The Kingdom Within

Guideposts Along the Way
For Earnest Seekers
From Three Western Mystics:
Meister Eckhart,
Miguel de Molinos
and
Angelus Silesius

Edited
by
Robert K. Clark

Published by
THE FINTRY TRUST
FINTRY, BROOK, NR. GODALMING
SURREY GU8 5UQ, UNITED KINGDOM
2025

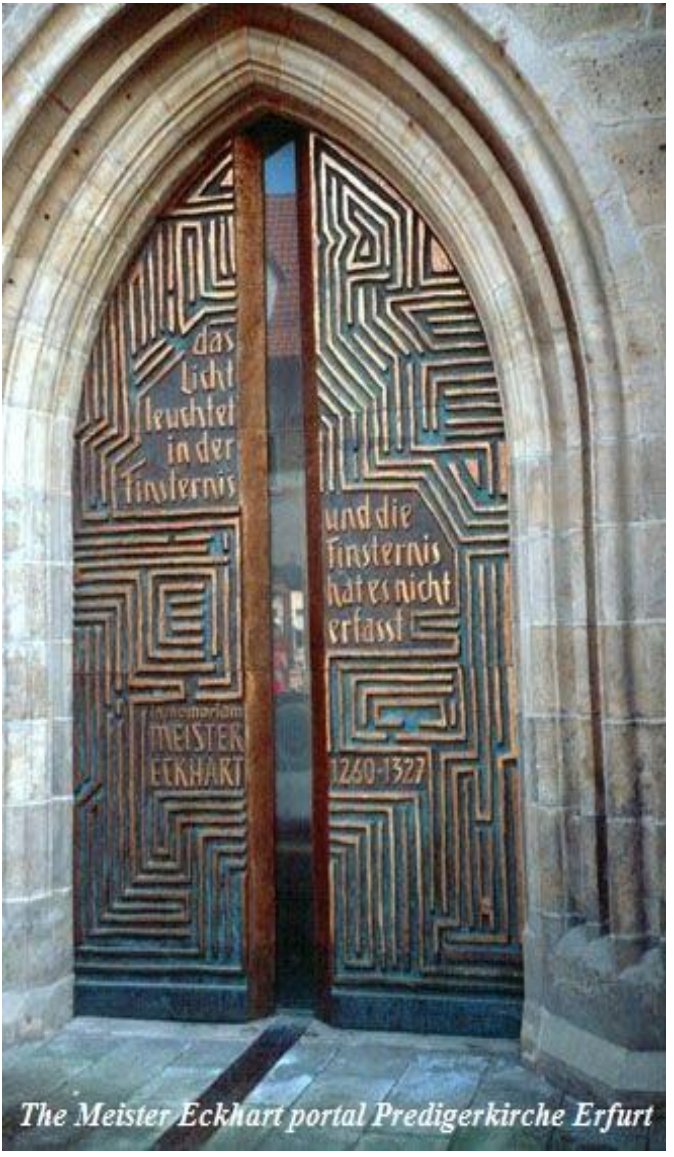
© Robert K. Clark 2025. All rights reserved.

ἡ Βασιλεία τοῦ θεοῦ ἐντὸς
ὑμῶν ἐστίν.

The kingdom of God is within you.
(Gospel of Luke 17:21)

The photograph on the opposite page shows the memorial door to Meister Eckhart at the Predigerkirche (Preacher's Church) in Erfurt.

Above the inscription 'In Memoriam Meister Eckhart' and his dates, there is an inscription from John 1:5 'Das Licht leuchtet in der Finsternis, und die Finsternis hat es nicht erfasst' ('The light shineth in the darkness and the darkness comprehended it not').



The Meister Eckhart portal Predigerkirche Erfurt

Table of Contents

Preface	ix
Meister Eckhart	1
God	3
The Soul	6
The Inner Life	8
Time and Eternity	9
Oneness with the Divine	10
Miguel de Molinos	13
God	15
The Soul	15
The Inner Life	16
Oneness with the Divine	21
Angelus Silesius	23
God	26
The Still Wilderness	29
The Inner Life	31
Self-Abandonment	34
Time and Eternity	36
Love	39
Oneness with the Divine	41
Select Bibliography	43
Some Notes on the Translations	45

Preface

The passages contained in this volume are from three Western mystics in whose writings I have found inspiration and guidance: Meister Eckhart, Miguel de Molinos and Angelus Silesius. They are offered here in the hope that the reader will also find them of value in their lives.

