The Cherubinic Wanderer

By Angelus Silesius, 1624 - 1677 Translated by J.E. Crawford Flitch, 1932,
Compiled by Marilynn Hughes

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INTRODUCTION

ANGELUS SILESIUS.
By Paul Carus, 1908

"MYSTICISM is, as it were, a short cut of sentiment to reach a truth otherwise inaccessible under given conditions . . . I have devoted more time to a renewed perusal of one of the most prominent and interesting mystics of Germany, Johannes Scheffler, or as he is better known by his adopted name, Angelus Silesius, who was born in 1624 at Breslau, and died in 1677. While mystics of the type of Jacob Boehme and Swedenborg present their views in long essays of a philosophical nature which read like the dreams (or if you prefer, the vagaries) of a prophet, Angelus Silesius condenses his views in short apothegms, written in a somewhat archaic style, mostly in simple verse, and often with crude rhymes.

Since this mystical thinker is little known in the countries of English speech, and since only a few of his verses have been translated, we present here to our readers an additional selection which will serve as instances of the peculiar God-conception of the

mystics, so much like Buddhistic Nirvana; also the mystic ethics of quietism, the mystic psychology and mystic religion which teach man to seek salvation through breaking down the limits of the ego. By overcoming egoity it is promised that man shall attain divinity. Peculiarly noteworthy is the mystic's sensual conception of piety, and the representation of the soul's relation to God as a kind of mystic marriage. All this is typical of a certain kind of mysticism which exercised such a powerful influence at the end of the Middle Ages, but has now entirely lost its influence on mankind.

Johannes Scheffler was born of Protestant parents at Breslau, the capital of Silesia, in 1624, and was baptized in the same year on Christmas day. Having passed through the usual course of education at a gymnasium he went to the Universities of Strassburg, Leyden and Padua where he studied medicine and philosophy. At the last mentioned place he took his doctor's degree in 1647. For three years, 1649-1652, he served as Court Physician to Duke Sylvius Nimrod of Oels, who was a pious but decidedly onesided Protestant.

DR. JOHANNES SCHEFFLER.
From a caricature of 1664.

Scheffler's mystic inclinations had long before alienated him from the dogmatic and anti-artistic spirit of the religion of his birth which during the middle of the seventeenth century was more severe and bigoted than ever before or afterwards. At the same time there was a religious revival in the Roman Catholic world which proved attractive to him, and so it was but natural that finally in 1653 he severed his old affiliations, and joined the Church that by the mystical glamor of its historical traditions was most sympathetic to him.

The zeal with which Scheffler embraced Roman Catholicism made him unjust toward the Protestant persuasion and implicated him in very unpleasant controversies.

Having become *persona grata* in the aristocratic circles of Austria, Scheffler became Court Physician to the Emperor in 1654; ten years later, in 1664, he was appointed chief Master of Ceremonies at the court of the Prince Bishop of Breslau, with the title Counsellor.

His devotion led him in 1661 to enter the order of St. Francis, commonly called the Brotherhood of Minorites. Having fallen a prey to consumption, he died July 9, 1677, in the institution of the Knights of the Cross of St. Matthews in Breslau.

Though by education a physician and a scientist, Johannes Scheffler was a mystic and a poet. His most famous book is entitled "The Cherubinean Wanderer," and it is from this that the present selection has been made. It was followed by another pious effusion entitled *Heilige Seelenlust oder geistliche Hirtenlust der in ihren Jesum verliebten Psyche*. He is also the author of several church songs which breathe fervor and piety.* Like Newman's "Lead, kindly Light!" these have become the common property of Roman Catholic and Protestant churches. Some of his songs been translated into English, notably, "Earth has nothing sweet and fair."

We have tried in vain to find a likeness of Johannes Scheffler. The only portrait that we can discover is a caricature in an invective lampoon

entitled *Wohlverdientes Kapitel*. ("Well deserved Chapter") published in 1664, in which our mystic is represented as a pedler of spectacles, rosaries, cards, dice, and other similar wares. No attempt has been made to disfigure the expression of his face, and we have reason to believe that it bears a certain likeness to the man. In his signature he calls himself "*Archiater et physicus Olsnensis*," which means that he was court physician and surgeon of the small duchy of Oels in Silesia.

We will now let Angelus Silesius speak for himself:

What has been said of God
Does not suffice, I claim.
The Over-Godhead is
My life, my light, my aim.

God is my final end;
Does he from me evolve,
Then he grows out of me,
While I in Him dissolve.

God loves me more than Him;
Than me I love God more.
So He gives me as much
As I to Him restore.

In Spirit senses are
One and the same. 'T is true,
Who seeth God he tastes,
Feels, smells and hears Him too.

In God nought e'er is known,
Forever one is He.
What we in Him e'er know,
Ourselves must grow and be.

God never did exist
Nor ever will, yet aye
He was ere worlds began, and
When they're gone he'll stay.

God Father is a point,
God Son the circuit line,
And God the Ghost does both
As area combine.

God is all virtue's end,
Its mainspring He's likewise.
He too is virtue's cause,
He eke is virtue's prize.

Thou needst not cry to God,
The spring wells up in thee.
Don't stop its fountain head:
It flows eternally.

Who without God as well
As with Him e'er can be,
He is at any rate
A hero verily.

Abandon winneth God.
But to abandon God

Is an abandonment
Which must seem very odd.

p. 295

Eternity is time
And time eternity,
Except when we ourselves.
Would make them different be.

Things in eternity
Are all at once in prime,
No after nor before
Is there, as here in time.

Who would expect it so?
From darkness light is brought,
Life rises out of Death, and
Something comes from Naught.

Two eyes our souls possess:
While one is turned on time,
The other seeth things
Eternal and sublime.

My heart below is strait,
On top 't is wide and stout.
It must have room for God.
But earthly things keep out.

O Christian once thou must
Down into Hell be led.
If not while still in life,
Thou must go down when dead.

Trust me, my friend, if God
Should bid me not to dwell
In heaven, I'd stay here
Or go, as lief, to Hell.

When quitting time, I am
Myself eternity.
I shall be one with God,
God one with me shall be.

What did eternal God
Before time had begun?
He loved Himself and thus
Begot He God, the Son.

What you for others wish,
You for yourself suggest.
If you don't wish them well,
Your own death you request.

A soul redeemed and blessed
No more knows otherhood.
It is with God one light
And one beatitude.

In Heaven life is good:
No-one has aught alone.

What one possesses, there
All others too will own.

Plurality God loathes,
Therefore He has decreed
That all men should in Christ
Be only one indeed.

Beware man of thyself,
Self's burden thou wilt rue.
It will impair thee more,
Than thousand devils do.

Three enemies has man:
Himself, Satan, the world;
The first will be the last
That to the ground is hurled.

Were e'en in Christ himself,
Some little will at all,
However blessed he be,
Surely from grace he'd fall.

The highest worship is
Like unto God to grow,
Christlike to be in life,
In habit, and love's glow.

Like unto Christ is he
Who truly loves his foe,
For persecutors prays,
And renders good for woe.

What shame! The silkworm works
And works till he can fly,
While you a man remain
And still on earth will lie.

Pure as the finest gold,
As rock so rigid hard
And clear as crystal, keep
The soul within thy guard.

Had Christ a thousand times,
Been born in Bethlehem,
But not in thee, thy sin
Would still thy soul condemn.

He who before the Lord
With envy comes and hate
Will hatred with his prayers
And envy impetrate.

I say it speeds thee not
That Christ rose from the grave,
So long as thou art still
To death and sin a slave.

Golgotha's cross from sin
Can never ransom thee,
Unless in thine own soul
It should erected be.

Man, thou shalt be St. Paul!
In thee must be fulfilled
What Christ has left undone
And where wrath shall be stilled.

The resurrection is
In spirit done in thee,
As soon as thou from all
Thy sins hast set thee free.

Thou must above thee rise
All else leave to God's grace:
Then Christ's ascension will
Within thy soul take place.

If neither love nor pain
Will ever touch thy heart,
Then only God's in thee,
And then in God thou art.

Who not with others bides
And always lives alone,
If he's not God himself,
Must into God have grown.

Man should not stay a man:
His aim should higher be.
For God will only gods
Accept as company.

"Where is my residence?"'
Where I nor you can stand.

"Where is the final end
Where I at last shall land?"
'T is where no end is found.
"And whither must I press.
Above God I must pass.
Into the wilderness.

Indeed, who of this world
Has taken the right view
Must be Democritus
And Heraclitus too.

The saint is rising higher;
He's changed to God in God;
The sinner downward sinks,
Is changed to dirt and clod.

To own much is not wealth,
For he is rich alone
Who losing all he hath
Will not his loss bemoan.

Thy will 't is makes thee damned,
Thy will that makes thee saved;
Thy will that sets thee free,
Thy will makes thee enslaved.

The nearest way to God
Leads through love's open door;

The path of knowledge is
Too slow for evermore.

Love maketh bold; and he
Who God, the Lord, will kiss,
With love alone should kneel
Before His throne of Bliss.

Child, be the bride of God,
And be thou His alone.
Thou shalt His sweetheart be,
As He's thy lover grown.

Will pregnant be of God:
His spirit verily
O'ershadow must my soul
To quicken God in me.

The angels are in bliss,
But better is man's life,
For no one of their kind
Can ever be God's wife.

