

Created: 12/7/2012
Revised: 3/28/2013

JACOB BOEHME

THE
FOUR
COMPLEXIONS

Spirit's Day Version

With Modern Language and
Paragraph Numbering

Transcribed and Edited by
Diane Guerrero

Jacob Behmen's

The Four

COMPLEXIONS

Jane Lead Edition, 1701

A treatise on the four different temperaments that characterize the state of the soul, how to identify which temperament we fall under, and how we may deliver ourselves.

Man can undertake nothing from the beginning of his youth, nor in the whole course of his time in this world, that is more profitable and necessary for him, than to learn to know himself.

Jacob Boehme, *The Three Principles*

Originally published in 1621, this book was included in Jane Lead's 1701 Edition of *The Revelation of Revelations*. Thus it bears the title,

The Four Complexions, Jane Lead Edition.

Transcribed and Edited
by Diane Guerrero

THE
FOUR COMPLEXIONS:
 Or, A TREATISE of
 CONSOLATORY INSTRUCTION,
 Against the
 TIME of TEMPTATION,
 FOR
 A SAD and ASSAULTED HEART.

SHOWING,

From where SADNESS naturally arises; and how the
 ASSAULTING happens.

The whole confirmed by several salutary TEXTS.

Originally written in HIGH-DUTCH, *March* 1621.

By J A C O B B E H M E N,

The Teutonic Philosopher

L O N D O N:

Printed for J. SCOTT, at the *Black-Swan*, in
Pater-noster Row.

THE CONTENTS

THE P R E F A C E.	5
The First Chapter <i>Of the Cause of Fear and Sorrow or Sadness; and what Perturbation or Terror, Anxiety and Perplexity, is.</i>	8
I. The Choleric	8
II. The Sanguine	8
III. The Phlegmatic	9
IV. The Melancholy	9
Here observe what the sorrowful or sad Mind is.	9
Further concerning the complexions.....	11
I. The Choleric.	12
II. The Sanguine.....	13
III. The Phlegmatic.	13
IV. The Melancholy.....	14
A Receipt for the BLACK DEVIL.....	16
The Second Chapter. <i>Concerning the Temptation from or out of the Complexion and the constellation.</i>	20
Advice concerning <i>Melancholy</i> , one of the Four Complexions.	26
The Third Chapter. <i>Advice concerning the other three complexions, Choleric, Sanguine and Phlegmatic.</i>	28
<i>Of the Choleric.</i>	28
<i>Of the Sanguine.</i>	30
<i>Of the Phegmatick.</i>	31
The CONCLUS ION.	32

THE P R E F A C E.

To the READER,

[4C P:1] OF all the works of *Jacob Behmen*, this is one of the least in bulk, but not in worth. Much and important matter lies here enclosed in a narrow room: Besides, this paradise of useful truths, stands not guarded by a fiery Cherubim hindering the readers access, and dazzling his eyes with a Flaming Sword of obscurities.

[4C P:2] I speak not this to impute as a crime to our Divine Author his uncouth phrases, not affected, but enforced by the matters remoteness he wrote of, from human imagination, the dictator of all expression in man's language. *Plato's Idea, Aristotle's Entelechia, Trismegists AEon and Crater, Zoroasters Intellectiles, the Cabalists Hochmah and Binah*, are words to this day understood by many, yet not laughed at by sober men as nonsense: The *chymist, logician, physician*, are (for sparing circumscriptions) allowed a coinage of terms of art, which pass for current in their several jurisdictions. The mechanic, or other meaner artizan, is not debarred of this privilege. And shall a man rapt up into the Third Heaven, where he heard *things beyond human expression*, be deemed a barbarian, because he cannot apparel his wisdom in a dress suited to the taste and apprehension of the mere natural man.

[4C P:3] He wanted neither desire nor endeavor to have spoken to the meanest capacity. He did not, like some spirit-pretenders in these times, upon his being acquainted with truth in a more excellent way, decry and undervalue those other gifts of skill in nature and tongues, acquired by a blessing, upon man's industry, by which, as serviceable hand-maids, the noble Sophia may be attired in a garb best suited for human converse. It was his wish, expressed somewhere in his writings, that if it had pleased God, his education had given him better skill in the learning and tongues of men. For then says he, *I might perhaps have better suited those divine manifestations to the common apprehension; many of which, for want of that enablement, remain locked up in the magic language of the Spirit, and will scarce be understood by any but men skilled in that dialect.*

[4C P:4] Thus comes that unusual difficulty, many have so much stumbled at in the works of this Author, especially those translated into other tongues, in which the interpreters, out of a just fear of wronging his notions, having religiously followed the oracles counsel (*Barbara nomina ne Mutaveris*), they have proved to be like *Aristotle's* Acroams, extant in part only; the *High Dutch* made *English*, but in the magic, each man is left to his own skill. Yet by this are we set upon even ground with those of his own nation, and to have done more, had been not simply to translate, but interpret.

[4C P:5] He that will, in any Author whatever, jointly perform both these offices under one name, had need of a double sufficiency. First, he must be a bilinguist, a perfect master in the idioms of both tongues he has to deal with. For an *Englishman* to make *Demosthenes* speak *Latin*, it

suffices, not to get by rote his *Cambden* and *Lily's Grammar*, and to have his head stuffed with vocabularies. But he must know the whole custom and manner of the country, and forms of elegance most in fashion, in the several times and places of the book's nativity, by edition and translation. His not being an absolute free denizen of both, may make him defraud the reader he takes pains for, sometimes of the sense, but very often of the chief grace of his Author. Secondly, he had need have besides the tongues, a double portion of his Author's Spirit, else he will often give us his words without his sense; the lion's skin stuffed with straw, instead of *Hercules* that wore it.

[4C P:6] But he that will be this Author's right interpreter, must be a trilinguist at least, skilled no less in the Language of Angels, than in the *Latin, High Dutch, and English*; for want whereof, much of the writings, not of this Man's only, but even of Scripture Penmen, are in some parts rather clouded than cleared by translations.

[4C P:7] As for the matter and scope of this Discourse, it is to show each complexion, its good and evil, temptations and remedies.

[4C P:8] I know His colloquies, with the *evil spirit* in the Melancholy, will make some men smile, especially our *atheist* and *Sadducee*, that laugh at a God, angel, soul, or devil, and know nothing of the joys of God's Kingdom, or through what a wilderness of tribulations it is come at; and how that roaring Lion, that goes about daily seeking whom he may devour, fails not to use all means of continuing the separation between the soul of man and that Rock from which it was hewn; and where he cannot, by frightening their vessel with hellish or terrene appetites and cares, keep God out of all their thoughts, strives to beget such an idea of him in the imagination, as may justly render him a prick in their eyes, and thorn in their sides; which is no hard task for him to perform with many sad souls in all religions, that give more credit to human surmises than to God's oath (*that He has no pleasure in the death of a sinner*), with those clear evangelic oracles, that *God would have all men to be saved, and come to the knowledge of the truth*; and that *there is joy in Heaven over one sinner that repents*.

[4C P:9] This, of despair, has been even in our days a Rock many have been split upon; and as the hand of the Devil is often very visible in seductions of this nature, we need not wonder our Author should store us up some provision of advice for such a necessity, and in particular a weapon offensive, as well as defensive, against those assaults.

[4C P:10] It's true, His replies, in conflict with that Wicked Spirit may seem at first to have somewhat of gall. But we may take notice, He both shows how effectual a weapon this of contempt is, above all others, for repulsing this Enemy; as well as advises an abstinence from this bitterness but upon important necessity.

[4C P:11] *The Devil (says He) is a proud arrogant spirit in his visible terrifying apparitions; you cannot better get quit of him, than by a bold defiance and contempt. As often, therefore, as by his frightening appearances, etc., discouraging suggestions, he endeavors to drive you to distraction or self-murder, flinch not an ace at his presence, but meet him with a stout courage, and upbraid him with the memory of his lost glory and present shame; how of a glorious prince in Heaven he is fallen to be an infamous hangman in Hell. This is a bitter pill he is not long able to digest; two or three doses of it will go near to set him a packing; but use it only as a necessary*

evil, in cases of grand terror. Otherwise do not by such bitter mockings bestorm your own spirit, and add new affliction to the calamity of his fall.

[4C P:12] This inoffensive carriage, even to the Devil himself (like that of the Archangel *Michael*, not reproaching him with railing accusations, and our Saviour's not refusing, so far gratifying them in their moderate request, as to qualify their grief for the loss of their nobler habitation, by a permission to enter the foul carcasses of the swine), shows in the man and his doctrine an unparalleled mildness of spirit, scarce visible in the writings or practices of any that now pretend most to the Gospel. First, we think it lawful, nay, an act of Godly zeal, to spit all our venom in the face of the Devil, and then every contrariety to our humors, opinion, interests, looking like him, and presumed to have much of the Devil in it (though indeed of Christ,) must be served with the same sauce.

[4C P:13] Lastly, if any be offended with the ill savor the Devil leaves behind him, when he flies away in a fume, he may know that *Melancthon*, a grave author, reports the same circumstance of the same spirit, or one of that regiment being flouted away by *Luther*, and some others; that when a Devil comes off with shame in such an assault, he becomes a laughing stock to his fellow devils in the air, spectators of the combat. St. *Paul* affirming, *That we are made a spectacle to angels, as well as to the world and men:*¹ Now the passions of men's souls often reflecting their images so clear upon their bodies, in color, gesture, and some other more gross demonstrations; why may not the perturbed imagination of a wicked spirit produce the like symptoms upon its aerial vehicle.

