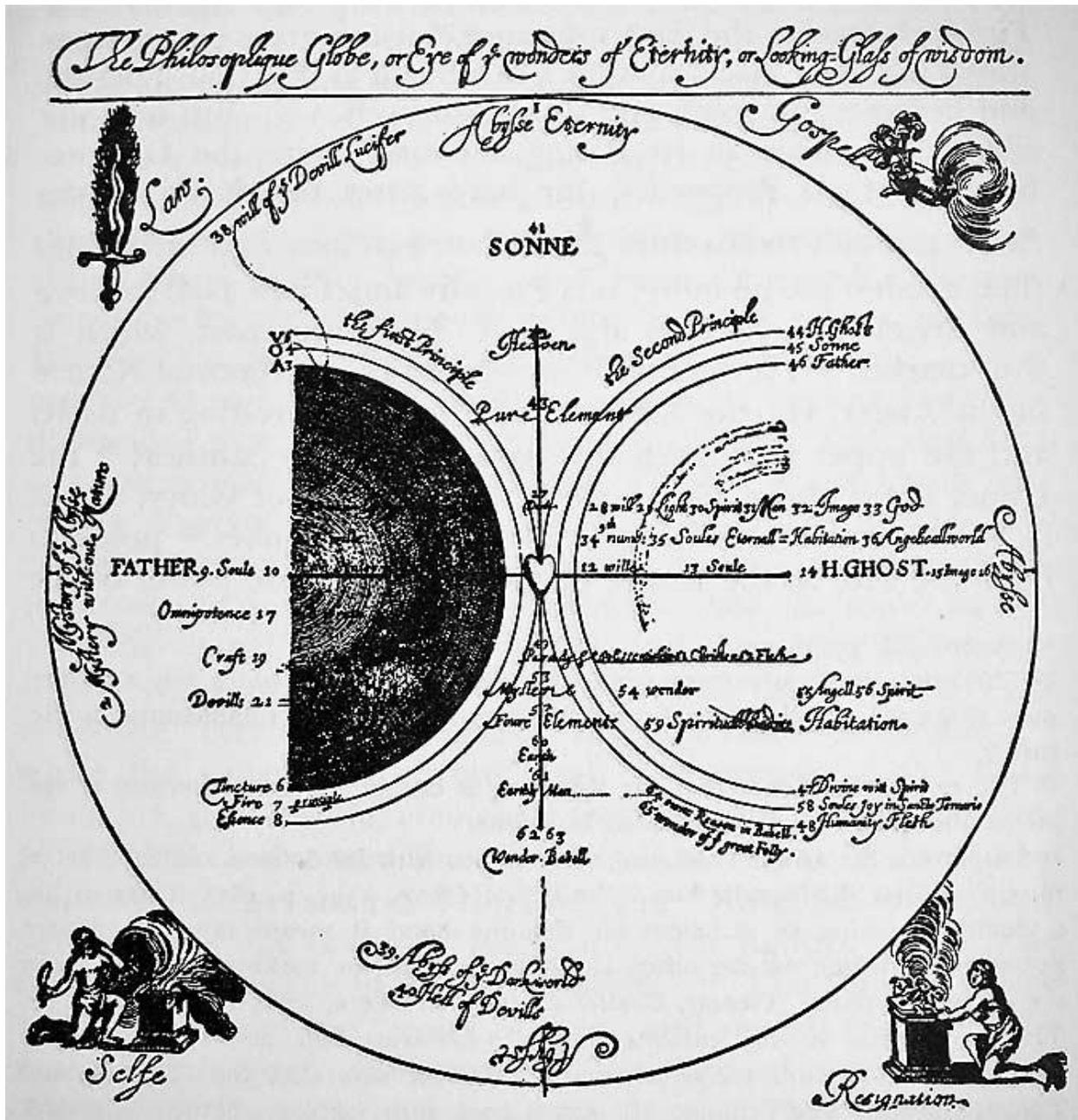


# The Philosophic Globe Or, Wonder Eye of Eternity

## From Forty Questions of the Soul

### By Jacob Boehme

[Jacob Boehme Online](#)



*The Exposition of the Philosophic GLOBE or EYE of both the Threefold <sup>1</sup> Circles, which signify especially the two Eternal Principles; the <sup>2</sup> Third being also clearly understood therein, and how it must be understood.*

162. THOSE circles should be like round globes through which a cross should go, for it is the Eye of eternity, which cannot be portrayed; it representeth the Eye of the essence of all essences; the Eye of God, which is the glass of wisdom, wherein all wonders have been seen from eternity; and hereby is described how it is entered into an essence, for the Reader of this book to consider of.

163. Not as if it could be described or portrayed, for the mind only apprehendeth it, and only <sup>3</sup> that which can walk in the divine Mystery; not by art or reason, but by that understanding which the spirit of God openeth to the human spirit of the soul in the great Mystery, otherwise it cannot be apprehended.

<sup>1</sup> Or semicircles.

<sup>2</sup> third Principle.

<sup>3</sup> that mind.

164. The Reader should observe the numbers, and also what standeth within or without a circle, and where every word in a circle beginneth and endeth; all of it hath its peculiar signification and meaning, for every word standeth in its due place.

165. That which is without the circle and wheel, signifieth the liberty of the abyss

<sup>1</sup> without the Principle.

#### *Number 1. Abyss.*

166. The great Mystery of the abyss, wherein the eternal divine essence, in the glass of wisdom, doth bring itself forth in the <sup>2</sup> ground, is marked with the Number 1, and the Number 2 standeth close by it; which is so to be understood round about that whole circle.

#### *Of the Three Circles.*

167. The three circles drawn about one another, signify the eternal birth of the divine essence; and all eternal Mysteries, both within nature and without, *viz.* the original of all essences, as it is here described.

#### *Of that half of the Threefold Circle at the Left Hand, and of Number 2.*

168. The threefold circle at the left hand (where also there standeth without the circle, at Number 2, the Mystery <sup>3</sup> without nature) signifieth how the abyss

bringeth itself into a ground; that is, how the Eye of eternity, *viz.* the First will (which is called the Father of eternity and of all beginnings) bringeth itself in the wisdom into Trinity, into an eternal ground, and dwelleth in itself, and possesseth itself; and how it bringeth itself into nature; also how essence ariseth, as also \* perceptibility and perception.

