



Filbert's Vision | La visión de Filiberto

Text Information

Author | Anonymous

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Transcription and translation by Guinevere Allen.

Introduction to the Text

The *Visión de Filiberto*, 'Filbert's Vision', is a fictional debate witnessed by a holy man called Filbert between the body and the soul of a recently deceased person. The body-soul debate was an extremely popular genre across Europe from the twelfth to the fifteenth century CE, and reflects medieval Christian concerns with the different parts of human nature, and with the impact that actions committed during life might have after death. In this text, the body and the soul discuss their own natures and debate the blame that each of them should receive for the sins that the person they belonged to committed during his lifetime. Shocked by the debate that he has witnessed, Filbert devotes himself to religion with renewed zeal.

This text is a reworking in Old Castilian (an earlier form of Spanish) of a thirteenth-century Latin text, the *Visio Philiberti*, of which more than 130 copies survive - an extremely high number by medieval standards. The popularity of this text was such that almost every major European language has at least one surviving manuscript version. The Middle English reworking, entitled 'þe Desputisioun between þe Bodi and þe Soule', has seven!

Introduction to the Source

This text is found in folios 38v – 49r of the "Toledo Codex" (known as Manuscript T), held at the Biblioteca Nacional de España (Vitr. 6/1). It is dated 1368 CE but it is likely to be a copy of an earlier text that did not survive. There is no named author of the text.



Filbert's Vision | La visión de Filiberto

La visión de Filiberto

¶ vn omne bueno ermjtano que llamaron fyliberto era omne de buen lynage ca deçendia de lynage de rreys de françia ¶ et consyderando las cosas desta vida ser conrronpibres ¶ et menos preçiando las propuso de serujr adios λ perseverando enel serujcio de dios conpuso este lybro enel qual puso λ escriujo muy santas palabras de vna ujsion que vio λ ¶ asy açaiçio vjsion filoberto

que seyendo tienpo de ynbierno estando en vna ermjta enel mayor sylençio dela noche ¶ et queriendo me par-tyr de la luenga vegilya que auja contynuado en mjs oraçiones fue arrebatado mj entendimjento de vn suenno muy sotil semejante a suenno λ a vision espiritual ¶ et aparesçio vn cuerpo de omne syn espiritu que paresçia que era ya partido del anjma λ yo catando lo con espanto vyno vna anjma que auja salydo nueua mente del dicho cuerpo aque yo estaua catando λ començe allorar muy triste mente dando grandes alaridos mal trayendo agraujada mente asu cuerpo que estaua presente λ asentose çerca del llorando λ gjmjendo con grandes sospiros doliendo se mucho delos exçesos λ pecados que auja fechos la su malyçiosa carne ¶ et cuerpo que ante sy vey a mal dezyendo al cuerpo començo arrazonarse lo que se sygue

o carne mesquina dime quien es el que te asy ha quebrantado λ dyrbado aty que tan marabjillo[^asa]mente te auja en rrequiçido estos tienpos pasados en aquel mundo do somos partidos tu bien viste este otro dia enel que ¶ tenjas grand poder sobre todo el mundo ¶ et te tenjan y tan grand mjedo et eres otrosy de todas las prouençias ¶ et las tierras pues que es dela conpanna que te serujan rricos omnes λ muchos fijos dalgo λ grandes escuderos λ de grand oficina λ muy loçanos λ muy brauos que yuan en pos de ty λ tu delante dellos fazyendo grandes jestos λ contenientes carne mesquina ya este tu rrastru λ esta tu locura que leuauas en posty λ tu mas pyntado que pendola de pauon ya agora es cortada para sienpre ya non estas enlas torres njn en los palaçios muy espaçiosos λ de grand largura que tu aujas fechos delos alçaçeres do tu aujas grandes deleytes mas yazes agora enese ataud pequenno λ enesa fuesa de pequenna quantydat

Filbert's Vision

A good man, a hermit that they called Filbert, was a man of respectable lineage; indeed, he was a descendant of the kings of France. Considering worldly things to be a source of corruption, and not valuing them, he dedicated himself to the service of God. In observance of his service to God, he composed this book in which he laid down and wrote very holy words of a vision that he saw, thus occurred Filbert's vision:

Being that it was winter and standing in a shrine in the greatest silence of the night, and wishing to conclude my long vigil of prayer, my sensibilities were snatched away by a very subtle dream, a kind of spiritual vision. The body of a man appeared, a spiritless body that seemed to be separated from its soul. While I was observing this with terror, a spirit appeared that had just left from this same body, and it started to cry very sadly and screamed at its body with much contempt. And it sat close to it crying and sighing deep breaths in great pain from the excesses and sins that its malicious corpse had committed, and berating its body, it began to reason with itself in the following manner:

"O miserable corpse, tell me, who is it that has broken you and torn you down since you have so marvelously enriched yourself from times past in that world from which we have departed. You certainly saw this in times past when you had great power over the whole world and you paralyzed others with fear. And you were, furthermore, served in all lands and provinces by rich men, and many nobles, and important squires of high office, valiant and brave, that followed you around. And you, in front of all of them, making such extravagant gestures, now look at you. Miserable corpse, this madness that you wore as gaudy as peacock pendant, now all of it is gone forever. Now you do not dwell in towers, or in the copious and spacious royal palaces that you so delighted in, but rather, you lie in this small coffin, in this tiny grave.



pues dime que te aprouechan agora tus moradas λ tus grandes onrras λ tan grandes palaçios λ tan ricos como aujas fechos pues esta casa lobrega ¶ et monjmen- to enque ya ses tyene largura ¶ et espaçio a malabes de siete pyes λ ya agora non judgaras njn condenaras A njnguno delos que solias falsa mente condenar quando pronunçiauas tus falsas sentençias por las queles obras que tu feziste es nos dado amj λ aty sylla muy espantosa λ morada muy triste de dolor enel ynfierno para sienpre jamas ¶ et yo mesquina triste λ tan apuesta λ tan lypia fuy criada de mj sennor dios que me formo ala su semejança ¶ et maguer que tu por el pecado que peço nuestro padre adan yo fuy en susiada del pecado original λ para ya avia seydo lauada por agua dela santa fuente del bautismo ¶ et tu de cabo me acarreaste con tus falagosa errar contra mj sennor ihesu xpisto ¶ et ser aborreçida dela su piadosa madre santa maria λ de toda la corte delos çielos λ piensa agora sy yo que tanto bien perdy sy puedo bien dezzy mjs llantos ay mesquina para que fuy naçida

ay quien nunca oujeste salido del vientre de mj madre do me cryo el mj sennor dios quien nunca fuese venjda a este mundo sy quier por que non fuese enlas penas del ynfierno mas que estas penas ayamos tu λ yo non es syn rrazon ca mjentras que beujste nunca vna buena obra sola mente dexaste fazer mas syenpre cure con tu enganno me llegaste ala conpannia delos demonjos λ alas penas ynfernales enlas quales syenpre seremos en dolor λ en tristeza λ lloro λ llanto para syenpre jamas ay de mj que ya enella so λ sere ¶ et por syenpre enlas penas estare so muy triste por tan grandes commo su fijo la menor delas quales todas las lenguas del mundo non la poderian contar λ mas mayor tresteza me quebranta ca ya nunca espero perdon del [^que] me formo

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Well now, tell me how you enjoy your great honors and riches inside of this gloomy house seven feet under? Now you cannot judge or condemn any of those who you falsely accused when you pronounced your false sentences. Because of the deeds you committed, now you and I will dwell in sadness and pain in hell forevermore. And poor sad me, so clean and well disposed, I was brought into the world by my Lord God who made me in his likeness. Regardless of the fact that, for the original sin that our father Adam committed, I was stained by this original sin through you, I was cleansed of it by the holy water of baptism. And you afterward, drew my away with your defiance against my Lord Jesus Christ, being forsaken by his pious mother, the Holy Mary, and by all the courts of the heavens. And to think now of all the good that I had lost, if I can make my cries known, oh poor me, why was I born?