[4C P:14] Much more reason in nature might be given to assert the probability of such a phenomenon; but that the Book is short, and therefore the Preface must not be long. I commend you to the grace of God, in a sober use of these discoveries of yourself.

¹ 1 Cor. 4:9.

The First Chapter

*Of the cause of fear and sorrow or sadness;
and what perturbation or terror,
anxiety and perplexity, is.*

[4C 1] ALL sorrow or sadness, and *fear*, that man is terrified and afraid in himself, is from the soul: For the *outward* spirit from the constellations and elements, is not disturbed or perplexed; *because* it lives in its mother, which has generated it.

[4C 2] But the poor soul, is with *Adam* entered into a strange inn or *lodging*, *viz.* into the Spirit of this World; and thereby the fair creature is become covered or obscured, and captivated in a dark prison or *dungeon*.

[4C 3] But the Spirit of this World has FOUR inns or *lodgings* wherein the Noble JEWEL **2** stands locked or bolted in: Of these *Four* there is always *One* and not all four, *chiefly* manifested in a man, *viz.* according to the *Four Elements*, which every man has in himself; and he himself is that very *thing* or substance, all, of him, but the soul, which, is *not* that substance: but lies captive *in* that substance; and yet only ONE inn or lodging form and condition or complexion of the FOUR; has the *upper* dominion of the life.

[4C 4] These *Four* are called the Choleric, the Sanguine, the Phlegmatic, and the Melancholy.

I. THE CHOLERIC

[4C 5] *First.* The *Choleric* is of the *fires* property. It affords a stout courageous mind, vehement anger, aspiring pride, self-conceited thoughts, regarding *none*.

[4C 6] This form, condition, *inclination* or complexion, as to the outward world, appears in a fiery light; it labors after, or for, the *sun's* power; and would always fain be lord and master.

II. THE SANGUINE

[4C 7] *Secondly.* The Sanguine, according to the *air*, is subtile, friendly, cheerful, yet *not* of a stout mind or courageous. It is *fickle*, is easily moved from one thing to another. It receives naturally into its essence, the property and ingeny or inclination of the constellations, or stars. It is chaste or *modest* and pure, and contains or possesses *great* secret mysteries in its skill and knowledge.

2 The soul.

III. THE PHLEGMATIC

[4C 8] *Thirdly*. The *Phlegmatic* is according to the nature and property of the *water*; fleshly, gross, yielding or facile, of an effeminate mind or will; of a mean apprehension, but retentive or holding fast what it attains in itself; Art must be brought into it by loud importunity and teaching; it finds not that out of, or in, its own root, it lets all pass for good and current, it cumbers not itself with cares. It has a glimpse of the light; it is not sorrowful or sad, nor very frolic or merry, but very indifferent or *careless*.

IV. THE MELANCHOLY

[4C 9] *Fourthly*. The *Melancholy*, is of the property and nature of the *earth*: it is, as the earth is, cold, hard, dark, and hungry after the light. It is always *afraid* of the anger of God.

[4C 10] For the *earth* and *stones* are comprehended **3** without, beyond or distinct from the eternal substantiality, that is, in the kindled desire in the fiat, both according to the *Anger's* property, and also according to the *Love* property; there is both evil and good, one among another, therein.

[4C 11] The *good* is always afraid of the *evil*. There is a continual flying of one from the other. The good would always fly from the evil, as is to be seen in metals where the *tincture* is good, and the total or entire earthly mass is evil and fierce wrathful. There will the *tincture* of the metal always fly from the earthly, especially when the evil constellation stirs it, and will come forth out of the center: Thus it comes that the metals *grow*: for the tincture drives their desire forth, and it desires to fly away, but it comprehends in the desire, *such* a corporeal substance, as the spirit, or the *desire* is: From which the metalline body proceeds.

[4C 12] The *Melancholy nature* is dark and dry, it affords *little* substantiality, it devours itself in itself, and remains always in the house of sorrow or sadness: though the sun itself did shine into it, yet it would be sad in *itself*. Indeed it gets some quickening or refreshing from the *sun's* glance: but in the darkness it is always in fear and terror of, or before, GOD's *judgment*.

Here observe what the sorrowful or sad mind is.

[4C 13] NOW if ONE of these complexions have the upper-hand in man, so that he is complexioned in or according to it, then the poor soul, *viz.* the Noble *Jewel* stands in this house; and must help itself with the glance of the *sun*, if it does not *totally* attain the light of God in itself; seeing in *Adam*, the divine eye became shut up to it in the earthly source or quality, into which it *went*.

[4C 14] The soul, in *Adam*, did let in the outward complexions into itself, *viz.* the *Spirit* of the great World, of the stars and elements: in this time they now dwell one in the other: the soul in the complexions, and *they* in the soul; yet the one comprehends not the other in the essence; the soul is deeper than the outward spirit, but in this time they hang, stick or cleave, one to the other,

as the *inward* and the *outward* world do, whereas yet the one is not the other; so also the outward spirit is *not* the soul.

Know further.

[4C 15] The soul is, in its substance, a *magic-fire-source* or quality, out of or from God the Father's *nature*: It is a great desire after the light; as indeed God the Father, in great desire, from Eternity, desires *his heart*, viz. the center of the light, and generates it in His desiring will out of the fire's property, as the light becomes generated out of the fire.

[4C 16] Yet now there can be no fire, but there must be also the *root* to the fire, viz. **4** the *center* or the forms or *qualities to nature*; and THAT the soul also has, in itself, and burns forth out of the forms TO nature; viz. out of the *dark world*, which in its source or quality of the desire drives itself forth *still* to the fire; for that desires the liberty, viz. the light; as in the Book of the *Threefold Life* is expressed at large.**5**

[4C 17] Now then the soul being a hungry magic fire spirit, therefore it desires spiritual substantiality, viz. *power* or *virtue*, from which it may sustain or preserve its fire-life, and meeken, allay or slack the fire-source or quality.

[4C 18] Now it is well known, how with *Adam* it has in disobedience turned or inclined itself into the Spirit of this World; and eaten of the Spirit of this World: and therefore CHRIST became a Man in our essence, that He might incline or *turn* it *again*, through the *center* and through God's fire, into the light, viz. into the world of meekness: which now was so done or effected, in the *person* of Christ.

[4C 19] But seeing our soul, from the mother's body or womb, stands thus inclined or inturned into the Spirit of the great World in the complexions: Therefore it eats, instantly FROM the mother's body or womb, yes, IN the mother's body or womb, of the Spirit of THIS World.

[4C 20] The soul eats spiritual food, viz. of the SPIRIT of the forms or qualities of the complexions; not totally of their essence, but magically. It is the *kindling* of their fire; the complexion in the soul's fire becomes soulish, or like the soul: they TWO are as wood or fuel, and fire, one to the other.

[4C 21] Understand in or by the *fuel*: the complexion; and in or by the *fire*: the soul. Whereas indeed the fire must have fuel, *that is*, either the outward complexion, or a divine substantiality from God's substance: *One of them* it must eat of, or perish. Whereas in it, *no* perishing is possible; for it is a desire, and where a desire is, there is also substance, the desire makes itself substance.

[4C 22] Now we *understand* why there is such a difference of men in *their* willing and doing: Or in their will and deed; for, of whatsoever the soul eats, wherein its fire-life becomes kindled, according to that the soul's life manages its dominion.

4 Note: The *center* of the Eternal Nature is; The *First* THREE qualities, to nature or fire; which *fire* is the *Fourth*: And the *Fifth* the *Light*, which is the *end* of nature, or the divine quality or property: The *Sixth* is the Divine Life: And the *Seventh* is the Divine Body.

5 SDV Note: *The Threefold Life of Man*, which was Boehme's third book, published in 1620.

[4C 23] But if the soul inclines or turns itself *out* of its complexion *into* God's Love-Fire, in the **6** heavenly substantiality; which is CHRIST's corporiety, according to the Angelical Light-World; then it *eats of Christ's flesh*; **7** understand of the heavenly, viz. of His eternal substantiality, from the meekness of the light of the *Majesty*, in which the fire of God the Father, in the glance of luster, makes a *tincture*.

[4C 24] In that substantiality, viz. in the water-source quality, or *Fountain of Eternal Life*; **8** concerning which Christ said, *He would give it such water to drink*; upon that, the soul's fire feeds, viz. upon the divine heavenly substantiality, which in the *tincture* becomes changed into heavenly blood, *spiritually* to be understood.

[4C 25] From which the soul gets the *divine will*, and brings the body into compulsion, to do what it would *fain* not do, as to its own form, constitution, quality, disposition or inclination, and the Spirit of this World; in that the complexion *must not* rule in the soul, but stands only in the substance of the flesh; and *manages* the fleshly dominion belonging to the *outward body*.

[4C 26] Such a man asks after God's Word, and has always a continual longing after GOD. His desire is always to speak of God, and would fain always taste of God's sweetness, but is covered and hindered by the complexion, so that a continual strife remains in him. The soul strives against the complexion; for they are now tied together in one band; and the complexion strives against the soul; it would always fain get into the soul's fire, and *kindle* itself, that it might rightly live.

