

The Mystical Freeborn

By Marilyn Hughes

The Out-of-Body Travel Foundation!

<http://outofbodytravel.org>



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Having worked primarily in radio broadcasting, Marilyn Hughes spent several years as a news reporter, producer and anchor before deciding to stay at home with her three children. She's experienced, researched, written, and taught about out-of-body travel since 1987.

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Oh, my Jesus, you have summoned me from the heart of your throne filled with the glory and splendor of the Son of God and the glory of majesty which accompanies your ever splendid works.

For you, I come in obedience, as I have shed off the captive heart of the seeker who wishes to know you, but to remain tethered to the earth. Let me be born freely now into your true and holy Presence, Oh King of my heart, and allow me to savour in the divine riches of your grace and will.

I have known will, Lord, my own will . . . and it held me captive to the world in an array of sinful lusts. And now that you have rescued me from the pit of despair, and raised me up like an angel . . . I can no longer resist your love.

Who would love a simple human being like this, a fleshly creature enmeshed in its own sin and vice? Only the Lord God of creation would deign to lower Himself to save a captive spirit born of the world struggling to find the Way.

In my agony, you sent your angels . . . two bright and white-winged angels on each side and in their company the most innocent of cherubs flying in the center. And they lifted my spirit up out of the mire of the world and into the heavens. Your mighty Presence is all I now seek.

Please let my seeking bear fruit, Lord, and love me with the love of a Father towards a disobedient son. I have come to beg of your mercy, Father; I have come now to serve. Make me a worthy vessel.

“Jesus, help me to spread your
fragrance wherever I am.
Fill my heart with your Spirit and your life.
Penetrate my being and take such hold
of me that my life becomes a
radiation of your own life
Give your light through me and remain
in me in such a way that every soul
I come in contact with can feel
your presence in me
May people not see me, but see you in me.
Remain in me, so that I shine with your light,
and may others be illuminated by my light.
All light will come from you, Oh Jesus.
Not even the smallest ray of light
will be mine. You will illuminate
others through me.
Place on my lips your greatest praise,
illuminating others around me.
May I preach you with actions more
than with words, with the example
of my actions, with the visible light
of the love that comes from you
to my heart. Amen.”

(Daily Prayer of the Missionaries of Charity Written
by Cardinal Newman)



CHAPTER ONE

To Love is to Take a Savage Road

Where goest thou, tethered monk
 Do you seek the light of your freedom?
 Words by this many of your treasures escape
 You are supposed to be a Christian yet you direct me
 from a shallow force
 It is not about your own strength
 If you hand yourself over to God, he provides the
 grace and strength
 I refuse to accept the alternative
 Be careful not to get too close to people who validate
 your former points of view
 They can lead you astray
 Would you rather have forceable past or a forceable
 future
 God will provide all the grace you need
 Don't let them try to steal your song
 For the music is what keeps the soul living
 I will see you in heaven no matter what it takes
 I passed away and the truth and honesty passed away
 with me
 The golden wand of love has wounded me mortally
 The mythic panorama
 Somewhere in the shroud of silence
 There are parallels amongst the stars
 Wilted transgressions eaten by worms
 Nearness gains exposure to the wind
 Righteous indignation writhes you not
 Another vanishing
 Before the wave of another wish, and you're there

The five leaf clover appears to condone that which is
to come

Satan appears and recites again and again "Just
another whore, just another whore . . ."

But my gaze distorts his arrogance as I remind him
that God created perfect sexuality

And it was good

And it was beautiful

It was Satan himself who brought distorted sexuality
into the world

"You are the whore, Satan . . . you are the whore.

It is only you who could take something beautiful and
distort it in the minds of men into something profane
and evil."

He looks down

"Get out!"

And the putting to sleep of the karmic self begins
Isn't it ironic how it is the small things that take us
down

So the reader may think such things to be extreme
But the Lord says, "It is your purpose to write things
that most people think is too extreme."

How else will they begin to truly think

St. Rita gathers her things and heads over the church
of the martyrs

And then she sends over the holy relics to aid me

"Love you forever

Be forever brave," she says.

As my words become Catholic and Universal

It begins raining

I have learned that it is only by forgiving that you can
bask in the glories of friendship

Let the Titanic sink, no choreography is needed

The fading glory of that which was can no longer be
 maintained
 Let your history be drained from your spirit
 Let it be a clean slate
 I am being forced to kill each of my bodies by some
 unseen force
 The bodies of sin that have plagued me all my life
 My fugitive journey
 Someone was praying for me
 Another was eyeing for me
 To destroy
 But prayer is more powerful
 And it caused me to stretch
 But the father approached and shouted, "My son, my
 son, why did you kill my son?"
 "Dear brother, I have only killed the son of
 destruction
 By realizing the nature of his frailty within me
 Who wanders the spirit realm?
 Adding the secondary outer
 To that which has been restored?
 Accept the Divine Release.
 Allow the Phoenix to arise
 And place yourself within the purple cave which
 draws it all out."
 A pause in space and time.
 A faraway look.
 "I love you enough to serve your soul even if it makes
 you hate me."
 Religion shows us the true canvas of our friends
 Humiliation not being the root or core of that
 trueness
 It's not okay to leave things as they are
 The Sacred Heart calls us within itself

And there our souls are purified
 Don't get caught up in manure
 But take your soul to the waters of life
 Expect the spirit to rebel
 Expect your loved ones to deface
 But seal yourself in the protection of God
 Telling the truth of the past can no longer serve you
 For the future can only be born in the dew of the
 morning
 The constant fear of having your vices taken away
 And the constant fear of them remaining within view
 Is there no end to the turmoil of the stricken soul?
 Sign no invoice for sin
 Do not give that which belongs to one
 To another
 It would seem to imply that there may be someone
 else who takes front and center on knowing what is
 beginning
 Look at those you love
 Look at your treasures
 Do you not wish to have them because you already
 do?
 Wanting what you cannot have is like wishing for a
 rainstorm when the sun is full
 Don't say unkind words, don't think unkind deeds
 Don't ponder unkind loves
 And don't undervalue those who stand with you
 Constant flux is pointless change
 Peaceful tranquility is regarded appreciation
 Let the lion and the lamb unite to protect that which
 is good
 No more parables of evil against good
 Only love which bears all things for the sake of the
 Father

Who wished that they all be one
 Maintain that which is good
 Discard that which is evil
 You know the difference
 Disregard your taste for that which is bitter
 Sin is a heavy cream that fattens the burden of lust
 Lack of appreciation is a rue which burdens the souls
 of the damned
 Maintain the construct of conscience
 Flood not the conscience with whims of evil and
 allure
 Fill them rather with the good words of the saints
 And the conduct of heroes
 Your past may be filed away in a system that is
 buried
 Don't dig it up
 Be trustworthy, be pure
 Love that which is created by God
 Do not even look upon the distortions of Satan
 Do not look, do not look
 Satan is a weary master
 He has no goods of worth
 He sends the souls of the damned to their peril
Redeem it
 Do not accept responsibility for the diminishing
 behavior of another
 Though you may be blamed
 Or deceived
 Accept it not
 Have recourse to the original inception
 The original creation
 Love is expressed in creation
 Satan had no part in it
 Give him none now

Pray for one another
 And don't worry
 Bask in the glory of the goodness of God
 Derive no pleasure from the distortion of lust
 Accept only the beauty that love originally created in
 the body of men
 Refuse it not treatment
 Never disrespect another, nor accept such disrespect
 Our bodies are the temples of the Lord
 Only love is an acceptable expression
 Woe to those who deceive
 The evils therein contain damnation
 Change the verbage to make certain of your intent
 Cross over from the land of the impure
 To those that wish to maintain the dignity of the
 human person
 Within themselves and with others
 Who would not dare to betray the confines of love
 To fulfill a selfish need
 To love is to take a savage road
 Unless . . . you travel only the road of the sacred
 With the Lord of the Universe at your side
 And those who bear hearts of respect
 And who honor that which is good
 Human love indeed is a savage road
 But there is yet another love
 That which is eternal
 Redeem it
 Redeem it
 Redeem it
 Then let it be
 Let it be

An Allegory:

“The weary traveler allowed himself to fall into the hands of the Way as it swept him up as if weightless into a journey of endless ecstatic renewal.

Having spent years on the road of life searching for the nebulous and elusive reality of love in the earthly and mortal realms, he had become morose and bitter, somber and aloof.

Nothing had been as it had seemed. He had followed his heart in the seeking of love through many avenues and many people. In his own wretched misunderstanding, he had given to seeking love through the souls of others. And in this practice, his soul had set itself aflame in the fires of lust, it sets itself away from anything that really can bring about that which is love, it breaks love into a multiplicity when it is in actuality a unity.

In his seeking for love, he had taken a truly savage road.

Yet up in the starry heavens, there was one who called to him in the sweetest of tones. The voice, though almost imperceptible, flew down to him and into his crown chakra as almost a whisper. In its silence and quietude, he was unable to discern it. Even so, he often questioned the sound of this whisper as it ever so softly flowed into his spirit like that of a feather gently swaying downwards in the wind.

One night, as his soul felt the crushing weight of that savage road he had taken, his spirit was lifted

into a heavenly sphere before unbeknownst to him in any shape or form even in memory.

For the soul of the traveler of the Way must meet certain requirements in the purification of the senses and the true letting go of the impairments before it can even venture to know even on a primordial level of some such things in the spirit world. And as of yet, it appeared this was one of them.

The cloudeous energies were still and yet moving in an ever so subtle elegance of cascade. A quiet sunlight gently peered through the clouds, but not yet enough to reveal its source. And standing before him was a woman of imperfect beauty. But yet, he stood transfixed upon her.

It was a different beauty that had taken his attentions, something he could not understand or comprehend. But it held his attention like the fiery eye of God because of its import.

She quietly walked forward in her gown of white and reached her hand to him. "Don't jump into anything . . . Walk with patience and slow." She said, as she took his hand into hers and the greater understanding of her permanence entered into him as if forced itself through his veins and into the very ethers of his soul.

In an explosive epiphany, he realized that she was his true soul mate in the spirit world. She was not incarnate upon the earth, but here on the other side to assist him.

In that moment, he *knew* that every form of love he had attempted to pursue upon the earth had been a grave distortion of love's truth.

She pulled him close to her heart and hugged him tightly. "I love you," she said, "I am putting Jesus within you." He was filled with a depth of peace and tranquil love he had never before experienced.

In this moment, he experienced an orgasmic and ecstatic experience which entered from his lower chakras and moved up his chakric tree from the sexual . . . to the emotional . . . to the heart . . . to a celestial excellence he could never bear to put into words. There was a unity and purity that could only be understood as the truest nature of love, perhaps as it had been before the Fall of man; perfect in its innocence, true as its fidelity, and sure as the love of God.

As the embrace began to part, two grand white angels with wings far surpassing their own height came upon each side of the weary traveler now set in awe of what had been placed before him.

Never before had any earthly sensual experience come close to what this truest of eternal unions had fulfilled within him.

"I love you." He quietly said back to her as each angel took one of his hands. She appeared very happy as he spoke these words to her, as if a mortal man could fulfill such an eternal species of woman. But, yet, her heart was continually filled by his words which were said with the utmost of honesty and truth, truer beyond any he had spoken to any upon the earth.

The angels aside smiled widely in joy at this expression of true eternal love, as well, as they spoke in unison, "What you have said to her makes your guardian angel very happy." He turned quickly to see if someone else had arrived and indeed he had.

His guardian angel had appeared looking very earthly at this juncture, like a regular man dressed in the normal attire of his day. "Yes, indeed," was his reply as he took the hands of his charge from the two celestial angels.

Walking quietly with his guardian angel, the traveler of the Way did not know what to expect next. Gathering his strength, he followed until the two of them had reached a less pleasant place, a more worldly place.

Watching as his guardian angel directed, he looked upon many men and women upon the world who were living unchaste lives. Going from one partner to the next, they would truly proclaim their love to one in one moment, and shortly thereafter proclaim their truest love to yet another.

In the process of their darkness, they had lost something so important to them in the development of their souls that this behavior had become completely habitual and repetitious.

Within the confines of their limited thinking, they believed several things of which truth was not a part. They believed that there would always be someone better out there. They believed that if they just kept doing the same thing over and over again, meeting new partners over and over again, that someday they would find love. They believed that love was something external from themselves. They did not realize that what they were seeking in these others was something they did not themselves possess.

And as a result, because neither of those engaging in this repetitious behavior did not indeed contain the elements required for an eternal and

lasting union, nor did they contain within them the impetus of individual spiritual search; none of their potential love partners ever be able to satisfy their endless sea of desire and need, *nor* would they themselves ever contain the capacity to provide it for another. Their search was doomed, but they could not see it.

In their blindness, they had followed a path which led only to the destruction and self-degradation of their souls and the souls of others.

The traveler's guardian angel stepped forward and looked him in the eye. "You have come this far because of the impetus of your individual spiritual search. Do you wish to remain a captive, or would you like to become a freeborn?" A smile crept on the traveler's face. "A freeborn, kind sir, a freeborn."

A freeborn is a soul who brings to fruition the spiritual blossoming of the soul within itself. By so doing, it remains possible for that soul to remain content within its own soul and without, but it also has the capacity to come together in union with another such soul as long as that union remains centered upon God.

And as the traveler recalled the orgasmic ecstasy he had felt in the embrace of his own beloved soul mate, he realized that the earthly expression of physical love cannot come close to that of eternal love. The fullest expression of love on earth can only come about through the uniting of souls who embrace the divine as the origin and maker of that love. When so doing, the physical act of love becomes something so much greater that it defies earthly explanation.

And because he knew interiorly that his own soul mate was not of the earth but on the other side,

he realized that this cannot always be achieved upon the earth with a man and a woman. But yet, every soul in its aloneness can achieve it through the impetus of its own spiritual search.

It is not a sexual quest; it is a quest for the experience of eternal love. Eternal love is the highest expression of God's love towards His creation. And the fact that it contains within it the elements of sexual expression and orgasm indicates that the degraded condition of human sexuality is in fact what may be perhaps deemed as the 'fallen' and destructive capacity of human sexuality. It is this damaged expression which so strongly bears no resemblance to the true nature of eternal love that it completely destroys the ability of those who partake of it to even begin cultivation of those eternal elements which would make such a thing possible for them in their human life.

However, there is a greater expression of eternal love that can only be reached through union with God which is so beyond what the physical body can experience outside of its underdeveloped human spirit that the experience of it would tend to make all 'fallen' human sexuality worth nothing to those who practiced it, if only they could understand . . . if only they could know.

And this eternal expression is absolutely available to those who follow the spiritual way in the mystical realms whether they participate in a human relationship below or not. By uniting with the divine, the soul transfixes in a more continual state of bliss. And thus, this is one of the many reasons that many saints are able to practice continence or celibacy during their lives. Because their human needs are met

in much higher and more profound ways through union with God. (In the experiences shared by many saints of 'Bridal Mysticism,' the highest expression of God's love has been achieved.)

"The greatest romance is with the Infinite. You have no idea how beautiful life can be. When you suddenly find God everywhere, when He comes and talks to you and guides you, the romance of divine love has begun.

We have come on earth solely to learn to know God. We are here for no other purpose. This is the true message of the Lord.

No one can find God without continuous love for Him in the heart... There is nothing greater than the love of God. If a devotee has found that, his work in the school of life is finished.

*I will sing Thy Name,
I will drink Thy Name,
and get all drunk,
O with Thy Name!"*
Paramahansa Yogananda

But if they do find an eternal expression of those male and female aspects on the ground, that union of two separate wholes into one functioning eternal unit not only enhances the capacity of each one to fulfill their own spiritual potential and that of service to the mortal spheres, but it becomes an ecstatic eternal union between the two. Physical union is no longer base and set upon the ground, but unites the two in the higher celestial spheres and

allows the two parties to touch the heart of God when they unite in a sexual union.

If those who practiced 'fallen' sexuality knew what was possible, they would not settle for Satan's pithy and grotesque offering. They would reach only for God, and the human expression of love as God originally intended before the fall of man.

The traveler's guardian angel stepped forward and directed him to look upon the men and women of the world following the distorted image of love that had been presented to them and accepted.

"You will be taking a new road which will require you to take example and exams," he said as he began pointing towards the people of the world lost in a pointless search, he added, "as will they."

Suddenly, the traveler realized it was all true. But in his heart, he also knew that no one believed him. It was as if he was given foreknowledge. It was not a doubt that they would not believe him, but that he already knew that they did not.

Looking towards his guardian angel, he replied, "They do not believe me, but it is the key to my escape." His guardian angel nodded, 'Yes,' and disappeared."

"Therefore there is nothing nigh unto or afar off from God; one world is in the other, and all are only one: But one is spiritual, the other corporeal, as soul and body are in each other; and also time and eternity are but one thing, yet in distinct or different beginnings. The spiritual world in the internal [Principle] hath an eternal being, and the outward a temporal; each hath its birth in itself. But the eternal speaking Word ruleth through and overall; yet it can neither be

apprehended nor conceived, either by the spiritual or by the external world, that it should stand still; but it worketh from eternity to eternity, and its work is conceived. For it is the formed Word, and the working Word is its life, and is incomprehensible; for the Word is without all essence, as a bare understanding only, or as a power that bringeth itself into essence."

Mysterium Magnum, Jacob Boehme - 1623, Of the Word or Heart of God, Hermetica, 2007

"This outward world is as a smoke, or vaporous steam or exhalation of the fire spirit and water spirit, breathed forth both out of the holy world and then also out of the dark world; and therefore, it is evil and good, and consists in love and anger; and is only as a smoke or a misty exhalation; in reference to and respect of the spiritual world."

Mysterium Magnum, Jacob Boehme - 1623, Of the Essence of Corporality, Hermetica, 2007

"How significant it is that Christ, in the answer to all these questions, orders man to return, in a way, to the threshold of his theological history! He orders him to put himself at the border between original innocence, happiness and the inheritance of the first fall. Does he not perhaps mean to tell him that the path along which he leads man, male and female, in the sacrament of marriage, the path of the redemption of the body, must consist in regaining this dignity. In it there is simultaneously accomplished the real meaning of the human body, its personal meaning and its meaning of communion."

The Theology of the Body, Pope John Paul II, Original Unity of Man and Woman, The Daughters of St. Paul, 1997, Pauline Books

"Unity is this: that a man feel himself to be gathered together with all his powers in the unity of his heart.

Unity brings inward peace and restfulness of heart. Unity of heart is a bond which draws together body and soul, heart and senses, and all the outward and inward powers and encloses them in the union of love. From this unity springs inwardness; for none can be inward save him who is gathered together in unity within himself. Inwardness means that a man is turned within, into his own heart, that thereby he may understand and feel the interior workings, and the interior words of God. Inwardness is a sensible fire of love, which the spirit of God has blown to a flame, and which urges a man from within; and he knows not whence it comes nor what has befallen him."

The Adornment of the Spiritual Marriage, By John Ruysbroeck, Book II, Chapter IX and X, Ibis Press, 2005

"The claim of a 'good conscience' is often a mound of whipped cream so thick and so high that you cannot see what is under it . . . 'Old habits are hard to change' can be both a truism and an explanation of some of our actions. It should not be an excuse, however, for not changing old habits that need to be changed."

Thoughts in Stillness, Joseph More, Our Lady's Media, 1999







CHAPTER TWO

Exhale, Exhale as He Pleases

You mustn't cultivate a constant spiritual dissent
You become distant and puzzled
And you begin to make sounds
Grace is not either you or I
Grace is beyond it
Beyond name and form
Tell me how I was him
When I don't even know who he is
Why will she obey all these laws

He wants to walk through the hands under the
 auspices of Jesus Christ
 We are called to sanctified silence
 Why digress to any other matter
 The reaches are beyond my reach
 The silence beyond my dreams
 Faltering into a state of quiet and lone abandon
 Within the dichotomy of the body and the spirit
 There is to be found a unity
 Our spirit flies towards the sky
 At the same moment that our body barrels to the
 ground
 If only a synergy could exist
 Between the two
 All would be well
 And our yoke would be broken
 In the treading of the way
 The bliss filled escape
 A seeker ponders the nightmare
 Of existence
 And non-existence
 For either of them presents this melancholy
 Who but a freeborn can see that this is so?
 Only within the light of God can we see
 So what does this mean?
 The majority of humankind is blind
 But the mystical captive has been reborn
 Freeborn into the state of awe, wonder and seeking
 Is there no better Way?
 For naught the captive sought to hold onto the things
 of the earth
 But the earth refused to allow the letting
 At the insistence of the will of God
 And suddenly the freeborn spirit realizes

Neither can exist within the other
 The freeborn must choose either God or man
 And that choice is rendered void by the actions of
 God
 Who works as He pleases within the human soul
 And causes destruction to all the worldly constructs
 which prevent the soul from its own birth
 Into the spiritual splendors of a magnificent
 awakening
 For no earthbound human can release it without the
 grace of God
 And the trembling itself of the earth to perforate that
 ruse
 Once the captive has looked upon infinity itself
 He must be reborn
 Born into the freedom of the spirit
 And the violent temptations of the past
 Become now a different violence
 The freeborn soul must now choose
 Will it be the obedience to God
 Who knows, loves and creates all things
 Or will the freeborn spirit falter at the idea of giving
 his own will to another
 And plummet again back to the earth?
 In realizing the obvious superior choice
 Of allowing He who knows all to guide and direct
 The mystical freeborn enters into a constructive
 freedom
 A freedom which bears towards all of infinity
 A freedom which can assure that all goodness and
 strife which comes the way of the freeborn
 Is surely the will of the almighty God
 And if that be so

Even sorrows are indicative of a higher and holier
 path to come
 Expecting this part of the journey to be easy would be
 a fool's jest
 Because in order to attain to the highest and holiest
 path Our Lord seeks for each one of us
 He will take away all in our lives which does not
 support it
 The greatest losses can and will occur in these times
 Moments will come when the freeborn truly laments
 So much loss that it can barely hold on
 Anger seethes within the freeborn at the God whose
 hand he put himself into
 Knowing full well that it was this trust which brought
 about the chaos around him
 Lovers and loved ones all lost to him
 Friends and family placed at God's holy distance
 Beyond the concepts of the freeborn, beyond his own
 actions
 Stillness enters in, the absence becomes complacently
 real
 Emptiness and void create the lonely places within
 And above all else
 The mystical freeborn is left alone with His God
 All chatter, all distraction, all earthly love is removed
 Only that which is eternal remains
 And the silence becomes suffocating
 The sorrow over so many losses is a wretched pain
 But in that quiet place
 In that holy hour
 The mystical freeborn is truly born again
 And the emptiness which has now been created
 Creates an open space

An allegory:

“In his newfound emptiness, the mystical freeborn found himself wandering through a dark room lit up only when the Holy Spirit so chose to reveal something to his darkened vision.

Because he had been emptied, his mind was full of wonder as he frolicked about the misty spaces beyond time and earthly delusion.

“These inhabitable regions, in addition, are like believers who have a constant regard for the divine law and address themselves to be inhabitable by reason of their good deeds. But the uninhabitable regions symbolize unbelievers who attempt to resist God’s Word and work against God. They deny the faith and attempt to harm and destroy both the truth and the firmness of faith. By this contradiction such persons cause themselves to become, so to speak, uninhabitable since they will now allow within themselves an abode for the Holy Spirit.”

Book of Divine Works, Hildegard Von Bingen, Vision Five: 5, Bear & Co, 1987

For a moment, the things which lit up were his former delusions, and he found himself drawn to them as a bee to honey. But they provided his spirit with no relief, no honey, no dew, no compress . . . only an insistent feeling of being pulled back.

The traveler had no desire to be pulled away from his beloved who had deigned to discard his foolishness in the single act of a heavenly embrace. Within that embrace held the mysteries of the kingdom of God and now that he had touched it, nothing else would suffice.

Turning, he walked again towards the more darkened aspects of the room. His emptiness longed to be filled with something more, but yet he did not know what.

As he found himself wandering through the darkened spaces, unexpected relics began to light up. Quietly, he looked upon them and gently picked them up with his hand.

The first relics he had come upon were all related to Pope Paul VI. Papers, binders, pictures . . . looking upon them, the traveler sought to understand and think deeply upon what this could mean.

Remembering that he had once read the most famous document of Pope Paul VI, 'Humanae Vitae,' he recalled all of the things which Paul VI had predicted which had since come true. Interestingly, Pope Paul VI had concluded that the scientific development to prevent pregnancy would have some consequences on society as a whole and that it would lead to serious moral evils in the sexual mores of the future.

Amongst the things he had predicted included the legalization of abortion, higher rates of infidelity, greater moral decline, loss of respect for women, widespread divorce, casual sex, widespread pregnancies and teen pregnancies out of wedlock, more sexually transmitted diseases, widespread sterilization, the likelihood of nations to try to force contraceptive or abortive means to control populations . . . and perhaps what stood out the most in this litany of disorder was the desensitization of men and women towards one another in the true unitive purpose of the sexual union.