Two of these essays - those on Meister Eckhart and Miguel de Molinos - as well as some of the translations from these authors which accompany them were originally published on the Fintry Trust website as well as in the Fintry Trust Newsletter. (*www.thefintrytrust.org.uk*)

Meister Eckhart

Meister Eckhart

Meister Eckhart, renowned mystic and theologian, was born in 1260 in the village of Hochheim in Thuringia, Germany, and died in 1328.

Entering the Dominican Order at an early age, in 1302 he was promoted to Master of Theology in Paris, hence his title Meister (Master) Eckhart. He held high Church offices throughout much of his life and considered himself a true and loyal adherent of Christianity and the Church, yet at the end of his life he was accused of heresy. Despite Eckhart's protestation of innocence, in 1329 seventeen of his statements were condemned as heretical and eleven as suspect, a verdict Eckhart did not live to hear.

Eckhart's teachings were influenced by Neoplatonic tenets, including those of Dionysius the Areopagite, as well as by Thomas Aquinas, Albertus Magnus and others. In turn, the Rhineland mystics, including Tauler and Suso, as well as Nicholas of Cusa and Martin Luther, benefited from his wisdom, and he is represented in the works of thinkers as different as Hegel, Fichte and Heidegger.

Eckhart's many writings, both in German and Latin, reveal a deep understanding of the

immanence as well as the transcendence of God, the nature of the mystical path and its stages, the relationship of soul to Intellect, the place of the powers (faculties) of the soul, as well as the soul's essential unity.

God

God is naught but one and one is indivisible and aught save one is part, not one. God is one and anything extra that is sought or found is not God but a fraction.

(Sermon LV)

God is not being nor yet goodness…In God is no good nor better nor best. To say that God is good is to do Him wrong; as well say that the sun is black.

(Sermon LXXXIV; 67 Walshe)

God transcends being. Nothing that has being, place or time is proper to God: He is above them.

(Sermon LXXXIV; 67 Walshe)

God works beyond being, in the unconditioned, where He can move. He works in nonbeing. Before ever there was being God was working: He wrought in non-existent being. Those masters who lack subtlety say that God is pure being. He is as high above being as the highest angel is above the gnat.

(Sermon LXXXIV; 67 Walshe)

What God bestows is His nature, and His nature is His goodness and His goodness is His love.

(Sermon LXXXVIII; 53 Walshe)

God is the light which shines in the darkness. He is the blinding light. That is, light incomprehensible, illimitable, that knows no end. Its blinding the soul means that she knows nothing, is aware of nothing.

(Sermon XCVIII; 95 Walshe)

God is nameless; no one can know or say anything of Him. A heathen philosopher says that what we know or predicate about the first cause is what we are ourselves, rather than what the first cause is, for this transcends speech and knowledge.

(Sermon XCIX; 96 Walshe)

God is immoveable, intangible, eternal stability... Goodness, wisdom and anything else that we attribute to God are admixtures to God's abstract essence; for all admixture is foreign to essence.

(Sermon XLIX; 49 Walshe)

God remains unknown because He is the first (that is, He has no cause); He is unconditioned (that is, unknowable) and He is without activity (in His hidden stillness). He is without the names that are applied to Him.

(Sermon XCVII; 94 Walshe)

If I say 'God is a being', it is not true: He is a transcendental essence, a superessential nothing.

(Sermon XCIX; 96 Walshe)

Whoso dwells in the goodness of His nature: he dwells in God's love, and love is without why.

(Sermon LXXXI; 17 Walshe)

In principio signifies 'in the beginning of all things.' It also means the end of all things, since the first beginning is because of the last end.

I know that God Himself is not at rest as being the first beginning: He is at rest where He is the end and cessation of existence. Not that existence is then brought to naught: it is brought to its ultimate perfection.

What is the last end? It is the mystery of the darkness of the eternal Godhead which is unknown and never has been known and never shall be known. Therein God abides to Himself unknown, and the light of the eternal Father has been shining there forever.

(Sermon LXXXVIII; 53 Walshe)

The Soul

The soul is created for good so great, so high, that she cannot rest in any mode. All the time she is hastening past modes to the eternal good, to God Who is her goal. This is not won in the heat of the assault, in the stress and strain of action or of passion, but by gentleness and true humility and self-abnegation. *(Sermon LV)*

As the soul gives life to the body, so God gives life to the soul. As the soul flows into all its members, so God flows into all the powers of the soul and suffuses them so that they overflow with goodness and love over everything around them.

(Sermon XXXI)

God is in all things; but as God is divine and intelligible, therefore God is nowhere so much as in the soul and the angels, if you will, in the innermost soul, in the summit of the soul.

