

## THE ELEVENTH CHAPTER

### VII. *Of the Seventh Qualifying or Fountain Spirit in the Divine Power.*

1. THE Seventh spirit of God in the divine power is the *corpus* or body, which is generated out of the other *six* spirits, wherein *all* heavenly figures subsist, and wherein all things image and form themselves, and wherein all *beauty* and joy rise up.
2. This is the very spirit of nature, yea *nature itself*, wherein apprehensibility or comprehensibility consisteth, and wherein all creatures are formed in heaven and on earth. Yea *heaven* itself is therein formed; and all *naturality* in the whole God consisteth in *this* spirit.
3. If it were not for this spirit there would be neither angel nor man, and God would be an *unsearchable* being, subsisting *only* in an unsearchable power.

#### *Question.*

4. Now the question is: How is this form ?  
Or in what manner is this so ?

#### *Answer.*

If thou art a rational mercurial spirit, which *presseth* through all the seven spirits of God, and beholdeth, proveth and examineth them, how they are, then thou wilt, by the *explanation* of this seventh spirit, conceive and understand the *operation* and the *being* of the whole Deity, and apprehend it in thy sense or mind.

5. But if thou *understandest* nothing by this spirit, then let this book alone, and *judge* neither of the cold nor of the warmth therein : For *thou* art too hard bound and captivated in *Saturnus*, and art not a philosopher in this world.

6. Let thy *judging* alone, or else thou wilt receive thy *evil* wages for it; therefore I will have thee faithfully warned of it. Tarry till thou comest into the other life, for then the heavenly gate *will* be opened to thee, and then thou also wilt understand this.

*Now observe the Depth.*

7. Here I must *lay hold* on the whole divine body in the midst or centre at the heart, and explain the whole body, how nature is or existeth, and there you will see *the highest ground*, how all the seven spirits of God *continually* generate one another, and *how* the Deity hath neither beginning nor end.

8. Therefore behold and see the longing, desired pleasure of thy spirit, the eternal divine *joyfulness*, and the heavenly delight and corporeal joy, which in all eternity hath *no* end.

*Now observe:*

9. When the flash riseth up in the centre, then the divine birth standeth in its full operation: In God it is continually and *eternally* thus; but *not* so in us poor fleshly children.

10. In this life the triumphing divine birth lasteth in us men only *so long* as the flash lasteth, therefore our *knowledge is but in part*, whereas in God the flash standeth unchangeably, always eternally thus.

11. Behold, all the seven spirits of *God* are generated alike together at once; none of them is the first, and none of them is the last; but we must have an eye to the kernel, and consider how the divine birth or *geniture* riseth up, otherwise man understandeth it not.

12. For the creatures cannot comprehend *at once* all the seven spirits, one in another, but

they look upon them; but when one spirit is touched or stirred, then that toucheth or stirreth all the others, and then the birth or geniture standeth in full power.

13. Therefore it hath a beginning *in man*, but none *in God*; and therefore I must also write in a *creaturely* manner, or else thou *canst not* understand it.

14. Behold, without the flash all the seven spirits were a dark valley, but when the *flash* riseth up between the astringent and bitter qualities, in the heat, then it becometh *shining* in the sweet water, and in the flames of the heat it becometh bitter, and triumphing and living, and in the astringent it becometh corporeal, dry and *bright*.

15. Now these four spirits move themselves in the flash, for all the four become living therein, and so now the power of these four riseth up in the flash, as if the *life* did rise up, and the *power* which is risen up in the flash is the love, which is *the fifth spirit*.

16. That power moveth so very pleasantly and amiably in the flash, as if a dead spirit did become living, and was suddenly in a moment set into great clarity or *brightness*.

17. Now in this moving one power toucheth or stirreth another: First the astringent beateth or striketh,\* and the heat maketh in that beating or stroke a *clear* ringing sound, and the bitter power divideth the ringing, and the water maketh it mild and soft, and mitigateth it; and this is *the sixth spirit*.

\* "beateth or striketh" (*pochet*), "beating or stroke" (*Pochen*). See Ch. 10, par. 119.

18. Now the tone in all the *five* spirits riseth up like a melodious pleasant music, and remaineth so standing ; for the astringent quality exsiccateth

it or drieth it up.

19. So now, in the same sound *that is gone forth* (which now subsisteth, being dried) is the power of *all the six* qualifying or fountain spirits, and it is as it were the *seed* of the other six spirits, which they have there compacted or incorporated together, and made one spirit thereof, and which hath the quality of *all* the spirits: and that is *the seventh spirit of God* in the divine power.