You ask what manhood is?
'T is plainly understood,
For in a word it is
The Over-angelhood.

God kisseth but himself.
His spirit is His kiss;
The Son 't is who is kissed,
The Father who did this.

Thou wishest to behold,
O Bride, the bridegroom's face;
Pass by God and all else,
And thou wilt him embrace.

The God-enraptured man—
One only pain hath he;
He can not soon enough
With God his Lover be.

To bear a child is joy:
God's sole bliss is that He
Brings forth His only Son
From all eternity.

God e'en Himself must die
That you may live thereby.
How can you gain His life
Unless like Him you die?

Death is a blessed thing!
The stronger death chastises,
The much more glorious is
The life that therefrom rises.

Oh ponder well on death!
Too many things you try!
Naught can more useful be,
Than how one means to die.

Friend it is now enough.
In case thou more wilt read:

Thou must the Scriptures be,
The essence eke, indeed."

Paul Carus, 1908

From the Cherubinic Wanderer

"I
GODHEAD

1 (II. 188)
BEING IS NOT MEASURED

Turn wheresoe'er I will, I find no evidence
of End, Beginning, Centre or Circumference.

2 (I. 263)
GOD NEVER EXPLORETH HIMSELF

The Thought and Deed of Deity
Are of such richness and extent
That It remaineth to Itself
An Undiscovered Continent.

3 (VI. 174)
IN THE SEA MANY ARE ONE

A Loaf holds many grains of corn
And many myriad drops the Sea:
So is God's Oneness Multitude
And that great Multitude are we.

4 (V. I)
ALL INTO ONE AGAIN

The All proceedeth from the One,
And into One must All regress:
If otherwise, the All remains
Asunder-riven manyness.

5 (I. 25)
GOD IS NOT GRASPED

God is an utter Nothingness,
Beyond the touch of Time and Place:
The more thou graspest after Him,
The more he fleeth thy embrace.

6 (I. 15)
THE SUPER-DEITY

What hath been told of God is not enough for me:
My life and light flow from the Super-Deity.

7 (I. 284)
MAN MUST GO BEYOND ALL KNOWLEDGE

What Cherubs know sufficeth not: beyond their zone
I fain would take my flight unto where nothing's
known.

8 (I. 285)
THE KNOWER MUST BECOME THE KNOWN

Naught ever can be known in God: One and Alone
Is He. To know Him, Knower must be one with
Known.

9 (I. 43)
MAN LOVETH EVEN WITHOUT KNOWING

One only Thing I love and know not what it is:
Because I know it not, therefore I've chosen this.

10 (V. 41)
MORE KNOWN LESS UNDERSTOOD

The more thou knowest God, the more thou wilt confess
That what He truly is, thou knowest less and less.

11 (I. 178)
THE BLAME IS THINE

If gazing on the Sun endangereth thy sight,
The blame is in thine eyes, and not in that great Light.

12 (I. 294)
GOD IS WITHOUT WILL

We pray: Thy Will be done! and lo! He hath no Will:
God in His changelessness eternally is still.

13 (IV. 166)
THE REST AND WORK OF GOD

Rested God never hath, nor toiled—'tis manifest,
For all His rest is work and all His work is rest.

14 (III. 170)
OF ETERNAL MOTION

The secret of Eternal Motion thou wouldst learn,
I, of Eternal Rest: which is of more concern?

15 (I. 49)
REST IS THE HIGHEST GOOD

Rest is the highest Good. I'd keep both eyes close pressed,
That He might have repose, were God Himself not Rest.

16 (I. 44)
THE SOMETHING MUST BE FORSAKEN

If thou dost love a Something, Man,
Thou lovest naught that doth abide.
God is not This nor That—do thou
Leave Somethings utterly aside.

17 (V. 328)
SIN TROUBLETH NOT GOD

God feeleth pain for sin in thee
As in His son,
But in His Self of Deity
He feeleth none.

18 (V. 16)
THROUGH THEE GOD LOSETH NAUGHT

Choose, Man, which of the twain thou wilt,
Thy self-destruction or thy peace.
Through thee God suffereth no loss,
Neither through thee hath He increase.

19 (V. 34)
GOD LOVETH NAUGHT BUT HIMSELF

God is so dear unto Himself,
Folded in self so utterly,
That He can never cherish love
For anything that is not He.

20 (V. 92)
GOD FORESEETH NOTHING

God foresees nothing—'tis thy dull and blundering sense
Doth clothe Him with the attribute of Providence.

21 (V. 173)
GOD HATH NO THOUGHTS

God thinketh naught. Yea verily,
Were thought in Him, then might He sway
—Which were a thing unthinkable—
Now this way, now the other way.

22 (II. 55)
GOD IS AND LIVETH NOT

God *is*, but in God-wise. He loves and lives, 'tis true,
But not as I or thou or other beings do.

23 (V. 124)
WHAT IS SPOKEN OF GOD IS MORE FALSE THAN TRUE

Since thou dost measure God by creature qualities,
There's more of lie than truth in thy theologies.

24 (V. 358)
GOD BECOMES WHAT HE WILLS

Eternal Spirit, God becomes
All that He wills to be—but still
Abideth ever as He is,
Without a form, an aim, a will.

25 (I. 115)
THOU MUST THYSELF BE SUN

I must myself be Sun. I with my beams must dye
The all-uncoloured Sea of the whole Deity.

26 (II. 17)
GOD DENIETH HIMSELF TO NONE

Take, drink, all that thou wilt or canst—'tis given thee free,
Thou hast the whole of Godhead for thy Hostelry.

27 (V. 339)
NO CREATURE FATHOMETH THE GODHEAD

No creature fathometh how deep the Godhead is,
Even the soul of Christ is lost in that Abyss.

28 (IV. 38)
GOD NAUGHT AND ALL

God is a Spirit, a Fire, a Being and a Flame,
And yet again He is not one of all these same.

29 (IV. 1)
GOD BECOMETH WHAT HE NEVER WAS

Here in the midst of Time God doth become what He,
The Unbecome, was not in all Eternity.

30 (II. 245)
THE GODHEAD IS MY MOTHER

God hath begotten me—such my true genesis,
But do thou never ask me who my Mother is.

II
GOD

31 (II. 48)
GOD IS KNOWN IN THE CREATURE

The hidden God becometh known
And general to mankind
In the created World of Things
Which He hath fashioned and designed.

32 (V. 214)
GOD IS ALL IN ALL

God in the Christ is God;
In angels, Form Angelical;
In men is Man; and in the rest
Is what thou wilt, the All in all.

33 (V. 65)
GOD CANNOT HIDE HIMSELF

God cannot ever hide Himself—if hid He seem,
'Tis thou that hast devised a hiding-place for Him.

34 (V. 91)
IN WHAT YEAR THE WORLD WAS CREATED

How date the year when God created Heaven and Earth?
Not otherwise than thus: The First Year of God's Birth.

35 (II. 40)
GOD IS THE SMALLEST AND THE GREATEST

My God, how great is God! My God, how God is small!
Small as the smallest thing, great—needs must be—as All.

36 (V. 75)
NAUGHT EXISTETH WITHOUT JOY

Naught that is joyless can endure.
Even the Being of God would pass,
Had He no pleasure in Himself,
And wither like the new-mown grass.

37 (V. 189)
GOD IS ETERNALLY IN LOVE WITH HIS OWN BEAUTY

God is so super-beautiful
That He beholdeth in a trance
Of rapture from eternity
The Splendour of His Countenance.

38 (II. 190)
OF GOD

God joyeth in Himself. Himself He cannot cloy.
For in Himself alone hath He the highest joy.

39 (V. 50)
GOD IS NOT VIRTUOUS

God is not virtuous. Out of Him virtue streams,
As water from the Sea and from the Sun sun-beams.

40 (V. 93)
GOD CANNOT BE WRATH

God is not ever wrath with us.
His wrath is but our dream.
It were a thing impossible
That wrath should be in Him.

41 (I. 137)
GOD DAMNETH NO MAN

Dost thou complain of God? Thyself thyself dost damn.
Damn thee He never would—of this full sure I am.

42 (V. 103)
GOD DIED NOT FOR THE FIRST TIME ON THE CROSS

Not first upon the Cross God let Himself be slain,
For see! He lieth dead there at the feet of Cain.

43 (V. 43)
HOW GOD IS SO VERY JUST

Behold, God is so just, were there aught higher than He,
He'd honour it above Himself on bended knee.

44 (I. 207)
THE FINEST INN

Inn most delectable! God is Himself the Wine,
Music and Feast and Servant too of them that dine.

45 (III. 142)
GOD DWELLETH IN GENTLENESS

Have quiet in thy heart; for God is sought in vain
In Fire, in Earthquake, in the roaring Hurricane.

46 (IV. 177)
ASTONISHMENT AT GOD'S FAMILIARITY

It is a wonderment that I,
Who am but dust and ash and clod,
Should dare to make myself the friend
And very hail-fellow of God!

47 (I. 279)
I-HOOD SHAPETH NAUGHT

Now this, now that, thou striv'st to shape
With thine own I for instrument.
Ah, wouldst thou but let God shape all
Accordingly to His intent!

48 (IV. 143)
THE LOVELIEST TONE

In all eternity there is no lovelier Tone
Than when man's heart soundeth with God in
Unison.

49 (IV. 133)
MAN IS A COAL.

