

THE FIRST CHAPTER

*Of Searching out the Divine Being in Nature:
Of both the Qualities, the Good and the Evil.*

1. THOUGH flesh and blood cannot conceive or apprehend the being of God, but the spirit only when enlightened and kindled from God:

2. Yet if a man will speak of God, and say what God is, then,

I. A man must diligently consider the *powers* in nature.

II. Also the whole creation, heaven and earth.

III. The stars, the elements, and the creatures that are proceeded from them. As also the holy angels, devils, and men; moreover, heaven and hell.

Of the Two Qualities in One.

3. In this consideration are found *two qualities*, a *good* one and an *evil* one, which are in each other as one thing in this world, in all powers, in the stars and the elements, as also in all the creatures; and no creature in the flesh, in the natural life, can subsist, unless it hath the two qualities.

What a Quality is.*

4. Now here a man must consider what the word quality meaneth or is. A quality is the mobility, boiling, springing and driving of a thing.

* The *understanding* of the thing here called *quality* is the foundation of that whole revelation of Jacob Behme's, and of all *Mysteries* of which his writings are only a description. For all along, the seven qualities are called sometimes seven sources, seven species, kinds, manners, circumstances, conditions, powers, operations or faculties of a thing. Also [the seven qualities are sometimes called] the qualifying or fountain spirits, which give, model, image or frame the power, virtue,

colour, taste, figure, shape, constitution, substance, essence and distinct being of all things, whichever were, are, shall be or can be, in, from and to *all* eternity, in God and in all creatures, in heaven, in hell or in this world ; also the forms or properties of nature, which is the *Salitter* or power of God. And so they are the seven spirits of God, as in the *Revelation of John* i. 4 ; iii. 1; iv. 5; v. 6. [J. Sparrow.]

Of Heat.

5. As for example, *heat*, which burneth, *consumeth* and driveth forth all whatsoever that cometh into it which is not of the same property ; and again, it *enlighteneth* and warmeth all cold, wet and dark things; it compacteth and hardeneth soft things.

Of Light and Fierceness.

6. Heat containeth likewise two other kinds in it, namely, (1) Light, and (2) Fierceness; of which take notice in this manner. The light, or the heart of the heat, is in itself a pleasant, joyful glance or lustre,* a power of *life*, an enlightening and glance of a thing which is afar off, which light is a piece or source of the heavenly kingdom of joy.

* " glance or lustre " (*Anblick*), " sight."

7. For it maketh *living* and moving all things in this world. All flesh, trees, leaves and grass grow in this world in the power of the light, and have their life therein, *viz.* in the good.

8. Again, heat containeth also a fierceness or *wrath*, which burneth, consumeth and spoileth; this wrath or fierceness springeth, driveth and elevateth itself in the light, and maketh the light moveable.

9. Heat wrestleth and fighteth together in its

twofold source as one thing : It is also one thing, but it hath a double source: the *light* subsisteth in God without heat, but it doth not subsist so in nature.

10. For all qualities in nature are one in another as one *quality*, in that manner as God is all, and as all things descend and come forth from him : For God is the *heart* or fountain of nature, + from him cometh all.

+ " God is the heart or fountain of nature," etc. Note by Saint Martin: " Here, by the word ' nature,' must be understood, not actual nature, but an anterior nature. The author holds as a fundamental principle that there is a perfectly harmonized and eternal nature, out of which has arisen, violently, the temporal, fugitive and disordered nature wherein we live. At times he uses a qualifying expression to indicate the distinction; but often, as in the present case, he suppresses the qualificative. Again, he refers in turns, but without warning, to eternal and then to actual nature, as can be seen in the next par., and the reader is left in uncertainty as to his meaning. A little attention, however, will prevent error. This work cannot be read lightly; it must be devotedly studied if it is to be understood."

11. Now the *heat* reigneth and predominateth in all powers in nature, and warmeth all, and is *one* source or spring in *all*; for if it were not so the water would be too cold, and the earth would be congealed, and there would be no air.

12. The heat is *predominant* in all, in trees, herbs and grass, and maketh the water moveable, so that through the springing of the waters, herbs and grass grow out of the earth. Heat is therefore called a quality, because it operateth, moveth and boileth (or welleth up) in all, and elevateth all.