20. Now this spirit subsisteth in its colour like azure or heaven-*blue*, for it is generated out of all the six spirits; and when the flash, which standeth in the midst or centre in the heat, *shineth* into the other spirits, so that they rise up in the flash and generate the seventh spirit, then the *flash* riseth up also in the birth of the *six* spirits together in the *seventh*.

21. But because the seventh hath no *peculiar* quality in itself, therefore the flash in the seventh cannot be brighter, but it receiveth from the seventh the *corporeal* being of all the seven spirits, and the flash standeth in the midst or *centre* of these seven spirits, and is generated from all the seven.

22. The seven spirits are the *father* of the light, and the light is their son, which they always continually generate thus from eternity to eternity, and the light enlighteneth and always eternally maketh the seven spirits living and joyful, for they all receive their rising and *life* in the power of light.

23. Again, they all generate the light, and all are together alike the father of the light, and the light generateth no one spirit, but maketh them *all* living and joyful, that they always continually stand in the birth.

24. Behold, I will shew it thee once more, that so by *any means* thou mayest apprehend it, that this high work *may not* take place in vain without profit to *thee*.

25. The astringent quality is the *first* spirit, and that attracteth or draweth together and maketh all dry: The sweet quality is the *second* spirit, and that softeneth or mitigateth the astringent: Now the *third* spirit is the bitter spirit, which existeth from the fourth and the first.

26. So when the third spirit in its rage *rubs* itself in the astringent, then it kindleth the *fire*, and then the *fierceness* in the fire riseth up in the astringent. In that fierceness now the bitter spirit becometh *self-subsisting*; and in the sweet it becometh meek or *mild*; and in the hard it becometh *corporeal*; and so now it subsisteth, and is also the *fourth* spirit.

27. Now the flash in the power of these *four* goeth forth in the heat, and riseth up in the sweet spring water or fountain ; the bitter maketh it *triumphing* ; the astringent maketh it *shining*, dry and corporeal; and the sweet maketh it meek and *mild*; and so it receiveth its first shining and lustre in the sweet; and here now the flash, or the light, subsisteth in the midst or centre, as a *heart*.

28. Now when that light, which standeth in the midst or centre, shineth *into* the four spirits, then the power of the *four* spirits riseth up in the light, and they become living, and *love* the light; that is, they take it into them, and are impregnated with it, and that spirit which is so taken in is the love of the life, which is the fifth spirit.

29. Now when they have taken the love into

them, then they qualify, act or *operate* for great joy ; for the one seeth the other in the light, and so the one toucheth or stirreth the other.

30. Then the tone riseth up; and the hard spirit beateth, striketh or *thumpeth*; \* but the sweet maketh that beating or striking *mild*; and the bitter *divideth* it according to the condition or kind of every quality; the fourth causeth the *ringing*; the fifth causeth *joyfulness*; and the compacted incorporated sounding is the *tone* or tune, or the *sixth* spirit.

\* "beateth, striketh or thumpeth" (*pochet*), "beating," etc. (*Pochen*). See Ch. 10, par. 119.

31. In this tone riseth up the *power* of all the six spirits, and becometh a palpable body, to speak after an angelical manner, and subsisteth in the power of the other six spirits, and in the light; and this is the *body* of nature, wherein all heavenly creatures, ideas, figures and sprouts or vegetations are imaged or fashioned.

### *The Holy Gates.*

32. But the *light*, which subsisteth in the midst or centre in all the seven spirits, and wherein standeth the *life* of all the seven spirits, whereby all seven become triumphing and joyful, and wherein the heavenly *joyfulness* rises up:

33. This is *that* which all the seven spirits generate, and that is the *son* of all the seven spirits, and the seven spirits are its *father*, which generate the light; and the light generateth in them the *life*; and the *light* is the heart of the seven spirits.

34. *This light is the true Son of God, whom we Christians worship and honour, as the second Person in the Holy Trinity.*

35. *All the seven spirits of God together, are God the Father.*

36. For no one spirit of them is *alone* or without the others; they all seven generate one another; for if one were *wanting* the others could not be.

37. But the *light* is another *Person*, for it is *continually* generated out of or from the seven spirits, and the seven spirits rise up continually in the light; and the powers of these seven spirits go forth continually in the glance or *splendour* of the light in the seventh nature-spirit [Or spirit of nature], and do form and image all in the *seventh* spirit; *and this out-going or exit in the light is the Holy Ghost.*

38. The flash or stock or pith or the heart, which is generated in the powers, remaineth standing in the *midst* or centre, and that is the Son; and the splendour or *glance* in all the powers goeth forth from the Father and the Son, in all the powers of the Father, and formeth and imageth all in the seventh nature-spirit, according to the power and operation of the seven spirits, and according to their *distinction* and impulse. *This is the true Holy Ghost, whom we Christians honour and adore for the third Person in the Deity.*

39. Thus, O blind Jew, Turk, and Heathen, thou seest that there are *three Persons in the Deity*, thou canst not deny it, for thou livest and art or hast thy being *in the three Persons*, and thou hast thy life from them and in them, and in the power of these three Persons thou *art to rise* from the dead at the last day, and live eternally.

