

THE TWENTY-FIRST CHAPTER

Of the Third Day.

1. ALTHOUGH in the writings of *Moses the spirit* hath kept the *deepest* mysteries secret, hidden and concealed in the *letter*, yet all is so very regularly described that there is *no defect* at all in the order thereof.
2. For when God through the Word had created heaven and earth, and had *separated* the light from the darkness, and had given a place to each of them, then *each began* at once its birth or geniture and qualifying or working.
3. On the *first day* God drave together (or compacted) the corrupt *Salitter*, which so came to be in the kindling of his wrath, I say, God then drave it together or created it through the *strong spirit*; for the word *Schuff* (*created*) signifieth here a driving together (or compaction).
4. In this driving together or *compaction* of the corrupted *Wrath-Salitter*, was king *Lucifer* also, as an impotent prince, together with his angels, *driven* into the hell of the *Wrath-Salitter*, into that place where the outward *half-dead* comprehensibility is generated, which is the place or space between the nature-goddess, the *moon*, and the dead *earth*.
5. Now when this was done the deep became clear, and with the hidden or concealed heaven the light was *separated* from the darkness, and the globe of the earth in the great *wheel* of nature was rolled or turned *once about*; and accordingly the there passed the time of *one revolution*, or of one day, which containeth twenty-four hours.
6. In the duration of the *second day* began the sharp separation, and the *incomprehensible* cleft *

was made between the wrath and the love of the light; and so king *Lucifer* was firmly, strongly or fast *bolted up* into the house of darkness, and was *reserved* to the final Judgment.

* "cleft" (*Kluft*). See Ch. 19, par. 34.

7. So also the water of life was *separated* from the water of death, yet in that manner as that, in this time of the world, they *hang* the one to the other, *as body and soul*, and yet neither of them comprehendeth the other. The *heaven* which was made out of the midst or centre of the water is the cleft between them, so that the comprehensible or palpable water is a death, and the incomprehensible or impalpable is the life.

8. Thus now the incomprehensible spirit, which *is God*, ruleth everywhere in this world, and replenisheth or *fillet* all, and the comprehensible hangeth or dependeth on him, and dwelleth in the darkness, and can neither see nor hear nor smell nor feel the incomprehensible one, but seeth the works thereof, and is a *destroyer* of them.

9. Now when God had bound up the devil in the darkness through the *closure* of the heaven, which heaven is everywhere in all places, then he began again his wonderful birth or geniture in the *seventh* nature-spirit, and all generated again as it *had done* from eternity.

10. For *Moses* writeth thus: [gen. i. 11-13] *And God said, Let the earth send forth grass and herbs that yield a seed, and the fruit tree yielding or bearing fruit after its kind, which hath its own seed in itself, upon the earth, and it was so done. And the earth sent forth grass, and the herb that yieldeth seed, each after its kind, and the tree yielding fruit, which hath its seed in itself, every one according to its kind; and God saw that it was good. And so out of evening and morning the third day came to be.*

11. This indeed is very rightly and properly *described*, but the true ground sticketh *hidden* or concealed in the word, and hath *never* been understood by man. For man since the fall could never comprehend or *apprehend* the inward birth or geniture, to perceive how the heavenly birth or geniture is; but his *reason* lay captivated in the outward comprehensibility or *palpability*, and could not penetrate and press through heaven, and see the inward birth or geniture of God, which also is in the corrupted earth, and *everywhere*, in all places.

12. Thou must *not* here think that God hath made some *new* thing, which *never* was before; for if that were so, then there had been *another* God, which is not possible to be. For without or *besides* this one only God, nothing is at all, for the gates of hell are *not anywhere* without, beyond or *absent* from this one only God; only, there is a *partition* or distinction between the love in the light, and the kindled wrath in the darkness, so that the one cannot comprehend the other, and yet the one hangeth to the other as *one* body.

13. The *Salitter*, out of which the earth is come to be, *was* from eternity, and stood in the seventh qualifying or fountain spirit, which is the nature-spirit, and the other six have generated the seventh continually, and are encompassed or surrounded *therewith*, or lie captivated or enclosed therein, as in their mother, and are the power and life of the seventh, just as is the *astral* birth in the flesh.

14. But when king *Lucifer* had stirred the wrath in this birth or geniture, and had with his *loftiness* brought the poison and death into it, then in the wrathful birth, in the fierceness or *sting* of death, such earth and stones were generated.

15. Upon this now ensued the *spewing out* thereof; * for the Deity could not endure such a birth or geniture in the love and light of God, but the corrupted *Salitter* must be *driven together* into a lump, and lord *Lucifer* also with it. So then presently the innate light in the corrupted *Salitter* went out or extinguished, and the *closure* of the heaven was made between the wrath and the love, that so such *Salitter* might be generated *no* more, and that heaven might hold the wrath in the outermost birth or geniture in nature captive in the darkness, and be an *eternal* partition or separation between them. **

* " the spewing out thereof," *i.e.* the spewing out of the wrathful birth.

** " between them," *i.e.* between the wrath and the love.

16. This being accomplished in the two days, then on the *third day* the light rose up in the darkness, and the darkness, together with the prince thereof, could not comprehend it.

17. For out of the earth there sprang up grass and herbs and trees, and now also it standeth written thus : [Gen. i. 12] *Each according to its kind.* In these words lieth hidden or concealed the *kernel* of the eternal birth or geniture, and it cannot be comprehended or apprehended by or with flesh and blood, but the Holy Ghost, through the animated or soulish birth, must kindle the *astral* man, otherwise he is blind *herein*, and understandeth nothing but concerning earth and stones, also grass, herbs and wooden trees.

