr das leb des beispiels na
d wir soll eur leb leben. wen ihr nicht seb
also lebt eur selb. die wegweiser sind ge
st. und es müssen sie auch liegen vor uns sind
nicht gierig die früchte sind und feld zu
verschlucken. wisst ihr nicht, dass ihr sie
ver d fruchtbar acht sind d alles krügt
was er sowieso doch nur weis es heute
ur kennt d weg zum ewig fruchtbar ge
silde d sie ihr sucht d weg durch aufs
es ihr lest bücher und hört die meinung
g. was soll es nützen gibt nur ein weg
d das ist eur weg. ihr sucht d weg: ich
weise eu der meine wege. er kann eu
führ weg sein. ein jeder geht sein weg.
ir wollt eur heilandi tuen geistigeb
heit in eur sich. ihr seid doch keine k
ind mehr. das geistigeb das beseen
wollt das ist nicht noch ist zum in hom
und gewordt. aus sind suchen sein weg
d weg führt zu weisheit sittigkeit
und gemeinschaft. die mensch werd
die ähnlichkeit und gemeinsamkeit ihr
wegen und führt. gemeinsame geistige
und ehrenhaftigkeit d mensch zum einzel
sein. damit er d druck ungewollt ge
meinschaft entfliehe das ein sein ab
macht d mensch freudsteigt geistig a
lig geteilt d mensch die würde und lasset
ihn einzelnsein damit er seine gemein
schaft finde und sie lebe. gemeinsteigeg
gemeinschaft verachtung geg. erreichte
begegliebe. geht d mensch auf die
wirbel und verfault das heisst d be
ferne weg führt. das eine auge d g
ottheit ist blind das eine ohr d gottheit
taub ihre augen der durchwurzelt von

also seid geduldig mit der krüppelhaf
tigkeit d wollt nicht über schätzt nicht ihr
vollkommene schönheit.

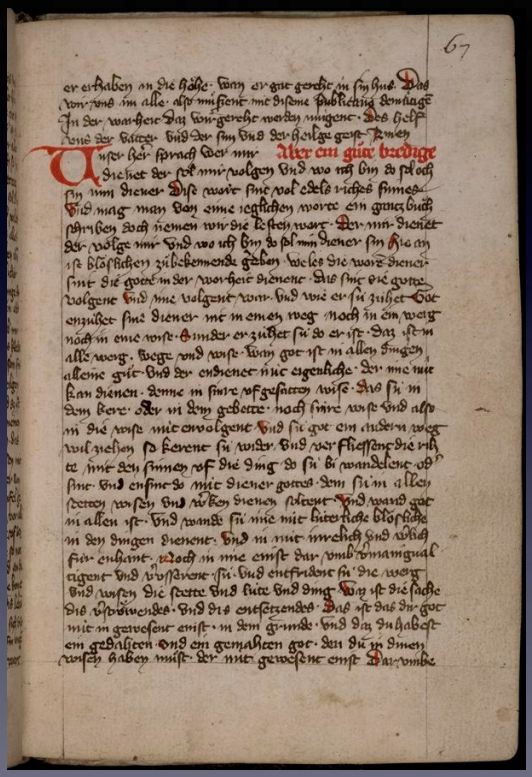
Die wiederfindung
Seele. cap. i.

Seelen gott. cap. ii

I. Quod omnis baptizatus per unctionem
cpi ornari et stabiliri debet.
II. Quod unnisa et undeficiens dulcedo
spe sci datur in firmatione.
III. Quod ineffabilis trinitas in firma
tione manifestatur. et uiridissimis
uirtutibus declaratur. potest.
IIII. Qd ecclia unctione spe sci munita
nullam in errore puerituri deci
V. Verba moysi de eadem re.
VI. Quod baptizati in unctione crisma
tis a pontifice decorantur.
VII. Verba libri regum ad eandem re.
VIII. Qd baptizatus et non firmatus dartra
re baptismatis habet. sed ornatu
fulgore unctionis superioris doc
toris sui non habet.
VIIII. Qd in honore spe sci per solos epos con
firmatio exercenda e.
X. Qui in firmandis minus tenet. in
carnalis peccatione ei non iungat.
XI. Qui post baptismum ad diabolum re
uertit. in penitentia indemp nabit.
qui autem baptismum fidelitet sestr. ado
lescit pueri. ecclia pristis suis dim exorante.
Tres modi quibus ecclia resonat ut
tuba. timoda.
XII. De diuersitate baptizatorum mul
XIII. Verba ezechielis de eodem.
Quarta Liliio Sede
PARTIS.

Gustav Klimt, *Adèle Bloch-Bauer*, NY, Neue Galerie, 1907

Part III: Johannes Tauler



Heidelberg, UB Cod. Pal. germ. 105, f. 67v

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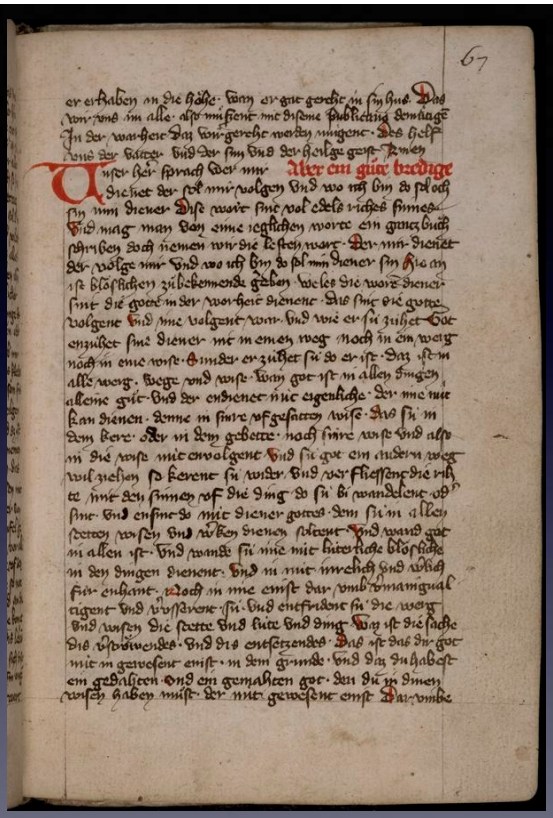
Textbestandteil