<sup>1</sup> *extra Principium.*

<sup>2</sup> Or centre.

<sup>3</sup> *extra naturam.*

\* “perceptibility and perception” (*Empfindlichkeit und Findlichkeit*). The idea is that of sensation, consciousness and experience in both passive and active modes. According to some German commentators, the first word, “*Empfindlichkeit*,” may be rendered “awareness,” and the second, “*Findlichkeit*,” which is of Böhme’s own coining, denotes a grasping in and holding, a retention of that which is perceived.

### *Of that half of the Threefold Circle at the Right Hand.*

169. The other threefold circle at the right hand, signifieth the divine essence of the Holy Trinity, and the angelical world, which ariseth from the great Mystery of eternity, and is manifested by the Principle of fire.

### *What the Cross signifieth.*

170. The Cross [whose arms go] through both the threefold <sup>1</sup> circles, signifieth the  
Persons of the Deity; and how they part themselves in the eternal *unigeniture*, as is further mentioned hereafter, according to the numbers.

<sup>1</sup> Or semicircles, or half globes.

### *Of the Eye in the Circle.*

171. The Eye in the circle through which the Cross goeth with an <sup>1</sup> angle, each [half of the Eye] signifieth a world, both that at the left, and that at the right: That at the left signifieth the great Mystery of the dark world, where the Eye of the wonders bringeth itself into nature; that at the right signifieth the light world, where the divine Mystery, having brought itself forth through the fire, dwelleth in the majestic light, with the first Mystery of the wonders.

### *Of the in the Angle of the .*

172. The Heart in the angle of the Cross, signifieth the ground or centre of the Deity: Not as if it were separate, and did possess a place (for itself is the place or ground of the Deity, and is the midst everywhere), but that men might learn to distinguish God from nature; and that Christians may learn to understand the regeneration, *viz.* how God hath regenerated us in Christ, out of his heart upon the Cross: Therefore this Figure is thus delineated, that the Reader might further

consider it; for this Figure comprehendeth all whatsoever God and the eternity is.

<sup>1</sup> Or two arms.

*The Exposition of the Circle at the Left Hand, Numbers 3, 4, 5.*

173. The three <sup>1</sup> characters, **A**, **O**, **V**, marked with 3, 4, 5, signify the Mystery of the holy Deity: <sup>2</sup> without nature, and how it manifesteth itself in nature.

*Of the **A**, Number 3; and of the Tincture, Number 6.*

174. **A** signifieth the first eternal <sup>3</sup> unsearchable Will; which is called Father; go round that circle to the nether point, there Tincture standeth at Number 6, which is the *Ens* of the Will, and the first beginning of nature: for the divine Mystery of the Trinity standeth above, and the Mystery of nature beneath; each circle signifieth a Person of the Deity in the first Mystery.

*Of the **O**, Number 4; and of Principle and of Fire, Number 7.*

175. The **O** at Number 4, signifieth the ground of the Mystery, *viz.* the birth of the Heart or Word of God, which the first Will (*viz.* the **A**) in the glass of wisdom receiveth and holdeth in itself as a ground of its essence: For the **O** signifieth also the Eye of the glass of wisdom; for the eternal Word is <sup>4</sup> comprehended in the wisdom, and manifesteth itself in the light world by the Principle of fire: go round from the **O**, and you will find Principle and Fire beneath, at Number 7.

<sup>1</sup> Or letters.

<sup>2</sup> Or beyond.

<sup>3</sup> Or abyssal.

<sup>4</sup> conceived, or formed.

*Of **V**, Number 5; and of Essence, Number 8.*

176. The **V** at Number 5, signifieth the spirit of the Mystery <sup>1</sup> without nature, *viz.* the spirit of the first eternal <sup>2</sup> unsearchable will; it ariseth out of the will in the power of the Word in the great Mystery, and proceedeth from the Will and Word, and its *exit* maketh essence, *viz.* wonders of the power, colours and virtue; where yet in the Mystery of the abyss without nature no colours are <sup>3</sup> discerned; for they lie all hid in one, which is a glimpse of a great wonder, and it is called an essence of the wonders: Go about in the circle from **V**, and you shall find beneath, near Number 8, Essence; which signifieth that the essence of all things is under the spirit of the <sup>4</sup> Ternary, and that we must always distinguish essence from Deity.

177. For in the essence, nature with its seven forms ariseth; for the Ternary is but a spirit in the essence, and yet there is no essence <sup>5</sup> without the Ternary: for

the desire of the Ternary is the eternal <sup>6</sup> *magia*, and it maketh essence; it bringeth [things] into a ground, according to the <sup>7</sup> model which the spirit openeth in the wisdom; out of it the creation came forth, according to the model in the glass of the <sup>8</sup> virgin-likewisdom.

<sup>1</sup> Or beyond.

<sup>2</sup> Or abyssal.

<sup>3</sup> Or known.

<sup>4</sup> Or Number Three.

<sup>5</sup> *absque*.

<sup>6</sup> magic.

<sup>7</sup> Or idea.

<sup>8</sup> *virginalis sapientia*.

*A further Exposition of the first Principle, and of the Mystery of the Beginning in the Creation, also of the Dark World; and how the Angle or Line of the Cross, and Number 9, at the Left Hand, with its upper and nether Space, must be understood.*

*Of FATHER; Number 9.*

178. AT Number 9, FATHER standeth before the <sup>1</sup> point of the Cross, and Abyss before that; which signifieth the Mystery of the Father without nature: For nature beginneth at the point of the cross. The first and greatest Mystery is the abyss; wherein the nothing bringeth itself into a will, which is called Father, or the original to something: The creation is arisen out of the Mystery of the Father, through nature; hereby this Mystery, the eternal nature, with its seven forms, is  
<sup>2</sup> understood.

*Soul; Number 10.*

179. At the <sup>3</sup> point of the line, Number 10, Soul standeth; which signifieth the original of the eternal spirits, *viz.* of angels and souls of men; for the <sup>4</sup> point signifieth the centre in nature, where the threefold spirit manifesteth itself by nature, which again signifieth the magic fire in the Father's property, from whence the angels have their original, and also the souls of men.