At least I would not have experienced the pain of hell if it weren't for the deeds that you committed. And for good reason, for while you drank you never did a single good deed, and your trickery has brought me into the company of demons, and in the infernal pain that I will never escape. In pain, in sadness, I cry, weeping forever more, oh poor me, here I am and forever I will be. I suffer such great sorrows for the sins you committed, the smallest of which all the languages of the world could not account for. And worse, my heart is broken by the sadness that I will never be forgiven by he who made me.

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por que non me rrespondest dyme donde estan tus heredades que ayuntaste ¶ et los palacios λ los grandes edefiçios que fundaste λ dime cuerpo catyuo donde son las piedras preçiosas de grand valor λ los anillos de oro que trayas do son los tesoros que allegaste do son las grandes alfajas λ rricas preseas que allegaste do son los vestidos de deujersas colores muy ofanos que cada dia rremudauas do son los vasos de plata λ de oro muy rricos con que [^aca]da dia beujas do son los confites λ espeçias de connortosos olores ¶ et los letuarios de maraujloso sabores con que tomauas grandes deleytes en tus conbytes

no me pareçe que tyenes agora aues gruesas commo solias njn carnes saluajes λ salpresas commo solias njn tyenes otrosy carnes mortesy nas de que te mucho pagauas njn vynos escojydos λ agora paramjentes sy te huele la cozyna tan bien commo solia que te ponian delante carnes de cisnes λ de ansares λ perdizes λ gallynas bien creo que non te huele agora tan bien por que ya tu non comes njn puedes comer λ agora comen ay muchos busauos ¶ et lonbrizes λ muchas rretyllas λ muchas maneras de que esto es manjfiesto que la ley de dios dize que estos galardones han los pecadores que beujendo λ perseurando λ acabando su vida en pecado mortal ¶ et en los viçios λ plazerres del mundo pagaste agora sy te paresçe desta casa enque estas que el su techo esta ençima del tu rrostro λ de tus narizes λ ya tyenes çiegros los ojos ¶ et ya calla la tu lengua λ ya tus miembros son quebrantados ¶ et desbueltos en tal manera que non podras jamas dellos aprouechar te

veyo otrosy mas que quantos algos λ quantas rriquezas λ heredades allegaste entan luengos tienpos beujste de lo ¶ et lo que oujste por engaño dello con manera de lo gro dello que rrobaste por fuerça dello que te dieron algunos mal de su grado todo esto te arrebató la muerte en vn punto non te çercan tus amjgos commo solian desque la muerte te çercan la flor de tu mançebia λ de tu fermosura ¶ et el amorío que tenjan contigo es perdido ya los llantos de tu muger ya son çesados λ ya olujdado te han ca las rriquezas que eredo de ty ¶ et otrosy el dote que le tu mandaste gelo ha fecho olujdar non tenjas ya esperança enella njn en tus fijos njn en amjgos que tenjas ca poco se dan por ty que auran mas por aver plazer conlas heredades que rrobaste alos pobres ¶ Et conlas joyas λ los dineros quele dexaste que non de ty λ por lo qual [^a]loro yo agora

"Why aren't you responding to me? Tell me where are the heredities that you accumulated, and the palaces, and the great buildings that you founded? Tell me, imprisoned corpse, where are the precious jewels of such great value, and the gold rings that you wore, where are the treasures you hoarded, and the great quantity of gems, and rich jewelry, and the colorful suits that you indulged in? Where are the rich silver and gold goblets that you drank from each day? Where are the confitures, and intoxicating smelling spices, and the marvelously flavored electuaries that you so delighted in at your feasts?

I don't think you will now have the fattened birds as you once did, or the preserved game meats as you did, nor will you have the tenderized meats that you paid so much for, nor the select wines. Now in your confinement, can you smell the kitchen as well as you once did when they served you meats of swan, geese, quail, and chicken. Surely, I don't think you can smell well now because you no longer eat, or are able to eat, and now down there you eat many maggots and worms, many reptiles, and there are many ways in which this is manifest in the law of God that states that these are the rewards bestowed to sinners that have lived, maintained, and ended their lives in mortal sin, and in the vices and worldly pleasures. Now you paid for it, what do you think of the house you are in now with its ceiling right above your face, and nose, now that you are blind, and your tongue falls back into your mouth, and your limbs are broken and distorted in such a way that you will nevermore be able to enjoy yourself?"

"Furthermore, it seems to me that whatever possessions, and riches, and bequests you received long ago were the result of trickery and forced robbery and your achievements were the misfortune of others to such a degree that death snatched you away in a single moment. Your friends no longer surround you as they once did since death encroached on the flower of your youth and beauty. And the lover you once had is lost, now the weeping of your mistress has ceased and she has already forgotten you other than the riches she inherited from you. Furthermore, the dowry that you sent her has been forgotten and the faith that you had in her, and in your friends, was not merited for they did not care of you, only of the pleasure they would have from their inheritances that you robbed from the poor, and with the jewels and money that you left behind that weren't yours and for which I now cry."



¶ Et del dia del juyzio en adelante lloraremos entre amos para syenpre enel ynfierno carne mesquina piensas tu agora que njnguno destos tus heredades durase mucho la tristesa ¶ Et el llorar non lo cuydes ca sabe por çierto que njn tu muger njn tus fijos njn njngunos de tus amjgos non daran dos heredades njn vna delas mejores que les tu dexaste por que infermaste aty λ amj para que nos otros somos apartados de en medio dellos saliesemos del mal lugar ynferral enque por ellos caymos λ delas penas ynfernales muy crueles en que auemos de padeçer o carne mesquina vees λ conosçes syn njnguna dubda que tan engannosa es aquella uida λ tan bolliçiosa λ otrosy que tan suzya ¶ Et quanto enpoçonnada del venjno del diablo non estas agora vestido de rricos pannos njn de grandes mantones que esa cobyjadura que tyenes avn malabes vale dos arbejas mas

espera vn poco que non as rreçebydo entera mente tu galardón non echaras ya alos pobres los trebutos njn los pechos que solias echar ¶ Et te solian pagar ¶ Et por este rrobo que tu fazyas non cuydes que non as de sofrir mayor pena que esta enque te comen esos busanos ca todos los escritos dela santa telogia dan testymonjo ¶ Et dizen que el cuerpo que ha de sofrir con el anjma gloria o pena del dia del juyzyo en adelante ¶ Et por que tu fuste rrobador delos pobres ¶ Et non eres padre dellos mas antes los en pobreçias por eso seras comjgo enel ynfierno del dia del juyzio en adelante a sofrir penas para sienpre jamas λ estare ay do te rroen esos busanos los costados ca non puedo aqui mas estar λ quiero me yr que en caso que pudiese estar non me podieras rresponder

bien so çierta P desde que el anjma ouo dicho estas rrazones entrestyçiose el cuerpo vn poco ¶ Et paresçia que queria rrebeujr λ alço vn poco la cabeça λ oteo atodas partes λ maraujllandose mucho que cosa era la que tan mal le auja denostado ¶ Et vido esta su anjma çerca de sy enque non vio otro dando gemjdos ¶ Et sospyros ¶ Et començo de dezyr contra su anjma

pregunto te syeres tu aquel que agora fablaua comjgo çierto sy tu eres non es verdad todo lo que tu dixiste agora que en algo dello mentyste λ quiero telo prouar por claros λ manifiestos argumentos digo te que te conosçere que te fiz errar muchas de ueces ¶ Et fuy ocasion aesas besos porque te yrases λ te rregrazes de buenas obras mas yo en quanto so carne ¶ Et fezyese errar aty en quanto anjma esto non es maraujlla

"And from the Day of Judgment onwards we'll cry to each other forever in hell. Miserable corpse, do you think any of your heirs will cry and be sad for long? Assuredly you must know that they wouldn't give anything of what you left them because you became sick, to me or to you so that we might leave from this hellish place where we ended up for their sake. And the cruel infernal pains that we must suffer, oh poor corpse, you see and know without a doubt that such is the delusion of that boisterous filthy lifestyle. Since the venom of the Devil has poisoned you, now you no longer wear such rich garments nor the great cloaks that even these covers, even of Arabic quality, are hardly worth two cents, but there is little hope of receiving eternal redemption or reward.