18. But now is it written here, *God sprach (said), Let the earth bring forth grass, and herbs, and fruitful trees.*

Observe here:

19. The word *sprach (said)*, is an *eternal* word, and *was* before the times of the wrath from eternity

in this Salitter, when the Salitter still stood in the heavenly form and life, and now also it is not quite dead in its centre, but only in the comprehensibility or palpability.

20. But now when the light rose up again in the outward comprehensibility, or in death, then the eternal word stood in its *full* birth, and generated the *life* through and out of death, and the corrupted *Salitter* brought forth fruit again.

21. But seeing the eternal *word* must qualify, mix or unite with the corruption in the wrath, thereupon the *bodies* of the fruits were evil and good. For the outward birth or geniture of the fruits must be out of or from the *earth* which is in death; and the spirit of life must be out of the *astral* birth which standeth in love and wrath.

22. For thus stood the birth or geniture of nature in the time of the *kindling*, and was thus together incorporated in the earth, and must also in such a birth spring up again : For it is written, [Gen. i 12] *That the dead earth should let the grass and herbs and trees spring up, each according to its kind*, that is, according to the kind and quality that it *had been* in from eternity, and as it had been in the heavenly quality, kind and form. For that is called *its own* kind which is received in the mother's body or womb, and is its *own* by right of nature, as its own peculiar life.

23. Thus the earth brought forth *no* strange life, except that which *had been* in it from eternity: As before the time of the wrath it had brought forth heavenly fruits, which had a *holy*, pure heavenly body, and were the food of angels, so now it brought forth fruits according to its comprehensible, palpable, hard, evil, wrathful, poisonous, venomous, *half-dead* kind; for as the mother was, so were her children.

24. *Not* that the fruits of the earth are thereupon *wholly* in the wrath of God; for the one only, incorporated or compacted word, which is immortal and *incorruptible*, which was from eternity in the *Salitter* of the earth, sprang up again in the body of death, and brought forth fruit out of the *dead* body of the earth; but the earth comprehended *not* the word, though the word comprehended the earth.

25. And now as the whole earth was, together with the word, so was the fruit also; but the word remained in the centre of the *heaven*, which is also in this place hiddenly; and this birth or geniture *caused* the seven qualifying or fountain spirits, out of or from the outermost, corrupt and dead birth or geniture, *to form* the body; and itself, *viz.* the Word or Heart of God, remained in its heavenly seat, sitting on the throne of *majesty*, and filled the astral and also the mortal birth or geniture, but to them was the holy life *altogether* incomprehensible.

26. Thou must not think that thereupon the outermost dead birth or geniture of the earth hath gotten *such* a life, through the risen word that sprang up, that it is *no more* a death, and that death no longer is in her fruit: No; that can never be; for that which is *once* dead in God is really dead, and in its *own power* can never be living again; but the word, which qualifieth, mixeth or uniteth with the astral birth in the part of the love, generateth the *life* through the astral birth or geniture, through the death.

27. For thou seest plainly how all the fruits of the earth, whatsoever it bringeth forth, must *putrefy* and rot; also that they are a death.

28. But that the fruits get a body other than the earth is, which body is much fuller of virtue, fairer or more beautiful, also of a better taste, relish and smell, is *because* the astral birth or geniture

receiveth power or virtue from the word, and formeth or frameth *another* body, which standeth half in the death and half in the life, and standeth *hidden* between the wrath of God and the love.

29. But, that the fruits upon the body are much pleasanter, more lovely, sweeter and milder, and with a good taste and relish, that is [because of] the *third birth* out of the earth, according to which the earth shall be *purged* and cleansed at the end of this time, and shall be set or put again into its *first* place; but the wrath will abide in death.

The richly joyful Gate of Man.

30. Behold, thus saith the spirit in the word, which is the very heart of the earth, and which riseth or springeth up in his heaven, in the clear flash of the life, wherewith my spirit in its knowledge qualifieth, mixeth or *uniteth*, and through which I write these words.

31. Man is made out of the seed of the earth, out of an incorporated or compacted mass or lump—
[*" Understand, out of the matrix of the
" earth, wherein the eye is twofold, the one
" in God and the other in this world, out of
" three Principles."*]
—and not out of the wrath, but out of the birth or geniture of the earth, as a king or heart of the earth, and stood in the astral birth or geniture in *the part* of the love ; but wrath hung to him, which he should have put forth from himself, as the fruit putteth forth from itself the *bitterness* of the tree.

32. But that, *he did not*, but reached back from the love into the wrath, and *lusted* after his dead or mortal mother, to eat of her, and to suck her breast, and to stand upon her stock.

33. Now according to his wrestling so also it befell him, and so he brought himself with his outermost birth or geniture into the death or *mortality* of his mother, and with his *life* he brought himself out from the love into the part of the *wrathful*, astral birth or geniture.

34. And there he standeth now, between heaven and hell, in the *face* of the devil in his kingdom, against whom the devil *warreth*, fighteth and striveth continually, that he might either banish him out of his country into the earth, or make him a child of wrath in hell. And what is now his hope ?

Answer.

35. Behold ! thou blind Heathen; behold ! thou render, perverter, obscurer and wrester of the *Scriptures*, open thy eyes wide, and be not ashamed at this simple plainness; for God lieth hid in the centre, and is yet much more *simple* and plain; but thou seest him not.