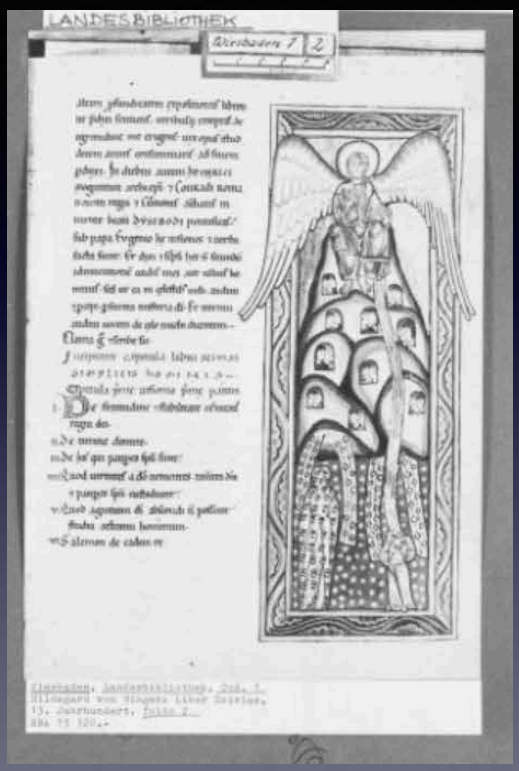
Tauler, Johannes: Predigt V69

Enthalten in:	München, Bayerische Staatsbibliothek. Cgm 408 Tauler: Predigten
lfd. Nr.:	19
Zählung lt. Katalog:	1
Follierung:	148^{r}-164^{r}
Verfasser:	Tauler, Johannes
Bezeichnung/Überschrift:	Predigt V69
Incipit:	*In domo tua oportet me manere. Es ist hütte die kilwin in der hohen mu^{o}terkilche, in dem großen tunne uns gesteren was das selbe in vil stetten über alles Ko^{e}in, und als ich gesteren seite: alle wise und u^{e}bunge der heiligen kilchen die wiset alles uf den innewendigen menschen, da in der warheit kilwin und ein wor vernúwunge solte sin ane underlos...*
Explicit:	*...Wissest: was die nature würket, das hat alwegen etwas flecken, und es enist nút vollen luter, und dem ru^{o}ffet Got her ab: das ist ein gantz verlo^{e}igenen und ab gon der naturen in aller wise, do man dehein eigenschaft inne besitzet; 'denne ich mu^{o}s von not "hodie" - das ist ewig "hodie" - sin in dime hus; hút ist heil geschehen disem huse'.*
Texttyp:	Predigt
Anlass:	C 11
Bibelstellen:	Lc 19,5
Personennamen:	▪ Zachäus ▪ Hildegard von Bingen
Ortsnamen:	Köln
Parallelüberlieferung:	Amst 2, B 3, B 5, B 7, B 8, B 11, B 20, Br 2, Br 4, Br 6, De 1, E 1, Ge 6 (Auszug), Hi, Ka 1, Ka 2, Ka 3, Ka 5 (Don), Le 1, M 3, M 4, M 7, M 9, M 10, M 13, M 15, M 16, N 1, Sa 5, St 3, St 4, U 2, W 1, Wo 1, Wü 1
Edition:	Vetter, F. (Hg.), Die Predigten Taulers. Aus der Engelberger und der Freiburger Handschrift sowie aus Schmidts Abschriften der ehemaligen Straßburger Handschriften (DTM 11), Berlin 1910 (ND Dublin/Zürich 1968), Nr. 69.
Literatur:	▪ Mayer, J.G., Die 'Vulgata'-Fassung der Predigten Johannes Taulers. Von der handschriftlichen Überlieferung des 14. Jahrhunderts bis zu den ersten Drucken (Texte und Wissen 1), Würzburg 1999, S. 210. ▪ Schneider, K., Die deutschen Handschriften der Bayerischen Staatsbibliothek München: Cgm 351-500. Editio altera, Wiesbaden 1970, S. 186.