180. We must here understand the ground and original of an eternal spirit; for nothing is eternal, except it have its original from the eternal magic fire: the original is not to be taken for the true spirit, but for the centre, *viz.* the cause of the spirit.

<sup>1</sup> Or angle.

<sup>2</sup> Or meant.

<sup>3</sup> Or angle.

<sup>4</sup> The point of the arm at the left hand.

*The Soul's Will; Number 11.*

181. Every right spirit is understood in the light of life,<sup>1</sup> with the understanding; for no right understanding can be in the fire, but in the desire of the light; and therefore the fiery will must bend and incline towards the Heart of God, that is, towards the power of the light and understanding, as may be seen here, where the Soul's Will standeth upon the line of the Cross, marked with the Number 11, and there receiveth power from the Heart of God, and so \*it becometh an understanding spirit.

*Will, Number 12; and Soul, Number 13.*

182. For it receiveth the power of the light, in the meekness and humility, and goeth with the spirit of its will (that is, with the noble image and similitude of God) through the power of the Heart, into the second Principle; that is, into the light world, as may be seen in the other<sup>2</sup> circle at the right side of the Heart, where, Number 12, Will standeth, and Soul, Number 13, which signifieth that the soul goeth out of the source of the fire, which is the Father's property, and entereth into the Son's property, and dwelleth in the divine power in the light world.

<sup>1</sup> Or, and so is the understanding.

<sup>2</sup> Or half globe.

\* "it becometh an understanding spirit," lit., "it is born" or "generated as an understanding spirit."

*HOLY GHOST; Number 14.*

183. <sup>1</sup> Without the point of the Cross, Number 14, HOLY GHOST standeth, signifying the Holy GHOST, who ariseth from eternity in the will of the Father, at Number 9, before the <sup>2</sup> point at the left hand, and bringeth himself through nature, along through the Heart and divine power at the right hand, out <sup>3</sup> from nature, and also through the power of angels, or of the spirit of the soul, quite out, and dwelleth

in the liberty in the glance of the power and Majesty; and is in nature, yet not comprehended by nature, but in the property of the divine power only.

*Image; Number 15.*

184. Beyond the word HOLY GHOST, Number 15, Image standeth, also without nature, which signifieth that the noble image groweth out of the fire of the soul, as a flower groweth out of the earth, and hath no feeling of the fiery property; for the fire is, as it were, swallowed up in it, and yet it is there, but in another source (*viz.* in the desire of love), a light flaming fire in the divine property.

*Abyss; Number 16.*

185. After Image, standeth Abyss, Number 16, signifying that the true image standeth in the abyss <sup>4</sup>beyond all source, and dwelleth in nothing, *viz.* in itself only, and through it God dwelleth; therefore there is nothing but the divine power that can find, move, or destroy it; for it is not in nature, although it ariseth from nature in its root, yet it is quite another thing, as an apple differs from the <sup>5</sup> tree; though it be upon the tree, and receiveth virtue from the tree, yet the sun also giveth virtue to it, and so the divine Sun (*viz.* the Majesty) giveth virtue to the image.

<sup>1</sup> Or Beyond.

<sup>2</sup> Or point of the Cross.

<sup>3</sup> Or beyond.

<sup>4</sup> *extra*, without.

<sup>5</sup> the tree it groweth upon.

*Of the word Omnipotence, Number 17; and Wrath, Number 18.*

186. Further, at the left hand, Number 17, standeth Omnipotence, and it standeth without the <sup>1</sup> circle of nature also, which signifieth the Father's Mystery, which bringeth itself by the *magia* (that is, by the desire) into wrath, wherein the strong sounding life and strength is understood in the entrance of nature in the first three forms, *viz.* astringency, bitterness, and anguish; and therefore the word Wrath standeth in the space under the line, Number 18, which signifieth, that the wrath toucheth not the angle of the <sup>2</sup> Ternary, but is born in the desire.

<sup>3</sup> *Craft; Number 19.*

187. Craft standeth at Number 19, under the word Omnipotence, which signifieth the essence coming out of the glass of the Mystery; which Craft, in the second Principle, is changed into a right understanding, and here in the magic fire it is but craft; for it is subtle and sharp, and a cause of the understanding.

<sup>1</sup> Or bounds.

<sup>2</sup> Or Number Three.

<sup>3</sup> Or subtlety.

*Devil; Number 20.*

188. Over against Craft, Devil standeth, Number 20, in the space of the dark world, which signifieth the malice of the devil, in that he is departed from the point of the Ternary, and hath put his will into wrath and craft, on purpose to domineer over the meekness of God thereby, and to use the strength and power of the fire and wrath.

*Devil's Art; Numbers 21, 22.*

189. Under the word Craft, standeth Devil's Art, Numbers 21, 22. Devil standeth without the circle of nature, and Art standeth within the circle of nature, which signifieth, that the devil was created out of the Mystery of the Father, upon the line or stroke of the cross in the eternal nature, as well as the other angels: But he gat his Art, Number 22, in the magic <sup>1</sup> seeking of nature in the centre of the dark world, whereas he should have gotten it in the power of the Heart of God, and that is the cause of his fall and of his envy.

*Will; Number 23.*

190. Above the line, Number 23, standeth Will; signifying, that the devil hath raised up himself from the divine line (upon which he was created), as a proud spirit, who would fain have been his own lord, and have ruled by his own art and wit.

<sup>1</sup> Or attraction.

*Darkness; Number 24.*

191. As also the pride and subtlety of men do now; who in the same manner raise themselves up from the line of God, from obedience, in own selfhood, in which the will cannot reach the divine power and light, but falleth into itself, into the dark anguishing magic fire; as above, over the word Will, is noted with Number 24, and first into Darkness; for reason loseth the divine understanding, and the divine desire, wherein it can receive the essence of God, and so <sup>1</sup> impregnate itself with

<sup>2</sup> power from  
God.

*Fire; Number 25.*

192. And then <sup>3</sup> it kindleth the Magic Fire of covetousness, so that it willetth to have <sup>4</sup> much, and never hath enough, as here, Number 25.

