

## THE TWENTY-SECOND CHAPTER

*Of the Birth or Geniture of the Stars, and  
Creation of the Fourth Day.*

1. HERE now is begun the describing of the astral birth. It ought well to be observed what the *first title* of this book meaneth, which is thus expressed: *The Day-Spring or Dawning in the East, or Morning-Redness in the Rising*. For here will a *very simple* man be able to see and comprehend or apprehend the being of God.

2. The Reader should not make himself blind through his *unbelief* and dull apprehension; for here I bring in the whole or total nature, with all her children, for a *witness* and a demonstration. If thou art rational, then look round about thee, and view thyself; also consider thyself aright, and then thou wilt *soon find* from or out of what spirit I write.

3. For my part, I will obediently perform the command of the spirit, only, have thou a care, and suffer not thyself to be shut out by an open door; \* for here the gates of knowledge stand open to thee.

\* " shut out by an open door." That is, the door is open, do not imagine that it is shut.

4. Though the spirit will indeed go against the current of some astrologers, that is no great matter to me, for I am bound to *obey God rather than men* ; men are blind in or concerning the spirit, and if they will not see, then they may remain blind still.

*Now observe:*

5. Now when upon the *third day* the fire-flash

rose up out of the light, which was shining in the sweet water, which flash is the bitter quality which generateth itself out of the kindled *terror* or crack of fire in the water :

6. Then the whole nature of this world became springing, boiling and moving *in* the earth, as well as above the earth, and everywhere, and began to generate itself again in all things.

7. Out of the earth *sprang up* grass, herbs and trees; and in the earth, silver, gold, and all manner of ores came to be; and in the deep above the earth sprang up the *wonderful forming* of power and virtue.

8. But that thou mayest understand what manner of *substance* and condition all these things and births or genitures have, I will describe all in order one after another, that thou mayest rightly understand the *ground* of this Mystery.

*I will treat,*

1. Of the *earth*.

2. Of the *deep* above the earth.

3. Of the incorporating or compacting of the bodies of the *stars*.

4. Of the seven chief qualities of the *planets*, and of their heart, which is the *sun*.

5. Of the *four elements*.

6. Of the outward comprehensible or palpable birth or geniture, which existeth out of this *whole regimen* or dominion.

7. Of the *wonderful proportion* and fitness or dexterity of the whole wheel of nature.

9. Before this looking-glass I will now *invite* all lovers of the holy and highly-to-be-esteemed arts of *philosophy*, *astrology*, and *theology*, wherein I will lay open the root and *ground* of them.

10. Though I have not studied nor learned *their* arts, neither do I know how to go about to

measure their circles; I take no great care about that. However, they will have *so much* to learn from hence, that many will not comprehend the ground thereof *all* the days of their lives.

11. I have no use for their tables, formulae or schemes, rules and ways, for I have *not learned* from them, but I have another teacher or schoolmaster, which is the whole or total NATURE.

12. From that *whole nature*, together with its innate, instant birth or geniture, have I studied and learned *my philosophy, astrology, and theology*, and not from men, or by men.

13. But seeing men *are gods*, and have the knowledge of God the only Father, from whom they are proceeded or descended, and in whom they live, therefore I *despise not* the canons, rules and formulae of *their* philosophy, astrology, and theology : For I find, that for the most part they [the philosophers, etc.] stand upon a *right ground*, and I will diligently *endeavour* to go according to their rules and formulae.

14.\* For I must needs say that their scheme of formulation is my master; from it I have the first elements of my knowledge, and it is not my purpose to controvert or amend their formulae (for I cannot do it, neither have I learned them), but rather leave them where they are.

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

15. I will *not*, however, build upon their ground, but as a laborious, careful servant I will *dig* away the earth from the root, that thereby men may see the whole tree, with its root, stock, branches, twigs and fruits; and they may also see that my writing is *no new* thing, but that *their* philosophy and *my* philosophy are *one* body, one tree, bearing one and the *same* sort of fruit.

16. Neither have I any *command* to bring in complaints against them, to condemn them for anything, except for their wickedness and abominations, as pride, covetousness, envy and wrath, *against* which the spirit of nature complaineth very exceedingly, and *not I*: For what can I do, that am *poor dust and ashes*, also very weak, simple, and altogether unable ?