Parallelbestand ermitteln

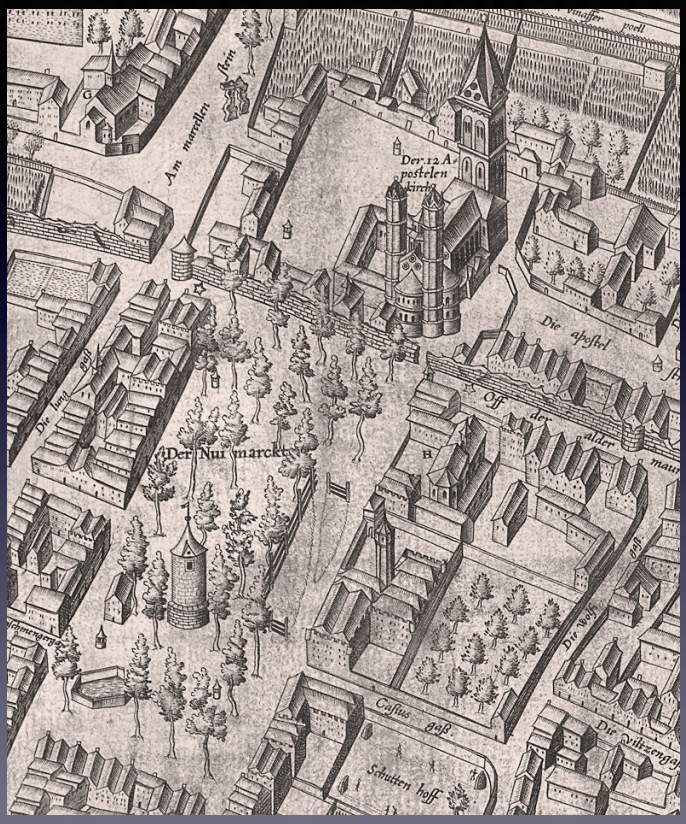


Heidelberg, UB Cod. Pal. germ. 105, f. 67v



https://www.kulturelles-erbe-koeln.de/documents/obj/40049358/rba_013349

Book I, vision 1
God shows himself to Hildegard

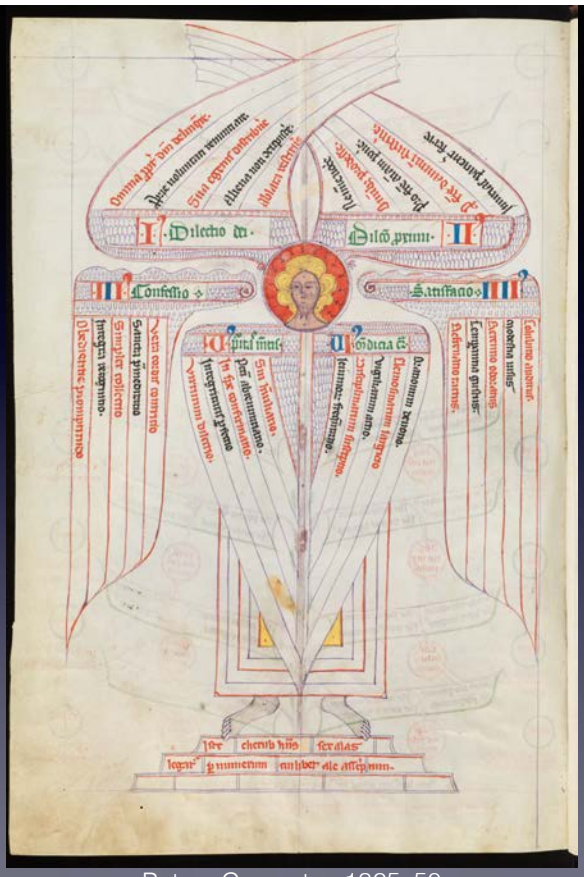


St. Gertrude, Cologne, founded 1257

Ich sen sy lever sterven dan wider de willen goes leven
Reynicheit, Wolluch army; Komt in mynen wyngart

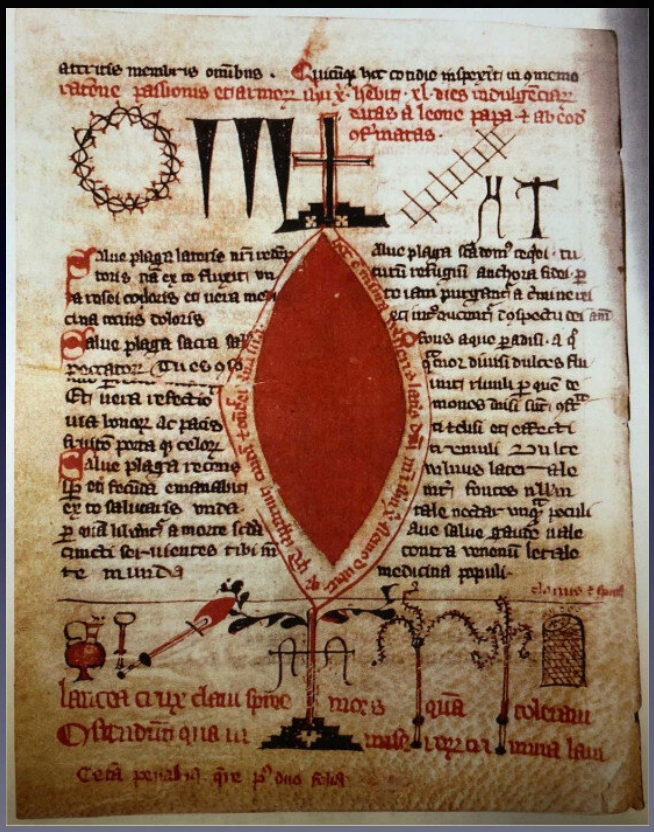
Votive Panel from St. Gertrude, Cologne, ca. 1465
Wallraf-Richartz Museum, no. 340–42

Heinrich Sause, *Exemplar*, ca. 1365–1370
Strasbourg, BNU, ms. 2929, ff. 65v-66r



Petrus Comester, 1325–50
Aargauer Kantonsbibliothek, MSWettF 9,

Speculum theologiae, Cistercian Abbey of Kamp (Rheinland), ca. 1300
New Haven, Yale University, Beinecke Library, MS 416

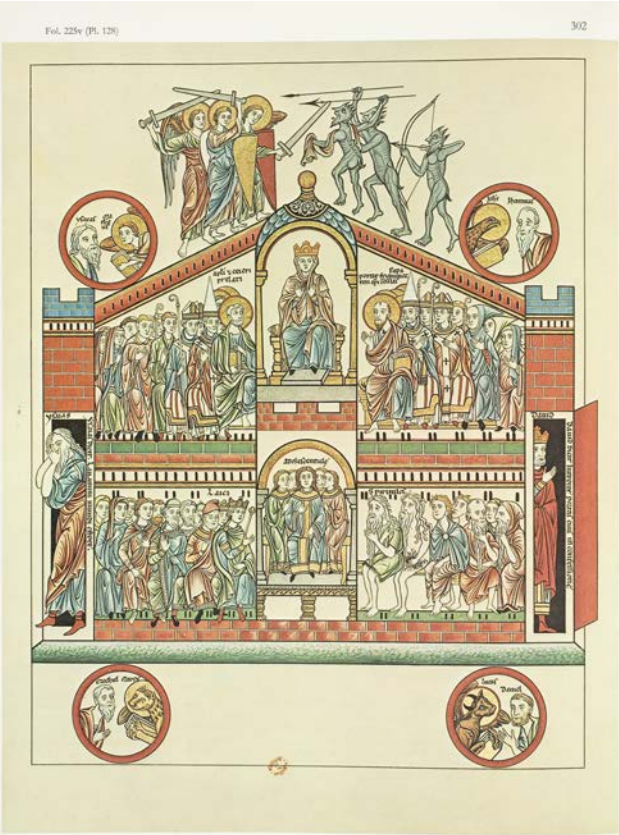


Arma Christi, Brussels, BR ms. 4459–70, ff. 151v & 152v

Sacramentary of Charles the Bald, Metz, ca. 870
Paris, BnF, ms. lat. 1141, ff. 5v–6r

Figure 12.1 *Scivias* 1.5, The Cosmos as an Egg; Wiesbaden, Hochschul- und Landesbibliothek RheinMain, MS 1 (missing since 1945), fol. 14r. © Rheinisches Bildarchiv Köln, rba_013324.