13. But the *light* in the heat giveth power to all qualities, so that all grow *pleasant* and joyful:

Heat without light availeth not the other qualities, but is a *perdition* to the good, an evil source or spring; for all is spoiled in the fierceness or wrath of the heat. Thus the light in the heat is a quick spring or living fountain, into which the Holy Ghost entereth, but the Holy Ghost entereth not into the fierceness or wrath.

14. Yet the heat maketh the light moveable, so that it springeth and driveth forth; as is seen in winter, when the light of the sun is *likewise* upon the earth, but the *hot* rays of the sun cannot reach into the earth, and that is the reason why no fruit groweth in winter.

Of the Qualification of the Cold Quality.

15. *Cold* is a quality also, as well as *heat*; it qualifieth or operateth in all creatures whatsoever that come forth in *nature*, and in all whatsoever that move therein, in men, beasts, fowls, fishes, worms, leaves and grass.

16. Heat is set in *opposition* unto it, and qualifieth therein, as if it were one and the same thing ; but cold opposeth the fierceness or rage of the heat, and *allayeth* the heat.

17. Cold containeth also two sorts or species* in it, which are to be observed, *viz.* It *miti-gateth* the heat, maketh all things pleasant, and is in all creatures a quality of life ; for no creature can subsist without *cold*; for it is a springing, driving mobility in every thing.

* "species." St. Martin uses the word "*characteristics*."

18. The other kind or species is *fierceness*; for where this getteth power it suppresseth all, and spoileth all, even as the heat doth; no life could subsist in it if the heat did not hinder that. The fierceness of cold is a destruction to every life, and the house of death, even as the

hot fierceness also is.

*Of the Qualification of the Air and
the Water.*

19. *Air* hath its original from heat and cold; for heat and cold work powerfully * and replenish all, whereby is caused a lively and *stirring* motion ; but when cold allayeth or *mitigateth* the heat, then both their qualities are rarefied and made thin; and the *bitter* quality attracteth or concreteth them together, so that they become dewy.

* " work powerfully " (*treiben gewaltig von sich*), *i.e.* " produce an out-going impelling force."

20. But the air hath its original and greatest motion from *heat*, and the water hath its original and greatest motion from *cold*.

21. Now these two qualities wrestle continually the one with the other, the *heat* consumeth the water, and the cold condenseth or crowdeth the air. Now air is the cause and spirit of every *life* and motion in the world, be it in flesh or in any of the vegetables; all whatever is hath its *life* from the air, and nothing whatsoever that moveth and is in this world can subsist without air.

22. *Water* also springeth in every living and moving creature in this world. In the water consisteth the body of everything, as the spirit consisteth in the air, be it in animals [or in flesh] or in vegetables.

23. These two [air and water] are caused by heat and cold, and qualify or mix * and operate together as one thing.

* "qualify or mix" (*qualificiret unter einander*), "qualify between themselves." The idea is that of interaction.

24. Now in these two qualities two other species or kinds are to be observed, *viz.* a *living* operation and a *dead* operation. The air is a living quality, if it be temperate or moderate in a thing, and the Holy Ghost reigneth in the calmness or *meekness* of the air; and all the creatures rejoice therein.

25. + But there is a *fierceness* or wrath also in it, so that it killeth and destroyeth by its terrible disturbance. But the qualification taketh its original from the fierce disturbance or elevation, so that it moveth and driveth in every creature, from whence *life* hath its originals and doth exist; and therefore both of them must be in this life.

+ "But the air also containeth a fierceness or wrath, so that it killeth and destroyeth by its violence" [St. M. has "furious impetus"]. "Nevertheless the qualification ariseth from this furious impetus; and thus in all things there is a motion and a stimulus whence life ariseth and wherein it consisteth, therefore both qualities must be in this life."

26. The water also hath a fierce *deadly* spring, for it killeth and consumeth; and so all things that have a life and being must *rot* and perish in the water.

27. Thus heat and cold are the cause and original of water and air, in which everything *acteth* and *standeth*; every life and mobility standeth therein. Of this I shall write plainly, concerning the creation of the stars.

**Of the Influences of the other Qualities in
the Three Elements, Fire, Air, and
Water.**

Of the Bitter Quality.

28. The *bitter* quality is the heart in every life; for as it attracteth together the water in the air, and also dissipateth the same, so that it [the water] becometh *separable*; so also in other creatures, and in the vegetables of the earth. For leaves and grass have their *green colour* from the bitter quality.