*Note.*

40. Now if thou hast lived well and *holily* in

this world, according to the law of nature, and hast *not* extinguished the clear flash, which is the Son of God, which *teacheth* thee the law of nature in thy seven qualifying or fountain spirits, and hast not put it out through a fierce elevation, which runneth on contrary to the knowledge of nature [or conscience], then wilt thou with all Christians live in eternal joy.

*Note.*

[41. " *The law of nature is the divine ordinance*  
" *out of the centre of nature, he that can live*  
" *therein needs no other law, for he fulfilleth the*  
" *will of God.*" ]

42. For it lieth not in thy unbelief [or ignorance] to hinder it; thy unbelief doth *not take away* or make void the truth of God: but *faith* bloweth up the spirit of *hope*, and *testifieth* that we are God's children. The faith is generated in the flash, and wrestleth so long with God till it *overcometh* and gets the victory.

43. Thou *judgest* us, and thereby thou judgest thyself, in that thou blowest up the zealous or jealous spirit in anger and wrath, which extinguisheth *thy* light. But if thou art grown on a *sweet* tree, and *suppresseth* the evil influence or *suggestions*, and livest well and holily in the law of nature, that sheweth thee very well what is *right*, if thou art not indeed grown out from a *fierce* or wrathful twig or branch.

[44. " *Here is meant or understood out of or*  
" *from a quite Godless seed, whereout there often*  
" *groweth a thistle; though yet there were a*  
" *remedy, if the will were but once broken; but it*  
" *is a rare and precious thing; however, indeed on*  
" *a good tree it is often so, that some branches*  
" *do also wither.*" ]

*Note.*

45. Moreover, thou art blind. For who shall

separate thee *from the love of God*, in which thou art born or generated, and wherein thou livest, if thou perseverest and continuest therein till the end ? Who shall separate thee from God, in whom thou hast lived *here*?

46. That which thou hast *sown* in the ground, that will spring up, be it rye, wheat, barley, tares or thorns; that which is not combustible or capable of the final or last fire, that will not burn at all: But God will not *himself* corrupt or spoil *his good* seed, but will husband, *till* and manure it, that it may bear *fruit* in the eternal life.\*

\* "husband, till," etc. (*bauen*), "build," i.e. develop, cultivate.

47. Seeing then *all* live and have their being in God, why do the *weeds* glory and boast against the *wheat*? Dost thou think that God is a dissembler, and that he regardeth or respecteth *any man's person* or *name* ?

48. What man was the father of us all ? Was it not *Adam*? And when his son *Cain* lived *wickedly* before God, why did not his father *Adam* help him ? But here it may be said: [Ezek. xviii. 4,20] *He that sinneth shall be punished.*

49. If *Cain* had not *quenched* or extinguished his light, *who could have separated him from the love of God* ?

50. So thou also, thou boastest thou art a Christian, and knowest the light, why dost thou *not* walk therein? Dost thou think the *name* will *make* thee *holy*? Tarry, Friend, till thou comest thither into the other world, then thou wilt know it by experience. Behold! *many* a Jew, Turk, and Heathen, who had indeed *their lamps well trimmed and furnished*, will sooner

enter into the kingdom of heaven than thou who boastest.

*Question.*

What prerogative or advantage then have the Christians ?

*Answer.*

51. Very much ; for they *know the way of life*, and know *how* they should rise from the fall: But if any *will lie still*, then he must be thrown into the *ditch*, and there must perish with all the Godless Heathen.

52. Therefore take heed what thou dost, and consider what thou art; thou *judgest* others, and art *blind* thyself.

53. But the spirit saith thou hast no cause for it, *viz.* to judge him who is *better* than thou: Have we not all *one* flesh, and our life subsisteth in God, be it in his love, or in his anger? For *what thou sowest, that thou shalt reap.*

*Note.*

54. God is not the cause thereof that thou art lost: For the law to do right or *righteousness* is written in *nature*, and thou hast *that very book* in thy heart.

55. Thou knowest very well that thou *shouldst* deal well and friendly with thy neighbour ; also thou knowest well that thou shouldst *not vilify* thy own life, that is, thou shouldst not bemire and *defile* thy own body and soul, and lay open their shame.