But wait a little, for you have still not received your whole prize through the royal taxes taken from the bosoms of the poor, for they were the result of your robbery. Don't think that you won't have to suffer more pains than this; where you are eaten by maggots. Certainly all the scriptures of the holy theology testify to, and speak of the fact that the body suffers with the soul from the Day of Judgment onward. And because you stole from the poor and are not their father, but rather made them poorer, for this reason you will suffer alongside me in hell forever more, and you will remain there where the maggots gnaw at your ribs. Ah, I cannot stand being here and I wish that I could leave, and I'm certain that it is the case that you cannot respond to me."

Since the soul had dictated this rational, saddening the body a little, it appeared as though it wanted to come back to life, it lifted its head a little and looked around, and finding itself bewildered with what could have so badly chastised it, it saw its soul right next to it moaning and sighing, and began to rebuke its soul in the following way:

"I ask you now if you are the one who was speaking to me? Certainly, if you are, none of what you have just said is true, somehow you have lied, and I want to make it clear to you. In expressing such an argument, you should know that you have made many errors. It was merely a coincidence that in these moments you should so anger yourself, and you comfort yourself with good deeds, but I being of the flesh must have made a mistake in choosing you as my soul.



¶ Et dizyr te he por que tu deues saber que el mundo λ el diablo feyeron aparçeria en vno λ posieron su fe ¶ Et postura que en quantos engannos podiesen en tantos troxiesen a las animas delos omnes λ esta postura fecha para que mayor afincamiento pudiese traer el anima del omne a perdiçion λ sacaron ala carne del omne por que fuese enesta aparçeria λ por que el diablo λ sus consejos malos ¶ Et conel apetito dela carne otrosy conlas vanas glorias del mundo troxiese anima del omne al ynfierno ¶ Et por sy yo fize error aty fize rrazon pues yo era enesta compania λ la culpa deste error non fue mja mas fue tuya ¶ Et prueuo lo asy ¶ Et fago vn argumento enesta manera delas rrazones que tu agora dixiste que dios te auja criado tan lypnia ¶ Et tan nobre asu semejança ¶ Et mager aujas sey do Amanzyllada del pecado origynal pero ya eres lauada ¶ Et lypnia por la fuente del santo bautysmo otrosy

pues dizes que te crio dios asu semejança pareçe pues te dio seso ¶ Et entendimjento ¶ Et rrazon que telo dio para con que me rregises ca non te lo dio para al saluo para que con el me rregises ¶ Et lo fesyese serujçio λ a mj diome por tu syeruo para que ffezieses tu bondad pues sy te dios crio para que toujeres sennorio sobre mj λ te dio rrazon ¶ Et seso con que me podieses castigar ¶ Et tu en lugar de me acostrenir que fezyese tu voluntad ¶ Et [^en] mjs obras me consentyste fazer lo que yo quise sy gese que la culpa es tuya

¶ Et non mja prueuolo a sy por otro argumento todo aquel que es sennor λ por nesçesidat se abate de su obra λ se faze sieruo del que antes era su seruo deue ser condenado por culpador mas el su seruo deue quele estableçe por su sennor en vsar del sennorio enque lo pone el sennor que se somete A juridicion del que antes era seruo mas tu eras mj sennora para me mandar λ para me rregar λ para me costrenjr que feziese tu voluntad λ tu mandamjento ¶ Et tu non quisiste vsar deste sennorio que dios te dio sobre mj λ fezyste amj tu sennora λ tu fueste mj sierua pues segiste mj voluntad en todo lo que yo queria sabiendo λ entendiendo que te daua malos consejos sigese que pues la culpa es tuya λ non es mja ende fize rrazon de vsar de sennorio pues me dieste lugar prueuase por el prouerbo que dize que todas las cosas del mundo cobdiçian ser mejoradas del estado enque estan ¶ Et por ende fize rrazon de vsar del sennorio pues tu melo diste para que del vsase ¶ Et que eras antes mj sennora prueuolo por que dize enel capytolo polytyçes que los omnes que han mijjores entendimjentos ¶ Et son mas sabidores natural mente sennores λ rregidores delos otros mas

I must tell you that you should know that the world and the devil were created as one. They put their faith in the multitude of ways that the spirits could deceive and trick the souls of men. This position was taken to best settle the way in which the soul could bring men into ruin. They separated the flesh from the man because he was formed through it by reason of the devil's bad judgment. It is through the appetite of the flesh, where the vanities of the world are manifest, that the soul brings man down to hell. For this reason, I made a mistake with you. I was logically in your company and the fault of this error was not mine but yours. And I'll prove it to you in the following way, and I'll make an argument against your claim using the same logic and reasons that you have just said, that God had created you as pure, and so noble in his likeness. Despite this I know where you were created, by original sin, but now you are cleansed and pure by the fountain of Holy Baptism."

"Well, furthermore, you say that God created you in his likeness, and that it appears as though he also gave you wisdom and prudence with the understanding that he gave you these qualities in order to govern over me, and that you are in his service as a good gift to me. If, indeed, God created you to govern over me, he gave you the right to judge and chastise me. Instead of compelling me to make good choices, you allowed me to commit these actions. I, therefore, deem that you are guilty for my behavior, and that I am not to blame."

"And I'll even prove it to you with another argument. He who is a lord, and by necessity gives up his work, and makes himself the servant of the one who was formerly his servant, should be condemned as guilty. Once you were his servant, but you were my lady to govern and reign over me in order to compel me to act at your will and command. And you did not want to use this power that God gave you over me and instead you made me your lady and you became my servant. Well, you followed my lead in all that I wanted knowing and understanding that I had given you bad advice, so it should follow that you are guilty and I am not to blame. Finally, I had a right to uphold this position in your place and I'll prove it to you with the proverb that says that: "all worldly things desire to be improved from the state they are in," so, then, I had the right to uphold the authority that you have given me to use. I will prove it to you as it says in the myth of Polynices, that men who of are of better judgment and naturally more wise, have the right to govern as lords over all the others."



aty dio el mj sennor el seso λ el saber λ el entender mas que non amj cayo solo por mj non se nada ¶ Et tu syn mj sabes fabrar λ entender pues paresçe que naturalmente te crio dios por mj rregidora λ por mj sennora ¶ Et por esto paresçe que de antes era yo tu sierua mas fuy yo tu sennora λ tu mj sierua mas gelo tengo prouado λ prueuo telo avn por el mjsmo letrado ay el que dize que faze mandados de otros son sieruos a estos dizen que son los que encareçen de sabidoria λ de seso onde este es su dicho enel primero policite ha do dize que los omnes que careçen de seso