29. Now if the bitter quality dwelleth meekly and gently in any creature, then is it the *heart* or joy therein; for it dissipateth all other evil influences, and is the beginning or cause of joy or of *laughing*.

30. * For the bitter quality, when stirred, causeth the creature to tremble and be joyful, and to be lifted up in its whole body; for the stirring of the bitter quality is, as it were, a glimpse or ray of or from the heavenly kingdom of joy, an exaltation of the spirit, a spirit and virtue in all plants of the earth, a mother of life.

* A new translation of this par. has been substituted for Sparrow's rendering.

31. The Holy Ghost springeth, moveth and driveth vehemently in this quality, for this quality is a part of the heavenly joyfulness, as I shall demonstrate afterwards.

32. But it hath also in it another species or kind, namely, the fierceness or wrath, which is the very house of death, a corruption of all good, a perdition and destruction of the life in the flesh.

33. For if it be too much elevated or too preponderant in any creature, and be inflamed in the heat, then flesh and spirit separate, and the creature loseth its life and must die; for then it moveth and kindleth the element fire ; and in the great heat and bitterness no flesh can subsist. But if it be kindled in the element water, and springeth [becometh active] therein, it causeth

debility and sickness* in the flesh, and finally death.+

* The German word *Siechtage*, translated "debility and sickness," implies lingering sickness, and is aptly rendered *des langueurs* by St Martin.

+ The last clause of this par. does not appear in Sparrow's translation. It is in the German eds. of 1682, 1715, and 1730, but not in 1656, nor in Schiebler's ed.

Of the Sweet Quality.

34. The *sweet* quality is set opposite to the *bitter*, and is a *gracious*, amiable, blessed and pleasant quality, a refreshing of the life, an allaying of the fierceness. It maketh all pleasant and *friendly* in every creature; it maketh the vegetables of the earth fragrant and of good taste, affording fair, yellow, white and ruddy *colours*.

35. It is a glimpse and source of meekness, a pleasant habitation of heavenly joyfulness, a house or mansion of the Holy Ghost, a qualification of love and *mercy*, a joy of the life.

36. But, on the other side, it hath also a fierce or wrathful source, a source of death and corruption. For if it be *kindled* in the bitter quality in the element water, then it breedeth diseases, and the blotchy plague* or pestilence, and corruption of the flesh.

* "blotchy plague" (*aufgeschwollene Pestilentz*), lit., "swollen plague." St M. renders this, "*des enflures et des maladies pestilentielle*," "swellings and plague-like [*i.e.* infectious] sicknesses."

37. But if it be kindled in the heat and bitterness, then it infecteth the element air, whereby is engendered a sudden spreading plague and sudden death.

Of the Sour Quality.

38. The *sour* quality is set opposite to the bitter and the sweet, and is a good temper to all, a *refreshing* and cooling when the bitter and the sweet qualities are too much elevated or too preponderant. It is a longing delight in the taste, a pleasure of life, a stirring, boiling, flowing joy + in everything; a desire, longing and lust of joyfulness, a still joy or habitation of the *spirit*. Thus it is a temperature to all living and moving creatures.

+ " a stirring, boiling, flowing joy " (*eine quellende Freude*),
" a welling-up joy."

39. It containeth also a source of evil and corruption: For if it predominate too much, or stirreth too much *in anything*, so that it be *inflamed*, then it engendereth *sadness* and melancholy.

40. In the water it causeth a stink, putridness and rankness,* a forgetfulness of all good things, a melancholy or sadness of life, a house of death, a beginning of sorrow and an end of joy.

* "putridness and rankness" (*ruehricht und bruechicht*),
" active and swamp-like." The idea is that of fermentation.

Of the Astringent or Saltish Quality.

41. The *saltish* quality is a good temperature [or temper] in the bitter, the sweet and the sour, making every thing pleasant; it opposeth the *rising* of the bitter quality, as also of the sweet and the sour, *lest* they should be inflamed: it is a sharp quality, a delight in the taste, a source of life and joy.

42. It containeth also fierceness and corruption: Being inflamed in the *fire* it engendereth

a hard, tearing and stony nature, a fierce, wrathful source, a *destruction* of life, whereby the stone or gravel is engendered in the flesh, causing great pain and torment to the flesh.