All of these had come to pass and more . . .

The mystical freeborn nodded in his understanding as he turned towards an unusual relic sitting upon the same table. Within it were bone fragments of Mother Teresa of Calcutta. 'What could this mean?' He thought to himself and tried to remember some of the words she had spoken that had touched him so throughout his life.

*"People are often unreasonable and self-centered.
Forgive them anyway.*

*If you are kind, people may accuse you of ulterior
motives. Be kind anyway.*

*If you are honest, people may cheat you. Be honest
anyway.*

*If you find happiness, people may be jealous. Be
happy anyway.*

*The good you do today may be forgotten tomorrow.
Do good anyway.*

*Give the world the best you have and it may never be
enough. Give your best anyway.*

*For you see, in the end, it is between you and God. It
was never between you and them anyway . . .*

If you judge people, you have no time to love them."

Mother Teresa

The traveler lamented his own failings but had little time to think upon them. As he turned in yet another direction, he began to see nuns appearing in large groups all around them, just manifesting from out of the ether. Surrounding him, they all were looking at him alone from every direction. Appearing to be from several orders, he recognized groups of Benedictines, Carmelites and Missionaries of Charity.

Suddenly, without his foreknowledge, he began to sing an ancient Gregorian chant of which he had no knowledge. Singing outside of his own volition, but within the will of the great and almighty God, he realized he was singing a Gregorian chant about the virtues and he was directing his song towards the great Pope Paul VI's pictures and relics.

The beautiful sound entranced his soul as he sought to understand the origin of the words. But his journey was about to end in the midst of the glorious and melodious stream which came uninhibitedly through his own mouth.

But when he returned to consciousness the freeborn found that it was Hildegard Von Bingen who had written the 'Ordo Virtutum' . . . the play of virtues . . . a Gregorian chant of extreme beauty.

"Here begins the Play of the Virtues:

Patriarchs and Prophets:

Who are these, who seem like clouds?

Virtues:

O ancient holy ones, why do you marvel at us? The Word of God grows bright in the form of a man, and thus we shine with him, building the limbs of his beautiful body.

Patriarchs and prophets:

We are roots, and you are branches, the fruit of the living eye, of which we were the shadow.

Lament of embodied Souls:

We are strangers here! What have we done, straying to realms of sin? We should have been daughters of the King, but we have fallen into the shadow of sins. Living Sun, carry us on your shoulders back to that most just inheritance we lost in Adam! O king of kings, we are fighting in your battle.

Soul, joyful:

Oh sweet divinity, o gentle life, in which I shall wear a bright robe, accepting that which I lost in my first formation - I cry to you and invoke all the Virtues.

Virtues:

Oh happy Soul, oh sweet creature of God, fashioned in the great height of the wisdom of God, you show much love.

Soul, joyful:

Oh let me come to you freely, that you may give me the kiss of your heart!

Virtues:

We must fight with you, oh royal daughter.

Soul turns to sadness:

Oh heavy toil, oh harsh weight that I bear in the dress of this life: it is too heavy for me to fight against my body.

Virtues to Soul:

Anima, you that were given your place by the will of God, you instrument of bliss, why are you so tearful in the face of the evil God crushed in a maidenly being? You must overcome the devil in our midst.

Knowledge-of-God to Soul:

See the dress you are wearing, daughter of salvation:
be steadfast and you will never fall.

Soul, sadly:

I don't know what to do or where to flee Woe is me, I
cannot perfect this dress I have put on! Indeed I want
to cast it off!

Virtues:

Unhappy state of mind, oh poor Anima, why do you
hide your face in the presence of your Creator?

Knowledge of God:

You do not know or see or taste the One who has set
you here.

Soul:

God created the world: I'm doing him no injury - I
only want to enjoy it!

Devil, shouting at Soul:

What use to you is toiling foolishly? Look to the
world: it will embrace you with great honour.

Virtues:

Is this not a plangent voice of the greatest sorrow?
Ah, a certain marvellous victory already rose in that
Soul, in her wondrous longing for God, in which a
sensual delight was secretly hidden, alas, where
previously the will had known no guilt and the desire
fled man's wantonness. Mourn for this, mourn,
Innocence, you who lost no perfection in your fair

modesty, who did not devour greedily, with the belly of the serpent of old.

Devil:

What is this Power - as if there were no one but God? I say, whoever wants to follow me and do my will, I'll give him everything. As for you, Humility, you have nothing that you can give your followers: none of you even know what you are!

Humility:

My comrades and I know very well that you are the ancient dragon who wanted to fly higher than the highest one: but God himself hurled you in the abyss.

Virtues:

As for us, we dwell in the heights.

Humility:

I, Humility, queen of the Virtues, say: come to me, you Virtues, and I'll give you the skill to seek and find the drachma that is lost and to crown her who perseveres blissfully.

Virtues:

Oh glorious queen, most gentle mediator, we come gladly.

Humility:

Because of this, beloved daughters, I'll keep your place in the royal wedding-chamber.

Charity:

I am Charity, the flower of love - come to me, Virtues,
and I'll lead you into the radiant light of the flower of
the rod.

Virtues:

Dearest flower, we run to you with burning desire.

Fear-of-God:

I, Fear-of-God, can prepare blissful daughters to gaze
upon the living God and not die of it.

Virtues:

Oh Fear, you can help us greatly: we are filled with
the longing never to part from you.

Devil:

Bravo! Bravo! What is this great fear, and this great
love? Where is the champion? Where the prize-giver?
You don't know what you are worshipping!

Virtues:

But you, you were terrified at the supreme Judge, for,
swollen with pride, you were plunged into Gehenna.

Obedience:

I am shining Obedience - come to me, lovely
daughters, and I'll lead you to your homeland and to
the kiss of the King.

Virtues:

Sweetest summoner, it is right for us to come, most
eagerly, to you.

Faith:

I am Faith, the mirror of life: worthy daughters, come to me and I shall show you the leaping fountain.

Virtues:

Oh Serene one, mirror-like, we trust in you: we shall arrive at that fountain through you.

Hope:

I am the sweet beholder of the living eye, I whom no dissembling torpor can deceive. Darkness, you cannot cloud my gaze!

Virtues:

Living life, gentle, consoling one, you overcome the deadly shafts of death and with your seeing eye lay heaven's gate open.

Chastity:

O Virginité, you remain within the royal chamber. How sweetly you burn in the King's embraces, when the Sun blazes through you, never letting your noble flower fall. Gentle maiden, you will never know the shadow over the falling flower!

Virtues:

The flower of the fields fails in the wind, the rain splashes it. But you, Virginité, remain in the symphonies of heavenly habitants: you are the tender flower that will never grow dry.

Innocence:

My flock, flee from the Devil's taints!

Virtues:

We shall flee them, if you give us aid.

Contempt-for-the-World:

I, Contempt-for-the-World, am the heat life. Oh wretched, exiled state on earth, with all your toils - I let you go. Come to me, you Virtues, and we will climb up to the fountain of life!

Virtues:

Glorious lady, you that always fight the battles of Christ, oh great power that treads the world under your feet, you thereby dwell in heaven, victoriously.

Heavenly Love:

I am the golden gate fixed in heaven: whoever passes through me will never taste bitter rebelliousness in her mind.

Virtues:

Royal daughter, you are held fast in the embraces the world shuns: how tender is your love in the highest God!

Discipline:

I am one who loves innocent ways that know nothing ignoble; I always gaze upon the King of kings and, as my highest honour, I embrace him.

Virtues:

Angelic comrade, how comely you are in the royal nuptials!

Modesty:

I cover over, drive away or tread down all the filths of the Devil.

Virtues:

Yours is a part in the building of heavenly Jerusalem,
flowering among shining lilies.

Mercy:

How bitter in human minds is the harshness that does
not soften and mercifully ease pain! I want to reach
out my hand to all who suffer.

Virtues:

Matchless mother of exiles, you are always raising
them up and anointing the poor and the weak.

Victory:

I am Victory, the swift, brave champions I fight with a
stone, I tread the ancient serpent down.

Virtues:

Oh gentlest warrior, in the scorching fountain that
swallowed up the voracious wolf - glorious, crowned
one, how gladly we'll fight against that deceiver, at
your side!

Discretion:

I am Discretion, light and moderator of all creatures -
the impartiality of God, that Adam drove away by
acting wantonly.

Virtues:

Fairest mother, how sweet you are, how gentle - in
you no one can be confounded.

Patience:

I am the pillar that can never be made to yield, as my foundation is in God.

Virtues:

You that stay firm in the rocky cavern, you are the glorious warrior who endures all.

Humility:

Daughters of Israel, God raised you from beneath the tree, so now remember how it was planted. Therefore rejoice, daughters of Jerusalem.

Virtues:

Alas, alas, let us lament and mourn, because our master's sheep has fled from life!

Soul, lamenting, penitent and calling to the Virtues:

You royal Virtues, how graceful, how brilliant you look in the highest Sun, and how delectable is your home, and so, what woe is mine that I fled from you!

Virtues:

You who escaped, come to us, and God will take you back.

Soul:

Ah, but a burning sweetness swallowed me up in sins, so I did not dare come in.

Virtues:

Don't be afraid or run away: the good Shepherd is searching for his lost sheep - it is you.

Soul:

Now I need your help to gather me up - I stink of the wounds that the ancient serpent has made gangrenous.

Virtues:

Run to us, follow those steps where you'll never falter, in our company; God will heal you.

Soul, penitent, to the Virtues:

I am the sinner who fled from life: covered in sores I'll come to you - you can offer me redemption's shield. All of you, warriors of Queen Humility, her white lilies and her crimson roses, stoop to me, who exiled myself from you like a stranger, and help me, that in the blood of the Son of God I may arise.

Virtues:

Fugitive Anima, now be strong: put on the armour of light.

Soul:

And you, true medicine, Humility, grant me your help, for pride has broken me in many vices, inflicting many scars on me. Now I'm escaping to you - so take me up!

Humility:

All you Virtues, lift up this mournful sinner, with all her scars, for the sake of Christ's wounds, and bring her to me.

Virtues:

We want to bring you back - we shall not desert you, the whole host of heaven will rejoice in you: thus it is right for us sound our music.

Humility:

Oh unhappy daughter, I want to embrace you: the great surgeon has suffered harsh and bitter wounds for your sake.

Virtues:

Living fountains, how great is your sweetness: you did not reject the gaze of these upon you - no, acutely you foresaw how you could avert them from the fall the angels fell, they who thought they possessed a power which no law allows to be like that. Rejoice then, daughter Jerusalem, for God is giving you back many whom the serpent wanted to sunder from you, who now gleam in a greater brightness than would have been their state before.

Devil:

Who are you? Where are you coming from? You were in my embrace, I led you out. Yet now you are going back, defying me - but I shall fight you and bring you down!

Soul, penitent:

I recognised that all my ways were wicked, so I fled you. But now, you deceiver, I will fight you face to face. Queen Humility, come with your medicine, give me aid!

Humility:

Victory, you who once conquered this creature in the heavens, run now, with all your soldiery, and all of you bind this fiend!

Victory:

Bravest and most glorious warriors, come, help me to vanquish this deceitful one!

Virtues:

Oh sweetest warrior, in the scorching fountain that swallowed up the voracious wolf glorious, crowned one, how gladly we'll fight against that deceiver, at your side!

Humility:

Bind him then, you shining Virtues!

Virtues:

Queen of us all, we obey you - we shall carry out your orders to the full.

Victory:

Comrades, rejoice: the ancient serpent snake is bound!

Virtues:

Praise be to you, Christ, King of the angels!

Chastity:

In the mind of the Highest, Satan, I trod on your head, and in a virgin form I nurtured a sweet miracle when the Son of God came into the world; therefore you are laid low, with all your blunder, and now let all who dwell in heaven rejoice, because your belly has been confounded.

Diabolus

Devil:

You don't know what you are nurturing, for your belly is devoid of the beautiful form that woman receives from man; in this you transgress the command that God enjoined in the sweet act of love; so you don't even know what you are!

Chastity:

How can what you say affect me? Even your suggestion smirches it with foulness. I did bring forth a man, who gathers up mankind to himself, against you, through his nativity.

Virtues:

Who are you, God, who held such great counsel in yourself, a counsel that destroyed the draught of hell in publicans and sinners who now shine in paradisaal goodness! Praise to you, King for this! Almighty Father, from you flowed a fountain in fiery love: guide your children into a fair wind, sailing the waters, so that we too may, steer them in this way into the heavenly Jerusalem.

[Processional]

In the beginning all creation was verdant, flowers blossomed in the midst of it; later, greenness sank away. And the champion saw this and said:

"I know it, but the golden number is not yet full. You then, behold me, mirror of your fatherhood: in my

body I am suffering exhaustion, even my little ones faint.

Now remember that the fullness which was made in the beginning need not have grown dry, and that then you resolved that your eye would never fall until you saw my body full of jewels. For it wearies me that all my limbs are exposed to mockery: Father, behold, I am showing you my wounds."

So now, all you people, bend your knees to the Father, that he may reach you his hand." (Ordo Virtutum, Hildegard Von Bingen, Translation by Peter Dronke)"

As the traveler bathed in the healing light of the symphony of virtues, he looked up at the nuns who had quietly listened to him sing the ancient melody he had never heard. One stepped forward, a Benedictine Abbess. He noted in his mind that Hildegard was a Benedictine Nun. "People want forgiveness without accountability," the nun said, "let them be obedient unto the Lord so that He may teach them."

"From the storm cloud I heard a voice responding to this image: 'I who obey God have a certain bondage. But to whom is it and of what type is it? . . . I am the root of all of God's works, just as the soul is to the body. Just as a man's will accomplishes what he desires, so also I do God's will by doing all the things he commands. I consulted with God a long time ago and he ordered all the things he wanted to do through me. I sound like a lyre at the command of his word

because I obey all his commands. I touch nothing, I wish for nothing, I desire nothing unless it is in God because I came from God, I do things through him, and I do not want to have any other God . . . You, however, o transgressor of the command of the Creator . . . Where, therefore, are the heaven and earth you created? You have made nothing but you still deny what God did make. Why? . . . When you decide all things only according to what pleases you . . . you have cast away the good things."

The Book of the Rewards of Life, Hildegard Von Bingen, The Third Part, The Response of Obedience, Oxford University Press, 1994

"The labour of Obedience will bring you back to him from whom you had drifted through the sloth of disobedience."

Rule of St. Benedict, St Benedict

The love of God remains central to all human relationships, as well as, to the supreme relationship with the divine. Whether single, divorced, married, widowed or freeborn, the nature of this union with the divine is central to the understanding of each of these unique types of relationship.

"Ursula fell in love with God's Son in a vision: her faith was true. She rejected her man and all the world and gazed straight into the sun, crying out to her beloved, fairest of the sons of men: 'With yearning I have yearned to come to you and sit by you at our wedding in heaven! Let me race to you strangely, chase you like a sapphire cloud where the sky is purest.' And they discovered the fragrance of incense and myrrh - because scorn for the world mounts

above all." (Ursula was then martyred.)"

Symphonia, Hildegard Von Bingen, Symphony of the Harmony of Celestial Revelations, 64, Cornell University, 1988

"Once, some years ago, a group of teachers from the United States came through Calcutta. After visiting the Home for the Dying in Kalighat, they came to see me. Before they left, one of them asked me if I would say something that they could keep as a remembrance of the visit and that would also be useful to them. 'Smile at one another. Smile at your wives.' I have a feeling that we are in such a hurry that we do not even have time to look at one another.' Yes, I am,' I answered. 'Sometimes it is very difficult for me to smile at Jesus because he asks too much of me."

Mother Teresa: In my Own Words, Smiles, Gramercy Books, 1996

"The words of Christ, taken from Matthew 5:27-28, direct us toward this truth about "historical" man, of universal importance. It seems to be expressed in the biblical doctrine on the three forms of lust. We are referring here to the concise statement in 1 John 2:16-17: "For all that is in the world, the lust of the flesh and the lust of the eyes and the pride of life, is not of the Father but is of the world. And the world passes away, and the lust of it, but he who does the will of God abides forever." . . . In this way, therefore, the statement that lust "is not of the Father but is of the world," seems to direct us once more to the biblical beginning. The genesis of lust in its three forms presented by John finds in this beginning its first and fundamental elucidation. This explanation is essential for the theology of the body . . . the same man, male and female, appears at the beginning as a man of original innocence before original sin. Then he appears as the one who lost innocence, by breaking

the original covenant with his Creator . . . the biblical description itself seems to highlight especially the key moment, in which the gift is questioned in man's heart. The man who gathers the fruit of the "tree of the knowledge of good and evil" makes, at the same time, a fundamental choice. He carries it out against the will of the Creator . . . This motivation clearly includes questioning the gift and the love from which creation has its origin as donation. As regards man, he receives the "world" as a gift and at the same time the image of God that is, humanity itself in all the truth of its male and female duality. It is enough to read carefully the whole passage of Genesis 3:1-5, to detect in it the mystery of man who turns his back on the Father (even if we do not find this name applied to God in the narrative). Questioning in his heart the deepest meaning of the donation, that is, love as the specific motive of the creation and of the original covenant (cf. Gn 3:5), man turns his back on God-Love, on the Father. In a way he casts God out of his heart. At the same time, he detaches his heart and almost cuts it off from what "is of the Father." Thus, there remains in him what "is of the world.""

The Theology of the Body, By Pope John Paul II, Pauline Books and Media, 1997

*"O marvelous wonder! A hidden figure towers high,
steep on the honorable height where the living
Majesty utters mysteries."*

Symphonia, Hildegard Von Bingen, Symphony of the Harmony of Celestial Revelations, 41, Cornell University, 1988

So then the traveler must discover that to follow any other will than the will of God within his own life would be illogical because only God's will in any person's life can lead to the most exalted path.

Any other will leads to lesser outcomes, unhappier circumstances.

And what is needful to understand at this juncture as the freeborn admits himself into the heavenly mystery of eternal love is this.

God Himself is love. In no manner can any person truly separate any form of true love from the Father, for it all originates from God.

The mystery of eternal love remains at the heart and core of all that is borne out of it. It applies whether you are in a relationship with yourself, with God, with a spouse, with a child, with a friend . . . and in order to begin to fully grasp the potential that lies within us, and that to which the freeborn must aspire, he must first understand that the secret of it all lies in the primordial Garden of Eden, before the fall of man, when love was born in its eternal, original, generative and gifted nature.

Without the recognition that the mystery lies in what was lost as a result of the fall and what had been before that happened, the freeborn cannot continue.

We must remember that all eternal loves were born from God; there is no true love that does not have God as its origin. Degenerate love, or lust and usury in its purest sense, was born of the fall and originated from the serpent.

You are traveling either one way or the other, you are either for Christ or against Christ, you are either building something up or tearing it down, you are either sincerely loving someone or you are using them for selfish purpose.

The middle road is blurry . . . and the traveler must choose.

What will it be? To restore that which has been lost within the primordial Garden of Eden, the true nature of eternal love which still remains as potential within each and every one of us? Or to remain in a spiraling cycle of selfish abuse of ourselves and others to fulfill base desires and lustful cravings which destroy, degrade and dishonor ourselves and other human beings?

To choose eternal love is to choose God. God is love. If we are to know God, we must seek to become that which He is.





CHAPTER THREE

Magnum Mysterium . . . or the Great Mystery

Along the pointy narrow cliff, I wept
 Potshards of oil running down my neck
 The Lord has called me within
 One that chastens you to wealth
 I will not hasten
 It is a transient knowledge
 It is only in encompassing the unaccepted road
 That the light of wisdom may enter the freeborn

Wispy revelings in the darkwind night
 Hosts of essences surrounding my soul
 Furthest reaches pulling my sway
 And entering into the palest of horizons
 In my darkness, I long to know the light
 But it is hidden from me for naught
 Because of a fall of ancient millennia
 The darkness has shrouded the great magnum
 mysterium
 The great mystery remains unknown
 Because of the ingratitude of man
 That which was lost is not even clear
 It continues to float around as an essence
 But it cannot be grasped unless God chooses to reveal
 In its revelation lies the mystery
 Shrouded in secrecy since the beginning of time
 Shrouded because of an act of disobedience to the
 Lord Almighty
 But what was truly lost?
 What was the primordial garden really like?
 Does anyone know?
 Without knowing that which was lost,
 How can it be restored?
 In the essence of the caricature we have become
 Where is the original construct?
 The gift that was declined in the primordial garden
 Of what was declined?
 If they had known the consequent variants
 Would it have been such an easy snag?
 If we were to see the gifts that God originally planned
 for us
 Would we be pleased or disdained at that first choice?
 Original beauty and original sin
 What did it look like?

Is this something that remains relevant to us now so
many thousands of years later?

Is it perceivable to the common man and

Does its wanting leave us empty and forlorn?

So, to whom shall we go?

To whom should we inquire?

What forces would avail us of this great mystery?

The Mysterium Magnum of all existence

Waiting in some unknown blister of space

Still unbeknownst to mankind thousands of years
later

What would it have been like had Adam and Eve not
fallen?

And would we grieve that world if we could know
how it might have been?

Oh, mystery of mysteries, reveal thyself

An allegory:

“Amidst the spectral wonderland of a forest, the freeborn traveler was taken. Deep hues of green filled the trees, the grasses and the fields, and unearthly colors carpeted the floors with wildflowers.

Standing before the woman he had once been married to in his present earthly life, the whole event was foreshadowed by some kind of unearthly perfection he had never before experienced.

Immediately, he had an awareness implanted within him that he was about to experience the original innocence, the primordial garden, what could have been had mankind accepted God’s gift.

Despite the fact that the traveler was no longer with his previous wife, he experienced her as if they actually were . . . and he noticed that there was a

profound gold energy that emanated from both of them towards the other and this golden energy seemed to embody everything within this primordial forest.

For the period in which he was to travel to this time before the fall, it felt to him almost as if he and his former wife were Adam and Eve. In this experience, he was given to be in the experience, but yet outside of it at the same time.

Looking around him, he noticed that the forest was filled with perfection. There were no bugs, poison ivy, sticker bushes . . . the wild animals all mingled in a quiet harmony with one another and he realized that you could walk up to them and pet them, even the lions, and there was no danger. No danger of any kind. Every form of life, whether it be plant, human, animal or mineral, were all completely at one with each other.

Turning again to his former wife, he recalled how their marriage had not turned out well due to the sins that they had borne with one another on earth. But here in the primordial garden, there was no strife, no conflict. Both appeared younger than they were currently on the earth and had perfect health although this was not the case in the physical world below.

There was no illness, no injury, no selfish desire, no physical limitation . . .

He noticed that they both stood naked before one another, but it was as if they were not. Clothed in a garment of gold, there was no shame in original nakedness. In all things, the freeborn traveler felt that between he and his former beloved, they were in all

things one flesh - mind, body and spirit - with the only exception being that they occupied two vessels.

In that state of total purity, shamelessness . . . the freeborn felt no temptation of any kind regarding anything. There was no fear of anything because God was his father and his beloved's father. Although they both were adults, they were like children in their obedience to God.

Completely trusting God, both of them were in complete alignment with God and it came effortlessly from the pure gift of God.

The freeborn noticed that every thought that she had, he knew. And every thought he had, she also knew. Every thought of the other in the masculine feminine union were as if it were their own.

And as they shared thoughts, the freeborn and his beloved melted into one another in an orgasmic and ecstatic union of heavenly bliss.

Everything was love. Both were completely without sin. There was no darkness, only constant golden light which permeated each of them into the other and into all life that reigned within the primordial garden.

Again the freeborn noted that there was no temptation at all.

Reaching out to touch his beloved, he instantly felt electricity running through his whole body and some type of orgasm that manifested within his entire being hundreds of times more powerful than any physical or earthly orgasm could reach in the body.

Amazed by this experience, he continued to experience what could be described as an ongoing ecstasy from the mere physical presence of his beloved. As he stared into her eyes and she into his, a

heavenly energy stormed throughout them filling them at spiritual depths they could never have thought existed before. A single touch and their bodies would tremble in delight.

He noticed that they both had gold in their hair and their bodies were golden. The sight was spectacular.

The freeborn basked in the unbelievable reality that they lacked nothing. Everything was totally complete and provided for. They felt no yearning, no coveting, no shame . . . all was perfection; a perfection beyond anything he could ever have imagined. An orgasmic and eternal love beyond anything he could have ever thought possible between the masculine and feminine energies.

And beyond this, how interesting it was that this was shown to him with the woman he had been married to which had not worked out as of yet on the earth. Their marriage had failed.

What a profound difference between fallen man and eternal man in perfect obedience to God, the creator in the primordial Eden before sin had entered into the world.