(Sermon LXVI; 18 Walshe)

There is a power* in the soul which alone is free...It is free of all names and void of all forms, altogether free and exempt, as God is free and exempt in Himself. (*Sermon VIII*)

*i.e. Intellect

The soul's perfection consists in liberation from the life which is in part and admission to the life which is whole. All that is scattered in nether things is gathered together when the soul climbs up into the life where there are no opposites. The soul knows no opposition when she enters the light of Intellect.

(Sermon LXXXII)

Goodness reproduces itself and all it is in good things: knowledge, love, energy—it pours forth all of them into the good man, and the good man receives all his being, knowing, love and energy from the central depth of goodness…In the good is but one being and one life. All that belongs to a good man he gets both from the good and in the good. Therein he is and lives and dwells and there he knows himself, and all he knows and loves he wills and works with goodness and in goodness and good does all its work with him and in him.

(The Book of Divine Comfort)

The soul has intelligent, noetic being, and therefore where God is, there is the soul and where the soul is, there is God.

(Sermon LXXXIII; 66 Walshe)

The Inner Life

If a man should withdraw into himself with all his powers, outer and inner, then he will find himself in a condition in which there is neither image nor motive in him, in which he is without any activity, within or without. He should then observe whether activity comes to him of itself. But if he is not drawn to any work and does not want to undertake anything, then he should force himself to engage in some activity, whether inner or outer....

Not that one should flee from, neglect or reject one's inner life, but one must learn to work in it and with it and from it in such a way as to let the inner break out into activity and the activity lead back to the inner, and so train himself to act in freedom.

(*The Talks of Instruction 23*)

The eternal Word is spoken inwardly in the heart of the soul, in her inmost and purest recesses, in the summit of her rational nature, and there this birth takes place...The soul wherein God is born must escape from time and time must drop away from her; she must be absolutely one in will and desire.

(*Sermon XXIX*)

Know that the more we are disposed to receive the inflowing God, the happier we shall be; perfect receptivity gives perfect felicity.

(On Detachment)

Happy is the man who is busy attending to what God is saying in him. He is directly subject to the ray of divine light. The soul that stands with all her powers under the light of God is fired and inflamed with divine love.

(Sermon XXX)

Light streams out and lights up what it falls on. To call a man enlightened, as we sometimes do, means little. Where it comes in it is far better; where it breaks through into the soul it makes her Godlike, divine, as far as may be, and light inwardly. In this interior light she towers above herself in the light of God. Now she has come home and is at one with Him and is His fellow-worker.

(Sermon XLVIII)

Time and Eternity

Time is fulfilled when it is finished, that is, in eternity. Time ends when there is no before and after: when all that ***is*** is here and now and you see at a glance all that has ever happened and shall

ever happen. Here there is no before nor after; everything is present, and in this immediate vision I possess all things. This is the perfection of time.

(Sermon XCIV; 92 Walshe)

Time yonder is in the present now...Yonder the soul's day is passing in the present, in her natural light where all things are, where there is perfect day, God's day, day and night in one.

(Sermon LXXXIII; 53 Walshe)

This is the Now of eternity, when the soul knows all things in God, as new and fresh and lovely as I find them now at present.

(*Sermon XXIX)*

In her natural day the soul knows all things above time and place; nothing is far or near.

(*Sermon LXXXIII*)

The man who is in absolute detachment is rapt away into eternity where nothing temporal affects him nor is he in the least aware of any mortal thing.

(On Detachment)

Oneness with the Divine

When all images are detached from the soul and she sees nothing but the one alone, then the naked

essence of the soul finds the naked, formless essence of the divine unity, the superessential.

(*Sermon XCIX; 96 Walshe*)

As the prophet says, all things are to God as a drop to the ocean. As the drop becomes the ocean, not the ocean the drop, so the soul imbibing God turns into God, not God into the soul. There the soul loses her name, her power and her activity, but not her existence. The soul abides in God as God abides in Himself.

(Sermon XCVII; 94 Walshe)

If you love God as God, as spirit, as Person or as image, that must all go. — Then how shall I love Him? — Love Him as He is: a not-God, a not-spirit, a not-Person, a not-image; as sheer, pure, limpid unity, alien to all duality. And in this one, let us sink down eternally from nothingness to nothingness.

(Sermon XCIX; 96 Walshe)

If then a man is going to be like God so far as any creature can resemble God, it will be by detachment. This leads to purity and from purity to simplicity and from simplicity to immovability. And it is these three which constitute the likeness between man and God.