Man, thou art like a piece of coal;
And if thou liest not in Him,
Who is thy Fire and thy Light,
Then art thou black and cold and dim.

50 (I. 79)
GOD BEARETH PERFECT FRUIT

The Vine of God bears perfect fruit.
If any man bid me resign.
God-perfectness, he first must break
Me, branch-wise, from the Vine.

51 (II. 4)
THE ETERNAL YEA AND NAY

God's everlasting word is Yea,
Nay is the Devil's counter-cry:
To be all Yea and One with God
His own denial doth deny.

52 (IV. 126)
THE INSCRUTABLE CAUSE

God hath all things within Himself—His Heaven,
His bliss.
Why then hath He created us? We know not this.

53 (I. 67)
THE CHILD CRIETH AFTER THE MOTHER

As for his mother's breast a weaned child maketh
moan,
Crieth the soul for God, crieth for Him alone.

III
THE STILL WILDERNESS

54 (I. 7)
MAN MUST GO BEYOND GOD

Where is my hiding-place? Where there's nor I nor
Thou.
Where is my final goal towards which I needs must
press?
Where there is nothing. Whither shall I journey
now?
Still farther on than God—into a Wilderness.

55 (I. 199)
GOD BEYOND THE CREATURE

Go, where thou canst not go; see, where light never breaks;
Hear, where no sound is heard: then art thou where God speaks.

56 (IV. 23)
DIVINE CONTEMPLATION

Who in this mortal life would see
The Light that is beyond all light,
Beholds it best by faring forth
Into the darkness of the Night.

57 (II. 6)
NOTHING IS THE BEST CONSOLATION

Best Consolation is in Naught.
If God should quench His shine, then dare
In naked Nothingness to find
Thy Consolation in despair.

58 (I. 126)
DESIRE EXPECTS FULFILMENT

If thou hast still for God a yearning and desire,
Then doth He not embrace thee yet, whole and entire.

59 (I. 76)
TO WILL NAUGHT IS TO BE LIKE GOD

Willing and seeking naught, God is eternal peace:
Willest thou likewise naught, thy peace is even as His.

60 (II. 248)
STILLNESS IS LIKE UNTO THE ETERNAL NAUGHT

Stillness and Loneliness are liker naught than Naught:
These willeth then my Will, if my Will willeth aught.

61 (I. 98)
THE DEAD WILL RULETH

God needs must do my Will, if Will in me is dead:
I write for Him His Paradigm and Copy-head.

62 (V. 207)
THE GREATEST DEED

The greatest Deed that thou canst do
For God, is to be deedless—best,
Suffering, to suffer unto God,
And, resting, unto Him to rest.

63 (V. 195)
GOD IS FOUND IN IDLENESS

Who sits in utter Idleness
Shall come much sooner to the goal
Than he who runneth after God
With sweat of body and of soul.

64 (IV. 31)
THE BLESSED IDLENESS

Both John upon the breast and Mary at the feet
Do nought but pass the happy hours away in sweet
Love-dalliance with God.—I would not stir at all,
Could I be idle so, even though the sky should fall.

65 (I. 171)
GOD IS FOUND BY NOT SEEKING

God is not here nor there.
Thou seekest where He may be found?
Bound be thy hands and bound thy feet,
Body and soul be bound.

66 (I. 240)
THE PRAYER OF SILENCE

So high above all things that be
Is God uplifted, man can dare
No utterance: he prayeth best
When Silence is his sum of prayer.

67 (II. 63)
THE DEAF HEARETH THE WORD

Unto my hearing momently the Eternal Word doth come
—Believe it, friend, or not—when I am deaf and dumb.

68 (I. 239)
GOD IS PRAISED IN SILENCE

Thinkest thou, foolish man, that with thy clapping tongue
Praise of the silent Godhead fitly can be sung?

69 (V. 366)
GOD'S LUTE

A Heart, as God would have it, wholly still and mute.
Loves to be played upon by Him—it is His lute.

70 (II. 169)
SAMENESS BEHOLDETH GOD

Be naught as all and all as naught, then art thou proved
Worthy to see the face of God, the Well-Beloved.

71 (I. 125)
SAMENESS HATH NO PAIN

To whom all things are one, to him all things are well,
No matter though he lie deep in the pit of Hell.

72 (II. 134)
SAMENESS

The man who hath no fatherland,
Who walks a stranger everywhere,
Though he abide in Hell he'll find
His darling country even there.

73 (II. 42)
NO HARM IN WHAT IS UNDERNEATH

Who sits above the mountain-tops
And high above the clouds doth ride,
Cares little when the lightnings flame
And the loud-crashing thunders chide.

74 (V. 136)
ALL IS ALIKE TO THE WISE MAN

All things are one to the Wise Man;
He sitteth peacefully and still;
Is his will thwarted, none the less
All things befall as God doth will.

75 (V. 85)
WHO KNOWETH NAUGHT IS AT PEACE

Had Adam never plucked the Tree
Of Knowledge and grown wise,
He then had dwelt eternally
At peace in Paradise.

76 (I. 85)
HOW GOD'S WORD IS HEARD

If thou wouldst hear the Eternal Word speak unto thee,
First must thou wholly lose the hearing faculty.

77 (II. 8)
MAN LEARNETH BY BEING SILENT

Be silent, silent, dearest one,
Only be silent utterly.
Then far beyond thy farthest wish
God will show goodness unto thee.

78 (II. 19)
THE HIGHEST IS STILLNESS

Doing is good; far better prayer;
But best of all if thou dost come
Into the presence of the Lord
With quiet footfall, still and dumb.

79 (V. 221)
THE DEAD HEAR NOT

The man who's dead unto himself
Rests tranquil in his thought,
Though all the world speak ill of him.
How so?—Dead men hear naught.

80 (I. 134)
NOT PERFECTLY DEAD

If over this and that thou makest such a stir,
Then art thou not yet laid with God in the
sepulchre.

81 (II. 214)
WORKS HAVE LIKE WORTH

Have no distinctions. Angels would at God's behest
As lief cart dung as play their harps or take their
rest.

82 (II. 152)
THE DIVINEST OF ALL

Naught more divine than this—whatever the event,
In this world or the next, to be indifferent.

83 (VI. 191)
WORLD FORSAKEN, LITTLE FORSAKEN

The whole great World is naught. Little has thou resigned,
Though thou hast banished all the World out of thy mind.

84 (VI. 142)
ON FORSAKING THE WORLD

Need oftentime determines deed;
And thou dost leave the world, maybe,
Thy heart foreboding that the world
Which thou dost leave is leaving thee.

IV
ONENESS WITH THE DIVINE

85 (I. 8)
GOD LIVETH NOT WITHOUT ME

I know God cannot live one instant without Me:
If I should come to naught, needs must He cease to be.

86 (I. 10)
I AM AS GOD AND GOD AS I

I am as great as God, He is as small as I:
No higher than I is He, nor I than He less high.

87 (I. 14)
A CHRISTIAN IS AS RICH AS GOD

I am as rich as God. He owns no particle
Of dust—believe me, Man!—that is not mine as well.

88 (II. 178)
ALL CONSISTS IN I AND THOU
(CREATOR AND CREATURE.)

Naught is but I and Thou. Were there nor Thou nor I,
Then God is no more God, and Heaven falls from the sky.

89 (I. 68)
DEEP CALLETH UNTO DEEP

Deep calls to Deep. My spirit's Deep doth cry amain
To Deep of God: say, which is deeper of the twain?

90 (II. 180)
MAN IS NAUGHT, GOD ALL

I am not I nor Thou: Thou art the I in Me:
Therefore I yield the meed of honour unto Thee.

91 (II. 142)
THOU MUST BE IT THYSELF

Ask not what is divine. It were too great a task
To comprehend—unless thou art what thou dost ask.

92 (I. 81)
GOD BLOSSOMS OUT OF HIS BRANCHES

If thou art born of God, God blossometh in thee:
His Godhead is thy sap and flower-finery.

93 (II. 120)
MAN EATETH AND DRINKETH GOD

If thou art one with God, truly it may be said
Thou eat'st and drinkest God in every piece of bread.

94 (III. 20)
GOD-MAN

That I may come to wealth, God comes to beggary:
That I may become He, lo! He becometh I.

95 (I. 96)
GOD CAN DO NOTHING WITHOUT ME

God hath no potency to make
A single worm without my aid:

If I sustain it not with Him
Straightway its being is unmade.

96 (I. 72)
HOW IS GOD SEEN?

No Way there is by which to go
Unto the Light wherein God dwells:
Thou must thyself become the Light
Or God is hidden from thee else.

97 (IV. 24)
THE TRANSFORMATION

Body must into Spirit pass,
And Spirit into Deity,
If thou wouldst have thy dearest wish
And know the perfect ecstasy.

98 (II. 255)
FIVE DEGREES IN GOD

Five ladder-rungs there are in God—
Slave, Friend, Son, Bride and Spouse.
Who climbeth higher unselfs himself,
Drops count of I's and Thou's.

99 (V. 76)
AS HIS FRIENDSHIP SO THE FRIEND

Thou drinkest in the soul of him
With whom thou'rt friended—in the end

Becomest God, if friend of God,
And Devil, if the Devil's friend.

100 (V. 200)
A MAN IS CHANGED INTO WHAT HE LOVES

Thou shalt become that thing itself
Which thou dost deem of dearest worth—
God shalt become if thou lov'st God,
And Earth if so thou lovest Earth.