36. Behold ! thy spirit or thy soul is generated from or out of thy astral birth or geniture, and is the *third* birth *in thee*, just as an apple upon a tree is the *third* birth or geniture of the *earth*, and hath not its vegetation in, from, or within the earth, but from above the earth; and if it were *a spirit*, as thy soul is, it would not suffer the earth any more to tie or *bind* it to corruption.

37. But thou must know, however, that the apple on its stock or branch, with its innermost birth or geniture, qualifieth, mixeth or uniteth with *the word of God*, through whose power it is grown out of the earth.

38.* But since the wrath is in the body of the mother of the apple, this same mother cannot get the apple out of the palpable birth, and the apple must remain, *as to* its body, in the palpability, in death.

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

39. But in its power, * in which its *life* standeth, wherewith it qualifieth, mixeth or uniteth with the word of God, this apple will, in its mother, in the power of the word at the Last Judgment Day, be set or put again into its *heavenly* place, and be *separated* from the wrathful and dead or mortal palpability, and spring up in the heaven of this world, in a heavenly form, and be a *fruit* for men in the other life.

[" Here understand, the power of the Principle, " out of which the apple and all things grow, will, " in the renovation of the world, spring up again " in paradise with the wonders. "]

* " But in its power," etc. " But in its power (the virtue wherein the apple's life consists) wherewith it qualifieth with *the Word of God, this apple will, in its mother,*" etc.

40. But seeing thou art made out of the *seed* of the earth—

[" Red earth is fire and water, conceived " with or by the Word Fiat out of the " matrix of the earth: when man imagined " or set his desire into the earth he became " earthly. "]

—and hast set or put thy body *back* again into thy mother, therefore thy body also is become a *palpable*, dead or mortal body, such as thy mother is.

41. Thy body hath the same *hope* which thy mother the earth hath, *viz.* that at the Last Judgment Day, in the power of the word, it will be set or put again into its *first* place.

42. But seeing thy astral birth standeth here on earth in the wrath, and qualifieth, mixeth or uniteth with the love in the word, (just as the fruit on the tree doth, for the power of the fruit qualifieth or uniteth with the word), *therefore thy*

hope standeth in God. For the astral birth or geniture standeth in love and wrath, and *that*, in this time, it *cannot* boast of, on account of the outermost birth or geniture in the *flesh*, which standeth in death.

43. For the dead or mortal flesh hath encompassed the astral birth, and man's flesh is a dead *carcass*, whilst it is yet in the mother's body or womb, and is encompassed with hell and God's wrath.

44. But now the astral birth generateth the animated soulish birth, *viz.* the *third*, which standeth in the word, wherein the incorporated or compacted word lieth *hidden* in its heaven. [*" The Sulphur to the (production of the) soul " is the first Principle in the eternal will-spirit, " and cometh to life in the third Principle, and " so liveth between love and wrath, and hangeth " to both."*]

45. Now, since thou hast thy *reason*, and art not like the apple on the tree, but art created an angel and the similitude or image of God, *instead* of the expelled devils, and *knowest* how thou canst with thy astral birth, in the part of love, qualify or unite with the word of God, *therefore thou canst*, in the centre of the word, set or *put* thy animated or *soulish* birth into heaven, and *thou canst* with thy soul, even with thy living body in this dead or mortal palpability, *rule* with God in heaven.

46. For the word is in thy heart [Deut. xxx. 14],[Rom. x. 8], and qualifieth or uniteth with the soul, as if it were *one being*; and if thy soul standeth in the love, then it also is one being. And, thou mayest say, that according to thy soul thou sittest in heaven, and livest and *reignest* with God.

[*" Understand, according to the spirit of the " soul, with the image out of the animated or*

" *soulish fire.*"]

47. For the soul, which *apprehendeth* the word, hath an open gate in heaven, and can be prevented by nothing; *neither* doth the devil see the soul, because it is *not* in his country or dominions.

48. But seeing thy astral birth standeth with the one part in the wrath, and that the flesh through the wrath standeth in death, *thereupon* the devil, in the part of the wrath, seeth *continually* even *into* thy heart, and if thou lettest him have any room or place there, then he teareth out from the word *that part* of the astral birth which standeth in the love.

49. Then thy heart is a dark valley: And if thou dost not labour and work *quickly* again to the birth of the light, *then* he kindleth the wrathfire therein, and then shall thy soul be spewed out from the word, and then it qualifieth or uniteth with the wrath of God, and so *afterwards* thou art a devil, and not an angel, and canst not, with thy animated or *soulish* birth, reach the gates of heaven.

50. But if thou fightest and strivest with the devil, and keepest the gate of *love* in thy astral birth, and so departest from hence as to the body, then thy soul remaineth in the word *quite hidden* from the devil, and reigneth with God, even unto the day of the restitution of that which was lost.

51. But if thou standest with thy astral birth in the *wrath*, when thou departest from hence as to the body, and thy soul be not comprehended in the word, *then* thou canst never reach the gates of heaven; but into what part thou hast sown thy seed, that is, thy *soul*, in that very *part* will thy body also rise.

The Gate of the Power.

52. That soul and body will come together again at the Day of the Resurrection thou mayest *perceive* here by the earth. For the Creator said, *Let the earth bring forth grass and herbs, and trees bearing fruit, each according to its kind.* Then *each* sprang up according to its kind, and grew. And as before the time of the wrath it *had* a heavenly body, so it got now an earthly one, *answerable* to its mother.