(On Detachment)

Miguel de Molinos

Miguel de Molinos

Miguel de Molinos (1628-1696) was a Spanish mystic, one of the leading exponents of the religious movement which became known as Quietism. He was born near Muniesa in Aragon, Spain, and, while the exact date of his birth is unknown, he was baptized on June 29, 1628. Receiving a Jesuit education, he was ordained in 1652 and received his doctorate shortly thereafter.

Molinos travelled to Rome in 1663, where he became well known as a spiritual director and counted Cardinal Benedetto Odescalchi, who became Pope Innocent XI in 1676, among his other admirers. In 1675 Molinos published his most famous work, the *Spiritual Guide*. Originally written in Spanish, it was quickly translated into Italian, and received not only the normal ecclesiastical approval, but the imprimatur of the Pope's own theologian and the approbations of clergy from the most important orders, as well. The *Guida spirituale* soon became very popular, with many people seeking to follow its tenets, and was translated into Latin, French, Dutch, English and German in the succeeding years.

Within a few years Molinos' views came under attack from within the Church. After initially

defending them, Molinos eventually made a public confession of his errors, though the extent to which he was subjected to severe persuasion or coercion is unknown. He was sentenced to life imprisonment by the Inquisition and died nine years later.

Molinos considered meditation to be preliminary to contemplation; meditation cannot in itself lead to perfection, while contemplation, the inward path, can lead to union with God through resignation, self-abnegation, tranquility of soul, and divine grace. In his view, four things are necessary for attaining to perfection and interior peace: prayer, obedience, frequent communion, and interior mortification. Central to his teachings was the prayer of quiet, involving the silencing of words, of desires, and of thoughts. In his writing, Molinos stressed the seeker's individual inner, mystical experience, rather than reliance on those in positions of authority.

While Molinos' emphasis on the utter passivity of the soul before God has been criticized as leading to the conclusion that all deliberate spiritual activities are to be avoided, there are many beautiful and uplifting passages in his work, which seekers over the centuries have found to be of spiritual comfort, guidance and inspiration.

God

We know God more perfectly, says St. Dionysius, by negations than by affirmations. We think more loftily of God by knowing that He is incomprehensible and above our understanding, than by conceiving Him under any image.

(Spiritual Guide, Preface, First Admonition 8; 7 Baird)

God does not have regard to the multitude of words, but to the purity of the intent.

(Spiritual Guide, First Book, Ch. XII: 78)

The Soul

The soul is a pure spirit and does not feel herself. Thus, interior acts, and acts of the will, being acts of the soul, are spiritual, not sensible.

(Spiritual Guide, First Book, Ch. V: 35)

The perfection of the soul does not consist in speaking nor in thinking much on God, but in loving Him greatly. This love is acquired by perfect resignation and interior silence.

(Spiritual Guide, First Book, Ch. XVII: 130; 131 Baird)

It is always good to speak as one who learns, and not as one who knows.

(Spiritual Guide, Third Book, Ch. XVII: 174; 162 Baird)

The Inner Life

The way of inner peace consists in conforming ourselves in all things to the divine will…This conformity is the sweet yoke that brings us into the region of peace and inner serenity.

(Spiritual Guide, Preface, Fourth Admonition 29; 27Baird)

To be attentive to God, to draw near to Him, to follow His internal inspirations, to receive His divine influences, to adore Him in His inmost center, to revere Him with the pious affections of the will, to cast away the many and fantastical imaginations which occur during prayer, and with gentleness and scorn to conquer so many temptations—all these are true acts, simple, wholly spiritual, and almost imperceptible, because of the great tranquility with which the soul produces them.

(Spiritual Guide, First Book, Ch. V: 38)

Place yourself in the divine presence. Persevere constantly, and trust in His infinite goodness, which can give constant faith, true light and divine grace. Proceed as if you were blindfolded, without

thinking or reasoning. Place yourself in His loving and paternal hands, resolving to do nothing but what is His divine will.

(Spiritual Guide, First Book, Ch. II: 16)

By the way of nothingness, you must come to lose your self in God (which is the highest degree of perfection) and happy you will be if you can so lose your self; then you will gain your self again, and find your self most certainly. In this workshop of nothingness, simplicity is created, interior and infused recollection is found, quiet is obtained, and the heart is cleansed.

(Spiritual Guide, Third Book, Ch. XX: 200; 191 Baird)

How happy and well-disposed will your soul be if, retreating within yourself, you abide there in your own nothingness.

(Spiritual Guide, First Book, Ch. XIII: 93)

When you come to prayer, you should deliver your self wholly into the hands of God with perfect resignation, making an act of faith, believing that you are situated in the divine presence. Remain in holy repose, with quietness, silence and tranquility. Endeavor to remain throughout the day, through the year and through your whole life in that first act of contemplation, through faith and love.