17. Only the spirit sheweth thus much : that *to them* is delivered and entrusted the *weighty* talent, and the key; and they are *drowned* in the pleasures of the flesh, and have *buried* their weighty talent in the earth, and have *lost* the key in their proud drunkenness.

18. The spirit hath a long time waited on them, and *importuned* them that they would once open the door, for the *clear day* is at hand; yet they walk up and down in their drunkenness, seeking for the key, when they have it about them, though they *know it not*; and so they go up and down in their proud and covetous drunkenness, always seeking about like the country man for his horse, who all the while he went seeking for him was riding upon the *back of that very* horse he looked for.

19. *Thereupon*, saith the spirit of nature, *seeing they will not awake from sleep and open the door, I will therefore do it myself*.

20. What could I, poor, simple *layman*, teach or write of their high art, if it were not given to me by the *spirit* of nature, in whom I live and am ? I am in the condition or state of a vulgar or layman, and have no *salary*, wages or pay for this writing: Should I, then, oppose the spirit, that he should not *begin* to open where, and in whom, he pleaseth ? *I am not the door*, but an ordinary wooden bolt upon it: Now if the spirit should pluck me out from thence, and fling me

into the fire, could I hinder it ?

21. But if I should be an *unprofitable* bolt, which would stubbornly resist to be pulled out, and would bolt up and *hinder* the spirit in the opening, *would* not the spirit be angry with me, tear me off, and cast me away, and provide a more profitable and *& fitter* bolt? Then should I lie on the ground and be trampled under foot, whereas formerly I made so fair a show upon the door: What would be the use of the bolt, except as firewood ?

22. Behold! I tell thee a Mystery: so soon as the door is set *wide* open to its angle,\* all useless, fastnailed, sticking bolts or bars will be *cast away*, for the door will *never* be shut any more at all, but standeth open, and then the *four winds* will go in and out at it.

\* "to its angle," lit., "upon its hinges," i. e. as wide as the hinges will allow.

23. But the *sorcerer* sitteth in the way, and will make many *so* blind that they will not see the door; and then they return home and *say*, There is no door at all, it is a mere fiction. And so they go *thither* no more.

24. Thus men suffer themselves easily to be turned away, and so live in their *drunkenness*.

25. Now when this is done, then the spirit which hath opened the gates is angry, because none will go OUT and IN at its doors any more, and then it flings the door-posts into the abyss, and then there is *no more time* at all. Those that are *within*, remain within; and those that are *without*, remain without. AMEN.

*Now it may be asked*, What are the stars ?

*Answer.*

26. *Moses* writeth concerning them thus : *And God said; Let there be lights in the firmament of heaven, to divide or distinguish the day from the night; and let them give signs and seasons, days and years; and let them be lights in the firmament of heaven to shine or give light upon the earth; and it was so done. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night; as also the stars. And God set them in the firmament of the heaven, to shine or give light upon the earth; and to rule day and night; also to divide or distinguish the light from the darkness; and God saw that it was good, so out of the evening and the morning the fourth day came to be.*

27. This description sheweth sufficiently that the dear man *Moses* was not the original author thereof; for the first writer did *not* know either the true God, or the stars, what they were. It is very *likely* that the creation, before the flood, was *not described in writing*, but was kept as a dark word in men's memories, and so delivered from one generation to another, till *after* the flood, and till people began to lead epicurean lives in all *voluptuousness*.

28. Then the *holy patriarchs*, when they saw *that*, *described* the creation, that it should not be quite forgotten, and that the *swinish*, epicurean world might have a looking-glass in the creation, wherein they *might see* that there is a God, and that this being of the world did not *so* stand from eternity; whereby they might have a glass to look into, and so *fear the hidden God*.

29.\* This was the chief teaching and doctrine of the patriarchs, both before and after the flood, [namely] to direct men [*i.e.* men's attention] to the creation, which [object] the whole book of *Job* also driveth at.

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

30. After these patriarchs came the *wise Heathen*, who went somewhat *deeper* into the knowledge of nature. And I must needs say, according to the ground of the truth, that they, in their philosophy and knowledge, did come even before the face or countenance of God, and yet could *neither* see nor know him.