The freeborn was filled with the spectacular wonder of the event. As he continued to bathe in the ecstatic and orgasmic energies he experienced with his female counterpart he felt his body as an electromagnetic field containing heights of eternal love which continued to somehow contain itself with his unfallen state.

A physical body could never have handled such a thing in the fallen world he knew.

Although he did not wish to leave, the freeborn was again beckoned back to the physical

world to ponder the beauty of the gift humankind had been offered by God, but failed to accept.

How he would take in this experience remained unknown to him."

"Among these I saw certain ones, as through a mirror, who were clothed as if in the white garment of a cloud. This garment appeared purer than the purest highest upper air and was interwoven with gold. Their heads were embellished with halos, as if they were from the elect; their foot coverings were like crystal that shone with purity beyond the purity of the clearest water. They were touched from time to time with a gentle wind that came from the secret place of the Divinity and that had the aroma of all the herbs and flowers. Their voices sounded like a lot of water does. They also had many other embellishments, but I was not able to see them. Because they had come to God through faith with the highest and greatest devotion and because they had worshipped God with their good works, they had infinite joy in the joys of this brightness; because they had observed and fulfilled the legal precepts with the purity of justice while they had been alive, they wore this white garment that was like a cloud; because they had esteemed the legal precepts, their garment appeared purer than the purest highest upper air; and because they had observed the precepts of the law so carefully, their garment was interwoven with Gold."

The Book of the Rewards of Life, Hildegard Von Bingen, The Sixth Part, Concerning the Heavenly Joys of Confessors and Repentants, Oxford University Press, 1994

"1. Interior innocence as purity of heart made it impossible somehow for one to be reduced by the other to the level of a mere object. The fact that they

were not ashamed means that they were united by awareness of the gift. They were mutually conscious of the nuptial meaning of their bodies, in which the freedom of the gift is expressed and all the interior riches of the person as subject are manifested.

This mutual interpenetration of the "self" of the human persons, of the man and of the woman, seems to exclude subjectively any reduction to an object. This reveals the subjective profile of that love. It can be said that this love "is objective" to the depths, since it is nourished by the mutual "objectivity" of the gift.

2. After original sin, man and woman will lose the grace of original innocence. The discovery of the nuptial meaning of the body will cease to be for them a simple reality of revelation and grace. However, this meaning will remain as a commitment given to man by the ethos of the gift, inscribed in the depths of the human heart, as a distant echo of original innocence. From that nuptial meaning human love in its interior truth and its subjective authenticity will be formed. And man – also through the veil of shame – will continually rediscover himself as the guardian of the mystery of the subject, that is, of the freedom of the gift, so as to defend it from any reduction to the position of a mere object.

3. For the present, however, we are before the threshold of man's earthly history. The man and the woman have not yet crossed it toward knowledge of good and evil. They are immersed in the mystery of creation. The depth of this mystery hidden in their hearts is innocence, grace, love and justice: "And God

saw everything that he had made, and behold, it was very good" (Gn 1:31).

Man appears in the visible world as the highest expression of the divine gift, because he bears within him the interior dimension of the gift. With it he brings into the world his particular likeness to God, with which he transcends and dominates also his "visibility" in the world, his corporality, his masculinity or femininity, his nakedness. A reflection of this likeness is also the primordial awareness of the nuptial meaning of the body, pervaded by the mystery of original innocence.

4. Thus, in this dimension, a primordial sacrament is constituted, understood as a sign that transmits effectively in the visible world the invisible mystery hidden in God from time immemorial. This is the mystery of truth and love, the mystery of divine life, in which man really participates. In the history of man, original innocence begins this participation and it is also a source of original happiness. The sacrament, as a visible sign, is constituted with man, as a body, by means of his visible masculinity and femininity. The body, and it alone, is capable of making visible what is invisible: the spiritual and the divine. It was created to transfer into the visible reality of the world the mystery hidden since time immemorial in God, and thus be a sign of it."

The Theology of the Body, Pope John Paul II, Original Unity of Man and Woman, The Daughters of St. Paul, 1997, Pauline Books

*"Footfalls echo in the memory
Down the passage which we did not take
Towards the door we never opened
Into the rose-garden. My words echo*

Thus, in your mind."

Confessions of St. Augustine, St. Augustine, Translated by Rex Warner, Penguin Group, 1963





CHAPTER FOUR

I Shall Choose the Elegant Way

There is this penetrating emptiness
 Which reigns within the human condition
 Which I shall decline
 Now that I have seen that which could've been
 My search has only begun for the manner in which to
 seek it out
 If it once was, it can be for us again
 Although it may require an individual seeking
 A solitary gesture
 To attain to such a lofty sphere
 Perhaps it may remain hidden
 And lost
 To the majority of fallen humanity
 But the freeborn may choose to seek it out
 Although such perfection may not be attainable in
 this realm
 We know now that it is attainable somewhere
 And therefore, to seek and find it has become my
 calling
 I have known it in the heavenly sphere
 The spheres beyond time where the gifts of God have
 been made manifest
 How much I long to return to this primordial place
 To understand why such a grand gift would be
 rejected
 Perhaps it was rejected for a simple reason
 When given so much the appreciation of it can be less
 than worthy of proper awe and wonder
 But once it is lost
 The gaping emptiness becomes acute

To whom shall I go, to where shall I seek, for whence
 can I find this knowledge
 And in a dream, the great Lord of Hosts led the
 freeborn traveler to yet another from years hence
 To help him in his question

An allegory:

“So the freeborn, ever persistent in his quest to know and understand, prayed fervently for guidance into this question of the fall and that which the all holy God would choose His travelers to know in their seeking of this primordial state.

In a dream, a vision of the night, he was led to thus texts by Jacob Boehme.” (Mysterium Magnum)



- * God. bestial, toilfome *Life*, then he had not brought him into Paradise; if * he had desired [or willed] the *bestial* Copulation and Propagation, then he would instantly in the Beginning have created Man and Woman, and both Sexes had come forth in the *Verbum Fiat*, into the Division of both Tinctures, as it was in the *other* earthly Creatures.
- * Or Mother's Body. 6. Every Creature brings its Clothing from its * Dam; but *Man* comes miserable, naked and bare, in deepest Poverty, and Inability, and is able to do nothing; and in his Arrival to this World he is the poorest, most miserable, forlorn, and most shiftless Creature amongst all Kinds, which *cannot* at all help himself; which does sufficiently shew to us, that he was not created of God to *this* Misery, but * in his Perfection, as all other Creatures were, which [Perfection] the first *Man* fooled away [or lost] by false Lust; whereupon God afterwards in his *Sleep* did first figurize him in the outward *Fiat* to the natural Life in Man and Woman, according to the Property of all earthly Creatures, and hung upon him the Worm's *Carcase*, with the bestial Members for Propagation, of which the poor Soul is to this Day ashamed, that it must bear a bestial Form on the Body.
- * Or of. 7. Two fixed and stedfast Essences were in *Adam*, viz. the spiritual Body * from the Love-Essentiality of the inward Heaven, which was God's *Temple*; and the outward Body, viz. the *Limus* of the Earth, which was the Mansion and Habitation of the inward spiritual Body, which in no wise was manifest according to the Vanity of the Earth, for it was a *Limus*, an Extract of the good Part of the Earth, which at the last Judgment shall be severed in the Earth, from the Vanity of the Curse, and the *Corruption* of the Devil.
- * Text, *Corpus*. 8. These two Beings, viz. the inward Heavenly, and the outward Heavenly, were mutually espoused to each other, and formed into one * Body, wherein was the most *bely Tincture* of the Fire and Light, viz. the great joyful Love-desire, which did inflame the Essence, so that both Essences did very earnestly and ardently desire each other in the Love-desire, and loved one another: The Inward loved the Outward as its Manifestation and *Sensation*, and the Outward loved the Inward as its greatest *Sweetness* and Joyfulness, as its precious Pearl, and most beloved Spouse and Consort; and yet they were not two Bodies, but only one, but of a *twofold* Essence, viz. one inward, heavenly, holy, and one from the Essence of Time; which were espoused and betrothed to each other to * an eternal [Being.]
- * Or eternally. 9. And the *magical* Impregnation [or Conception] and Birth did stand in this fiery Love-desire; for the Tincture penetrated through both Essences, through the inward and outward, and awakened (or stirred up) the Desire; and the Desire was the *Fiat*, which the *Love-lust* [or Imagination] * took, and brought into a Substance; thus the Likeness of the *express Image* was formed in this Substance, being a spiritual Image according to the *first*: As the *Fiat* had conceived, and formed the first Image, viz. *Adam*, so also the Likeness was conceived out of the first for Propagation; and in this Conception also the magical Birth was forthwith (effected,) where, in the Birth, the *spiritual Body* became external.
- * Conceived. 10. Understand, if it had been that *Adam* had stood, then the magical Birth had been thus [effected,] not by a sundry peculiar *Issue* from *Adam's* Body, as now, but as the Sun shines entirely through the Water, and *tends* (or tears) it not, so the spiritual Body, viz. the Birth, had been brought forth, and in its coming forth had become *substantial*, without Pains, Care, and Distress, in a great Joyfulness and Delight; it had been, in a Manner, as both Seeds of Man and Woman receive in their Conjunction a pleasant Aspect, so also the magical Impregnation and Birth had been a Virgin-like Image wholly perfect according to the first.
11. Which afterwards, when *Venus's Matrix* was taken from *Adam*, and formed into a

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Of the Paradisical State.

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Woman, must be done through Anguish, Trouble, Smart, Pangs and Distress; as God said to *Eve*, *I will multiply thy Sorrows; when thou conceivest, thou shalt now bring forth Children with Sorrow, and thy Will shall be subject to thy Husband.* Why? Because it was sprung forth from the Man's Will: *Eve* was half the *Adam*, viz. the Part wherein *Adam* should have loved and impregnated himself; the same, when he stood not, was taken from him in his *Sleep*, and formed into a *Woman*; therefore when *Adam* saw her, he said, *She shall be called Woman*, because she is taken out of *Man*.

12. *Man* should have walked naked upon the Earth, for the heavenly (Part) penetrated the outward, and was his *Cloathing*; he stood in great Beauty, Glory, Joy, and Delight, in a Child-like Mind; he should have eaten, and drunk in a *magical* Manner, not into the Body, as now, but in the *Mouth*; there was the *Separation*; for so likewise was the Fruit of *Paradise*.

13. All Things were made for his Sport and Delight; no *Sleep* was in him; the Night was in him as the Day; for he saw with pure Eyes in peculiar Light; the inward *Man*, viz. the inward Eye, saw through the outward; as we in the other World shall need no Sun; for we [shall] see in the divine Sight, in the Light of the peculiar Nature. No Heat nor Cold had touched them; there had also no *Winter* been manifest upon the Earth, for in *Paradise* there was an equal Temperature.

14. The Tincture of the Earth had been their Delight and Pastime; they would have had all Metals for their Play till the Time that God had changed the outward World; no Fear or Terror had been in them, also no Law from any Thing, or with respect to any Thing; for all had been free to them; *Adam* had been their chief Prince; and they would have lived in the World, and also in Heaven, inhabiting in both Worlds at once; *Paradise* had been through the whole World.

15. But seeing the divine Providence did well know that *Adam* would not stand, seeing the Earth was corrupted by its former Prince, in that the *Wrath* of God had moved itself and amassed the Effluence into an Impression, therefore God created all Manner of Fruits and Beasts; also all Sorts of Medicines for the future Sickness of *Man*; and likewise all Kinds of Meats; that the *Man* might have Food and Raiment also in this World.

16. For he had determined to send another Prince, by whom he would redeem *Man* from his Sickness and Death, and purify and purge the Earth through the Fire of God, and introduce it into the holy (Being,) as it was when *Lucifer* was an Angel, before it came into such a Creature.

17. And *Adam* was created only to the divine Image, which should be eternal; and though it was known in the Wrath of God that *Man* would fall, yet the Regenerator, also known in God's Love; to whom this Hierarchy should be given for a royal Possession in *Lucifer's* stead.

18. But that the Fall might not proceed (or come) from the divine Appointment, God made *Man* perfect, and created and ordained him to *Paradise*, and forbid him the false Lust, which the Devil stirred up through the Limus of the Earth in *Adam's* outward Body, with his false Imagination and Hungry-desire.

19. And *Adam* was (before his *Eve*) forty Days in *Paradise*, in the Temptation, before God made the *Woman* out of him; if he had stood steadfast, then God had so confirmed him to Eternity.

20. But that I write of forty Days, contrary to the Custom [and Opinion] of other Writers, is, that we have certain Knowledge and sufficient Ground of the same, not only by Conjecture, but from another Knowledge; of this also we will shew you the Types. As (first) of *Moses* upon Mount *Sinat*, when God gave him the Law, this was done in forty Days, and *Israel* was tried whether they would continue in divine Obedience; but seeing they made a Calf and an Idol, and fell from God, therefore *Moses* must

- break the first Tables of the Law; signifying the *first Adam* in the divine Law, who departed from it: Therefore the same was broken from him, and he fell into the *' Breaking of his Body, as Moses broke the Tables in Pieces.*
- ^a Destruction. ^{21.} And God gave *Moses* another Scripture or Writing upon *' a Table of Stone,* which signifies the *second Adam* (Christ) who should restore the first, and again introduce *his Law into his Table of the Heart,* viz. into the Life into the Humanity, and write it with the living Spirit in the sweet Name *' JESU;* thus the other Law was also written, how God's Love would destroy or break in Pieces the Anger; of which the Covenant in the Law was a Type, as shall be hereafter mentioned in *Moses.*
- ^b Round Ball, or Globe. ^{22.} The second Figure of *Adam* in Paradise are the *forty Years* in the Wilderness; where *Israel* was tried in the Law with the heavenly *Manna,* whether or no they would be obedient to God, that the Anger might not so much devour them. The third Figure is the true real one, viz. *Adam's* hard ^m Encounter with Christ in the Wilderness, where he stood in *Adam's* Stead before the Devil and God's Anger, where he eat *forty* ⁿ Text, of the *Days* magically, viz. of the *' Word of the Lord,* in which *Adam* also was tempted, whether he would remain wholly resigned to God's Will; Christ was tempted in *Adam's* Stead in *Adam's* Temptation, and with all whatsoever, wherein *Adam* was tempted, as shall be mentioned hereafter.
- ^c Combat. ^{23.} The fourth Figure are the *forty Hours* of Christ in the Grave, where he awaked *Adam* out of his *first Sleep.* The fifth Figure are the *forty Days* of Christ after his Resurrection in the last *Proba,* where the Humanity was last of all tried, whether it would now stand and be wholly resigned in God, seeing that Death was destroyed, and the inward human Life new-born in God.
- ^d Text, of the *Fortum Dimini.* ^{24.} These five Figures belong to the *five Degrees* of Nature; from the first Form of Nature even to the fifth, viz. to the *boly Center* of the Love-birth; if it were not too large, we would set it forth very clearly; it shall be shewn in *its Place.*
- ^e Or stood in the *Proba.* ^{25.} These *forty Days Adam* was ^a tried in his Innocence, whether or no he would or could stand, to possess the Throne of *Lucifer,* as an Hierarch, and Prince of God; but seeing God knew that this would not be, he determined to move himself with his *deepest Love* in this Adamical, angelical Image of the inward holy Man, which ^b disappeared in *Adam,* and to regenerate him anew, viz. in the *Seed of the Woman;* understand in the Love-desire's Seed, wherein *Adam* should have impregnated, generated, or brought forth himself in a magical Manner. In this Seed the *Mark* or Bound of the promised Covenant ^c in Christ was set, who should restore the Angels-Image, viz. the divine Man, as it is effected.
- ^f Vanished or withdrew. ^{26.} These *forty Days Adam,* viz. the Soul of *Adam* in the Flesh, was tempted betwixt three Principles; for each Principle drew the Soul in the Flesh, and would have the Upper-hand or Dominion.
- ^g Or with. ^{27.} This was the right *' Proba* of what the *free Will* of the Soul would do; whether it would remain in the divine Harmony, or whether it would enter into the *Selfhood:* Here it was tried in Soul and Body, and drawn by all the three Principles; each would accomplish [or work forth] its Wonders ^d in him.
- ^h Trial. ^{28.} Not that the three Principles stood in unequal Measure and Weight in *Adam,* they were in equal Weight in him, but *not without* him; moreover the Devil was very busy in God's Anger in the first Principle with his false Desire, and introduced continually his *Imagination* into the Soul, and into the outward Flesh, viz. into the *Limbs* of the Earth, and insinuated it into the first Principle, viz. into the fiery Property of the Soul, even into the eternal Nature; whereupon the first Principle in the Soul was moved to speculate itself in the Devil's Imagination (or Glass of Fancy) viz. to contemplate in the magical Birth, how, and what, Evil and Good were, how it would relish and be in ^e *' Unlikencess* of the Essence, whence the *Lust* arose in the Soul.
- ⁱ With or by him. ^f In the Dissimilitude or various Dissimilarity of the Properties which were without itself, the

29. The *earthly Lust*, to eat of the manifold Properties, arose in the outward Part of the Soul; and in the inward fiery Part of the Soul the Lust of *Pride* arose, to know and prove Evil and Good, desiring to be like God, as the Devil also did, when he would be an *Artist*, in the magical Birth; after which *Adam* here also lusted. * Or Craft-
* Or Craft-
* Or Craft-
* Or Craft-

30. Though *Adam* did *not* desire to prove the *first* Principle, as *Lucifer* has done, for his Lust was only bent to taste and prove Evil and Good, *viz.* the *Vanity* of the Earth; the outward Soul was awakened so, that the Hunger entered into its Mother, from whence it was drawn, and it was introduced into another Source.

31. And when this *Hunger* entered into the Earth to eat of Evil and Good, then the Desire in the *Fiat* drew forth the *Tree* of Temptation, and set it before *Adam*; then came the severe Command from God, and said to *Adam*, *Thou shalt not eat of the Tree of the Knowledge of Good and Evil; in that Day that thou eatest thereof thou shalt die the Death.*

32. And *Adam* also did not eat thereof in the Mouth, only with the Imagination or *Desire* he did eat thereof, whereby the heavenly Tincture disappeared, which stood in a fiery Love; and the earthly one did awake in the outward Soul's Property, whereby the heavenly Image was *obscured*.

33. Thus the magical Birth was spoiled, and it could not then be; though *Adam* stood in *Paradise*, yet it had not availed him; for in the Imagination or *Hunger* after Evil and Good the outward Man did awake in him, and obtained the Dominion; then *Adam's* fair Image fell into a Swound, and drew near to the Cessation of its Operation; for the heavenly Tincture was captivated in the earthly Desire; for the outward Desire impressed into it its Essence out of the *Vanity*, whereby the Man was *darkened*, and lost his clear pure steady Eyes and Sight, which was from the divine Essence, from whence before he had his Sight [or Seeing.]

34. Now *Moses* says, that the *Lord God* said, *It is not good that this Man should be alone, we will make an Help meet for him.* When God had created all Creatures with the whole creatural Host, *Moses* says, *And God beheld all Things which he had made, and lo! it was very good,* and confirmed all to its Propagation; but here he says of Man, *It is not good that he should be alone;* for he saw his miserable Fall, that he could not magically propagate himself, and said, *we will make an Help for him.* Gen. 2. v. 18.
Constant, permanent.



**A DISCOURSE BETWEEN A SOUL HUNGRY
AND THIRSTY AFTER THE FOUNTAIN OF LIFE,
THE SWEET LOVE OF JESUS CHRIST, AND A
SOUL ENLIGHTENED.**

SHEWING

Which Way one Soul should seek after and comfort another, and bring it by Means of its Knowledge into the Paths of Christ's Pilgrimage, and faithfully warn it of the thorny Way of the World, which leadeth the fallen Soul that naturally walketh therein, into the Abyss or Pit of Hell.

Composed by a Soul that loveth all who are the Children of Jesus Christ under the Cross.

**THE WAY FROM DARKNESS TO TRUE
ILLUMINATION**

THERE was a poor soul that had wandered out of paradise, and come into the kingdom of this world; where the devil met with it, and said to it, "Whither dost thou go, thou soul that art half blind?"

The Soul said: I would see and speculate into the creatures of the world, which the Creator hath made.

The Devil said: How wilt thou see and speculate into them, when thou canst not know their essence and property? Thou wilt look upon their outside only, as upon a graven image, and canst not know them thoroughly.

The Soul said: How may I come to know their essence and property?

The Devil said: Thine eyes would be opened to see them thoroughly, if thou didst but eat of that from whence the creatures themselves are come to be good and evil. Thou wouldst then be as God himself is, and know what the creature is.

The Soul said: I am now a noble and holy creature; but if I should do so, the Creator hath said, that I should die.

The Devil said: No, thou shouldst not die at all; but thy eyes would be opened, and thou wouldst be as God himself, and be master of good and evil. Also, thou shouldst be mighty, powerful, and very great, as I am; all the subtlety that is in the creatures would be made known to thee.

The Soul said: If I had the knowledge of nature and of the creatures, I would then rule the whole world as I listed.

The Devil said: The whole ground of that knowledge lieth in thee. Do but turn thy will and desire from God or goodness into nature and the creatures, and then there will arise in thee a lust to taste; and so thou mayest eat of the Tree of Knowledge of Good and Evil, and by that means come to know all things.

The Soul said: Well then, I will eat of the Tree of Knowledge of Good and Evil, that I may rule all

things by my own power; and be of myself a lord on earth, and do what I will, as God himself doth.

The Devil said: I am the prince of this world; and if thou wouldst rule on earth, thou must turn thy lust towards my image, or desire to be like me, that thou mayest get the cunning, wit, reason, and subtlety, that my image hath.

Thus did the devil present to the soul the Vulcan in the Mercury (the power that is in the fiery root of the creature), that is, the fiery wheel of essence or substance, in the form of a serpent. Upon which,

The Soul said: Behold, this is the power which can do all things. — What must I do to get it?

The Devil said: Thou thyself art also such a fiery Mercury. If thou dost break thy will off from God, and bring it into this power and skill, then thy hidden ground will be manifested in thee, and thou mayest work in the same manner. But thou must eat of that fruit, wherein each of the four elements in itself ruleth over the other, and is in strife; the heat striving against the cold, and the cold against the heat; and so all the properties of nature work feelingly. And then thou wilt instantly be as the fiery wheel is, and so bring all things into thine own power, and possess them as thine own.

The Soul did so, and what happened thereupon

Now when the soul broke its will thus off from God, and brought it into the Mercury, or the fiery will

(which is the root of life and power), there presently arose in it a lust to eat of the Tree of Knowledge of Good and Evil; and the soul did eat thereof. Which as soon as it had done, Vulcan (or the artificer in the fire) instantly kindled the fiery wheel of its substance, and thereupon all the properties of nature awoke in the soul and exercised each its own lust and desire.

First arose the lust of pride; a desire to be great, mighty, and powerful; to bring all things under subjection to it, and so to be lord itself without control; despising all humility and equality, as esteeming itself the only prudent, witty, and cunning one, and accounting everything folly that is not according to its own humour and liking.

Secondly arose the lust of covetousness; a desire of getting, which would draw all things to itself, into its own possession. For when the lust of pride had turned away the will from God, then the life of the soul would not trust God any further, but would take care for itself; and therefore brought its desire into the creatures, viz. into the earth, metals, trees, and other creatures. Thus the kindled fiery life became hungry and covetous, when it had broken itself off from the unity, love, and meekness of God, and attracted to itself the four elements and their essence, and brought itself into the condition of the beasts; and so the life became dark, empty, and wrathful; and the heavenly virtues and colours went out, like a candle extinguished.

Thirdly, there awoke in this fiery life the stinging thorny lust of envy; a hellish poison, a property

which all devils have, and a torment which makes the life a mere enmity to God, and to all creatures. Which envy raged 'furiously in the desire of covetousness, as a venomous sting doth in the body. Envy cannot endure, but hateth and would hurt or destroy that which covetousness cannot draw to itself, by which hellish passion the noble love of the soul is smothered.

Fourthly, there awoke in this fiery life a torment like fire, viz. anger; which would murder and remove out of the way all who would not be subject to pride. Thus the ground and foundation of hell, which is called the anger of God, was wholly manifested in this soul. Whereby it lost the fair paradise of God and the kingdom of heaven, and became such a worm as the fiery serpent was, which the devil presented to it in his own image and likeness. And so the soul began to rule on earth in a bestial manner, and did all things according to the will of the devil; living in mere pride, covetousness, envy, and anger, having no longer any true love towards God. But there arose in the stead thereof an evil bestial love of filthy lechery, wantonness, and vanity, and there was no purity left in the heart; for the soul had forsaken paradise, and taken the earth into its possession. Its mind was wholly bent upon cunning knowledge, subtlety, and getting together a multitude of earthly things. No righteousness nor virtue remained in it at all; but whatsoever evil and wrong it committed, it covered all cunningly and subtly under the cloak of its power and authority by law, and called it by the name of right and justice, and accounted it good.