43. But if it be inflamed in the *water*, then it engendereth in the flesh, scabs, sores, pox, leprosy, and is a *mourning* house of death, a misery and a forgetting of all good things.

THE SECOND CHAPTER

An Introduction, shewing how men may come to apprehend The Divine, and the Natural, Being. And further of the two Qualities.

1. ALL whatsoever that hath been mentioned above is called *quality*, because it qualifieth, operateth or frameth all in the deep above the earth, also upon the earth and in the earth, in one another, as *ONE* thing, and yet hath several distinct virtues and operations, and but one mother, from whence descend and spring all things.

2. All the creatures are made and descended from *these qualities*, and live therein as in their mother; and the earth and stones descend or proceed from thence also; and all that groweth out of the earth liveth and springeth forth out of the virtue of these qualities; no *rational man* can deny it.

3. Now this twofold source, good and evil, in everything, is caused by the stars; for as the creatures in the earth are, in their qualities, so also are the stars.

4. For from its twofold source, * everything hath its great mobility, running, springing, driving and growing, + For meekness in nature is a still *rest*, but the fierceness in every power maketh all things moveable, running and generative.

* " from its twofold source," St M. further brings out the meaning by the following rendering: "*de ta double impulsion particuliere,*" " from its particular twofold impulse."

+ "its great mobility, running . . . driving." St M. has: "*sa grande activite, son cours . . . son stimulant,*" "its great activity, its course . . . its stimulus."

5. For the driving qualities cause a lust ++ in all creatures unto evil and good, so that all [things] are *desirous* one of another, to copulate and increase, decrease, grow fair, perish, love and hate.

++ "a lust." In the sense of desire: the German "*Lust*" implies no evil or excessive desire.

6. In every creature in this world there is a *good* and *evil* will and source; in men, beasts, fowls, fishes, worms, and in all that is upon the earth; in gold, silver, copper, tin, iron, steel; wood, herbs, leaves and grass; as also in the earth, in stones, in the water, and in all whatsoever that can be thought of.

7. There is nothing in nature wherein there is not good and evil; everything moveth and liveth in this double impulse, working or operation, be it what it will.

8. But the holy angels, and the fierce wrathful devils, are here to be excepted; for these are severed apart: Each of these liveth, qualifieth and ruleth in his own peculiar quality.

9. The holy angels live and qualify in the *light*, in the *good* quality wherein the Holy Ghost reigneth. The devils live and reign in the *fierce* wrathful quality, in the quality of fierceness and wrath, destruction or perdition.

10. Yet both of these, the good and the evil

angels, were made out of the qualities of nature from whence all things existed, only they differ in their qualifying, or in their condition.

11. The holy *angels* live in the power of meekness, of the light and joyfulness: The *devils* live in the power of the rising or elevating quality of fierceness, terror and darkness, and cannot comprehend the light, into which condition they precipitated and cast themselves through their pride and elevation of themselves; as I shall shew afterwards, when I shall write of the creation.

12. If thou wilt not believe that in this world all descendeth or cometh from the stars, I will demonstrate it to thee, if thou art not a blockhead, but hast some little reason and understanding left; therefore take notice of that which followeth.

13. First behold the *sun*; it is the heart or *king* of all stars, and giveth *light* to all stars from the east to the west; it enlighteneth and warmeth all, all liveth and groweth by its power; besides, the joy of all creatures consisteth in its virtue.

14. If that should be taken away or become extinct, then all would be dark and cold; neither would there grow any fruit, and neither man nor beast could *propagate* and increase, because their heat would be extinguished and their *seed* would be cold and torpid.

Of the Quality of the Sun.

15. If thou wilt be a philosopher and *naturalist*, and search into *God's being in nature*, and discern how all is come to pass, then pray to God for the Holy Spirit, to enlighten thee with it.

16. For in thy flesh and blood thou art not able to apprehend it, and though thou dost read it, yet it is but as a fume or mist before thine eyes.

17. In the Holy Ghost alone, who is in God, and also in the whole nature,* out of which all things were made, in him alone canst thou search into the whole body or corporeity of God, which is *nature*; as also into the Holy Trinity itself.

* "the whole nature." This expression is, in this and most other instances, rendered by St M.: "*la nature universelle*," "universal nature."