λ de entendimjento son naturalmente sieruos delos otros subditos ¶ Et su mjsos mas tu fueste tal que careçiste de rrazon prueuase pues non me quisiste rregir njn sopiste plueuase do dize λ quieres rregir todas las cosas vsaderra son λ somete ala rrazon λ ala sabidoria casy della vsares todo el mundo rregiras mas sy por sabidoria ¶ Et por rrazon non te regujeres non eres digno de vsar sennorio njn de aver sennorio sobre otros dela qual abtoridat paresçe pues que tu non me sopyste rregir non oujste enty sabiduria para me saber rregir ¶ Et en mj ovo sabidoria que te podiese mandar lo qual paresçe ¶ Et pues fesyste todo lo que amj plugo sigese por la abtoridat te vid ¶ Et sigese que tu fueste mj sierua λ yo tu sennora ¶ Et pues tu de sennora que eras te fesiste mj sierua tuya es la culpa del danno λ del mal que te ha venjdo ¶ Et non es mja

ca tu quando veyas que yo queria fazer algo que non conplia deujeras me diariamente castigar confanbre λ con sed ¶ Et con açotes λ sy tu asy fezyeras non podiera yo fazer njnguna cosa mas quando te pedia gallynas dauas me tu gallynas λ capones ¶ Et sy te pedia vyno blanco dauas me tu alfaxor λ buen vyno bermejo ¶ Et fartauas me muy bien ¶ Et despues que era farto sy te pedia muger tu luego mela dauas λ non ujeja mas moça λ non de rruta mas vyrgen λ non mas tantas que non auja que fazer ¶ Et otrosy que non auja culpa ¶ Et prueuo lo asy por buena rrazon de esperança manjfiesta ca bien non puede fazer njnguna cosa que bien vees que el cuerpo con admjnjtelo dela anjma biue λ con su ayuda creçe ¶ Et pues el anjma esto faze bien vees que en ella es el poder ¶ Et el querer pues ella es la que deue rregir λ castigar al cuerpo lo qual synon fizo λ non domo luego los deleytes del mundo lo ensandeçe λ otrosy bien sabes que la carne es conrronpyble ¶ Et de sy mjsma solamente non sabe nada njn mal njnguno por sy estando non entyende ca todo lo que faze primero sale de ty que eras la que sabes λ entyendes

"To you, my Lord gave wisdom and intelligence, but not to me, because I just alone, know nothing. And even without me you know how to speak and understand, well it seems that you were naturally formed by God to govern over me and as my lady. This is why it seems that once it was I that was your servant, but it was I who was your lady, and you my servant as I have now proved it. I will prove it to you even by the same lawyer because, he who says that he makes ordinances over others; they are the servants of who lack wisdom and good sense and have declared right to Polynices. As the saying goes, men who lack wisdom and understanding are naturally the submissive servants of other citizens, but you were the one who lacked reason.

Well, it's proven that you did not want to govern me nor did you know how to prove where it's stated, "You want to govern over all things, use your judgment, and submit to reason and wisdom because if you use reason, you will rule the whole world, but if you do not use wisdom and reason, you are not worthy. Well, it seems that you did not know how to govern me; you did not find in yourself wisdom enough to know how to govern me. And in me you saw the wisdom that you could command." And, in me, there was the acuity to know I could control you. You did everything that gave me pleasure. It, therefore, follows that you were my servant and I your lady. You as the lady that you were, you made yourself my servant. All of this damage and the bad that has come with it is your fault; it's not mine."

"Certainly, when you saw that I was about to do something intractable, you should have punished me with daily hunger and thirst, and with beatings. If you had done so, I would not have been able to make such mistakes. But when I asked for chicken, instead you gave me chickens and cockerel meat. And if I asked you for white wine, you would give me almond pastries, and nice red wine, and you filled me well. And after I was completely stuffed, if I asked you for a woman, you would then give me one. And not an old one, but a maiden, and not deflowered, but a virgin, and much more than you should have done. Furthermore, there was no shame in it and I will prove it to you with the good reason of manifest destiny. For certainly I cannot do anything that you do not see quite well; for the body lives with the permission of the soul and with its help grows. And the spirit does this well, for you see it is in her where power and desire are found, and she is the one who should govern and warn the body, for if she does not do so, later the temptations of the world will weaken it. As you are well aware, the body is susceptible to corruption, and in its purest state knows of nothing bad, but only exists, for everything it first does occurs through you, for you are the one who knows and understands.



que yo por mj syn ty non so nada que la carne non sabe nada que es lo que su anjma cobdiçia njn que es lo que aborreçe pues sy el anjma tyene el querer ¶ Et pone las cosas por obra ca las manos λ los otros entramjentos dela carne que es sy sierua que culpa ha la carne que es su sirujenta çierto la culpa es dela anjma que cobdiçian las cosas λ las entyende λ las pone por obra que non del cuerpo que faze su seruiçio λ agora creme que tu pescaste mas graue mente en seguir la voluntad de mj que son faca cosa ¶ Et sus ya que bien vees la esperança manifiesta en mj syn ty non puede fazer njnguna cosa que sea tan flaca que avn non me puedo njn tengo fuerça para me defender de tan pequenna cosa commo son estos busanos que me rroen los costados enesta casa en que esto mas anda vete de aqui que non quiero mas fablar contygo

¶ Etel anjma rrespondio muy conplesa ¶ Et dixo avn quierero estar aqui ¶ Et desputar contigo mjenta me dexan λ tengo tienpo ¶ Dyme cuerpo falso ¶ Et traydor por que me amargaste con tales palabras λ tales vytoperios commo agora as dicho queriendo me echar toda la culpa delas trayçiones que tu fezyste dime agora traydor que bien telo puedo dezir que mjenta beujste enemjgo quien te mostro o de quien aprendiste palabra tan aspera commo la que agora fablaste mager que en algo dello que dixiste fablaste rrazon pero rresponde rrazon mas alos argumentos que fesyste non te rrespondo pero rrespondote delo que dizes que quando yo veyra que tu me demandaua las cosas que non conplian que te deujera castigar λ digo te que dizes verdat enello mas bien sabes tu que quando te queria castigar o queria fazer oraçion o ayno luego me trayas aymagynar en las sabores delas ujandas ¶ Et en la fanbre que sentias

λ digo te que dizes verdat enello mas bien sabes tu que quando te queria castigar o queria fazer oraçion o ayno luego me trayas aymagynar en las sabores delas ujandas ¶ Et en la fanbre que sentias λ enla vanagloria del mundo por la qual rrazon avemos de ser condenados otrosy quando te queria açotar o dar astenençias luego me conbydauas con los delexes ¶ Et que te quexauas muy muncho dezyendo que era cosa muy aspera λ que era cosa que te poderia venjr grand danno ¶ Et por eso serias enfermo por lo qual me trastornarias del buen pensamjneto ¶ Et trayas λ conplias tus deseos ¶ Et ansy rreçebias tu el castigo de mj ¶ Et la dotryna que yo te queria dar carne mala falsa traydora engannosa perdedera contra my syenpre contraçiones ando diste ¶ Et con los falagos del mundo me traxiste en pos de ty fasta que con falagos ¶ Et maneras me troxiste al poso del ynfierno

For without you I am nothing; the body knows nothing of what the soul covets or that which it loathes, for if it is the soul that has desire, and executes the work of God, what blame can the body, as its subject, assume? Clearly, the blame goes to the soul, who desires things and understands them and carries out actions, not to the body that serves the soul. Now believe me, you are the one who sinned more severely by virtue of following my weak, impure will. Now that you well see destiny manifest in me, without you, the desires manifested in me could not do anything, they are so weak. I don't even have the strength to defend myself from such little things like these maggots that gnaw at my ribs. Go away from here, I don't want to talk to you anymore!"

And the soul responded very abruptly, and said: "I still want to stay here and debate with you for I am idle and have time on my hands. Tell me, you dishonest, traitor of a corpse, why have you embittered me with such harsh words and insults as you have just now said wishing to throw all the blame on me for the acts of treason that you committed? Tell me now traitor, for I can quite well tell you that while you lived a treacherous lie. Who showed you how, or where did you learn how to speak in such a brash manner? Despite the fact that you might have had good reason for some of what you said, your rational is more of a rebuttal to my speech of which I will not respond to. But I will respond to what you have said about me being responsible for actions, that I should have warned you in advance. I'll tell you that you speak the truth about this, but as you well know, when I wanted to advise you to pray or fast, you would then bring me to imagine the flavor of lamb during the hunger that you felt.