101 (V. 332)
WHITHER MAN GOES WHEN HE DIES INTO GOD

When I die into God, I once again return
There where I was eternally ere I was born.

102 (V. 233)
WHEN MAN IS GOD

Once I was God in God, or ever I was I,
And can be God again, if this I could but die.

103 (VI. 175)
UNION WITH GOD IS EASY

'Tis easier, Man, to see thyself and God all one
Than open a closed eye—will it and it is done.

104 (V. 259)
GOD BECOMETH I BECAUSE I AFORETIME WAS HE

God doth become what now I am,
Assumes my manhood; what He is,
The same aforetime I have been:
Therefore it is He doeth this.

105 (II. 159)
SPIRIT IS AS ESSENCE

My Spirit is a partial Being:
It yearns to be recentred in
That Essence whence it broke away,
Its primal Root and Origin.

106 (IV. 12)
ALL WEAL IN ONE THING ONLY

From but one thing my all of Weal,
My all of Peace doth spring;
Though losing much upon the way,
I run with haste to this One Thing.

107 (II. 201)
MAN AND THE OTHER GOD

What only difference lies 'twixt me and God?
Confess!
I'll tell you in a word—nothing but Otherness.

108 (IV. 10)
COMPLETE BEATITUDE

No man can ever know perfect Felicity
Till Otherness be swallowed up in Unity.

109 (IV. 181)
OF THE BLESSED SOUL

Of Otherness the blessed Soul
Hath lost the very sense;
It is a single Light with God
And one Magnificence.

110 (V. 126)
THE DEATH OF I-HOOD STRENGTHENS GOD IN THEE

The more the I in me doth fail,
Diminish and sink lower,
So much the more the I of God
Aggrandizeth its power.

111 (V. 234)
EVERYTHING RETURNS TO ITS ORIGIN

Of earth was Body born and once
Again becometh earth:
And shall not Soul again become
God, since God gave it birth?

112 (IV. 140)
THE NOBLEST PRAYER

That is the noblest prayer a man can pray when he
Becometh one with Him to Whom he bends his
knee.

113 (V. 219)
MAN MUST NOT REMAIN MAN

Man, be not ever man! the summit must be gained!
In God's house Gods and Gods alone are
entertained.

114 (VI. 171)
IN THE SEA EVERY DROP BECOMETH SEA

When to the Sea at last it comes
The smallest drop becometh Sea:
Even so thy Soul becometh God
When God at last absorbeth thee.

115 (II. 172)
MAN MUST BE A PHOENIX

I will be Phoenix, burn myself in God, and then
Nothing shall sunder me from Him ever again.

116 (IV. 135)
THE STREAM BECOMETH SEA

Here I, a Stream of Time, flow into Deity,
There I myself am the serene eternal Sea.

117 (I. 23)
THE SPIRITUAL MARY

I must be Mary and myself
Give birth to God, would I possess
—Nor can I otherwise—God's gift
Of everlasting Happiness.

118 (I. 276)
ONE THE OTHER'S BEGINNING AND END

God is my final end;
If then I am His origin,
From mine His Being floweth out,
To Him my Being floweth in.

119 (I. 100)
ONE UPHOLDETH THE OTHER

God's need of me, my need of God,
Are equal in degree.
He helps to bear my being up
And I help Him to be.

120 (IV. 153)
THE SEA IN A LITTLE DROP

Into this little drop, this I, how can it be
That there should flow the whole Sea of the Deity?

V
INWARDNESS

121 (I. 145)
WHAT THOU WOULDST HAVE IS WITHIN THEE

All Heaven is within thee, Man,
And all of Hell within thy heart:
What thou dost choose and will to have,
That hast thou wheresoe'er thou art.

122 (I. 82)
HEAVEN IS WITHIN THEE

Heaven is within thee. Stay! Why runn'st thou here and there?
Thou seekest God in vain seekest thou Him elsewhere.

123 (IV. 183)
ALL THAT THOU WILT IS WITHIN THEE

All thou wouldst have lies now within thee, every whit
'Tis thine—so long as thou dost never strive for it.

124 (III. 118)
THE PHILOSOPHERS' STONE

Travel within thyself! The Stone
Philosophers with wisest arts
Have vainly sought, cannot be found
By travelling in foreign parts.

125 (I. 50)
THE THRONE OF GOD

Christian, dost thou demand to know
Where God hath set His Throne?
Even there within thyself, where He
Gives birth to thee, His Son.

126 (I. 61)
GOD MUST BE BORN IN THEE

Though Jesus Christ in Bethlehem
A thousand times his Mother bore,
Is he not born again in thee
Then art thou lost for evermore.

127 (I. 62)
THE EXTERNAL HELPETH THEE NOT

In vain the Cross on Golgotha
Was raised—thou hast not any part
In its deliverance unless
It be raised up within thy heart.

128 (VI. 209)
WHAT IS OUTWARD ADDETH NO WORTH

Nothing external to thee, Man,
Can give thee Worth or Dignity:
Fine harness maketh not the horse,
Nor clothes the man's virility.

129 (VI. 24)
WHAT A MAN HATH IN HIMSELF HE SEEKETH NOT WITHOUT

He who hath honour in himself
Seeketh no honour among men.
Seekest thou honour in the world,
'Tis not thine own but alien.

130 (VI. 169)
WHAT A MAN WOULD NOT LOSE, THAT MUST HE BE

The Wise Man *is* that which he hath.
The precious Pearl of Paradise
Wouldst thou not lose, then must thou be
Thyself that Pearl of greatest price.

131 (I. 298)
HEAVEN IS WITHIN US

My Christian, whither runnest thou?
All Heaven within thy heart doth wait.

Why dost thou seek to find it then
By knocking at another's gate?

132 (II. 149)
THOU THYSELF ART ALL THINGS

How is it possible for thee
To feel desire or suffer dearth?
Thou canst be all things in thyself—
A thousand Angels, Heaven and Earth!

133 (VI. 166)
HE WHO HATH THE KINGDOM IN HIMSELF
CANNOT BECOME POOR

God's Kingdom is within ourselves!
If, then, so great a Kingdom be
Already thine, how canst thou fear
The threatening of poverty?

134 (II. 85)
THY PRISON IS THYSELF

The World doth not imprison thee.
Thou art thyselfthe World, and there,
Within thyself, thou hold'st thyself
Thy self-imprisoned Prisoner.

135 (I. 37)
UNREST COMETH FROM THYSELF

Naught is that moveth thee: thou art thyself the wheel
That runneth of itself and never standeth still.

136 (I. 118)
SPIRIT REMAINETH EVER FREE

Fetter me with a thousand chains, and though they be
Never so strong, I shall be fetterless and free.

137 (III. 147)
GOD WOULD BE ALONE

Shut God up in thy heart. Let none else enter there,
So must He always bide with thee and be thy Prisoner.

138 (V. 128)
IT IS NEVER NIGHT IN THE SOUL

I am amazed that thou dost yearn
For daylight to appear.
There is no sunset in my soul—
Day is already here.

VI
SELF-ABANDONMENT

139 (I. 24)
THOU MUST BE NAUGHT, WILL NAUGHT

If thou art Somewhat to thyself,
If Somewhat thou dost love and will,
If Somewhat knowest, Somewhat hast—
Thou carriest thy Burden still.

140 (I. 58)
SELF-SEEKING

If seeking God thou seekest Rest,
Then is thy reckoning out of trim:
God's hireling art thou, not His child,
Thou seekest thine own Self, not Him.

141 (II. 57)
MAN MUST GROW FREE FROM HIMSELF

Grow free from self, from all created things grow free,
Then God will graft His Godlike nature on to thee.

142 (I. 143)
'TIS SELFHOOD THAT DAMNS

Could but the Devil quit his His-ness, thereupon
The Devil thou wouldst see sitting upon God's throne

143 (V. 32)
SELFWILL RUINS ALL

If even in Christ himself there were Selfwill at all,
Despite his Blessedness, believe me, he would fall.

144 (I. 138)
THE MORE THOU GOEST OUT, THE MORE GOD COMETH IN

The more thyself out of thyself
Thou canst dischannel and outpour,
The more must God flow into thee
With all His Godhead more and more.

145 (II. 140)
SELF-NULLIFYING

Naught bringeth thee beyond thyself
So surely as Self-nullity:
The more thou canst annul thyself
The more thou hast of Deity.

146 (II. 136)
ABANDONMENT

Go out—and so God goeth in;
Die to thyself—thou hast begun
To live to God; Be not—He is;
Do naught—His bidding's done.

147 (V. 220)
HOW GOD IS FOUND

Seekest thou God, then must thou, Man,
First lose thy Self-identity,

Nor ever find again the trace
Of Self in all eternity.

148 (V. 186)
OWNHOOD IS THE CAUSE OF ALL EVIL

Communion engendereth Peace;
But Ownhood giveth rise
To Persecution, War and Strife,
And all Calamities.

149 (V. 238)
"MINE" AND "THINE" ARE DAMNABLE

Two words, and nothing else in all the world, combine
To plunge thee into Hell—two hateful words, Mine, Thine.

150 (II. 72)
HE WHO CAN SING WITH THE ANGELS

He who can soar above himself
One instant at the most,
He too can sing the Gloria
With the angeleic host.

