

# THEOSCOPIA

OR  
THE HIGHLY PRECIOUS GATE OF THE  
DIVINE INTUITION

SHOWING WHAT MYSTERIUM MAGNUM IS, AND  
HOW ALL IS FROM, THROUGH  
AND IN GOD;  
HOW GOD IS SO NEAR ALL THINGS,  
AND FILLS ALL

Written in the year 1622

BY  
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*CHAPTER I: What God is; and how we shall recognize his divine nature in his manifestation.*

[TH 1:1] Reason says: I hear much mention made of God, that there is a God who has created all things, also upholds and supports all things; but I have not yet seen any, nor heard from the lips of any, that hath seen God, or that could tell where God dwells or is, or how he is. For when Reason looks upon the existence of this world, and considers that it fares with the righteous as with the wicked, and how all things are mortal and frail; also how the righteous man sees no deliverer to release him from the anxiety and adversity of the wicked man, and so must go down with fear in misery to the grave: then it thinks, all things happen by chance; there is no God who interests himself in the sufferer, seeing he lets him that hopes in him be in misery, and therein go down to the grave; neither has any been heard of who has returned from corruption, and said he has been with God.

[TH 1:2] Answer. Reason is a natural life, whose ground lies in a temporal beginning and end, and cannot enter into the supernatural ground wherein God is understood. For though Reason thus views itself in this world, and in its viewing finds no other ground, yet it finds in itself a desire after a higher ground, wherein it might rest.

[TH 1:3] For it understands that it has proceeded from a supernatural ground, and that there must be a God who has brought it into a life and will. And it is terrified in itself at its willing of wickedness, it is ashamed of its own will, and pronounces itself wrong in the willing of evil. Even though it does wrong, yet it accuses itself, and is afraid of a judgment which it sees not. This signifies that the hidden God, who has brought himself into Nature, dwells in it and reproves it for its evil way; and that the same hidden God cannot be of the nature of perceptibility, since Reason sees not nor comprehends him.

[TH 1:4] On the other hand, forsaken Reason, which here wrongfully (to its thinking) is tormented in misery, finds a desire within it, itself still more to forsake, and willingly gives itself up to suffering. But in its suffering wrong it enters into a hope that that which has created it will take it from suffering into itself; and it desires to rest in that which is not passive, and seeks rest in that which it is not in itself. It desires the death of its egoism, and yet desires not to be a nothing; but desires only to die to suffering (Qual), in order that it may rest in itself.

[TH 1:5] It gives itself up therefore to suffering, that the power of pain should kill its suffering, and that it might in its life, through the death of the dying of its Self, in that it is a painful life, enter into the unpainful and unsuffering.

[TH 1:6] Herein we understand rightly the hidden God, how he reveals himself in the heart of man, and reproves wrong in the conscience, and draws that which suffers wrong by suffering to himself. And how the life of Reason, viz. the natural life, must in suffering get a desire to return again into that out of which it proceeded; and how it must desire to hate itself, and to die to the natural will, in order that it may attain the supernatural.

[TH 1:7] Reason says: Why has God created a painful, suffering life? Might it not be in a better state without suffering or pain, seeing he is the ground and beginning of all things? Why does he permit the contrary will? Why does he not destroy evil, that only a good may be in all things?

[TH 1:8] Answer. Nothing without contrariety can become manifest to itself; for if it has nothing to resist it, it goes continually of itself outwards, and returns not again into itself. But if it return not again into itself, as into that out of which it originally went, it knows nothing of its primal being.<sup>1</sup>

[TH 1:9] If the natural life had no contrariety, and were without a limit, it would never inquire after its ground from which it arose; and hence the hidden God would remain unknown to the natural life. Moreover, were there no contrariety in life, there would be no sensibility, nor will, nor

efficacy therein, also neither understanding nor science. For a thing that has only one will has no divisibility. If it find not a contrary will, which gives occasion to it exercising motion, it stands still. A single thing can know nothing more than a one; and even though it is in itself good, yet it knows neither evil nor good, for it has nothing in itself to make this perceptible.

[TH 1:10] And so then we can philosophize concerning 1 Dr. Stirling's rendering of Urstand. the will of God, and say: If the hidden God, who is a single existence and will, had not by his will brought himself out of himself, out of the eternal wisdom in the temperament, into divisibility of will, and had not introduced this same divisibility into an inclusiveness for a natural and creaturely life, and had this possibility of separation in life not found expression in strife; how could then the hidden will of God, which in itself is one only, be revealed to himself? How can there be in a single will a knowledge of itself?

[TH 1:11] But if there be a divisibility in the one will, so that the divisibility disposes itself into centra and self-will, so that thus in that which is separated there is a will of its own, and thus in a single will unfathomable and innumerable wills arise, like branches from a tree; then we see and understand that in such a divisibility each separated will brings itself into a special form, and that the conflict of the wills is about the form, so that one form in the partibility is not as another, and yet all have their subsistence in one ground.

[TH 1:12] For a single will cannot break itself asunder in pieces, just as the soul (Gemüth) breaks not in pieces when it separates into an evil and good willing; but the out-going of sense only separates into a willing of evil and of good, and the soul remains in itself entire, and suffers an evil and good willing to arise and dwell in it.

[TH 1:13] Now saith Reason: Whereto is this good or useful, that with the good there must be an evil? Answer. That which is evil or of contrary will occasions the good or the will to press back towards its primal existence, as towards God, and the good, viz. the good will, to become desirous. For a thing that in itself is only good, and has no suffering (Qual), desires nothing; for it knows nothing better in itself or for itself after which it could long.

[TH 1:14] Thus then we can philosophize concerning the one good will of God, and say, that he can desire nothing in himself, for he has nothing in or for himself which could give him anything. And therefore he brings himself out of himself into a divisibility, into centra, in order that a contrariety may arise in the emanation, viz. in that which has emanated, that the good may in the evil become perceptible, effectual, and capable of will; namely to will to separate itself from the evil, and to re-will to enter into the one will of God.

[TH 1:15] But seeing the emanation of the one eternal will of God continually proceeds from himself to his manifestation, the good likewise, as the divine power, flows from the eternal One with this emanation, and enters also into the divisibility and into the centra of plurality.

[TH 1:16] Now, the perpetual emanation of the will occasions the good by its motion to long for standstill again, and to become desirous to repenetrate into the eternal One; and in such penetration into itself the One becomes mobile and desirous; and in such working lies feeling, cognition and will.

