

THE TENTH CHAPTER

*Of the Sixth qualifying or fountain Spirit
in the Divine Power.*

1. THE Sixth qualifying or fountain spirit in the divine power is the sound, tone, tune or noise, wherein all soundeth and tuneth ; whence ensued *speech*, language, and the *distinction* of everything, as also the ringing melody and *singing* of the holy angels, and therein consisteth the forming or framing of all *colours*, beauty and ornament, as also the heavenly *joyfulness*.

Question.

2. But thou wilt ask, What is the tone or sound ? Or how taketh this spirit its source and original ?

Answer.

3. *All the seven spirits* are generated one in another, the one continually generateth the other, *not one* of them is the first, nor is any one of them the last; for the last generateth as well the first as the second, third, fourth, and so on to the last.

4. But why one is called the *first*, another the *second*, and so *on*, that is in respect to that which is the first in order to the imaging, framing and *forming* of a creature.

5. For all the seven are *equally* eternal, and none of them hath either beginning or end; and therefore, in that the seven qualities are continually *generating* one another, and that none is without the other, it followeth that there is ONE *Only Eternal Almighty* GOD.

6. For, if anything be generated out of or in

the divine being, that thing is not formed or framed by or through *one* spirit alone, but by *all* the seven.

7. And if a creature, which is like or as the whole being of God, spoileth, elevateth and *kindleth* itself in a qualifying or fountain spirit, it kindleth not one spirit alone, but *all the seven* spirits.

8. And therefore that creature is a loathsome abomination before the *total* God, and before all his creatures, and must stand in eternal enmity and ignominy or shame *before* God, and before all the creatures.

9. The tone or *Mercurius* taketh its original in the *first*, that is, in the astringent and hard quality.

Observe in the Depth:

10. Hardness is the fountain or well-spring of the tone, but it *alone* cannot generate the same, yet it is the father thereof, and the whole *Salitter* is the mother ; otherwise, if the hardness were both father and mother of the tone, then a hard stone also must have a ringing sound. But a hard stone doth make only a noise, like a knocking, as a seed or *beginning* of a tone, and that it is, certainly.

11. But the tone of voice riseth up in the middle centre, in the flash or *lightning*, where the light is generated out of the *heat*, where the flash or lightning of life riseth up.

Observe how this is done:

12. When the astringent quality *rubbeth* itself with the bitter, so that the heat riseth up in the sweet spring or fountain-water, then the heat kindleth the *sweet* spring or fountain-water, like a flash of lightning, and that flash is the *light*; which in the heat goeth into the bitter quality, and there the flash is *distinguished* according to

all the powers.

13. For all powers are discerned or distinguished in the bitter, and the bitter receiveth the flash of the light, as if it were *horribly* terrified, and goeth with its trembling and terror into the astringent and hard quality, and there it is *bodily* captivated.

14. And the bitter quality is now *impregnated* with the light, and trembleth in the astringent and hard quality, and stirreth therein, and is *captivated* in the astringent quality, as in a body.

15. And now when the spirits do move and would *speak*, the hard quality must open itself; for the bitter spirit with its flash breaketh it open, and then *there* the tone goeth forth, and is impregnated *with* all the seven spirits, which distinguish the word, as it was *decreed* in the centre, that is, in the middle of the circle, whilst it was yet in the *council* of the seven spirits.

16. And therefore the seven spirits of God have created a *mouth* for the creatures, that when they [the creatures] would utter their voice, which is their speaking, or [when they would] make a noise,* they need not first tear themselves open; and therefore it is that all the veins and powers or qualifying [conditioning] or fountain spirits go into the tongue, that the tone or noise may come forth *gently*.

* " make a noise " (*schallen*), " sound."

*Here observe exactly the * Sense and Mystery.*

* Mind or Meaning

17. When the flash riseth up in the heat, then first the sweet water *catcheth* or captivateth it,

for therein it becometh shining. Now when the water catcheth the flash, that is, the *birth* of the light, then the sweet water is terrified, and being so thin and pliant or feeble, it yieldeth, very much trembling; for the heat riseth up in the light.