(Spiritual Guide, First Book, Ch. XIII: 85)

Be not afflicted nor discouraged by seeing yourself fainthearted. Return to peace as often as you are disturbed, because the Divine Lord desires only so that He may rest in your soul and may form therein a rich Throne of Peace.

(Spiritual Guide, First Book, Ch. I: 5)

The spiritual man who lives by God and in God is inwardly content in the midst of adversities of the body and soul.

(Spiritual Guide, Third Book, Ch. VII: 65; 70 Baird)

When you see yourself in fault, you should drive out vain fear and cowardice, without losing time or beginning to reason about your fall, and without disquieting and disturbing yourself.

(Spiritual Guide, Second Book, Ch. VII: 41; Ch. 18: 129 Baird)

There are three kinds of silence: the first is the silence of words; the second, the silence of desires; the third, the silence of thoughts. The first is perfect, the second is more perfect, and the third is most perfect. In the first, the silence of words, one obtains virtue; in the second, the silence of desires, one acquires quietude, and in the third, interior recollection is attained.

By not speaking, nor desiring, and not thinking, the true and perfect mystical silence is attained, in which God speaks with the soul, communicates

Himself to her, and in her inmost depths teaches her the most perfect and exalted wisdom.

(Spiritual Guide, First Book, Ch. XVII: 128; 129 Baird)

Interior solitude consists in the forgetting of all created things, in detachment, and in the perfect shredding of all purpose, desire, thought and will. This is the true solitude, wherein the soul rests in the arms of the highest good.

(Spiritual Guide, Third Book, Ch. XII: 119; 112 Baird)

O what infinite room there is in a soul that has arrived at this divine solitude! O what intimate, secluded, secret, spacious, vast distances are there in this happy soul that has come to be truly solitary.

(Spiritual Guide, Third Book, Ch. XII: 120; 113 Baird)

Strive to be resigned in all things completely in silence, that in this way, without saying that you love Him, you will attain to the most perfect, quiet, effective, and true love.

(Spiritual Guide, First Book, Ch. XVII: 133; 134 Baird)

Rest in this mystical silence; and open the door, so that God may communicate Himself to you, unite you with Himself, and transform you.

(Spiritual Guide, First Book, Ch. XVII: 129; 130 Baird)

Mystical knowledge comes, not from wit, but from experience; it is not invented, but proved; not read, but received, and therefore most certain and effective, of great help and plentiful in fruit.

(Spiritual Guide, Author to Reader)

It behooves us, then, to forsake all that is created, sensible and intelligible, and belongs to the affections, and in short, every thing that is, and is not, that we may cast ourselves into the loving bosom of God, Who will restore to us what we have left behind, increasing strength and power in us to love Him more ardently. And this love will maintain us within that holy and blessed silence, which is of more worth than all deeds put together.

(Spiritual Guide, Preface, Second Admonition 15; 14 Baird)

Look within your own heart by means of interior recollection, and with the help of divine grace, you may seek for silence in tumult, solitude in company, light in darkness, forgetfulness in injuries, vigor in despondency, courage in fear, resistance in temptation, peace in war, and quiet in tribulation.

(Spiritual Guide, First Book, Ch. I: 5)

Oneness with the Divine

St. John Damascene and other saints say that prayer is an ascent or elevation of the mind to God. God is above all creatures, and the soul cannot see Him, nor converse with Him unless she is raised above them all.

(Spiritual Guide, Preface, Second Admonition 9; 8 Baird)

O blessed soul, how happy you will be, if you leave all for God! Seek Him alone, yearn for Him alone, sigh for Him alone. Desire nothing, and then nothing can trouble you…

If thus, freely, you give your soul to God, detached, free and alone, you will be the happiest creature on earth, because in this holy solitude the Most High has His secret dwelling.

(Spiritual Guide, Third Book, Ch. XII: 121-122; 114-115 Baird)

Angelus Silesius

Angelus Silesius

Angelus Silesius was born Johann Scheffler in December 1624 in Breslau, Silesius (modern day Wroclaw, Poland). Of German descent, he was raised a Lutheran.

At the age of nineteen he matriculated from the University of Strasburg, where he studied medicine and law, then studied at Leiden University from 1644 to 1647, after which he attended the great medical school at Padua, where in 1648 he received the degree of Doctor of Philosophy and Medicine. In November 1649 he was appointed Court Physician to the Lutheran Duke Sylvius Nimrod of Würtemberg-Oels, and was granted a license to carry on a private practice, as well.