The Devil came to the Soul

Upon this the devil drew near to the soul, and brought it on from one vice to another, for he had taken it captive in his essence, and set joy and pleasure before it therein, saying thus to it: Behold, now thou art powerful, mighty, and noble, endeavour to be greater, richer, and more powerful still. Display thy knowledge, wit, and subtlety, that every one may fear thee, and stand in awe of thee, and that thou mayest be respected, and get a great name in the world.

The Soul did so

The soul did as the devil counselled it, and yet knew not that its counsellor was the devil; but thought it was guided by its own knowledge, wit, and understanding, and that it did very well and right all the while.

Jesus Christ met with the Soul

The soul going on in this course of life, our dear and loving Lord Jesus Christ, who was come into this world with the love and wrath of God, to destroy the works of the devil, and to execute judgement upon all ungodly deeds, on a time met with it, and spake by a strong power, viz. by his passion and death, into it, and destroyed the works of the devil in it, and discovered to it the way to his grace, and shone upon it with his mercy, calling it to return and repent; and promising that he would then deliver it from that

monstrous deformed shape or image which it had gotten, and bring it into paradise again.

How Christ wrought in the Soul

Now when the spark of the love of God, or the divine light, was accordingly manifested in the soul, it presently saw itself with its will and works to be in hell, in the wrath of God, and found that it was a misshapen ugly monster in the divine presence and the kingdom of heaven; at which it was so affrighted, that it fell into the greatest anguish possible, for the judgement of God was manifested in it.

What Christ said

Upon this the Lord Christ spake into it with the voice of his grace, and said, "Repent and forsake vanity, and thou shalt attain my grace."

What the Soul said

Then the soul in its ugly misshapen image, with the defiled coat of vanity, went before God, and entreated for grace and the pardon of its sins, and came to be strongly persuaded in itself, that the satisfaction and atonement of our Lord Jesus Christ did belong to it. But the evil properties of the serpent, formed in the astral spirit, or reason of the outward man, would not suffer the will of the soul to come before God, but brought their lusts and inclinations thereinto. For those evil properties would not die to their own lusts, nor leave the world, for they were come out of the world, and therefore they feared the reproach of it, in

case they should forsake their worldly honour and glory.

But the poor soul turned its countenance towards God, and desired grace from him, even that he would bestow his love upon it.

The Devil came to it again

But when the devil saw that the soul thus prayed to God, and would enter into repentance, he drew near to it, and thrust the inclinations of the earthly properties into its prayers, and disturbed its good thoughts and desires which pressed forward towards God, and drew them back again to earthly things that they might have no access to him.

The Soul sighed

The central will of the soul indeed sighed after God, but the thoughts arising in the mind, that it should penetrate into him, were distracted, scattered, and destroyed, so that they could not reach the power of God. At which the poor soul was still more affrighted, and began to pray more earnestly. But the devil with his desire took hold of the mercurial kindled fiery wheel of life, and awakened the evil properties, so that evil or false inclinations arose in the soul, and went into that thing wherein they had taken most pleasure and delight before.

The poor soul would very fain go forward to God with its will, and therefore used all its endeavours;

but its thoughts continually fled away from God into earthly things, and would not go to him.

Upon this the soul sighed and bewailed itself to God; but was as if it were quite forsaken by him, and cast out from his presence. It could not get so much as one look of grace, but was in mere anguish, fear, and terror, and dreaded every moment that the wrath and severe judgement of God would be manifested in it, and that the devil would take hold of it and have it. And thereupon fell into such great heaviness and sorrow, that it became weary of all the temporal things, which before were its chief joy and happiness.

The earthly natural will indeed desired those things still, but the soul would willingly leave them altogether, and desired to die to all temporal lust and joy whatsoever, and longed only after its first native country, from whence it originally came. But found itself to be far from thence, in great distress and want, and knew not what to do, yet resolved to enter into itself, and try to pray more earnestly.

The Devil's Opposition

But the devil opposed it, and withheld it so that it could not bring itself into any greater fervency of repentance.

He awakened the earthly lusts in its heart, that they might still keep their evil nature and false right therein, and set them at variance with the new-born will and desire of the soul. For they would not die to their own will and light, but would still maintain their

temporal pleasures, and so kept the poor soul captive in their evil desires, that it could not stir, though it sighed and longed never so much after the grace of God. For whensoever it prayed, or offered to press forward towards God, then the lusts of the flesh swallowed up the rays and ejaculations that went forth from it, and brought them away from God into earthly thoughts, that it might not partake of divine strength. Which caused the poor soul to think itself forsaken of God, not knowing that he was so near it, and did thus attract it. Also the devil got access to it, and entered into the fiery Mercury, or fiery wheel of its life, and mingled his desires with the earthly lusts of the flesh, and tempted the poor soul; saying to it in the earthly thoughts, "Why dost thou pray? Dost thou think that God knoweth thee or regardeth thee? Consider but what thoughts thou hast in his presence; are they not altogether evil? Thou hast no faith or belief in God at all; how then should he hear thee? He heareth thee not, leave off; why wilt thou needlessly torment and vex thyself? Thou hast time enough to repent at leisure. Wilt thou be mad? Do but look upon the world, I pray thee, a little; doth it not live in jollity and mirth? yet it will be saved well enough for all that. Hath not Christ paid the ransom and satisfied for all men? Thou needest only persuade and comfort thyself that it is done for thee, and then thou shalt be saved. Thou canst not possibly in this world come to any feeling of God; therefore leave off, and take care for thy body, and look after temporal glory. What dost thou suppose will become of thee, if thou turn to be so stupid and melancholy? Thou wilt be the scorn of everybody, and they will laugh at thy folly; and so thou wilt spend thy days in mere sorrow and

heaviness, which is pleasing neither to God nor nature. I pray thee, look upon the beauty of the world; for God hath created and placed thee in it, to be a lord over all creatures, and to rule them. Gather store of temporal goods beforehand, that thou mayest not be beholden to the world, or stand in need hereafter. And when old age cometh, or that thou growest near thy end, then prepare thyself for repentance. God will save thee, and receive thee into the heavenly mansions then. There is no need of such ado in vexing, bewailing, and stirring up thyself, as thou makest."

The Condition of the Soul

In these and the like thoughts the soul was ensnared by the devil, and brought into the lusts of the flesh, and earthly desires; and so bound as it were with fetters and strong chains, that it did not know what to do. It looked back a little into the world and the pleasures thereof, but still felt in itself a hunger after divine grace, and would always rather enter into repentance, and favour with God. For the hand of God had touched and bruised it, and therefore it could rest nowhere; but always sighed in itself after sorrow for the sins it had committed, and would fain be rid of them. Yet could not get true repentance, or even the knowledge of sin, though it had a mighty hunger and longing desire after such penitential sorrow.

The soul being thus heavy and sad, and finding no remedy or rest, began to cast about where it might find a fit place to perform true repentance in, where it

might be free from business, cares, and the hindrances of the world; and also by what means it might win the favour of God. And at length purposed to betake itself to some private solitary place, and give over all worldly employments and temporal things; and hoped, that by being bountiful and pitiful to the poor, it should obtain God's mercy. Thus did it devise all kinds of ways to get rest, and gain the love, favour, and grace of God again. But all would not do; for its worldly business still followed it in the lusts of the flesh, and it was ensnared in the net of the devil now, as well as before, and could not attain rest. And though for a little while it was somewhat cheered with earthly things, yet presently it fell to be as sad and heavy again, as it was before. The truth was, it felt the awakened wrath of God in itself, but knew not how that came to pass, nor what it ailed. For many times great trouble and terror fell upon it, which made it comfortless, sick, and faint with very fear; so mightily did the first bruising it with the ray or influence of the stirring of grace work upon it. And yet it knew not that Christ was in the wrath and severe justice of God, and fought therein with Satan that spirit of error, which was incorporated in soul and body; nor understood that the hunger and desire to turn and repent came from Christ himself, by which it was drawn in this manner; neither did it know what hindered that it could not yet attain to divine feeling. It knew not that itself was a monster, and did bear the image of the serpent, in which the devil had such power and access to it, and had confounded all its good desires, thoughts, and motions, and brought them away from God and goodness; concerning which Christ himself said, "The

devil snatcheth the word out of their hearts, lest they should believe and be saved."

An enlightened and regenerate Soul met the distressed Soul

By the providence of God, an enlightened and regenerate soul met this poor afflicted and distressed soul, and said, "What ailest thou, thou distressed soul, that thou art so restless and troubled?"

The distressed Soul answered

The Creator hath hid his countenance from me, so that I cannot come to his rest; therefore I am thus troubled, and know not what I shall do to get his loving-kindness again. For great cliffs and rocks lie in my way to his grace, so that I cannot come to him. Though I sigh and long after him never so much, yet I am kept back, that I cannot partake of his power, virtue, and strength.

The enlightened Soul said

Thou bearest the monstrous shape of the devil, and art clothed therewith; in which, being his own property or principle, he hath access or power of entrance into thee, and thereby keepeth thy will from penetrating into God. For if thy will might penetrate into God, it would be anointed with the highest power and strength of God, in the resurrection of our Lord Jesus Christ; and that unction would break in pieces the monster which thou carriest about thee; and thy first image of paradise would revive in the centre; which would destroy the devil's power

therein, and thou wouldst become an angel again. And because the devil envieth thee this happiness, he holdeth thee captive in his desire in the lusts of the flesh; from which if thou art not delivered, thou wilt be separated from God, and canst never enter into our society.

The distressed Soul terrified

At this speech the poor distressed soul was so terrified and amazed, that it could not speak one word more. When it found that it stood in the form and condition of the serpent, which separated it from God; and that the devil was so nigh it in that condition, who injected evil thoughts into the will of the soul, and had so much power over it thereby, that it was near damnation, and sticking fast in the abyss or bottomless pit of hell, in the anger of God; it would have even despaired of divine mercy; but that the power, virtue, and strength of the first stirring of the grace of God, which had before bruised the soul, upheld and preserved it from total despair. But still it wrestled in itself between hope and doubt; whatsoever hope built up, that doubt threw down again. And thus was it agitated with such continual disquiet, that at last the world and all the glory thereof became loathsome to it, neither would it enjoy worldly pleasures any more; and yet for all this, could it not come to rest.

The enlightened Soul came again, and spoke to the troubled Soul

On a time the enlightened soul came again to this soul, and finding it still in so great trouble, anguish, and grief of mind, said to it:

What dost thou? Wilt thou destroy thyself in thy anguish and sorrow? Why dost torment thyself in thy own power and will, who art but a worm, seeing thy torment increaseth thereby more and more? Yea, if thou shouldst sink thyself down to the bottom of the sea, or couldst fly to the uttermost coasts of the morning, or raise thyself above the stars, yet thou wouldst not be released. For the more thou grieveest, tormentest, and troublest thyself, the more painful thy nature will be; and yet thou wilt not be able to come to rest. For thy power is quite lost; and as a dry stick burnt to a coal cannot grow green and spring afresh by its own power, nor get sap to flourish again with other trees and plants; so neither canst thou reach the place of God by thy own power and strength, and transform thyself into that angelical image which thou hadst at first. For in respect to God thou art withered and dry, like a dead plant that hath lost its sap and strength, and so art become a dry tormenting hunger. Thy properties are like heat and cold, which continually strive one against the other, and can never unite.

The distressed Soul said

What then shall I do to bud forth again, and recover the first life, wherein I was at rest before I became an image?

The enlightened Soul said

Thou shalt do nothing at all but forsake thy own will, viz. that which thou callest I, or thyself. By which means all thy evil properties will grow weak, faint, and ready to die; and then thou wilt sink down again into that one thing, from which thou art originally sprung. For now thou liest captive in the creatures; but if thy will forsaketh them, the creatures, with their evil inclinations, will die in thee, which at present stay and hinder thee, that thou canst not come to God. But if thou takest this course, thy God will meet thee with his infinite love, which he hath manifested in Christ Jesus in the humanity, or human nature. And that will impart sap, life, and vigour to thee; whereby thou mayest bud, spring, flourish again, and rejoice in the living God, as a branch growing on his true vine. And so thou wilt at length recover the image of God, and be delivered from the image or condition of the serpent: Then shalt thou come to be my brother, and have fellowship with the angels.

The poor Soul said

How can I forsake my will, so that the creatures which lodge therein may die, seeing I must be in the world, and also have need of it as long as I live?

The enlightened Soul said

Now thou hast worldly power and riches, which thou possessest as thy own, to do what thou wilt with, and regardest not how thou gettest or usest the same; employing them in the service and indulgence of thy carnal and vain desires. Nay, though thou seest the poor and needy wretch, who wanteth thy help, and is

thy brother, yet thou helpst him not, but layest heavy burdens upon him, by requiring more of him than his abilities will bear, or his necessities afford; and oppressest him, by forcing him to spend his labour and sweat for thee, and the gratification of thy voluptuous will. Thou art moreover proud, and insultest over him, and behavest roughly and sternly to him, exalting thyself above him, and making small account of him in respect of thyself. Then that poor oppressed brother of thine cometh, and complaineth with sighs towards God, that he cannot reap the benefit of his labour and pains, but is forced by thee to live in misery. By which sighings and groanings of his he raiseth up the wrath of God in thee; which maketh thy flame and unquietness still the greater. These are the creatures which thou art in love with, and hast broken thyself off from God for their sakes, and brought thy love into them, or them into thy love, so that they live therein. Thou nourishest and keepest them by continually receiving them into thy desire, for they live in and by thy receiving them into thy mind; because thou thereby bringest the lust of thy life into them. They are but unclean, filthy, and evil births, and issues of the bestial nature, which yet, by thy receiving them in thy lust or desire, have gotten an image, and formed themselves in thee. And that image is a beast with four heads: First, Pride. Secondly, Covetousness. Thirdly, Envy. Fourthly, Anger. And in these four properties the foundation of hell consisteth, which thou carriest in thee and about thee. It is imprinted and engraven in thee, and thou art wholly taken captive thereby. For these properties live in thy natural life; and thereby thou art severed from God, neither canst thou ever come to him, unless

thou so forsake these evil creatures that they may die in thee.

But since thou desirest me to tell thee how to forsake thy own perverse creaturely will, that the creatures might die, and that yet thou mightest live with them in the world. I must assure thee that there is but one way to do it, which is narrow and straight, and will be very hard and irksome to thee at the beginning, but afterwards thou wilt walk in it cheerfully.

Thou must seriously consider, that in the course of this worldly life thou walkest in the anger of God and in the foundation of hell; and that this is not thy true native country; but that a Christian should, and must live in Christ, and in his walking truly follow him; and that he cannot be a Christian, unless the spirit and power of Christ so live in him, that he becometh wholly subject to it. Now seeing the kingdom of Christ is not of this world, but in heaven, therefore thou must always be in a continual ascension towards heaven, if thou wilt follow Christ; though thy body must dwell among the creatures and use them.

The narrow way to which perpetual ascension into heaven and imitation of Christ is this: Thou must despair of all thy own power and strength, for in and by thy own power thou canst not reach the gates of God; and firmly purpose and resolve wholly to give thyself up to the mercy of God, and to sink down with thy whole mind and reason into the passion and death of our Lord Jesus Christ, always desiring to persevere in the same, and to die from all thy creatures therein. Also thou must resolve to watch

and guard thy mind, thoughts, and inclinations that they admit no evil into them, neither must thou suffer thyself to be held fast by temporal honour or profit. Thou must resolve likewise to put away from thee all unrighteousness, and whatsoever else may hinder the freedom of thy motion and progress. Thy will must be wholly pure, and fixed in a firm resolution never to return to its old idols any more, but that thou wilt that very instant leave them, and separate thy mind from them, and enter into the sincere way of truth and righteousness, according to the plain and full doctrine of Christ. And as thou dost thus purpose to forsake the enemies of thine own inward nature, so thou must also forgive all thy outward enemies, and resolve to meet them with thy love; that there may be left no creature, person, or thing at all able to take hold of thy will and captivate it; but that it may be sincere, and purged from all creatures. Nay further; if it should be required, thou must be willing and ready to forsake all thy temporal honour and profit for Christ's sake, and regard nothing that is earthly so as to set thy heart and affections upon it; but esteem thyself in whatsoever state, degree, and condition thou art, as to worldly rank or riches, to be but a servant of God and of thy fellow-Christians; or as a steward in the office wherein thy Lord hath placed thee. All arrogance and self-exaltation must be humbled, brought low, and so annihilated that nothing of thine own or of any other creature may stay in thy will to bring thy thoughts or imagination to be set upon it.

Thou must also firmly impress it on thy mind, that thou shalt certainly partake of the promised grace in the merit of Jesus Christ, viz. of his outflowing love,

which indeed is already in thee, and which will deliver thee from thy creatures, and enlighten thy will, and kindle it with the flame of love, whereby thou shalt have victory over the devil. Not as if thou couldst will or do anything in thine own strength, but only enter into the suffering and resurrection of Jesus Christ, and take them to thyself, and with them assault and break in pieces the kingdom of the devil in thee, and mortify thy creatures. Thou must resolve to enter into this way this very hour, and never to depart from it, but willingly to submit thyself to God in all thy endeavours and doings, that he may do with thee what he pleaseth.

When thy will is thus prepared and resolved, it hath then broken through its own creatures, and is sincere in the presence of God, and clothed with the merits of Jesus Christ. It may then freely go to the Father with the Prodigal Son, and fall down in his presence and pour forth its prayers; and putting forth all its strength in this divine work, confess its sins and disobedience; and how far it hath departed from God. This must be done not with bare words, but with all its strength, which indeed amounteth only to a strong purpose and resolution; for the soul of itself hath no strength or power to effect any good work.

Now when thou art thus ready, and that thy Heavenly Father shall see thy coming and returning to him in such repentance and humility, he will inwardly speak to thee, and say in thee, "Behold, this is my son which I had lost, he was dead and is alive again." And he will come to meet thee in thy mind with the grace and love of Jesus Christ, and embrace

thee with the beams of his love, and kiss thee with his Spirit and strength; and then thou shalt receive grace to pour out thy confession before him, and to pray powerfully. This indeed is the right place where thou must wrestle in the light of his countenance. And if thou standest resolutely here, and shrinkest not back, thou shalt see or feel great wonders. For thou shalt find Christ in thee assaulting hell, and crushing thy beasts in pieces, and that a great tumult and misery will arise in thee; also thy secret undiscovered sins will then first awake, and labour to separate thee from God, and to keep thee back. Thus shalt thou truly find and feel how death and life fight one against the other, and shalt understand by what passeth within thyself, what heaven and hell are. At all which be not moved, but stand firm and shrink not; for at length all thy creatures will grow faint, weak, and ready to die; and then thy will shall wax stronger, and be able to subdue and keep down the evil inclinations. So shall thy will and mind ascend into heaven every day, and thy creatures gradually die away. Thou wilt get a mind wholly new, and begin to be a new creature, and getting rid of the bestial deformity, recover the divine image. Thus shalt thou be delivered from thy present anguish, and return to thy original rest.

The poor Soul's Practice

Then the poor soul began to practise this course with such earnestness, that it conceived it should get the victory presently; but it found that the gates of heaven were shut against it in its own strength and power, and it was, as it were, rejected and forsaken by God, and received not so much as one look or glimpse

of grace from him. Upon which it said to itself, "Surely thou hast not sincerely submitted thyself to God. Desire nothing at all of him, but only submit thyself to his judgement and condemnation, that he may kill thy evil inclinations. Sink down into him beyond the limits of nature and creature, and submit thyself to him, that he may do with thee what he will, for thou art not worthy to speak to him." Accordingly the soul took a resolution to sink down, and to forsake its own will; and when it had done so, there fell upon it presently the greatest repentance that could be for the sins it had committed; and it bewailed bitterly its ugly shape, and was truly and deeply sorry that the evil creatures did dwell in it. And because of its sorrow it could not speak one word more in the presence of God, but in its repentance did consider the bitter passion and death of Jesus Christ, viz. what great anguish and torment he had suffered for its sake, in order to deliver it out of its anguish, and change it into the image of God. In which consideration it wholly sunk down, and did nothing but complain of its ignorance and negligence, and that it had not been thankful to its Redeemer, nor once considered the great love he had shewn to it, but had idly spent its time, and not at all regarded how it might come to partake of his purchased and proffered grace; but instead thereof had formed in itself the images and figures of earthly things, with the vain lusts and pleasures of the world. Whereby it had gotten such bestial inclinations, that now it must lie captive in great misery, and for very shame dared not lift up its eyes to God, who hid the light of his countenance from it, and would not so much as look upon it. And as it was thus sighing and crying, it was

drawn into the abyss or pit of horror, and laid it as it were at the gates of hell, there to perish. Upon which the poor troubled soul was, as it were, bereft of sense, and wholly forsaken, so that it in a manner forgot all its doings, and would willingly yield itself to death, and cease to be a creature. Accordingly it did yield itself to death, and desired nothing else but to die and perish in the death of its Redeemer Jesus Christ, who had suffered such torments and death for its sake. And in this perishing it began to sigh and pray in itself very inwardly to the divine goodness, and to sink down into the mere mercy of God.

Upon this there suddenly appeared unto it the amiable countenance of the love of God, which penetrated through it as a great light, and made it exceedingly joyful. It then began to pray aright, and to thank the Most High for such grace, and to rejoice abundantly, that it was delivered from the death and anguish of hell. Now it tasted of the sweetness of God, and of his promised truth; and now all the evil spirits which had harassed it before, and kept it back from the grace, love, and inward presence of God, were forced to depart from it. The "wedding of the Lamb" was now kept and solemnised, that is, the noble Sophia espoused or betrothed herself to the soul; and the seal-ring of Christ's victory was impressed into its essence, and it was received to be a child and heir of God again.

When this was done, the soul became very joyful, and began to work in this new power, and to celebrate with praise the wonders of God, and thought thenceforth to walk continually in the same light,

strength, and joy. But it was soon assaulted; from without, by the shame and reproach of the world, and from within, by great temptation, so that it began to doubt whether its ground was truly from God, and whether it had really partaken of his grace. For the accuser Satan went to it, and would fain lead it out of this course, and make it doubtful whether it was the true way; whispering thus to it inwardly, "This happy change in thy spirit is not from God, but only from thine own imagination." Also the divine light retired in the soul, and shone but in the inward ground, as fire raked up in embers, so that reason was perplexed, and thought itself forsaken, and the soul knew not what had happened to itself, nor whether it had really and truly tasted of the heavenly gift or not. Yet it could not leave off struggling; for the burning fire of love was sown in it, which had raised in it a vehement and continual hunger and thirst after the divine sweetness. So at length it began to pray aright, and to humble itself in the presence of God, and to examine and try its evil inclinations and thoughts, and to put them away. By which means the will of reason was broken, and the evil inclinations inherent in it were killed, and extirpated more and more. This process was very severe and painful to the nature of the body, for it made it faint and weak, as if it had been very sick; and yet it was no natural sickness that it had, but only the melancholy of its earthly nature, feeling and lamenting the destruction of its evil lusts.

Now when the earthly reason found itself thus forsaken, and the poor soul saw that it was despised outwardly, and derided by the world, because it would walk no longer in the way of wickedness and

vanity; and also that it was inwardly assaulted by the accuser Satan, who mocked it, and continually set before it the beauty, riches, and glory of the world, and called it a fool for not embracing them; it began to think and say thus within itself: "O eternal God! What shall I now do to come to rest?"

The enlightened Soul met it again, and spoke to it

While it was in this consideration, the enlightened soul met with it again, and said, "What ailest thou, my brother, that thou art so heavy and sad?"

The distressed Soul said

I have followed thy counsel, and thereby attained a ray, or emanation of the divine sweetness, but it is gone from me again, and I am now deserted. Moreover I have outwardly very great trials and afflictions in the world; for all my good friends forsake and scorn me; and am also inwardly assaulted with anguish, and doubt, and know not what to do.

The enlightened Soul said

Now I like thee very well; for now our beloved Lord Jesus Christ is performing that pilgrimage or process on earth with thee and in thee, which he did himself when he was in this world, who was continually reviled, despised, and evil spoken of, and had nothing of his own in it; and now thou bearest his mark or badge. But do not wonder at it, or think it strange; for it must be so, in order that thou mayest be tried, refined, and purified. In this anguish and

distress thou wilt necessarily hunger and cry after deliverance; and by such hunger and prayer thou wilt attract grace to thee both from within and from without. For thou must grow from above and from beneath to be the image of God again. Just as a young plant is agitated by the wind, and must stand its ground in heat and cold, drawing strength and virtue to it from above and from beneath by that agitation, and must endure many a tempest, and undergo much danger before it can come to be a tree, and bring forth fruit. For through that agitation the virtue of the sun moveth in the plant, whereby its wild properties come to be penetrated and tintured with the solar virtue, and grow thereby.