*Anguish; Number 26.*

193. And when it hath filled itself with covetousness, then the magic fire in the Anguish beginneth to burn, Number 26; for that which is thrown into the fire by covetousness, is fuel for the magic fire, wherein the fire burneth: and there Death is born; which must separate what covetousness hath brought in.

<sup>1</sup> Or fill.

<sup>2</sup> Or virtue.

<sup>3</sup> Or reason.

<sup>4</sup> Or more.

*Death; Number 27.*

194. And herein also consisteth the grievous fall of *Adam*, who hath imagined as the devil did, and desired to have the variety of this world as his own: \* He would be cunning, and get much <sup>1</sup> skill, and even the earthly and hellish source in the skill. Had he continued upon the stroke in the line of God, he had not been earthy, for the spirit of his will should have dwelt in God, and have † brought divine food into the body; but now he is in the Anguish, Number 26, and must again go through the Principle into Death, Number 27, where his body must be consumed in the Mystery.

195. And if he do not, in the time of this life, turn his will into the cross of Christ (as is to be seen in this Figure), then he is reserved in the Mystery for the Judgment of God, where he shall be tried in the fire, whether the spirit of his will hath any divine <sup>2</sup> power in it or not, or whether he can subsist in the fire, and there his proud earthly works will be burned up; and if the soul remain in the dark magic fire of the will (for itself is a magic fire, when the divine light-fire is not in it), then one magic fire receiveth the other, and then there is no remedy to help out from thence.

<sup>1</sup> Or wit.

<sup>2</sup> power or virtue.

\* "He would be cunning and get much skill," etc. Lit., "He would [willed to] become clever, and acquired much skill, and also the earthly," etc.

† "brought divine food," lit., "introduced (*eingeführt*) divine food."

*Will; Number 28. Light; Number 29. Spirit; Number 30. Man; Number 31.*

196. But the soul, which in the time of this life did turn again, and did yield itself up with its will into the death of Christ, at the line of the cross, Number 27, that soul is then sunk down from its proud and <sup>1</sup> wicked works, and \* become free in that same will, and is entered into the death of Christ, and sprouteth forth with the spirit of its Will, Number 28, in the divine power from the death of Christ, through the second Principle, where the spirit of the will (*viz.* the image) <sup>2</sup> obtaineth the divine Light again, Number 29, and the <sup>3</sup> Image, Number 30, standeth again in the divine Man, Number 31.

*Image; Number 32. God; Number 33.*

197. For when the spirit of the will entereth into death at the cross, then it putteth on the divine <sup>4</sup> essentiality (that is, Christ's flesh) into itself again, and bringeth it with itself into the light world, where the divine life springeth forth again in the holy body, and the Image is free again, as here, Number 32, is to be seen, and it dwelleth in God, Number 33, and eateth of God's Word or essence; for the Image here is <sup>5</sup> without nature, in the liberty, but the humanity is in

nature, as it is here set down.

<sup>1</sup> Or evil.

<sup>2</sup> Or reacheth.

<sup>3</sup> Or Spirit.

<sup>4</sup> Or substantiality.

<sup>5</sup> Or beyond.

\* “become free in that same will,” lit., “become free from its own will” (*Willen-los*) [in the death of Christ].

198. But for those souls which abide in their proud covetous works in the Anguish, Number 26, they abide indeed in the magic fire of Anguish, and their works are fuel for that fire.

199. But if the spirit of the will at length doth incline itself towards the death of Christ, and yet is hard bound to the wrath, then it hangeth, as it were, by a thread to the death of Christ.

*The Ninth Number; Number 34.*

200. This soul must needs burn thus a while, till the spirit of the will can enter into the death of Christ, and till its sidereal \* fuel be burnt up: when the earthly body dieth, the image must be <sup>1</sup> bathed, which this present too-wise world scorneth, but † shall be forced to try it in death, where that little spark (which did hang but as by a thread) must enwrap itself quite into the death of Christ; for it hath lost both body and essence, and remaineth naked without divine <sup>2</sup> essence or body in God’s mercy in the divine tincture, *viz.* in the Ninth Number, Number 34, and waiteth for the Last Judgment, wherein God will restore, in the tincture, all that which *Adam* lost: But the works which it hath done here will not pass through the fire, but the dark magic fire hath swallowed them up into its Mystery in the dark world; let this be told thee, O man.

<sup>1</sup> Or washed, scoured, or purged.

<sup>2</sup> Or substance.

\* “fuel,” lit., “wood.”

† “shall be forced to try it in death” (*im Tod erfähret*), “experienceth it in death.”

*Soul’s Eternal Habitation; Number 35.*

201. After the Ninth Number standeth the Soul’s Eternal Habitation, noted with the Number 35; which signifieth that these escaped souls are yet in God, in the angelical world, but without their works; and they cannot so highly attain the glance of the Majesty, as those which <sup>1</sup> in this life have clothed themselves with the power of God. The word Habitation entereth into the liberty, without nature, as also above it the word Image doth. For the soul must stand in nature, but the habitation of the Image is without nature, in the divine liberty.

*Angelical World; Number 36.*

202. Beyond the word Habitation standeth Angelical World, Number 36, signifying the whole <sup>2</sup> court of angels or <sup>3</sup> princely thrones in the liberty of the divine Majesty; whereas their root is in nature, but is not <sup>4</sup> felt.

*Proud Devil; Number 37. Will of the Devil Lucifer; Number 38.*

203. At the left hand, in the upper space, Number 37, standeth Proud Devil, with two <sup>5</sup> lines; one reaching to be upon the character **O**, Number 4, and the other reaching up above the great Mystery of the Ternary, where standeth Will of the Devil Lucifer, Number 38. Here the devil's fall is to be considered.

<sup>1</sup> Or here.

<sup>2</sup> Or place.

<sup>3</sup> thrones, or principalities.

<sup>4</sup> Or apprehended.

<sup>5</sup> Or strokes.

204. He hath driven his proud will from the line of the cross upwards, and would domineer over the Mystery of the divine wisdom by <sup>1</sup> cunning, subtlety and wrath, in the power of fire, and <sup>2</sup> kindle the Mystery of the Ternary, that he might be lord (as indeed he did kindle the essence in the Mystery, from whence earth and stones proceed), and would fain have flown out above the Mystery of the Ternary, Number 38, as still at this very day he desireth to fly out above \* the highest thrones of angels.