One of Scheffler's closest friends was Abraham von Frankenberg, whose deep interest in the works of Jakob Böhme, Giordano Bruno, Paracelsus and Tauler certainly influenced Scheffler. Following Franckenberg's death, Scheffler decided to put together an anthology of his favorite mystical writers, which he intended to present to some of his spiritual friends.

All books printed within the Duchy required the approval of a man named Cristoph Freytag. When Freytag received Scheffler's anthology, he struck

out passages in red which appeared unorthodox to him and refused to grant his imprimatur.

This incident likely helped lead Scheffler to the conclusion that the Lutheran orthodox establishment of his time held an antipathetic view towards mysticism. He had found a spiritual home in the writings of the mystics, most of whom were of the Catholic Church. It is not surprising, therefore, that Scheffler chose to convert to Catholicism. He was received into the Catholic Church on June 12, 1653, and took the name of *Angelus*, the Latin form of 'angel', derived from the Greek ἄγγελος (*angelos*, 'angel', 'messenger') and the epithet *Silesius* (Latin for 'Silesian'). Shortly after his conversion, on March 24, 1654, Angelus Silesius was appointed Imperial Court Physician to Ferdinand III, the Holy Roman Emperor.

Angelus Silesius had written poetry since he was a youth, publishing a few pieces in 1641 and 1642. In 1657 he obtained the approval of the Catholic Church to publish collections of his poetry, *Heilige Seelenlust* ('The Soul's Holy Desire') and *Der Cherubinische Wandersmann* ('The Cherubinic Wanderer'), the works for which he is best known. The selections included in the present work are from the latter source.

On May 29, 1661 Angelus Silesius was ordained into the priesthood. Following his ordination, he threw himself into the affairs of the Church, and was active in writing numerous tracts in support of Catholicism which attacked Lutheranism and the Protestant Reformation.

While the zealous partisan activities of Angelus Silesius on behalf of the Catholic Church suggest a narrowness of view concerning how one may seek the divine, his earlier mystical writings, especially *The Cherubinic Wanderer*, speak in more universal terms, in words which uplift, inspire and encourage the aspiring soul in its quest for the divine.

God

God Never Explores Himself

The thought and deed of deity
  Are of such richness and extent
That it remains to itself
  An undiscovered continent.

(I. 2. (I. 263))

God Is Not Grasped

God is an utter nothingness,
  Beyond the touch of time and place,
The more you grasp after Him,
  The more He flees from your embrace.

(I. 5 (I. 25))

The Knower Must Become The Known

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

(I. 8. (I. 285))

More Known, Less Understood

The more that you know God,
  The more you will confess
That what He truly is,
  You know less and less.

(I. 10 (V. 41))

The Blame Is Yours

If gazing on the sun
  Endangers your sight,
The blame is in your eyes,
  And not in that great Light.

(I.11 (I. 178))

God Is Without Will

We pray: Thy Will be done!
  And lo! He has no Will:
God in His changelessness
  Eternally is still.

(I.12 (I. 294))

God Has No Thoughts

God has no thoughts. For truly,
  Were thought in Him, He might sway,
Which were a thing unthinkable,
  Now this way, now the other way.

(I .21 (V. 173))

God Becomes What He Wills

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

(I .24 (V. 358))

God Cannot Hide Himself

God cannot ever hide Himself
  — If hid He seems,
'Tis you that have devised
  A hiding-place for Him.

(II. 33 (V. 65))

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,
  Great—needs must be—as All.

(II. 35 (II. 40))

God Is Not Virtuous

God is not virtuous.
  Out of Him virtue streams,
As water from the sea
  And from the sun, sunbeams.

(II. 39 (V. 50))

The Still Wilderness

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.

(III. 54 (I. 7))

God Beyond the Creature

Go, where you cannot go;
  See, where light never breaks;
Hear, where no sound is heard:
  Then are you where God speaks.

(III. 55 (I. 199))

Divine Contemplation

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

(III. 56 (IV. 23))

To Will Naught Is to Be Like God

Willing and seeking naught,
  God is eternal peace:
Should you will likewise naught,
  Your peace is even as His.

(III. 59 (I. 76))

The Prayer of Silence

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

(III. 66 (I. 240))

Simplicity Must Be Intelligent

I honor that simplicity
  To which God joins intelligence,
But scarcely worth the name I count
  Simplicity that lacks sense.