56. Surely *herein* consisteth the pith and kernel, and the love of God. God doth not regard any man's *name* or *birth*, but he that moveth or acteth in the love of God moveth in the *light*, and the light is the heart of God. Now he that

*sitteth* in the heart of God, who can spew him out from thence ? No one; for he is begotten or generated in God.

57. O thou blind, *half-dead* world, cease from thy judging; O thou blind Jew, Turk, and Heathen, desist from thy *calumniating*, and submit thyself in obedience to God, and walk in the light, then thou wilt *see how* thou shouldst rise from thy fall, and how thou shouldst arm thyself in this world against the hellish *fierceness* and wrath, and how thou mayst overcome, and live *with God* eternally.

58. Most certainly *there is but one God*; hut when the veil is put away from thy eyes, so that thou seest and knowest *him*, then thou wilt also see and know *all* thy brethren, whether they be *Christians, Jews, Turks, or Heathen*.

59. Or dost thou think that God is the God of *Christians* only? Do not the *Heathen* also live in God, [1 Acts x. 35] *whosoever doth* right or *righteousness* God loveth and *accepteth him*.

60. Or what didst thou, who art a Christian, know [as to] *how God would* redeem and deliver thee from evil ? What friendship and *familiarity* hadst thou with HIM? or what covenant hadst thou made with HIM, *when* God caused his Son to become man, or be incarnate, to redeem *mankind* ? Is he only *thy king* ? Is it not written, [Haggai ii. 7] *He is the comfort of all the Heathen*.

61. Hearken, [Rom. v. 18] *By one man sin came into the world, and pressed through one upon all. And through one came the redemption into the world, and pressed through one upon all*. What therefore lieth in *any man's* knowledge ? No ! indeed, thou didst not know how God would deal with thee, when *thou wast dead* in sins.

62. Now as *sin* without distinction reigneth

through one man over all, so *mercy* and redemption reign through one over all.

63. But unto those Heathen, Jews, and Turks, *blindness did befall*, yet for all that they stand in an anxious birth, and *seek* for a rest; they *desire* grace, though they seek not for it at the right mark, or in the right place or limit: but *God is everywhere*, and looketh upon the ground of the *heart*.

64. But if in their anxious birth the light be generated *in them*, what art thou that judgest them ?

65. Behold! thou blind man, I will demonstrate this to thee thus : Go into a meadow, there thou seest *several* sorts of herbs and flowers; thou seest some that are bitter, some tart, sweet, sour, white, yellow, red, blue, green, and many various sorts.

66. Do they not all grow out of the *earth* ? Do they not stand one by another? Doth the one *grudge* the beauteous form of the other ?

67. But if one among them lifteth up itself too high in its growth, and so *withereth*, because it hath not sap enough, how can the *earth* help it ? Doth it not afford its sap to *that* as well as to the others ?

68. But if *thorns* grow among them, and the mower cometh to reap his crop, he cutteth them down together, but he casteth out the thorns, and they are to be *burnt* in the fire ; but the various flowers and good crop he gathereth, and causeth it to be brought into his barn.

69. Thus it is also with men, there are *diversities* of gifts and accomplishments, endowments or aptitudes; one it may be is much *lighter* or brighter in God than another; but all the while

they do not *wither in the spirit* they are not rejectable; but when the *spirit* withereth, then that is good and useful for nothing but for fuel, and is only as wood for the fire.

70. But if the Turks be of an *astringent* quality, and the Heathen of a *bitter*, what is that to thee ? If the light becomes *shining* in the astringent and bitter qualities, then it gives light also.

71. But thou art generated in the heat, where the light riseth up in the *sweet* spring or fountainwater; have a care lest the heat *burn* thee ; it is time, thou wouldst do well to *quench* that.

*Question.*

72. Thou sayest, Is it *right* then that the Heathen, Jews, and Turks, should persevere in their *blindness* ?

*Answer.*

73. No; but this I say; How can he see, that hath *no eyes*? For what doth the poor lay or vulgar man know of the *tumults* which the priests have in their drunkenness ? He goeth on in his simplicity, and generateth anxiously in his *spiritual* birth.

*Question.*

But then thou sayest, Hath *God* blinded the Turks, Jews, and Heathen ?

*Answer.*

74. No; but when God kindled the light for them, then they lived after the pleasures, *voluptuousness* and lusts of their own hearts, and would not be led or directed *by the spirit*, and so the *outward* light extinguished.

75. But it is not therefore so *totally* extinguished that it *could not* be generated in man; for man is out of or from God, and liveth in God, be it either in love or in wrath.