18. For the Holy Ghost goeth forth from the Holy Trinity, and reigneth and ruleth in the *whole body* or *corpus* of God; that is, in the whole nature.

19. Even as the spirit of man ruleth and reigneth in the whole body, in all the veins, and replenisheth the *whole man*; even so the Holy Ghost replenisheth the whole nature, and is the *heart* of nature, and reigneth in the good qualities of everything.

20. Now, if thou hast that spirit in thee, so that it enlighteneth, *filleth* and replenisheth thy spirit, then thou wilt understand what followeth in this writing.

21. But if not, then it will be with thee as it was with the *wise* Heathen, who gazed and stared on the creation,* and would search and sift it out by their *own reason*; and though with their fictions and conceits + they came before God's countenance or face, yet they were not able to see it, but were stark *blind* in the knowledge of God.

* "gazed and stared on the creation" (*sich in der Schopfung vergaffeten*), "became enamoured with the creation," *i.e.* fell under the spell of the creation.

+ "fictions and conceits" (*Dichten*), "romance" or "allegories"; the word is by no means used in an abusive sense.

22. As the Children of *Israel* in the desert could not behold the countenance of *Moses*, and therefore, when he drew near to the people, he must put a veil before his face.

23. The cause of this was, that they neither understood nor knew the true God and his will, who, *notwithstanding*, walked among them; and therefore that veil was a sign and type of their blindness and misunderstanding.

24. As little as a piece of work can apprehend him that made it, so little also can *man* apprehend and know God his Creator, unless the Holy Ghost *enlighten* him; which happeneth only to those that rely not upon themselves, but set their *hope*, will and desires upon God alone, and move in the Holy Ghost, and these are *one spirit* with God.

25. Now if we consider rightly of the sun and stars, with their *corpus* or body, operations and qualities, then the very divine being may be found therein, and we may find that the virtues of the stars are nature itself.

26. If the whole wheel, *circumference* or sphere of the stars be well considered, then it is soon found that the same is the mother of all things, or the nature out of which all things are come, and wherein all things stand and live, and whereby everything moveth; all things are made of these powers, and therein they all abide *eternally*.

27. Though indeed *they shall be changed* at the end of this time, when good and evil shall be separated. So in like manner angels and men, *in*

the [particular] virtue of nature, out of which they had gotten their first beginning, shall subsist in God eternally.

28. But here thou must elevate thy mind in the *spirit*, and consider how the *whole nature*, with all the powers which are in nature, also the wideness, depth and height, also heaven and earth, and all whatsoever is therein, and all that is above the heavens, is together the *body* or corporeity of God; and the powers of the stars are the fountain veins in the natural body of God *in this world*.

29. Thou must not conceive that in the body of the stars is the *triumphing* Holy Trinity, God the Father, Son, and Holy Ghost, in which there is no evil, for it is the light-holy, eternal fountain of joy, which is indivisible and unchangeable, which no creature can sufficiently apprehend or express; which dwelleth and is above the body of the stars in itself, whose depth no creature is able to measure or fathom.

30. But we must not so conceive as if God were not at all in the *corpus* or body of the stars, and in this world: For when we say, *ALL*, or *from eternity to eternity*, or *All in All*, then we understand the entire *GOD*.

31. For a similitude or example take man, *who is made after the image or similitude of God*, as it is written [Gen. i. 27].

32. *The interior or hollowness in the body of man* is, and signifieth, the deep between the stars and the earth.

33. *The whole body with all its parts* signifieth heaven and earth.

34. *The flesh* signifieth the earth, and is also from earth.

35. *The blood* signifieth the water, and is from the water.

36. *The breath* signifieth the air, and is also air.

37. *The windpipe and arteries** wherein the air qualifieth or operateth, signify the deep between the stars and the earth, wherein fire, air and water qualify in an elementary manner, and so the warmth, the air, and water, qualify also in the *windpipe and arteries*, as they do in the deep above the earth.

* "The windpipe and arteries." Curiously enough, the original has here the word "*Blase*" bladder, which St M. has rendered literally. It is, however, clear from the context that J. B. meant the breathing organs, and used the word *Blase* on account of its likeness to the verb "*blasen*," to blow.

38. *The veins* signify the powerful flowings out + from the stars, and are also the powerful outgoings of the stars; for the stars with their powers reign in the veins, and drive forth the form, shape and condition in men.