18. Now when the astringent quality, which is very cold, catcheth the heat and the flash, then it is *terrified*, as in a tempest of lightning ; for when the heat cometh with the light into the hard cold, then it maketh a *fierce* flash, of a very fiery and light colour.

19. Then that flash *retireth* back, and the sweet water catcheth it, and riseth up in that *fierceness*, and in that rising and terrifying changeth itself into a green or azure or blue colour, and trembleth because of the fierce flash.

20. And the flash in itself *keepeth* its fierceness, from whence existeth the bitter quality, or the bitter spirit, which *now* riseth up in the astringent quality, and inflameth or *kindleth* the hardness with its fierce quality, and the light or flash *drieth* itself in the hardness, and shineth clear and bright, *far brighter* than the light of the sun.

21. But it is caught in the hard quality, so that it subsists in a bodily manner, and *must* shine *so* eternally, and the flash trembleth in the body, like a fierce rising up, whereby all the qualities are stirred, always and eternally.

22. And the flash of fire in the light trembleth and triumpheth thus continually, *and the sweet water softeneth* [or quencheth] *the fire also continually** and the hardness is always the body, which retaineth, preserveth, and drieth it.

* The clause printed in italics is not in Sparrow's translation. It is here supplied from the German editions of 1682, 1715

and 1730. It is not in 1656, nor in Schiebler.

23. And this stirring in the hardness is the tone, so that [there is a] sound; and the light or flash maketh the ringing, and the sweet water maketh the ringing soft: so that a man can use the sound to the distinction of speech, or *articulation of syllables*.

Here observe yet more plainly the Nativity or Birth of the bitter Quality.

24. The *original* of the bitter quality is when the flash of life in the heat riseth up in the astringent quality; and now when the flash of fire in the mixture of the water cometh *into* the astringent quality, then the spirit of the fiery flash *catcheth* the astringent and hard spirit, and both these together are an earnest *severe* fierce quality, which rageth and teareth vehemently, like a fiery violent fierceness.

25. I can liken it to nothing else but to a *thunder-clap*, when the fierce fire first falls down, so that it *dazzleth* the *sight*; that fierce fire is like the manner of the conjunction of these two.

Now observe:

26. When the fire-spirit and the astringent spirit *struggle* and wrestle thus together, then the astringent maketh a vehement hard *cold* astringent, and the fiery maketh a terrible fierce *heat*.

27. Now the rising up of the heat and of the astringent maketh a trembling, fierce, *terrible* spirit, which raveth and rageth, *as if* it would tear the Deity asunder.

But thou must understand this, exactly and properly.

28. This is *thus* in the original of the quality in itself; but in the *midst*, in the rising up of this *fierce* spirit, this [same] spirit is *caught* and mitigated in the sweet water, where its fierce source or fountain is *changed* into a trembling, bitter, and greenish colour, like a greenish duskiness, and it retaineth in itself the *condition* and property of all *three* qualities, *viz.* of the fiery, the astringent and the sweet; and so from these three existeth the *fourth* quality, *viz.* the bitter.

29. For from the fiery quality the spirit becometh *trembling* and *hot*, and from the astringent it becometh *severe*, astringent, hard and *corporeal*, so that it is a spirit which always subsisteth; and from the sweet it becometh meek or *mild*, and the fierceness changeth it into a gentle bitterness; which standeth now in the fountain or *well-spring* of the seven spirits of God, and helpeth continually to generate the other six spirits.

Understand this rightly.

30. It doth *as well* generate its father and mother, *as* its father and mother do generate it, for after that it is *corporeally* generated, it then, with the astringent quality, *always* generateth the fire *again*, and the fire generateth light, and the light is the *flash*, which always generateth the *life* again in all the qualifying or fountain spirits; whence the spirits have *life*, and always generate one another *again*.

31. But here thou must know that *one* spirit *alone* cannot generate another, neither can *two* of them do it, but the birth of a spirit standeth in the operation of *all* the *seven* spirits, *six* of them always generate the *seventh*, and so if *one* of them were not, then the *others* would not be either.