[4C 27] For when the soul eats of God's WORD, then is the complexion, as or according to the outward life, as it were impotent and captivated, whereas yet it lives *in itself*. But the soul is so faithful in the presence of God's Love, which only comes to help its substance, and often, when it eats of God's Love-substance, it brings a *triumph*, and divine taste or relish into the complexion, therefore it becomes *trembling* and highly joyful, and awakens or raises up the whole body, as if *Paradise* were at hand.

[4C 28] But this is not always *steady*: the soul is soon covered or obscured with somewhat else, *that falls* into the complexion, and introduces the *outward imagination* from the spirit of the great world, into the complexion. Thus it gets a looking-glass; and begins to imagine or *speculate* therein, and so it goes out from the Spirit of God; and is often defiled with the *mire*, if the Virgin of Divine Wisdom does not call it back again to convert; which is here set before the soul for a *looking-glass*.

FURTHER CONCERNING THE COMPLEXIONS.

[4C 29] WHEN the soul *imagined* into, or according to, the complexion, and so eats thereof, and turns itself from God's *Word* and *Will*; then it does as the *property* of the complexion is. It receives all whatsoever is injected from the constellation into the complexion; all whatsoever the Spirit of the great World introduces into the complexion with its imagination. It poisons itself,

6 Meekness.

7 Joh. 6:51-58.

8 Psa. 36:9; Joh. 4:10, 14.

through the *desire* in the complexion, as to ALL outward things or substances, as to all whatsoever the world does in words and actions: That the desire of the complexion brings into the soul's-fire, and therein the soul's fire *burns*.

[4C 30] Here men find how all evil actions and works burn in the fire of God the Father, *in which* the soul stands: Now that which is not agreeable or *conformable* to the Love of God, that the Love *cannot* receive.

[4C 31] And here men find *what* and how a thing is sin; *how* God becomes angry when, with the soul's burning or life, such abominations as men act, are become introduced into *him*, which keep off the soul from the Love of God, and make the soul's fire *stark blind* as to God's wisdom and light.

[4C 32] For **9** God's Spirit goes not into the fire-burning or life of the *abomination*, till the soul goes out from there again, and bathes itself again in the *Water of the Eternal Life*; **10** which is done through *earnest* repentance. *And there it becomes* renewed again in the fire of God's meekness, *and in* the Holy Spirit; as a new child; and begins again to drink of that Water, and lives with or in GOD.

Now it follows concerning the Four Complexions particularly or severally with their properties: [as to] what the soul and the whole man does; when the soul kindles its fire-life merely from the complexion, and merely from the constellation.

I. The Choleric.

[4C 33] IF the soul's life be surrounded with the *Choleric complexion*; then is it *fiery*, fierce, wrathful, climbing up or aspiring, and consuming. It affords also such a body as is *meager*, evil, fierce, wrathful, and angry; and if the soul imagines thereinto, or according to it, it kindles the complexion yet *more* vehemently; for that is also fiery.

[4C 34] Then there rises up in that man anger, pride or state, lofty desire of exaltation; in might and pomp; to suppress all under foot, to be a *despiser* and scorner of the poor and miserable, a domineerer over the bended knee, not regarding though a thing perish in his anger; unless the constellation hinder it, which oftentimes, uniting with the complexion, *injects* somewhat, and hinders many things.

[4C 35] There is great *danger* with or in this complexion, if the soul lives according to the *outward* imagination. It has a hard bond, when one fire-source or quality is bound or tied to the *other*. The fierce wrathful *Devil* has a powerful access to it; for the fiery property is useful for him : He is also proud, stately and envious; and so also is THIS complexion.

[4C 36] O how hardly will the soul be loosed or freed, when it is *quite* kindled in this property. The Devil *need not* tempt it; it goes along very willingly after his pipe.

9 NOTE.

10 Joh. 4:10, 14.

[4C 37] It will not easily be sad or sorrowful, for it has in the complexion a fire-light, and it ever supposes that it is God's light; that it is in good ways; and yet, is a proud, stately, envious, angry, violent, oppressive or tyrannical will and spirit, so long as the soul makes use *only* of the complexion.

[4C 38] Oh, it affords a flattering hypocritical show in its pomp, out of its fire-complexion and hypocrisy in its great pride and lofty mindedness, and yet will be *esteemed* holy: Oh, you **11** *Devil in the form of an angel*, how dark are you when the complexion breaks in *your* DYING.

II. The Sanguine.

[4C 39] The *Sanguine* complexion is meek or gentle, lightsome, and joyful, according to the property of the *air*. It is cogitative, courteous or affable, mild and amiable, and *resembles* life itself.

[4C 40] If the soul be surrounded or encompassed with this complexion, and imagines there-into or according to it, and will live to it, then it shows itself friendly, subtle. It will try or experiment many things, and *all* is ready at its hand: all whatsoever the constellation frames, that it experiments in the complexion. It is cheery or joyful, yet suddenly also it is afraid before the fire power, viz. before *Great Persons*, **12** but in itself is resolute in its own thoughts or opinion, *without* advice or counsel of others. It is of a *sharp* reason, through the complexion as to the outward spirit. It does not commonly hurt any in its anger. It is suddenly elevated, stout or courageous, and suddenly falls again, as the *Air* does.

[4C 41] It should be watchful, for the Devil is in rage against it. Neither can he in *this* complexion obtain much. He would fain perplex it that it might have *multitude* of THOUGHTS, that it might NOT imagine after or according to the Kingdom of God. He casts strange things before it, to spend its time with; and it willingly studies upon *many* things: For the stars cast or inject their imagination into the *air*; from which it gets many strange far-fetched various thoughts.

[4C 42] This man leads an affable, sociable, honest *simple* life with everyone. But the *Devil* eagerly sets on his enemies against him; *he must suffer much*; but he passes lightly through it, as the *Air* passes through a thing. He is seldom very sad or sorrowful.

[4C 43] For he has not a *fiery* heart in him, therefore also the terror does not burn eagerly in him. But he should beware of unchastity and idolatry; in these the Devil has an access into the complexion.

III. The Phlegmatic.

[4C 44] The *Phlegmatic* complexion is according to the *water*. If the soul be encompassed or surrounded with *this* complexion, and therefrom blows up its life, then it is a stiff swelling *life*: dull, very perverse and regardless; of a gross body; and of mean reason. Yet through *diligent teaching*, all ordinary matters may be brought into it, if the *moon's*, or lunatic power, does not

11 2 Cor. 11:14.

12 Hansen.

meet with it; but then it is a mere *lump* or clod of earth. Moreover through the *moon's* power, it is very unrighteous, injurious or *wrongful*.

[4C 45] Out of this complexion anything may be framed; the *water spirit* receives all sorts of things, suddenly evil, suddenly good. It gives forth itself readily in a *hypocritical* show of holiness, and ascribes to itself an honest, righteous or upright life, but with very great mixture of the contrary.

[4C 46] The water is *shining*, and the soul also is not easily drawn into God's Anger and the dark world, which is in its *center*. It bites freely at the abominations of the world; and covers it under the Water-glance or shining, *supposing* it to be God's glance or luster.

[4C 47] The Devil can introduce *all* wickedness, which he knows in Hell, into this complexion. If the constellation hinder not, and the soul *permit* and suffer it, he gets as much here as in the fire of the fire-complexion: For sin is as lightly regarded therein, just like a stream of water, that passes away, undiscerned.

[4C 48] He has also power herein to tempt and *assault* with sorrow and sadness, when it will give way to him; for he darkens or *obscures* the glance of the water with the introduced sins; and encloses the soul, that it keeps back from God. But in the *storm* or *combat* of the soul, if it will with force break out of the house of sadness, he can *not long* stand out here; the complexion is too weak, he can hold out *better* in the Fire.

IV. The Melancholy.

[4C 49] The *Melancholy* complexion is like the sorrowful sad *earth*; which always stands in fear before the fierce wrath of God, which came into it in the creation. It gives a competent understanding, and yet somewhat deep in thoughts. The *chamber* of *this* complexion stands open; it may apprehend much, if grief or perplexity hinder not.

[4C 50] If the soul be encompassed or surrounded with this complexion, so that it eats thereof, then is its fire-burning *very dark* or obscure, very sad or sorrowful. It esteems not greatly of any worldly pomp, bravery or pleasure. It is always through the complexion sorrowful and fearful or *timorous* as the *earth*: The *Devil* assaults it sorely, and would always fain thrust it headlong *fully* into the darkness, into HIS *kingdom*.

[4C 51] For where it is dark, there he **13** freely enters in. He makes representations or images before the soul, and terrifies it with his *wiles*, or abominable *thoughts*, that it should *despair* of GOD's grace.

[4C 52] For the soul, in this chamber of *Melancholy*, does not introduce anything much serviceable to him; unless it depart or fall away from God's *grace*, and become totally careless and vain. Then can the body afford to be a murderer, and a thief, or a robber, who regards man, God, *and the Devil*, all alike. For if it will fall away or desist, and gives itself up to the complexion, to do what THAT will with it. Then that man will do ALL whatsoever the constellation in the complexion works; and the *Devil* mixes his imagination therein.