151 (V. 33)
WHEN GOD MOST DELIGHTS TO BE WITH US

God, whose extreme delight it is
To dwell with thee, doth come

Most willingly into thy house
When thou art not at home.

152 (I. 46)
THE BLESSED UNTHING

I am a blessed Thing if I
Can but unthing myself, forgo
All my community with things,
My cognizance of things unknow.

153 (I. 92)
HE WHO IS WHOLLY DEIFIED

Who is as were he not, nor yet had come to be,
He is become—O Happiness!—sheer Deity.

154 (IV. 139)
THE HAPPY DROWNING

If thou dost sail thy little ship
Upon the Sea of Deity,
It were indeed a happy chance
Shouldst thou be drowned in that great Sea.

155 (II. 92)
THE MYSTICAL ABANDONMENT

Abandonment ensnareth God:
But the Abandonment supreme,
Which few there be can comprehend,
Is to abandon even Him.

156 (VI. 172)
IN THE SEA NO DROP IS DISTINGUISHABLE

If thou canst designate a drop
Lost in the Sea's immensity,
Then wilt thou in the Sea of God
Divine my soul's identity.

157 (II. 25)
THOU MAKEST THY OWN DISQUIET

Thee into thy disquiet nor God nor Creature brings,
Thou dost disquiet thyself caring for many things.

158 (III. 177)
THE LONG MARTYRDOM

The Martyrs fare exceeding well:
Swift passage through the mortal fires,
Then God's embrace. But we lifelong
Are martyred. How?—By our Desires.

159 (I. 158)
WHO DRINKETH THE SPRING OF LIFE?

Fain wouldst thou drink the Spring of Life?
Then must thou first
Sweat out, whilst here upon this earth,
Thy proper thirst.

160 (II. 197)
SELF-ABNEGATION

Lord, take the Crown away! I know not aught of Mine:
How can it rightly then be mine and yet not Thine!

161 (V. 229)
MEASUREMENT IS THE FALL

Take not the measure of thy goodness—it is gone
As soon as it is self-confessed and thought upon.

162 (II. 133)
RESIGNATION

Should God forbid me Heaven, it pleaseth me as well
Here to abide on earth or take my place in Hell.

163 (V. 367)
READY FOR ALL

He is the proper Hero who remains unshaken
Whether by God befriended or by God forsaken.

164 (V. 105)
HEAVEN CAN BE STOLEN

Who, hidden, doeth good; secret, bestoweth wealth:
He is a Master-thief and stealeth Heaven by stealth.

165 (I. 39)
IMPERFECT ABANDONMENT

His Self is not all given to God who cannot dwell
Even in Hell itself and find in Hell no Hell.

166 (VI. 170)
TWO WAYS OF LOSING ONE'S SELF

So I may yet be lost? O ay!
If lost in death, loss limitless.
But if thou lose thyself in God
Thy loss is then all happiness.

VII
SONSHIP

167 (V. 250)
THE SPIRITUAL AND ETERNAL BIRTH ARE ONE

The Spiritual Birth within my soul is one
With that whereby the Father doth beget the Son.

168 (VI. 132)
GOD'S SOLE FELICITY

There's joy in giving birth. God's sole Felicity
Is that He bringeth forth His Son eternally.

169 (III. 175)
WHAT GOD WROUGHT FROM ETERNITY

What was God's deed, ere Time began,
Established on His ageless throne?
He loved Himself, and thus He wrought
The generation of His Son.

170 (I. 201)
WHY IS GOD BORN?

O Mystery! God's lost Himself, and therefore He,
To find Himself again, would be new-born in Me.

171 (I. 135)
WITH GOD IS ONLY HIS SON

Man, be thou born of God! for standeth by His Throne
His own begotten Son—and other standeth none.

172 (II. 102)
THE EXTERNAL COMFORTETH ME NOT

"Hail Mary!" so thou greetedst Her:
Yet, Gabriel, what doth this avail
To me, unless thou likewise come
And greet me with the self-same "Hail!"

173 (VI. 134)
TO BE BORN OF GOD IS TO BE WHOLLY GOD

God doth engender naught but God.
If He engender thee, His Son,

Then thou becomest God in God,
And Lord upon the Lord God's throne.

174 (I. 17)
A CHRISTIAN IS GOD'S SON

I also am God's Son. I sit beside His knee.
His Spirit, Flesh and Blood are known to Him in me.

175 (III. 4)
A SIGH

When God became a man, swaddled in straw He lay—
Alas, that I have never been that straw and bay!

176 (II. 53)
THOU ONLY ART WANTING

Could but my heart become a manger, God would then
Become a Child upon the earth yet once again.

177 (V. 9)
EVERYONE MUST BE CHRIST

The true-born Son of God is Christ and Christ alone,
Yet must each Christian be this Christ, this selfsame Son.

178 (I. 208)
BLESSED GLUTTONY

Too much is never good. I hate all Gluttonies—
Yet wish I were as full of God as Jesus is!

179 (VI. 236)
NAUGHT IS HIGHER THAN TO BE GOD'S SON

God's Son is God with God, rules from the selfsame Throne:
Naught standeth higher than I, if I am this same Son.

180 (IV. 49)
THE SPLENDOUR OF CHRIST IN THIS WORLD

The Sceptre is a reed; a branch of thorns the Crown;
Nails are Regalia; a deadly Cross the Throne;
The Purple Robe is blood; Bodyguard, murderers;
Hangmen and the dastard crowd, the train of Courtiers;
The Wine is bitter gall; the Music, mocking mirth:
Such the Magnificence of our Lord God on earth.

VIII
TIME AND ETERNITY

181 (II. 153)
ETERNITY

What is Eternity? It is not That, not This,
Not Now, not Aught, not Naught—I know not what
it is.

182 (II. 65)
ETERNITY IS NOT MEASURED

Eternity knows naught of hour and day and year.
Alas, I have not found the centre of its sphere!

183 (II. 183)
IN THE CENTRE EVERYTHING IS SEEN

Stand at the centre-point—instantly shall appear
All that befell or now befalls, in Heaven and here.

184 (I. 47)
TIME IS ETERNITY

Eternity is one with Time,
Time with Eternity, and hence
Indifference between them lie,
Thyself dost make the difference.

185 (I. 189)
MAN MAKETH TIME

'Tis thou thyself that makest Time.
And like a clock thy senses run:
Do thou but quiet their unrest—
The clock is stopped and Time is gone.

186 (V. 23)
TIME IS NOT FAST

"Time flieth fast" we say, but who
Hath seen the fleeting of Time's wings?
Time standeth moveless in a view
That visioneth the Whole of Things.

187 (V. 148)
IN ETERNITY ALL HAPPENETH TOGETHER

There, in Eternity, events
Together strike a single chime:
There is no After, no Before,
As here, as in the realm of Time.

188 (IV. 200)
HOW TO SHORTEN TIME

Man, if thou findest Time on earth drag on too slow.
Turn unto God—live in the Everlasting Now.

189 (V. 127)
THE SOUL IS ABOVE TIME

The Soul, which is eternal Spirit,
Standeth above Time's sovranty:
Already in this present world
She liveth in Eternity.

190 (V. 111)
OUT OF GOD, LIVING IS BEING DEAD

Livest thou not in God, O Man,
—And let this be well credited—
Though thou dost live a thousand years,
A thousand years thou art dead.

191 (II. 168)
ONE IS AS OLD AS THE OTHER

A Child who on this earth but one short hour appears,
Already he hath lived Methuselah's long years.

192 (III. 180)
GOD KNOWETH NOT HIS BEGINNING

How long hath God been God? Be silent, ask not this!
So long, God knoweth not Himself how long it is.

193 (IV. 165)
GOD STILL CREATES THE WORLD

God still creates the World. Strange doth this thing appear?
God knoweth neither Then nor Now, as men know here.

194 (III. 90)
THOU MUST BLOSSOM NOW

O blossom, blossom, frozen soul!
May is abroad before thy door.
If thou dost blossom not to-day
Then art thou dead for evermore.

195 (I. 185)
PLACE IS WITHIN THEE

Nowise dost thou inhabit Place,
Place doth inhabit thee.
Cast Place away!—then now and here
Standeth Eternity.

196 (III. 112)
THE HEART IS IMMEASURABLE

A Heart that finds its full contcnt in Time and Place
In truth knows not its own Immeasurableness.

197 (I. 187)
THE BREADTH OF THE SOUL

Heaven is too little for me, Earth a narrow cell:
Where shall I find a space wherein my Soul can dwell?

198 (I. 188)
TIME AND ETERNITY

From Time into Eternity
Thou tellest me to get me hence!
Between Eternity and Time
Is there then any difference?

199 (IV. 90)
VIRTUE

"Virtue its own Reward"—so runs the argument:
If the Reward be here, in time, then I dissent.

200 (IV. 180)
THE DAY AND DAWN OF SOULS

Here in this present time God dawns in souls, but soon,
When they have put their splendour on, He'll be their noon.

201 (V. 67)
HOW FAR THE WAY TO HEAVEN

Think not the journey overlong if thou wouldst fare
To Heaven—take but one short stride and thou art there.

202 (I. 30)
THERE IS NO DEATH

I disbelieve in Death. Hourly I die—what then?
To new and better Life hourly I rise again.

203 (I. 34)
DEATH DEIFIETH THEE

When thou art dead and all thy life
Is taken up by God in His,
Then shalt thou rightly, nor till then,
Rank with the all-high Deities.