53. But it is to be considered how all was comprised in the word at the great tumult and *uproar* of the devil, *so that* all sprang up in its *own being* according to its *power*, virtue and kind, as if it had *never been* destroyed, but only altered.

54. Now if it was thus at *that* time, when there was such murdering and robbing, sure it will be much more *so* at the Last Judgment Day, when the earth shall be *separated* in the kindled wrath-fire, and will be living again or revived. Then, *surely*, it will be comprehended in the word of love, as it hath in the same word here generated its fruit of grass, herbs and trees, as also all manner of mineral ores of silver and gold.

55. But seeing the *astral* birth of the earth standeth in the love, and the outward standeth in death, therefore will each remain in its seat, and so life and death will sever themselves.

56. Where, now, would the soul of man *rather* be at the day of regeneration, than in its *father*, that is, *in the body* which hath generated it ?
[Note, Christ's not being ascended to his Father]

57. But seeing the soul, all the *while* the body had been in death, remained *hidden* in the word, and seeing the same word also holdeth the earth in the astral birth in the *love*, therefore it [the

soul] qualifieth, mixeth or uniteth through the word, *all* the time of its hiddenness and secrecy, also with its *mother* the body, according or as to the *astral* birth or geniture in the earth, and so *body* and soul in the word were never separated the one from the other, but live *jointly* and equally together in *God*.

58. And though indeed the *bestial* body must putrefy and rot, yet its power and virtue *live*, and in the meanwhile there grow out of its power, in its mother, fair, beautiful roses, blossoms and flowers; and though it were *quite* burnt up and consumed in the fire, yet its power and *virtue* stand in the four elements in the *word*, and the soul qualifieth, mixeth or uniteth therewith; for the soul is in *heaven*, and the same heaven is *everywhere*, even in the midst or centre of the earth.

59. *O, dear man, view thyself for a while in this looking-glass ;* thou wilt find it more largely to be read of concerning the creation of man. This I set down *here* for this very cause, that thou mightest *the better* understand the *power* of creation, and that thou mightest the better conceive and *fit* thyself for this spirit, and so learn to understand *its language*.

The open Gate of the Earth.

Now it might be asked, From or out of what matter or power and *virtue*, then, did the grass, herbs and trees spring forth ? What manner of substance or condition or constitution hath this kind of creature ?

Answer.

60. The simple saith, *God made all things out of nothing*. But he knoweth not that God; neither doth he know what God is: for when he beholdeth the *earth*, together with the *deep*

above the earth, he thinketh, verily all this is *not* God; or else he thinketh, God is *not there*. He always imagineth that God dwelleth only *above* the azure heaven of the stars, and ruleth, as it were, with some spirit which *goeth forth* from him into this world ; and that *his body* is not present here upon the earth, nor in the earth.

61. Just such opinions and tenets I also have read in the books and writings of doctors (der Doctoren), and there are also very many *opinions*, disputations and controversies arisen about this very thing among the *learned*.

62. But seeing God, in his great love, openeth *to me* the gate of his being, and remembereth the *Covenant* which he hath with man, therefore I will, according to my gifts, faithfully and earnestly unlock and set wide open *all the gates of God*, so far as God will give me leave.

63. It is *not* so to be understood as that I am *sufficient* enough in these things, but only so far as I am able to comprehend.

64. For the being of God is like a wheel, wherein many wheels are made *one in another*, upwards, downwards, crossways, and yet they continually turn, all of them together.

65. Which, indeed, when a man beholdeth the *wheel*, he highly marvelleth at it, and, in its turning, cannot *at once* learn to conceive and *apprehend* it: But the more he beholdeth the wheel, the more he learneth its form or frame; and the more he learneth, the greater longing he hath to the wheel; for he continually seeth somewhat that is more and more wonderful, so that a man can neither behold it, nor learn it *enough*.

66. Thus I also, what I do not *enough* describe

in one place concerning this great Mystery, that you will find in another place ; and what I cannot describe in this book, in regard of the largeness * of the Mystery, and my incapacity, that you will find in the *others* following.

* " in regard of the largeness of the Mystery," etc. (*von wegen der länge*), "on account of length." It does not seem that J. B. here emphasises so much " the largeness *of the Mystery*," as the difficulty of writing at length concerning it, owing to his own incapacity to grasp it, as yet, in its fulness. The sentence containing these words might be rendered as follows : " and what I cannot describe in this book, on account of the length of such description, and on account also of my incapacity to give it, that you will find," etc.

See Cont. of this B., par. 39 *et seq.*, and Ch. 10, par. 41 *et seq.*

67. For *this book* is the first sprouting or vegetation of this twig, which springeth or groweth green in its mother, and is as a *child* that is learning to walk, and is not able to run apace at the *first*.

68. For though the spirit seeth the wheel, and would fain comprehend its form or frame in *every* place, yet it cannot do it exactly enough, because of the turning of the wheel: But when the wheel cometh about again, so that the spirit can again see the first apprehended or conceived form, then *continually* it learneth more and more, and always delighteth in and loveth the wheel, and longeth after it *still* more and more.

Now observe:

69. The earth hath just such qualities and qualifying or fountain spirits as the deep above the earth or as *heaven* hath, and all of them together belong to one only body; and the whole or *universal* God is that one only *body*. But that thou dost not wholly and fully see and know him, *sins are the cause* thereof, with and by which thou, in this great divine body, liest *shut*

up in the dead or mortal *flesh*; and the power or virtue of the *Deity* is *hidden* from thee, even as the *marrow* in the bones is hidden from the *flesh*.