[4C 53] But while it remains in *strife* against the sad complexion, there is none of the FOUR complexions into which *less* abomination would become introduced: For it is always in strife against the *Devil*. It knows that it has him for a near neighbor.

[4C 54] For the *darkness* is his dwelling-house, and therefore he so readily assaults or sets upon the *Melancholy*. He would either have it into the darkness, or throw it down, that it may despair, and give over; for *he* knows *well* what the soul can do, if it kindles the light of God in itself. Then it kindles or burns his fort of *robbery* for *him*; and then he stands in great shame, and his cunning treachery becomes manifest, or *revealed*.

[4C 55] In *no* complexion does the Devil's will or intentions become *clearer* manifested, if the soul become kindled in *God's light*, than in the *Melancholy*; as the tempted know very well, when they once break open his fort or *den* of robbery. They know in the complexion in nature, suddenly, what a foul shameless bird he is. Afterwards he does not readily come near it, unless the soul be secure and *negligent*, and enter as a guest into the House of *Sin*; then he comes like a fawning dog. That the soul might not know him, he strows sugar upon it, ascribing honesty and virtue to the soul, till he can bring it again in the complexion to eat the *food* of sorrow.

[4C 56] Oh *how* subtly or *craftily* and *maliciously* he deals with it, as a fowler goes about to catch fowls. He terrifies it in its *prayers*, especially in the *night* when it is dark. He casts his imagination into it, so that it thinks God's Anger hangs over it, and would *destroy* the soul. He makes as if he had power over the soul, as if IT were HIS; and yet has not a hair's power, unless itself despair, and give up itself to him. He dares not spiritually either possess or touch it only with the IMAGINATION, through the complexion, he slips or *steals* into it.

[4C 57] And that is the cause why he so tempts or assaults *this* soul; that the complexion chamber is dark or obscure; for he cannot slip or insinuate *his* imagination **14** into the light. He must do that only with or by man's sin. But in *this* complexion he can do it. It is near [of *quality*] to his desire, seeing this **15** desire makes darkness or obscurity, so that *fear* is therein; because of the raw, crude or rough Earth: Else he had no spark of right more therein or thereto, than in the other. He can effect no more with the imagination, but to terrify that man, and make him doubtful: but if the soul itself does not despair, and gives up itself to him, then he brings it to that, that it might *destroy* itself. He *dares not* destroy it, unless *itself* does it.

[4C 58] The soul has *free will*. If it stands before the Devil, and will not do as he wills, then he has *not so much power* as to dare to touch the outward sinful body. He boasts himself indeed of power, but he is a *Liar*: If he had power, he would soon show it.

[4C 59] But No! CHRIST has with his entering into death, into the dark-chamber of death, and into HELL, unshut the gate to all souls; everyone may enter in. The *Devil's* snare, **16** by

14 Viz. into the other three complexions.

15 Or complexion.

16 1 Tim. 3:7.

which he bound and tied the soul in *Adam*, is *become broken on the Cross*. **17** Oh, how unwillingly does he here speak of the Cross; it is a *pestilence* to him, **18** if it be done earnestly,

[4C 60] The *Devil* always readily casts the Melancholy man's *sins* before him, and gives forth, that he cannot attain God's grace, and *therefore* should despair; stab, drown, hang, or any other way kill himself, that he may get an access or *entrance* into the soul; For else he neither dare nor can touch it.

[4C 61] But if he can bring it about, that it is willing to do so, then he is as the *Executioner* that binds a prisoner and brings him to *judgment*; yet *he* dares not judge it or destroy it, unless itself does it.

A RECEIPT FOR THE BLACK DEVIL.

[4C 62] WHEN he tempts the poor soul, that it should despair, a man should give him when he comes this *Receipt* to eat: The *Devil* is a stubborn, proud, stately spirit. A man cannot resist him more to make him give back, than by taking a cheerful mind against him, very *courageously* and stoutly, not to be afraid of him; for he has not the power of a *straw*. Do but despise him, object his Fall to him; how he was a *Bright* angel, and now is become a *Black* Devil.

[4C 63] When he comes at first, dispute not with him at all; when he brings the register or *catalogue* of sins, and pretends his power over you, and access to you, give him at first no answer to *that*. But when he comes, and with the imagination strikes at the soul, and casts *evil* thoughts into *you*, and *your sins* before you, and does as if he would carry you away in terrible lightening; then take to you a courageous mind against him, saying, *From where do you come, you Black Wretch?***19** I thought you had been in Heaven among the angels. How come you driven from there, and *load* yourself with the register or catalogue of God's Anger. I thought you had been a Prince in God; how are you then become his *Executioner*? Is so fair an Angel become a slave Executioner? Fye upon you! What have you to do *here* with *me*? Away to Heaven to the angels if you are God's servant: Fye on you! Pack away from here, you *slave* Executioner. Go to your own angels; you have nothing to do *here*. *This receipt* **20** he eats readily, it serves for his health.

[4C 64] But if he will *not* give back, but will still read on the register or catalogue of *sins*; then stand boldly before him and say, Listen! Read this first: *The Seed of the Woman shall crush or bruise the Serpent's head*. **21** Can you not find it? Stay a little; I will kindle a *light* that you may find it. For it stands about the beginning of the *Bible*, where *Adam* fell into *sin*; then wrote

17 Col. 2:14, 15.

18 Hos. 12:14. 1 Cor. 15:54, 55.

19 Sehwarthans.

20 The 1st Receipt.

21 Gen. 3:15.

God's Anger first: *For the Woman's Seed shall crush or bruise your Head: 22* This is the *Second Receipt* which he readily eats.

[4C 65] If HE will *not yet* give back, but says, You are a great *sinner*; and have purposely committed this or the other great sin; also *knew well* that it was iniquity; and would still a while trim yourself with God's grace; whereas yet God's Anger is already kindled in *you*, and you now at *present* are the Devil's own.

[4C 66] Thus it enters into the poor soul from the *Devil's* imagination, that it is afraid, and thinks thus: You are a great sinner. GOD has *forsaken* you because of your sins, now will the Devil fetch you away, and make an end of you, so that it begins to be afraid of him.

[4C 67] Now when he comes thus, take to you *once more* a courageous mind, out of or from CHRIST, again, and say; I have still somewhat for you, O *Devil*, that you may become an angel again. Receive it *into* YOU and say, The BLOOD of JESUS CHRIST *cleanses us from ALL our SINS; 23* Also, *The Son of Man is come to seek and to save that which is lost. 24*

[4C 68] What would you Devil give for this, that God in you were become man, or *incarnate*? I have always an open door of *grace* into THAT: but you have *not*. You are only a *Liar*. Pack away from here; you have nothing in me. Tho I am *indeed* a *sinner*, yet you are guilty of it: you have wrought the *sin* in me, through your deceit and treachery. Now take that which is THINE: The SIN is THINE; The SUFFERINGS and DYING of JESUS CHRIST is MINE. He is therefore become a man, because He will deliver us from *Sin*. You have wrought the sin in me; THAT keep for YOURSELF. And my Lord JESUS CHRIST has wrought in me the righteousness which avails before God; THAT I keep for myself. His suffering and dying for sin is *mine*; *He has died* for my sin which I have committed, *and is risen again* in His righteousness; **25** and has comprised my soul in His satisfaction. CHRIST is in me, and I am in Him; and my *sin* is in *You*, and you are in *Hell*.

[4C 69] Scorn him, saying, Alas! fair Angel, that *would not stay* one day in Heaven. He was a Prince, and now loads himself with the Register or *Catalogue* of Sins, with that dirty sack or *satchel*. You Executioner's Slave; take away my sin in your beggar's pouch. You are only become a slave of sins. Carry them to *your Lord* and Master; **26** then should I be free of them, and then would Christ's *merit's* continue to me.

[4C 70] Christ said, *My sheep are in my hands, and none can pluck them out from Me; the Father who has given them to Me is greater than all. 27*

22 The 2nd Receipt.

23 1 Joh. 1:7.

24 Mat. 27:11. The 3rd Receipt.

25 Rom. 8:34

26 The Anger of God, whose Servant the Devil is.

27 Joh 10:27, 28, 29, 30.

[4C 71] You fair Angel; How are you become a bearer of the *wallet* of sins; of a Prince a *beggarly slave*: Away with the sack of sins! And take *mine* also with you. You need nothing but *sins*; you have no part in my soul: If you CAN, devour me; here I stand.

[4C 72] But hear me: I have a *Mark* or Sign in me; that is the sign of the CROSS; *On which* Christ *slew Sin and Death*; **28** and destroyed *the Hell* of the *Devils*; and bound him in God's Anger. Swallow that also with it: THEN you will be an angel again.

[4C 73] Let not your thoughts *dispute* with him; neither be afraid of him. Be courageous and bold, whether it be by day or by night. *He dare do nothing*, though you scorn him in the most horrible manner, if *he gives you cause*; else scorn him not.

[4C 74] If he comes not with terror and affrightment, then he is not there: but it is the soul's being afraid of the dark Abyss; which is afraid before or at God's Anger. *Often it thinks*, when the Melancholy complexion becomes kindled with the fierce wrathfulness of the constellation, that the Devil is there; but he is NOT.

[4C 75] When he comes, he comes either with *great* terror, or as an angel, so lovingly as a *fawning* dog.