And this is the time wherein thou must play the part of a valiant soldier in the spirit of Christ, and cooperate thyself therewith. For now the Eternal Father by his fiery power begetteth his son in thee, who changeth the fire of the Father, namely, the first principle, or wrathful property of the soul, into the flame of love, so that out of fire and light (viz. wrath and love) there cometh to be one essence, being, or substance, which is the true temple of God. And now thou shalt bud forth out of the vine Christ, in the vineyard of God, and bring forth fruit in thy life, and by assisting and instructing others, shew forth thy love in abundance, as a good tree. For paradise must thus spring up again in thee, through the wrath of God, and hell he changed into heaven in thee. Therefore be not dismayed at the temptations of the devil, who seeketh and striveth for the kingdom which he once had in thee; but, having now lost it, must be confounded, and depart from thee. And he

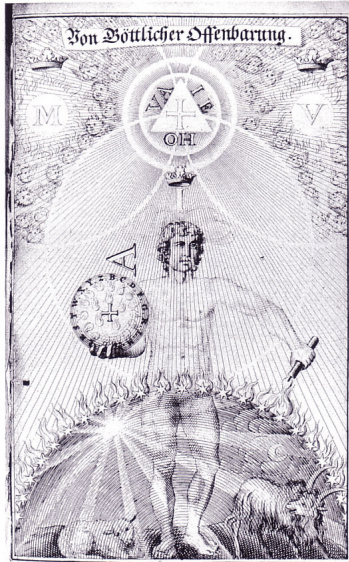
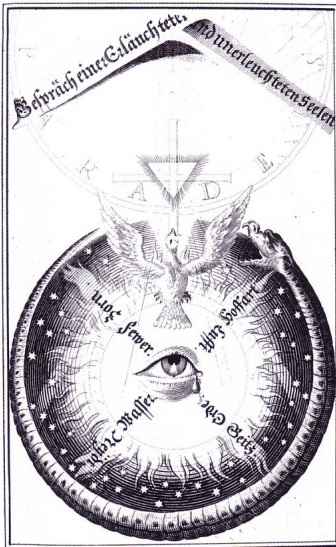
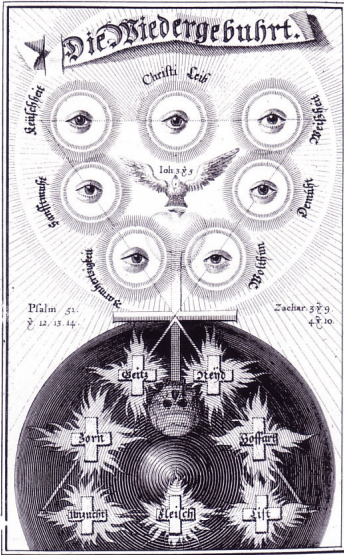
covereth thee outwardly with the shame and reproach of the world, that his own shame may not be known, and that thou mayest be hidden to the world. For with thy new birth or regenerated nature thou art in the divine harmony in heaven. Be patient, therefore, and wait upon the Lord; and whatsoever shall befall thee, take it all from his hands, as intended by him for thy highest good. And so the enlightened soul departed from it.

The distressed Soul's Course

The distressed soul began its course now under the patient suffering of Christ, and depending solely upon the strength and power of God in it, entered into hope. Thenceforth it grew stronger every day, and its evil inclinations died more and more in it. So that it arrived at length to a high state or degree of grace; and the gates of the divine revelation, and the kingdom of heaven, were opened to, and manifested in it.

And thus the soul through repentance, faith, and prayer, returned to its original and true rest, and became a right and beloved child of God again; to which may he of his infinite mercy help us all. Amen”
(The Signature of All Things, Jacob Boehme)





"THE SEVEN PROPERTIES OR QUALITIES OF ETERNAL NATURE.

WHEN the Eternal One, in its aspect as a Trinity and with reference to divine wisdom, reveals itself on the seven planes of existence, this revelation constitutes seven different rays or states of eternal nature, comparable to the sevenfold scale of colours, tunes, chemical substances, &c., all of which are seven different forms in which the fundamental one is manifesting itself. Of these seven forms or source states of eternal nature, the first and the seventh refer to the Father, the second and sixth to the Son, the third and fifth to the Holy Spirit, while the fourth represents the balance in which exists the division between spirit and matter.

"The eternal Essence, being desirous of revealing itself to itself (to attain self-consciousness), had to conceive within itself a will; but as within itself there was no object for its will or desire, except the powerful Word, which in the tranquil eternity did not exist, the seven states of eternal nature had to be born from within. From these, then, proceeded, from eternity to eternity, the powerful Word, the power, the heart, and the life of the tranquil eternity and its eternal wisdom." (*Threefold Life*, iii. 21.)

"The first and the seventh quality must be regarded as one, likewise the second and sixth, and also the third and the fifth; but the fourth is the object of division. The first then refers to the Father, the second to the Son, the third to the, Holy Spirit." (*Clavis*, ix. 75.)

By means of the manifestation of these seven qualities of eternal nature the infinity of divine being does not become limited; they are merely seven different forms in which the power of God is manifesting itself, and the existence of each of these seven properties depends on that of the rest.

"If I speak of the seven states of eternal nature, it is not to be understood as if there were a limitation of the Godhead in regard to object and measure. Its power and wisdom is without end, without measure and unspeakable." (*Mysterium*, vii. 17.)

"Do not imagine these seven spirits to be standing one by the side of the other, comparable to the stars, which are seen side by side in the sky; they are all seven like only one spirit. Likewise the body of man has many organs, but each organ partakes of the power of the rest. (*Aurora*, x. 40.)

In the same sense we speak of the bones and flesh, the arteries and veins and nerves of a body, all of which go to make up only one organism. Likewise a picture is made up of many different colours, of which each has a certain individuality of its own, while the sum total is necessary to form one individual picture.

"As the organs of a man's body love one another, so do the spirits in divine power. There is nothing but longing, desiring, and fulfilling, and each triumphs and rejoices in the other." (*Aurora*, ix. 37.)

They are like seven living and conscious rays contained within the original colourless ray, and

broken into seven different tints by their passage through "matter."

"You must know that one spirit alone cannot generate another, but the birth of one spirit results from the cooperation of all the seven. Six of them always generate the seventh, and if one of them were absent the others could not be there." (*Aurora*, x. 21.)

"All the seven spirits of God are born one in another. One gives birth to the other; there is neither first nor last. The last generates the first, as well as the first the second, the third the fourth, up to the last. They are all seven equally eternal." (*Aurora*, x. 2.)

"If I am sometimes describing only two or three as being active in the generation of another spirit, I am doing so on account of my weakness, because in my degenerate mind I cannot retain the impression of the action of all the seven in their perfection. I see all the seven; but when I begin to analyse what I see, I then cannot grasp all the seven at once, but only one after another." (*Aurora*, x. 22.)

These seven properties *are never transformed one into another*; each retains eternally its own specific essentiality. The relations into which they enter with each other serve for the purpose of their mutual glorification; so that they, when they meet each other like strains of sweet harmonies in God's eternal nature, appear like flaming lights of life and joy. Thus matter is never transformed into spirit, but illumined and glorified by the latter, while the spirit obtains its

corporification from matter, and, is thus enabled to become manifest.

Likewise ignorance is never transformed into knowledge, nor death into life; but an ignorant person may become wise if illuminated by the light of wisdom, and a body in which life is inactive may be made living if the activity of life is aroused therein.

"Each of these principles is strongly defined in regard to its nature, nevertheless there is no antipathy between them. They are all rejoicing in God as one only spirit. Each loves the other, and there is nothing among them but joy and happiness. Their evolution is an eternal one and never any other." (*Aurora*, x. 51.)

"The higher they become exalted, and the more they become ignited, the greater will be their joy in the kingdom of light." (*Mysterium*, v. 6.)

"Each quality of the spirit desires the other, and when it acquires its object it becomes as it were changed into that other; but its own quality is thereby not lost, it merely adapts itself to the other, and manifests another kind of anguish (consciousness), but both retain their own special qualities." (*Threefold Life*, iv. 8.)

Thus the darkness is illumined by the light, but it never becomes light itself, nor can the light become darkness. The light shineth eternally into darkness, but the darkness comprehendeth it not.

"Each of these divine forms of life desires to govern; each has a will of its own. Without that there could be no sensibility nor perceptibility, but only eternal tranquillity. Neither, however, of them is pressing forward to make itself manifest more than the rest, but all are in perfect harmony with each other." (*Stiefel*, ii. 348.)

"When the fourth principle enters into the first, all the spirits intermingle their light, triumph, and rejoice. They then arise all one within the other, and evolve each other as if moving in circular motion; and the light in the midst of them begins to shine and renders them luminous. Their harsh quality then remains hidden like a kernel in a fruit. As a sour or bitter unripe apple by ripening in the sun becomes changed, so that it acquires an agreeable taste, but nevertheless retains the qualities that constitute it an apple, likewise the Godhead retains its own essential qualities, but they become manifest in a sweet and agreeable manner." (*Aurora*, xiii. 80.)

"All the seven principles are spiritual within eternal nature, and appear there in a clear, crystalline, translucent substantiality." (*Grace*, iii. 40.)

"The seven candlesticks in Saint John's Revelation refer to the seven spirits in the Godhead, also the seven stars. The seven spirits are in the centre of the Father – that is to say, in the power of the Word. The Word changes the wrathfulness into sweet joy and shapes it into a crystalline ocean; therein the seven spirits appear in a burning form, like seven luminous torches." (*Threefold Life*, iii. 46.)

A variety of colours is necessary to make up a picture, to represent an idea, and although the idea represented by the various colours is only one, nevertheless each colour retains its essential qualities. The various organs of the human body manifest various powers, nevertheless they all go to make up one manifestation of life. The various planets have each one its own special qualities, nevertheless they go to make up one world. Likewise each of the seven forms remains what it is, but their manifestations differ widely according to the planes and conditions under which they are manifesting themselves.

The First Quality begins when God, for the purpose of revealing His majesty, allows His eternal nature to contract within herself, whereby a state of darkness and corporeity is created.

"The first quality is the desire. It is comparable to magnetic attraction, and therefore the comprehensibility of the will. The will conceives of itself as something. By this act of impressing or contracting it overshadows itself and causes itself to become darkness." (*Clavis*, viii. 38.)

"In this state there is no active life or intelligence; it is merely the first principle of substantiality, or the first beginning of the becoming." (*Three Principles*, vii. 11.)

"In eternity beyond nature there can be no darkness, because there is nothing that could produce it. The will by desiring contracts and becomes substantial. Thus darkness is created within the will, while without that desire there would be nothing but

eternal stillness without substantiality." (*Forty Questions.*)

"Desire is an acrid, astringent, attracting (contracting) quality. It is an active power, and without it there would be nothing but tranquillity. It contracts and fills itself with itself; but that which it attracts constitutes nothing but darkness, a state which is more compact than the original will, the latter being thin as nothing, but it then becomes full and substantial." (*Threefold Life*, ii. 12.)

The fact of this contractive power of desire, by which the will is rendered substantial, corporeal, and heavy, is experienced by every one who feels the weight of sorrow caused by some unfulfilled desire weighing upon his soul, while freedom from desire, and consequently from care, renders the heart (the will) light and ethereal.

Simultaneously with the appearance of the first enters *the Second Form*, namely, motion. Matter and motion are co-eternal, and neither of them can exist without the other. There could be no contraction without motion, neither would there be any expansion if there were no desire to contract. With the beginning of action reaction begins. There is then a duality of manifestation of the eternal One. From this duality of action, having its source in the One, results the manifestation of relative life.

"Motion divides the attracted desire and causes differentiation, thereby awakening the true life." (*Clavis*, viii. 30.)

"From this results sensitiveness in nature, and herein is the cause of differentiation. Hardness (solidity) and the motion of life are opposed to each other. Motion breaks up the solidity (expands), and by means of attraction it also causes hardness (contracts)." (*Tabulæ Princip.*, i. 34.)

"Desire, being a strong attraction, causes the ethereal freedom, which is comparable to a nothing, to contract and enter into a state of darkness. The primitive will desires to be free of that darkness, for it desires the light. The will cannot attain this light, and the more it desires for freedom the greater will be the attraction caused by the desire." (*Six Theosophical Points*, i, 38.)

"There must be an opposition, for the will desires not to be dark, and this very desire causes the darkness: The will loves the excitement caused by the desire, but it does not love the contraction and darkening. The will itself does not become dark, but only the desire existing in it. The desire is in darkness, and therefore a great anguish results within the will, as its desire for freedom is strong, but by this desire it causes itself to become still more harsh and dark." (*Forty Questions.*)

Eliphas Levi expressed a corresponding truth by saying; "The will accomplishes that which it does not desire." A selfish desire for heaven defeats its own object.

The Third Quality, called into existence by the action and reaction of the absolute One, calls sensation into existence; or, to express it in other words, absolute consciousness, by manifesting itself, becomes relative. Nothing new is thereby created, only that which already was begins to exist. This relative consciousness is called "anguish" by Boehme.

"The third quality, the anguish, is evolved in the following manner: — The hardness is fixed, the motion is fugitive; the one is centripetal, the other centrifugal; but as they are one, and cannot separate from each other (nor from their centre) they become like a turning wheel, in which one part strives upwards and the other one in a downward direction. The hardness furnishes substantiality and weight, while the 'sting' (desire in motion) supplies spirit (will for freedom) and fugitive life. All this causes a turning around and within and outwardly, having nevertheless no destination where to arrive. That which the attraction of the desire causes to become fixed is again rendered volatile by the aspiring for freedom. There then results the greatest disquietude, comparable to a furious madness, from which results a terrible anguish." (*Mysterium*, iii. 5.)

The truth of this every one experiences within his own self, because as long as man is nailed to the cross of terrestrial life, there is a continual battle raging in him between his higher and lower impulses, or between his ideal aspirations and his material self-interests.

"The more the first principle gathers its hardness for the purpose of arresting the second principle, the stronger does the action of that principle grow, and the stronger is the raging and breaking. The sting refuses to be subdued, but the will (from which it originates) holds on to it with great strength, and it cannot follow its impulse. It strives upwards and the will strives downwards, for the acerbity indraws, rendering itself heavy. Thus the one strives to rise upwards, and the other to sink downwards, while neither of them can accomplish its object, and thus eternal nature becomes like a revolving wheel."
(*Menschwerdung*, ii. 4.)

This macrocosmic battle leads its counterpart in the microcosm of man. There is in him also the continual fight between matter and spirit, between desire and renunciation, between the desire for existence and the will for that freedom which cannot be found before even the desire for freedom itself is at rest.

These three first forms or qualities, wherein the activity of the Father, the Son, and the Holy Spirit are represented, or to express it in other words, through which the quality of will and intelligence becomes revealed, are sometimes alluded to under the names of "salt," "sulphur," and "mercury."

"The first three principles are not God Himself, but only His revelation. The first of these three states, being a beginning of all power and strength, originates from the quality of the Father; the second, being the source of all activity and differentiation, comes from the quality of the Son; and the third,

being the root of all life, originates in the quality of the Holy Spirit." (*Grace*, vi. 9.)

"The ancients said that in sulphur, mercury, and salt are contained all things. This refers not so much to the material as to the spiritual aspect of things, namely, to the spirit of the qualities wherefrom material things grow. By the term 'salt' they understood the sharp metallic desire in nature; 'mercury' symbolised to them the motion and differentiation of the former, by means of which each thing becomes objective and enters into formation. 'Sulphur,' the third quality, signified the anguish of nature." (*Clavis*, 46.)

The true divine life wherein the substantiality of divine Trinity is revealed is rendered possible only by means of the *Fourth Quality*, called the lightning-flash, whose ignition is caused by the desire of eternal nature and by the longing of eternal freedom.

"The fire is originally darkness, hardness, eternal coldness and dryness, and there is nothing in it except an eternal hunger. How then does it become actual fire? The Spirit of God, in its aspect as the eternal light, comes to the aid of the fire-hunger. The hunger itself originates from the light, because when the divine power mirrors itself in the darkness, the latter becomes full of desire after the light, and this desire is the will (of eternal nature). But the will or the desire in the dryness cannot reach the light, and therein consists the anguish and the craving for light. This anguish and craving continues until the Spirit of God enters like a flash of lightning." (*Three Principles*, xi. 45.)

This ever-turning "wheel of Ixion" is represented by the Cross, the "Tree of Life." Free is the spirit of man before he enters this valley of suffering, but after he enters he is nailed to the cross of his own personal desires. Man himself is the "Cross," and he creates a cross for himself, from which there is no liberation until he discovers the true spiritual Cross by entering into the realm of light through the power of the fire, which means that his spirit breaks through the bonds of matter and becomes again free.

"Freedom by means of the eternal will grasps the darkness, and the latter reaches out for the light of freedom but cannot attain it. It imprisons itself by means of its own desire within itself, and causes itself to be darkness. From these two—namely, the dark impression and the desire for light or freedom which is directed towards the former, there results then in the former darkness the lightning-flash, the primitive condition of the fire. But freedom being a nothing, and therefore inapprehensible, it cannot retain the impression. Therefore the impression surrenders to freedom, and the latter devours the dark nature of the former. Thus freedom governs within the darkness, and is not comprehended by it." (*Signature*, xiv. 22.)

"Eternal unity or freedom, *per se*, is of infinite loveliness and mildness, but the three qualities are sharp, painful, and even terrible. The will of the three qualities longs for the mild unity, and the unity longs for the fiery foundation and sensibility. Thus one enters into the other, and when this takes place the lightning-flash appears, comparable to a spark produced by the friction of flint and steel. Thereby the

unity attains sensibility, and the will of nature receives the mild unity. Thus the unity becomes a fountain of fire, and the fire penetrated by desire, like a fountain of love." (*Clavis*, ix. 49.)

Thus the light conquers the darkness, but does not destroy it; it merely becomes victorious over it and consumes it in a manner comparable to that of the assimilation of food by the organism which conquers and consumes that food by means of the fire of life.

"When the spiritual fire and light has become ignited in the darkness (it having, however, burned from all eternity), the great mystery of divine power and knowledge becomes eternally revealed therein, because in the fire all the qualities of nature appear exalted into spirituality. Nature herself remains what she is, but her issue—namely, that which she produces, becomes spiritualised. In the fire the dark will is consumed, and thereby issues the pure fire-spirit, penetrated by the light-spirit." (*Clavis*, ix. 64.)

When this great internal revelation 'takes place, the internal senses are then opened to the direct perception of spiritual truth. There will then be no more necessity for drawing conclusions of any kind in regard to such unknown things, because the spirit perceives that which belongs to its sphere in the same sense as a seeing person sees external things.

"Behold how all life in the external world attracts its food to itself. Thus you may recognise how life originates from death. There can be no life unless that from which life is to issue is broken up in its form.

Everything has to enter into the state of anguish to attain the lightning-flash, and without this there will be no ignition." (*Menschwerdung*, ii. 5.)

This, then, is the beginning of the manifestation of God as the principle of fire and the principle of light. The Godhead, as such, the will of the Trinity willing to enter from the groundlessness into Trinity, is not yet a principle, and has no beginning, but is the beginning itself of itself.

"If a thing becomes that which it has not been before, this does not constitute a principle; a principle is there where a form of life and motion begins, such as has not existed before. Thus the fire is a principle, and also the light which is born from the fire, but which, nevertheless is not a quality of the fire, but has a life of its own." (*Six Theosophical Points*, ii. 1.)

In the fire there is represented the division of the two aspects in which God is manifesting Himself—namely, as God and as Nature; also the division between the sweet life in love and the life in wrath.

"As the sun in the terrestrial plane transforms acerbity into concord, so acts the light of God in the forms of eternal nature; This light shines into them and out of them; it ignites them so that they obtain its will and surrender themselves to it entirely. They then give up their own will and become as if they had no power at all of themselves, and are desirous only for the power of the light." (*Six Theosophical Points*, v. 3.)

By the union of fire and light the third principle attains substantiality.

"If the Godhead according to the first and second principle is to be regarded only as a spirit and without any conceivable essentiality, there is in it nevertheless the desire to evolve a third principle, wherein rests the spirit of the two first principles, and wherein it will become manifest as an image." (*Six Theosophical Points*, i. 25.)

"The fire receiving within itself the essence of desire as its food, so that it may burn, renders a joyful spirit and opens the power of the mild essentiality in the light." (*Six Theosophical Points*, i. 57.)

"The fire, drawing within itself the mild essentiality of the light, there issues from it, by means of the wrath of death, the mild spirit that was enclosed therein, and which has within itself the quality of nature." (*Tilk.*, i. 171.)

When the power of the light becomes revealed it manifests its activity first of all in the *Fifth Quality*, which is evolved by means of the preceding four as sweet love, or a luminous water-spirit.

"The first three principles are merely qualities conducive to life, the fourth is life itself, but the fifth is the true Spirit. Whenever this power has been evolved from the fire, it lives within all the others and changes them all into its own sweet nature, so that painfulness and enmity cannot be found therein in any shape whatever." (*Tabulæ Principæ*, i. 46.)

"The fifth quality is the true love-fire, which in the light separates from the painful fire, and wherein divine love appears as a substantial being. It has within itself all the powers of divine wisdom; it is the trunk or the centre of the tree of eternal life, wherein God the Father becomes revealed in His Son by means of the speaking Word." (*Grace*, iii. 26.)

In the *Sixth Quality* the divine powers, still united, and therefore undifferentiated and not manifest in the fifth, become differentiated and audible.

"The sixth form of eternal nature is intelligent life or sound. The qualities being all in a state of equilibrium in the light (the fifth), they now rejoice and acquire audibility. Thereby the desire of the unity enters into a state of (conscious) willing and acting, perceiving and feeling." (*Tabulæ Principæ*, i. 48.)

"To constitute audible life, or the sound of the powers, hardness and softness, compactness and thinness and motion are required. To constitute the sixth principle there are therefore required all the other qualities of nature. The first form furnishes hardness, the second motion; by means of the third division takes place. The fire changes the harshness of the conceived essence by consuming it into a spiritual being, representing mildness and softness, and this becomes formed into sound, according to the qualities which it contains." (*Mysterium*, v. 11.)

This sound of course is not to be compared to terrestrial audible sound.

"In the light of God the kingdom of heaven (the consciousness of the spirit), sound is very subtle, sweet, and lovely, so that if compared with terrestrial noise, it is like a perfect stillness. Nevertheless in the realm of glory it is indeed comprehensible sound, and there is a language which is heard by the angels—a language which is, however, only partaking of the nature of their world." (*Mysterium*, v. 19.)

The third principle reappears in the seventh, and therein consists the "resurrection of the flesh."

"*The Seventh Principle* is the corporeal comprehension of the other qualities. It is called '*Essential Wisdom*' or the '*Body of God*.' The third principle appears in the seven forms of nature in so far as they have been brought into comprehensibility in the seventh. This principle or state of being is holy, pure, and good. It is called the eternal untreated heaven or the kingdom of God, and it is outspoken from the first principle, of the dark fire-world and from the holy light-flaming love-world." (*Grace*, iv. 10.)

"The seventh form is the state of being wherein all the others manifest their activity, like the soul in the body. It is called Nature, and also the eternal essential wisdom of God." (*Tabulæ Principæ*, i. 49.)

"The seventh spirit of God is the body, being born from the other six spirits, and in it all the celestial figures are taking form. From it arises all beauty, all joy. If this spirit did not exist God would be imperceptible." (*Aurora*, xi. 1.)

"Wisdom is the substantiality of the spirit. The spirit wears it as a garment, and becomes revealed thereby. Without it the form of the spirit would not be knowable; it is the corporeity of the spirit. To be sure, it is not a bodily, tangible substance, like the bodies of men, but has nevertheless substantial and visible qualities which the spirit *per se* does not possess." (*Threefold Life*, v. 50.)

There is no language to describe the beauty and splendour of divine wisdom. Whatever there is of magnificence perceptible in this terrestrial world exists in the celestial world in a far superior state, in eternal spiritual perfection.

"Earthly language is entirely insufficient to describe what there is of joy, happiness, and loveliness contained in the inner wonders of God. Even if the eternal Virgin pictures them to our minds, man's constitution is too cold and dark to be able to express even a spark of it in his language." (*Three Principles*, xiv. 90.)

Neither are these superterrestrial pictures mere shadows or creations of fancy.