70. But if thou, in the spirit, breakest through the death of the flesh, then thou seest the hidden God. For as the marrow in the bones penetrateth, presseth or breaketh through and giveth virtue, power and strength to the *flesh*, and yet the flesh cannot comprehend or apprehend the marrow, but only the power and *virtue* thereof, so no more canst thou see the hidden Deity in thy flesh, but thou receivest its *power*, and understandest *therein* that God dwelleth in thee.

71. For the dead or *mortal* flesh belongeth not to the birth of *life*, and therefore cannot receive or conceive the life of the light as a *propriety*; but the life of the light in God riseth up in the dead or mortal flesh, and generateth to itself, from or out of the dead or mortal flesh, *another* heavenly and living body, which knoweth and *understandeth* the light.

72. For this body is but a *husk*, from which the new body groweth—

[*" The new body groweth out of the heavenly
" substantiality in the Word, out of the flesh
" and blood of Christ, out of the mystery of
" the old body."*]

—as it is with a *grain* of wheat in the earth. The husk or shell *will not rise* again, no more than it doth in the wheat, but will remain *for ever* in death and in hell.

73. Therefore man carrieth about with him here upon earth, *in* his body, the devil's eternal dwelling-house. O thou fair excellent goddess ! mayest thou not well prance and trick thyself *therein*, and in the meanwhile *invite* the devil into the new birth for a guest, will it not profit thee very much? Take heed that thou dost not generate

a new devil, who will remain in his *own* house.

74. Behold the mystery of the earth : as that generateth or bringeth forth, so must thou generate or bring forth. The earth *is not* that body which groweth or sprouteth forth, but it is the *mother* of that body ; as also thy flesh is not the spirit, but *the flesh* is the mother of the spirit.

75. But now in both of them, *viz.* in the earth and in thy flesh, there is hidden the *light* of the clear Deity, and it breaketh through, and generateth to itself a body according to the kind of *each* body; for man according to his body, and for the earth according to its *body*; for as the mother is, so is the *child* also.

76. Man's child is the *soul*, which is generated out of the astral birth from or out of the flesh; and the earth's child is the *grass*, the herbs, the trees, silver, gold, and all mineral ores.

Now thou askest, How then shall I do, that I may understand somewhat concerning the *birth* or geniture of the *earth* ?

Answer.

77. Behold! the birth of the earth standeth in its birth or geniture as the *whole Deity* doth, and there is no difference at all, but only as to the *corruption* in the wrath, wherein comprehensibility or palpability standeth; that *only* is the difference or distinction, and is *the death* between God and the earth.

78. Thou must know that all the seven spirits of God are *in* the earth, and generate as they do in heaven: For the earth is in God, and God never died ; but the outermost birth or geniture is *dead*, in which the wrath resteth, and is reserved for king *Lucifer*, to be a house of death and of darkness, and to be an eternal prison or dungeon.

*Of the seven Spirits of God, and of their
Operation in the Earth.*

79. The *first* is the astringent spirit, and that contracteth or draweth together in the astral birth of the seven qualifying or fountain spirits a *mass* or lump in the earth, through the kindling of the superior birth or geniture *above* the earth, and drieth up that with its sharp *coldness* ; just as it contracteth or draweth the water together and maketh *ice* thereof, so also it contracteth or draweth together the *water* in the earth, and maketh thereof a dry mass or lump.

80. Then next the *bitter* spirit, which existeth in the fire-flash, is also in the *matter* or mass, and that cannot endure to be captivated or imprisoned in the dried *exsiccated* matter, but rubs itself against the astringent spirit in the dried mass or lump, so long till it *kindleth* the fire; and so when that is done, then the bitter spirit is terrified, and getteth its life.

Conceive this here aright.

81. In the earth thou canst not trace nor find, besides plants and metals, anything but astringency, bitterness, and water: But the water now therein is *sweet*, opposite to the other two qualities : Also it is thin or transparent, and the other two are hard, rough and bitter, and always the one is *against* the other. Thereupon there is a perpetual struggling, fighting and wrestling, but in the struggling of these *three* the *life* doth not yet stand ; but they are a dark valley, and they are three things which can never endure one another, but there is an eternal struggling among them.

[82. is absent according to Sparrow's text]

83. From hence *mobility* taketh its original; also God's wrath, which resteth in the hidden secrecy, taketh its original from hence; and so also the *original* of the devil, of death and of

hell, ariseth from hence ; as you may read thereof concerning the fall of the devil.

The Depth in the Centre of the Birth or Geniture

84. Now when these *three*, viz. the astringency, the bitterness, and the sweetness, rub themselves one against another; then the astringent quality groweth predominant, for it is the strongest, and *forcibly* attracteth or draweth the sweetness together, for the sweetness is *meek* and extensive on account of its *suppleness*, and must yield to be captivated or imprisoned.

85. So when that is done, then the bitterness is also together captivated or imprisoned in the *body* of the sweet water, and becometh also together dried up, and then the astringent, the sweet and the bitter are one in another, and struggle so strongly in the *dried* mass or lump till the mass be quite dry: For the astringent quality always contracteth it together, and drieth it more and more.

86. But when the sweet water can defend itself *no* longer, then *anguish* riseth up in it ; just as in man, when he is *dying*, when the spirit is departing from the body, and so the body yieldeth itself captive as a prisoner to death; just so the *water* also yieldeth itself captive as a prisoner.