[4C 76] If he comes in the dark, and you being in a dark place, and terrifies you, *depart not* from the place for him. Do not fly before him; he is not of such validity that a man should give way for him.

[4C 77] Scorn him in the *darkness* and say, Are you there? I thought you had been *an Angel of light*; but you stand there **29** leering in the dark as a thief. There are many other places for you, where there is more *stink* than here; seeing you go about seeking after the *stink* of *sin*. But provoke him not, that he may not get an *opportunity* against you.

[4C 78] A courageous man, that does not flinch from him, he does not easily terrify; especially if he resists and scorns him; For he is proud, and would always fain be *Lord* and *Master*. If a man will not give way and depart for him, that makes him *weary*, and he will not stay there. But if he goes away from there with a *stink*; then *away quietly* from thence, and say, Fye on you, you stinking beggarly slave; How you smell of your lodging; it smells just thus in a jakes. **30** He will not suddenly come again with terror.

[4C 79] Let your mind hold no manner of dispute with him; he is not worth it. *Image* **31** or represent but this one only little text or saying. You have enough therein, and need no other comfort; which is, *The BLOOD of JESUS CHRIST the SON of GOD makes us clean from ALL our SINS*. **32**

28 Heb. 2:14.

29 Lauren.

30 SDV note: A latrine or privy.

31 Imagine, think, or represent in your Mind.

32 Mat. 18:11. NOTE.

[4C 80] Wrap up all your thoughts thereinto; let no other go forth from you. Let the *Devil* insinuate or suggest into you through his imagination what he will. But think it all *lies* what the *Devil* says. But that *saying* or text is true. Keep THAT for your own: let the Devil suggest what he will.

[4C 81] Do not look after much dispute against his terror; he is too subtle or crafty *for* you. He tears the first and best out of your heart, that you should forget it, or doubt of it. Wrap but the soul into that *one* only thing; it is *strong enough* to withstand him. If you wrap your soul thereinto, you may well *scoff* at him; he cannot touch you. Also he will not stay long: if you do *not* give place to him. Then he is to his other servants as to men, become a *scorn*, also before the holy angels; then he will fly before all things *e're* you scorn him.

[4C 82] Repeat that saying or text. *Comprehend* it in your heart: and take to you a courageous mind against him. The *Spirit* which sticks in that saying or text will assist you well enough: though, your soul *tremble* before him, yet *resist* him in or as to the fierce wrath; as if you would lay your *life* upon it. Nothing will hurt you. He dares use no force, neither has he any, while a man *lives*, in this *time*, he dares do nothing to him.

[4C 83] For CHRIST has opened the Grace-Door, which stands open to the poor sinner *while* he lives upon the Earth. That very Grace-Door is open in the soul of man; CHRIST has broke open the fast enclosure, which was shut in God's Anger, in his soul.

[4C 84] Now ALL souls qualify or sympathise in ONE; they come ALL out of or from ONE. They are together all of them but one only *Tree* with many *Branches*. **33** His breaking open is passed upon all souls out of or from Him, even upon *Adam*, and all along upon the *lost man*. The Grace-Door stands open to ALL; **34** God has barred it up from *none*, but those who *themselves will IT not*. **35** The Mark or Sign of His entrance into the humanity is manifested to ALL souls; and that will also be a witness against the ungodly, at the *Day of Judgment*, that he has condemned it. [*viz.* the Door which is the Grace of God innate in the soul.]

[4C 85] Also, *Though our sins were as red as blood*, as *Isaiah* says, **36** yet the Grace-Door stands *open* to HIM. For when he turns or converts, *they shall become as wool, white as snow*. Furthermore *Isaiah* says, *Can a Mother forget her child, that she should not take compassion on the Son of her Body or Womb? And though she should forget, yet I will not forget YOU*. **37** *For behold, I have marked or signed you in my hands: viz. in His hands pierced through with nails; and in the hole of His side He has marked or signed the SOUL of all souls*.

[4C 86] Now if any will not come, and lay himself therein, but will *contemn* the print or mark of CHRIST's *wounds*, or suffer the *Devil* to cover or obscure it, he is guilty of himself. And though he cover it, yet it stands imprinted in the *greatest sinner that is in the world*. For *Isaiah*

33 Joh. 15:5.

34 Note.

35 Or desire it not to be open.

36 Isa. 1:18.

37 Isa. 49:15, 16.

says in the *Spirit* of CHRIST, *Though a Mother should forget her child*, which very hardly comes to pass, yet His *Love* and *Grace* shall *not be forgotten*. **38**

[4C 87] He has not forgotten the SOUL, though it were blood red in sin: for he has marked or imprinted it in HIS Blood and Death; not some only, but the *Tree*, with its *Root* and *Branches*: *As sin came from One upon All, so also came the righteousness through Christ upon All*, says the Apostle; *as sin pressed from One upon All to Death; so also the righteousness out of Christ pressed from One upon All to Life*. **39**

[4C 88] But that all of them *will not*, is their own fault; they have *free-will*. God wills that all should become saved: *You are not a God that willest Evil*; **40** *As true as I live, saith the Lord; I will not the death of a sinner, but that he convert and live*. **41**

[4C 89] Therefore should no soul *think*: the measure of my sin is full, God has forgotten or forsaken me, I cannot become saved. NO: He has imprinted him in His hands in the *wound marks* or *prints* of the *nails*; he is a little *Branch* on the great *Tree* of all souls, and qualifies or co-works with all alike, as a Branch with the Tree. *While he lives in this world, he stands in the Tree*; even so long as the soul is *cloathed* with flesh and blood.

The Second Chapter.

Concerning the Temptation from or out of the Complexion and the constellation.

[4C 90] THE temptation comes *not* all from the *Devil*, especially as to *melancholy men*; most sorrow or sadness comes from the imaging or representation of the soul, when it must stand in a melancholy inn or lodging; there it is easily sad or *sorrowful*, and thinks God has forgotten or forsaken it, and will not have it.

[4C 91] For the *Melancholy* Complexion is *dark* or obscure. It has no light of its own as the *other* have; but it belongs not to the substance of the soul; it is in *this time* of the outward life, only the soul's dwelling-house.

[4C 92] Therefore also the soul's *holiness* and *righteousness* stands not in the complexion, but in the Heaven with GOD: For *Our Conversation is in Heaven*: **42** *This Heaven*, where God dwells, is *not* manifest in the complexion, but in itself, in the *Second Principle*.

38 Isa. 49:15.

39 Rom. 5:18.

40 Psa. 5:4.

41 Eze. 33:11.

42 St. Paul, Phi. 3:20.

[4C 93] It often comes to pass, that the *most* holy souls thus become covered and sad, or afflicted and sorrowful. God also *often permits it so to be, therefore*, that they should be proved or *tried*; and wrestle for the triumphant Crown or noble Garland of Victory.

[4C 94] For when the soul gets the garland of the *Holy Spirit* with storming and great constancy and perseverance, then it is *much nobler and brighter* than when it becomes *first* set upon the soul, *after* the dying of the body.

[4C 95] For the Revelation of JESUS CHRIST says, *Whosoever overcomes, to him I will give to sit with me upon my throne, as I have overcome and am set with my Father upon His throne: 43* Also, *Whosoever overcomes, to him I will give to eat of the Hidden Manna; and will give him a good TESTIMONY; and with that Testimony a New Name written, which none knows but he that has received it. 44*

[4C 96] Often has the constellation **45** an evil *conjunction* or *aspect*, often darkness in the Sun, and in the Moon; or an obscuring or clouding of the Sun and Moon. If then *Mars* casts his poison-rays or infecting influence thereinto, and that the *conjunction* comes to pass in an *earthly sign*, in the Melancholy chamber; then it terrifies that soul mightily, which is surrounded or encompassed with a Melancholy Complexion. It supposes continually that the fierce wrathful *Anger* of God or the *Devil* is there, who comes, and would fetch away the soul.

[4C 97] For it feels in the complexion the poison rays of *Mars*; moreover it sees that it is in a dark or obscure inn or lodging; and then it thinks God has rejected or *reprobated* it; he will not have it, especially when it imagines or searches into the complexion, so that eats of the poison of *Mars*, and blows up its fire-life therewith. Then there is great bitter anxiety and fear of the Devil and God's Anger in it.

[4C 98] And it speculates, and thinks or surmises, *God has not foreseen or elected 46 IT in CHRIST, to eternal life. 47* It is so dejected that it *dare not lift up its countenance to God*; but thinks continually, IT is one of the greatest of sinners, and that the grace-door is shut: **48** And yet in truth *this* is nothing else but the fantasy of or from *the constellation 49* in the complexion, wherein the soul vexes or torments itself.

[4C 99] Now when the Spirit of the great World, or *macrocosm*, with the constellation of the stars, is come forth *therein: 50* It drives on its juggling sport in it, and brings wonderful *fantasies* thereinto; so that the soul dejects or afflicts and torments itself, and the *outward spirit* also at length totally kindles itself in the earthly source or quality: by which the wheel in the *center* of

43 Rev. 3:21.

44 Rev. 2:17.

45 The inward constellation in the complexion.

46 Or predestinated.

47 Rom. 8:29.

48 Luk. 18:13.

49 Note: The constellation here mentioned is inward in the microcosm, not outward in the macrocosm.

50 Note.

nature becomes *whirling about*, so that the spirit cannot apprehend or comprehend and retain or preserve the *thoughts* or senses; which is *frensy*, madness and fanaticalness, and many times befalls *Melancholy people*.