31. Man was so altogether *dead* in death,\* and so bolted up in the outermost birth or geniture in the dead palpability; or else they could have thought, that in this palpability there must *needs be a divine power* hidden in the centre, which had *so* created this palpability, and moreover preserveth, upholdeth and ruleth the same.

\* "Man was so altogether dead in death," etc. The first clause of this par. is really a completion of the foregoing par. That is, "they . . . did come . . . and yet could neither see nor know him, so entirely torpid in death was man, and so bolted up in the outermost . . . else they [the heathen]," etc.

32. Indeed they honoured, prayed to, or *worshipped* the sun and stars for gods, but knew not how these were created or came to be, nor out of what they came to be : For they might well have thought that that which proceeded from somewhat, and that *that* which created this, must needs be older and higher or greater than *all the stars*.

33. Besides, they had the stones and the earth for an example, to shew that these *must proceed* from somewhat, as also men, and all the creatures upon the earth. For all *give testimony* that there must needs be in these things a mightier and greater *power* at hand, which had so created all these things, in that manner as they are.

34. But, indeed, why should I write much of the

*blindness* of the Heathen; are not *our* doctors, in their crowned ornaments of hoods and cornered caps, *as blind as they*? Our doctors know indeed that there is a God, who hath created all this, but they know not *where* that God is, nor *how* he is.

35. When they would write of God, then they seek for him *without*, and *absent* from, this world, above only, in a kind of heaven, *as if* he were some image that may be likened to *somewhat*. Indeed they *grant* that that God ruleth all in this world with a spirit; but his corporeal propriety or *habitation* they will needs have in a certain heaven aloft, *many thousand* miles off.

36. *Come on ye doctors! if you are in the right, then give answer to the spirit: I will ask you a few questions.* 1. What do you think stood in the *place* of this world before the time of the world ? Or, 2. *Out of what* do you think the earth and stars came to be? Or, 3. *What* do you think there is in the *deep* above the earth? Or, 4. From *whence* did the deep exist? Or, 5. *How* do you think *man* is the image of God, wherein God dwelleth? Or, 6. What do you suppose *God's wrath* to be ? Or, 7. What is *that* in man which displeaseth God so much, that he tormenteth and afflicteth man so, seeing *he* hath *created* him? And 8. That he *imputeth sin* to man, and condemneth him to eternal punishment ? 9. Why hath he created *that* wherein or wherewith man committeth sin? Surely *that thing* must be far *worse*. 10. Wherefore, and *out of what*, is that come to be? Or, 11. What is the cause or beginning, or the birth or geniture of *God's fierce wrath*, out of or from which hell and the devil are come to be? Or, 12. *How comes it* that all the creatures in this world do bite, scratch, strike, beat and worry one another, and yet sin is imputed *to man alone* ? Or, 13. *Out of what* are poisonous and venomous beasts and worms and all manner of vermin come to be ?

Or, 14. *Out of what* are the holy angels come to be? And 15. *What is the soul of man?* And lastly, 16. *What is the great God himself?*

37. Give your direct and *fundamental* answer to all this, and demonstrate what you say, and leave off your verbal contentions.

Now if you can demonstrate out of *all* your books and writings, 1. That *you know* the true and only God; and, 2. *How he is* in love and wrath: Also, 3. *What* that God is. And 4. If you can demonstrate that God is *not in* the stars, elements, earth, men, beasts, worms, leaves, herbs and grass, nor in heaven and earth; also that *all* this is not God himself, and that *my* spirit is *false* and *wicked*; then I will be the first that will *burn* my book in the fire, and recall and recant *all* whatsoever I have written, and will accuse it, and in all obedience *willingly* submit myself to be instructed by *you*.

38. I do not say that I cannot err at all. For there are some things which are not *sufficiently* explained, but are described, as it were, from a *glimpse* of the great God, when the wheel of nature whirled about *too swiftly*, so that man, with his half-dead and dull capacity or apprehension, cannot sufficiently comprehend it; though what thou *findest not sufficiently* explained in one place thou wilt find it done in another; if not in this book, then in the others.

*Now thou wilt say*, It doth not become me to ask *such* questions; for the *Deity* is a Mystery, which no man can search into.