32. But that I sometimes take only two or three to the nativity or birth of a spirit, I do that because of my *own weakness*, for in my corrupted brain I cannot bear them all seven at *once* in their perfection.

33. I see them *all seven* very well, but when I speculate into them,* then the spirit riseth up in the *middlemost* fountain or well-spring, where the spirit of life generateth itself, which goeth now *upwards*, now *downwards*, it cannot apprehend all the seven spirits in *one* thought, or at once, but only in *part*.

* "but when I speculate into them"; text, "*aber wenn ich speculire in sie.*" But when I look or gaze into them, to examine, inspect or observe them more closely or narrowly. (*Speculate*, 2. O.E.D.)

34. Every spirit hath its *own* quality or source, though indeed it is generated of the others; and so it is with the *apprehension* of man; he hath indeed the fountain of all seven spirits *in* him, but in what quality or fountain soever the spirit riseth up, the qualifying or fountain spirit *thereof*, wherein that same spirit is most *strongly* imaged, is that [one] which he comprehendeth most sharply in *that* rising up.

35. For even in the divine power one spirit, in its rising up [or ascension], doth *not go* through all the spirits equally *at once* ; for when it riseth up, then indeed it toucheth or *stirreth* them all at once, but it is caught in its rising up, so that it must lay down its stateliness and pomp, and not *triumph over all the seven*.

[36. "*It is the being or substance of the senses and thoughts, otherwise, if a thought through the centre of nature could penetrate all the forms, then it were free from the band of nature.*"]

37. Thus also in man : When *one* qualifying

or fountain spirit riseth up, then it toucheth *all* the others, and seeth all the others, for it riseth up in the middle or central fountain or well-spring of the heart, where, in the *heat*, the flash of light kindleth itself, wherein the spirit in its rising up, in the same flash, seeth through *all* the spirits.

38. But in our corrupted flesh it [the rising up] is only like a tempest of *lightning* : for if I *could* in my *flesh* comprehend the flash (which I very well see and know *how it is*), I could clarify or transfigure my body therewith, so that it would shine with a *bright* light and glory.

[*" For from the flash cometh the light of the " Majesty."*]

And then it would no more resemble and be conformed to the bestial body, but to the angels of God.

39. But hearken, Friend, tarry yet a *little* while, and then give the bestial body for food to the worms: But when the total God shall *kindle* the seven spirits of God in the *corrupted* earth, then, if that same *Salitter* which thou sowest in the earth will not be capable of the fire, then thy qualifying or fountain spirits, which thou didst sow in thy life-time, and which are sown in thy *departure* from hence, will *rise* again in the same *Salitter* which thou hast sown, and will triumph therein, and become *a body* again.

40. But he that will be *capable* of the kindled fire of the seven spirits of God, he shall *abide* therein, and his qualifying or fountain spirits shall rise in *hellish* pain, which I shall demonstrate clearly in its due place.

41. I cannot describe unto thee the whole Deity by the circumference or extent of a circle, for it is immeasurable; but to *that spirit* which is in God's love it is *not* incomprehensible : That spirit comprehends it well, yet but in part; therefore

take one part after another, and then you will see the *whole*.*

* See Cont of this B., par. 39 *et seq.*, and Ch. 21, par. 66.

42. In this corruption we cannot get higher than with such a revelation, ** neither doth this world enclose itself any higher, both as to the beginning and the end.

** "In this corruption we cannot get higher than with such a revelation." That is, man can get no higher knowledge of the whole Deity, or of this world as to its beginning and end, than is vouchsafed to him as a revelation by the spirit that is in God's love. "I cannot describe unto thee . . . the immeasurable, but that spirit which is in God's love . . . comprehends it well, but only piecemeal, part by part (*aber nur stückweise*); therefore take one part after another, and then you will see the whole" (par. 41).