[TH 1:17] God, so far as he is called God, can will nothing but himself; for he has nothing before or after him that he can will. But if he will anything, that very same has emanated from him, and is a counterstroke of himself, wherein the eternal will wills in its something. Now if the something were only a one, the will could have no exercise therein. And therefore the unfathomable will has separated itself into beginnings and carried itself into being, that it might work in something, as we have a similitude in the soul (Gemüth) of man.

[TH 1:18] If the soul did not itself flow from itself, it would have no sense-perception; but if it had no sense-perception, neither would it have any knowledge of itself, nor of any other thing, and were incapable of doing or working. But the efflux of sense from the soul (which efflux is a

counterstroke of the soul, in which the soul feels itself) endows the soul with will or desire, so that it introduces the senses into a something, viz. into a centrum of an ego-hood, wherein the soul works through sense, and reveals and contemplates itself in its working through the senses.

[TH 1:19] Now if in these centra of sense in the counterstroke of the soul there were no contrarium, then all the centra of emanated sense were but a one; in all the centra of sense but one single will, that did continually but one and the same thing. How could then the wonders and powers of the divine wisdom become known by the soul (which is an image of divine revelation) and be brought into figures?

[TH 1:20] But if there be a contrarium, as light and darkness, therein, then this contrarium is contrary to itself, and each quality occasions the other to bring itself into desire to will to fight against the other, and to dominate it. In which desire, sense and the soul is brought into a natural and creaturely ground to a will of its own, viz. to a domination in its something, or by its centrum over all the centra, as one sense of the soul over another.

[TH 1:21] Hence struggle and anxiety, also contrary will, take their rise in the soul, so that the whole soul is thereby instigated to enter into a breaking of the senses, and of the self-will of the senses, as of the natural centra, and, passing out of the pain of rebellion and strife, out of anxiety, to desire to sink into the eternal rest, as into God, from whence it sprang.

[TH 1:22] And therefrom arise faith and hope, so that the anxious soul hopes for a deliverance, and longs to return to its origin again, viz. to God.

[TH 1:23] So have we likewise to understand the divine manifestation. For all things have their first beginning from the emanation of the divine will, whether evil or good, love or sorrow; and yet the will of God is not a thing, neither nature nor creation, wherein is no pain, sorrow nor contrary will. But from the efflux of the Word, as by the outgoing of the unfathomable mind (which is the wisdom of God or the great Mystery, where the eternal understanding is in the temperament), has flowed understanding and knowledge; and this efflux is a beginning of will, when the understanding has separated itself into form. Thus the forms, each in itself, became desirous to have also a counterstroke to its similarity. And this desire is a comprehendingness for selfhood or oneness, as for a place, for a something. And through this something the *Mysterium Magnum*, as the unnatural power, is become substantial and natural; and the something has comprehended itself so as to become an individual will.

[TH 1:24] For this individual will is a ground of its selfhood, and shuts itself in as a desiring will, whence the magnetic impression for sharpness and hardness has taken its origin; and is a ground of darkness and of painful feeling, whence contrary will, anxiety and flight (sensibility) have their origin; and is a ground of Nature, from whence comes the plurality of the qualities, so that in such a contrariety each will has arisen from the other, to separate itself from them, like as sense takes its rise from the soul, the soul through the senses being in continual anxiety, working, willing and breaking.

[TH 1:25] In this divine emanation, in which the divine power breathes forth itself from itself, and brings and has brought itself into Nature and creation, we are to recognize two things. First, the eternal understanding of the one good will, which is a temperament, and thus only introduces itself into a sensibility and activity for the manifestation of power, colours and virtue; that power and virtue may be realized in separability, in form, and the eternal wisdom be revealed and pass into knowledge. From thence also the angelic, soullic and creaturely ground has proceeded, as well as thrones and dominions, together with the visible world.

[TH 1:26] And then, secondly, we are to original will of Nature, viz. the of the centra, where each centrum shuts itself in a place to egoism understand the comprehensibility in the divisibility and self-will as an individual *mysterium* or mind. Out of which springs unlikeness of will, showing how in these two a contrarium arises, for they are two in one.

[TH 1:27] Namely (1) that which is inward from the origin of the divine power requires only a counterstroke to its similarity, viz. something that is good, wherein the good, divine, emanated will may work and manifest itself. Then (2) the self-generated, individual, natural will in the place of the self-hood of the dark impression of the sharpness also requires a likeness, viz. a counterstroke through its own comprehensibility; through which comprehension it makes itself material, and requires nothing but its corporality as a natural ground.

[TH 1:28] In these two we are to understand the good and evil will in all things. And it is herein rightly understood how the inward, spiritual ground of all beings arises from the divine power, and how in all things also an individual, natural desire arises; and how all the bodies of visible, sentient beings have their origin from the desire of Nature.

[TH 1:29] Further, we should clearly observe that just as the individual, natural desire, which has a beginning, makes itself material and makes for itself a counterstroke, viz. a likeness, wherein it works; so also the divine ground and will through the comprehensibility of its love makes for itself a counterstroke and spiritual being, wherein the divine will works, and introduces the divine power into forms and separability for the manifestation of the divine power and glory.

[TH 1:30] And in this world always two natures in one are to be understood: First, an eternal, divine and spiritual; and secondly, one that has a beginning, and is natural, temporal and perishable in self-will. For two kinds of will are found in one life: First, one that has a beginning and is natural, in which the will is an individual astrum, and inqualifies with all that is external, natural, elemental and sidereal; and secondly, an eternal spiritual will, or eternal spiritual nature, which is a comprehension or comprehended existence of the divine will, with which the divine will also makes for itself a counterstroke and being, wherein it works. And these two are understood in two principles: the first divine in a heavenly, and the second temporal in an earthly.

[TH 1:31] And as the heavenly hangs on the earthly, so also does the earthly on the heavenly, and yet neither is the other. For the heavenly has a spiritual nature, which is wholly an essential power, and permeates and pervades the earthly, and yet possesses only its principle. And it gives power to the earthly, so that it obtains another new will, and longs after the heavenly. Which longing is a desire to go out from the vanity of Nature, whereof the Scripture says: All creatures do earnestly long with us to be freed from the vanity to which they are subjected against their will (Rom. viii. 19-22).

[TH 1:32] Understand it aright. The egressed Desire of the divine power for Nature, from which Nature and self-will has arisen, longs to be freed from the natural individual will.