*Answer.*

39. Harken : If it doth not become *me* to ask, then it doth not become *thee* to *judge me*. Dost thou boast in the knowledge of the light, and art a *leader* of the blind, and yet art *blind* thyself? How wilt thou shew the way to the blind ? In your blindness must you *not both* fall ?

*But you will say, We are not blind; for we well see the way of the light. Why then do you contend or dispute about the way of the light, if none can see it rightly ?*

40. You teach others the way, and you are *always* seeking after it yourselves, and so you *grope in the dark*, and discern it not. Or do you *suppose* that it is sin for any man to ask after the way ?

41. *O ye blind men! leave off your contentions, and shed not innocent blood; also do not lay waste countries and cities, to fulfil the devil's will; but put on the helmet of peace, gird yourselves with love one to another, and practise meekness: Leave off pride and covetousness, grudge not the different forms of one another, also suffer not the wrath-fire to kindle in you; but live in meekness, chastity, friendliness and purity, and then you are and live ALL in God.*

42. For thou needest *not* to ask, *Where is God ?*  
[See Ch. 14, par. 127]

Hearken, thou blind man; thou livest in God, and *God is in thee*; and if thou livest holily, then *therein* thou thyself art God. For wheresoever thou lookest, there, is God.

43. When thou beholdest the *deep* between the stars and the earth, *canst* thou say, That is *not* God, or, There God is *not* ? O, thou miserable corrupted man! be instructed; for in the deep above the earth, where thou seest and knowest *nothing*, and sayest there is *nothing*, yet even *there* is the light-holy God in his Trinity, and he is generating *there*, as well as in the high heaven aloft above this world.

44 Or dost thou think that in or at the time of the creation of this world he *departed* and went away from his seat wherein he did sit from

eternity ? O no; that *cannot* be, for though he *would* himself do so, *he* cannot do it, for he himself is All: As little as a member of the body can be rent off from itself, so little also can God be *divided*, rent or *separated* from being *everywhere*.

45. But that there are so many formings, figurings or framings in him, is caused by his eternal birth or geniture, which first is threefold, and out of or from that Trinity or Ternary it generateth itself *infinitely*, immeasurably or inconceivably.

46. Of these births or genitures I will here write, and shew to the children of the last world *what God is*; not out of any boasting or pride, thereby to disgrace or reproach anybody! No; the spirit will instruct thee, meekly and *friendly*, as a father doth his children; for the work is not from my fleshly reason, but *the Holy Ghost's dear revelation*, or *breaking through* in the flesh.

47. In my *own* faculties or powers I am as *blind a man* as ever was, and am able to do nothing; but in the spirit of God *my innate* [regenerated] *spirit seeth through ALL*, though not always with long stay or continuance ; but only when the spirit of *God's love* breaketh through my spirit, then is the animated or *soulish* birth or geniture and the Deity one being, one comprehensibility, and one light.

48. Am I *alone* only so ? No, *but all men are so*, be they Christians, Jews, Turks, or Heathen. In *whomsoever* love and meekness is, in *them* is also the light of God. *If thou sayest*, No, this is not so; *consider*:

49. Do not the Turks, Jews, and Heathen *live* in the same body or corporeity wherein thou livest, and do they not make use of that same power and *virtue* of body which thou usest; moreover,

they have even the same body which thou hast, and the *same God* which is thy God is *their God* also ?

*But thou wilt say*, They know him not; also they honour him not.

*Answer.*

50. Yes, dear man, now boast thyself that thou hast hit it well! Indeed *thou*, above others, *knowest* God ! Behold, thou blind man, wherever love riseth up in meekness, there the *heart of God* riseth up. For the heart of God is generated in the meek water of the kindled light, be it in man, or anywhere else without man ; it is *everywhere* generated in the centre, between the outermost and the innermost birth or geniture.

51. Whatsoever thou dost but look upon, *there*, is God, but in this world the *comprehensibility* standeth in the wrath, which the devil hath kindled; and in the hidden kernel, in the midst or centre of the wrath, the light or heart of God is generated, *incomprehensibly* as to the wrath ; and so *each* of them remaineth in its seat.