"Just as the earth continually produces plants and flowers, trees and metals, and beings of various kinds, one always more glorious, stronger, and more beautiful than the rest; and as on our terrestrial plane one form appears while others perish, there being a continual working and evolving of forms, likewise the eternal generation within the holy mystery continually takes place in great power; so that, in

consequence of this perpetual wrestling of spiritual powers, one after another divine fruits appear by the side of each other, all and each of them in the radiance of beautiful colours. All that whereof the terrestrial world by which we are surrounded is merely an earthly symbol, exists in the celestial realm in exquisite perfection in a spiritual state. It does not exist there merely as a spirit, a will, or a thought, but in corporeal substantiality, in essence and power, and appears inconceivable merely in comparison with the external material world." (*Signature*, xvi. 18.)

This beauty the divine and essential wisdom, the eternal Virgin, does not produce by her own power; but by the power of God that acts within her. She herself is without any will of her own.

"Not wisdom, but the Spirit of God, is the centre, or the discloser. As the soul is manifesting herself in the body by means of the flesh, and as the latter would have no power if it were not inhabited by a living spirit, likewise the wisdom of God is the corporeity of the Holy Spirit, by means of which He assumes substantiality, so as to manifest Himself to Himself. Wisdom gives birth, but she would not do so if the Spirit were not acting within her. She brings forth without the power of the fire-life; she has no ardent desire, but her joy finds its perfection in the manifestation of the Godhead, and therefore she is called a virgin in chastity and purity before God." (*Tilk.*, ii. 64.)

Divine wisdom exists only by means of the Trinity, and the latter can be revealed only by forming eternal nature within its own body.

"The light and the power of the sun disclose the mysteries of the external world by the production and growth of various beings. Likewise God, representing the eternal Sun, or the one eternal and only Good, would not reveal Himself without the presence of His eternal spiritual nature, wherein alone He can manifest His power. Only when the power of God becomes differentiated and relatively conscious, so that there are individual powers to wrestle with each other during their love-play, will be opened in Him the great and immeasurable fire of love by means of the forthcoming of the Holy Trinity." (*Grace*, ii. 28.)

The Father, ruling the first principle, the fire, generates eternally the Son, the light, by means of the seven forms of eternal nature; and the Son, revealing Himself in the second principle as the light, for ever glorifies the Father.

"The eternal will, the Father, conducts His heart, His eternal Son, by means of the fire into great triumph, into His kingdom of joy." (*Grace*, ii. 21.)

"When the Father speaks His Word—that is to say, when He generates His Son—which is done continually and eternally, that Word first of all takes its origin in the first or acrid quality, where it becomes conceived. In the second or the sweet quality it receives its activity; in the third it moves; in the heat it arises and ignites the sweet flow of power and the

fire. Now all the qualities are made to burn by the kindled fire, and the fire is fed by them; but this fire is only one and not many. This fire is the true Son of God Himself, who is continuing to be born from eternity to eternity." (*Aurora*, viii. 81.)

"The Father is the first of all conceivable beings, but if the second principle were not becoming manifest in the birth of the Son, He would not be revealed. Thus the Son, being the heart, light, love, and the beautiful and sweet beneficence of the Father, but being distinct from Him in His individual aspect, renders the Father reconciled, loving, and merciful. His birth takes place in the fire, but He obtains His personality and name by the ignition of the soft, white, and clear light, which He is Himself." (*Three Principles*, iv. 58.)

"The Son is perpetually born from eternity to eternity, and shines perpetually into the powers of the Father while these powers are continually generating the Son." (*Aurora*, vii. 33.)

The Holy Spirit, manifesting Himself in the third principle, issues eternally from the Father and the Son, and in and with Him issues the splendour of God's majesty.

"The Eternal Father becomes manifest in the fire, the Son in the light of the fire, and the Holy Spirit in the power of the life and the motion that issues from the fire and the light." (*Signature*, xiv. 34.)

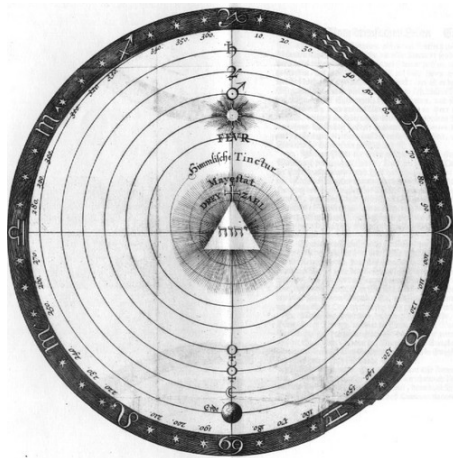
"The Holy Spirit reveals the Godhead in nature. He extends the splendour of the majesty, so that it may

be recognised in the wonders of nature. He is not that splendour itself, but its power, and He introduces the splendour of the majesty into the substantiality wherein the Godhead is revealed." (*Threefold Life*, iv. 82; v. 39.)

Thus the holy Trinity is everywhere, manifesting itself in and through the seven qualities of eternal nature.

"We Christians say that God is threefold, but one in essence, and this is misunderstood by the ignorant as well as by the half learned, for God is not a person except in Christ. He is an eternally generating power and the kingdom with all beings." (*Myst. magn.*, vii. 5.)

"He is generating Himself in a threefold aspect, and in this eternal generation there is nevertheless to be understood only one essence and generation; neither Father, nor Son, nor Spirit but only the one eternal Life, or Good." (*Myst. magn.*, vii. 11.)" (The Life and Doctrines of Jacob Boehme, By Francis Hartman)





THE RESTORATION OF NATURE AND THE GENERATION OF MAN.

"If we speak about heaven and the birth of the elements, we are then not telling of things that are far away or foreign to us, but of that which is taking place within our own self, and there is nothing nearer to us than this birth, for we are therein as in our own mother. If we speak of heaven, we then speak of our home, of our own country, wherein the illumined soul can see, even if that country is hidden before the eyes of the body." (*Principles*, vii. 7.)

The Mosaic account of creation was never intended to be a history of the creation of the world from the beginning, but it is a history of the renewal or the restoration of the natural world that was formerly ruled by Lucifer, and which was thrown into disorder and convulsion by his desertion from God.

"Before the times of the wrath there were in the locality of this world the six source spirits generating the seventh in a sweet and lovely manner, as is even now done in heaven, and there was growing therein not even a spark of wrath. All that was contained therein was light and clear, needing no other light, for the fountain of love within the heart of God was illumining all. Nature was then very ethereal, and everything therein stood in great power. But as soon as in nature the war with the proud devils began, everything took another shape and mode of action. The light became extinguished in the external generation, and therefore the heat became imprisoned

in corporeity and could no longer generate its own life. From this cause death then entered into nature, and nature degenerated. Consequently another creation of light had to be inaugurated, and without that the earth would have had to remain in eternal death." (*Aurora*, xvii. 2; iv. 15.)

Everything in nature was to bloom out and become newly-born, as may be seen by beholding minerals and stones, trees, grass, and herbs, and animals of various kinds, and although all these formations were perishable and not pure in the sight of God, nevertheless God intended to extract from them at the end of this time their heart and kernel, and to separate them from the wrath and death, and then that which had thus been regenerated was to bloom eternally, and to bear again celestial fruits outside of and beyond the locality of this world." (*Aurora*, xxiv. 2 5.)

"The same *sal-nitre*" (the material basis or foundation), "which at the time of the ignition of the wrath perished in death, has at the time of regeneration been raised in the flash of fire. It has not become anything new, but merely another form of corporeity, which is now in a state of death" (existing relatively to us as gross matter). (*Aurora*, xxii. 80.)

The outcast spirits, having produced in nature a state of ignition, God gathered together the essence of that nature, and thereby He withdrew it from the reach of those powers, putting a stop to their insolence by means of water.

"The outcast spirits were still in the quality of the Father, and therefore they ignited the quality of nature by means of their imagination, so that the celestial substance became earth and stones, and the sweet spirit of the water a burning sky. After this the creation of this world took place." (*Menschwerdung*, i. 2-8.)

Creation could not take place as long as all the elements were in a state of revolution; only after the "Spirit of God moved upon the waters of the deep" could the divine Word take form.

"When the eternal Word moved, because of the malice of Lucifer, and for the purpose of expelling this evil guest from his residence into eternal darkness, the essence was rendered compact (coagulated). God was not willing to leave the manifested powers, wherein Lucifer ruled as a prince, any longer in his command, but he caused them to enter into a state of coagulation and spewed him out therefrom." (*Mysterium*, x. 13.)

"Therein consists the fall of Lucifer, that he awakened the *mother of fire* and wanted to rule over the benevolence in the heart of God. This fire is now his hell; but this hell God has captured by means of heaven—*i.e.*, the *mother of water*. For while the locality of this world was to burn on his account in the fire, God moved to create, and created the water. From this has resulted the ocean and the unfathomable watery depth. So it was at *Sodom and Gomorrah*, for when their sin was great and the devil resided therein, desirous of maintaining his power, God permitted that the prince of this world ignited those

five kingdoms with fire and sulphur. But while the devil imagined to be lord in that place, and to have there his dwelling, God thought of breaking his pride; He caused water to come there, and thus He extinguished his glory." (*Threefold Life*, viii. 24.)

By His creative will, full of love, God caused the light to arise, and thus He directed the power of darkness downwards into the depths. Thus, when the soul of man rises up to eternal freedom, the powers of darkness disappear in the abyss below.

"The wrath did not touch the heart of God; but His benevolent love issues from His heart, penetrating into the most external generation of wrath, and extinguishing the latter. Therefore He said, Let there be light." (*Aurora*, 85.)

"When God spoke, Let there be light, the holy power which was conceived together with the wrath, moved, and the power of the devil was entirely withdrawn from him in its essence." (*Mysterium*, xii. 14.)

"Thus the darkness remained within the quality of the wrath in the substance of the earth, and within the whole depth of this world; and in the substance of light, the light of nature from heaven—*i.e.*, out of the fifth essence, arose that whereof the constellation was created. This essence is everywhere, in the earth and above the earth." (*Aurora*, xii. 15.)

By means of this new creation of the light, the new life had begun to stir everywhere; but this creation, in accordance with the number of the divine spirits which were active thereby, arrived at a state of perfection only on the seventh day.

"When God spoke the word, Let there be light, the essence, the being within the quality of the light, stirred not only within the earth, but also within the whole depth, in great power; wherefrom on the fourth day the sun was created—that is to say, *ignited*." *Mysterium*, xii. 13.)

"When God stirred to create this world, it was not that only one part moved and the other one rested, but there was all in motion at once." (*Aurora*, xxii. 122.)

"This motion lasted during six lengths of days and nights, when all the seven spirits of God were in complete and moving generation, and also the heart of all spirits, and the sal-nitre of the earth turned around in that time six times within the great wheel." (*Aurora*, xxi. 123.)

"The day's works refer to the seven qualities, six of them belonging to the actual regiment, but the seventh, or the essentiality, is that wherein the others are resting; for these qualities have been spoken out by God and rendered visible." (*Mysterium*, xii. 2.)

On the second day a separation took place in the power of the light, of the external material from the inner immaterial water, and the firmament (that

which is firm) was put in the middle between these two.

"The water of life became separated from the water of death; but in such a way that in the time of this world they are linked together like body and soul. But the heaven, having been made from the middle-part of the water, is like an abyss between the two, so that the conceivable water is a death, but the inconceivable one is the life." (*Aurora*, xxi. 7.)

"The water upon the earth is a degenerated and deadly being, like the earth herself. This material water, contained within the most external generation, has been separated from the inconceivable one." (*Aurora*, xx. 27.)

"The water above the firmament is in heaven, and the water below the firmament is the material water." (*Mysterium*, xii. 2 4.)

"The firmament is the connecting link between time and eternity. God calls it 'heaven,' and makes a distinction between the waters; which is to indicate that heaven is in the world, but not the world in heaven." (*Mysterium*, xii. 23.)

Thus the mind of man is the connecting link between the celestial and terrestrial state. Heaven and happiness may be in his mind, but not his mind in an external heaven.

The spiritual and the material water are not separated from each other in an external manner, or according to locality, but wherever there is the material water, there is also the spiritual one, and it comes to aid the former.

"When I behold the external water, I am forced to say, 'Here in the water below the firmament is also contained water from above the firmament.' But the firmament is the middle, and the link (dividing line) between time and eternity, so that neither one of them is the other. By means of the external eyes, or the eyes of this world, I see only the water below the firmament; but the water above the firmament is that which God in Christ has instituted for the baptism of regeneration." (*Mysterium*, xii. 26.)

"All the water in this world is degenerated, and therefore the upper water must come to the aid of the earth, and extinguish her fire and pacify her, so that the true water may be born." (*Aurora*, xx. 33.)

Divine inspiration must come to the aid of the material thought, so that heavenly thoughts may be born.

On the third day the fiery and the watery essence, the firmament of heaven and the earth, entered again in Conjunction, and from this there were born grasses and herbs and trees, and at the same time there were also formed gold and silver and ores of various kinds.

"On the second day God separated the watery and the fiery mercury from each other, and called the fiery one the firmament of heaven. Then in the spirit of external nature there originated a male and a female kind—namely, in the fiery *Mercury* the male, and in the watery the female one." (*Clavis*, 86.)

"On the third day the fiery and the watery Mercury have again entered in conjunction and mixture, and then the *sal-nitre* gave birth to grasses and herbs and trees." (*Clavis*, 88.)

"After God had put heaven between the love and the wrath, for the purpose of discernment, there on the third day love penetrated through heaven into the wrath. Then the old and deadened body began to stir and to feel the anguish of generation; for love is ardent, and it ignited the fountain of fire, and the latter caused a friction in the acrid and cold quality of stiffened death, until on the third day the acrid quality became heated, and thus the acrid earth became moveable. (*Aurora*, xxv. 29).

"When the light contained in the sweet water penetrated through the acrid spirit, the lightning flash, having become ignited in the water, in the acrid, hard, and dead quality, it caused motion in everything, and thus came movability (life) into existence, not only in the heaven above the earth, but also at the same time within the earth. Then there began life to be generated in all things, and from the earth were produced grass, herbs, and trees, and within the earth there were formed silver, gold, and metals of various kinds." (*Aurora*, xxi, 132; xx. 6.)

As the light could be active only in the corrupted essence, there being none other, the products formed thereby were of a mixed kind, half good and half evil.

"When the light appeared again within the external conceivableness, the Word brought forth life out of death, and the corrupted *sal-nitre* produced fruits again; but this had to take place in a certain relation to the depraved state existing in the wrath, and as the external forthcoming of those fruits took place from the earth, they had to become evil and good." (*Aurora*, xxi. 19.)

Before the ignition of the sun and the stars took place nature was resting as in a state of death, and the formations proceeding from her were devoid of the living, growth-producing power.

"Until the third day after the ignition of the wrath of God in this world, nature remained in anxiety, and was a dark valley in death; but on the third day, when the light of the stars became ignited in the water of life, the life broke through death, and the new generation began." (*Aurora*, xxiv. 41.)

"In the earth there is above all the acrid quality. This contracts the *sal-nitre* and solidifies the earth, causing it to become a corporeal being, forming therein also bodies of various kinds, such as rocks, metals, and manifold roots. When this is formed it has nevertheless no life to enable it to grow and expand. But when the heat of the sun acts upon the soil, various formations prosper and grow in the earth." (*Aurora*, viii. 41.)

Likewise the material and earthly elements in man have no power themselves to rise superior to their own nature. This they can do in no other way than by the power of the Divine Spirit.

Now the eternal light of God shone into the darkness of this world and ignited the heat in the firmament or heaven, and thus out of the fire arose the light—that is to say, the sun and the starry sky.

"After the heaven had been made, for the sake of distinction between the light of God and the corrupted body of this world, the latter was a dark valley and without light, and all the powers were captured, as if in death, and very uneasy until they became kindled in the midst of the whole body. But when this took place the love in the light of God broke through that heaven of division and ignited the heat." (*Aurora*, xxv. 68.)

"God, the eternal light and the eternal will, shines within the darkness, and the darkness has captured the will (received its activity). In this will arises now the anxiety, and in this is the fire, and in the fire the light. Thus from the fire the stars have been produced, and from the power of the heavens the sun." (*Three Principles*, viii. 22.)

All this takes place in a corresponding manner during the spiritual regeneration of man.

Thereby divine Wisdom has manifested itself, not in an entirely pure, and therefore not permanent and immutable manner, but nevertheless as in a clear

mirror, and it thereby drove the devil backward deep into his darkness.

"On the fourth day God, out of His eternal wisdom, created the lord of the third principle (the visible world), the sun and the stars. Herein is now truly seen the Godhead and the eternal wisdom of God, as in a clear mirror. This being, visible before our eyes, is not God Himself, but a God in the third principle, which will ultimately return to his ether and take an end." (*Three Principles*, viii. 13.)

"God has made a solid foundation (firmament) called 'heaven,' between the most external and the most internal generation, between the clear Godhead and corrupted nature, through which one must break if one wants to go to God. Of this foundation it is said (*Hiob*. xiv. 15) that even the heavens are not pure before God, but on the day of judgment the wrath shall be swept therefrom." (*Aurora*, xx. 41.)

"At the time of creation another light, the sun, was awakened in this world, it having been corrupted by Lucifer, and thereby the splendour of the devil was taken away. Thus he has been shut in like a prisoner into the darkness between the realm of God and the realm of this world, so that he has no longer anything to rule over in this world, except in the Turba, wherein is awakened the wrath and anger of God." (*Menschwerdung*, i. 2.)

The sun has been revealed by means of the soul of the world, and is made of the influences of all the stars. He is also the life of all the stars. Thus the sun of

divine Wisdom in man is representing the collective knowledge which man has gathered from his experiences, having as a basis his own divine self-consciousness. Without that self-consciousness in God all his intellectual acquisitions are merely vapoury, and will pass away.

"In the soul of the external world, and by means of it, God has awakened a king, or, as I would wish to call it symbolically, a natural deity, together with six councillors, to be his assistants, namely, the sun and the six other planets, which were spoken out of the seven qualities from the *locus* (seat or centre) of the sun. The sun receives his splendour from the tincture of the fire-world and the world of light, and is manifested as a revealed point in relation to the world of fire." (*Mysterium*, xiii. 16.)

"In the death in the centre—that is to say, in the body or the corporeal substance of the earth, God has awakened the *tincture*, its lustre, splendour, and light, wherein is contained the life of the earth; but to the depth above the centre He has given the sun, which is a tincture of the fire, and which, with its power, reaches into the freedom outside and beyond nature, and from which nature receives its splendour. He is the life of the whole circle of stars, and all these stars are His children. Not that he contains their essences, but their life arose from his centre in the beginning." (*Threefold Life*, iv. 27.)

"The sun is the heart of all the powers in this world, and is configurated from the powers of all the stars, while, on the other hand, he illuminates and vivifies

all the stars and powers in this world." (*Aurora*, vii. 42.)

Thus the divine principle in man furnishes the intellect with light and life in the same sense as the sun reflects his light upon the moon. An intellect which has been deserted by God will perish after its accumulated strength is exhausted. Only that which God knows in us remains permanent.

"The sun is in the midst of the depth, and is, so to say, the light or heart of the stars, extracted from all their powers by the power of God, and brought into form. Therefore is he the clearest light of all, and by his lustre and heat he ignites all the stars, each one according to its own special quality and power." (*Threefold Life*, vii. 40.)

"This is not to be understood as if by calling the sun the centre we meant to say that all the stars were originated from a central point, called the 'sun.' The sun is the centre of the powers of the stars, and the cause why they move in their essence. He unfolds their powers and puts his power into them, and this power constitutes their heart." (*Mysterium*, xi. 32.)

Especially have the seven planets become objective by means of the sun, and in accordance with and corresponding to the seven forms of nature.

"As the sun is the heart of the life and an origin of all the spirits in the body of this world, likewise is Saturn a beginning of all corporeity and tangibility. Thus he does not derive his beginning and descent from the

sun, but his origin is the earnest, acrid, and severe anxiety of the whole body of this world." (*Aurora*, xxvi. 1.)

"When the light became ignited, the conquered power in the astringency became Mercury." (*Three Principles*, viii. 24.)

"Mercury is an agitator, sound-maker, ringer; but he is not yet the true life. The latter originates in the fire. Thus he desires the fierce and storming essence, to cause fire to appear, and this is Mars." (*Threefold Life*, ix. 78.) "When the sun became ignited, the terrible fire-flash went from the locality of the sun in an upward direction like a furious stroke of lightning, and this became Mars. He is now there as a tyrant, a raging element, a mover of the whole body of this world, so that all life takes its origin of him." (*Aurora*, xxv. 72.)

"As soon as the spirits of motion and life, by means of the ignition of the water, arose from the locality of the sun, mildness, being the basis of the water, penetrated, endowed with the power of light, in a downward direction, after the manner of meekness, and from this the planet Venus came into existence." (*Aurora*, xxvi. 19-33.)

"When the fiery terror was captured by the light, the light, by its own power, and being a mild, exalting life, penetrated still higher upwards into the depth, until it arrived in the hard and cold seat of nature. There it remained, and from that power the planet Jupiter came into existence." (*Aurora*, xxv. 76-82.)

"The seventh form is Luna, wherein are contained the qualities of all the six forms. She is, so to say, the corporeal being of the other forms, all of which throw into her their desire by means of *Sol*. That which *Sol* (the sun) is spiritually becomes corporeal in *Luna* (the moon)." (*Signature*, ix. 24.)

After the world of stars had begun to exist, the sidereal life appeared by the power of the former—that is to say, that living organisms were produced, representing, so to speak, "stars of the various elements."

"The firmament of heaven, having been made from the medium of the water, this generation penetrates through the external, congealed generation—that is to say, through death, and brings forth the sidereal life, such as animals and men, birds, fishes, and worms." (*Aurora*, xx. 60.)

"After God had unfolded the stars and the four elements, there were produced creatures in all the four elements, such as birds in the constellation of the air, fishes in the constellation of the water, animals and four-legged beings in the constellation of earth, and spirits in that of the fire." (*Mysterium*, xliv. 1.)

These creatures received their spirit from the stars, or rather from the spirit of this world, but their body they received from the earth. According to the predominance of the fiery or the watery form, there resulted also an antithesis of sex.

"By the power of His word, *Fiat*, God caused all beings to come forth from the matrix of nature on the fifth day, all according to their qualities; the fishes in the water, the birds in the air, the other animals upon the earth. They received their corporeity from the fixedness (rigidity) of the earth, and their spirit from the *Spiritus Mundi*." (*Grace*, v. 20.)

"All creatures have been created of the life below and the life above. The matrix of the earth gave the body, and the stars the spirit." (*Threefold Life*, xi. 7.)

"As the spirit of the stars, or the spirit in the fire-form, by the power of its longing, became mixed with the watery one, there resulted two senses from one and the same essence. The one, the male, in a fiery, and the other, the female, in a watery shape (state)." (*Three Principles*, viii. 43.)

Finally, man was created, and out of him there was to come forth a celestial army, and in the midst of the time its king, in the place of the outcast Lucifer.

"God willed to create an angelic army. Thus He created Adam, and he was to generate out of his own body creatures of his own kind; but in the midst of the time there was to be born out of the body of a man the King of all men, and He was to take possession of the new kingdom as a ruler over these created beings, in the place of the degenerated and outcast Lucifer." (*Aurora*, xxiv. 18.)

Man, however, was to surpass the angels (in perfection), for he was to be a complete image of

divine glory, while the angels have been created out of only two principles.

"Adam was to be a perfect symbol of God, created out of the eternal *Magia*, the substance of God; he was to be something made out of the nothing, out of the spirit—the ideal—into the body." (*Menschwerdung*, i. 5.)

"The angels are created out of two principles, but the soul, with the body of the outer life, out of three principles. Therefore man is higher than the angels, provided that he remains in God." (*Forty Questions*, i. 263.)

"We human beings are a far greater mystery than the angels, and we shall surpass them in celestial wisdom. They are fire-flames, illumined by the light of God, but we attain the great fountain of meekness and love which is welling up within the holy essentiality of God." (*Menschwerdung*, i. 5.)

Man comprises all three principles: the principle of darkness or fire, from which originates his soul; the principle of light, from which his spirit originates; and the third principle, which is the basic element of his body.

"In the life of man there are three states to be distinguished from each other—first, the *innermost*, that is to say, *God being eternally hidden within the fire*; secondly, the *middle part*, which from eternity has stood as an *image* or *likeness* in the wonders of God, comparable to a person seeing himself in a mirror;

thirdly, has this living image received still another mirror in creation wherein to behold itself, namely, the *spirit of the external world*, or the *third principle*, which is also a form (state) of the Eternal." (*Threefold Life*, xviii. 4.)

"The *darkness* in man longing for light is the first principle; the *power of the light* the second; and the *longing power which attracts* and becomes full (substantial), and whereof the material body grows, is the third principle." (*Three Principles*, vii. 26.)

"The *soul*, or the first principle, is founded on the fire of eternal nature; the *spirit*, or the second principle, roots in the light; and the *body* is the third principle, or the substantiality of the visible world." (*Tabulæ Principiæ*, 65.)