(XIV. 344 (V. 286))

The Inner Life

Man Learns by Being Silent

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

(III. 77 (II. 8))

The Philosopher's Stone

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

(V. 124 (III. 118))

What A Man Has in Himself He Seeks Not Without

He who has honor in himself
  Seeks no honor among men.
Seek you honor in the world,
  'Tis not your own but alien.

(V. 129 (VI. 24))

Your Prison Is Yourself

The world does not imprison you.
  You are yourself the world, and there,
Within yourself, you hold yourself
  Your self-imprisoned prisoner.

(V. 134 (II. 85))

Unrest Comes from Yourself

There is naught that moves you:
  You are yourself the wheel
That runs of itself
  And never stands still.

(V. 136 (I.37))

In the Center Everything Is Seen

Stand at the center-point—
  Instantly shall appear
All that befell or now befalls,
  In Heaven or here.

(VIII. 183 (II. 183))

Spirit Remains Ever Free

Fetter me with a thousand chains,
  And though they be
Ever so strong
  I shall be fetterless and free.

(V. 136 (I. 118))

It Is Never Night in The Soul

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

(V. 138 (V. 128))

The Loveliest Tone

In all eternity
  There is no lovelier tone
Than when man's heart sounds
  With God in unison.

(II. 48. (IV. 143))

Self-Abandonment

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 angelic host.

(VI. 150 (II. 72))

When God Most Delights to Be with Us

God, whose extreme delight it is
  To dwell with you, does come
Most willingly into your house
  When you are not at home.

(VI. 151 (V. 33))

Two Ways of Losing One's Self

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

(VI. 166 (VI. 170))

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.

(VI. 152 (I. 46))

To Desire Everything Is to Have Nothing

Man, if desire for Everything
  Possesses all your thought,
Then you are poor as beggars are
  For you possess Naught.

(XII. 299 (VI. 189))

The Greatest Wealth and Gain

Most wealth has he
  Who wealth does most disdain,
And gains most he
  Who most renounces gain.

(XII. 301 (VI. 84))

He Who Is Truly Rich

Having much is not being rich.
  The wealthy man is he
Who views the loss of all he has
  With equanimity.

(XII. 304 (VI. 167))

The Unconcerned Man Suffers No Hurt

The man who in this world
  Claims nothing for his own,
Suffers no great loss
  When all his house falls down.

(XII. 308 (V. 132))

Time and Eternity

Eternity Is Not Measured

Eternity knows naught
  Of hour and day and year,
Alas, I have not found
  The center of its sphere!

(VIII. 182 (II. 65))

Man Makes Time

'Tis you yourself that makes time,
  And like a clock your senses run:
If you but quiet their unrest—
  The clock is stopped and time is gone.
(VIII. 185 (I. 189))

Time Is Not Fast

'Time flies fast' we say, but who
  Has seen the fleeting of time's wings?
Time stands motionless in a view
  That visions the whole of things.
(VIII. 186 (V. 23))

In Eternity All Happens Together

There, in eternity, events
  Together strike a single chime:
There is no after, no before,
  As here, as in the realm of time.
(VIII. 187 (V. 148))

The Soul Is Above Time

The Soul, which is eternal Spirit,
  Stands above time's sovereignty:
Already in this present world
  She lives in eternity.

(VIII. 189 (V. 127))

The Heart Is Immeasurable

A heart that finds its full content
  In time and place
In truth knows not
  Its own immeasurableness.

(VIII. 196 (III. 112))

How Far the Way to Heaven

Think not the journey overlong
  If you would fare
To Heaven—take but one short stride
  And you are there.

(VIII. 201 (V. 67))

Death

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

(VIII. 204 (IV. 81))

The Essential Man

The essential Man
  Is like Eternity,
Unchanged
  By any breath of externality.

(IX. 227 (II. 71))

Love

Man Must Be Essence

To practice love is burdensome.
  'Tis not enough merely to love—
We must ourselves, like God,
  Be Love.

(IX. 215 (I. 71))

The Highest Good

What is the highest Good?
  There has been much talk thereof
And high debate: I swear
  The highest Good is Love.

(X. 229 (V. 242))

Beauty Comes from Love

Beauty is born of love alone.
  The Countenance Divine
Has all its loveliness from love—
  Else it would cease to shine.

(X. 232 (V. 292))

The More Loving, The Happier

Love is the measure
  Of the heart's felicity;
The more 'tis filled with love,
  The happier you will be.

(X. 233 (V. 295))

Love Is the Soul of Belief

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

(X. 241 (III. 164))

Man Should Love Mankind

You love no one? 'Tis well.
  He has the better mind
Who loves not any man,
  But loves in man Mankind.