87. And in this anxious rising up an anguish-
1 humour or ing heat is generated, whereby a *sweat* [moisture or humour] presseth forth, as it doth in a dying man ; and that sweat qualifieth, mixeth or uniteth with the astringent and bitter qualities, for it is their son, which *they* have generated out of the sweet water, and which they had *killed* and brought to death.

88. Now when that is done, then the astringent

and bitter qualities *rejoice* in their son, understand, in the sweat, and both of them give to it their power, virtue and life, and stuff it like a greedy gormandizing hog, so that it *soon* comes to grow *full* and swelled: For the astringent quality, and also the bitter, always draw the sap out of the earth, and stuff it into *their* young son.

89. But the body, which was *first* contracted or drawn together out of the sweet water, remaineth dead or mortal, and the *sweat* [or juice] of the body, which qualifieth, mixeth or uniteth with the astringent and bitter qualities, hath the *house* therein, where it spreadeth itself forth, groweth gross, full [fat] and lusty or *wanton*.

90. But now the two qualities, *viz.* the astringent and the bitter, cannot leave their contention and opposition, or contrary will, but wrestle *continually* one with the other: The astringent is strong, and the bitter is *swift*.

91. So now, when the astringent grappleth with the bitter, the bitter *leaps* aside, and taketh the son's sap along with it; and then the astringent everywhere presseth hard after it, and would *fain* captivate it. Then the bitter rusheth out from the body, and extendeth itself as far as it can.

92. But when the body begins to be *too strait* or narrow for it, that it can extend or stretch it no more, and that the contention is too great, then the bitter must yield itself captive. Yet, for all that, the astringent *cannot kill* the bitter, but only holds it captive, and so the strife in them is so great that the bitter *breaks out* of the body in strings [fibres] like *threads*, and taketh some of the son's sap or body along with it. *And this now is the vegetation or growing, and incorporating or embodying of a root in the earth.*

Now thou askest, How can God be in that birth or geniture ?

Answer.

93. Behold! that is the birth or geniture of *nature*; and so, if in these three qualities, *viz.* the astringent, the bitter and the sweet, the wrath-fire were not kindled, then thou wouldst *plainly* see where God is.

94. But now the wrath-fire is in all three; for the astringent is much too cold, and contracteth or draweth the body *too hard* together; and the sweet is much too thick and dark, which the astringent soon catcheth, and holdeth it captive, and drieth it *too much*; and then the bitter is *too stinging*, murderous and raging ; and so they cannot be reconciled to agree.

95. Else if the astringent were not so much *kindled* in the cold fire, and the water were not so thick, also the bitter not so *swelling*, rising and murderous, then they *might* kindle the *fire*, from whence the *light* would exist, and from the light the *love*; and so out of the fire-flash the *tone* would exist. Then thou wouldst *see* plainly whether there would not be a heavenly *body* there, wherein the light of God would *shine*.

96. But seeing the astringent is too cold, and *drieth* the water too much, thereupon it captivateth the *hot* fire in its coldness, and killeth or destroyeth the body of the *sweet* water, and so the bitter captivateth it, and drieth it up.*

* " and so the bitter captivateth it, and drieth it up " (*aueh so nimt sie die Bittere gefangen, und vertrocknet sie mit*), " even so [in the same way] it [the astringent] captivateth the bitter, and drieth it up [as well]." But from the construction of the sentence it is impossible to say whether the meaning is that the astringent captivateth the bitter, or the bitter the astringent, and whether or not either singly or both together bring about the drying up. The pronoun is feminine, and may therefore refer to either of these, but cannot refer to " sweet water." St Martin's French translation shews the same ambiguity.

97. So in this *exsiccation* or drying up, the unctuosness or *fatness* in the sweet water is killed or destroyed, in which the fire kindleth itself, and so out of that unctuosity or fatness an astringent and *bitter* spirit comes to be. For when the unctuosness or fat in the sweet water *dieth*, then it is turned into an *anguishing sweat*, in which the astringent and the bitter qualify, mix or unite.

98. The meaning is not that the water dieth *quite*; no, that cannot be, but the astringent spirit taketh captive in its cold fire the sweetness or the unctuosity and *fatness* of the water, and qualifieth, mixeth or uniteth therewith, and maketh use *thereof* for its spirit: Its own spirit being wholly *benumbed*, and in death, therefore it maketh use of the water for its life, and draweth out the water's unctuosity or *fatness* to itself, and bereaveth the water of its power.

99. Then the water becometh an *anguishing sweat*, which standeth between death and life, and so the fire of the heat *cannot* kindle itself: For the unctuosity or *fatness* is captivated in the cold fire, and so the *whole* body remaineth a dark valley, which standeth in an anguishing birth or geniture, and cannot comprehend or reach the life. For the *life* which standeth in the light cannot elevate itself in the hard, bitter and astringent body; for it is *captivated* in the cold fire, but *not* quite dead.

100. Thou must see that *all this* is really so. For example, take a root which is of a *hot* quality, put it in *warm* water, or take it into *thy* mouth, and make it warm and supple or moist; then thou wilt soon *perceive* its life, and *active* or operative quality: But so long as it is without or *absent* from the heat, it is captivated in death, and is *cold*, as any other root or piece of *wood* is.