[TH 1:33] This Desire is laden with the impression of Nature against its will, for that God has introduced it thereinto. It shall at the end of this time be released from the loaded vanity of Nature, and be brought into a crystalline, clear Nature. Then will be evident why God has shut it up in a time, and subjected it to pain [in the disposition] for suffering: Namely, that through the natural pain the eternal power might be brought into forms, shape and separability for perceptibility; and that creatures, viz. a creaturely life, might be revealed therein in this time, and so be a play in the counterstroke to the divine wisdom. For through folly wisdom becomes manifest, because folly attributes power to its own self, and yet rests upon a [another] foundation and beginning, and has an end.

[TH 1:34] Thus the endless life is displayed to view through folly, in order that therein a praise might arise to the honour of God, and that the eternal and permanent might become known in the mortal.

[TH 1:35] And thus the first question put by Reason is answered, in that it supposes all things happen by chance, and that there is no God, seeing he suffers the righteous man to be in pain, fear and tribulation, and brings him at last to the grave, like the wicked man; so that it seems as if God interested himself in nothing, or as if there were no God, since Reason sees not, knows nor feels

him. Therefore it is declared to it, that it (Reason) is in its own life only a counterstroke to the right life; and if it find in itself no hunger or desire after that from which in the beginning it arose, that it is in its own life only a foolishness and play, wherein wisdom brings its wonders to pass.

[TH 1:36] For Reason sees in the wise man also such a folly according to the outward nature, and sees how God abandons this folly of the wise, that it must stand in shame and reproach before the self-willed, foolish subtlety, which nevertheless knows not its end. Therefore foolish Reason supposes there is no deliverer, and knows not how the wise man is delivered in himself and freed from the inherited folly by immergence of his own will. For his own will, through the pain and opposition of the godless, enters into its breaking and into its willing nothing, and sinks again into its first origin, as into God's will, and therein is born anew. And that God is not served by the coarse, mortal flesh, that he should introduce deliverance into the animal, self-willed life; but that to him the matter lies in this, that self-will should break, and sink again into God. Thus is the inward good nature comprehended in God's will; and on the mortal body is the more pain laid, that the individual, natural will may not enter again into a desire of its own for selfhood, and set itself up as a ruler over the inward ground, and destroy the true image of God.

[TH 1:37] This, earthly Reason understands not; for it knows not how God dwells in it, and what God's will and nature is. It knows not that God dwells through it, and is so near it; and that its life is but a foolishness of wisdom, by means of which life wisdom manifests itself, that it may be known what wisdom is. Its will is gone from God into selfhood, and boasts itself of its own power, and sees not how its power has beginning and end, that it is but a play, by which mirror (play) wisdom beholds itself for a time in the folly of the wise; and, finally, through such pain of the godless, folly in the case of the wise breaks to pieces, in that they begin to hate the frail, foolish life, and to die with Reason, and to give up the will to God.

[TH 1:38] This, earthly Reason regards as a folly, especially when it sees that God also in the wise abandons their earthly folly, and lets the body of such folly, wherein the folly beheld itself, go down without help to the grave. Therefore it supposes this man has received no deliverance from God: Seeing he trusted in Him, his faith must certainly have been false, else He had surely delivered him in his lifetime.

[TH 1:39] Moreover, because it feels not its punishment immediately, it supposes there is no longer possible any serious earnest here; and knows not that the longer the more it comprehends itself in folly, and becomes in itself a strong source of eternal pain. So that, when for it the light of outer Nature perishes, wherein for a time it has strutted in selfhood, it then stands by itself in darkness and pain, so that its false, own desire is a mere rough, stinging, hard sharpness and contrary will.

[TH 1:40] It hopes during this time in an external help, and brings itself into pleasure of its will, and holds that for its kingdom of heaven. But when for it the outer light is extinguished in death, it then stands in eternal despair, and neither sees any deliverer about nor within it.

[TH 1:41] But the wise man becomes in this time to himself a fool, and learns to hate his folly (which folly Reason regards as prudence) . Accordingly his wisdom (which the world regards as folly) must be a foolishness to Reason, at which it is scandalized. And so also God in the wise man hates the foolish mortal life, just as the wise man hates it himself, in order that the true divine life may rule in him with the understanding. And therefore with God there is no regret for the mortal body of the wise man; for he comprehends his divine Ens in him in his spirit and will, and lets the body of folly with the foolish descend into its grave, till the day of the separation of all beings.

[TH 1:42] And Reason understands not this; therefore it is foolish. And a man should be a man, not according to folly, but according to God's Spirit; and judge what is divine, not according to image-like [creaturely] Reason, for it is written: He that builds on the flesh (viz. on the mortal Reason of his own will) shall of the flesh inherit corruption; but he that builds on the spirit (viz. on

the divine will), and places his will in the hope of the divine promise, shall of the spirit inherit eternal life (Gal. vi. 8) .

*CHAPTER II: Of the mind, will, and thoughts of human life. How it has its origin from the will of God, and how it is an object or an image of God, in which God wills, works, and dwells.*

[TH 2:1] Reason says: As the mind with the senses is a natural life with a beginning, which stands in a time and fragility; how may it then in this time be brought to the supersensible divine life? Or, how is the divine indwelling in life ?

[TH 2:2] Answer. The life of man is a form of the divine will, and came from the divine inbreathing into the created image of man. It is the formed Word of the divine knowledge; but has been poisoned by the counter-breathing of the devil, and of the fierce wrath of temporal Nature; so that the life's will has fashioned itself with the outward, earthly counterstroke of the mortal nature, and has come out of its temperament into separation of qualities.

[TH 2:3] For these reasons it is found still in the earthly image, and is now to be considered in three principles. In the first Principle, by its true primal existence, it stands in the outgoing will of God, in the divine knowledge, which originally was a temperament, in which the divine power did work by sense. And therein is rightly understood a para191 192 ON THE DIVINE INTUITION dise or working of divine powers, as a perpetual formation of divine will. And by this budding is to be understood the outgoing of the good senses, whereby the divine wisdom formed itself in figure in a divine manner, and by such formation the divine understanding manifested itself through the outgoing of the life of sense. Hence it was rightly called an image of God, in which the divine will revealed itself.

[TH 2:4] But when this life in the first principle was breathed upon in its image by the fierce wrathful devil, so that the devil whispered it, that it were good and profitable for it that the outgoing of the senses from the life should break itself off from the temperament, and should bring itself into an image of its own according to the properties of plurality, to prove dissimilarity, viz. to know and to be sensible of evil and good;

[TH 2:5] Then the life's own will consented, and brought the senses as the outgoing Desire thereinto; it has introduced itself into desire for ownness, and impressed or comprehended itself in selfhood.