It is by virtue of your worldly arrogance that we are now condemned. Furthermore, when I wanted to beat you or make you abstain from things, you would then entice me with sensual pleasures. And how much you complained, saying that it was such a harsh thing that I could bring you harm, and that you would get sick, while driving me away from my good thoughts. And you always followed your desires, and therefore that is why I should chastise you. In the doctrine that I tried to give you, bad treacherous false corpse, you will always loose against me, you must accept it. You put the vanities of the world before me until such self-indulgence brought me to hell. I know that I'm to blame for making the mistake of not maintaining greater control over you and not restraining you, but why did you trick me with such sweet deceit?



sabe que por ende as tu de ser mas de graue pena comjgo
ca sy tu carne mesq[ui]na loca ¶ Et sandia sy tu menos
pr[ae]çiaras las rryquesas del mundo los falagos del diablo
engannado ¶ Et lysonjero ¶ Et quisieras llegar te al seru-
çio de dios tu ¶ Et yo oujeramos gloria ¶ Et plazer conlos
santos de parayso mas quando este otro dia se rreya el
diablo rregannando mas queriendo ¶ Et que te prometia
con sus engannos que aujas de beujr luengos tienpos ¶
Et que aujas de aver grandes plazer con tus algos tu
entonce non cuydauas morir ¶ Et tu creyendo que era
ansy verdat vees agora commo eres escarnjdo ca vyno
la muerte en vn punto ¶ Et sacote del palaçio ¶ Et dela
vana gloria en que estauas ¶ Et pusote enesa fuesa ¶ Et
enese podrimjento enque yazes ya agora poderas saber
qual es la propiadat del mundo ca el mundo tyene la pro-
piadat delos omnes engannosos ¶ Et lysonjeros ¶ Et los
omnes lysonjeros al omne que quieren engannar al que le
muestra mas bien querença fazyendolo encreyente con
sus engannos

¶ Et lysonjeros ¶ Et los omnes lysonjeros al omne que
quieren engannar al que le muestra mas bien querença
fazyendolo encreyente con sus engannos ¶ Et con sus
palabras λ con su falsa rrisa rregannando los dientes
amanera de rreyer que lo ama mas que a todos los otros
omnes por que se fie dellos ¶ Et estonce le pueden mejor
engannar ¶ Et el mundo asy faze ¶ Et los omnes que quie-
ren traer a perdiçion ha esos da mas onrras λ mas rryque-
sas ¶ Et despues ha dado estos deleytes λ estos dulçes
manjares λ estos buenos olores dales a comer ciertos ca
delos cuerpos que eneste mundo ovo bien goueruados
han a comer beujr ¶ Et otrosy la carne syn el anjma a njn-
guno poco aproueche ¶ Et non es njnguna cosa ¶ Et otrosy
bien sabes tu que sy el anjma tuujese asu sennor dios
pagado ¶ Et estoujese en su graçia nunca la carne podria
vençer la syrujenca njn las velutades del anjma

¶ Et sy tu mjentra beujeras conosçieras λ amaras a dios
verdadera mente ¶ Et sy telos plietos que te eran en-
comendados della judgaras derecha mente ¶ Et sy nunca
te llegaras alas costunbres delos malos omnes nunca
la vanjdad del mundo te engannara aty ¶ Et amj mas por
quanto yo fuy fecha para enque tu venjeses amenos de
tu conpanna he quedado esto que agora vees que ten-
go aquesta casa triste ¶ Et lobrega ¶ Et con muy muncha
tyenbra ¶ Et busanos λ fedor ¶ Et podrimjento

I know that I'm to blame for making the mistake of not main-
taining greater control over you and not restraining you, but why
did you trick me with such sweet deceit? You know that in the
end you should seriously pity me. Certainly, if you, wretched and
foolish corpse, if you had placed less value on the riches of
the world, the temptations of the devil, his pleasantries, if you
would have devoted yourself to the service of God, I would have
reached heaven and enjoyed the company of the archangels.
But even the other day, the devil laughed with a scowl. What
did he promise you, that you would live a long life and that you
would find fulfillment in your material belongings? Then you did
not heed death believing that it was true. And look at yourself
now, how ashamed you should be, for death can come at any
moment and tear you away from your palace and the vanity that
you lived in. Now that you rest rotting, now you can ponder what
is the real value of your time on earth, for the world takes advan-
tage of naïve, self-indulgent men. And the men who flatter the
man that they wish to fool, they rather show him desire making
him an unbeliever.

And the men who flatter the man that they wish to fool, they
rather show him desire making him an unbeliever. With their
words and false smile, speaking through their teeth as if laugh-
ing, the man loves them more than the rest because he puts his
trust in them, and then the better they can deceive him. This is
the way the world works. It is the men that are closest to perdi-
tion that receive the greatest honors and riches, and after they
have received treats and sweet delicacies, and fragrant smell-
ing food. Certainly, it is the well-governed body that should live.
And furthermore, the body without the spirit can't take advan-
tage of anyone, and isn't anything. As you are well aware, the
soul is indebted to the Lord God, and if it were by his grace, the
body would never be able to escape from the service or will of
the spirit.

If, in the meantime, you would have lived with a good conscious
and loved God truly, and if you had litigated with such trust, you
would have given just sentences. And if you had never attained
the customs of bad men, the vanity of the world would never
have tricked you and me. But because I was made to be, at the
very least, your companion, and I have remained so until I now
occupy this sad, gloomy house with its dank stench of rot with
you.



¶ Et se bien que tengo que he de aver avn mas trybulaçion
¶ Et pena desque rresuçite con tigo el dia potrymero del
juyzio dia triste ¶ Et de sanna ¶ Et de dolor ca de ally ad-
elante estare contigo sufriendo para sienpre jamas penas
ynfynjtas de desesperaçion de perdon λ muerte que non
ha omne que pueda contar que dura ¶ Et que durara por
syenpre jamas

¶ Et quando el anjmo esto oyo començo adezyr con vna
bos llena de rrencura ay quien nunca fuese naçida ay de
mj para que me feziste mj sennor dios ala tu fegura pues
sabias que auja de ser perdida ay mesquina quien oujese
tal propiadat commo han las anjmalias brauas que enel
punto que el espiritu se aparta del cuerpo enese punto el
su cuerpo finca muerto ¶ Et jamas non byue ¶ Et catyua
de mj quisiese agora dios que tal fuese la fin delos malos
omnes que commo se partiese el anima dela carne luego
moriese ela anjma segund el cuerpo finca muerto por que
jamas non oujese sentymjento de penas ¶ Et sy plugiese
a dios que asy fuese yo luego morreria ¶ Et non estaria
sofriendo las penas que sofrir me conujene ¶ Et aty com-
jgo con muerte perdurable enel ynfierno conlos demonjos

¶ Et Estonçe el cuerpo quando oyo dizyr y al anima que el
auje de ser conella enel ynfierno ¶ Et veyendo otrosy tan
grand llanto commo fazia ovo grand temor ¶ Et dixo rruego
te agora anjma que me digas que cosa es el ynfierno con
que amj me amenazas o sy estoujste enel o que cosa es
lo que enel ujste o sy lo oyiste dezer dime se sabes sy ay
esperança alos que estan enel ynfierno de auer gloria a la
dulçor de ihesu xpisto dime agora que acorra dios sabes
sy perdona enel a los que eran omnes honrrados ¶ Et alos
que eran fidalgos ¶ Et alos omnes de grandes vfanos ¶ Et
muy rricos que solian enel mundo somos partidos ser en
grandes tronos ¶ Et en rricos asentamjentos ¶ Et ay esper-
ança sy quier por heredados o por dineros olos rreys olos
condes o los otros rricos omnes dy melo agora sy quiera
por que me fagas buen coraçon de quanto espanto me
posiste con tus dichos ¶ Et con tu lloro que te veo fazer

And I know quite well that I am to endure even more suffer-
ing and pain until I am resurrected with you on the final Day of
Judgment. Sad, angry, and in pain will I exist from now on with
you suffering forever more infinite pain and in desperation for
forgiveness. It kills me that there is no man that can be counted
on to go on forever, that never more will be."