Book I, vision 3
The Cosmic Egg

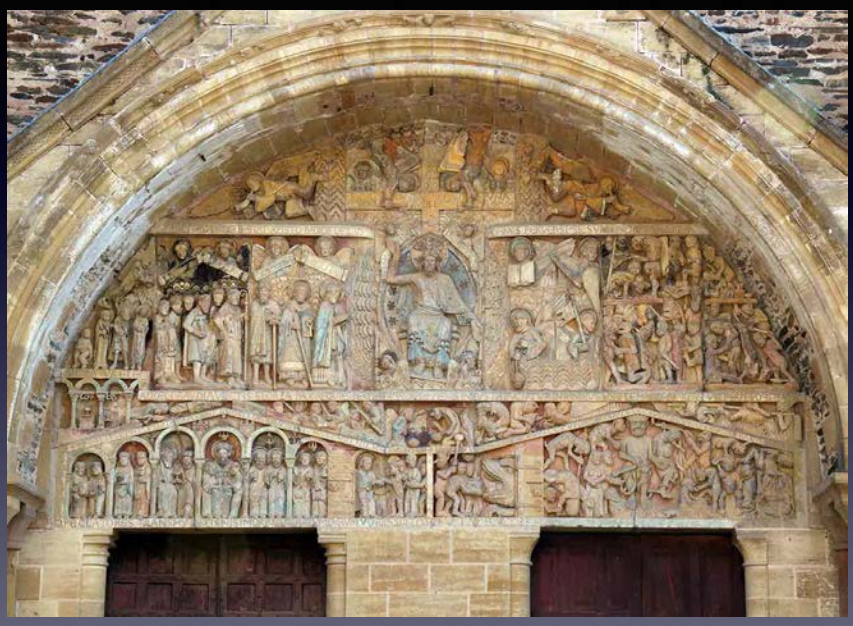


Herrad of Hohenburg
Heaven, *Hortus deliciarum* (Garden of Delights)
Hohenberg (Alsace), ca. 1185

Book I, vision 4
Soul & Body

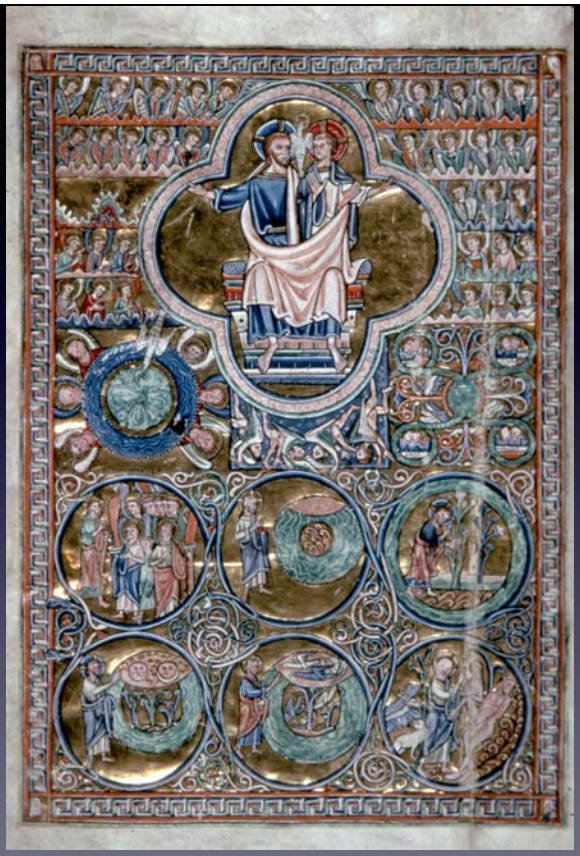
Herrad of Hohenburg
Hell, *Hortus deliciarum* (Garden of Delights)
Hohenberg (Alsace), ca. 1185

Book I, vision 4
Soul & Body



Conques, Last Judgment, ca. 1140

Book III, vision 12
Heaven and Hell

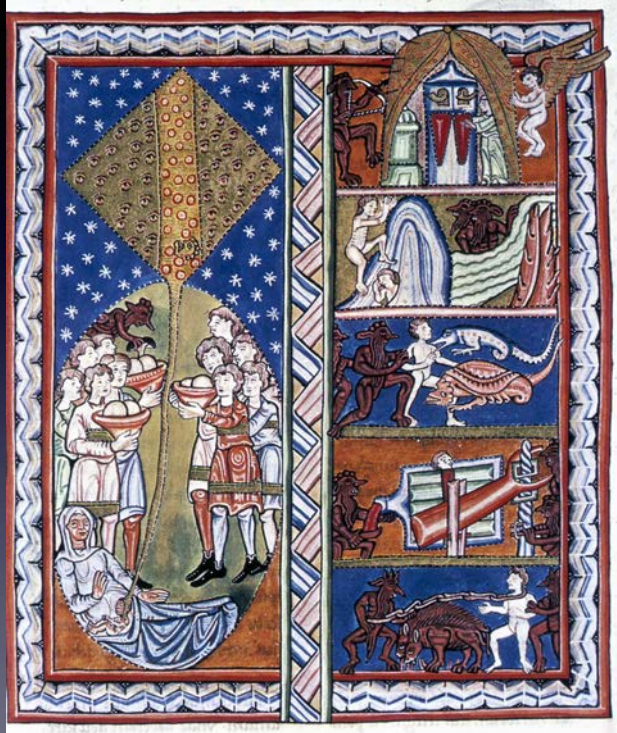


Lothian Bible
New York, Morgan Library, MS M.791

Ripoll Bible
Paris, BnF, ms. lat. 6, f. 6r

Ripoll Bible
Paris, BnF, ms. lat. 6, f. 6v

Dives & Lazarus (Luke 16: 19-31)
Vezelay, 1120–1138



Book I, vision 4
Man's Course of Life

Book II, vision 2
The Trinity

Ambrose, Hexameron libri VI, Regensburg, ca. 1150
Munich, BSB, Clm 14399, f. 52r

Goderannus & Ernesto, Genesis, Lobbes Bible
Tournai, Episcopal Seminary, ms. 1
Lobbes, Belgium, 1085