204 (IV. 81)
DEATH

Death doth not trouble me. 'Tis through that door I come
Unto the place which long hath been my spirit's home.

205 (IV. 77)
SPIRITUAL DYING

Die ere thou diest—dying, then thou diest not:
Die not—perchance then, dying, thou shalt die and rot.

206 (I. 29)
ETERNAL DEATH

The Death which no new Life within itself doth bear,
Of all deaths 'tis that death which most my soul doth fear.

207 (IV. 103)
LIFE AND DEATH

No richer death than that which Life engendereth,
No noble Life than that which springeth out of death.

208 (I. 190)
SAMENESS

I know not what to do! All things are one to me:
Place, Unplace, Day, Night, Joy, Pain, Time, Eternity.

IX
ACCIDENT AND ESSENCE

209 (II. 30)
ACCIDENT AND ESSENCE

Become essential, Man! When the world fails at last,
Accident falls away, but Essence, that stands fast.

210 (I. 274)
THE ACCIDENT MUST GO

All Accident must go, all false appearances:
Put off thy specious hues—be pure as Essence is.

211 (V. 356)
THE PERFECT DRIVETH OUT THE IMPERFECT

When full Perfection comes, the imperfect falls aside:
So fades my human part when I am deified.

212 (I. 108)
THE ROSE

The Rose which here thou seest with thine outward eye
Hath blossomèd in God from all eternity.

213 (II. 182)
GOD IS ALL AT ONCE

There is no After, no Before;
And what to-morrow shall befall
Already from eternity
In Essence God hath seen it all.

214 (V. 179)
GOD MAKETH NOTHING NEW

God maketh no new thing, though new
It seem to us. We think we see
The act of birth, but what is born
Is birthless in eternity.

215 (I. 71)
MAN MUST BE ESSENCE

To practise love is burdensome. 'Tis not enough
Merely to love—we must ourselves, like God, be
Love.

216 (VI. 226)
A RIGHT JUDGEMENT BRINGETH NOT SADNESS

The true and proper worth of things
Who understandeth to assay,
Will never sorrow overmuch
For aught that Time can bear away.

217 (VI. 224)
CHILDREN WEEP FOR DOLLS

A child that weepeth for its dolls
Maketh thee smile—and are they more
Than dolls and toys, those very things
That thou thyself art weeping for?

218 (I. 38)
EQUAL ESTIMATION MAKETH PEACE

Canst thou divest from diverse things
Their aspect of diversity,
Come Love, come Pain, thou standest fast,
Poised in thy equanimity.

219 (V. 45)
VICE IS ONLY APPEARANCE

All naked Virtue stands, Vice doth apparelled go;
Virtue is truly large, Vice only seemeth so.

220 (V. 37)
GOD LOOKETH TO THE ROOT

'Tis not the Somewhat thou hast done
God values, looks not to the fruit;
Only the How He contemplates,
Only the kernel and the root.

221 (V. 168)
THE SINNER DOETH NOTHING WELL

Though thou dost feed and clothe the needy multitude,
Is goodness not in thee, then is thy deed not good.

222 (V. 72)
GOD IS EQUALLY NEAR TO ALL

God is as near Beelzebub
As He is near the Seraphim,
'Tis only that Beelzebub
Turneth his back on Him.

223 (V. 30)
THE DEVIL IS GOOD

The Devil is as good as thou
If Being is the test.
What is it that the Devil lacks?
Peace and a Will at rest.

224 (V. 15)
DAMNATION IS IN ESSENCE

Could one that's damned stand in high Heaven,
even there
He'd feel within himself all Hell and Hell's despair.

225 (VI. 208)
WISE AND FOOLISH BEAUTY

Wiser the maid who knoweth well
Herself is her best loveliness
Than she who dreams she's beautiful
When she puts on a lovely dress.

226 (VI. 251)
TO THE FOOL

Opinions are a shifting sand,
And fools build houses thereupon:
Wise wilt thou never be if thou
Dost build upon Opinion.

227 (II. 71)
THE ESSENTIAL MAN

The essential Man is like unto Eternity,
Unchanged by any breath of externality.

228 (I. 102)
THE SPIRITUAL ALCHEMY

Then Lead becometh Gold, then Accident is ended,
When I with God, through God, in God, am wholly blended.

X
LOVE

229 (V. 242)
THE HIGHEST GOOD

What is the highest Good? Much talk hath been hereof
And high debate: I swear the highest Good is Love.

230 (V. 241)
EVERYTHING IS SUBJECT TO LOVE

Love is the Lord of All. Even the Trinity
Hath been in thrall to Love from all eternity.

231 (V. 243)
THE NATURE OF GOD

Love is God's nature. He can do naught else.
Wouldst thou
Be God, then likewise love in every instant's Now.

232 (V. 292)
BEAUTY COMETH FROM LOVE

Beauty is born of Love alone.
The Countenance Divine
Hath all its Loveliness from Love—
Else it would cease to shine.

233 (V. 295)
THE MORE LOVING, THE HAPPIER

Love is the measure of the heart's Felicity;
The more 'tis filled with Love, the happier thou wilt be.

234 (V. 320)
THE SHORTEST WAY TO GOD

Pass through Love's gate if thou wouldst go
The shortest way to God:
Who takes the Path of Knowledge, long
Must tarry on the road.

235 (V. 307)
LOVE HATH MORE IN COMMON WITH GOD THAN WISDOM

Love unannounced goes in to God,
Hath instant audience:
Long in the antechamber wait
Wit and intelligence.

236 (II. 47)
LOVE SEEKETH NOT REWARD

Man, if thou lovest God and seekest hire for this,
'Tis plain thou tastest not what Love and Loving is.

237 (V. 303)
THE TOKEN OF FALSE LOVE

Wouldst thou discern false Love from true, the token's this—
False Love seeks self and fades under adversities.

238 (III. 205)
HE WHO IS MOST IN LOVE IS MOST HOLY

Who is the greatest saint? He who is most in love.
For saintship Love alone is warranty enough.

239 (V. 226)
THE NATURE OF HOLINESS

The more thou lovest—Love's the very heart
Of Holiness—the holier thou art.

240 (III. 173)
LOVE IS THE SIGN

Thou askest which of all the people are God's friends?
Behold the folk who carry Love in heart and hands!

241 (III. 164)
LOVE IS THE SOUL OF BELIEF

Belief alone is dead. It cannot live or move
Until united with its soul—its soul is Love.

242 (V. 108)
BELIEF ALONE IS A HOLLOW CASK

Belief alone, all void of Love,
(So have I weighed it in my thought)
Is like unto a hollow Cask—
It soundeth, but within is naught.

243 (V. 161)
NONE LAYETH HIS HEAD ON CHRIST'S BREAST BUT JOHN

Ah, think not, Child, that thou canst lay thy head upon
The breast of the Lord Christ ere thou becomest John.

244 (VI. 204)
THE SPIRITUAL PASSWORD

Love is the password. He to whom it is not given
Must never hope to cross the frontier-line of Heaven.

245 (V. 297)
GOD CANNOT BE LOVED WITHOUT GOD

Did not God love Himself through thee and in thee, Man,
Thy love for Him would ever fail of its full span.

246 (III. 201)
GOD LOVETH TO GIVE GREAT GIFTS

Being Himself so great, greatly God loves to give,
But ah! man's little heart is so small to receive.

247 (V. 210)
NEW AND OLD LOVE

When Love is new, it foams like young and heady wine:
When stiller grown, 'tis proof that it is old and fine.

248 (I. 163)
MAN SHOULD LOVE MANKIND

Thou lovest none? 'Tis well. He has the better mind
Who loves not any man, but loves in man Mankind.

249 (II. 60)
OF LOVE

He wills and loveth right who wills and loveth naught:
Who loveth what he wills, loveth not what he ought.

250 (V. 289)
VIRTUE WITHOUT LOVE IS NOTHING WORTH

Before God Virtue cannot stand
Naked and bare;
It must put on the robe of Love—
Then is it fair.

251 (II. 130)
IT MUST BE GILDED

All that thou dost must be o'erlaid
With gold of Love—if otherwise,
Thyself and all thy works will find
But little favour in God's eyes.

252 (V. 299)
AS THE PERSON, SO THE MERIT

Richer reward the Bride doth earn
From God with but a single kiss,
Than all the hirelings though they wear
Themselves to death with drudgeries.

253 (II. 234)
CHOOSE WHICH THOU WILT

Love is the Queen; the Virtues are
The Maids who wait upon her;
The serving-women, Work and Deed—
Which wilt thou choose to honour?

254 (V. 302)
THE QUICKEST

Love is the quickest thing and of itself can fly
To topmost Heaven in but the twinkling of an eye.

255 (V. 306)
AN UNWOUNDED HEART IS UNSOUND

A Heart which God hath never wounded with
Love's wound,
Scatheless though it appear, is never whole and
sound.

256 (V. 211)
SERAPHIC LOVE

The purest Love—seraphic—
Is not easy to divine,
Because it is so quiet,
By any outward sign.

257 (VI. 159)
THE HEART MUST BE LOADED WITH BALL

Put a live charge into your gun!
A puff of smoke and is that all?
Why, if you only load with blank,
The bang is there, but where's the ball?

258 (VI. 164)
THE ORDINANCE IS AS WE ORDAIN

To him who wills his neighbour's weal
God gives what he soliciteth:
But if he wish his neighbour ill,
O then he prays for his own death!