101. Then thou seest that the body upon the

root is *dead* also; for when the virtue is gone out of the root, then the body is but a dead *carcass* and can operate or effect nothing at all. And that is *because* the astringent spirit and the bitter have *killed* or destroyed the body of the water and attracted the *fatness* or unctuousity thereof to themselves ; and thus they have drawn or sucked up the spirit thereof into the *dead body*.

102. Otherwise, if the sweet water *could* keep its unctuousity or fatness in its own *power*, and the astringent spirit and the bitter did rub themselves one with another very *gently* in the sweet water, then they would kindle the unctuousity or fatness in the sweet water, and then the *light* would instantly generate itself in the water, and would *enlighten* the astringent and the bitter quality.

103. Whereupon they would get their true life, and would be satisfied by the *light*, and rejoice highly therein, and from that *living joy* love would arise, and then the *tone* would rise up in the fire-flash, through the *rising up* of the bitter quality in the astringent. If that were done there would be a *heavenly* fruit, just as it [the fruit] springeth up in heaven.

104. But thou art to know that the *earth* hath all the qualifying or fountain spirits. For through the devil's kindling the spirits of life were incorporated or compacted together also in *death*, and, as it were, captivated, but *not* quite murdered.

105. The *first three*, viz. the astringent, the sweet, and the bitter, belong to the imaging or forming of the body; and therein standeth the mobility, and the *body* or corporeity. And these now have the comprehensibility or palpability, and are the birth of the *outermost* nature.

106. The *other three*, viz. the heat, the love, and the tone, stand in the incomprehensibility, and are generated out of the first three ; and this

now is the inward birth, wherewith the Deity qualifieth, mixeth or uniteth.

107. If the first three were *not* congealed or benumbed in death they *could* kindle the heat, and then thou wouldst soon see a bright, shining, heavenly body, and thou wouldst see plainly *where* God is.

108. But seeing the first three qualities of the earth are congealed or benumbed in death, therefore they *remain* also a death, and cannot elevate there life into the *light*, but remain a dark valley, in which there *standeth* God's wrath, death, and hell, as also the eternal prison and source or torment of the devil.

109. *Not that* these three qualities of the outermost birth, in which the wrath-fire standeth, are *rejected* and reprobated of the innermost; no, but only the outward palpable body, and therein the *outward* hellish source, quality or torment.

110. Here thou seest once more how the kingdom of God and the kingdom of hell hang one to the other, as *one* body, and yet the one cannot comprehend the other. For the *second birth*, viz. the heat, light, love, and the sound or tone, is hidden in the outermost, and maketh the outward *moveable*, so that the outward gathereth itself together, and generateth a body.

111. Though the body standeth in the outward palpableness, yet it is formed according to the kind and *manner* of the inward birth, for in the inward birth or geniture standeth the *word*, and the word is the sound or tone, which riseth up in the light in the fire-flash through the bitter and astringent quality.

112. But seeing the *sound* of God's word must rise up through the astringent bitter death, and generate a body in the half-dead water, thereupon

that body is good, and also evil, dead and also living; for it must instantly attract the sap of *fierceness* and the body of death, and stand in such a body and power, as doth the earth, its mother.

113. But that the life lieth *hid* under and in the death of the earth, as also in the children of the earth, I will here demonstrate to you.

114. Behold! man becometh weak, faint and sick, and if *no remedy* be used, then he soon falls into death. The sickness is *caused* either by some bitter and astringent herb which groweth out of the earth, or else is caused by an evil, mortiferous deadly water, or by several mixtures of earthly herbs, or by some evil stinking and rank flesh or meat, and surfeit from thence to *loathing*.

115. Now if a learned physician inquireth of the sick person from what his disease is proceeded, and taketh that which is the *cause* of the disease, whether it be flesh, water or herbs, and *distils* or *burneth* it to powder, according as the *matter* is, and so burneth away the outward poison thereof, which standeth in *death*; then, *in that* distilled water, or burnt powder, the astral birth remaineth in its *seat*, where life and death wrestle one with the other, and are *both capable* of being raised up; for the *dead body* is gone.

116. So now, if thou minglest with this water or powder some good *treacle* or the like, which holdeth *captive* the rising up and the power of the wrath in the astral birth, and givest it to the sick *party* or patient in a little warm drink, be it beer or wine, then operateth the *innermost* and hidden birth of the thing which, through its outermost dead birth, hath caused the *disease* in man.

117. For when it is put into warm liquor, then the *life* in the *thing* becometh rising, and would fain raise itself, and be kindled in the light; but

it cannot, because of the *wrath*, which is opposite to it in the astral birth or geniture.

118. But it can do thus much, *viz. it can take away* the disease from a man ; for the astral life riseth up through death, and taketh away the *power* from the sting of death: And so when that hath gotten the *victory*, then the party becometh sound again.

119. Thus thou seest how the power or *virtue* of the Word and eternal life in the earth, and in its *children*, lieth hidden in the centre in death, and springeth up through death, incomprehensibly as to the death, and continually travaileth in anguish to the birth of the light, and yet cannot flourish or bud, till the death be severed from it.

120. But it hath its life in its seat, and that *cannot* be taken from it, but death hangeth to it in the outermost birth or geniture, as also the wrath in death; for the *wrath* is the life of death and of the devil; and in the wrath standeth also the corporeal being, or the *bodies* of the devils, but the dead birth or geniture is their *eternal* dwelling-house.

The Depth in the Circle of the Birth or Geniture.