Book III, vision 12
Saints & Elect in Glory

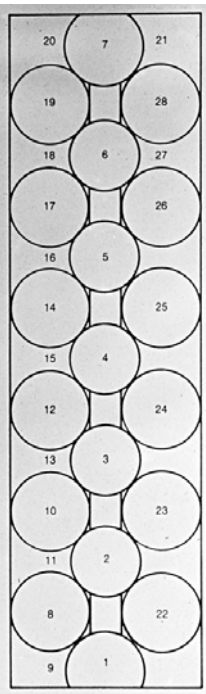
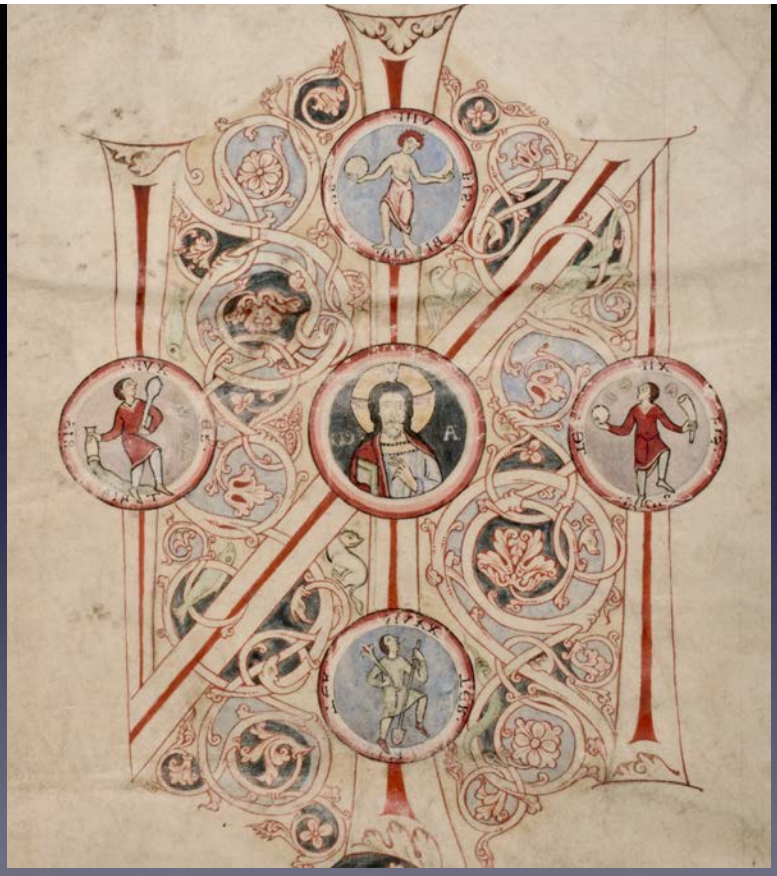


Figure 23. Initial I in Stavelot Bible. London, British Museum, Add. Ms. 28106/7, fol. 6r

Figure 24. Schema of initial I in the Stavelot Bible: *The story of Christ:* 1 Annunciation; 2 Nativity; 3 Baptism; 4 Crucifixion; 5 Deposition; 6 The empty tomb; 7 Christ as Judge of the world. *Story of the Old Testament and the Apostles,* Last Judgment: 8 Expulsion from Eden; 9 Toil of Adam and Eve; 10 Noah; 11 Noah releases the raven and the dove; 12 Sacrifice of Isaac; 13 Sacrifice of the ram; 14 Moses and the Tablets of the Law; 15 The Golden Calf; 16 The Apostles baptizing; 17 The Apostles preaching; 18 Resurrection on the Last Day; 19 Angels; 20 The blessed; 21 The damned. The parable of the laborers in the vineyard: 22 Morning; 23 The third hour; 24 The sixth hour; 25 The ninth hour; 26 The eleventh hour; 27 End of work; 28 The lesson of the parable

Basil Homilies Hexameron 1125–1150
Paris, École des Beaux-Art, ms. 12



St. Hubert Bible, Brussels, BR, ms. II 1639, f. 6v ca. 1085

Parc Abbey Bible
London, British Library, Add. MS 14788, ff. 6v

Bury Bible, 1121–1148
Cambridge, Corpus Christi, vol. 2, 29v

Floreffe Bible, ca. 1170
London, BL, Add. MS 17737–38


EXEMPLAR MORVM DATVR ISTA FIGVRA BONORVM


HEC DIVINORVM DOCET ABDITA MYSTERIORVM

cf. Job 1,1-2 & 4-5.

EXEMPLAR MORUM DATUR ISTA FIGURA BONORUM + HEC DIVINORUM DOCET ABDITA MYSTERIORUM.

This image is given as a model of good behavior + This teaches the depths of divine mysteries.

Christ: John 17:11: Father in they name serve those whom you gave to me; John 17:20: I do not ask this so much for theier sake, as for the sake of those who, through their preaching, are to believe in me.

Circle: Just as the three daughters of Job, together with seven sons, refresh themselves with foods dripping sweetness, so too hope, love and faith, supported by the sevenfold Gifts, restore strength in the mind of the faithful one.

Rosette with Theological Virtues:
Rom.:17: The just man lives by faith.
John 14:21: Loving, he shall be loved.
Rom. 5:5: Hope is not abashed.

Center frame: Faith founds hearts, hope lifts them up, unction cleanses them.