52. Yet, for all that, I do *no way* approve or excuse the *unbelief* of the Jews, Turks, and Heathen, nor their stiff-necked stubbornness, nor their fierce wrath, furious malice and *hatred* against the Christians. No; these things are *mere* snares of the devil, whereby he *allureth* men to pride, covetousness, envy and hatred, that *he* may kindle in them the hellish fire: Neither can I say that these four sons of the devil are *not* domineering in *Christendom*, and, *indeed*, in every man.  
*Now thou sayest*, What then is the *difference* between Christians, Jews, Turks, and Heathen ?

*Answer.*

53. *Here the spirit openeth both door and*

gate; \* *if thou wilt not see, then be blind.*

\* "both door and gate" (*Thür und Thor*), that is, both small and great avenues of perception. The German *Thür* describes, principally, an ordinary door, while *Thor* means *nearly always a large entrance, like city gates, etc.*

54. I. The *first* difference, which God hath always held and maintained for all *those* who *know* what God is, and how they should serve him, is that they should be *able* by their knowledge to *press through* the wrath into God's love, and *overcome* the devil: But if they do it not, then they are *no better* than those that know it *not*.

55. But if he that knoweth *not* the way *presseth through* the wrath into the love, then is he *like* the man who pressed through *by* his knowledge. But those that persevere in the wrath, and *wholly* kindle it in themselves, they are *all alike*, one and other, be they Christians, Jews, Turks, or Heathen.

Or *what* dost thou suppose it is, wherewith man *can* serve God ?

56. If thou wilt *dissemble* with God, and adorn or magnify thy birth, then I suppose thee to be a very fine angel indeed ! He that hath *love* in his heart, and leadeth a *merciful*, meek, and lowlyminded life, and *fighteth* against malice and hatred, and *presseth through* the wrath of God into the light, he liveth with God, and is *one spirit* with God.

57. For God needeth no other service, but that his creature, which is in *his* body, do not slide back from *him*, *but be holy, as he is.*

58. Therefore also God gave the Law to the Jews, that they should diligently study and endeavour after *meek* holiness and love, that thereby all the world might have them for their *looking-glass* or mirror. But when the Jews

grew proud, and boasted in their birth, *instead* of entering into love, they turned the law of love into sharpness of wrath; then God *removed* their candlestick, and *went* to the Heathen.

59. II. *Secondly*, There is this difference between the Christians, Jews, Turks, and Heathen : the *Christians know* the Tree of Life, which is CHRISTUS, CHRIST, who is the Prince of our heaven and of this world, and ruleth in all births or genitures as a *King* in God his Father, and men are *his* members.

60. Now Christians know how they can, *by the power* of this Tree, press out from their death, through his death, to him into his life, and reign and live with him, wherein they also, with their *pressing through* with their *new birth* out from *this dead body*, can be with him in heaven.

61. And though the dead body is in the *midst* or centre of hell among all the devils, yet, for all that, the *new man* reigneth with God in heaven, and the Tree of Life is to *them* a strong gate, through which they do enter into life : But of this thou wilt find more largely in its proper place.

*Now observe:*

62. *Moses* writeth, that God said, *Let there be lights in the firmament of heaven, which should therein give a light to the earth, and divide or distinguish day and night; also make years and times or seasons.*

63. This description sheweth that the first writer did *not* know what the stars are, though he was capable of understanding the right or law of God, and hath taken hold on the Deity *at the heart*, and looked upon or had respect to the heart, to consider *what* the heart and kernel of this creation is; though the spirit kept the astral and outermost dead birth or geniture *hidden from him*, and did only drive him in *faith* to the heart

of the Deity.

64. Which is also the principal point most necessary for man: For when he layeth hold on *true faith*, then he presseth through the wrath of God, through death into life, and reigneth with God.

65. *But seeing men now, at the end of this time, do listen and long very much after the root of the tree, through which nature sheweth that the time of the discovery of the tree is at hand, therefore the spirit will shew it to them. And the whole Deity will reveal itself, which is the Day-spring, Dawning, or Morning-redness, and the breaking-forth of the great day of God, in which whatsoever is generated from death to the regeneration of life shall be restored and rise again.*

66. Behold, when God said, Let there be light, *then* the light in the *powers* of nature, or the seven spirits of God, rose up, and the firmament of heaven, which standeth in the *Word*, in the heart of the water, between the astral and the outermost birth or geniture, was *closed* or shut up by or with the Word and heart of the water, and the astral birth is the place of the *partingmark* or limit, which standeth half in heaven and half in the wrath.