[TH 2:6] And then immediately the life's understanding became manifest in [separated] qualities; Nature has taken the life captive in dissimilarity, and set up her rule. Whence the life is become painful, and the inward divine ground of the good will and nature has been extinguished, that is, has become inoperative as to the creature. For the life's will broke itself off therefrom, and went into sensibility, out of unity into plurality; it strove against the Unity, viz. the eternal one rest, the one good.

[TH 2:7] When this took place, the divine ground (viz. the second Principle or the wisdom of God, which in divine power with the out-breathing will of God had imprinted itself in the image-like life [of the soul or of the first, fiery principle], as in the counterstroke to God) was eclipsed in the false will. For the cause of the motion of the holy Essence had turned itself to earthliness, in which evil and good are in strife.

[TH 2:8] Understand it: The eternal, unfathomable will of life had turned itself away from the divine Ens, and wished to rule in evil and good. And therefore the second principle, or the kingdom of God, is become extinguished for it; and in the stead thereof is arisen the third Principle in its own figurative form, as the quality of the stars and of the four elements; whence the body became coarse and animal, and the senses false and earthly.



[TH 2:9] Life has thus lost the temperament, viz. the eternal rest, and has by its own desire made itself dark, painful, harsh, hard and rough. It has become a mere restlessness, and runs now in earthly power in an eternal ground, and seeks rest in that which is frail or fragile, but finds none; for fragility is not life's equality. Therefore the life sets itself forcibly above the existence of this world, and dominates the mortal power of the stars and elements as an individual God of Nature. And it is by such domination become silly and foolish, so that in such earthly imagination (Bildung) and self-assumption it cannot recognize its ground and original state, wherein its eternal rest stood; and is rightly called foolish. For it has brought itself out of the divine Ens into an earthly (animal) ens, and placed itself in a fragile being; and will rule in that which nevertheless perishes for it, and passes away quickly like a smoke.

[TH 2:10] And when that breaks, over which it has ruled for a while, then the life remains in its contrariety in the first principle, in darkness; and is nothing else than an everlasting, unquenchable, painful firesource, as the devils also are such.

[TH 2:11] To the aid of this captive life came again the great love of God; and immediately after such downfall inbreathed itself again into the inward ens, viz. into the deadened nature of divine quality; and gave itself to the life for an object, introduced itself as a new fountain of divine unity, love and rest into the faded divine Ens, and revealed itself therein; from which the life is able to draw and its pain and restlessness in the centra of ownness to extinguish.

[TH 2:12] Further, this new fountain of divine love and unity has, by its outflow in Christ, embodied itself in the true life of all the three principles of human quality; and has entered into the image-like senses, viz. into life's natural, creaturely, dissentient, image-like will, and assumed humanity; and has shattered egoism and self-will by the influence of the one love of God, as by the eternal One; and turned life's will inwards again to the eternal One, to the temperament, whereby the devil's introduced will was destroyed, and life's painfulness brought into the true rest. And has broken open the shutting-in, viz. death, and restored again the divine paradisiac budding with the holy senses and workings; and led the holy life through the confining of death, and made death and the devil's will a reproach. And has thus powerfully demonstrated how the eternal One can predominate over plurality and particularity, that the might of what is image-like may not be a God, but the might of what is super- and unimage-like rule all. For what is image-like is only a counterstroke to the un-image-like will of God, through which the will of God works.

[TH 2:13] But seeing the great love of God in Christ is thus come to the aid of human life in earthly form, and has made for us poor men in the life of the humanity of Christ an open gate of grace to the divine entrance; therefore the matter now lies in this, that the life's will taken captive in its image-like existence should abandon again the earthly, viz. egoism and self-will, and immerse itself wholly and solely in this embodied grace (which pressed from one, as from the first man, upon all, Rom. v. 18); and take to itself this grace, and in virtue of such acceptance and divine union sink with the resigned life's will into the supersensible, superfathomable, eternal One, as into the first ground of life's beginning, and give itself up again to the ground from which life sprang forth; then it is again in its eternal place, in the temperament, in the true rest.

[TH 2:14] Reason says: How can a man do this, seeing the Scripture saith (1 Cor. xv. 45; Gen. i. 28): The first man was made a natural life, to rule over all the creatures and beings of this world. The life must therefore introduce desire into earthly quality. Answer. Human life is placed in a counterstroke to the divine will, in and through which counterstroke God wills; and the earthly creatures are placed in a counterstroke to human life, in and through which counterstroke man was to will. Man's will was with God's will to will, and rule over all natural and creaturely life. Not in animal but in divine essence was it to stand. Though man was placed with life in Nature, yet his nature was a temperament, and his life a mansion of divine will.

[TH 2:15] But because life must stand during this time in earthly essence, and cannot be rid of it, we must look at the threefold nature of the life according to the three principles; by which principle of the life man may plunge into the supersensible being of God, and how this may be done.

[TH 2:16] Christ said: Without me ye can do nothing (John XV. 5). No man can of his own power reach the supreme ground, unless he sink his inmost ground of the first principle, according to the life's image-like nature, in the embodied grace of God; and, in accordance with the same ground, stand still from his own being in divine hope, and give himself up wholly with the will to God, in such a way that his will no longer wills to speak according to this ground, save what God speaks and wills through this ground; then he is at the highest goal.

[TH 2:17] If it be possible for him to stand still an hour or less from his own inner willing and speaking, then will the divine will speak into him. By which inspeaking God's will embraces his will in Himself, and speaks into the image-like, natural, external Reason-life; and dissolves and illuminates the earthly imagination of Reason's will, so that immediately the supersensible divine life and will buds and incentres itself in Reason's will.

[TH 2:18] For as little as the life's own will can, in selfness and will turned away from God, stand still in Nature a moment from its working, unless it sink down beyond all Nature; so little also can the divine speaking, in the life resigned to the ground, stand still from its working.

[TH 2:19] For if the life stand still from its own will, it is in the abyss of Nature and creation, in the eternal, divine utterance; and hence God speaks therein.

[TH 2:20] For from God's speaking the life has proceeded and come into body, and is nothing else than an image-like will of God. Now if its own imagination and will stand still, the divine imagination and will arises. For whatever is will-less is with the Nothing but one thing, and is out of or beyond all Nature, which ungroundedness is God himself.