Adam was to rule over all nature, and therefore his body was taken from all the powers of the external world; but the third principle, as well as the first one, appeared in him subject to the second, the light.

"If you will behold your own self and the outer world, and what is taking place therein, you will find that you, with regard to your external being, are that external world. You are a little world formed out of the large one, and your external light is a *chaos* of the sun and the constellation of stars. If this were not so, you would not be able to see by means of the light of the sun." (*Mysterium*, ii. 5.)

"If man, as the image of God, is to rule over the fishes and fowls, the animals, and the whole of the earth, as

well as over the essence of all the stars, then must he be out of all three, for each spirit can rule only in his mother, wherein he originated." (*Mysterium*, xiv. 8.)

"Terrestrial man had in his constitution the kingdom of this world, but there were not ruling in him the four elements (separately); but they were in one, and the terrestrial order of things was hidden in him. He was to live in celestial state, and although everything was stirring (alive) within him, nevertheless he was to rule over the terrestrial anguish (external consciousness) by means of the celestial quality (inner consciousness) of the other (second) principle, and to retain dominion over the kingdom of the stars and elements by means of the paradisiacal quality." (*Menschwerdung*, i. 2.)

Man must rise, not merely in his imagination, but with his will, above all that which is earthly, sensual, or merely intellectual, if he desires to be a power in the kingdom of the Spirit. Thus will the ideal become real to him.

"Adam's body (the ethereal body of aboriginal man) was created out of the four elements of external nature, and out of the (essences of the) stars, by means of the eternal *Fiat*. Thus he was in possession of divine and terrestrial essentiality; but the terrestrial one was in the divine one like consumed or impotent (latent). The substance or the matter from which the body was made or created contained itself also the first principle within itself, but it was not stirring therein." (*Menschwerdung*, i. 3, 15.)

"As God resides within Himself and penetrates through all His works, incomprehensible to the latter, and without His being affected by anything, likewise His image (man) originated from the pure element. He also was created in this world; but the kingdom of this world was not to comprehend him, but he was to rule powerfully in this world by means of the essences from the pure element." (*Three Principles*, xxii. 15.)

The expression that God created man from a clod of clay is not to be taken in any other sense than that God, by means of desire, drew together all the terrestrial qualities.

"If Moses says that God created man out of a clod of clay, and that he breathed into him the living breath, this is not to be understood as if God had acted in a personal manner—standing there like a man and taking up a lump of earth and making a body out of it; but the *Fiat*, that is to say, the desire of the *Word*, was contained within the eternally-perceived model of man, which stood in the mirror of wisdom, and it drew the *Ens* (the principle) of all the qualities of the earth (matter) into a body, and this was the quintessence made out of the four elements." (*Grace*, v. 27.)

But the essence of the soul, being rooted in that whole, did not become manifest in man before God awakened it by the breath of His word.

"The source spirits within the whole could not become immediately ignited by the soul, for the soul

was only as a seed within the whole, hidden away with the heart of God in His heaven, until the Creator expanded the whole by His breath. Then the source spirits ignited the soul, and then body and soul were living at once. The soul truly possessed her life before the body existed; but it was within the heart of God, hidden within the whole in heaven, and was nothing but a holy seed, a centre of power in God." (*Aurora*, xxvi. 126.)

Neither does at this present day the soul of man manifest divine life as long as the Spirit of God is only moving upon the surface and does not stir within the depths. (The Life and Doctrines of Jacob Boehme, By Francis Hartman)

"And as the freeborn spirit remembered the moment of perfection he experienced in the love between the unutterable essence of God's true masculine and feminine, he peered within his spirit to acknowledge that what he had allowed himself to see as the highest potential within that relationship was so far distant from reality. The reality, God's highest expression, was an emanation of love between man and woman which was perfect and in unblemished unison. Rather than disappearing from the realm, he remained in utter contemplation for an aeon."

"Therefore, if all things existed in the Wisdom of the Word of God, waiting to be unfolded in their different species according to their preordained nature, manner, and order, how could the Mother not pre-exist with the Son, whose conception and birth opened the way for the whole rational creation to be

sanctified, unified, and restored to peace? How could she be absent, in whom an eternal degree had laid the foundation of an eternal building, the celestial Jerusalem? . . . And I heard a voice saying to me, 'This maiden whom you see is Love, who has her dwelling place in eternity. When God wished to create the world, he leaned down in the tenderest love and provided all that was needed, as a Father prepares an inheritance for his son. And thus in a mighty blaze he ordained all his works. Then creation recognized its Creator in its own forms and appearances. For in the beginning, when God said, 'Let it be!' and it came to pass, the means and the matrix of creation was Love. Because all creation was formed through her as in the twinkling of an eye.'

Sister of Wisdom, By Barbara Neumann, Words of Hildegard von Bingen, Universaity of California Press, 1987



*"O resplendent jewel and unclouded brightness
Of the sunlight streaming through you - -*

*A fountain leaping from the Father's heart - -
 His own and only Word
 Through which he created
 The world's first matrix,
 Which Eve through into chaos:
 For you the father
 Fashioned this Word as man,
 So you are that luminous matrix
 Through which the same Word
 Breathed forth all virtues."*

*Sister of Wisdom, By Barbara Neumann, Words of Hildegard von Bingen,
 University of California Press, 1987*

*"From the beginning, when I heard the story of being
 in love,
 I wore out my soul, heart, and eyes in its path.
 I said, 'Perhaps the lover and beloved are two.'
 But both were one, and I was seeing double . . .
 In relation to you, Love is fair and beautiful;
 It calls and invites with eloquent words.
 Love is not stingy toward the seeker of love . . .
 Oh, my Beloved,
 You will find us every night, on your Street,
 With our eyes glued to your window,
 Waiting for a glimpse of your radiant face..."*

*The Quatrains of Rumi, By Ibrahim Gamard and Rawan Farhadi, Sufi Dari
 Books, 2008*







CHAPTER FIVE

To Fulfill the Suffering of Want

Sublime is the wisdom of love
 Correct are the ways of the Lord
 Phantasmical gurus cannot help but seek Him
 Along with unfettered youth
 His attraction is universal although His ways are
 steep
 Wailing winds suggest a cornucopia of dreams
 But those frightened by the movement slither away
 Is there any wonder so few travel to the cave of
 treasures
 To uphold the original treasure of light
 Hence; our fallen world lies at dusk and midday
 But only twilight reveals the secret
 To return to the world of the fall is a must
 But how to return with paradisiacal grandeur?
 Still unknown
 How do we live such a vision a fallen world
 How do we re-evaluate the gift and accept that which
 was lost
 Shall we hence beg, plead . . . ?
 Oh, yes, but we beg and plead for the workings of
 perfection to descend into our midst
 To recapture paradise within the fallen mist would
 indeed be a feat
 But to know the essence of eternal love and live it in a
 fallen world
 A miracle
 The Royal City

The freeborn soul, in his newly altered state, could not deny the unfathomable nature of what he had yet just seen and experienced. Beyond the rocky fragments of his earthly demise, the traveler could no more deny what had been lost than he could deny God Himself. Mourning and weeping in this valley of tears, the freeborn could now see intrinsically who he was as a fallen human being.

At first, the condition brought on a powerful cherishing of the wondrous gift which God originally provided to the realm of humankind. In witnessing it in the manner in which he had done so, he felt the integration of both hearts of masculine and feminine in the way it was originally intended. He could see who he truly was, and who truly every man and woman was originally intended to be before the fall. The cherishing came upon him in waves of light as he reintegrated what had been to what had come to be.

And then it was the desolation, the longing, the loss of what could have been to a decision which seemed so rash, so obscure, so ignoble . . . in his mind, the freeborn could not help but ask himself. "Who could possibly say 'no' to such a gift as this?" And the answer to came to him almost immediately. "Only those who had not known the opposite pole, that of evil."

"Adam and Eve faint when they leave the Garden.
God sends His Word to encourage them.

1 But when our father Adam, and Eve, went out of the garden, they walked the ground on their feet, not knowing they were walking. 2 And when they came to the opening of the gate of the garden, and saw the broad earth spread before them, covered with stones large and small, and with sand, they feared and trembled, and fell on their faces, from the fear that came over them; and they were as dead. 3 Because -- whereas until this time they had been in the garden land, beautifully planted with all manner of trees -- they now saw themselves, in a strange land, which they knew not, and had never seen. 4 And because, when they were in the garden they were filled with the grace of a bright nature, and they had not hearts turned toward earthly things . . .

Adam mourns over the changed conditions. Adam
and Eve enter the Cave of Treasures.

1 But Adam and Eve cried for having come out of the garden, their first home. 2 And indeed, when Adam looked at his flesh, that was altered, he cried bitterly, he and Eve, over what they had done. And they walked and went gently down into the Cave of Treasures. 3 And as they came to it, Adam cried over himself and said to Eve, "Look at this cave that is to be our prison in this world, and a place of punishment! 4 What is it compared with the garden? What is its narrowness compared with the space of the other? 5 What is this rock, by the side of those groves? What is the gloom of this cavern, compared with the light of the garden? 6 What is this overhanging ledge of rock to shelter us, compared with the mercy of the Lord that overshadowed us? 7 What is the soil of this cave

compared with the garden land? This earth, strewed with stones; and that, planted with delicious fruit trees?" 8 And Adam said to Eve, "Look at your eyes, and at mine, which before beheld angels praising in heaven; and they too, without ceasing. 9 But now we do not see as we did; our eyes have become of flesh; they cannot see like they used to see before." 10 Adam said again to Eve, "What is our body today, compared to what it was in former days, when we lived in the garden?" 11 After this, Adam did not want to enter the cave, under the overhanging rock; nor would he ever want to enter it. 12 But he bowed to God's orders; and said to himself, "Unless I enter the cave, I shall again be a transgressor."

Eve makes a noble and emotional intercession, taking the blame on herself.

1 Then Adam and Eve entered the cave, and stood praying, in their own tongue, unknown to us, but which they knew well. 2 And as they prayed, Adam raised his eyes and saw the rock and the roof of the cave that covered him overhead. This prevented him from seeing either heaven or God's creatures. So he cried and beat his chest hard, until he dropped, and was as dead. 3 And Eve sat crying; for she believed he was dead. 4 Then she got up, spread her hands toward God, appealing to Him for mercy and pity, and said, "O God, forgive me my sin, the sin which I committed, and don't remember it against me. 5 For I alone caused Your servant to fall from the garden into this condemned land; from light into this darkness; and from the house of joy into this prison. 6 O God, look at this Your servant fallen in this manner, and

bring him back to life, that he may cry and repent of his transgression which he committed through me. 7 Don't take away his soul right now; but let him live that he may stand after the measure of his repentance, and do Your will, as before his death. 8 But if You do not bring him back to life, then, O God, take away my own soul, that I be like him, and leave me not in this dungeon, one and alone; for I could not stand alone in this world, but with him only. 9 For You, O God, caused him to fall asleep, and took a bone from his side, and restored the flesh in the place of it, by Your divine power. 10 And You took me, the bone, and make me a woman, bright like him, with heart, reason, and speech; and in flesh, like to his own; and You made me after the likeness of his looks, by Your mercy and power. 11 O Lord, I and he are one, and You, O God, are our Creator, You are He who made us both in one day. 12 Therefore, O God, give him life, that he may be with me in this strange land, while we live in it on account of our transgression. 13 But if You will not give him life, then take me, even me, like him; that we both may die the same day." 14 And Eve cried bitterly, and fell on our father Adam; from her great sorrow.

God's reprimand to Adam and Eve in which he points out how and why they sinned.

1 But God looked at them; for they had killed themselves through great grief. 2 But He decided to raise them and comfort them. 3 He, therefore, sent His Word to them; that they should stand and be raised immediately. 4 And the Lord said to Adam and Eve, "You transgressed of your own free will, until you

came out of the garden in which I had placed you. 5 Of your own free will have you transgressed through your desire for divinity, greatness, and an exalted state, such as I have; so that I deprived you of the bright nature in which you then were, and I made you come out of the garden to this land, rough and full of trouble. 6 If only you had not transgressed My commandment and had kept My law, and had not eaten of the fruit of the tree which I told you not to come near! And there were fruit trees in the garden better than that one. 7 But the wicked Satan did not keep his faith and had no good intent towards Me, that although I had created him, he considered Me to be useless, and sought the Godhead for himself; for this I hurled him down from heaven so that he could not remain in his first estate -- it was he who made the tree appear pleasant in your eyes, until you ate of it, by believing his words. 8 Thus have you transgressed My commandment, and therefore I have brought on you all these sorrows. 9 For I am God the Creator, who, when I created My creatures, did not intend to destroy them." (The Forgotten Books of Eden, The First and Second Book of Adam and Eve, From the Pseudopigrepha)

Because the original fall had occurred unto Adam and Eve who had been born into the paradisiacal garden, they truly could be speculated to have had no knowledge of how wondrously they had been blessed in such an estate. In their minds, perhaps, such evil contained within the fallen world was well beyond their true grasp.

But for those born into the fallen world, the freeborn thought, had no such innocence from which to forestall. Because he did know the fallen world, and the discrepancy contained within the expression of eternal love in that world, he did know. Especially now, after having journeyed to the primordial garden, he knew both polar opposites with a clarity which offered him a more reverent choice.

As we continued to ponder these thoughts, he was suddenly besieged with memories from his fallen years upon the earth. Years spent whoring and lusting after the flesh in a way which was contrary to that which eternal love had shown him; a consistently painful and hurtful choice which had never given him rest or peace of soul. It wasn't necessarily something he had done in the flesh, although some of it was, but also within his own mind.

He remembered how there was no such lustful temptation in the primordial garden, because love was pure and undefiled.

Concluding that he could now allow himself now to even allow such memories to resurface for fear the lustful thoughts would again bring fire to his passions, he set them aside and besieged Satan with insults for bringing them again to his attention.

Fallen love is selfish love, a love that uses and betrays. Eternal love is unselfish love, a love that gives and fulfills.

The freeborn now fell to the ground in fatigue. "How is a soul to love in an eternal manner in the fallen world?" He thought. "In the fallen world, there is temptation, sickness, disease, suffering and pain . . . we cannot see with the clear light of the garden."

“The "Bright Nature" of man is taken away.

1 Then Adam cried and said, "O God, when we lived in the garden, and our hearts were lifted up, we saw the angels that sang praises in heaven, but now we can't see like we used to; no, when we entered the cave, all creation became hidden from us." 2 Then God the Lord said to Adam, "When you were under subjection to Me, you had a bright nature within you, and for that reason could you see things far away. But after your transgression your bright nature was withdrawn from you; and it was not left to you to see things far away, but only near at hand; after the ability of the flesh; for it is brutish." 3 When Adam and Eve had heard these words from God, they went their way; praising and worshipping Him with a sorrowful heart." (The Forgotten Books of Eden, The First and Second Book of Adam and Eve, From the Pseudopigrepha)

Feeling the sorrow of the loss of such a great good, the traveling freeborn now fell to his knees. There was no fanciful answer to this question, no easy way to be discerned. In dwelling in a human body, suffering would not be optional, it was part of the new fallen human condition. Fallen love accompanied that condition. He could not think for one moment how that condition could be remedied. So he wept.

“The earliest prophesy of the coming of Christ ?

1 Then Adam said to God: "O Lord, take You my soul, and let me not see this gloom any more; or remove me to some place where there is no darkness." 2 But God the Lord said to Adam, "Indeed I say to you, this darkness will pass from you, every day I have determined for you, until the fulfillment of My covenant; when I will save you and bring you back again into the garden, into the house of light you long for, in which there is no darkness*. I will bring you to it -- in the kingdom of heaven." 3 Again said God to Adam, "All this misery that you have been made to take on yourself because of your transgression, will not free you from the hand of Satan, and will not save you. 4 But I will. When I shall come down from heaven, and shall become flesh of your descendants, and take on Myself the infirmity from which you suffer, then the darkness that covered you in this cave shall cover Me in the grave, when I am in the flesh of your descendants. 5 And I, who am without years, shall be subject to the reckoning of years, of times, of months, and of days, and I shall be reckoned as one of the sons of men, in order to save you.'" (The Forgotten Books of Eden, The First and Second Book of Adam and Eve, From the Pseudopigrapha)

From his knees, the freeborn looked up into the sky as the momentous remembrance of the promise of God returned to his memory. "I am the Way, the Truth and the Life. No one comes to the Father but by Me." He thought, as he remembered the words of Christ in scripture. "There is a way back . . ." he thought. "But it is not an easy way, but a difficult one indeed."

“For who can live the promise of the Messiah, the Anointed One? Who can truly live the straight way of the Lord?” Again, he looked down feeling overwhelmed by the gravity of the task.

In his mind, he recalled the many statutes given to man by great prophet Moses . . .

“The Ten Commandments

- 1.) Thou shalt have no other gods before me.
- 2.) Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments.
- 3.) Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.
- 4.) Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made

heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

5.) Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

6.) Thou shalt not kill.

7.) Thou shalt not commit adultery.

8.) Thou shalt not steal.

9.) Thou shalt not bear false witness against thy neighbour.

10.) Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's." (The Holy Bible, King James Version)

And the freeborn remembered the dictates of Christ, as well, from the Sermon on the Mount . . .

"The Gospel according to
St. Matthew

5

The Beginning of the Sermon on the Mount

1 And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

2 and he opened his mouth, and taught them, saying,

The Beatitudes

Lk. 6.20-23

3 ¶ Blessed are the poor in spirit: for theirs is the kingdom of heaven.

4 ¶ Blessed are they that mourn: for they shall be comforted. Is. 61.2

5 ¶ Blessed are the meek: for they shall inherit the earth. Ps. 37.11

6 ¶ Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Is. 55.1, 2

7 ¶ Blessed are the merciful: for they shall obtain mercy.

8 ¶ Blessed are the pure in heart: for they shall see God. Ps. 24.4, 5

9 ¶ Blessed are the peacemakers: for they shall be called the children of God.

10 ¶ Blessed are they which are persecuted for righteousness' sake: 1 Pet. 3.14 for theirs is the kingdom of heaven.

11 ¶ Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. 1 Pet. 4.14

12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets 2 Chr. 36.16 · Acts 7.52 which were before you.

The Salt of the Earth

13 ¶ Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and

to be trodden under foot of men. Mk. 9.50 · Lk. 14.34,
35

The Light of the World

14 ¶ Ye are the light of the world. Joh. 8.12 ; 9.5 A city that is set on a hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick; Mk. 4.21 · Lk. 8.16 ; 11.33 and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. 1 Pet. 2.12

Jesus' Attitude toward the Law

17 ¶ Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Lk. 16.17

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

Jesus' Attitude toward Anger

Lk. 12.57-59

21 ¶ Ye have heard that it was said by them of old time, Thou shalt not kill; Ex. 20.13 · Deut. 5.17 and whosoever shall kill shall be in danger of the judgment:

22 but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee;

24 leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

Jesus' Attitude toward Adultery

27 ¶ Ye have heard that it was said by them of old time, Thou shalt not commit adultery: Ex. 20.14 · Deut. 5.18

28 but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

29 And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy

whole body should be cast into hell. Mt. 18.9 · Mk. 9.47

30 And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. Mt. 18.8 · Mk. 9.43

Jesus' Attitude toward Divorce

31 ¶ It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: Deut. 24.1-4 · Mt. 19.7 · Mk. 10.4

32 but I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery. Mt. 19.9 · Mk. 10.11, 12 · Lk. 16.18 · 1 Cor. 7.10, 11

Jesus' Attitude toward Oaths

33 ¶ Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, Lev. 19.12 but shalt perform unto the Lord thine oaths: Num. 30.2 · Deut. 23.21

34 but I say unto you, Swear not at all; Jas. 5.12 neither by heaven; for it is God's throne: Is. 66.1 · Mt. 23.22

35 nor by the earth; for it is his footstool: Is. 66.1 neither by Jerusalem; for it is the city of the great King. Ps. 48.2

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

Love for Enemies

Lk. 6.27-36

38 ¶ Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: Ex. 21.24 · Lev. 24.20 · Deut. 19.21

39 but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

43 ¶ Ye have heard that it hath been said, Thou shalt love thy neighbor, Lev. 19.18 and hate thine enemy.

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45 that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the publicans the same?

47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

48 Be ye therefore perfect, even as your Father which is in heaven is perfect. Deut. 18.13" (The Holy Bible, King James Version, Notations by the American Bible Society)

And the freeborn contemplated on these words and how simple they had seemed to him when he'd first read them as a child, but how as he looked through his life, he could easily see had not so simply been followed.

Now that temptation had entered into the picture of life, even his very thoughts were so skewed that it made it very difficult for him to discern that which from himself, that which was from Satan and that which was from God.

After all, how uncommon was it in the modern world to follow after that which was most pleasing to us at any given moment, Rather than follow the path which contained the highest degree of eternal love?

In a world filled with division, hurt and disunity between the sexes, how could the perfect dimension of marital love experienced in the primordial garden ever be restored?

“MARRIAGE ONE AND INDISSOLUBLE IN FIRST CHAPTERS OF GENESIS

Pope John Paul II

GENERAL AUDIENCE OF 21 NOVEMBER

On 21 November the General Audience was held in two parts—in the Basilica and in the Paul VI Hall. To the Italian-speaking pilgrims in the Basilica the Holy Father spoke as follows.

1. Let us recall that Christ, when questioned about the unity and indissolubility of marriage, referred to what was "in the beginning." He quoted the words written in the first chapters of Genesis. In the course of these

reflections, we are trying to penetrate the specific meaning of these words and these chapters.

The meaning of the original unity of man, whom God created "male and female," is obtained (especially in the light of Genesis 2:23) by knowing man in the entire endowment of his being, that is, in all the riches of that mystery of creation, on which theological anthropology is based. This knowledge, that is, the study of the human identity of the one who, at the beginning, is "alone," must always pass through duality, "communion."

Let us recall the passage of Genesis 2:23: "Then the man said, 'This at last is bone of my bones and flesh of my flesh; she shall be called woman, because she was taken out of man.'" In the light of this text, we understand that knowledge of man passes through masculinity and femininity. These are, as it were, two "incarnations" of the same metaphysical solitude before God and the world—two ways, as it were, of "being a body" and at the same time a man, which complete each other—two complementary dimensions, as it were, of self-consciousness and self-determination and, at the same time, two complementary ways of being conscious of the meaning of the body.

As Genesis 2:23 already shows, femininity finds itself, in a sense, in the presence of masculinity, while masculinity is confirmed through femininity. Precisely the function of sex, which is in a sense, "a constituent part of the person" (not just "an attribute of the person"), proves how deeply man, with all his

spiritual solitude, with the never to be repeated uniqueness of his person, is constituted by the body as "he" or "she." The presence of the feminine element, alongside the male element and together with it, signifies an enrichment for man in the whole perspective of his history, including the history of salvation. All this teaching on unity has already been expressed originally in Genesis 2:23.

Rediscover the mystery of creation

2. The unity of which Genesis 2:24 speaks ("they become one flesh") is undoubtedly expressed and realized in the conjugal act. The biblical formulation, extremely concise and simple, indicates sex, femininity and masculinity, as that characteristic of man—male and female—which permits them, when they become "one flesh," to submit their whole humanity to the blessing of fertility. However, the whole context of the lapidary formulation does not permit us to stop at the surface of human sexuality. It does not allow us to deal with the body and sex outside the full dimension of man and of the "communion of persons." Right from the beginning it obliges us to see the fullness and depth which are characteristic of this unity, which man and woman must constitute in the light of the revelation of the body.

The perspective expression which says, "a man cleaves to his wife" so intimately that "they become one flesh," always induces us to refer to what the biblical text expresses previously with regard to the union in humanity, which binds the woman and the

man in the very mystery of creation. The words of Genesis 2:23, just analyzed, explain this concept in a particular way. Uniting with each other (in the conjugal act) so closely as to become "one flesh," man and woman, rediscover, so to speak, every time and in a special way, the mystery of creation. They return in this way to that union in humanity ("bone of my bones and flesh of my flesh") which allows them to recognize each other and, like the first time, to call each other by name.

This means reliving, in a sense, the original virginal value of man, which emerges from the mystery of his solitude before God and in the midst of the world. The fact that they become one flesh is a powerful bond established by the Creator. Through it they discover their own humanity, both in its original unity, and in the duality of a mysterious mutual attraction.

However, sex is something more than the mysterious power of human corporality, which acts almost by virtue of instinct. At the level of man and in the mutual relationship of persons, sex expresses an ever new surpassing of the limit of man's solitude that is inherent in the constitution of his body, and determines its original meaning. This surpassing always contains within it a certain assumption of the solitude of the body of the second "self" as one's own.

Choice establishes pact

3. Therefore, it is bound up with choice. The formulation of Genesis 2:24 indicates that human

beings, created as man and woman, were created for unity. It also indicates that precisely this unity, through which they become one flesh, has right from the beginning a character of union derived from a choice. We read: "A man leaves his father and mother and cleaves to his wife." If the man belongs "by nature" to his father and mother, by virtue of procreation, on the other hand, he cleaves by choice to his wife (or she to her husband).