76. Now if man be in a longing, should he not be *impregnated* in his longing? And so if he be impregnated once, then he can generate also. But as long as the *outward* light doth not shine to him, *therefore* he doth not know his [man's] Son, whom he hath generated.

77. But when the light *shall arise* on the last Judgment Day, then he will see HIM [Christ].

78. *Behold, I tell thee a mystery: The time is already that the Bridegroom crowneth his bride!*

79. Guess, Friend, where lieth the *crown* ? Towards the *north*; for in the centre of the astringent quality the light will be clear and bright.

80. But from whence cometh the *Bridegroom*? From the midst or centre, where the heat eenerateth the light, and goeth towards the north into the astringent quality; there the light groweth *bright*.

81. What do these towards the *south* ? They are in the heat fallen *asleep*, but a stormy tempest will awaken them; among these many will be terrified to *death*.

82. Then what do those in the *west* ? Their bitter quality will rub itself with the others, but when they taste the sweet water, then will their spirit be *mild* and meek.

83. But what do these in the *east* ? Thou art a lofty proud *bride* from the beginning; the crown was always offered to thee from the beginning, but thou thoughtest thyself *too fair* already; thou livest as the rest do.

*Of the Operation and Property of the Divine  
and Heavenly Nature.*

84. Now if thou wilt *know* what kind or manner of nature there is in *heaven*, and what kind of nature the holy *angels* have; also what kind of nature *Adam* had *before* his fall, and what, properly, the holy, heavenly or *divine* nature is ; then observe the circumstances exactly concerning this *seventh* qualifying or fountain spirit of God, as followeth.

85. The seventh qualifying or fountain spirit of God is the qualifying or fountain spirit of *nature* : for the *other* six do generate the seventh ; and the seventh, when it is generated, is then as it were the *mother* of the seven, which encompasseth the other six, and generateth them again : for the *corporeal* and *natural* being consisteth in the seventh.

*Observe here the Sense.*

86. The *six* rise up in a full or a complete birth according to the power and *condition* of each of them, and when they are risen up, then is their power mingled one in another, and the hardness *drieth* it [the whole], and is as it were the whole being.

87. This corporeal exsiccation or drying, I call in this book the divine SALITTER, for it is therein [in the seventh fountain spirit of nature] *the seed of the whole Deity*, and it [the seventh spirit] is as it were a mother, which receiveth the seed, and always generateth fruit again, according to all the qualities of the *seed*.

88. Now in this rising up of the six spirits, there riseth up also the *Mercurius*, tone or sound of all the six spirits, and in the seventh nature-spirit it subsisteth as in the *mother* ; and then the seventh generateth all manner of fruits and colours, according to the *operation* of the six.

[89. " *By the word SALITTER, in this*  
" *book, is understood how, out of the eternal centre*  
" *of nature, the second Principle groweth and*  
" *springeth up out of the first, just as the light*  
" *springeth up out of the fire, wherein two spirits*  
" *are understood, viz. first, a hot, second, an*  
" *aerial one; whereas in the aerial life the true*  
" *vegetation or growing consisteth, and in the*  
" *fire-life is the cause of the quality.*

90. " *So when it is written, the angels are*  
" *created out of God, then it is understood or*  
" *meant out of God's eternal nature, wherein is*  
" *understood or meant the seven forms, and yet*  
" *the divine holy nature is not understood to be*  
" *in the fire, but in the light.*

91. " *Yet the fire giveth or holdeth forth to us*  
" *a mystery of the eternal nature, and of the*  
" *Deity also, wherein a man is to understand*  
" *two Principles of a twofold source, viz. I.*  
" *a hot, fierce, astringent, bitter, anxious, con-*  
" *suming one in the fire-source. And out of*  
" *the fire cometh II. viz. the light, which*  
" *dwelleth in the fire, but is not apprehended*  
" *or laid hold on by the fire; also it hath another*  
" *source than the fire hath, which is meekness,*  
" *wherein there is a desire of love, where then,*  
" *in the love-desire, another will is understood*  
" *than that which the fire hath.*

92. " *For the fire will consume all, and causeth*  
" *a high rising in the source, and the meekness*  
" *of the light causeth entity or substantiality; viz.*  
" *in the eternal light it causeth the water-spirit*  
" *of eternal life; and in the third principle of*  
" *this world it causeth water, together with the*  
" *existency or original of the air.*

93. " *Thus the Reader is to understand this*  
" *book as concerning three Principles or births ;*  
" *viz. one is the original of the eternal nature,*

*in the eternal will or desire of God, which desire driveth itself on in great anguish till it cometh to the fourth form, viz. to the fire.*