[TH 2:21] Seeing then the Unground or God is an eternal speaking, viz. a breathing forth of himself, the Unground accordingly is inspoken into the resigned life; for the breathing of the Unground speaks through the stationary ground of the life. For the life has arisen from the divine breathing, and is a likeness of the divine breathing, therefore one likeness seizes the other. As we understand in the case of the life's senses, which are such an issue from the breathing of the soul, as the soul is an issue and counterstroke from the divine soul of the divine knowledge.

[TH 2:22] Now as God, by his breathing forth of his eternal wisdom and knowledge, has revealed himself by Nature and creation, both by the inward holy life, by the life of angels and men, and has introduced his will of his knowledge into form for re-utterance through a formed divulged mode; as also by Nature and its re-breathing forth of the creatures of the visible world, and has always made the external, uttered by Nature, subject to the inward principle, so that the inward should rule through the external corporeal, and be a spirit of the external:

[TH 2:23] Know, then, that in like manner, the introverted, new-born life of man, in divine power and might, can and should rule over the external Reason-life of stars and elements. And if this be not done — viz. that the inward eternal life in man, in divine power and light, rule over the external, earthly, astral life of the mortal desire, and break the will of the earthly desire (wherein lies the serpent's image) — then there is not yet any new birth or divine will manifest in such life and working, and such a man (as long as he stands in the earthly will alone) is no child of heaven. For the divine scientia is transformed into earthly, animal quality by the individual imagination of the false will; and is as to the body an evil beast, and as to the soul an averse, false will, which wills not with God — after the manner of the devils, who likewise stand in their own imagination of sensual knowledge.

[TH 2:24] Therefore Christ said (Matt. xii. 30): He that gathereth not with me scattereth. That is, whosoever works, wills and acts not with the embodied divine grace, which God through Christ has

revealed and offers, but works by natural individual will, he disperses not only the divine order of the senses, but scatters also his works into false ground.

[TH 2:25] Consider a parable of the sun. If a herb hath not sap, the sun's rays scorch it; but if it hath sap, the sun's rays warm it, whereby it grows. So also in the life of essence in man. Hath that life not ens from God's gentleness and love, viz. from the eternal One, then it impresseth itself into a fierce, fiery sharpness, so that the mind becomes wholly rough, hungry, covetous, envious and stinging. And such false sense and will proceeds then from the life into the body, and into all its ways and works.

[TH 2:26] Such a fiery, covetous, envious nature with the life's sharp sense scatters and destroys all that is good. There is danger in all it has to do with. For it carries its poisonous rays thereinto, and will draw all to itself, and bring its poison thereinto, viz. hungry covetousness. But if it be that the fiery life can eat of divine love, then it is a similitude how a light presses forth from fire: Thus the right life presses forth from the fiery nature with a new spirit and will of divine love from within; and is no longer taking, as the fire's nature is, but giving. For the will of love gives itself, as light from fire, which gives itself to all things, and produces in all something that is good.

[TH 2:27] If the sun did shine no more in the deep of the world, then would the spiritus mundi in the sharpness of the stars, in the sulphureous, mercurial nature in the four elements, be wholly stern, rough, dry, harsh, thick, dark, and hard. Hence all life in the elements would perish, and it would soon be seen what hell and God's wrath are.

[TH 2:28] And thus in like manner as the outer man is a limus of the external elemental world, whose life has its subsistence in the power and virtue of the sun and stars, and the body, as also the earth, is a coagulation of the spiritus mundi; and if that were unable to have in its food the sun's power of light and of love, it would become wholly evil, fiery, and mortal, and the external life would necessarily perish:

[TH 2:29] So also, in like manner, the soul is a limus of the inward spiritual world from the *Mysterium magnum*, viz. from the issue and counterstroke of the divine knowledge, which must receive its nourishment from the *Mysterium magnum* of the divine power and knowledge. Now if it cannot have the ens of divine love for its food, so that it breaks itself off from the unground, as from resignation or renunciation, then it becomes sharp, fiery, dark, rough, stinging, envious, hostile, rebellious, and an entire restlessness itself; and introduces itself into a mortal, dying, fierce source, which is its damnation, wherein it goes to destruction, as befell the devil, and likewise befalls the wicked.

[TH 2:30] But if such a fire-source can again attain and receive in itself divine love, viz. the essential light of God, then this fire-source of the soul becomes transformed into a kingdom of joy, into praise to God. But without will that has turned round, that stands still from its own impression and shutting-in, this is not possible. For the light of the sun cannot so work in a hard stone as in herbs and trees, for the water is compacted and coagulated in the stone into a hard impression.

[TH 2:31] And thus it is to be understood with regard to the soul's false own will and divine gentleness, so that in such a covetous, envious fire-greed the divine gentleness accomplishes no working. Hence Christ truly said (John vi. 53): The life of man which should not eat the bread that is come from heaven to give life to the world, has no life in it. Thereby he indicates the essential love which God has manifested in him (in Christ) by a new fountain for refreshment of the poor withered soul. The soul that should not eat thereof cannot attain the divine Light, and were without divine life. And indeed he calls himself (John viii. 12) the Light of the world. Item, in the Psalms: A Light that shines in the darkness, which changes the darkness into light (Ps. cxii. 4).

*CHAPTER III: Of the natural ground. How Nature is a counterstroke to the divine knowledge, whereby the eternal (one) will with the unfathomable, supernatural knowledge makes itself perceptible, viable, effectual, and desireful. And what *Mysterium magnum* is. How all is from, through, and in God. How God is so near all things, and fills all. A highly precious gate, for the reader that loveth God to well consider. John i. 1-3 runs thus: In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made.*

[TH 3:1] The beginning of all beings was the Word as the breath of God; and God was the eternal One of eternity, and likewise remains so in eternity. But the Word is the efflux of the divine will or of the divine knowledge. As the senses flow from the soul, and yet the soul is but a one; so it was with the eternal One in the efflux of the will, that is to say: In the beginning was the Word. For the Word as the efflux of the will of God is the eternal beginning, and remains so eternally. For it is the revelation of the eternal One, by and through which the divine power is brought into a knowledge of somewhat. By the Word we understand the revealed will of God; and by the word God we mean the hidden God, viz. the eternal One from which the Word eternally springs forth.

[TH 3:2] Thus the Word is the efflux of the divine One, and yet God himself as his revelation. 3] This efflux flows from God; and what has flowed forth is wisdom, beginning and cause of all powers, colours, virtues and qualities.

[TH 3:4] From such a revelation of powers, in which the will of the eternal One contemplates itself, flows the understanding and the knowledge of the something (Ichts),<sup>1</sup> as the eternal will contemplates itself in the something (Ichts), and in wisdom introduces itself into delight in a likeness and image.