+ "powerful flowings out" (*Kraftgange*), or "powerful currents," or again, "passages." The German word applies both to the "flowing" and to the channel for the same.

39. *The entrails or guts* signify the operation of the stars, or their consuming of all that which is proceeded from their power, for whatsoever they *themselves* have made that they consume again, and remain still in their virtue and power; and so the guts also are the consuming of all that which man thrusteth and stuffeth into his *guts*, even all whatsoever groweth from the power of the stars.

40. *The heart* in man signifieth the heat or the element of fire, and it is also the heat; for the

heat in the whole body hath its original in the *heart*.

41. The *windpipe* and *arteries* signify the element of air, and the air ruleth also therein.

42. *The liver* signifieth the element of water, and it is also the water; for from the liver cometh the blood in the whole body into all the members. The liver is the mother of the blood.

43. *The lungs* signify the earth, and are also of the same quality.

44. *The feet* signify near and afar off; for near and afar off are all one in God: And so man by means of his feet can come and go *near* and *far off*; let him be where he will, he is in nature neither near nor *afar off*; for in God these are *one* thing.

45. *The hands* signify God's omnipotence; for as God in nature can *change* all things, and make of them what he pleaseth, so man also can with his hands *change* all things which grow in or proceed from nature, and can make with his hands out of them what he pleaseth : He ruleth with his hands the *work* and being of the whole nature, and so they very well signify the omnipotence of God.

Now observe here further,

46. *The whole body to the neck* signifieth and is the round circle or sphere of the stars, as also the deep within or between the stars, wherein the *planets* and *elements* reign.

47. *The flesh* signifieth the earth, which is congealed, and hath no motion; and so the flesh in itself hath no reason, comprehensibility or mobility, but is moved only by the power of the

stars, which reign in the flesh and veins.

48. No more could the earth bring forth any fruit, nor could there grow any metals, as gold, silver, copper, iron or stones, if the *stars* did not work in them; nor could there grow any grass without the operation of the stars.

49. The *head* signifieth heaven; the same is grown on the body, by the veins, passages and going forth of powers ; and so all the powers come again from the head and *brain* into the body, into the fountain-veins or arteries of the flesh.

50. Now heaven is a pleasant palace of joy, wherein all the powers are, as they are in the whole nature in the stars and elements, but not *so hard* working and springing. For every *power of heaven* hath but one species, kind or form of power, springing very *bright and meek*, not promiscuously evil and good one in another, as in the stars and elements in the whole nature, but very *pure*.

51. It is made out of the midst of the *waters*, but not qualifying in such a manner as the *water* in the *elements*, for fierceness or wrath is not therein. However, heaven belongeth to nature, because the stars and elements have their original and power from the *heaven*.

52. For heaven is the *heart* of the water. Likewise, in all creatures, and in all that is in this world the water is the *heart* thereof, and nothing can subsist without water, be it in the flesh or out of the flesh, in the vegetables of the earth or in metals and stones, in everything the water is the kernel or the heart.

53. So heaven is the heart in nature, wherein all the powers are, as in the stars and elements, and it is a soft, supple and meek matter of all powers, as the brain in man's head is.

54. Now heaven kindleth with its power the stars and elements, so that they move and work: And so the *head* of man is also like heaven.

55. For as in heaven all powers are meek and full of joy,* and as heaven hath a *closure* or *firmament* above the stars, and yet all powers go forth from heaven into the stars, so the brain also hath a closure or firmament between it and the body, and yet all the powers go forth from the brain into the body, and into the whole man.

* "full of joy" (*freudenreich . . . und qualificiren*), "full of joy and qualify," *i.e.* qualify [operate] in joy.

56. *The head containeth the five senses, viz. seeing, hearing, smelling, tasting and feeling, wherein the stars and elements qualify, and therein existeth the sidereal or heavenly, starry or astral and natural spirit in men and beasts; in this flow forth good and evil, for it is the house of the stars.*

57. Such power the stars borrow from heaven, that they can make in the flesh a living and moving *spirit* in man and beast. The moving of the heaven maketh the stars moveable, and so the head also maketh the body moveable.

58. *Now open here the eyes of thy spirit, and behold God thy Creator.*

Question.

Here now the question is, From whence hath heaven, or whence borroweth it, this power, that it causeth such *mobility* in nature ?