[4C 100] And when the *Devil* sees *that*, he insinuates his imagination thereinto, and perplexes the soul much more; but he has no authority or power, only the anxious source or quality is the source or quality of *his life*. He is very readily present with it; for he is, without that, an *Enemy* of mankind.

[4C 101] Therefore none that is tempted from sorrow or sadness should image or represent to himself, when this tempts him through the complexion, that it is from the *disfavour* and anger of God; for it is a *fantasy* from the complexion and constellation.

[4C 102] For men see very well that the worst and *most fatted* swine of the *Devil*, that wallow every day and hour in sin, are NOT so sad, sorrowful and assaulted, or tempted and afflicted: and the cause is, they have an outward light in the complexion, *wherein they dance to the Devil in the form of an angel*: **51** But so long as there is the least spark in man, which does *desire* the grace of GOD, **52** and would fain become saved; *so long* God's Grace-Door is open.

[4C 103] For he that is forsaken or rejected of God, whose *measure* is FULL, regards neither *God* nor *man*, nor the *Devil* neither, *at all*. He is stark blind, and goes vainly up and down *without fear*. He has an outward *customary round* in his worship and service of God: A beast goes into the sanctuary, and a beast goes out from there again. There is no divine *experimental* knowledge, only conceit, opinion, fictions and custom; and THAT he accounts for HIS holiness.

[4C 104] Whereby the Melancholy mind may know, that God does not so manifest His anger, in this life; for although the *ungodly* is punished in this life, yet he accounts it as a thing that is done by *chance* and by *mishap*.

[4C 105] For *Isaiah* said in the *Person* and *Spirit* of CHRIST, *He will not break the bruised reed, nor put out the glimmering or smoking tinder or flax*; **53** Also Matthew 11:28, 29, *Come to me all that are weary and heavy laden, his yoke* is even THIS: What nature brings to the poor soul, whether temptation, persecution, cares, troubles, necessities, afflictions or sickness, men should only bear it with patience, and cast themselves into His *love* and *mercy*. It hurts not the soul at all; it is in truth rather *much the better for it*. **54**

[4C 106] For while it stands in the House of Sorrow or sadness, it is not in the House of *Sin*, or in the state, pomp, and pleasure of the world. God holds it there, in a *restraint* from the sinful pleasure of this world. But if it must a little while sorrow and lament, what is that? *How soon* will it be released from the House of Sadness, and put on the *victorious* Crown of Eternal Joy?

51 2 Cor. 11:14.

52 That is, desire to exercise the grace of God.

53 Isa. 42:3.

54 Note.

[4C 107] O *Eternity*, you are very long: what is it that a soul must a *little* while be sorrowful, and afterwards have *eternal* joy? For *He will wash away all tears from their eyes*: **55** Only as long as there is ever so little a Spark in the soul which pants or longs after God, *so long* is God's Spirit IN that little Sparkle.

[4C 108] For that a man desires and pants after God; that *comes not* from man. It is the *drawing of the Father* in His Son JESUS CHRIST to Him. **56** The *Holy Spirit* is the Divine Desire itself: no man can desire God *without* His Spirit; THAT itself IS in the desire, and retains the will of the desire in God, so that the poor soul is preserved.

[4C 109] Saint Paul says, *We know not what we should speak before God when we pray; The Spirit of God helps us mightily with sighs and groans unutterable, according as it pleases God*. **57** Why should we then long doubt of His grace, when as He is *more willing* to receive us to grace, than we are to come to Him?

[4C 110] See what He did to the *lost Prodigal Son*, who had consumed his father's inheritance or portion, with the fatted swine of the Devil, and was become a naked stinking swineherd: When He saw him, that he had turned to Him again, how He fell about his neck and kissed him, saying, *This is my dearly beloved Son whom I had lost, he is come again; he was dead and is become living*; how he commanded to make ready, and to rejoice with Himself for His son that was evil: **58** As CHRIST further teaches, That *there is more joy in the Kingdom of Heaven among the angels of God, for one sinner that repents, than for ninety-nine righteous that need no repentance*. **59**

[4C 111] The lost Prodigal Son is the poor *sinful* man, when he *acknowledges* himself that he has been a great sinner; and *purposes* to turn to God's *mercy*. Then thus our dear Father in Christ meets him, and thus receives him with great joy. And the angels and holy souls in *Heaven* rejoice exceedingly, that once a dear soul of a dear brother is come to them out of the House of *Sin*, out of *death*.

[4C 112] A sad sorrowful soul perplexes itself and is troubled about this, that it cannot awaken *great joy* in the heart in its desire. It sighs, laments and thinks God will have none of it; because it can *feel* nothing thereof. It looks on other men and sees *them cheerful* and *merry*; who are in the like balance or condition with itself, fearing God. Then it thinks that very joy stands in God's power, but itself is not accepted before God; God will not have it, it *needs feel* God in the Heart.

[4C 113] *Before* the time of my knowledge it was just so with me; I lay in hard strife till I *obtained* my Noble Garland. Then I first learned to know *how* God *dwells not* in the outward fleshly heart, but in the center of the soul *in himself*.

55 Rev. 7:17, 21:4. Isa. 25:8.

56 Joh. 6:45.

57 Rom. 8:26, 27.

58 Luk. 15:11, 13, 15, 20, 23, 24.

59 Luk. 15:7.

[4C 114] And then I first perceived inwardly and intimately, **60** that God had thus drawn me in the desire, but I *understood* it not before. I thought the desire was *my proper own*, and that God was far distant from US; after that I saw and rejoiced in this, that God is so gracious, and do *write it* for an example to others, not in the least to despair, when comfort stays and is deferred; according to the Psalm of David, **61** *If you stay even till Night and till the Morning*, etc. **62**

[4C 115] It has come to pass so with the *greatest saints*, that they must often *wrestle* for the Noble Garland; none will be crowned therewith, *unless* he wrestle for it.

[4C 116] Indeed it is deposited, or laid up or by, or laid aside *in the soul*; but it lies in the Second Principle; the soul stands in the First; if it will put that on in this lifetime, then it must *wrestle* for it: but if it do not attain it in this world, yet it obtains it after this lifetime, in the laying off of *this Earthly Tabernacle*: **63** For Christ says, *Be of good comfort; I have overcome the world*: Also, *In me ye have peace, in the world anxiety and trouble*. **64**

[4C 117] The Noble or Precious PEARL lies in many a tempted troubled mind, very much *nearer* than in those that suppose they have comprehended it; but it hides itself. But though it seems as if it would not, but *refuses* to appear, let not that terrify any soul.

Den wo er ift am beften mit
Da will er's nicht entdecken.

*For where it is, at most and best,
There 'twill not, that, discover.*

[4C 118] It hides itself *therefore*, that the soul should knock and seek. For Christ says, *Seek, and then ye shall find; knock, and then it will be opened unto you*: **65** *My Father will give the Holy Spirit to them that ask Him for it*: **66** Let God's promise be accounted *most assured* to you; and though your heart says clearly no to it, yet be not dissuaded from it.

[4C 119] For that is not believing; that a man receives into his *fleshy* heart joy in the *outward complexion*, so that the mind in the flesh is *cheerful* and merry, so that heart and reins tremble for joy; this indeed is not yet FAITH. That is only the Holy Spirit's Love-beams or rays, a divine glimpse or aspect that is *not* constant or steady.

[4C 120] For God dwells not in the outward heart, nor complexion, but in Himself; in the Second *Center*; in the *Jewel* of the precious Noble *Image* of the similitude of God; this is hidden in the outward world.

60 And before I was aware. *Ward ich dessen inne.*

61 Psa. 30:5.

62 Then joy comes.

63 2 Cor. 5:1.

64 Joh. 16:33.

65 Luk. 11:9, 10.

66 Verse 13.

[4C 121] The right faith is, that the spirit of the soul, with its will, with the *desire*, enter into, and DESIRE *that*, which it neither sees nor feels.

[4C 122] Understand: The soul, as to what belongs barely to itself, stands not in *this* time; so also it does not send the subtile will-spirit, which originates out of its fire-life *thereinto*: in that very will-spirit the Pearl becomes received or conceived, so that the soul's fire does no more *afterwards* continue or remain in the desire.

[4C 123] For so long as the *Pearl* remains in the *will-spirit*, so long the *desire* is in the soul; for that little Pearl is a *Sparkle* of the Divine Love. It is the drawing of the Father in His Love.

[4C 124] The soul should stand firm in its desire, though the outward, from or out of the dark complexion, says utterly NO, God is not there. For then there would also be *no desire* or will after him: For where God is not in the will-spirit, there it is as it were blind and dead to *God*. It desires not God. It lives in opinions and suppositions. It regards *not* the *desire* after God; **67** it is only a subtile skill or eminent faculty above *other* beasts, because the soul is higher *dignified* than *they*.

[4C 125] Therefore a sorrowful heart should by *no means* suffer the complexion to image or imprint on its heart that God is not there present, or will not have it for His, *else* the soul eats of such imaging or representations, and becomes sorrowful and sad.