[TH 3:5] This image is the *Mysterium magnum*, viz. the creator of all beings and creatures; for it is the separator in the efflux of the will, which makes the will of the eternal One separable; it is the separability in the will, from which powers and qualities arise.

[TH 3:6] These powers again are in efflux of themselves, each power bringing itself into individual will according to the virtue of that same power. From thence arises the multiplicity of wills, and from this also the creaturely life of eternity has taken its origin, viz. angels and souls. And yet it cannot be said that by this a Nature or creation is understood, but the eternal imaged existence of the divine word and will, as the Spirit of God has in such a counter stroke, 1 Ichts the opposite of Nichts (nothing) is "I," selfconsciousness. — Hegel, Hist, of Phil, vol. iii. p. 286] In the powers of wisdom, sported with himself in such formation of similitude. .

[TH 3:7] As the mind of man in the understanding introduces itself by the senses into a counterstroke of an exact likeness, and by sense flows forth and disposes into images, which images are the thoughts of the mind, wherein the will of the mind works, and thus by desire brings itself into a sharpness, as into a magnetic appropriation, from which joy and sorrow arise;

[TH 3:8] So also, in regard to the eternal mind of perceptibility, we are to understand that the outgoing of the one will of God has, through the Word, introduced itself into separability, and the separability has introduced itself into receptibility, as into desire and craving for its self-revelation, passing out of the Unity into plurality.

[TH 3:9] Desire is the ground and beginning of the nature of perceptibility of the particular will. For therein is the separability of the Unity brought into receptibility, whence the separabilities of the wills are brought into perceptibility of a self-hood, wherein the true, creaturely, perceptible, angelic, and soulic life is understood.

[TH 3:10] For the will of the eternal One is imperceptible, without tendency to anything; for it has nothing to which it could tend, save only towards itself. Therefore it brings itself out of itself, and carries the efflux of its unity into plurality, and into assumption of selfhood, as of a place of a

Nature, from which qualities take their rise. For every quality has its own separator and maker within it, and is in itself entire, according to the quality of the eternal Unity.

[TH 3:11] Thus the separator of each will develops in its turn qualities from itself, from which the infinite plurality arises, and through which the eternal One makes itself perceptible, not according to the unity, but according to the efflux of the unity. But the efflux is carried to the greatest sharpness with magnetic receptivity, to the nature of fire; in which fiery nature the eternal One becomes majestic and a light. Thereby [by fire] the eternal power becomes desireful and effectual, and [fire] is the original condition of the sensitive life, where in the Word of power, in the efflux, an eternal sensitive life has its origin. For if life had no sensitiveness, it would have no will nor efficacy; but pain makes it effectual and capable of will. And the light of such kindling through fire makes it joyous, for it is an anointment of painfulness.

[TH 3:12] From this eternal operation of the sensation and sense-element, which very working has from eternity introduced itself into Nature and qualities, the visible world with all its host sprang, and was brought into a creaturely being. For the eternity of such working to fire, light and darkness has with visible world carried itself into a counterstroke, and made the separator in all the powers of the emanated being a steward of Nature, by whom the eternal will rules, makes, forms and shapes all things.

[TH 3:13] We can, therefore, in no wise say that God's essence is something far off, which possesses a special abode or place; for the abyss of Nature and creation is God himself.

[TH 3:14] The visible world with its host of creatures is nothing else than the emanated Word which has disposed itself into qualities, as in qualities the particular will has arisen. And with the receptibility of the Will the creaturely life arose; which life has in the beginning of this world introduced itself into a receptivity for a creaturely ground, which the separator has separated according to the quality, and brought to a will of its own after such a fashion. And with the self-will of such desire substance or body of its likeness and quality has arisen to each receptivity; whereby the separator has signed itself and made itself visible, as is to be seen in every life.

[TH 3:15] In this counterstroke of the divine will we are to understand two kinds of life, viz. an eternal and a temporal. That which is eternal is in the Eternal, and arises from the eternal Word. It stands at the basis of the eternal spiritual world, in the *Mysterium magnum* of the divine counterstroke, and constitutes the intellectual life at the basis of the eternal fire and light.

[TH 3:16] The inmost ground is a spark of the emanated will of God through the eternal divine breathing, and is united with God's Word to will nothing but what the one will of God wills through such emanation.

[TH 3:17] It is nothing else than a mansion of divine will, through which the divine will reveals itself; and is revealed to no peculiarity of individual will, but only to the instrument of the divine will, by which this chooses to perform its marvellous works. It is the separator of the divine will, an instrument of God, into which the divine will has fashioned itself so as to be a wonder-worker of omnipotence and glory, by which he will rule all things. Wherefore also the divine understanding was given to it.

[TH 3:18] The other life is a primal efflux of the separator of all powers, and is called the soul of the outer world. This life became creaturely in the emanated qualities, and is a life of all the creatures of the visible world, whereby the separator or creator of this world fashions itself and makes a likeness of the spiritual world, in which the power of the inward spiritual world forms, shapes and beholds itself.

[TH 3:19] For the spiritual world of fire, light and darkness is hidden in the visible elemental world, and works through the visible world, and by the separator imprints itself with its efflux in all things, according to each thing's kind and quality. According as each several thing is of a kind and quality, such a quality does it receive from the separator of the inward spiritual power. Not for a

possession and individual power does the visible receive the invisible, that the outer might thereby be transformed into the inner. No; that is not so. The inward power fashions itself in the way we understand this in the powers of herbs, trees and metals, that their external spirit is only an instrument of the inward spirit or of the inward power, whereby the inward power imprints itself in the external spirit.

[TH 3:20] We understand indeed in such powers of growing things three kinds of spiritus in different centra, but in one corpus. The first and external spiritus is the coarse sulphur, salt and mercury, which is a substance of four elements, or of the stars according to the property of their roughness. It makes the corpus, and impresses itself or compacts itself into a substance, or draws that which is internal out of the spiritual separator into itself, as also the elements from without, and coagulates itself therewith; whence immediately the signature or sign is effected by the separator. It forms the visible corpus according to the property of the greatest power of the spiritus mundi, viz. according to the constellation of the stars or property of the planets and now enkindled elements.

[TH 3:21] The second spiritus, which has a centrum, of its own, is found in the oil of sulphur, which is called the fifth essence, viz. a root of the four elements. This spiritus is the softening and joy of the coarse, painful spirit of sulphur and salt; and receives its nourishment, firstly, from within, from the light of Nature, from the efflux of spiritual gentleness, from the inward spiritual fire and light. And, secondly, it receives its nourishment from without, from the sun and from the subtle power of the spiritus mundi, and is the true cause of growing life, a joy of Nature, as is the sun in the elements.