And when the spirit heard this, it began to scream with rancor,
"Oh that I were never born! Oh poor me, why did you, Lord God,
make me in your image, for you knew that I would be lost. Oh,
poor me, that I should take on such traits that wild animals
have! From the moment that the spirit leaves the body, at this
moment, its body is dead and will never live again. Prisoner that
I am, I now wish that God would end the reign of bad men, for as
the spirit leaves the body, it then dies with it and remains dead
never more in pain. And if it pleased God that I would exist in
this way, I would rather die and not continue to suffer the pains
that suit you and me, as we remain everlasting in hell with the
demons."

Then the body, when it heard the spirit say that it should remain
with her in hell, and, furthermore seeing its immense weeping,
became filled with fear, and it said, "I'm begging you, spirit,
tell what is this hell that you threaten me with? Have you been
there? Have you seen it or heard about it before? Tell me if you
know if there is any hope for those who are in hell to reach heav-
en and the sweet presence of Jesus Christ? Tell me now, what
does God remember? Do you know if he will forgive those men
who lived an honorable life, and those who were noblemen, and
even conceited, rich men, what of them? For in the world that
we have departed from, they occupied great thrones and richly
adorned seats. Is there any hope for those who have inherited
money, or received money from the king, or that were a count
or any other kind of rich man? Tell me now, if you would please
ease my heart, for you have given me quite a fright with what
you have said and the way you cry."



rrespondio el anjma luego dezyendo o traydaor sybydor de toda trayçion λ neçio entre las cosas que son de buen entendimjento non vees tu agora que esta pregunta que me fazes que es pregunta nesçia ¶ Et dicho de poco saber en non ay rrazon pues sabe por çierto que todas personas del mundo que mueren en pecado mortal quier sean padres santos o ordenados o enperadores o reys de qual quier estado o de qual quier perficion o otras personas del qual quier condiçion que sean por ende condenados alas penas ynfernales do nunca jamas ay njn averan esperança de perdon njn avran rrendiçion njn por oraçiones ¶ Et avn mas te digo que toda la deuoiçion delos santos orasen ¶ Et avn que todos los rrelygyosos del mundo ayunasen λ fezyesen abstenençia

¶ Et otrosy avn que quantas rriquezas ay enel mundo fuesen dadas por amor de dios ¶ Et todo esto fuese fecho ¶ Et por dios lybrase λ sa case sy quiera vna anjma ¶ Et non mas delas que son enel ynfierno digote por çierto que non era cosa que se poderia fazer njn lo poderia rrecabar ¶ Et la rrazon por que es el anjma que es condenado al ynfierno non puede aver jamas la gracia de dios ca soy çierta que el diablo es tan brauo ¶ Et tan cruel ¶ Et tan syn piadat que non daria vna tan sola propina sy quier por quantas heredades ay enel mundo λ vn te digo mas que non la sobraria vn rrato que folgase que non oujese pena que tanta es la su clueldat que todavia se ensanna mas contra las anjmas

mas alo que me preguntas sy perdona alla algunas personas delos que son alos de lynaje λ alos que fueron en aquel mundo sennores ¶ Et gouernadores delos otros omnes a esto te rrespondio ¶ Et te digo por çierto que quanto mas onrrado fuere en aquel mundo ¶ Et quanto mas rico es tal onrra le fazen ally que le menten enla mas baxa fondura delos ynfiernos ca vees el omne que por sus pecados es condenado mjentra mas rico es λ mas onrrado fue mas lo atormen tan ¶ Et muy mas fuerte mente le dan las penas ¶ Et en aujendo el anjma fecho su pleito en fablan aquestas sobre dichas cosas ¶ Et avn queria dezer mas sy le dieran espaçio ha he vos que venjeron caher subyta mente dos diablos muy espantosos negros mas que pez ¶ Et muy feos λ de tan vyles formas que quantos pintores son enel mundo non los poderian tan espantosos fegurar ¶ Et lançauan frama de piedra xufre fediendo por la boca ¶ Et aujan los dientes detras ordenes ¶ Et asy fieros λ grandes commo açadones ¶ Et por las ventanas delas narizes non quedauan de caer busanos ¶ Et otras cosas muy suzias

The soul then responded saying, "Oh, traitor, treacherous fool, you can't now understand the things that are Good. Don't you see that this question you now ask me is a foolish question? And it's little worth explaining, for it is well known that all people of the world that die in mortal sin, whether they be holy ordained priests, or emperors, or kings, or of any other kind of social status, are all in the end condemned to the eternal flames of hell where they will never more have hope of any pardon neither through penitence or prayer. And I'll further chastise you by saying that you would not be pardoned with all the devotional prayers to the saints, and all the fasting and abstinence that the religious people of the world do.

Furthermore, any riches that exist in the world are given by the love of God. All that exists in the world, all that sustains us is made possible by God, almost as if any soul, and not any of those that are demons in hell, would tell you for certain that it's not something that you could do yourself or seek out. The reason is that it is the soul that is condemned to hell can no longer seek the grace of God. I'm certain that the Devil is so bad-tempered and so cruel and without pity, that he wouldn't give up one single soul for all the riches of the world, such is his contempt for the spirits.

But, as far as your question is concerned, if some of the people of good lineage are pardoned, those who were lords in the world, and governed over other men, to that I will respond. I'll tell you for certain that the more honorable the man was in the world, and the wealthier he became through such honor, the father he will fall down in the depths of hell. Don't you see that the man that is condemned for committing sin, even the more rich and honorable that he might have been, the more they torment him and the harder the pain they inflict upon him?" And the soul having made its plea in speaking about these things, would have wanted to say more if she had been given the space to do so. "Behold! Suddenly, two frightful demons, blacker than tar, and very ugly, even more vile in shape than painters could depict fell upon them. Their mouths were gaping open, their teeth were disordered and large like a hoe, and through the opening of their noses maggots and many other dirty things didn't cease to fall.



