Wherever there is found a one in actuality, there providence is necessarily found.¹

As was clear from Berthold’s sermon on Romans 1:20, the Hermetic conception of the macrocosm and microcosm, and their dynamic interrelation, was for him the framework within which the entirety of philosophical theology could be recapitulated. In what follows, this Hermetic motif will be used to frame a systematic overview of metaphysical and anthropological themes in Berthold’s commentary on the *Elementatio theologica*. As Berthold interpreted Proclus within a commentary tradition deeply informed by the *Liber de causis*, it was held as a basic principle that a higher or more primary cause has a wider amplitude of causal influence than a lower or secondary cause (Propositions 56–57). Diversity or multiplicity arises as lower causes restrict or limit the causal influence of the higher: each lower cause presupposes both the power of the immediately prior cause and the effect or substratum that this prior cause has produced or elaborated (Propositions 71–72). In this way, complexity increases towards the centre of the cosmic order, where we find the human, who is “the horizon of simple and composite beings”.² The particularity of the human’s place in the order, therefore, is not its status as an image of God (*imago Dei,* for the plethora of principles above it, and especially the primordial causes, are also *imaginæ Dei*).³ The human is set apart because it alone receives the gifts of all the gods.⁴ In this sense, one might call it an *imago deorum*, which amounts to saying that the human reflects within itself the totality of primordial causes in the divine Word. Because it concentrates within itself the diversity found in the cosmos, “composed from the primary parts of this greater world”, it is a *minor mundus* and, accordingly, is every creature (*omnis creatura*).⁵

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⁴ Berthold of Moosburg, *Expositio*, 162C, p. 18, l. 75-79.
⁵ Berthold of Moosburg, *Expositio*, 164D, p. 34, l. 88-90.
Following this order, then, we will begin with the macrocosm, descending gradually to the human, who is “the most composite”, and finally consider the dynamic relation between the two worlds – that is, how individuals are made adequate to the abiding dignity of the microcosm, and how the microcosm in its entirety is harmonised with the macrocosm.\footnote{Berthold of Moosburg, \textit{Expositio}, 59D, p. 168, l. 184-185; 58F, p. 161, l. 159-162.}