*Abyss of the Dark World; Number 39. Eternal Hell of Devils; Number 40.*

205. And hence it followed, that he was thrust out from the divine Mystery, from the highest thrones, into the dark magic fire, and is thrown down beneath (*viz.* into the abyss of the Dark World, Number 39), where he must dwell without the Principle in † the <sup>3</sup> horror of fire (that is, in the first three forms <sup>4</sup> of fire) in the anguish: And there he hath his hell, as below, Number 40, is to be seen; and thither also do the damned souls fall, where to eternity they cannot see God.

<sup>1</sup> Or reason, or in wit, craft, and fury.

<sup>2</sup> Or inflame.

<sup>3</sup> fire-crack.

<sup>4</sup> Or to fire, or before the fourth form, which is fire itself.

\* "the highest thrones of angels," lit., "the angelical princely thrones."

† "the horror of fire" (*Feuerschrack*), an expression peculiar to Böhme; denotes a bursting forth of fire, or the very point where fire breaks out. St Martin renders it, *l'explosion du feu*.

*The other line of the Cross upwards.*

206. Over that line Number 1, standeth Abyss Eternity, signifying the liberty

without the Principle, and thereby is <sup>1</sup> meant the Mystery of the eternity, wherein every creature standeth in its own source, in its own fire, whether in darkness or in light, and hath no other light but what shineth <sup>2</sup> in itself, and it also comprehendeth that light <sup>3</sup> without itself: Both worlds, *viz.* the light and dark world, are in one another; but the light is not attained, except a creature be capable <sup>4</sup> of it.

207. There are angelical thrones, which we know nothing of; our knowledge reacheth only <sup>5</sup> unto the place of <sup>6</sup> this world, so far as the kindling in the creation did reach; and <sup>7</sup> therefore this wheel is made with the Cross in it.

*SON; Number 41: and of the Heart.*

208. Over the upright line standeth SON, Number 41, and at the left angle or point, Number 9, FATHER; and at the right line, Number 14, HOLY GHOST; signifying the Persons and birth of the Holy Trinity: The  in the Cross is the centre, and signifieth the eternal band of the <sup>8</sup> Trinity.

209. The word SON, Number 41, signifieth the Word, which the eternal FATHER always speaketh from eternity in the light and dark Worlds, according to the property of each source.

<sup>1</sup> Or understood.

<sup>2</sup> Or in the creature itself.

<sup>3</sup> Or beside itself outwardly.

<sup>4</sup> Or to receive it.

<sup>5</sup> *in locum*, or the space, or bounds.

<sup>6</sup> Or that.

<sup>7</sup> for a resemblance of it.

<sup>8</sup> Or *Ternary*.

210. But the three Persons are free from the Cross, and touch not the line, which signifieth that God is free from nature, and is not comprehended <sup>1</sup> in nature; but he dwelleth in himself, and indeed also in nature, but is not comprehended by that which doth not <sup>2</sup> yield itself into him.

*Of the Heart in the Cross.*

211. The Heart in the cross signifieth, first, that the Heart of God hath manifested itself in nature <sup>3</sup> by the Principle of fire, whence the majestic light ariseth: secondly, it signifieth the manifestation in the humanity, wherein the Heart of God hath manifested itself with a human heart; and how that human heart hath obtained the comprehension of the Holy Trinity, as it is the centre in the cross, where we must understand the inward man, *viz.* the inward heart.

212. And we may see that the HOLY GHOST at the right line, Number 14, goeth forth from the Heart in the light world; which signifieth that the HOLY GHOST

dwelleth in the new-born heart (*viz.* in the Image), and continually bringeth the will of the image into the divine light world: and as this Heart in the cross is united <sup>3</sup> to the Holy Trinity, so must the human heart (understand the inward man) be united <sup>3</sup> to the Deity, that God may be all in all in him, both will and deed.

213. But the word SON, Number 41, standing above over the line of the cross, separated from the Heart, signifieth that the man Christ is become Lord <sup>4</sup> of All,

and is king over this whole circle: For God hath manifested himself in the humanity, and this man comprehendeth the whole divine <sup>5</sup> essence in him; for there is one and the same fulness, one God and divine essence, in him and without him: we can \* <sup>6</sup> find God nowhere else but in the <sup>7</sup> essence of Christ, therein <sup>8</sup> is the whole fulness of the <sup>9</sup> Godhead bodily.

<sup>1</sup> Or by.

<sup>2</sup> give up itself to him.

<sup>3</sup> Or with.

<sup>4</sup> Or over all.

<sup>5</sup> Or substance.

<sup>6</sup> Or know, or acknowledge.

<sup>7</sup> Or substance.

<sup>8</sup> Col. ii. 9.

<sup>9</sup> Or Deity.

\* "find God" (*erkennen*), "to know, perceive, or recognize."

#### *Heaven; Number 42.*

214. The word Heaven, upon the upright line of the cross, Number 42, signifieth, first, that heaven is in the man Christ, and also in us, and that we must enter by his cross and death into him, in his heaven, which is himself; for upon the cross, Heaven is opened again, and born anew <sup>1</sup> in us. Secondly, it signifieth that the true divine heaven is a habitation <sup>2</sup> of the divine desire, *viz.* of the divine *magia*; therefore it cannot be said that we enter into it, but that we are begotten <sup>3</sup> in it, <sup>4</sup> out of God's fire in the divine <sup>5</sup> essentiality, and no otherwise but upon the cross, *viz.* through and in the birth of the Holy Trinity.

#### *Pure Element; Number 43.*

215. The words Pure Element, Number 43, upon the upper line of the cross, signify the internal world, out of which the external, with the four elements, is brought forth, and its <sup>6</sup> essence standeth in the internal root.

<sup>1</sup> Or to us.

<sup>2</sup> for.

<sup>3</sup> Or into it.

<sup>4</sup> Or by.

<sup>5</sup> Or substantiality

<sup>6</sup> Or substance.