(X. 248 (I. 163))

Oneness with the Divine

How Is God Seen?

No way there is by which to go
  Unto the Light wherein God dwells:
You must yourself become the Light
  Or God is hidden from you else.

(IV. 96 (I. 72))

Complete Beatitude

No man can ever know
  Perfect felicity
Till otherness be swallowed
  Up in unity.

(IV. 108 (IV. 10))

The Noblest Prayer

That is the noblest prayer
  A man can pray when he
Becomes one with Him
  To Whom he bends his knee.

(IV. 112 (IV. 140))

In the Sea No Drop Is Distinguishable

If you can designate a drop
  Lost in the sea's immensity,
Then will you in the Sea of God
  Divine my soul's identity.

(VI. 156 (VI. 172))

In the Sea Every Drop Becomes Sea

When to the sea at last it comes
  The smallest drop becomes sea:
Even so your soul becomes God
  When it is at last absorbed in He.

(IV. 114 (VI. 171))

The Sea in a Little Drop

Into this little drop, this I,
  How can it be
That there should flow
  The whole sea of deity?

(IV. 120 (IV. 153))

Select Bibliography

Meister Eckhart

Blakney, Raymond B., *Meister Eckhart: A Modern Translation* (New York: Harper & Brothers, 1941).

Clark, James M., ed. & tr., *Meister Eckhart: An Introduction to the Study of His Works with an Anthology of His Sermons* (Edinburgh: Thomas Nelson and Sons, 1957).

Clark, James M. & Skinner, John V., eds. & trs., *Treatises and Sermons of Meister Eckhart* (New York: Harper & Brothers, 1958).

Colledge, Edmund and McGinn, Bernard, trs., *Meister Eckhart: The Essential Sermons, Commentaries, Treatises, and Defense* (New York: Paulist Press, 1981).

Evans, C. de B., tr., *Meister Eckhart* (London: John M. Watkins, 1947, 1952), 2 vols.

Largier, Niklaus, *Meister Eckhart Werke* (Frankfurt am Main: Deutscher Klassiker Verlag, 1991), 2 vols.

McGinn, Bernard, ed., *Meister Eckhart: Teacher and Preacher* (New York: Paulist Press, 1986).

Walshe, Maurice O'C., tr. & ed., *The Complete Mystical Works of Meister Eckhart* (New York: Crossroad Publishing Company, 2009).

.

Miguel de Molinos

Miguel de Molinos, ed. & tr., Robert P. Baird, *The Spiritual Guide* (New York/Mahwah, N.J.: Paulist Press, 2010).

Miguel de Molinos, ed. Kathleen Lyttleton, *The Spiritual Guide,* 6th ed. (London: Methuen & Co. Ltd., 1950).

Angelus Silesius

Carus, Paul, tr., *Angelus Silesius: A Selection from the Rhymes of a German Mystic* (Chicago: Open Court Publishing Company, 1909).

Flitch, J. E. Crawford, tr., *Angelus Silesius: Selections from the Cherubinic Wanderer* (London: Allen & Unwin, 1932).

Willard R. Trask, tr., *Angelus Silesius: The Cherubinic Wanderer: Selections* (New York: Pantheon Books, Inc., 1953).

Some Notes on the Translations

The selections from Meister Eckhart are taken largely from the translation of C. de B. Evans, *Meister Eckhart* (London: John M. Watkins, 1947, 1952), 2 vols., in consultation with the German text contained in Niklaus Largier, *Meister Eckhart Werke I & II* (Frankfurt am Main: Deutscher Klassiker Verlag, 1991), 2 vols., with some reference to the English translations of Walshe and Clark and Skinner.

The passages are cited according to the numbering of Evans, with Walshe's listed afterward, where the two differ. A concordance of Eckhart's sermons among various editions, including a number of the German editions as well as the English translations of Blakney, Evans, Walshe, Clark and Clark and Skinner, may be found in Walshe's 2009 edition of *The Complete Mystical Works of Meister Eckhart.*

The authorship of some of the treatises previously ascribed to Eckhart in the Evans translation has been questioned by modern scholars. I have not included translations from any of these treatises in this work.

* * * * *

The selections from Miguel de Molinos are drawn mainly from Kathleen Lytteton's translation in

conjunction with the Italian text of the *Guida spirituale.* The numbering is that of Lyttleton, followed by that of Baird, where the two differ.

* * * * *

The selections from Angelus Silesius mainly derive from the translation of J. E. Crawford Flitch, occasionally in slightly rearranged form for cadence and structure. The numbering is that of Flitch, followed by the numbering of the German original.