259 (V. 308)
GOD'S COMMUNALITY

How broad God's communality!
He teacheth whomso'er He list,
The peasant lass no less than thee,
The art whereby He may be kissed.

260 (III. 138)
LOVE IS DEAD

Alas, Alas, Love's dead! How came she then to die?
She perished of the cold, for all men passed her by.

XI
NATURE

261 (I. 193)
THE CREATURE IS TRULY IN GOD

Rather in God than in itself
The Creature hath its true abode:
It perishes, yet evermore
Abides eternally in God.

262 (II. 109)
THE WORLD DOTH NOT PASS AWAY

The World doth pass away? Nay, the World stands its ground:
What God destroys is but the night that wraps it round.

263 (I. 270)
THE VOICE OF GOD

The Creatures are the utterance
Of the Eternal Word—now smooth

It sings itself in gentleness,
Now rings itself out loud in wrath.

264 (V. 5)
ZERO, IF IT PRECEDES, IS NAUGHT

The Creature, which is nullity,
Denoteth zero if it come
In front of God—placed after Him
It giveth value to the Sum.

265 (I. 114)
THE SUN IS ENOUGH

Superfluous to scan the sky, if shines the Sun on thee,
Inquiring for the moon and stars of less degree.

266 (IV. 218)
THE TOKEN OF THE BRIDE OF GOD

The Bride doth love the Bridegroom
And loveth none beside:
If thou hast other lovers,
How canst thou be the Bride?

267 (II. 231)
THE SUNFLOWER

Friend, marvel not that I behold
Naught that my eyes can rest upon,
For I must turn myself about
And gaze all day upon my Sun.

268 (II. 114)
CREATURES ARE GOOD

Dost thou complain that creatures thwart thy Godward road?
How so? To me all creatures are a way to God.

269 (IV. 164)
GOD'S COUNTERSIGN

I know God's countersign. His signature is writ
In every creature, canst thou but interpret it.

270 (I. 275)
MAN BRINGETH ALL INTO GOD

All things do love thee, Man, and thickly round thee throng:
They run to thee because they would to God belong.

271 (II. 115)
THE SPIRITUAL HUNT

Christian, the hounds will hunt thee well, both high and low,
Wilt thou but willingly consent to be God's doe.

272 (V. 110)
ALL CREATURES RUN AFTER THE CREATOR.

Who the Creator hath, all things run after him—
Man, Angel, Sun and Moon, Air, Fire, Earth and
Stream.

273 (II. 143)
IN GOD ALL IS GOD

In God all things are God: one worm beneath the
sod
Ranks with a thousand worms equivalent in God.

274 (V. 61)
EVERYTHING IS PERFECT

Naught is imperfect, Man. Pebble is analogue
Of ruby, Seraph not more beautiful than frog.

275 (I. 269)
ALL IS THE SAME TO GOD

God listeth to the croak of frogs as heedfully
As to the meadow-lark's sweet-throated melody.

276 (V. 203)
THE WORLDLING IS BLINDED

Open thine eyes and see! Heaven lieth all unfurled!
Thou seest it not? Then art thou blind drunk with
the World.

277 (IV. 160)
GOD IS GLORIOUS EVERYWHERE

No motes of dust are so contemptible and small
But that the Wise see God all glorious in them all.

278 (III. 172)
THE FINEST IS THE COMMONEST

Things which are commonest are also the most fine:
'Tis evident in God and in His broad Sunshine.

279 (II. 198)
GOD PLAYETH WITH THE CREATURE

All this is but a Game which God
Fashioneth for Himself alone:
He hath devised the World of Things
Not for the Things' sake but His own.

280 (III. 216)
GOD DOETH IT ALL HIMSELF

God, God is All, All utterly,
The lute-strings tremble at His touch;
'Tis He that plays and sings in us—
Is therefore thy performance much?

1 (IV. 71)
HEAVEN ON EVERY SIDE.

All creatures live and move and have their being in God:
Why must thou then needs ask which is the heavenward road?

282 (V. 224)
TO THE DEAD ALL IS DEAD

If thou art dead, my Man, it needs must seem as though
All creatures and the world itself were dead also.

283 (VI. 101)
ALL GOES WHEN DESIRE GOES

Thy love and thy desire lend things their preciousness;
Take these away, then things are mean and valueless.

284 (VI. 20)
TEMPORAL THINGS ARE SMOKE

Things temporal are like a smoke.
If thou dost let it blow about
Within thy house, for sure 'twill bite
The twain eyes of the spirit out.

285 (I. 282)
THE BEST STATION IS IN GOD

To hear the Morning Stars praise God
Is little profit to my ears
If I am not yet lifted up
To God above the Morning Stars.

286 (I. 289)
WITHOUT WHY

The Rose because she is Rose
Doth blossom, never asketh Why;
She eyeth not herself, nor cares
If she is seen of other eye.

287 (III. 98)
NOT TO DISSEMBLE IS NOT TO SIN

What is it not to sin? There is no need to ponder,
They'll tell you what it is—the dumb flowers yonder.

288 (I. 290)
LET GOD CARE

Who gives the lilics grace? the daffodils who reeds?
Then, Christian, wherefore be so careful for thy needs?

289 (I. 127)
ALL IS ALIKE TO GOD

All things are one thing unto God,
He knoweth no diversity.
Art thou in substance one with Him,
So is He also with the fly.

290 (VI. 217)
THE ANT'S MIND

To thee the World is very wide,
A lump of earth is adamant,
A molehill is a mountain range:
The reason is—thou art an ant.

291 (VI. 213)
TO THE SMALL, EVERYTHING SMALL IS GREAT

Grow, Child, and become big! So long as thou art small,
Things little in themselves will show as great and tall.

292 (IV. 30)
GOD ABOVE ALL GIFTS

Oft have I prayed, "O God, Thy gifts be given me!"
Yet knowest Thou, 'tis not Thy gifts I crave but Thee.
Give me eternal Life—give what Thou wilt—give

aught,
Hast thou not given Thyself, still hast Thou given me naught.

XII
POVERTY AND RICHES

293 (II. 56)
POVERTY AND RICHES

The man who, what he hath, hath not,
To all things stands indifferent,
He is most poor when he is rich,
Most rich when he is indigent.

294 (III. 69)
THE SAINT'S WEALTH

Be poor! On earth the Saint hath naught
Save one thing, which unwillingly
He needs must call his own, to wit,
This Body of Mortality.

295 (II. 148)
THE POOR IN SPIRIT

That man is truly poor who stands
Detached from all things, loose, adrift:
Were God to offer him Himself
I know he would refuse the gift.

296 (III. 139)
MAN FINDETH WHAT HE SEEKETH

The poor man seeketh God, the rich man seeketh wealth:
'Tis gold indeed the poor man finds, the rich man filth.

297 (V. 157)
THE RICH MAN IS TRULY POOR

When of his poverty he maketh much ado,
Doubt not the Rich Man's word—he speaketh what is true.

298 (VI. 185)
OUR WEALTH MUST BE WITHIN US

Be all thy Wealth within thyself.
If lie thy riches otherwhere,
Yea, though thy fortune were the world,
Then art thou rich in naught but Care.

299 (VI. 189)
TO DESIRE EVERYTHING IS TO HAVE NOTHING

Man, if desire for Everything
Possesseth all thy thought,
Then art thou poor as beggars are
And still possessest Naught.

300 (VI. 86)
WHO CRAVETH ALL HATH NAUGHT

Who craveth Naught hath All. Who yearneth to possess
The riches of the world, he still is penniless.

301 (VI. 84)
THE GREATEST WEALTH AND GAIN

Most Wealth hath he who Wealth doth most disdain,
And gaineth most who most renounceth Gain.

302 (VI. 168)
THE WISE MAN HATH NAUGHT IN COFFERS

Naught doth the Wise Man heard in guarded treasuries:
Riches that can be lost he never counteth his.

303 (VI. 99)
THE TREASURY OF THE WISE MAN AND THE MISER

Wise Men are wisely rich—the put
Their gold into a treasure-chest:
The Miser's gold is in his heart—
His heart hath never any rest.

304 (VI. 167)
HE WHO IS TRULY RICH

Much having is not being rich.
The Wealthy Man is he
Who views the loss of all he hath
With equanimity.

305 (VI. 100)
THE WISE MAN FORESTALLS THE THIEF

The Wise Man doth not wait until
His fortune is bereft:
He steals his foretune from himself
And so forestalls the theft.

306 (VI. 103)
NO PROGRESS WHEN HEAVILY LADEN

Storm-foundered seamen jettison
The weightiest cargo in the hold;
And thinkest thou to win to Heaven
O'erladen with a freight of gold?

307 (VI. 179)
HOW MISERS AND WISE MEN ACT

The Miser leaves his gold at last,
Heirs seize on his inheritance:
The Wise Man to the other world
Sends on his riches in advance.

308 (V. 132)
THE UNCONCERNED MAN SUFFERETH NO HURT

The man who in this world claims nothing for his own,
Suffereth no great loss when all his house falls down.

309 (V. 156)
WHO DESIRETH MUCH, LACKETH MUCH

Who hath enough, hath all. Who craveth more and more,
Betrayeth by his want how scanty is his store.