*Holy Ghost; Number 44. Son; Number 45.*

216. Moreover, it is to be noted, how those <sup>1</sup> words stand, begin and end; for they begin at the outward circle at the left hand, where above, Number 5, the Holy Ghost's character **V** standeth, and below, Number 8, <sup>2</sup> Essence; and they go through the two circles at the right hand, to the <sup>3</sup> second space, which signifieth the original of the pure divine element, the habitation and <sup>4</sup> essence whence it ariseth, *viz.* from

the spirit of the eternal Mystery in the divine essentiality, *viz.* in the essence of the

great Mystery: and yet it is manifest only in the second Principle, *viz.* in the essence of the Son and Holy Ghost, as above at the circle on the right hand may be seen, Numbers 44 and 45.

*Father; Number 46.*

*Holy Spirit of Divine Wit, Wisdom, and Understanding; Number 47.*

217. \* The pure element is the working in the true heaven, and it shutteth itself in and out with the cross; it is the springing or stirring in the fire and in the heaven of light, whence the divine essentiality (understand the essence, and not the spirit of God) is a life: for it reacheth not into the essence of the Father, Number 46, below which circle there standeth Divine Wit or Wisdom: for the element giveth not divine wit [reason or understanding]; but the Holy <sup>5</sup> Spirit, Number 47, giveth divine <sup>6</sup> wisdom and <sup>7</sup> understanding.

<sup>1</sup> *Viz.* Pure Element.

<sup>2</sup> Or Being, or Substance.

<sup>3</sup> *Viz.* the space between the second circle and the third.

<sup>4</sup> Or substance.

<sup>5</sup> Or Ghost.

<sup>6</sup> Or wit, or reason.

<sup>7</sup> Or knowledge.

\* "The pure element is the working," etc. Lit., "The pure element is the operation in [or of] the true heaven, and it foldeth itself in and out [like floodgates] with the cross; it is the springing and moving in the fire-and-light-heaven."

218. The element is an <sup>1</sup> essence in respect of the Deity, as the life in the flesh <sup>2</sup> is in respect of the soul; for the tincture is higher, and giveth the *ens* of the spirit, wherein the light-fire is understood.

*Humanity; Flesh; Number 48.*

219. Under the words Pure Element, on the upper <sup>3</sup> line of the cross, Number 27, Death standeth; and the word beginneth at the left circle, and goeth through the cross, and through the first circle at the right hand. There look upon both the outward circles, that at the left, and that at the right, above, and below, and then thou shalt quickly find what the <sup>4</sup> right of death is, and that it is the dying source in the magic fire, and holdeth the essentiality captive in itself, as at the left hand below, Number 8, and at the right, Number 48, may be seen; and then above at this circle, Number 44, and at the left above, Number 5, is seen that the spiritual life goeth and sprouteth forth through death, and possesseth the highest circle. For whatsoever will attain the divine life, must go through the dying magic fire, and subsist therein, as the Heart on the Cross must subsist in the <sup>5</sup> fire of God.

<sup>1</sup> Or substance.

<sup>2</sup> must be taken to be.

<sup>3</sup> Or stroke.

<sup>4</sup> Or jurisdiction.

<sup>5</sup> Or divine fire.

220. Moreover, we must know, that in *Adam* we have turned ourselves away from the cross, and are above the cross with our lust and desire, Number 23, and gone with our will into <sup>1</sup> a self-government, and now death hath captivated us in itself: We must therefore sink down from death upon the cross, upon the line of Christ, into the Heart again, and be born anew in the Heart, or else death retaineth us captive: For death standeth now upon the line of the cross; but at the Judgment it shall be given to the dark world: For our will must now enter into rest through the death on the cross; but the outward cross shall be done away, and then death shall be made a scorn.

221. Thirdly, it signifieth that the life of God in Christ made death a <sup>2</sup> spectacle upon the cross, when death was destroyed on the cross <sup>3</sup> by the dying of Christ, where life grew up through death, and the Heart yielded itself into the middle (*viz.* into the centre) as a Conqueror of death.

*Paradise; Number 49.*

222. Under the Heart, Number 49, standeth Paradise: The word beginneth at the outward circle on the left hand, where above, Number 5, is the Spirit of the Great Mystery of the Abyss of Eternity, *viz.* **V** ; and below, at the same circle, Number 8, Essence is written; and it goeth through the cross, and at the right hand through all the three circles, and into the liberty; which signifieth the <sup>4</sup> station of paradise: It ariseth in the Mystery of eternity, and groweth up through the outward world, and also through the light world, hidden in the outward world, and manifest in the second Principle in the light world; and therefore that word goeth through all the three circles, signifying the original of the human body.

<sup>1</sup> Or own regimen.

<sup>2</sup> a show.

<sup>3</sup> Or in.

<sup>4</sup> Or place.

*Divine <sup>1</sup>Essentiality; Number 50.*

223. For in this place, out of this essentiality, was *Adam's* body (understand the outward body) created according to the third Principle, and the inward body (understand the body of the image) out of the heavenly part in the light world, out of the divine essentiality, as it is set down at the right hand near Paradise, Number 50.

*Christ's Flesh; Numbers 51, 52.*

224. That divine essence (understand essence, not spirit) is enclosed in the wisdom of God, and the heavenly tincture is in it: For this essence brought God's Word (which became man, <sup>2</sup> in *Mary*) into her essentiality (*viz.* in the body of the image), which was enclosed in death; and in <sup>3</sup> it God and man became one person:

For this flesh is Christ's flesh, according to the heavenly part; therefore after essentiality standeth Christ's flesh, Numbers 51, 52.

225. Christ had such flesh in the inward man, as *Adam* had before *Eve* [was taken out of him], when he stood in the divine image in purity; and therefore none can enter into paradise, except they obtain that flesh again that *Adam* had before the fall, and Christ in his incarnation: Therefore we must all be <sup>4</sup> born anew out of the Heart upon the Cross, and put on Christ.

<sup>1</sup> Or Substantiality.

<sup>2</sup> into.

<sup>3</sup> *Viz.* the essentiality, or substantiality.

<sup>4</sup> regenerated.