¶ Et salyr serpientes muy crueles ¶ Et culebras λ serpientes commo ala cranes que non quedauan de penar ¶ Et de feryr al anjma ¶ Et los ojos dellos eran muy grandes rreluzian asy que paresçian b[r]acjnes quando estanber mejos rreluzyan con ençendimjento de fuego ¶ Et tenjan enlas fruentes cuernos λ por los cabos dellos non çesaua de manar venjno podrido que daua muy grand fedor ¶ Et aujan las orejas muy grandes λ abiertas λ salian por ellas sangre de grand fedor tal que era cosa muy aborreçibre de catar ca aquella sangre era delas anjmas que despedaçauan conlos dientes ¶ Et tragauan λ gommauan la sangre por las orejas λ por las gargatas ¶ Et trayan en las manos forcas de fierro con garauatos ¶ Et las vnnas que tenjan en los pies eran semjantes a colmjillos de puerco javaly saluo que eran muy mas mayores λ trauaron en vn punto della con las vnnas λ con las forcas

¶ Et en vn punto la lançaron cerça del ynfierno λ quando ally fueron rrecreçio muy grand conpanna de demonjos que salyeron muy prestos ala rresçebir fazien do muy grandes godos ¶ Et fartando se de dar grandes golpes enellas abraçando la conlas forcas ¶ Et garauatos que trayan dando le muchos agijones λ començaron le de apertar el vientre con vnas fachas de vergas de fierro λ dieron le vn muy grand tormento muy cruel mente ¶ Et syn piadat con açotes ¶ Et finchyendole la boca λ la garganta de estercol ¶ Et de venjno fediondo ¶ Et lançauanle plomo ynferral por la boca rretido λ por el enbrigo o por los ojos ¶ Et por las orejas ¶ Et engasgaron muy fuerte mente della conlos dientes de gisa que en vn punto le oujeron comjdo los rostros λ asy la golpauan con las vnas λ con los cuernos ¶ Et conlas forcas ¶ Et con los dientes que en vn punto non paresçio que oujese enella tanto sano commo la vna

λ faziendo esto començaron de fablar segund que sy es todiesen casados ha he alos que a nos seruen λ fazen serujçio ansy los sabemos nos onrrar ¶ Et aquellos que se pagan de aquel mundo λ fazen lo que nos otros les consejamos este galardon les damos mas avn esto non es nada espera agora vn poco λ veras que te faremos quando el anjma esto oyo dio vn fraco gemjdo segund cosa medio muerta començo asuspyrar ¶ Et metyendo la por la puerta del ynfierno luego quanto mas pudo fablar de gisa que avn malabes la podia omne oyr de muy çerca ¶ Et dixo o ihesu xpisto fijo de daujd paramjentes enesta criatura que feziste enque esto oyeronlos demonjos rreclamaron con grandes alarydos a he tarde llamas a ese tu dios non te conujene dizer ya rruegos njn oraçiones que non te valde-
ra aqui njnguna cosa

And very cruel serpents, and snakes like scorpions did not cease to attack and wound the soul. Their eyes were very large and shined as if they resembled flames; they shined as if lit up with fire. And they had horns on their foreheads and at the end of them rotten venom did not cease to ooze out. And they had enormous open ears from which blood with a bad stench seeped out in such a way that it was an abhorrent thing to witness. For that blood was the blood of the souls that they tore apart with their teeth. They were covered with blood in their ears and throats and they held in their hands iron spears with sharp tips. And the nails of their feet were similar to the fangs of a wild boar, except that they were much larger sharpened into a point.

And suddenly they were threw her down toward hell, and there amassed a great host of demons that were ready to welcome them where they were made terrible as the Goths. And bored with stabbing it with their spears and stakes that carried perforating her with holes, they began to rip open its belly with iron axes and they tormented the body with such cruelty. Without pity they whipped it and defecated in its mouth and throat and filled it with a smelly poison and they shot it in the mouth, eyes, and ears with infernal lead pellets. And they bit into with their teeth so aggressively that they had consumed its face in an instance. And in this way they beat on it with their nails, horns, and teeth so fiercely that suddenly it did not seem that they would have been any more angry than they were with it.

While doing this, they began to speak about whether they were married to those who serve us, where in such service we know how to honor them. Those who are indebted to that world and do what we advise them to do, the prize that we give them is nothing to look forward to. Now you have a glimpse of what will happen to you." "When the soul heard this, it gave a weak cry as though it were trying to resuscitate the half dead corpse. And pushing it through the gates of hell, it spoke as best it could in such a way that the man could barely hear it whisper up close. And it said, "Oh Jesus Christ, son of David, this creature is of those that you made in your likeness." When the demons heard this, they contested with great howls, "It is too late now to call upon your God, it is of no use now to beg or pray, they aren't worth anything in hell.



ca ya aqui non ha esperança que tal es nuestro vso ya nunca veras luz ca toda via estaras enesta tynjebra folgando λ eneste plazer que aqui vees λ nos otros te faremos avn mayores solazes λ con nos otros averas este gasajado que agora as la forma que solyas tener enla cara non ayas della rreçelo que aqui tela mudaremos λ tornar te la hemos tan fermosa commo nos otros ¶ Et den aqui adelante estaras por sienpre en nuestra conpanna ¶ Et conosçeras commo sabemos consolar a nuestros amjgos aquellos que por nos algo fazen

¶ Et yo filoberto conponedor deste lybro estando enesto aqui pare mjentes enestas cosas commo pasauan desperte muy espantado ¶ Et finque vn rrato commo que non estaua en mj fuerça del espanto que oue en mj desta espantosa vision pero estando despauorido segund que lo de parto ¶ Et me falle enel suelo do me auja dormjdo alçe las manos juntas adios contra el çielo λ torne amj oraçion enque primero estaua λ començe de rrogar afincada mente que por la su benjgnidat λ por su acostanbrada piedat me lybrase del ynfierno λ de tal pena commo vy sofrir aquel anjma ¶ Et de ally adelante aborreçi todas las mesquidades deste mundo λ rrenunçie todos los tesoros λ rriquezas λ heredades λ todas las otras cosas deste mundo ay todas son de poca dura λ desechelos ¶ Et touelas por njnguna ¶ Et en comendeme amj sennor ihesu xpisto el qual sea alabado para sienpre amen ca mal pecado ya vemos todo el mundo ser perdido λ perderçe mas de cada dia por tantas maldades λ pecados commo enel creçen nesçesaria mente veemos otrosy la justiçia ser perdida por nuestros pecados

¶ Et los letrados aque llaman los otros omnes ser sabios son enbeujdos en pecados λ en maldades los quales non deuen ser llamados letrados njn sabios mas ya orates λ locos que por todo el mundo oyredes esto dizer ya el mundo perdido es ya non ay otro dios sy non vanagloria λ bulra λ el dinero ¶ Et omne aquel que tyene muchos dineros ¶ Et muchas heredades λ rriquezas aquel adoran ya las gentes λ non adios ca non saben quien se es λ asy se arredran de dios λ pierdense las vertudes λ non vsan delas ca non han esperança otrosy la fe es poca ¶ Et la caridat es ya perdida que son llamados segund la teologia vertudes muy maraujlosa λ santas ya con pocas que non son del todo afogadas λ perdidas que avn malabes fallaredes vn omne atan solo que vse commo deue estas vertudes mas vsan ante de todos engannos λ avariçia λ delos otros pecados viles λ suzyos delas maldades que enellos se rrequieren ¶ Et estos que vsan destos pecados non curan sinon commo allegaran dineros

There is no hope here for anything. There is no hope here; you will never again see the light. You will remain idle in this darkness, enjoying the pleasure that you see here, we will give you even more consolation and you will honor us. For now you assume a superficial image that you can no longer trust. We will transform you as beautiful as we are, and from now on you will always be in our company. And you will know the favors we do for those who help us."

I, Filbert, author of this book, being here to recount these things that have happened, awoke with a fright. I sat a while, as there was no strength left in my body from the shock of seeing this frightful vision. Remaining terrified of what had happened, I found myself on the floor, where I had fallen asleep. I raised my hands up toward heaven in prayer to God. In my prayer, I began to beg fervently for the forgiveness and pity of God that he free me from hell and from such pain that I witnessed the soul suffer. And from then on, I forgot about all my quotidian cares, and I renounced all the treasures, riches, bequests, and all other material things of this world, for they are not everlasting, and I discarded of them. And I devoted myself to my Lord Jesus Christ, "may He be eternally praised. Amen." For the entire world is lost in sin and commits more bad deeds every day. Furthermore, justice is lost in our sins.