[TH 3:22] The third spiritus is the tincture, a counterstroke of the divine *Mysterium magnum*, in which all powers are in equality, and is rightly called paradise or divine delight. It is a mansion of divine power, a mansion of the eternal soul, whence all external powers spring, after the manner of air from fire.

[TH 3:23] For the tincture is nothing else than a spiritual fire and light, in which fire and light is a single and united being. But because it has within it its separator, as the emanated divine will to manifestation, it is the highest reason for which the first separation of qualities comes about in the existence of this world, and belongs by its own quality to eternity. For its origin is the holy power of God. And it has a special centrum, viz. the most inward ground of the creature, which indeed is hidden to the mortal creature on this account, that man brought false will against it. Hence arose the curse of the earth at the fall of man. Yet this high, holy principle in its own centrum presses forth through all the beings of this world, and flows forth into the outer powers, as the sun into the elements. But the creature cannot touch the centrum of this power, unless it be done by divine permission, as comes to pass in the new birth.

[TH 3:24] Such a revelation is seen in all living and growing things. All things have their subsistence in these three principles or beginnings. You see an example in a herb of the earth, which has its nourishment from within and without, viz. from the earth, and from without from the sun and stars, whereby the spiritus of the earth together with the external spiritus fashions itself. When the herb sprouts forth, it is in such power that this is realized. Thus the outward separator in sulphur, salt and mercury signs itself externally with the shape and form of the herb; for it is the herb's motion and sensation, and makes itself corporeal.

[TH 3:25] So that when I see a herb standing, I may say with truth: This is an image of the Earthspirit, in which the upper powers rejoice, and regard it as their child; for the Earth-spirit is but one being with the upper, outward powers. And when the herb is grown up, it blossoms; and with the blossom the oleous spirit signs itself with beautiful colours. And with the lovely smell of the blossom, the tincture or the third principle signs itself.

[TH 3:26] Here then we understand that the inward, hidden spirit of the elements has revealed itself, and brings itself also into the form of the fruit. For the earth would have no such smell, neither colours nor such virtue, if the hidden power of the divine efflux did not manifest itself.

[TH 3:27] So also with metals, which outwardly are a coarse corpus of sulphur, mercury and salt, wherein consists the growth; but in their inward ground they are a beautiful clear corpus, in which the ideal light of Nature shines from the divine efflux. In this lustre is to be understood the tincture and great power, how the hidden power makes itself visible. It cannot be said of such power or virtue that it is elemental, as neither is the power of the blossom so. The elements are only a mansion and counterstroke of the inward power, a cause of the motion of the tincture.

[TH 3:28] For power proceeds from the tincture through motion of the coarse elemental spirit, and is carried thereby into sensation, viz. into taste and smell.

[TH 3:29] For smell is nothing but the sensation of the tincture, through which the efflux of divine power reveals itself, and thus assumes perceptibility. The sharpness of smell is indeed elemental, but the true power and virtue in the sharpness of the smell is the tincture. For the motion of a thing is not the highest reason of power, but that to which the cause of the motion is due.

[TH 3:30] The physician uses a fragrant herb for his medicaments; but the smell, that is, the sharpness of the smell, is not the cure which cureth the patient in his sickness. But that is the cure, from which such balsam or smell arises, viz. the tincture, which imprints itself in such balsam.

[TH 3:31] Christ said to the fig-tree: Be thou withered (Matt. xxi. 19) . But the external, audible, human word, or the sound, was not the power by which it was done. But the power was that from whence the word came. Else, if the external human soul did it, other men could do it too.

[TH 3:32] The like also is to be understood concerning faith. Confession and assent in respect to a thing is not true faith, much less is science so. But that is faith, from which the confession proceeds, viz. the revealed Spirit of God in the inward ground of the soul, which by the confession frames itself in the pronounced word and makes this visible outwardly, and works with the visible elements of faith and exhibits itself outwardly. So that we understand that God's Spirit co-operates in the work of faith, just as it works with and through the power of the elemental world, and makes itself visible through the existence of this world with a counterstroke.

[TH 3:33] So that, as regards everything I look upon, be it evil or good, I can with truth say: Here, by this thing, has the hidden spirit of the separator of all beings shaped itself into a property, and made for itself here an object or image according to its efflux, either according to evil or good; all according to the properties of Nature, according to heat or cold, according to harsh, bitter, sweet or sour, or however that may be. And in all such formation there is only outwardly such an elemental nature, viz. such a sulphur and salt; but in the inward ground, in the tincture, it is good and profitable, and belongs to its likeness for the nourishment of life, which by the astral and elemental nature stands in all properties according to its external ground.

[TH 3:34] Every particular thing, be it herb, grass, tree, beast, bird, fish, worm, or whatsoever it be, is of use, and has proceeded from the separator of all beings, viz. from the Word or separable will of God, by which the separator of each thing's quality has made for itself a likeness or image in which it works.

[TH 3:35] For this visible world with all its host and being is nothing but an objective representation of the spiritual world, which spiritual world is hidden in this material, elemental world, like as the tincture in herbs and metals.

[TH 3:36] And as the tincture with its virtue fashioneth itself in all things with its efflux and makes itself visible, so that we may see and know by the figure, as well as by the colours and smell, what manner of separator or efflux of divine will has emanated in the tincture from the Mysterium

magnum; so likewise we may recognize in the visible world, in sun, stars, elements and all creatures, the inward ground from which they arose.

[TH 3:37] For no thing or being is come from afar to its place, but in the place where it grows is its ground. The elements have their cause, from which they arise, in themselves; the stars also have their chaos, wherein they stand, in themselves.

[TH 3:38] The elements are nothing but an image-like, moving existence of what is invisible and nonmoving.

[TH 3:39] The stars likewise are an efflux of the qualities of the spiritual world, according to the separation of the separator, whose ground is the Word or the separable will of God.

[TH 3:40] The being and motion of the elements is fire, air, water and earth, wherein is thick and thin, moist and dry, hard and soft, and these are united together in one substance. Not that each is from a particular origin, but they all proceed from a single ground, and that place where they have arisen is everywhere. We have only to conceive how at one place there may have been a greater enkindling according to one quality than at another place, whereby the motion has become greater, and of material things in such form and substance more have been produced than at another place. As is to be understood by the material things of the earth, as also by the water and air, how a difference exists at each pole, or at each position above the earth. Whence also the difference of manners and of virtues, as well as of governments, laws and creatures.