*Mystery; Number 53.*

226. Under the word Paradise, Number 53 standeth, <sup>1</sup> Mystery, and the word ariseth at the left hand in the second circle, where above, at the same circle, Number 4, the Character **O** standeth; and below, Principle and Fire, Number 7; and it goeth to the right hand through the cross, and through the first circle at the right hand: This rightly sheweth man's creation according to the body.

227. For the body is a Mystery taken out of the inward and outward world, from above and beneath; understand out of the matrix of the earth: This is the matrix of the earth; out of this <sup>2</sup> Principle <sup>3</sup> it is created, and we see that it was created out of the inward and outward <sup>4</sup> essence (that is, out of the dark and

light world), and is mixed with evil (that is, with wrath), and also with good.

*Wonder, Number 54; Angel, Number 55; Spirit, Number 56.*

228. But man was created out of the Mystery an image and similitude of God, for <sup>5</sup>a divine wonder: Therefore at the right hand, Number 54, there standeth Wonder; for he was a wonder of all essences, a lord of all essences, taken out of all essences; and he was an angel in the inward image: As next to the word Wonder there standeth Angel, in the liberty, Number 55; for his spirit dwelt in the liberty of God, that is, in the Majesty: As after the word Angel there standeth Spirit, Number 56, which signifieth every true man, *viz.* the first before the fall, and the second in Christ, into whom he must enter again, or else he remaineth separated from God.

<sup>1</sup> *Mysterium.*

<sup>2</sup> *Principium.*

<sup>3</sup> the earth.

<sup>4</sup> Or substance.

<sup>5</sup> Or a wonder of God.

*Four Elements; Number 57.*

229. Under the word Mystery there standeth, at Number 57, Four Elements, which arise at the outward circle on the left hand, and go to the right hand through

the cross, and through two circles; which signifieth the outward world, which ariseth as an <sup>1</sup>effluence out of the inward essence of the outward circle, and bringeth its wonders into the Mystery, first into the second Principle into the first two circles; for it should not go with its essence through the third circle at the right hand, into the liberty, but in the Principle pass into the Mystery, and be <sup>2</sup>tried in the Principle, *viz.* in the fire; for there is the limit of separation.

<sup>1</sup> Or outbirth.

<sup>2</sup> Or refined, or purified.

*The Soul's Joy* <sup>1</sup> in Ternario Sancto; *Number 58.*

230. Above, at the second circle on the right hand, Number 45, standeth Son, who is the Judge and <sup>2</sup>Arbitrator; and below, at the same circle, standeth Soul's Joy *in Ternario Sancto*; signifying, that the soul shall have joy in its works, which it hath brought into the inward Mystery in the angelical world, and which it hath wrought in the four elements to the praise of God; for the four elements stand with their root in the great Mystery.

231. And were not the <sup>3</sup>earth come into such a corrupt state and condition, and if the poison of the devil and his kindling had not procured it, it had been one

essence in the other three elements, as in the heavenly essence it now is.

*Spiritual Body's Habitation; Number 59.*

232. *Adam* hath swallowed this morsel, and thereby lost his angelical form: For the four elements should be hidden in him, and he should live but in the one element \* in divine power, and know nothing of evil, as at the right hand in the liberty, Number 59, there standeth † the Spiritual Body's Habitation; and there should the body of the image (that is, the body of the soul) dwell, but it was hindered, it must go under the earth, and be shut up in the earth.

<sup>1</sup> in the Holy *Ternary*, or Trinity.

<sup>2</sup> Or Separator.

<sup>3</sup> angelical earth.

\* "in divine power" (*in Gottes Kraft*), lit., "in the power [or virtue] of God," *i.e.* in virtue of the divine power. St Martin uses the word *puissance*.

† "the Spiritual Body's Habitation" (*des geistlichen Menschen Wohnung*), lit., "the spiritual man's dwelling, or habitation."

*Earth; Number 60.*

233. Under the words four elements, standeth Earth, Number 60, signifying that earth is wholly slipped out, or fallen off from the inward world; for the word Earth toucheth neither the left nor the right circle; it is, as it were, dead; but the cross goeth through it, signifying its *Restoration*; that the human earth is regenerated on the cross, and that the heavenly divine essence shall be separated from the essence of the dark world by the divine fire, where then there shall be new earth in a heavenly source, form, essence and property; and that which is in the earth hidden, shall spring up again in the heavenly part: and here the resurrection of man is to be considered; and further it is to be considered, that the earth is placed thus in the abyss, for it reacheth no Principle, therefore it must vanish.

*Earthly Man; Number 61.*

234. Under the word Earth, standeth Number 61, Earthly Man, there the cross is between the words, which signify the fallen earthly man; that is, fallen under, and into the earth; that is, he is fallen <sup>1</sup> to be the earth's; and the cross parteth the words Earthly and Man, for man shall be separated from the earth again, and enter into his eternal part, whether it be into the light or dark world.

<sup>1</sup> Or to the earth as to his own home, or to be subject to it.

*Wonder; Number 62.*

235. Under the line of the cross, standeth Number 62, Wonder; which

signifieth, that the evil wonders, and also the evil part of the earth, shall, <sup>1</sup> at the Judgment of God (when God shall make separation), fall <sup>2</sup> home to the abyss of darkness, and be the earth for all devils and <sup>3</sup> wicked people to dwell together upon; for the abyss standeth under it, Number 1.

Babel; *Number 63.*

236. Next to that word Wonder, standeth Number 63, *Babel*, signifying that *Babel* is only a wonder of the abyss, and she worketh only wonders in the abyss.

<sup>4</sup> *Own Reason in Babel; Number 64.*

237. A little above, under the circle at the right hand, after Earthly Man, standeth Number 64, Own Reason in *Babel*, which goeth about the circle of the second Principle, and goeth along in its own power under the divine world; it supposeth itself to be in God and that it serveth God, and yet it is without God, in itself, and teacheth and doth its own matters only: it ruleth the outward world according to its own reason, without the spirit and will of God, even according to its own self-will only; therefore it goeth about the light world flattering, and giveth God <sup>5</sup> fair words, but remaineth without God \* still in the abyss, and entereth into it.

<sup>1</sup> Or in.

<sup>2</sup> as to its own place.

<sup>3</sup> Or evil.