67. For from or out of that half part of the *wrath* the dead birth generateth itself continually, and out of the other half part, which reacheth with its innermost degree even into the innermost heart and *light* of God, the life generateth itself now continually through death, and yet the astral birth or geniture is *not two* bodies, but *one* body.

68. But when, in these *two days*, the creation of heaven and of earth was completed, and the heaven was made in the heart of the water, for a difference or *distinction* between the light of

God and the wrath of God, then, on the *third day*, through the terror or crack of the fire-flash, which rose up in the heart of the water, and presseth through death, incomprehensibly as to death, there *sprang up* all manner of ideas, forms and figures, as was done *before* the time of the kindled wrath.

69. But seeing the water, which is *the spirit* of the astral life, stood in the midst or centre of wrath, and also in death, thereupon also every body formed itself as was the birth or geniture to life and mobility.

#### *Of the Earth.*

70. But now the earth was the *Salitter*, which was cast up out of the innermost birth and stood in death: But when the fire-flash, through the word, rose up in the water, then it was a terror or *crack*, from which existed the *mobility* in death ; and that mobility, in all the seven spirits, is now the *astral* birth or geniture.

#### *The Depth. Understand this aright.*

71. Now when, on the *third day*, the fire-flash in the water of death had kindled itself, then the life pressed forth *quite through* the dead body of the water and of the earth.

72. But yet the dead water and earth comprehend *no more* than the flash or terror or crack of the *fire*, through which their mobility existeth : But the light that riseth up very softly, gently or meekly in the fire-flash *neither* the earth nor the dead water *can* comprehend.

73. But it retaineth its *seat* in the kernel, which is the unctuousity or *fatness*, or the water of life, or the heaven; for it is the body of life,

which the death *cannot* comprehend, and yet it riseth up in the death.

74. Neither can the wrath take hold of it or apprehend it, but the wrath remaineth in the terror or crack of the fire-flash, and maketh the *mobility* in the dead body of the earth and the water.

75. But the light presseth in very gently after, and formeth the birth, which birth, through the terror or crack of the fire-flash, hath gotten its [the birth's] *compacted* body.

*Of the Growths or Vegetables of the Earth.*

76. When now the *wrathful* fire-flash awakened, and roused up the spirits of nature, which stand in death in the earth, and made them moveable by its fierce terror or crack, then the spirits began, according to their peculiar *divine* right, to generate themselves, as they *had done* from eternity, and form, figure or frame a body together, according to the innate, instant qualities of *that* place.

77. Now, that kind of *Salitter* which, in the time of the kindling of the wrath, did become torpid in death, as it did qualify or operate at that time, in the innate, instant [instanding] life of the seven spirits of God, that also *did* rise again in the time of the regeneration in the fire-flash, and is not become any *new* thing, but only another form of the body, which standeth in the comprehensibility or *palpability* in death.

78. But now *the Salitter* of the earth and of the water is *no more* able to change or alter itself in its dead being, and shew forth itself infinitely, as it did in the heavenly place or seat; but when the qualifying or fountain spirits form the body, then it riseth up in the power and virtue of the *light*.

79. And the *life* of the light breaketh through the death, and generateth to it another body out of death, which is not *conformable* to, or of the condition of, the water and the dead earth; also it doth not get *their* taste and smell; but the power of the light presseth through, and tempereth or mixeth itself with the power of the earth, and taketh from death its *sting*, and from the wrath its poisonous, venomous power, and presseth forth up together in the midst or centre of the body, in the growth or vegetation, as a *heart* thereof.

80. And herein sticketh now the kernel of the Deity in the centre in its heaven, which standeth hidden in the water of life, if thou canst now apprehend or lay hold of it.