[43. " *I would very fain see somewhat higher
" in this my anxious generating or birth, whereby
" my sick Adam might be refreshed.*

44. "*But I look round about me in all the
" world, and can find out nothing; all is sick,
" lame and wounded: moreover, blind, deaf and
" dumb "*]. *

* *In Sparrow's translation, and also in the German ed. of 1656, these pars, are treated as part of J. B.'s original text, but Gichtel, in the 1682 ed., prints them as additions by J. B. in 1620.*

45. *I have read the writings of very high masters, hoping to find therein the ground and true depth; but I have found nothing, but a half dead spirit, which in anxiety travaileth* and laboureth for health, and yet, because of its great weakness, cannot attain perfect power.*

* "in anxiety travaileth." Sparrow invariably uses the later spelling, "travelleth." The German reads, "*sich ängstet*,"

" anxiously labours," *i.e.* frets or worries itself.

46. Thus I stand yet as an anxious woman in travail, and seek *perfect* refreshing, but find only the scent or smell or savour in its rising up, wherein the spirit examineth what power *sticketh* in the true cordial, and in the meanwhile refresheth itself in its sickness with that *perfect smell* or savour, till the true *Samaritan* doth come, who will dress and bind up its wounds and heal it, and bring it to the eternal *inn* or lodging, then shall it enjoy the *perfect taste*.

47. This *herb*, which I mean here, from whose fragrancy my spirit taketh its refreshing, every country ploughman doth not know it, *nor* every doctor, the one is as ignorant of it as the other; it groweth indeed in *every* garden, but in many it is quite spoiled and bad: for the quality of the soil or ground is in *fault*. And therefore men do not know it, nay the *children of this Mystery* do hardly know it; although this knowledge hath been very rare, dear and precious, from the beginning of the world to this *time*.

48. Though in many men a source or fountain and quality hath risen up, but then suddenly pride pressed after it, and *spoiled* all; whereupon it [pride] was loath to write it down in its mothertongue; it supposed that was *too* childish a thing to do, it must shew it in a *deeper* language, that the world should see that it is manly; and for its *advantage* it kept it [the source or fountain and quality] in secret, and *daubed* it with deep strange names, that men might not know it; such a *beast* is the devil's disease of pride.

49. But hear, thou simple mother, who bringest all the children into this world, who afterwards in their rising up are *ashamed* of thee and despise thee, and yet are *thy* children whom thou hast brought forth.

50. *Thus saith the spirit, which riseth up in the seven spirits of God, which is thy Father: Despair not, behold, I am thy strength, and thy power, I will fill to thee a mild draught in thy age.*

51. *Seeing all thy children despise thee, whom thou didst bear, and hast given them suck in their childhood, and who will not give thee any attendance, or minister to thee in thy high or old age:*

52. *Therefore I will comfort thee, and will give unto thee a young SON in thy high or old age; he shall abide in thy house as long as thou livest, and attend thee or minister to thee, and comfort thee against all the raving and raging of thy proud children.*

Now here observe further concerning the Mercurius, Tone or Sound.

53. All qualities take their beginning-original [finite or transitory origin] in their *middle* or centre: Therefore observe *where* the fire is generated; for *there* riseth up the flash of the life of all the qualities, and it is *caught* in the water, so that it remaineth *shining*; and it is dried in the astringency, so that it remaineth *corporeal*, and becometh shining, bright and clear.

Observe here:

54. For instance : Kindle some wood, and *then* you will see the mystery : The fire kindleth itself in the *hardness* of the wood; and this is now the astringent hard quality, the quality or source *Saturnus*, which *maketh* the wood hard and dry.

55. But now the *light*, that is, the flash, doth not consist in the hardness, otherwise a stone also

would burn and give light, but the light subsisteth only in the *sap* of the wood, that is, in the water [or oiliness].

56. Whilst there is sap in the wood the fire *shineth* as a shining light; but when the sap is consumed in the wood the shining light *goeth out*, and the wood becometh a glowing coal.

57. Now behold: the fierceness which riseth up in the light consists *not* in the water of the wood, but when the heat riseth up in the hardness, then is the flash *generated*, which the sap in the wood first catcheth, whereby the *water* becomes shining.