[4C 126] It is a great *sin*, that the mind trusts such a fantasy into the heart. For the soul, which is a noble creature out of GOD's *nature*, becomes perplexed or anxious *therein* The fantasy kindles the soul's fire, so that it burns in such a smarting painful source or *quality*.

[4C 127] Dear mind, think no otherwise, when the anguish of the complexion is kindled from or by the constellation, but that it proceeded from thence, that you then stand in **68** *God's Vineyard*; you should *labour and not stand idle* and be lazy; for you do God *great* service thereby, and your labour is, that you overcome in believing, *though* perhaps no *comfort* appear to you in your outward heart; be not deceived.

[4C 128] That is *not* faith that I see. But that *is* FAITH: that I trust the *hidden* Spirit, and believe its WORD, and that I would rather lose my life than not believe ITS promise. He wrestles rightly with God, as *Jacob* did the whole night: who neither sees nor feels anything, and yet trusts or *relies* upon the PROMISED WORD. He overcomes God, according as it was said to *Jacob*, you have wrestled with God and man, and have prevailed. **69**

[4C 129] But you ask, What WORD is that? *Answer*. It is this: *My Father will give the Holy Spirit to them that ask him for it*. **70** THAT it is, of which the Mouth of CHRIST Himself has

67 Or to be like him, as he would have us be, in mercifulness, etc.

68 Mat. 20:1, 3, 6.

69 Gen. 32:28.

70 Luk. 11:13.

spoken saying: When THAT comes, *it will lead you into all truth: For it will receive of mine, and make it known unto you.* **71**

[4C 130] But that you may NOT doubt that it is certainly so, that the temptation and dejection comes only out of the complexion, I will set an example before you, which may happen to a fiery or *Choleric* complexion, also much more to a *Melancholy* or earthly one.

[4C 131] If you walk in any dark and dismal place in the night you are *afraid*, and think continually there is somewhat there in the dark that may terrify or frighten YOU. What kind of fear is this? Is the flesh afraid? NO, then it would not go thither: the poor captive soul in the flesh is afraid in the darkness; it has always an expectation that the *Devil* will lay hold on you; for it knows that he dwells in the darkness; and indeed the fear is, that the *Devil* will lay hold on you; by which it may well be discerned, that the fear comes from the *fantasy*.

[4C 132] Thus it goes also with the poor soul, in a constant, continually *dark* complexion-chamber. It is so desperately terrified, in that it must *dwell* in the dark obscurity, and is always afraid of the *Devil*, and of God's *Anger*.

ADVICE CONCERNING *MELANCHOLY*,
ONE OF THE FOUR COMPLEXIONS.

[4C 133] A SOUL in the *Melancholy* chamber should not by any means speculate into, or *meditate* on God's Anger; also should very *seldom* be alone, but with people that speak together and discourse familiarly. Then the soul images or imprints or represents that discourse or *conference* in the *fantasy*, and speculates or searches no. For no *speculation* is profitable for it; when it cannot turn it to its benefit and welfare, it should let *that* alone.

[4C 134] Also this man should not *read* such writings, wherein is taught concerning a particular or *single* peculiar election; they all teach of *that* WITHOUT understanding, and do not explain it aright; as the high *tongue* of the Holy Spirit *understands* it, and has set it down; as in our other writings it is sufficiently declared.

[4C 135] He should not use very many sorts of writings, but hold singly to the SCRIPTURES; therein he may find enduring steady *comfort*.

[4C 136] But if he be indued from God, with a *deep mind* and *thoughts*, so that the soul *cannot forbear searching*; then let him in the fear of God, with *constant* prayer, lay himself upon or to the *center* of nature, that he may search THAT, and then the soul puts itself into REST: For it sees its own ground, or foundation, and so all fear, sorrow, and sadness, suddenly vanish away from it.

[4C 137] Of this I know how to speak and say, what kind of light and establishing or *confirmation* it is to HIM, who finds out the *center* of nature; *but* no own-self reason attains it. God indeed bars it up from *none*, but it must be found in *the fear of God*, with striving, holding out, or perseverance and praying. For it is the greatest *Jewel* in this world. Whosoever finds it, he comes OUT from BABEL.

[4C 138] A *Melancholy* mind *should* with great earnestness beware of *drunkenness*, that the soul become not loaded too very hard with *earthly* power or virtues. **72** For when the body thus burdens itself with drink, then the earthly power of the drink takes the complexion chamber totally in; and then the soul imagines therein or according to it. It *eats* the earthly source or *quality*, and kindles its *fire* therewith; and rejoices or refreshes itself somewhat therein.

[4C 139] But when that virtue or power *falls* again and ceases, that is, when that man becomes *sober* again after his drink, then is the poor soul as it were rejected or accursed. For it loses in the overflowing earthly source or quality, the divine imagination or desire. **73**

[4C 140] For God's Spirit will not dwell in the earthly *imagination*: and then there begins sorrow and lamentation in the soul; and it is with it as if it were *rejected* or accursed. God's Anger does so set itself against it, as if that would cast it into the root, into the center, in the *darkness*; and there the soul is in an *agony*, and afterwards seeks for *pot-companions* again, that it might yet have its *fool's* jolity and sport. Thus it comes that the pot-companions join one day to another, and *throw* their souls into God's Anger and displeasure. This I speak faithfully, as I have highly known it in the *center* of nature, and in the principle or *beginning* of life.

[4C 141] The *Melancholy* soul should beware of *anger*. Anger is its great poison, and brings madness or the *frensy*, as is very clearly to be known in the *center*. For the Melancholy chamber is crude or *rough*, and is like the wild earth, and is very waste and barren. It has very *weak* hold on the *wheel* of nature.

[4C 142] Now if it happens that the fierce wrathful fire moves itself too vehemently, then goes the wheel of nature in the sound, as men see that the body *trembles*. And then if the complexion-chamber be so waste or void without substance, the wheel cannot easily *stop* itself again, and the *thoughts* cannot be comprehended. But all goes together one among another very fiercely and fierce wrathfully; as is to be seen in the mad *frantic* persons, that the *mind* cannot apprehend the thoughts, neither does it *know* what it speaks and does, as when the wheel goes. The *Devil* also readily brings his imagination into it, so that oftentimes great *evil* is committed.

[4C 143] This wheel stands indeed in the outward spirit; but the poor soul eats *then* also thereof; and it fares terribly with it. Yet a man should *condemn* no soul in *this* lifetime; for the *Sign* of the Cross stands *yet* in it, with the *open door* of grace.

[4C 144] The *Melancholy* chamber should beware of *covetousness*, and indeed with *earnestness* go out from it: for it is as hurtful to it as the anger.

[4C 145] Covetousness is an *earthly* desire; this complexion also is earthly, and the right chamber of it very empty or void and waste. And then or *therefore* the desire draws the earthly substance into the waste void chamber, and fills it with such *dark* matter; wherein sticks mere fierce wrath, and the *Anger of God*; together with *falsehood* and *unrighteousness*, and evil matters or substantiality, according to the earthly property. And that makes the complexion (seeing nevertheless it is an earthly desire) to be at length totally earthly: of which then the poor soul eats

72 See the Three Points, Verse 29, concerning the soul.

73 NOTE. NOTE.

with its imagination, and feels then in its fire-burning the stern or *severe judgment* of God, who is angered and enraged against the *falsehood* and *unrighteousness*; as indeed in the *covetousness* such base evil matter is together introduced.

[4C 146] Now when the poor soul thus finds itself in God's Anger, it begins to doubt and to despair: For it sees nothing encompassing it but mere evil, earthly *falsehood* and *unrighteousness* by which only God's Anger kindles itself.

This is faithfully revealed or manifested to you.

[4C 147] For a *Melancholy* mind, there is nothing better than to lead a *simple*, plain and *temperate life*, without pride, in a mean condition, as much as may be; yea, a sober, temperate, moderate life, not to be loaded with *great* cares. But if they must of necessity be, the fear of God and prayer *should begin all*, and then it is FIT in ALL conditions.

[4C 148] For in the *Melancholy* chamber great counsel may be found. It is open, and so far as it keeps sober and moderate, it goes or *reaches* as *deep* as the *Sanguine chamber*. But without the fear of God, it attains only the *outward reason*; it raises the great evil in the whole world. If it be open and in a *Saturnine* sign, which then is its *Lord*, it builds *Babel* and all deceit and fraud; it is very mighty, potent, inasmuch as it is sorrowful and vexed.

[4C 149] Therefore if any *know* himself to be under this complexion, let him *begin* nothing *without* prayer. Let him commit and commend beforehand his heart, thoughts and mind, his willing and doing into the *holy hands* of the Most High; and pray or desire Him, that He would be the Ruler and Governor in all his willing and doing, and so he may effect and bring *much good* to pass. Without this, none sitting in *any office*, and standing in *this chamber*, CAN bring forth anything that is good or well-pleasing and acceptable to God.

Thus for the advice concerning the *Melancholy*, one of the *Four Complexions*; the other *three*, the *Choleric*, *Sanguine*, and *Phlegmatic* are in the following chapter.

The Third Chapter.

*Advice concerning the other three complexions,
Choleric, Sanguine and Phlegmatic.*

An universal looking-glass, wherein everyone may see himself, written very briefly, only as it is represented from or out of GOD's grace.

OF THE CHOLERIC.