<sup>4</sup> Or Self-reason.

<sup>5</sup> Or good.

\* "still in the abyss," lit., "over the abyss."

*Wonder of the Great Folly; Number 65.*

238. Under Own Reason, standeth Number 65, Wonder of the Great Folly, signifying *Babel*, which hath found all <sup>1</sup> arts, <sup>2</sup> subtleties, and \* <sup>3</sup> devices, and lost itself: it seeketh gold and loseth God; it taketh earth for gold, death for life, and that is the greatest folly that can be found in the <sup>4</sup> Essence of all essences, as is enough demonstrated in other places.

*The Conclusion.*

239. Thus we see where our home is; not in this world, but in the two inward worlds; in which of them we <sup>5</sup> labour here in this life, into the same we enter when we die; we must leave the outward; we must be new-born only on the cross.

240. *Babel* hath wholly turned itself away from the cross; which signifieth proud men † wedded to their own wit and reason, who rule themselves by their witty folly.

241. The Earthly Man upon the cross, Number 61, signifieth that simple flock of people, which yet hang to the cross of Christ, and are at length regenerated through the cross.

<sup>1</sup> Or inventions.

<sup>2</sup> cunning, deceit, fallacies.

<sup>3</sup> feats or tricks.

<sup>4</sup> Or Being of all beings.

<sup>5</sup> Or converse.

\* “devices” (*Geschicklichkeit*), “cleverness, skill.”

† “wedded to their own wit and reason,” etc. Lit., “clever in [the power of] their own reason, who govern themselves by the wit [the spirit] of their folly.”

242. But reason hath also rent itself off from the cross, <sup>1</sup> by own pleasure, own power, and laws, and that is the wonder of folly, which the very devils do scorn and deride.

243. The Reader should consider this further, for there lieth much under it, it hath the understanding of all the three worlds; behold thyself therein, it is a most true glass; for the Ternary is a cross, and it hath two kingdoms in one, which part themselves by sinking through death.

244. Therefore the devil would be above God; and therefore God became man, that he might bring the soul out of the wrath, through death, into another life, into another world, which yet remaineth in the first, but it turneth the back to it, as this Figure is; and the cross standeth between the two Principles, and goeth from the fire-life into the life of light.

245. Understand us thus, my beloved Friend: the soul hath its original in the fire- life (for no spirit subsisteth <sup>2</sup> without the source of the fire): and it goeth out from itself with its own will through death: it accounteth itself as dead, and sinketh itself down as dead, and so falleth with its will through the Principle of fire, into the divine light eye, and there it is the chariot of the Holy Ghost, whereon he rideth.

246. But when it will go [of] itself, then it continueth in its own fire-nest, in the original, wherein it was awakened, as Lucifer did: for it is awakened at the beginning of the cross at the left hand, as is to be seen in this Figure, and that is its original, as shall be further mentioned hereafter.

<sup>1</sup> by taking its own pleasure, and making laws according to its own power, though against right.

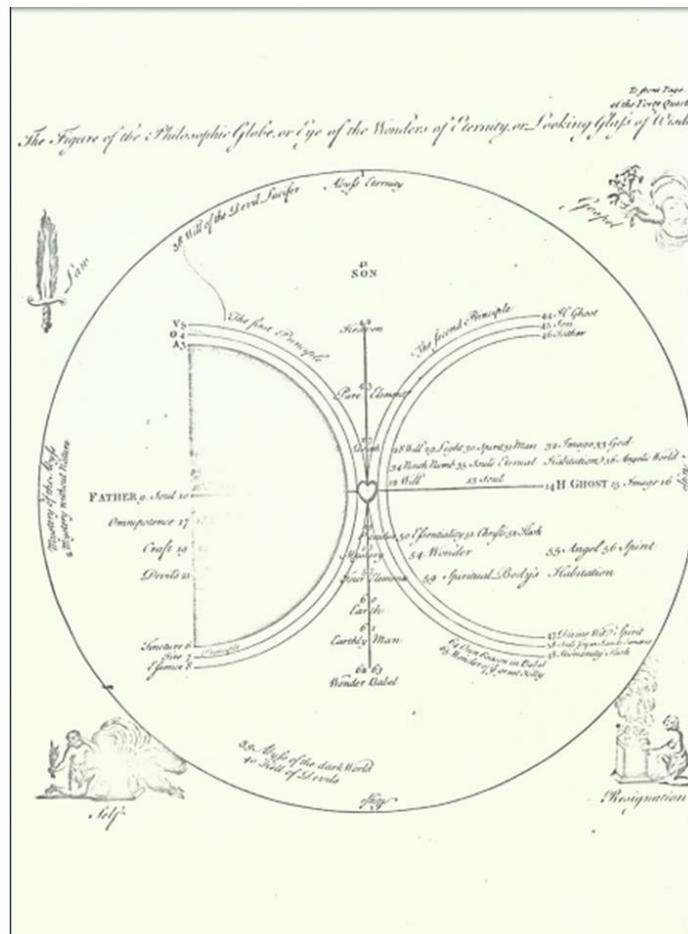
<sup>2</sup> Or *sine, absque*.

247. <sup>1</sup> It is a whole figure of the cross: according to the outward image of the body, it resembleth a cross-tree; the body having two arms, signifying two Principles, and

the body in the midst, which is a whole person: The heart is the first Principle, and the brain is the second; the heart hath the <sup>2</sup> soul, and the brain the spirit of the soul: and it is a new child, and yet not a new one either; the stock is from eternity, but the branches grow out of the stock.

248. And though it hath not been a soul from eternity, yet it hath been known from eternity in the virgin of the divine wisdom upon the cross; and in the root it belongeth to God the Father, in the soul to God the Son, and in the will to God the Holy Ghost.

249. Seeing then its will could not stand in the Father (but would rule and domineer, and so it fell into the fire of wrathfulness), therefore the Father gave it to the Son, and the Son took it into himself, and became man in it, and brought it by the <sup>3</sup> Word *Fiat* into the Majesty, into the light again: for the Son bringeth it through the anger and death into the eye of holiness again, at the right hand; into another world, in God, to the angels, whereof there shall be further mention made hereafter.



From the William Law edition, 1765