58. The fierceness or bitterness is generated in the midst or centre of the hardness, and the *heat* is generated in the flash, and therein also it subsisteth; and so far as the flash, that is, the *flame* of the fire reacheth, so far also reacheth the *fierceness* of the bitterness, which is the son of the hardness and heat.

59. But thou must know this mystery, that the bitterness is *already* in the wood, else the fierce bitterness would not so suddenly generate itself like *lightning* in the natural fire.

60. For as, when wood is kindled, the body of the fire generateth itself, in such a manner likewise is the *wood* generated in and above the earth.

61. But if the fierceness should be generated in the shining light, then surely it would reach *as far* also as the splendour or shining of the light, but it doth not so.

62. But thus it is; the flash is the *mother* of the light; for the flash generateth the light, and is the *father* of the fierceness, for the fierceness abideth in the flash as a *seed* in the father; and that flash generateth also the tone or sound.

63. When it goeth from the hardness and heat, then the hardness maketh a thumping, *knocking* sound in the flash, and the heat ringeth forth, and the light in the flash maketh the ringing *clear*, and the water mitigateth or softeneth it, and then in the astringency and hardness it is caught and dried up, so that it is a *corporeal* spirit in all the qualities.

64. For *every* spirit in the seven spirits of God is impregnated with *all* the seven spirits, and they all are one in another as *one* spirit, not one of them is without the others.

65. Only the birth therein is *thus*, and so the one generateth the other, in and through itself, and the birth *lasteth* or continueth thus from eternity to eternity.

66. Here I will have the Reader warned that he rightly *consider* the divine birth. Thou must *not* think that one spirit standeth *by* another, as you see the stars of heaven stand one by another.

67. But all the seven are *one in another* as *one* spirit; as this may be conceived in man, who hath *several* thoughts, because of the operation of the seven spirits of God, which keep and reside in the *human body*.

68. But you may say to me, Thou art foolish in this; for *any member* of the whole body hath the *power* of the other.*

* " But you must say [admit], unless you be foolish, that each one of the members of the whole body hath the power of the other."

69. Yet in what quality soever thou excitest or *awakenest* the spirit, and makest it operative or qualifying, according to that same quality the thoughts rise up, and *govern* the mind.

70. If thou stirrest or awakest the spirit in the fire, then there riseth up in thee the bitter and harsh *anger*; for as soon as the fire is kindled, which is done in the hardness and fierceness, *then* springeth up the bitter fierceness or wrath in the flash.

71.* For when thou, in thy body, liftest thyself against anything whatsoever, be it in love or wrath, thou kindlest the quality of that against which thou liftest thyself; and that [kindled quality] burneth in the corporeal whole of thy spirit; but in the flash this same fountain-spirit awakeneth.

* A new translation of this par. has been substituted for Sparrow's rendering. " Quell-Geist " (fountain-spirit) has, in this particular par., been translated by St M. " spirit-source."

72. For when thou lookest upon anything which doth *not please* thee, but is *against* or contrary to thee, then thou *raisest up* the fountain of thy heart, as when thou takest a stone, and therewith strikest fire on a steel, and so when the *spark* catcheth fire in the heart, *then* the fire kindleth.

73. At first it *gloweth*, but when thou stirrest the source or fountain of the heart more violently, then it is as when thou *blowest* the fire, so that the *flame* is kindled; and then it is high time to quench it, else the fire will be too great, and then it *burneth* and consumeth, and doth hurt to *its neighbour*.

Question.

74. Thou askest, *How* can a man quench this kindled fire ?

Answer.

75. Hearken, thou hast the *sweet* water in thee, pour that into the fire, and then the fire goeth out: If thou *lettest* it burn, then it consumeth

in thee the sap that is in all the seven
qualifying or fountain spirits, so that thou wilt
become dry.

76. *When that is done, then thou art a hellish
fire-brand, and a billet or faggot to lay upon the
hellish fire, and then there is no remedy for thee
eternally.*

77. But when thou lookest upon a thing which
pleaseth thee, and awakenest the spirit in thine
heart, then thou kindlest the fire in thine heart,
which burneth first in the sweet water like a
glowing coal.