310 (VI. 181)
THE ESTIMATION OF THE FOOL AND THE WISE MAN

The Fool thinks he is rich enough
If he possess a sack of gold:
The Wise Man knoweth he is poor
With riches not the world can hold.

XIII
MAN AND THE WORLD

311 (I. 140)
MAN IS ALL THINGS

Man is the Sum of Things. If he lack but a jot,
The full scope of his wealth surely he knoweth not.

312 (IV. 146)
THE HIGHEST NOBILITY OF MAN

This is my true nobility,
That I have power to be, while still
On earth, a King, an Emperor,
A God, or anything I will.

313 (III. 111)
THE HUMAN HEART

God, Devil and the World would all
Invade my heart—such rivalry
Doth prove it to be wondrous fair
And of a high nobility.

314 (V. 181)
THE GREEDIEST

How greedy is a Heart!
A thousand Worlds were all too few—
'Twould crave to have them all at once
Ay, and more too.

315 (V. 170)
ALL WORKS ARE ALIKE TO GOD

Man's works are level before God.
To Him the Saint is full as dear
When he lifts up his cup to drink
As when he lifts his voice in prayer.

316 (V. 334)
GOD VALUETH THE WORK ACCORDING TO THE WORKER

Know this for sure—the good man's sleep
Is more of worth in God's own sight
Than all the cry the sinner makes,
Chanting and praying through the night.

317 (V. 174)
WHAT THE SAINT DOTH, GOD DOTH IN HIM

'Tis God Himself who in the Saint
Enacts the Saint's activities,
God walks, stands, sleeps, wakes, eats and drinks,
And the Saint's courage too is His.

318 (VI. 154)
GOD DOETH ALL HIMSELF

Himself God lays the cord to the shaft,
Himself draws back the bow—that's why,

When He Himself releases it,
The arrow cleaves the target's eye.

319 (I. 194)
WHAT ART THOU IN RESPECT OF GOD?

Think not thou standest high with God
Because thy works His favour claim:
Even the labours of the Saints
To Him are trifling as a game.

320 (I. 119)
THOU MUST GO TO THE SOURCE

Water is pure and clean when at the well-head quaffed:
Drink'st thou not at the Spring, there's danger in the draught.

321 (IV. 190)
THE CROSS MANIFESTETH WHAT IS HIDDEN

Thou canst not know thyself in ease and cheer of heart;
The Cross first showeth thee the man thou inly art.

322 (V. 275)
SUFFERING IS MORE PROFITABLE THAN JOY

Man, hadst thou only known the good
And profit Suffering can bestow,

Surely thou wouldst have chosen it
Rather than Pleasure, long ago.

323 (IV. 79)
THE BEST FRIEND AND ENEMY

My Body is my dearest Friend,
Likewise my bitterest Enemy;
It bears me up and binds me down,
As it doth list, contrarily.
I hate it, yet I love it too,
And when death comes to part us twain,
How joyful will that parting be!
And how that parting will be pain!

324 (V. 135)
READINESS MODIFIES THE BLOW

Is not the Wise Man sad at heart
When Sorrow knocketh at his door?—
He's made all ready long ago
To welcome such a Visitor.

325 (III. 88)
THERE MUST BE CRUCIFIXION

Who in the world-to-come would go rose-gathering
Must first know well how sharply this world's
briars sting.

326 (III. 89)
BEAUTY

Beauty I dearly love, and yet
I think that Beauty scarce adorns
Aught that I see, unless I find
It always set about with thorns.

327 (V. 114)
IT IS FOLLY TO STRIVE FOR HONOUR

What fools are we who keenly strive
Honour to win and keep.
God giveth Honour but to him
Who holdeth Honour cheap.

328 (V. 141)
THE ACTION OF THE WORLD IS A TRAGEDY

Friend, envy not the World—it goes it own sweet way,
Yet is its Action nothing but a Tragic Play.

329 (V. 263)
HELL MUST BE TASTED

None can escape the throat of Hell.
The path thereto once must thou tread,

And if alive thou go not in,
Then surely shalt thou go in dead.

330 (III. 146)
THE MIGHT OF SOULS

The Soul is very strong—God's self
Acknowledgeth 'tis even so.
He cannot break from her embrace
Unless she please to let Him go.

331 (VI. 82)
THY WILL MAKETH THEE LOST

By thy own Will thou'rt lost, by thy own Will thou'rt found,
Thou by thy Will art freed, and by thy Will art bound.

332 (V. 98)
GOD CANNOT CONTROL THE WILL

Naught is there mightier than God;
Yet hath He not the might to turn
My Will from willing what it will,
My yearning as it needs must yearn?

XIV
THOUGHT AND DEED

333 (V. 89)
THOU MUST WIN IT HERE

Here must thy deed be done.
'Twere an undreamed-of thing
That he who wins no Kingdom here
Should there become a King.

334 (II. 75)
THOU MUST ALSO BEAR FRUIT

If thou dost drink the Blood of God
And yet no fruit be found in thee,
On thee shall fall a curse more fell
Than once did blast that barren tree.

335 (I. 53)
VIRTUE REMAINETH AT REST

If putting Virtue into act
Thou findest drudgery and moil,
Virtue thou hast not yet attained
But after Virtue still dost toil.

336 (I. 273)
RISE ABOVE HOLINESS

If thou art holy, it is well; but wouldst thou find
Favour with God and Man, leave holiness behind.

337 (VI. 33)
MAN MUST CHANGE HIMSELF

Everything changeth, Man. Canst thou remain alone
Careless of betterment and changeless as a Stone?

338 (VI. 72)
SLUGGARDRY WINNETH NOT HEAVEN

Sluggard, bestir thyself! Wilt thou
For ever lie abed and doze?
Heaven will not fly into thy mouth
While thou art taking thy repose.

339 (VI. 42)
WHO STANDS UNMOVED BELONGS NOT TO THE WHOLE

The Sun gives movement unto all,
And makes the Stars dance in the sky:
If I still stand immovable
No part in the great Whole have I.

340 (IV. 203)
A DARKENED HEART SEETH NOT

Give heed unto the Flame. If lamps are burning dim,
The Bridegroom when he comes, who shall
distinguish him.

341 (VI. 146)
THE WORK PROVETH THE MASTER

A Master of the Craft art thou
When Virtue is but thought and planned:
But when it comes to Workmanship
Thou show'st thyself a Prentice-hand.

342 (V. 64)
WE SERVE OURSELVES, NOT GOD

God is not served by Fast, Vigil or Litany;
Thou rather serv'st thyself, being purified thereby.

343 (I. 153)
THOU MUST BECOME A CHILD

Unless thou dost become a Child
Thou canst not enter in the place
Where all God's children are—for thee
The doorway hath too small a space.

344 (V. 286)
SIMPLICITY MUST BE INTELLIGENT

I honour that Simplicity
To which God joins intelligence,
But scarcely worth the name I count
Simplicity that lacketh sense.

345 (I. 229)
ANGER

Anger is like the fire of Hell.
If it break out within thy breast,
It burneth up the little bed
Whereon the Holy Ghost doth rest.

346 (VI. 198)
SAFETY IN SECLUSION

If thou wouldst shun those strangers, Bride,
Who seek to be thy paramours,
Then close the casement shutters fast
And linger not at open doors.

347 (VI. 163)
HATE MAKETH ITSELF HATED

If Hate and envy rule thy heart
When thou for gifts dost supplicate,
The gift thy prayers achieve will be
Return of Envy and of Hate.

348 (IV. 203)
MAN FINDETH AS HE SEEKETH

As thou dost seek, so shalt thou find;
As thou dost knock and dost implore,
So shall the gift be unto thee,
And so the opening of the door.

349 (IV. 14)
GOD GIVETH THE GREAT IN THE SMALL

Take what God giveth thee. He giveth Great in Small,
Gold in base slag, where we surmise it least of all.

350 (V. 49)
THE FINEST WISDOM

Climb not too high; frame no unneedful subtleties;
The finest Wisdom is to be not overwise.

351 (IV. 122)
GOD SEETH NOT ABOVE HIMSELF

God seeth not above Himself.
If thou dost seek to raise thy height
Above thy stature, have a care
Lest thou shouldst vanish from His sight.

352 (I. 265)
UNITY

Ah, were men's voices like the wood-birds' melody—
Each happy note distinct, but all in harmony!

353 (I. 266)
NOTHING HATH WORTH FOR THE SCORNER

The Nightingale mocks not the Cuckoo's note, 'tis true,
And yet you scorn my song if I sing not as you.

354 (I. 218)
DIVINE SEEING

Who in his fellow-man sees God and Christ, none else,
He seeth with the light wherein the Godhead dwells.

355 (VI. 263)
CONCLUSION

Friend, it is now enough. Wouldst thou read more, go hence,
Become thyself the Writing and thyself the Sense."

The Cherubinic Wanderer, Angelus Silesius, 1624-1677

SOURCES

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ANGELUS SILESIUS.
By Paul Carus, 1908

The Cherubinic Wanderer

By Angelus Silesius, 1624 - 1677 Translated by J.E. Crawford Flitch, 1932, Compiled by Marilynn Hughes

THE CHERUBINIC WANDERER - First published in the seventeenth century, *The Cherubinic Wanderer* is one of the most profound works of Christian mystical poetry ever written. Composed of brief yet penetrating aphoristic verses, *Angelus Silesius* leads the reader into the depths of divine union, spiritual transformation, and the mystery of the soul's relationship with God.

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