94. " *Wherein the second, which is the light, existeth and replenisheth the eternal liberty besides or beyond nature, wherein we understand the holy Ternary in the light, without or beyond nature, in the power of the light, in the liberty, as another or second spring or source without being, and yet united with the fire's nature, viz. as fire and light together in one.*

95. " *The third Principle of this world is generated and created out of the first, that is, magically: As is clearly demonstrated in our second [Three Principles], and in our third book [Threefold Life], unto which this book is only an introduction, and is the first book, which was not sufficiently apprehended by the author at the first time, though it appeared clearly enough, yet all of it could not be conceived ; also it was as when a torrent or stormy shower of rain passeth over a place, from whence vegetation and springing existeth; for therein is the seed of the whole Deity."*

96. [See par. 88 . ]

97. But here thou must know that the *Deity* doth not stand still, but worketh and riseth up without *intermission*, as a pleasant wrestling, moving or struggling.

98. Like *two* creatures which in *great love* play together, embracing, struggling and wrestling the one with the other; now one is above, by and by the other, and when *one* hath overcome it yieldeth or giveth over, and letteth the *other* rise up again.

99. Thou mayest also understand it thus, in a similitude, as when *seven persons* had begun a

friendly sport and play, where one gets the upper hand above another, and a *third* comes to help *that one* which is overcome ; and so there is a pleasant friendly sporting among them ; whereas indeed they all have one and the *same* agreement or love-will together, and yet strive and fight or vie one against another in a way of *love*, in sporting and pastime.

100. Thus also is the *working* of the six spirits of God in the seventh; suddenly *one* of them hath a strong rising up, suddenly *another*; and thus they wrestle in love one with another.

101. When the light riseth up in this striving, then the Holy Ghost moveth in the power of the light, in the play of the other six spirits, and so in the seventh *spring up* all manner of fruits of life, and *all manner* of colours and vegetations, or ideas and forms.

102. Now as that quality is which is *strongest*, so the body of the fruit is imaged, and the colours also; in this striving or wrestling the *Deity* formeth itself into infinite and unsearchable variety of kinds and manners of images or ideas.

103. For the seven spirits are the *seven* head sources or springs, and when *Mercurius* riseth up therein, that stirreth all, and the bitter quality moveth it, and *distinguished* it, and the astringent *drieth* it up.

[104. " Nature *and the Ternary are not one and the same; they are distinct, though the Ternary dwelleth in nature, but unapprehended, and yet is an eternal band, as is plainly unfolded in our second and third books.*" ]

*Now observe here, how the Imaging in Nature is in the seventh Spirit.*

105. The sweet water is the *beginning* of nature, and the astringent quality draweth or attracteth it together, that it becomes natural and *creatural*, to speak in an angelical way.

106. Now being drawn together, it looketh like *azure* or sky-colour blue, but when the light or flash riseth up therein, then it looketh like the precious jaspis or *jasper stone*, or as I may call it in my language, a glassy sea, on which the sun shineth, and that very clear and bright.

107. But when the bitter quality riseth up therein, then it divideth and formeth itself, as if it were *alive* or lively, or as if the life did rise up there, in a *greenish* flourishing manner and form, like a green flash of lightning, to speak after the manner of men, so that it dazzleth a man's eyes, and *blindeth* him.

108. But when the heat riseth up therein, then the green form inclineth to a half red or *ruddy* form, as when a carbuncle stone shineth from the green flash or *beam* of light.

109. But when the light, which is the Son of God, shineth into this sea of nature, then it getteth its *yellowish* and whitish colour, which I cannot compare to anything; you must be content to stay or tarry with this aspect or vision, till you *come into* the other life.

110. For this now is the true heaven of nature, which is out of or from God, wherein the *holy angels* dwell, and out of which they were created in the beginning.

111. Behold now, when the *Mercurius* or tone in this nature-heaven riseth up, there the divine and angelical joyfulness riseth up, for therein rise up forms, imagings, colours and angelical *fruits*, which blossom curiously, grow, spring, flourish and stand in *perfection*, as to all manner

of bearing or fruit trees, plants and springing growths, of a gracious, comely, lovely, amiable, blessed prospect, vision or sight to be looked upon, with a most delicious, lovely, pleasant smell and taste.

112. *But here I speak with an angel's tongue, thou must not understand it earthly, like unto this world.*

113. It is with *Mercurius* in this manner or form also. Thou must *not* think that there is any hard beating, striking, toning or sounding, or whistling and piping in the Deity, as when one taketh a huge trumpet, and bloweth in it, and maketh it to sound.