78. Whilst it is but *glimmering* it is only a
gentle, soft, longing delight or pleasing lust in
thee, and doth *not* consume thee; but if thou
exhaltest thy heart still more, and thou kindlest
the sweet quality or fountain, so that it becomes
a *burning flame*, then thou kindlest all the
qualifying or fountain spirits, and then the whole
body bumeth, and so mouth and hands fall on to
work.

79. *This fire* is the most dangerous and hurtful,
and hath spoiled most since the world began,
and it is a *very hard* matter to quench it; for
when it is kindled it bumeth in the *sweet* water
in the flash of life, and must be quenched through
bitterness, which is scarce a water,* but much
rather is a fire.

* "scarce a water" (*gar ein elend Waster*), "but poor
[as] water." The word "*elend*" implies weakness
and wretchedness.

80. *Therefore* also there followeth a heavy,
sad, sorrowful mind, when one is to forsake that
which burneth in his love-fire in the sweet
fountain water.

81. But thou must know, that thou, in the

government of thy mind, art *thine own* lord and master, there will rise up *no* fire to thee in the circle or whole circumference of thy body and spirit, *unless* thou awakenest it *thyself*.

82. It is true that all thy spirits spring and move in thee, and rise up in thee, and indeed *always* one spirit hath *more* power in thee than [in] another [man].

83. For if the government of the spirits were the same in one man as in another, then we should *all* have *one* will and form ; but all seven are in *the power* of thy compacted incorporated spirit, which spirit is the SOUL.

[" 84. *It hath in it the first Principle; the " spirit of the soul hath the second; and the astral " or starry spirit in the elements hath the third, " viz. this world."*]

85. Now if a fire riseth up in one qualifying or fountain spirit, then that is *not concealed* or hidden from the soul, and it may instantly awaken the other qualifying or fountain spirits, which are *contrary* to the kindled fire, and *may* quench it.

86. But if the fire will be or becometh *too big*, then hath the soul a *prison*, wherein it may shut up the kindled spirit, *viz.* in the hard astringent quality, and the *other* spirits must be the gaolers, till their wrath is allayed, and the fire is *extinguished*.

Observe what that is.

87. When *one* qualifying or fountain spirit driveth thee too strongly, or presseth thee *too hard* to a thing which is against *the law of nature*, then thou must turn *thine eyes* away from it: If that will not help, then take *that spirit* and cast it into prison.

88. That is, turn thy heart *away* from temporal pleasure and voluptuousness, from fulness of eating and drinking, from the *riches* of this world, and think that to-day is the *last* day of the *end* of thy *body*; turn away from the *wantonness* of the world, and call *earnestly* to God, and yield or submit thyself to him.

89. When thou dost so, then the world *mocketh* thee, and thou art a *fool* to them. But bear *this* cross patiently, and let not the imprisoned spirit get out of prison again, but trust in God, and *he will set upon thee the crown of the divine joy*.

90. But if the spirit *breaketh out* of prison, then put it in again, *make good* thy part against it as long as thou livest, and if thou gettest so much advantage, that it doth not *wholly* kindle the source or fountain of thy heart, whereby thy soul *would* become a dry fire-brand of wood, each fountain or source having *yet* its sap, *when* thou departest from hence:

91. Then that kindled fire at the Last Judgment Day will not hurt thee; nor will it cleave or *stick* in thy sappy spirits; but after this anxious affliction and trouble thou wilt be, in the resurrection, *a triumphing angel of God*.

Question.

92. But now thou mayest say, Is there in God also a *contrary* will or opposition among or between the spirits of God?

Answer.

93. No: Though I shew here their *earnest* birth, how earnestly and severely the spirits of God are generated, whereby every one may very well understand the great earnest *severity* of God:

94. Yet it doth *not therefore follow* that there

is a disunion or *discord* among them: for the very innermost, *deepest* birth* or geniture in the heart or kernel is only and altogether *so*, which no creature can apprehend in the body; but in the *flash*, where the hidden spirit is generated, there it will be apprehended; for that is also generated in *such* a manner, and in such a power as is here mentioned.