Answer.

59. Here you must lift up your eyes beyond nature, into the light-holy triumphing divine power, into the unchangeable Holy Trinity, which is a triumphing, springing, moveable being, and

all powers are therein, as in nature.

60. For this is *the eternal mother of nature*, of which heaven, earth, stars, elements, angels, devils, men, beasts, and all have their being; and therein *ALL* standeth.

61. When we nominate heaven and earth, stars and elements, and all that is therein, and all whatsoever is above the heaven, then thereby is nominated the *total God*, who hath made himself *creaturely* in these above-mentioned beings, in his power which goeth forth from him.

62. But *GOD* in his TRINITY is unchangeable, and whatever there is in heaven and upon earth and above the earth, hath its spring, source and original from the *power* which proceedeth from God.

63. Yet you must *not* therefore conceive that in God there is good and evil, for God himself is the *good*, and hath the *name* from good, which is the triumphing eternal joy : Only *all* the *powers* which you can search out in nature, and which are in *all* things, proceed from him.

Question.

64. Now perhaps you may say, *Is there not good and evil in nature? And seeing everything cometh from God, must not then the evil also come from God?*

Answer.

65. Behold, there is a *gall* in man's body, which is *poison*, and man cannot live without this gall; for the gall maketh the *astral spirits* moveable, joyous, triumphing or laughing, for it is the source of joy.

66. But if it be inflamed or kindled in one of the elements, then it *spoileth* the whole man, for the wrath in the astral spirits cometh from the

gall.

67. That is, when the gall overfloweth and runneth to the heart, then it kindleth the element of *fire*, and the fire kindleth the astral *spirits* which *reign* in the *blood* in the veins and in the element of *water*; and then the whole body trembleth by reason of the wrath and the poison of the gall.

68. Such a source hath *joy*, and from the same substance also as the *wrath*. That is, when the gall in the *loving* or sweet quality is inflamed, in that which man is in love withal, then the whole body trembleth for the joy ; in which many times the *astral* spirits are affected also, when the gall is overflown, and is kindled in the *sweet* quality.

69. *But it hath no such substance in God, for he hath not flesh and blood, but he is a Spirit, [John iv. 24.] in whom all powers are ; as we pray in the Lord's prayer, Thine is the power. [Matt vi. 13.]*

70. As it is written of him, *He is Wonderful, [Isaiah ix. 6.] Counsel, Power, Champion, Eternal Father, Prince of Peace.*

71. The *bitter* quality is in God also, but not in that manner as the gall is in man, but it is an *everlasting* power, in an elevating, triumphing spring or source of joy.

72. And though it is written in *Moses, I am [Exod. XX. 5.] an angry, zealous God [Deut iv. 24]*, yet the meaning of it is *not* that God is angry *in himself*, and that there ariseth a fire of anger in the *Holy Trinity*.

73. No; that cannot be, for it is written, *against those that hate me** in that same creature, *the fire of anger riseth up.*

* " against those that hate me," etc. Sparrow has given a literal translation of the German. St M. has, "as to them

that hate me, it is in them that the fire of anger riseth up."

74. If God should be angry in himself, then the *whole nature* would be on fire, which will come once to pass *on the last day*, in *nature*, but *not in God*, in *God the triumphing joy will burn*; it was never otherwise from eternity, nor will it ever be otherwise.

75. The elevating, springing, triumphing joy in God maketh heaven triumphing and *moveable*, and *heaven* maketh the *stars* and *elements* moveable, and the stars and elements make the *creatures* moveable.

76. Out of the *powers* of God are the heavens proceeded; out of the *heaven* are the stars; out of the *stars* are the elements; out of the *elements* are the *earth* and the *creatures* come to be.

77. Thus all had its beginning, even to the angels and devils, which, before the creation of heaven, stars and the earth, were produced from the same power from which the heaven, the stars and the earth were produced.

78. This is a short entrance or introduction, shewing how one must consider the divine and the natural being. Henceforth I will describe the true ground and depth concerning what God is, and how all things are framed in God's being.

79. This indeed hath been partly concealed from the beginning of the world to this time, and man with his *reason* could not comprehend it.

80. But seeing God is pleased to reveal himself in simplicity in this last time, I shall give way to his impulse and will; I am but-a very little spark of light. *AMEN*.