114. O *no*, dear man, thou half dead angel, that is not so, but all is done and consisteth in *power*; for the divine being standeth in power. But the holy angels sing, ring and trumpet forth with clear and *shrill sounding*; for to that end God hath made them out of himself, that they should increase and multiply the heavenly joy :  
*[And therefore were the angels made out of God.]*

115. Also such an image was *Adam*, as God created him, before his *Eve* was made out of him; but the corrupted *Salitter* did wrestle with the well-spring of life in *Adam*, till it overcame. And so *Adam* became weary, which made him fall into a *sleep*. Here he was undone: And if the Barmhertzigkeit, or the *mercy* of God, had not come to help him, and made a *woman* out of him, he would have still continued asleep.

*Of this we will speak in its proper Place.*

116. This, as is mentioned above, is that fair, bright and holy heaven, which is thus in the *total* Deity, and which hath neither beginning nor end, whither no creature with its sense *can* reach.

117. Yet thou shouldst know this, that always in a place now *one* quality sheweth itself *more powerfully* than the others, now the second prevaileth, now the third, then now the fourth, now again the fifth, now the sixth, then again now the seventh.

118. Thus there is an *eternal wrestling*, working and friendly amiable rising up of love ; where then in this rising up the Deity continually *sheweth* itself *more* and *more* wonderful, more incomprehensible and more unsearchable.

119. So that the holy angels cannot sufficiently *enough* rejoice themselves, nor sufficiently enough converse, walk and most lovingly sport therein, nor sufficiently enough sing that beautiful *Te Deum Laudamus*, We praise thee, O God, as to each quality of the great God, according to his wonderful revelation, and wisdom, and beauty, and fruit, and form.

120. For the qualities rise up *eternally*, and so there is not with them or among them either beginning, middle or end.

121. Although I have written here how all is come to be, and how all is framed, *formed* and imaged, and how the Deity riseth up, yet for all that thou must not think that it hath any rest, ceasing or extinction, and that afterwards it riseth up thus *again*.

122. O no: But I must write in *part* or by pieces, for the Reader's better understanding, that he might thereby apprehend *somewhat*, and so attain the sense and meaning thereof.

123. Nor must thou think that I have climbed up aloft into heaven, and beheld it with my *carnal* or fleshly eyes. O no; hear me, thou *half-dead* angel, I am as thou art, and have no

greater light in my *outward* being than thou hast.

124. Moreover, I am a *sinful* and mortal man, as well as thou, and I must every day and hour grapple, struggle and fight with the devil who afflicteth me in my corrupted lost nature, in the fierce or wrathful quality, which *is* in my flesh, as in all men continually.

125. Now I get the better of him, now he is too hard for me; yet for all that he hath *not* overcome or conquered me, though he often getteth the *advantage* over me : *For our life is as a perpetual warfare with the Devil.*

[126. " *This strife and battle is about that most high, noble, victorious garland, till the corrupted, perished Adamical man is killed and dead, in which the devil hath an access to man.*

127. " *Of which the sophister will know nothing; for he is not generated of God, but is born of flesh and blood : and though indeed the birth standeth open for and towards him, yet he will not enter; for the devil withholdeth him. God blindeth none.*" ]

128. If he buffeteth me, then I must *retire* and draw back, but the divine power helpeth me *again*; then he also getteth a blow, and often loseth the day in the fight.

129. But when he is overcome, then the heavenly gate openeth *in my spirit*, and then the spirit seeth the divine and heavenly being; not externally without the body, but in the fountain or well-spring of the *heart* there riseth up the flash in the *sensibility* or thoughts of the brain, and therein the spirit doth contemplate or meditate.

130. For *man* is made out of all the powers of God, out of all the seven spirits of God, as

the *angels* also are. But now seeing man is *corrupted*, therefore the divine birth doth not *always* spring, qualify or operate in him; no, nor in all men either: And though indeed it springeth in him, yet the *high light* doth not presently shine in all men ; and though indeed it doth shine, yet it is incomprehensible to the corrupted nature.

131. For the Holy Ghost will not be caught, held or *retained* in the *sinful* flesh, but riseth up like a flash of lightning, as fire flashes and sparkles out of a stone, when a man strikes fire upon it.

132. But when the flash is caught in the fountain of the heart, then the Holy Ghost riseth up in the seven qualifying or fountain spirits, into the brain, like the daybreak, dawning of the day, or morning redness: Therein *sticketh* the mark, aim or scope and knowledge.

133. For in *that light* the one seeth the others, feeleth the others, smelleth the others, tasteth the others, and heareth the others, and it is as if the whole Deity did rise up therein.