* "for the very innermost, deepest birth," etc. "For it is in the heart or kernel alone, that the innermost, deepest birth thus takes place [as above described], and no creature can apprehend it [this birth] in the body, but [only] in the flash, where," etc.

95. But unto me is opened the gate of my *mind*, so that I *can* see and discern it, else it would indeed remain concealed with me, and hidden to me, *till* the *day* of the resurrection from the dead; yea, it hath been concealed from *all men* since the beginning of the world; but I submit my will to God's will, let him do what he pleaseth.

96. In God *all* the spirits do triumph as *one* spirit, and one spirit always mitigateth or softeneth and loveth the others, so there is nothing but mere joy and delight: But their *severe* birth or geniture, which is effected or done in *secret*, must be so: ** for life, understanding, and omniscience are *thus* generated; *and this is an eternal birth or geniture, which is never otherwise.*

** " must be so " = must be as it is, *i.e.* severe and secret.

97. Thou must not think that perhaps in heaven there is *some* manner of body which *only* is thus generated, *which* above all other things is called God.*

* " Thou must not think that perhaps in heaven there may be some [particular] manner of body thus generated, and above

all things called God."

98. No; but the whole divine power which itself is heaven, and the heaven of *all* heavens, is *so* generated, and that is called GOD *the Father*; of whom all holy angels are generated, and live also in the same power; also the spirit of all angels in their body is always continually and eternally *thus generated*; in like manner also is [generated] the *spirit* of all men.

99. For this world belongeth as well to the body or *corpus* [substantiality] of God the Father as the heaven doth; but in the locality or space of this world the *spirits* were kindled through king *Lucifer*, in his elevation, so that all things in this world are as it were languid and half dead: And *therefore* it is that we poor men are so very much blinded, and live in such great and *desperate* danger.

100. Yet thou must *not* therefore think that the heavenly light in this world, in the qualifying or fountain spirits of God, is *quite* extinct: No; there is only a darkness or dim *obscurity* upon it, so that we cannot apprehend it with our *corrupted* eyes.

101. But if God did [but] *once* put away that darkness, which moveth about the light,* and that thy eyes were opened, then in *that* very place where thou standest, sittest or liest thou wouldst see *the glorious countenance or face of God, and the whole heavenly gate*.

* "moveth about the light" (*über dem Lichte schwebet*),
"moveth [floateth] above the light," or "over the light."

102. Thou needest not first to cast thine eyes up into heaven, for it is written: [1 Deut. xxx. ,14. Rom.x.8.] *The Word is near thee, viz. on thy lips, and in thy heart*.

103. *Yea, God is so near thee, that the birth or geniture of the Holy Trinity is done or wrought even in thy heart, yea, all the three Persons are generated in thy heart, even God the Father, Son, and Holy Ghost.*

104. Now when I write here concerning the midst or *centre*, that the fountain of the divine birth or geniture is in the midst or centre, the meaning is *not* that in heaven there is a peculiar or *several* place, or a peculiar *several* body, wherein the fire of the divine life riseth up, out of which the seven spirits of God go forth into the *whole deep* of the Father.

105. No; but I speak in a corporeal or angelical or human way that the *Reader* may the better understand it, in such a manner as the angelical creatures were imaged or framed, and as it is in God everywhere *universally*.

106. For thou canst not nominate* any place, either in heaven or in this world, wherein the divine birth or geniture is *not thus*, be it in an angel, or in a holy man, or anywhere else.

* "nominate," German *ernennen*, to nominate, to name; with a by-meaning of pick out, point out, indicate = (nominate, l. b., to give a name or names to; to provide with a name. *Obs.*). [O.E.D.]

107. Wheresoever one qualifying or fountain spirit in the divine power is *touched* or stirred, let the place be where it will or the thing what it will (*except* in the devils, and all wicked, damned men), there is the fountain of the divine birth or geniture directly at hand, and there *already* are all the seven qualifying or fountain spirits of God.

108. As when thou wouldst make a spacious, *creaturely*, circumscribed circle, and hadst the whole Deity peculiarly *apart* therein. Just as the Deity is generated in a creature, so it is also

in the whole deep of the Father in all places and parts thereof, and in all *things*.