Seven Virtues with Gifts of Holy Spirit
Timor dei: Fear of Lord
Providentia: Prov. 28:14: Blessed is one who is ever fearful.
Scientia/Temperantia: Prov. 28:14: Be ye prudent as serpents.
Consilium/Prudentia: ?: Do all things with deliberation.
Sapientia/Obedientia: P s 72:23: I am made a beast of burden before you.
Intellectus/Humilitas:Ps. 118:130: He gives understanding to the humble.
Fortitudo/Patientia: Ps. 37:18: I am suffering under the lash.
Pietas/Benignitas: Eph. 4:32: Be kind to one another. Ps. 117:16 The right hand of the Lord hath wrought strength.

Top: See, what remained hidden to Moses, is revealed by the voice of the Father, and what prophecy hid has been born of Mary.

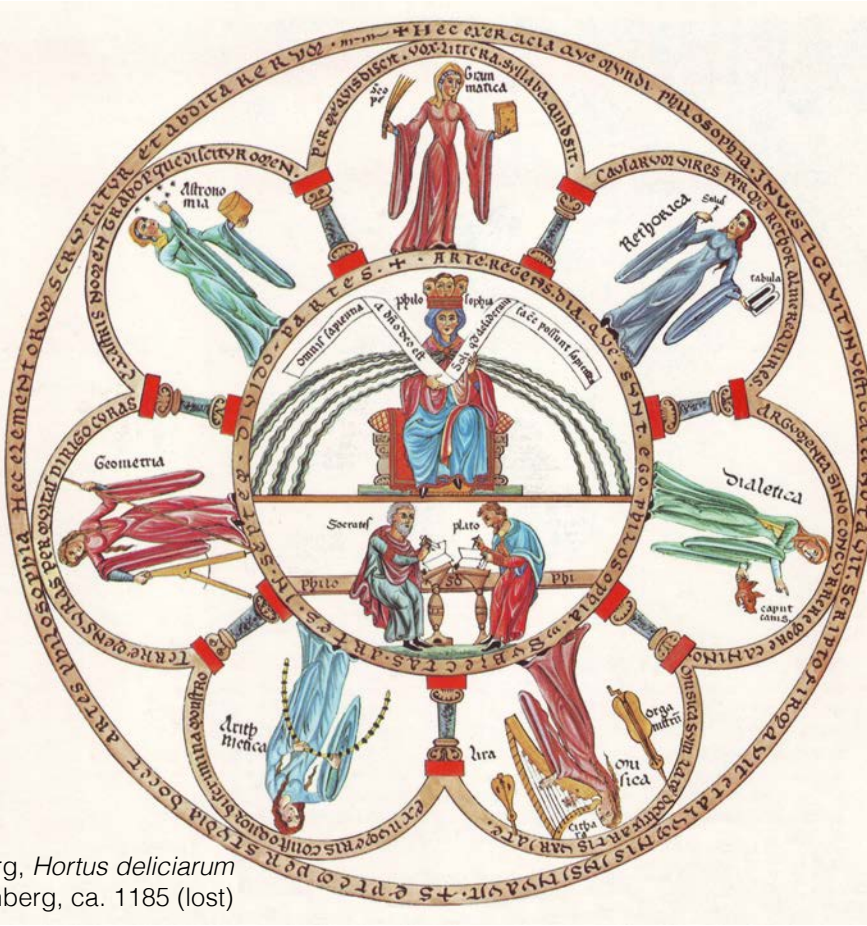
Center: The old law is fulfilled, so that the true sacrifice will be prepared. The wine is made blood, the bread, flesh, the serpent is crushed.

Frame: These images are a representation (*depicta*) of two ways of life. Of these the first is the active life (prima practica), the second the life of vision *(theorica*). The first sighs, cries, suffers and waits patiently, is spent in anxiety and troubles, while it wanders among many things. The second celebrates, rejoices, while it gives itself over to vision (*dum speculatur*). One recognizes it, while most reject it. God favors both ways of life, just as he, himself suffering, served his disciples, so that they would learn through his example to become similar to him (*ut forma tali sibi discant assimilari*). He also takes on another form and renews their their hearts (*e quoque transformat et eorum corda reformat*), so that they will recognize the good things that will remain and reject the transitory. For this piece of heaven every believer shall hope only if his life is crowned with the works of faith.

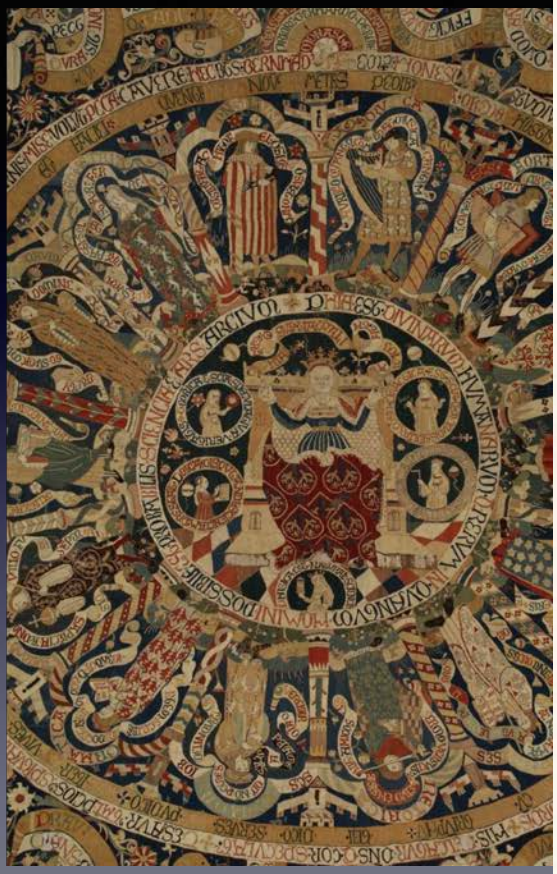
Alton Towers Triptych, Mosan Region, ca. 1150
London, Victoria & Albert Museum, 1747–1858