134. *Herein* the spirit seeth into the depth of the Deity; for in God, near and afar off is all one; and that same God, of whom I write in this book, is as well in his *Ternary* in the body of a holy soul, as in heaven.

135. From this God I take my knowledge, and from no other thing, neither will I know *any other thing* than that same God, and the same it is which maketh that assurance in my spirit, that I *steadfastly* believe and trust in him.

136. Though an angel from heaven should tell this [knowledge] to me, yet for all that I *could not* believe it; much less lay hold on it, for I should always doubt whether it were certainly so

or no: But the *sun* itself ariseth in my spirit, and therefore I am most *sure* of it, and I myself do see the proceeding and birth of the holy angels, and of *all things* both in heaven and in this world.

137. For the holy soul is *one spirit with God*; though indeed it is a creature, yet it is *like* to the angels: Also the soul of man seeth much deeper than the angels; for the angels see only to \* the heavenly pomp, but the soul seeth *both* the heavenly and the hellish, for it liveth *between* both.

\* "see only to" (*sehen allein bis in*), " see only into," i.e. as far as into.

138. Therefore it must undergo \* many hard bangs and pinches, and must every day and hour wrestle and struggle with the devil, that is, with the *hellish qualities* [Or devilish conditions, inclinations, and passions in us] and so it liveth in great danger in this world; therefore this life is very well called the *valley of misery*, full of anguish, a *perpetual* hurliburly, pulling and haling, worrying, warring, fighting, struggling and striving.

\* " it must undergo," etc. (*muss sich wol quetschen lassen*), " it must suffer itself to be crushed." See Ch. 19, par. 121.

139. But the cold and *half-dead* body doth not *always* understand this fight of the soul: The body doth not know how it is with it, but is heavy and anxious; it goeth from one room or *business* to another; and from one place to another; it seeketh for ease and rest.

140. When it cometh thither, where it *would be*, yet it findeth no such thing ; then doubtings and unbelief fall in between and come upon it; sometimes it seems to it as if God had *quite* cast it off; but it doth *not* understand the fight of

the spirit, how the same is sometimes down, and sometimes gets aloft.

141. What vehement and furious war and fight there is between the *hellish* quality and the *heavenly*, which fire the devils *blow up*, and the holy angels *quench* it, I leave to every holy soul to consider of.

142. Thou must know that I write not here as a story or history, as if it were *related* to me from another, but I must continually stand in that combat or battle, and I find it to be full of heavy strivings, wherein I am often struck down to the ground, as well as all other men.

143. But for the sake of the violent fight, and for the sake of the *earnestness* which we have together, this revelation hath been given me, and the vehement driving or impulse to bring it so to pass as to set all this down on *paper*.

144. But what the total sequel is, which may follow upon and after this, I do not *fully* know : Only sometimes, future Mysteries in the depth are shewn to me.

145. For when the flash riseth up in the centre, one seeth through and through, but cannot well apprehend or lay hold on it; for it happeneth to such a one as when there is a tempest of *lightning*, where the flash of fire openeth itself, and suddenly vanisheth.

146. So it goes also in the soul, when it presseth or breaks quite through in its flight or *combat*, then it beholdeth the *Deity*, as a flash of lightning ; but the source, quality or fountain of sins covereth it suddenly again: For the *Old Adam* belongeth to the earth, and doth not, with *this* flesh, belong to the Deity.

147. I do *not* write this for my own praise, but

to that end that the Reader may know wherein my knowledge standeth, that he might not seek that from me which I have not, or think me to be *what I am not*.

148. But what I am, *that* are all men, who wrestle in JESUS CHRIST our King for the *crown* of the eternal joy, and live in the *hope* of perfection; the *beginning* whereof is at the day of the resurrection, which is now *shortly* near at hand; which, in the circle of the rising or horizon of the east in the flash, is very *well* to be seen, in which nature sheweth itself as if it would be daybreak.

149. Therefore take heed, that you be not found asleep in your *sins*; truly the prudent and the wise will take notice hereof, but the wicked will *continue* in their sins.

150. They say, What ails the fool, when will he have done with his dreaming ? This is because they are asleep in *fleshly* lusts. Well, well, you shall see what kind of dream this will be.

151. I would willingly take ease and rest in my *meekness*, if I were not put upon this work; but *that* God who hath *made* the world is *too* strong for me, I am the work of his hands, he may set me and place me *where* he will.

152. Though I must be a *by-word* and spectacle of scorn to the world and devils, yet my hope is in God concerning the life to come ; in him will I *venture* to hazard myself, and not resist or *strive* against the Spirit. *Amen*.