Now one might ask, What manner of substance hath it, or what is the condition thereof, that the astral birth of the *earth* did begin its qualifying, operating and generating one day *sooner* than the astral in the *deep* above the earth; seeing the *fire* in the deep *above* the earth is much sharper and easier to be kindled, than the fire *in* the earth; and seeing also that the earth must be kindled by the fire in the deep *above* the earth, else it can bear no fruit?

Answer.

121. Behold, thou understanding spirit: The

spirit speaketh to *thee*, and *not* to the dead spirit of the flesh: Open wide the door of thy astral birth, and elevate that one part of the astral birth in the *light*, and let the other in the *wrath* stand still, and take heed also that thy animated or soulish spirit do *wholly* unite with the light.

122. So when thou standest in such *a form*, then thou art as heaven and earth are, or as the whole Deity is with its births or genitures *in this world*.

123. But now if thou art *not thus*, then thou art blind herein, though thou were the wittiest and wisest doctor that *ever* could be found in the world.

124. But if thou art *thus*, then raise up thy spirit and see : through thy astrological art, thy deep sense and thy measuring of circles thou canst not apprehend it; *it must be born IN THEE*, else thou gettest neither grace nor art.

125. If the eyes of thy spirit are to stand open, then thou must generate *thus*, else thy comprehensibility is a foolish virgin, and it befalls thee, as if a *limner** should offer to *pourtray* the Deity on a table, and tell thee, It is made right, the Deity is just so.

* "limner" (*Mahler [Maler]*), a painter.

126. Then the *believer* and the limner are both alike, both of them see nothing but wood and colours only, and the one, blind, leadeth the other : *Surely* thou art not to fight there with beasts, but with gods.

Now observe:

127. When the *whole* Deity in this world moved itself to the *creation*, then, not only the *one* part did move, and the other rest, but all stood jointly in the *mobility*, even the whole deep, so far as lord *Lucifer* was king, and so far as the place of his kingdom *reached*, and so far

as the *Salitter* in the wrath-fire was *kindled*.

128. The motion of the three births lasted the length of *six days and nights*, wherein all the *seven* spirits of God stood in a *full* moving birth or geniture, as also the *heart* of the spirits; and the *Salitter* of the earth *turned about* in that while *six times* in the great wheel; which wheel is the seven qualifying or fountain spirits of God. At each turning about or diurnal revolution there was generated a several special *work* or production, according to the *innate*, instant qualifying or fountain spirits.

129. For the *first* qualifying or fountain *spirit* is the astringent, cold, sharp and hard birth or geniture, and that *belongeth* to the *first day*; in the astral birth or geniture the astrologers call it the *Saturnine*, which was performed on the first day. For therein the hard, dry, sharp earth and stones came to be, and were incorporated or compacted together; moreover, then also was generated the *strong* firmament of heaven, and the heart of the seven spirits of God stood hidden in the hard sharpness.

130. Astrologers appropriate or attribute the *second day* to *Sol* or the sun, but it *belongeth* to *Jupiter*, to speak astrologically; for on the *second* day the light brake forth out of the *heart* of the seven qualifying or fountain spirits, through the hard quality of heaven, and caused a mitigation, or an allaying in the hard water of the heaven, and the light became *shining* in that meekness and allaying.

131. Then the meekness and the hard water *separated* themselves asunder, and the hardness remained in its hard place, as a hard death, and the meekness or softness penetrated through the hardness in the power of the light.

132. And this now is the *water of life*, which

is generated in the light of God out of the hard death. And thus the light of God in the *sweet water* of heaven brake through the astringent and hard, dark death; and *thus* the heaven is made out of the midst or centre of the water.

133. The hard firmament is the astringent quality, and the *gentle*, mild or meek firmament is the water, in which the light of life riseth up, which is *the clarity or bright light of the Son of God*. In this manner or form also the *knowledge*, and the light of life, riseth up in man, and the whole light of God in this world standeth in *such* a form, birth, and rising up.

134. The *third day* is very rightly attributed to *Mars*, because Mars is a bitter, and a *furious* raging and stirring spirit. It [in?] the *third* revolution of the earth the bitter quality rubbed itself with the astringent.

Understand this Thing rightly.

135. When the light in the sweet water did *penetrate* through the astringent spirit, then the *fire-flash*, terror or crack of the light, when it kindled itself in the water, rose up in the astringent and hard, dead quality, and made all *stirring*: from thence existed the mobility.

136. Now I speak here not *only* of the heaven above the earth, but this stirring and birth or geniture was also *in* the earth, and *everywhere*.

137. But seeing the heavenly fruits, before the time of the wrath, sprang up only in this stirring of the seven qualifying or fountain spirits, and vanished and passed away again by their stirring, and so changed or altered themselves, therefore on the third day of the birth or geniture of the creation they sprang up also through the stirring of the fire-flash in the astringent quality of the earth.

138. Though indeed the *whole Deity* is in the centre of the earth, *hidden*, yet the earth could not, for all that, bring forth heavenly fruit, for the astringent quality had *shut* and barred the hard bolt of death upon it, and so the heart of the Deity, in all the births, *remained* hidden in its meek and light heaven.

139. For the outermost birth is *nature*, and that ought not to reach *back* into the heart of God, neither can it, but it is the body, in which the qualifying or fountain spirits generate themselves, and shew forth and manifest their birth or geniture *by their fruits*.

140.* Therefore on the third day the earth began to spring, just as the qualifying or fountain spirits stood in the crack of the word or fire-flash.

* This par. does not appear in Sparrow's translation, though it is in all the German editions.