And the lawyers that declare other men to be wise are drenched in their own sins and bad deeds for which reason they should not hold the title of lawyer or wise man. But the careless idiots, that throughout the world have heard this be said, know that the world is already lost, that there is no other God, only vanity, mockery, and money. And that man which has a lot of money, and bequests and riches, he who the people adore (and not God), for they do not know who he is, and in this way they separate themselves from God and loose their virtues, hope, and faith. Goodwill is lost, according to theology those virtues that are marvelous and sacred are now all but drowned out and lost. For as much grace as a man possesses, he should only mind the virtues, but he gives trickery and greed precedence, and the most vile and dirtiest of bad deeds.



¶ Et estos que vsan destos pecados non curan sinon commo allegaran dineros ¶ Et estos λ aquellos aquien los omnes con lysonjas fazen los omnes muchas onrras ca ha asy conteçe que vn omne es fijo dalgo λ avn que sea de fermosa disputaçon ¶ Et sea con todo esto bueno λ omjilde λ bien acostunbrado λ que aya enel otras buenas propiades sy pobre es luego dizen ques vil λ neçio ¶ Eten suzyos λ feos pecados sy por aventura fue rrico λ tesorero del rrey λ sea omne que tenga muchos dineros ¶ Et ande vestido de onrradas vesteduras λ fermosas λ preçiadas quanto mas sy estoujere alderredor cercado de escuderos λ de conpanna luego dizen ¶ Et creen que yo soy muy sabio λ de buen entendimjento ¶ Et luego vienen vnos de vna parte λ otros de otra dezyendo λ fazyendo grandes rreuenençias abraçando al omne rregannando amana de rreyr dezyendo el vno sabed sennor que soy vuestro sobryno λ el otro yo so vuestro primo

λ el toma ensy mucha vana gloria mas de[s]pues ujene la muerte λ pierde este parentesco λ luego es perdido todo el amorio de gujsa que todos se arriedran λ fuyen del desque es finado λ luego lo olujdan ansy commo sy nunca lo [o]ujesen conoçido aquellos que lo lysonjauan λ se leuantauan a el quando lo veyan fazyendo le rreuerençias λ abraçando le λ besando le las manos otros la boca atapanse las narizes λ arriedran se del ansy commo de cosa que fiede muy mal λ vana gloria del mundo commo en ponçonnas tan espantosamente las vertudes λ los sesos delos omnes falagando los de guisa

que por ty han de amar las cosas pasaderas que paresçen λ se des fazen mas ayna que flama de estopas λ amorio de dolor λ de llo ro ponçonna amargosa que pareçes dulce enel sabor λ rriquezas corronpibres λ temporales para que vos cobdiçian los omnes pues saben λ entienden que vos otras sedes en ponçonradas que corronpedes non tan sola mente los vyçios temporales de tal manera que por dineros son tornadas las voluntades delos juyzios es adeclinar del derecho λ de dar falsas sentençias mas avn corronpedes las anjmas que son cosas espirituales en biujendo los omnes en avaryçia λ en cobdiçia des ordenada fasta perdiçon de sus anjmas avn non ternja por fuerte cosa amar los omnes las rriquezas ¶ Et los dineros sy ellos padiesen dar alos que toujesen tres cosas la primera que siempre fuesen mançebos λ nunca envejeçiesen la segunda que fezy[e]sen fijos que beujesen para syenpre λ nunca moriesen λ sy ellas esto alca[n]sançe por las rriquezas vn poderian los rricos dizer que fazian rrazon en allegar dineros λ rriquezas

Those that sin only care about how they can accumulate more money, and these are the people who flatter and honor the noblemen. This is how noblemen are created, even if they are of beautiful countenance, and despite their status good-natured and humble, and well mannered with other good qualities, the moment they become poor, they are vilified and declared worthless and stupid. And even if I were a bad man with bad manners, and had committed many sins, if by coincidence I was rich and the treasurer of the king, and went about covered in rich honorable garments, and surrounded by squires, then, regardless of my deeds, they would believe that I am a highly intelligent, wise man. And then, people would come from near and far to admire and embrace the man with a bickering smile, telling him, "do you know, sir, that I am your nephew?" and the other, "I am your cousin."

Such adoration makes a man arrogant, but when death comes, and he looses all his kin, and their love is lost in, to the extent that they all run away from him right before his death. Then they forgot about him, as if they had never known him, those who once flattered him. They elevated him when they revered and embraced him, and kissed his hands, mouth, and nose, revering him. The vanity of the world is a fiendish thing; it's a horrible poison to the virtues, and clouds the minds of men.

For you have loved the passing things that look and feel more like flames and painful love, and crying bitter tears, you seek the sweet taste of the corruptible and temporary things that men so covet. For they well understand that you have been poisoned and corrupted, that it is not merely a passing bad habit. This is how money can turn the clear will of a judge who would have declared the right. It is by knowingly giving bad sentences that souls are corrupted, who are a spiritual beings. By living in avarice and greed, men ruin their souls, even though they had no good reason to love money so. And if they could buy three things with money, they would be: 1) eternal youth without old age, 2) eternal life, and 3) life without death. If they could achieve this with money, one could rationalize the desire to accumulate it.



mas tu omne mesquina deues pensar λ faze[r] que pie[n]
ses en commo la muerte mata a todas las cosas [?]as
que an syntymjento λ synon dime qual cosa es la que fue
biua desde fue el mundo criado que naçiese λ sea ago-
ra byua ¶ Et nunca mora λ beujra λ nunca morrera çierto
non me mostraras njnguno pero non te fabre yo saluo de
nos otros que somos criaturas ¶ Et non te pregunto de-
los mjlaglos de dios que fase asy en conseruar a elyas
que somos çiertos que es enel parayso terrena o nunca
morio pero morrera quando a dios plazera λ que lo sobre
dicho sea verdat plueuase por esperençia de cada dia que
veemos que el que ayer era biuo ya podreçe so la tierra λ
maraujllome commo puede fabrar njn aver plazer el omne
que cuyda enla muerte o commo entiende λ sepa commo
ha de morir mas que non sabe do ha de yr o do non onde
dezia vn Sabeyo en sus piensy luego en que non llore

λ ya digo mas non se quando njn commo conpanna he de
ser llegado njn se sera mj anjma conlos sieruos de dios
osy non çierto es que el omne qual tienpo que tiene el
techo dela casa enque esta sobre las narizes non le pla-
ze con la vana gloria del mundo mas que sy fuese çiego
(^no) con lodo mas entonçe non judga njnguno t[?]no que
burla ay enel aquel mundo la justiçia λ el enganno callan
λ estan seterrados ally non han por ley λ oredenamiento
lo que viene ala voluntad del omne [?]o prepara justiçia
λ verdadera con aquella ley es ally que ordeno nuestro
sennor dios qual da a cada vna syn falla su [?] segund lo
mereçe Ad am gloria nos perduas ser amen.

But you, you wretched man, didn't you stop to think about how death takes away all material things? If not, tell me what has existed for all of eternity since the world was created and which is now alive and never dies? Certainly, you could not tell me of anyone, except that we are mortal creatures. And I don't speak of the miracles that God makes who created Elias's terrestrial paradise. Oh that we should never die, but that we die when it pleases God. That the aforementioned is true, is evidenced in the experience that we have every day of seeing those who were alive yesterday, now rotting underground. It marvels me how the man who is apprehensive about death cannot experience pleasure in it. As if he knows that one has to die but does not know where he will go afterward, or that a man has no thought that would later make him cry.

Now I tell you, that I don't know how long I should remain by your side or leave to serve God? Furthermore, it's certain that the time a man spends with the ceiling of his home directly above his face, he cannot be tempted by the vanities of the world. If he were blinded by mud, he would then not be able to judge anyone, as much clandestine trickery that there is in the world, justice and deceit fall together as one. There is no law or ordinance that can control the will of man. Righteous justice and the true law, is the one that our Lord God ordains, which he gives to everyone without exception, as they each merit. Through God's glory may we be forgiven. Amen