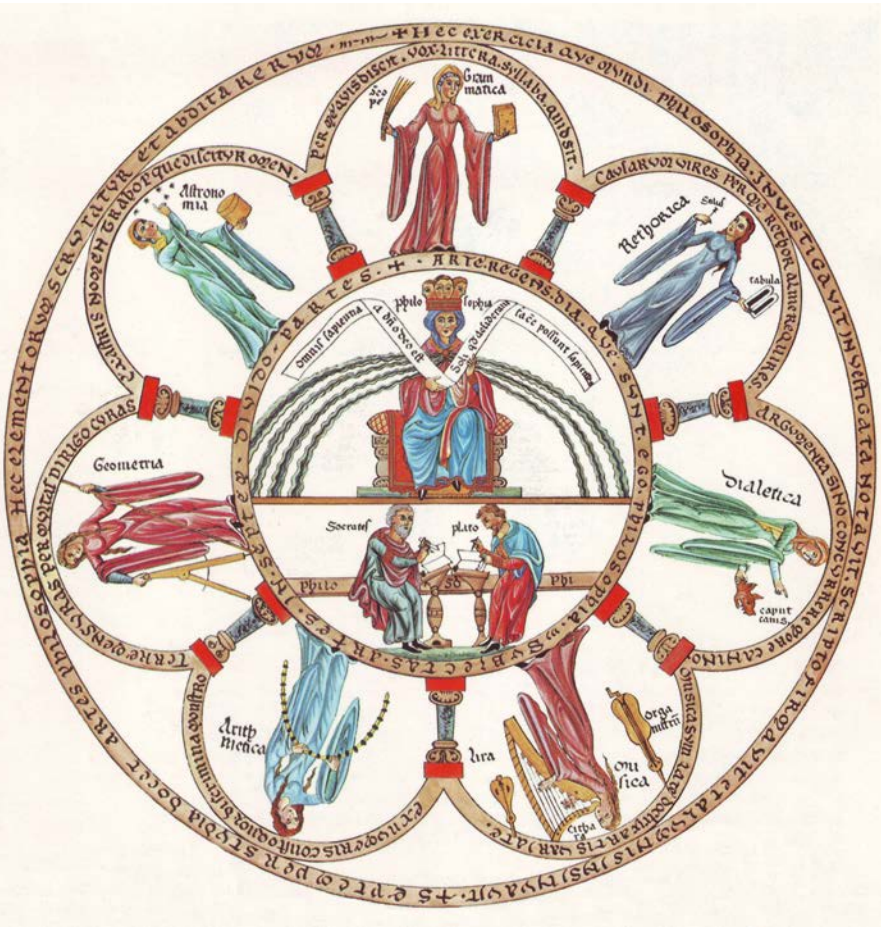

Charity
Jonah
Sun
3 Marys
Moon
Elisha
Crucifixion
4 Evangelists
Isaac
Brazen
Serpent
Sea
Harrowing
Earth
Leviathan
Sampson
Justice

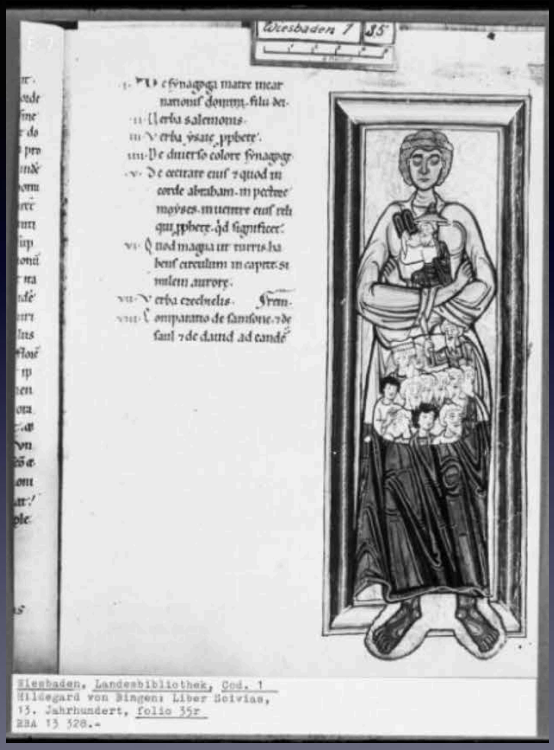
Heiningen Tapestry, Saxony, 1516



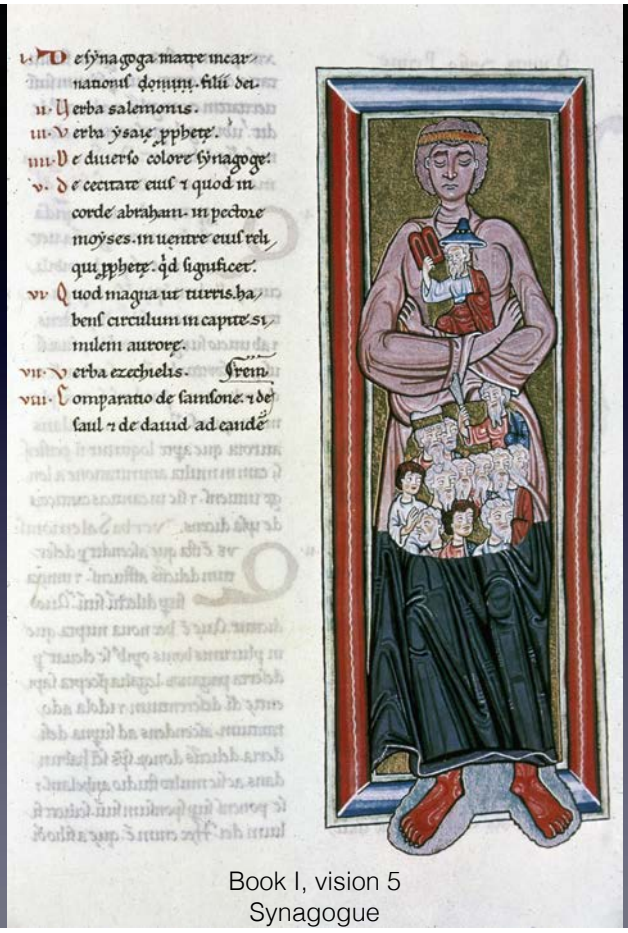
Herrad of Hohenberg, *Hortus deliciarum*
Hohenberg, ca. 1185 (lost)