[TH 3:41] But the differences of such qualities have all arisen from the *Mysterium magnum*, by the motion once for all of the powers of all beings, as when the one will of all beings puts itself in motion at once, and brought itself out of non-perceptibility into perceptibility and separability of powers, and made the eternal Power effectual and desirous, so that in each power a counterstroke as an individual desire has arisen. This same desire in the counterstroke of the powers has developed itself in its turn out of itself into a counterstroke, whence the desire of such efflux is become acute, strong and excessive, and has coagulated and brought itself into material things.

[TH 3:42] And as the efflux of the inward powers has been from light to darkness, from sharpness and gentleness, from the nature of fire and light, so has been the origination of material things. The further the efflux of a power has extended, the more outward and coarse does the matter become; for one counterstroke has proceeded out of another, unto finally the coarse earth.

[TH 3:43] But we must deduce correctly the ground of this philosophy, and indicate whence hard and soft have taken their origin. This we recognize in metals. For every matter which is hard, as are metals and stones, as also wood, herbs and the like, has within it a very noble tincture and high spirit of power. As also is to be recognized in the bones of creatures, how the noblest tincture according to the power of the Light, or the greatest sweetness, is in the marrow of the bones; and, on the other hand, in the blood there is only a fiery tincture, viz. in sulphur, salt and mercury. This is understood thus:

[TH 3:44] God is the eternal One, or the greatest gentleness [stillness,] so far as he exists in himself independently of his motion and manifestation. But in his motion he is called a God in trinity, that is, a triune Being, where we speak of three and yet but of one, and in accordance with which he is called the eternal Power and Word. This is the precious and supreme ground, and thus to be considered: The divine will shuts itself in a place to selfhood, as to power, and becomes active in itself; but also by its activity goes forth, and makes for itself an object, viz. wisdom, through which the ground and origin of all beings has arisen.

[TH 3:45] In like manner know this: All that is soft, gentle and thin in the existence of this world is emanating and self-giving; and its ground and origin is in accordance with the Unity of eternity, the Unity perpetually emanating from itself. And indeed in the very nature of thinness or rarity, as in water and air, we understand no sensation or pain, so far as that nature is one in itself.



[TH 3:46] But whatever is hard and impressing, as bones, wood, herbs, metals, fire, earth, stones, and the like material things, — therein is the image of divine power and motion, and shuts itself up with its separator (viz. the efflux of divine desire) against the coarseness, as a noble jewel or sparkle of divine power. And it is hard and fiery on this account, that it hath its own ground of divine inclusion, as where the eternal One introduces itself continually into a ground of threefoldness for motion of powers, and yet shuts itself up against the efflux, as against the introduction of the particular will of Nature, and with the power of the Unity works through Nature.

[TH 3:47] And so it is to be understood in regard to the noble tincture. Where it is noblest, there it is most of all shut up with the hardness. For the Unity is involved in it in a mobility, as in a sensation of activity, and therefore it is hidden, but in thinness or rarity it is involved not in such sensation, but is one with all things. As indeed water and air are one with all things, and are in all things. But the dry water is the true pearly foundation, in which the subtle power of the working of the Unity is in the centre. To ours, who are worthy of this, it is hereby intimated, that they should not give their attention to the soft and yielding apart from the fiery nature, to seek the mystery therein. Understand this mystery thus:

[TH 3:48] That the soft and thin arises from the Unity, from its emanation, from the *Mysterium magnum*, and is nearest to the Unity; and, on the other hand, the noblest ground of divine revelation, both in power and operation, lies in the fiery hardness, and is a dry unity or a temperament, wherein again is contained the separability of all powers. For, where powers are comprised not in the unity of a will, there the will is divided, and no great power is to be understood in that thing. Which ought well to be observed by the physicians, that they should not look to the coarse spiritus of strong smell, and regard that as the true balsam; although it is present therein, and so is the tincture therein very mobile and evolant.

[TH 3:49] The spiritus or spiritual essences of the strong power in smell must be brought into the temperament, into unity, and not be flying from it, whereby men attempt to cure with salt, as with the sharpness of fire, and give to the patient soul without spirit.

[TH 3:50] The soul of such balsams is separated in the qualities; each one gives itself in its great joy separately, but in separation they are too rebellious. They unite not life's enmity and division, but kindle life's division more.

[TH 3:51] Shut them up and make them one, so that they all have one will in love, and you have the pearl of the whole world. To provoke to wrath causes pride and strife, which is to be recognized in all things.

[TH 3:52] A prisoner is comforted only by his release, until he place his will in hope, and compose himself with patience; and so at last his restlessness falls into hope, into the temperament, and he learns in such hope to become humble. Then, if one tells him of his release, he rejoices.

[TH 3:53] Therefore, ye physicians, observe it, that is your pearl, if you can understand this, the meaning is internal and external.

*CHAPTER IV: Of the In and Out. How the eternal will of God carries itself outwards and into perceptibility, inwards and again into the One. Here may he understood to what end the being of this world was created, and what purpose the creaturely ground serves. Further, to what end joy and sorrow have become manifest; and how God is so near all things.*

[TH 4:1] John i. 11-13 runs thus: He (Jesus Christ) came unto his own, and his own received him not. But as many as received him, to them gave he power to become children of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

[TH 4:2] In these words we have precious ground of divine revelation, viz. the eternal In and Out. For they speak of this, how the hidden divine eternal Word of the divine power of the Unity came forth into the emanated, natural, creaturely, image-like Word, viz. into humanity, into his own.

[TH 4:3] For the emanated, image-like creaturely Word is the ever-speaking Word's property. And it is thereby clearly signified that his own, or the averse, image-like, particular will, received him not. This individual, image-like will had arisen from its own ground, viz. from flesh and blood of the self-ful nature of man and woman, that is, in the separator of the emanated will, where the eternal will had confined itself in ownership, and would go forth and rule in personal power and might.

[TH 4:4] This received not the eternal Word (which, as an outflow of divine grace, again came forth to the averse will), for it would be an individual lord. But the will which has turned round, so that it has been born anew in the divine outflow of love, to that gave he power to become God's child. For it is not the natural, individual will can inherit the divine childship, but only that which, united with the Unity, is one with all things, in which God himself works and wills.

[TH 4:5] Wherein we clearly understand how the inward ground has extroverted itself and made itself visible, and is a peculiar possession of God, as an efflux of divine power and will.

**THE END.**