[4C 150] THAT man who has his best treasure, the noble or precious soul, standing in a *Choleric-house*, should above all things exercise himself in *humility*, or else he stands in great danger.

He should do well to pour water into the fire, that his noble image be not kindled or *inflamed* in him. For it affords great pride, arrogancy, sternness and hasty anger, and is therefore very much exalted, seated and set aloft; but *not* heartily beloved, unless the Water of God, *viz.* the *Noble Humility*, come into the fire. Then it deserves to be beloved, and gives forth the first or *native* shining glance or luster.

[4C 151] For this chamber has a shining glance or luster of its own, in the outward nature. Indeed it is *not commonly* humble, unless it have *Jupiter* in the sign of life, or *Venus*: yet it has under *Venus*, its devil, which plagues it day and night with *unchastity*.

[4C 152] And I say for a warning, that there is great danger in *this* complexion, much *greater* than in the Melancholy: For here the Devil comes in an *angelical* form of light. In a fire-glance or luster indeed he tickles the poor soul, so that it helps itself with the glance or luster of the fire, and becomes stout, surly and bold or presumptuous. ALL is little regarded by it: it bites very easily at the bait of *sin*.

[4C 153] Swearing, cursing, and vain scurrilous discourse, which run contrary and against the NAME of GOD, and prophanes or unhallows it in the SOUL, is not seldom but frequent in this chamber. The fire's fierce wrathful essence holds back or shuts up the *mind*, so that it very hardly enters into God's love and *meekness*, especially into right *abstinence* and into *repentance*.

[4C 154] It is continually *wilfully* obstinate in anger. Men must stand in fear of it, if it happen that it goes into an *earthly sign*. Then from its own form or inclination, it does *not* much that is good and serviceable, or for the honour and glory of God.

[4C 155] Therefore if any has his best treasure lying herein, he should have a care what he does, and how or in what *manner he lives*. For the poor soul sets or puts its *imagination* therein, and becomes therewith kindled or inflamed. It is not easily *aware* that it sits in the Anger of God in the *Hellish* fire, till that awaken, or till it be bereaved of the outward fire-glance or luster in the complexion, with or by the DYING of the body. And then it is a proud fierce wrathful devil, and must even sit, dwell, or remain in the *darkness*.

[4C 156] Therefore *now* it is good that such a one do *not himself* strive after might or power and honour; but if that be cast upon him, that he *suffer* not his mind to look thereinto or gaze upon it. For it has a proud stubborn malignant wicked fire-eye. *Diligent praying* is here very necessary.

[4C 157] The soul becomes here easily *enflamed* or kindled, so that it receives *joy*, but common, out of the fire's complexion in the fire's light, and then it supposes it is God's Spirit. But NO: God's Spirit comes altogether with great *meekness* and humility, when it reveals or manifests itself *IN* the soul.

[4C 158] O what a *triumph* does THAT bring in the fire-complexion in the soul, if THAT appears! But that is now become *very rare* in man: the complexion continually remains *lord* and master.

[4C 159] Therefore be *advised* or warned: be humble, press diligently after *meekness* in word and deed. Then cannot the complexion *so easily* inflame or kindle the soul: For God loves an humble heart.

[4C 160] You are *not* in regard of your complexion at all the *farther* from God; only look to it that you abuse or misuse IT not. Let ALL be done to the honour and glory of God; and then nothing hurts you: but break you the WILL thereof.

OF THE SANGUINE.

[4C 161] You may lead your life also according to it, and yourself in *this* complexion not afford an *hypocrite*. With your wide searching you find much. See that you do not introduce stubble and straw into the *Sanguine* chamber, and yet suppose it is the Holy Spirit. For you have also in the complexion a shining light; it is indeed human. But look to it; bring not *earthliness* thereinto.

[4C 162] A sober, temperate and *moderate* life is good for you. Beware of *drunkenness*; else you will fall to your Enemy into his arms. For you *love much*; beware you do *not* love *unchastity*, and pride or *state*.

[4C 163] And although you are humble or *gentle* of nature, yet pride may very *easily* be brought into you. For you carry about you the house of all *the stars*, as do the air and upper water.

[4C 164] If you will enter into the fear of God, and rightly put yourself thereinto, then may you very well find the great mystery, *Mysterium Magnum*; but *not* of yourself, but *through* GOD only have you an *open* chamber to it. Therefore have a care what you give to your SOUL for food. For there is nothing so good but it may become evil, if any evil thing comes into it.

[4C 165] But that men despise, disesteem or *disregard* YOU, let that pass, and trust in God. This happens to you *many times* for the *sake* of your *simple* form or gentle *modest* behavior. Keep what you have, and use not much *strange* skill or ingenuity, and then you will bring NOT into your noble house a strange spirit.

Better alhie leiden Spot.
Als nach diesem Leven Noth.

*Better here to suffer Scorn,
Then after this Life be forlorn.*

[4C 166] If you overwhelm yourself with *drunkenness*, then will the *Devil* introduce much evil and mischief into you, in that tender *delicate* house; for IT is a vexation to him. He has no peculiar possession therein, but only in or by the introduction of *sin*.

[4C 167] A simple, plain, quiet life is very good for you. But you are of too *wide* a reach, and find or invent many things, and give THAT also away for *nothing*, as the air does. But look to it what you let IN, and give FORTH, that it be not from the influence or foundation of the stars, but born or generated from GOD; else you will both *deceive* and be *deceived*.

OF THE PHEGMATICK.

[4C 168] *TRUTH* and *righteousness* were a noble or precious medicine in YOU, for else you stick freely full of *lies*, and regard little what you give forth or receive in. Poor soul, you have here a dangerous way to go through the *sea* of misery in *this* complexion; you will always be defiled with the *abomination* of words and deeds.

[4C 169] *Water* has a clear luster or *transparency* in itself, and gives a reflexion, yet it is but a *false* looking-glass. Thus has the poor soul in *this* complexion a very untrue or *deceitful* looking-glass; for the water takes all into it, whether it be *evil* or *good*, it retains it, and darkens, dims, or obscures itself therewith; and so it goes also with *this* complexion. It takes all the poison-beams or rays of the stars into itself, and sets them before the poor captive soul for a *looking-glass*; at which bait it then bites, and sets that on work in the *body*, whatsoever in the complexion is but a *Magic Looking-Glass*. **74**

[4C 170] O what good *sweet words*, like sweet water, are given by it without money, yet *mingled* full of bitter gall from the stars; there is no *manner* of deceit so great as this. Lies are the mantle or cloak, and *hypocrisy*, with the glimpse or shining of a looking glass; to make a show, to be seen, *how good* Christians there are in *Babel*; is, and *will needs be* accounted the service and worship of God.

[4C 171] You find or perceive *not* that you do *wrong*; but if a man come near you with a little sparkle, then it is plainly seen in your looking-glass. It is well to counsel you that you would know and *acknowledge* how continual a sinful man you are. You should do well to enter into right *sincere repentance*, and *desire* or pray to GOD for the guidance and government of His *Holy Spirit*, that the evil affections or influences of the constellation may be broken, and be held in with a bridle, that the soul should not take in such things, and so become a *Fool*.

[4C 172] Also, a *sober*, moderate life would be health and *soundness* to you; **75** continual *watching and praying*, and constantly to be *in the fear of GOD*, turns away all evil that proceeds from the constellation. He that lives according to the constellation lives like all *beasts*. But when a man images or *imprints* the fear of God in his heart, then the SOUL becomes a LORD over the outward life, and *compels* that under obedience. But if that be not done, then is the complexion master and conductor of the soul: though indeed it cannot in its *own* strength or power rule or govern the soul. Yet it sets its *elementary* and *starry* looking-glass before the soul; whereunto the soul *gazes*, and suffers itself to be captivated.

74 Similitude in a looking-glass.

75 1 Pet. 5:8.

The CONCLUS ION.

[4C 173] Therefore should man be a MAN, and NOT a BEAST. He should govern humanly or like a man with the soul, and not with the *desire* of the complexion. And then it may attain the high and *eternal* good, be under what complexion he will. **76** There is no complexion so noble, but if a man will *live only* to the constellation, the *Devil* has his pleasure and pastime therein.

[4C 174] Therefore it is rightly said, according to the Writings of *St. Peter*, *Be sober and watchful, for your Adversary the Devil goes about as a Roaring Lion, seeking whom he may devour, whom withstand or resist in the Fear of God*, **77** and be at no time secure or *negligent* and careless concerning him.

O LORD, you are our Refuge.

F I N I S.

This electronic version was transcribed by Diane Guerrero of www.janelead.org. Email: diane@janelead.org.

This book by Jacob Boehme was originally written in 1621. John Sparrow translated it into English in 1647. Jane Lead, 17th century Christian mystic and visionary, who also was a prolific prophetic writer, and a serious student of Jacob Boehme, inserted this book in her revised edition of *Revelation of Revelations*, re-published in 1701. English cleric and mystical writer William Law also came out with a translation in 1781.

Digital images of the 1701 Edition (i.e. the Jane Lead Edition) of *The Four Complexions*, from which this text was transcribed, can be viewed and downloaded at:

<http://www.scribd.com/doc/115924893/Jacob-Behmen-The-Four-Complexions-Jane-Lead-Edition>

76 NOTE.

77 1 Pet. 5:8, 9.