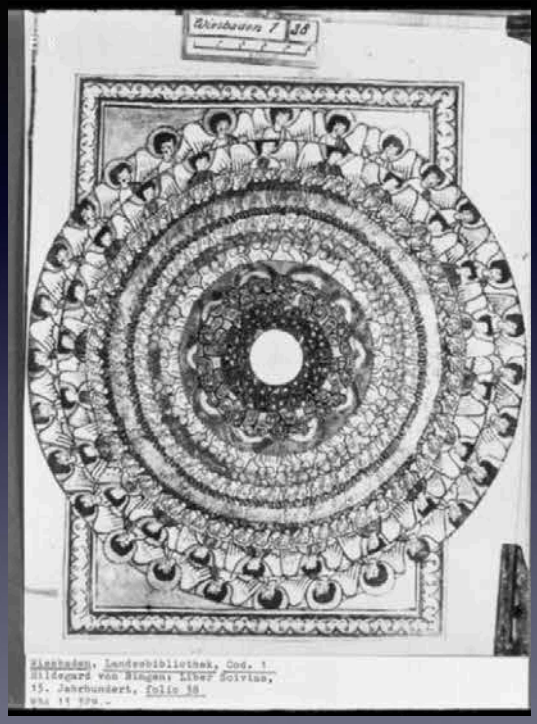

Gram
matica
Astrono
mia
Rethorica
Geometria
Dialectica
Socrates
plato
Arith
metica
lira
orga
nistra
Musica
Cithara

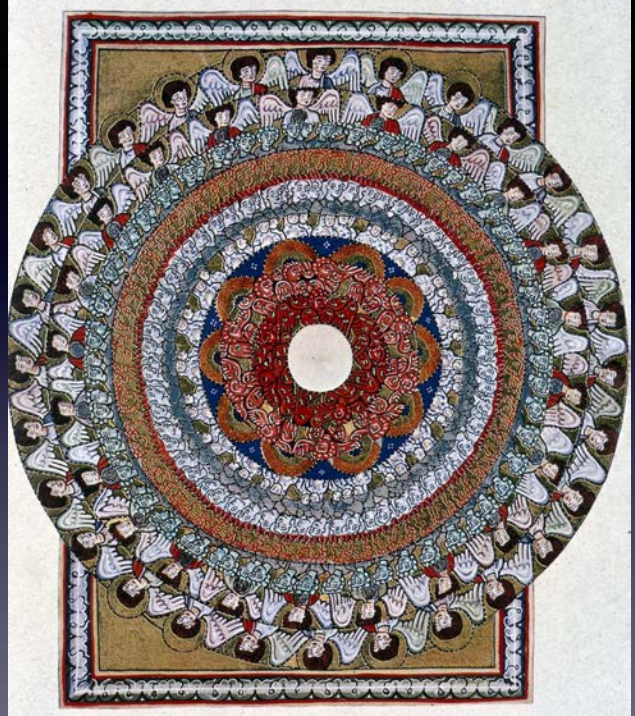


Wiesbaden, Landesbibliothek, Cod. 1
Hildegard von Bingen: Liber Scivias,
13. Jahrhundert, folio 35r
RBA 13 328.-



Book I, vision 5
Synagogue





Book I, vision 6
Choirs of Angels

Figure 12.3 *Scivias* 2.1, Creation, Fall, and Redemption; Wiesbaden, Hochschul- und Landesbibliothek RheinMain, MS 1 (missing since 1945), fol. 41v. Photo credit: © Rheinisches Bildarchiv Köln, rba_013330.

Book II, vision 1: The Redeemer

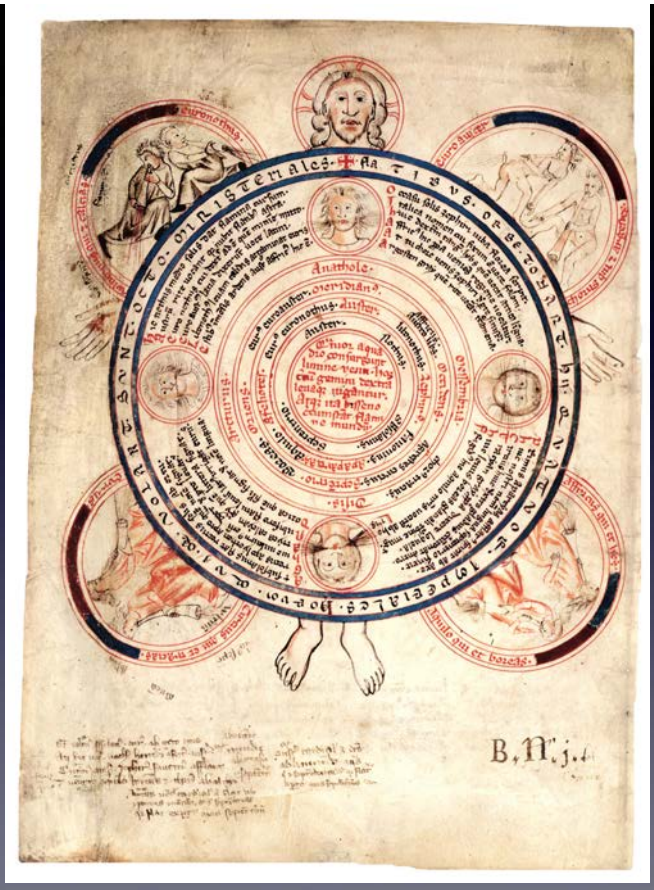
88v: Parts of the Earth: Living, Dying, Purgatory

143r Divine Love on the Wheel

f. 9r: Micro- and Macrocosm

Wind Diagram, Peter of Poitiers, *Compendium*?, Austria, ca, 139 (private collection)

Wind diagram, Isidore of Seville, *De ventis*
England, ate 12th century, Baltimore, WAM, W.73, f. 1v



Wind Diagram, Peter of Poitiers, *Compendium*?, Austria, ca, 139 (private collection)

f. 9r: Micro- and Macrocosm

Micro-macro-cosmic harmony, Isidore of Seville, *De partibus mundi*
England, ate 12th century, Baltimore, WAM, W.73, f. 1v