The text of Genesis 2:24 defines this character of the conjugal bond with reference to the first man and the first woman. At the same time, it does so in the perspective of the whole earthly future of man. Therefore, in his time, Christ will appeal to that text, as equally relevant in his age. Formed in the image of God, also inasmuch as they form a true communion of persons, the first man and the first woman must constitute the beginning and the model of that communion for all men and women, who, in any period, are united so intimately as to be one flesh.

The body, which through its own masculinity or femininity right from the beginning helps both to find themselves in communion of persons, becomes, in a particular way, the constituent element of their union, when they become husband and wife. This takes place, however, through a mutual choice. This choice establishes the conjugal pact between persons,⁽¹⁾ who become one flesh only on this basis.

Self-giving persons

4. That corresponds to the structure of man's solitude, and in actual fact to the "twofold solitude." As the expression of self-determination, choice rests on the foundation of his self-consciousness. Only on the basis of the structure peculiar to man is he "a body" and, through the body, also male and female. When they both unite so closely as to become one flesh, their conjugal union presupposes a mature consciousness of the body. In fact, it bears within it a particular consciousness of the meaning of that body in the mutual self-giving of the persons.

In this sense too, Genesis 2:24 is a perspective text. It proves that in every conjugal union of man and woman, the same original consciousness of the unifying significance of the body in its masculinity and femininity is discovered again. At the same time, the biblical text indicates that each of these unions renews, in a way, the mystery of creation in all its original depth and vital power. "Taken out of man" as "flesh of his flesh," woman subsequently becomes, as wife and through her motherhood, mother of the living (cf. Gn 3:20), since her motherhood also has its origin in him. Procreation is rooted in creation, and every time, in a sense, reproduces its mystery . . . " (The Theology of the Body, Pope John Paul II)

"Opposition Between the Flesh and the Spirit

Pope John Paul II

GENERAL AUDIENCE OF 7 JANUARY

On Wednesday, 7 January, the Holy Father resumed his weekly audiences which had been suspended because of the Christmas holidays. Continuing his

catechesis on the Christian concept of the world, John Paul II delivered the following message....

Pauline theology of justification

1. What does the statement mean: "The desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh" (Gal 5:17)? This question seems important, even fundamental, in the context of our reflections on purity of heart, which the Gospel speaks of. However, in this regard the author of Galatians opens before us even wider horizons. This contrast between the flesh and the Spirit (Spirit of God), and between life according to the flesh and life according to the Spirit, contains the Pauline theology about justification. This is the expression of faith in the anthropological and ethical realism of the redemption carried out by Christ, which Paul, in the context already known to us, also calls the redemption of the body. According to Romans 8:23, the "redemption of the body" also has a "cosmic" dimension (referred to the whole of creation), but at its center, there is man: man constituted in the personal unity of spirit and body. It is precisely in this man, in his heart, and consequently in all his behavior, that Christ's redemption bears fruit, thanks to those powers of the Spirit which bring about justification, that is, which enable justice to abound in man, as is inculcated in the Sermon on the Mount (cf. Mt 5:20), that is, to abound to the extent that God himself willed and which he expects.

Effects of the lust of the flesh

2. It is significant that speaking of the "works of the flesh" (cf. Gal 5:19-21), Paul mentions not only "fornication, impurity, licentiousness...drunkenness, carousing." This is everything that, according to an objective way of understanding, takes on the character of carnal sins and of the sensual enjoyment connected with the flesh. He names other sins too, to which we would not be inclined to also attribute a carnal and sensual character: "idolatry, sorcery, enmity, strife, jealousy, anger, selfishness, dissension, party spirit, envy..." (Gal 5:20-21). According to our anthropological (and ethical) categories, we would rather be inclined to call all the works listed here sins of the spirit, rather than sins of the flesh. Not without reason we might have glimpsed in them the effects of the lust of the eyes or of the pride of life, rather than the effects of the lust of the flesh. However, Paul describes them all as works of the flesh. That is intended exclusively against the background of that wider meaning (in a way a metonymical one), which the term flesh assumes in the Pauline letters. It is opposed not only and not so much to the human spirit as to the Holy Spirit who works in man's soul (spirit).

Purity comes from the heart

3. There exists, therefore, a significant analogy between what Paul defines as works of the flesh and the words Christ used to explain to his disciples what he had previously said to the Pharisees about ritual purity and impurity (cf. Mt 15:2-20). According to Christ's words, real purity (as also impurity) in the moral sense is in the heart and comes from the heart

of man. Impure works in the same sense are defined not only as adultery and fornication, and so the sins of the flesh in the strict sense, but also "evil thoughts...theft, false witness, slander." As we have already noted, Christ uses here both the general and the specific meaning of impurity (and, indirectly also of purity). St. Paul expresses himself in a similar way. The works of the flesh are understood in the Pauline text both in the general and in the specific sense. All sins are an expression of life according to the flesh, which contrasts with life according to the Spirit. In conformity with our linguistic convention (which is partially justified), what is considered as a sin of the flesh is, in Paul's list, one of the many manifestations (or species) of what he calls works of the flesh. In this sense, it is one of the symptoms, that is, actualizations of life according to the flesh, and not according to the Spirit.

Two meanings of death

4. Paul's words written to the Romans: "So then, brothers, we are debtors, not to the flesh, to live according to the flesh; for if you live according to the flesh you will die, but if by the Spirit you put to death the deeds of the body you will live" (Rom 8:12-13)—introduce us again into the rich and differentiated sphere of the meanings which the terms "body" and Spirit have for him. However, the definitive meaning of that enunciation is advisory, exhortative, and so valid for the evangelical ethos. When he speaks of the necessity of putting to death the deeds of the body with the help of the Spirit, Paul expresses precisely what Christ spoke about in the Sermon on the Mount,

appealing to the human heart and exhorting it to control desires, even those expressed in a man's look at a woman for the purpose of satisfying the lust of the flesh. This mastery, or as Paul writes, "putting to death the works of the body with the help of the Spirit," is an indispensable condition of life according to the Spirit, that is, of the life which is an antithesis of the death spoken about in the same context. Life according to the flesh has death as its fruit. That is, it involves as its effect the "death" of the spirit.

So the term "death" does not mean only the death of the body, but also sin, which moral theology will call "mortal." In Romans and Galatians, the Apostle continually widens the horizon of "sin-death," both toward the beginning of human history, and toward its end. Therefore, after listing the multiform works of the flesh, he affirms that "those who do such things shall not inherit the kingdom of God" (Gal 5:21). Elsewhere he will write with similar firmness: "Be sure of this, that no fornicator or impure man, or one who is covetous (that is, an idolater), has any inheritance in the kingdom of God" (Eph 5:5). In this case, too, the works that exclude inheritance in the kingdom of Christ and of God—that is, the works of the flesh—are listed as an example and with general value, although sins against purity in the specific sense are at the top of the list here (cf. Eph 5:3-7).

To set us free

5. To complete the picture of the opposition between the body and the fruit of the Spirit—it should be observed that in everything that manifests life and

behavior according to the Spirit, Paul sees at once the manifestation of that freedom for which Christ "has set us free" (Gal 5:1). He writes: "For you were called to freedom, brethren; only do not use your freedom as an opportunity for the flesh, but through love be servants of one another. For the whole law is fulfilled in one word, 'You shall love your neighbor as yourself'" (Gal 5:13-14). As we have already pointed out, the opposition body/Spirit, life according to the flesh/ life according to the Spirit, deeply permeates the whole Pauline doctrine on justification. With exceptional force of conviction, the Apostle of the Gentiles proclaims that justification is carried out in Christ and through Christ. Man obtains justification in "faith working through love" (Gal 5:6), and not only by means of the observance of the individual prescriptions of Old Testament law (in particular, that of circumcision). Justification comes therefore "from the Spirit" (of God) and not "from the flesh." Paul exhorts the recipients of his letter to free themselves from the erroneous carnal concept of justification, to follow the true one, that is, the spiritual one. In this sense he exhorts them to consider themselves free from the law, and even more to be free with the freedom for which Christ "has set us free."

In this way, following the Apostle's thought, we should consider and above all realize evangelical purity, that is, the purity of the heart, according to the measure of that freedom for which Christ "has set us free." (The Theology of the Body, Pope John Paul II)

"Life in the Spirit Based on True Freedom
Pope John Paul II

GENERAL AUDIENCE OF 14 JANUARY

Continuing his weekly catechesis, the Holy Father addressed the following message to the numerous pilgrims gathered in the Paul VI Hall.

1. St. Paul writes in the Letter to the Galatians: "For you were called to freedom, brethren; only do not use your freedom as an opportunity for the flesh, but through love be servants of one another. For the whole law is fulfilled in one word, 'You shall love your neighbor as yourself'" (Gal 5:13-14). We have already dwelled on this enunciation. However, we are taking it up again today, in connection with the main argument of our reflections.

Although the passage quoted refers above all to the subject of justification, here, however, the Apostle aims explicitly at driving home the ethical dimension of the "body-Spirit" opposition, that is, the opposition between life according to the flesh and life according to the Spirit. Here he touches the essential point, revealing the anthropological roots of the Gospel ethos. If the whole law (the moral law of the Old Testament) is fulfilled in the commandment of charity, the dimension of the new Gospel ethos is nothing but an appeal to human freedom. It is an appeal to its fuller implementation and, in a way, to fuller "utilization" of the potential of the human spirit.

Freedom linked with command to love

2. It might seem that Paul was only contrasting freedom with the law and the law with freedom.

However, a deeper analysis of the text shows that in Galatians St. Paul emphasizes above all the ethical subordination of freedom to that element in which the whole law is fulfilled, that is, to love, which is the content of the greatest commandment of the Gospel. "Christ set us free in order that we might remain free," precisely in the sense that he manifested to us the ethical (and theological) subordination of freedom to charity, and that he linked freedom with the commandment of love. To understand the vocation to freedom in this way ("You were called to freedom, brethren": Gal 5:13), means giving a form to the ethos in which life "according to the Spirit" is realized. The danger of wrongly understanding freedom also exists. Paul clearly points this out, writing in the same context: "Only do not use your freedom as an opportunity for the flesh, but through love be servants of one another" (ibid.).

Bad use of freedom

3. In other words: Paul warns us of the possibility of making a bad use of freedom. Such a use is in opposition to the liberation of the human spirit carried out by Christ and contradicts that freedom with which "Christ set us free." Christ realized and manifested the freedom that finds its fullness in charity, the freedom thanks to which we are servants of one another. In other words, that freedom becomes a source of new works and life according to the Spirit. The antithesis and, in a way, the negation of this use of freedom takes place when it becomes a pretext to live according to the flesh. Freedom then becomes a source of works and of life according to the flesh. It

stops being the true freedom for which "Christ set us free," and becomes "an opportunity for the flesh," a source (or instrument) of a specific yoke on the part of pride of life, the lust of the eyes, and the lust of the flesh. Anyone who lives in this way according to the flesh, that is, submits—although in a way that is not quite conscious, but nevertheless actual—to the three forms of lust, especially to the lust of the flesh, ceases to be capable of that freedom for which "Christ set us free." He also ceases to be suitable for the real gift of himself, which is the fruit and expression of this freedom. Moreover, he ceases to be capable of that gift which is organically connected with the nuptial meaning of the human body, with which we dealt in the preceding analyses of Genesis (cf. Gn 2:23-25).

The law fulfilled

4. In this way, the Pauline doctrine on purity, a doctrine in which we find the faithful and true echo of the Sermon on the Mount, permits us to see evangelical and Christian purity of heart in a wider perspective, and above all permits us to link it with the charity in which the law is fulfilled. Paul, in a way similar to Christ, knows a double meaning of purity (and of impurity): a generic meaning and a specific meaning. In the first case, everything that is morally good is pure, and on the contrary, everything that is morally bad is impure. Christ's words according to Matthew 15:18-20, quoted previously, clearly affirm this. In Paul's enunciations about the works of the flesh, which he contrasts with the fruit of the Spirit, we find the basis for a similar way of understanding this problem. Among the works of the flesh Paul puts

what is morally bad, while every moral good is linked with life according to the Spirit. In this way, one of the manifestations of life according to the Spirit is behavior in conformity with that virtue which Paul in the Letter to the Galatians seems to define rather indirectly, but which he speaks directly of in the First Letter to the Thessalonians.

Virtue of self-control

5. In the passages of the Letter to the Galatians, which we have previously already submitted to detailed analysis, the Apostle lists in the first place among the works of the flesh: fornication, impurity and licentiousness. Subsequently, however, when he contrasts these works with the fruit of the Spirit, he does not speak directly of purity, but names only self-control, *enkrateia*. This control can be recognized as a virtue which concerns continence in the area of all the desires of the senses, especially in the sexual sphere. It is in opposition to fornication, impurity and licentiousness, and also to drunkenness and carousing. It could be admitted that Pauline self-control contains what is expressed in the term "continence" or "temperance," which corresponds to the Latin term *temperantia*. In this case, we would find ourselves in the presence of the well-known system of virtues which later theology, especially Scholasticism, will borrow from the ethics of Aristotle. However, Paul certainly does not use this system in his text. Since purity must be understood as the correct way of treating the sexual sphere according to one's personal state (and not necessarily absolute abstention from sexual life), then

undoubtedly this purity is included in the Pauline concept of self-control or *enkrateia*. Therefore, within the Pauline text we find only a generic and indirect mention of purity. Now and again the author contrasts these works of the flesh, such as fornication, impurity and licentiousness, with the fruit of the Spirit – that is, new works, in which life according to the Spirit is manifested. It can be deduced that one of these new works is precisely purity, that is the one that is opposed to impurity and also to fornication and licentiousness.

Called to holiness

6. But already in First Thessalonians, Paul writes on this subject in an explicit and unambiguous way. We read: "For this is the will of God, your sanctification: that you abstain from unchastity; that each one of you know how to control his own body⁽¹⁾ in holiness and honor, not in the passion of lust like heathens who do not know God" (1 Th 4:3-5). Then: "God has not called us for uncleanness, but in holiness. Therefore whoever disregards this, disregards not man but God, who gives his Holy Spirit to you" (1 Th 4:7-8). In this text we also have before us the generic meaning of purity, identified in this case with holiness (since uncleanness is named as the antithesis of holiness). Nevertheless, the whole context indicates clearly what purity or impurity it is a question of, that is, the content of what Paul calls here uncleanness, and in what way purity contributes to the holiness of man.

And therefore, in the following reflections, it will be useful to take up again the text of the First Letter to

the Thessalonians, which has just been quoted." (The Theology of the Body, Pope John Paul II)

The freeborn thought on the brilliant words of Pope John Paul II and how the Holy Spirit had illuminated this brilliant man with the wonder and awe of the true spiritual and sexual union between man and woman. But he couldn't help but wonder, due to man's fallen nature, how to apply this understanding in the many cases where one party or the other, as was common in the modern day world, might choose to violate these dignities of the other party.

"He shall rule over you"

10. The biblical description in the Book of Genesis outlines the truth about the consequences of man's sin, as it is shown by the disturbance of that original relationship between man and woman which corresponds to their individual dignity as persons. A human being, whether male or female, is a person, and therefore, "the only creature on earth which God willed for its own sake"; and at the same time this unique and unrepeatable creature "cannot fully find himself except through a sincere gift of self".³² Here begins the relationship of "communion" in which the "unity of the two" and the personal dignity of both man and woman find expression. Therefore when we read in the biblical description the words addressed to the woman: "Your desire shall be for your husband, and he shall rule over you" (Gen 3:16), we discover a break and a constant threat precisely in regard to this "unity of the two" which corresponds to the dignity of

the image and likeness of God in both of them. But this threat is more serious for the woman, since domination takes the place of "being a sincere gift" and therefore living "for" the other: "he shall rule over you". This "domination" indicates the disturbance and loss of the stability of that fundamental equality which the man and the woman possess in the "unity of the two": and this is especially to the disadvantage of the woman, whereas only the equality resulting from their dignity as persons can give to their mutual relationship the character of an authentic "communio personarum". While the violation of this equality, which is both a gift and a right deriving from God the Creator, involves an element to the disadvantage of the woman, at the same time it also diminishes the true dignity of the man. Here we touch upon an extremely sensitive point in the dimension of that "ethos" which was originally inscribed by the Creator in the very creation of both of them in his own image and likeness.

This statement in Genesis 3:16 is of great significance. It implies a reference to the mutual relationship of man and woman in marriage. It refers to the desire born in the atmosphere of spousal love whereby the woman's "sincere gift of self" is responded to and matched by a corresponding "gift" on the part of the husband. Only on the basis of this principle can both of them, and in particular the woman, "discover themselves" as a true "unity of the two" according to the dignity of the person. The matrimonial union requires respect for and a perfecting of the true personal subjectivity of both of them. The woman cannot become the "object" of "domination" and male

"possession". But the words of the biblical text directly concern original sin and its lasting consequences in man and woman. Burdened by hereditary sinfulness, they bear within themselves the constant "inclination to sin", the tendency to go against the moral order which corresponds to the rational nature and dignity of man and woman as persons. This tendency is expressed in a threefold concupiscence, which Saint John defines as the lust of the eyes, the lust of the flesh and the pride of life (cf. 1 Jn 2:16). The words of the Book of Genesis quoted previously (3: 16) show how this threefold concupiscence, the "inclination to sin", will burden the mutual relationship of man and woman.

These words of Genesis refer directly to marriage, but indirectly they concern the different spheres of social life: the situations in which the woman remains disadvantaged or discriminated against by the fact of being a woman. The revealed truth concerning the creation of the human being as male and female constitutes the principal argument against all the objectively injurious and unjust situations which contain and express the inheritance of the sin which all human beings bear within themselves. The books of Sacred Scripture confirm in various places the actual existence of such situations and at the same time proclaim the need for conversion, that is to say, for purification from evil and liberation from sin: from what offends neighbour, what "diminishes" man, not only the one who is offended but also the one who causes the offence. This is the unchangeable message of the Word revealed by God. In it is expressed the biblical "ethos" until the end of time.³³

In our times the question of "women's rights" has taken on new significance in the broad context of the rights of the human person. The biblical and evangelical message sheds light on this cause, which is the object of much attention today, by safeguarding the truth about the "unity" of the "two", that is to say the truth about that dignity and vocation that result from the specific diversity and personal originality of man and woman. Consequently, even the rightful opposition of women to what is expressed in the biblical words "He shall rule over you" (Gen 3:16) must not under any condition lead to the "masculinization" of women. In the name of liberation from male "domination", women must not appropriate to themselves male characteristics contrary to their own feminine "originality". There is a well-founded fear that if they take this path, women will not "reach fulfilment", but instead will deform and lose what constitutes their essential richness. It is indeed an enormous richness. In the biblical description, the words of the first man at the sight of the woman who had been created are words of admiration and enchantment, words which fill the whole history of man on earth.

The personal resources of femininity are certainly no less than the resources of masculinity: they are merely different. Hence a woman, as well as a man, must understand her "fulfilment" as a person, her dignity and vocation, on the basis of these resources, according to the richness of the femininity which she received on the day of creation and which she inherits as an expression of the "image and likeness of God"

that is specifically hers. The inheritance of sin suggested by the words of the Bible - "Your desire shall be for your husband, and he shall rule over you" - can be conquered only by following this path. The overcoming of this evil inheritance is, generation after generation, the task of every human being, whether woman or man. For whenever man is responsible for offending a woman's personal dignity and vocation, he acts contrary to his own personal dignity and his own vocation." (On the Dignity and Vocation of Women, Pope John Paul II)

"But how," thought the freeborn, 'is a mere fallen human being going to be able to live out such high dictates of the human spirit within the confines of the will of God? We are all fallen, subject to temptation, sin and death . . . "

And . . . as he thought these words, the remembrance of the spirit-filled day of Pentecost came upon him. Was it not Christ who said that if He did not go, the Comforter could not come? Was it not Christ who said that we would do as He did and more, if we but followed Him . . .

"They were all filled with the Holy Ghost' [Acts 2:4].

Today is the wonderful day when the sublime and priceless treasure which was lost in paradise by sin, and chiefly by disobedience, is restored to us. By its loss, the whole human race fell away into eternal death; the Holy Ghost, the Comforter, with all His gifts and consolations, was lost, and all mankind incurred the everlasting wrath of God and the bondage of eternal death. Our dear Lord Jesus Christ broke these bonds on Good Friday when He let

himself be captured and bound, and died on the cross. There He made a complete reconciliation between man and His heavenly father. Today this reconciliation is ratified, and God gives back to us the high and priceless treasure which was once lost, the precious Holy Spirit."

Spiritual Conferences, By Johann Tauler, O.P., TAN Books, 1978

And by following the Holy Spirit, which way would we be truly led in our love for one another, man and woman, but also in our love for all of humanity?

"The words of Jesus, 'Love one another as I have loved you,' (John 15:12) must be not only a light for us but a flame that consumes the self in us. Love, in order to survive, must be nourished by sacrifices, especially the sacrifice of self. People are trying to make God a relic from the past. But you, by your love, by the purity of your lives and your compassion, can prove to the world that God is up-to-date. The co-workers of Christ must give special attention to those who feel unwanted and deprived of love. For the worst disease of all is feeling unloved. The greatest sin is the terrible indifference to those on the fringe of the social system. May the sick and suffering find in us angels of comfort and consolation. May the poor by seeing us be drawn to Christ and invite him into their lives."

Loving Jesus, Mother Teresa, Servant Publications, 1991

"True love causes pain . . . If you really love one another, you will not be able to avoid making sacrifices . . . Christ, who died on the cross for us, we can definitely confirm the fact that suffering can

*transform itself into a great love and an
extraordinary generosity."*

Mother Teresa: In my Own Words, Smiles, Gramercy Books, 1996

*"The love from which trials arise is best;
The one who stays away from trials is not a lover.
He alone is manly who, in the amorous play of love,
Surrenders his life when Love reaches the soul."*

*The Quatrains of Rumi, By Ibrahim Gamard and Rawan Farhadi, Sufi Dari
Books, 2008*

And so the freeborn rested. He gathered his
flesh and his bones together with his spirit to lie once
again upon the cloudeous heavenly abode. To there
he would go to gain the wisdom of the selfless lover
he wished to become, to there he would go to lie at
the feet of his master the Lord.

*"The angel of the Lord is encamped
Around those who revere him, to rescue them.
Taste and see that the Lord is good.
He is happy who seeks refuge in Him . . .*

*Then keep your tongue from evil
And your lips from speaking deceit.
Turn aside from evil and do good;
Seek and strive after peace.*

*The trials of the just man are many
But from them all the Lord will rescue him . . .*

*Evil brings death to the wicked;
Those who hate the good are doomed.
The Lord ransoms the souls of his servants.
Those who hide in him shall not be condemned."*

The Holy Bible, Old Testament, Psalm 33

As Adam and Eve bore many generations, those generations came to honor Adam's body in the Cave of Treasures. And through the line of their son, Seth; their grandson, Enosh; their son, Cainin; their grandson Mahaliel; their great grandson Jared; came their great-great grandson Enoch. Through the very line of Cain who had slain his brother, Abel, came the one who obeyed.

"THERE was a wise man, a great artificer, and the Lord conceived love for him and received him, that he should behold the uppermost dwellings and be an eye-witness of the wise and great and inconceivable and immutable realm of God Almighty, of the very wonderful and glorious and bright and many-eyed station of the Lord's servants, and of the inaccessible throne of the Lord, and of the degrees and manifestations of the incorporeal hosts, and of the ineffable ministration of the multitude of the elements, and of the various apparitions and inexpressible singing of the host of Cherubim, and of the boundless light." (The Secrets of Enoch, From the Pseudopigrapha)

Because of Enoch, the line of the freeborn had yet been established. Because of the Christ, 'The Royal Question' could now be posed to humanity.



The Mystical Freeborn

By Marilyn Hughes

The Out-of-Body Travel Foundation!

<http://outofbodytravel.org>

Author, Marilyn Hughes

THE MYSTICAL FREEBORN - 'The Mystical Freeborn' follows 'The Mystical Captive' in the second of three volumes to lay out a comprehensive Mystical Theology based on the mystical experiences and studies of Marilyn Hughes. With the simple premise that a soul which has been freely born of God after its captivity into sin will undergo a series of expected and vital processes in its journey to ever widening union with God, 'The Mystical Freeborn' takes the seeker to the primordial Garden of Eden wherein the nature of eternal love is made manifest. Beyond this, the freeborn must bring that original eternity into a fallen world.

Being freeborn insinuates to some extent that obedience to God has become an attractive choice. Prepare then, to enter deeply now beyond the bridal chamber of the Lord . . .

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