Note.

109. *And in such a manner is God an allmighty, all-knowing, all-seeing, all-hearing, all-smelling, all-tasting, all-feeling God, who is everywhere, and proveth the hearts and reins of the creatures.*

110. And in such a manner heaven and earth are *his*; also in such a manner all the devils, together with all wicked men, must be *his* eternal *prisoners*; and in the *Salitter*, which they have corrupted and kindled in their place or space, must *endure* eternal pain and torment, and moreover eternal shame and reproach.

111. For the total *glorious* face of God, together with all the holy angels, will shine bright and gloriously above them and under them, and round about *them* on every side.

112. And all holy angels, together with all holy men, will eternally triumph above them, below them and round about *them*, and for great joy, delight and pleasantness will sing of God's *holiness*, of their royal kingly government or regimen, and of the gracious, amiable, blessed fruit of the heavenly spring or *vegetation*; and that will go forth according to the qualities of the seven spirits of God, in many various *voices*.

113. On the contrary, the devils, with all wicked men, will be *forced* into a hole, where a hellish stink will well up and rise up, and the hellish fire, and the hellish coldness and bitterness, will *burn* after the manner of the kindled spirits of God, eternally in their body, as also in their *courts*, dominions, regions, space or circumference.

114. Nay, if they could be locked in or barred up in a *hole*, that the angry face of God might

not touch them, then they might be quiet and contented, and would not be necessitated to endure eternal ignominy, shame and reproach.

115. But here is no help, their *torment* increaseth and becometh but the greater ; the more they bewail it, the *more* doth the hellish fierceness or wrath kindle itself, they must lie in hell, as dead bones, like singed scorched sheep in the fire, their *stink* and abomination *gnaweth* them.

116. They dare not lift up their eyes for shame, for they see in their circumference, courts or *regions*, nothing else but only a severe judge; and above them, and on all sides of them, they *see* the eternal joy.

[117. " *Not that they apprehend and behold it, but they have a kind of knowledge thereof in "the Centre."*]

118. Here is lamentation and woe, *yelling* and crying, and no deliverance; it is with them as if it did *continually* thunder and lighten tempestuously.

119. For the kindled spirits of God generate themselves *thus*:

I. The hardness generateth a hard, raw, *rough*, cold and astringent quality.

II. The sweetness is grown *faint*, and gaspeth, like a glowing coal splits when there is no more sap in the wood, and there is *no* refreshment for it.

III. The bitterness *teareth* like a hot plague, and is as bitter as gall.

IV. The fire *burneth* as a fierce wrathful Sulphur.

V. Love is an *enmity* here.

VI. The sound is a mere beating, *rumbling* or cracking,* like the noise of a fire breaking forth out of a hollow place, as if it were great *claps* of thunder.

* " a mere beating, rumbling or cracking." In this, and in several similar sentences where Sparrow has used such terms as the above, the original is "*Pochen*," a word difficult to render in English, but highly suggestive. It describes above all else a pulsation; it might be the throbbing of an engine, or the beating of the human heart; it might be the hammering of a pounding-machine, or the ticking of the "deathwatch" insect; but in every case it denotes a regular, continuous motion and alternating sound, and this both as a technical term and as a figurative.

VII. The circuit, region, court or *residence* of the body of the seven is a house of *mourning*.

120. Their food is *abomination*, and groweth from the fierceness of all qualities : Lamentation and woe, and that for ever without end; there is no time there; *another king* sitteth on their throne, which keepeth or holdeth a judgment for ever; they are only his *footstool*.

121. O beauty, *pleasure* and voluptuousness of this world! O riches and proud stateliness! O might and *power*! Thy unrighteous judgment and great *pomp*, with all thy pleasure and voluptuousness, lie all together on a heap, and are become a hellish fire!

122. Now eat and drink, now trim and dress thyself * therewith, and domineer therein, thou fair goddess, how art thou become a *whore*, and thy shame and reproach continue for ever!

* " trim and dress thyself" (*schmincke dich*), "paint thy face."