#### *Of the Metals in the Earth.*

81. The *metals* have the same substance, condition and birth or geniture as the *vegetables* upon the earth. For the metals or mineral ores, at the time of the kindling of the wrath in the innate, instant wheel of the seventh nature-spirit, stood in the fabric, *work* or operation of the love, wherein the meek beneficence or well-doing generateth itself *behind* the fire-flash; wherein the holy heaven standeth, which in this birth or geniture, when the *love* is predominant, presents or sheweth forth itself in such a gracious, amiable and blessed clarity or brightness, and in such beauteous colours, like gold, silver and precious stones.

82. But silver and gold in the dead palpability or tangibility are but as a dark stone, in comparison with the root of the heavenly generating ; but I set it down here \* only that thou mayest know from *whence* it hath its original.

\* "I set it down here," *i.e.* I make mention of the dark stone here.

83. But seeing it hath been the most excellent rising up and generating in the holy heavenly nature, therefore also it is loved by man above all other things in this world. For nature hath indeed *written* in man's heart *that it is* better than other stones and earth ; but nature could *not* reveal or manifest to him the ground thereof, from whence it is come or proceeded, *whereby* now thou mayest observe the Day-spring or Morning-redness.

84. There are many several sorts of mineral ores, according as the *Salitter* in nature's heaven was *predominant* at its rising up in the light of love: For every qualifying or *radical* spirit in the heavenly nature containeth the property or kind of *all* the qualifying or fountain spirits, for it is ever infected or affected with the other,\* from whence the life and the unsearchable birth or geniture of the Deity existeth: But yet it is predominant as to its own power, and that is its own body, from whence it hath the name,

\* "for it is ever infected or affected with the other" (*inficiret*). See Ch. 8, par. 65. A freer rendering, but perfectly accurate as to the meaning, would be, " and each is ever infected with the others."

85. But now every qualifying or fountain spirit hath the property of the whole or total nature, and its fabric or *work*, at the time of the kindling of the wrath, was together also incorporated in death; and out of every spirit's fabric or work, earth, stones, mineral ores, and *water* came to be.

86. There also in the earth there are *found*, according to the quality of each spirit, mineral ores, stones, water and earth ; and therefore it is that the earth is of so many *various* qualities, all as each qualifying or fountain spirit, with its innate, instant birth or geniture, was at the *time* of the kindling.

87. Nature hath likewise manifested or *revealed* so much to man, that he knoweth how he may melt away the strange or heterogene matter from every qualifying or fountain spirit's strange infected innate birth or geniture; whereby that qualifying or fountain spirit might remain chief in its own primacy.

88. You have an *example* of this in gold, and in silver, which you cannot make to be pure or fine gold or silver, unless *it be melted seven times in the fire.*[Psalm xii. 6.]

But when that is done, then it remaineth in the middle or *central seat* in the heart of nature, which is the water, sitting \* in its own quality and *colour*.

\* "*remaineth . . . sitting.*" See Ch. 25, par. 82.

89. I. First, the *astrigent* quality, which holdeth the *Salitter* captive in the hard death, must be melted away, which is the gross stony *dross*.

90. II. Then secondly, the astrigent death of the water is to be separated, from which proceeds a poisonous venomous water of separation, or *aquafortis*, which standeth in the rising up of the *fire-flash* in death, and which is the evil, malignant, even the very worst, source of all in death, even the astrigent and bitter *death* itself; for this is the place where the life, which existeth the in the sweet water, died in death: And that separateth itself now in the *second* melting.

91. III. Thirdly, the *bitter* quality, which existeth in the kindling of the water in the fire-flash, is melted away, for that is a rager, raver, tyrant and destroyer. Also no silver nor gold *can* subsist, if that be not *killed* or mortified; for it maketh all dry and brittle, and presenteth or sheweth forth itself in several colours; for it rideth through all spirits, *assuming* the colours of all spirits.

92. IV. Fourthly, the *fire*-spirit, which standeth in the horrible anguish and pangs of life, must be also melted away, for it is a continued father of the *wrath*, and out of or from that is generated the *hellish* woe.

93. Now when the wrath of these four spirits is *killed*, then the mineral ore *Salitter* standeth in the water, like a tough matter, and looketh like that spirit which is predominant in the mineral ore ; and the light which standeth in the *fire* coloureth [tinctureth] it according to its own quality, be it silver or gold.

94. And now this matter in the fourth melting looks like silver or gold, but it is not yet *fixed* [subsistent], nor is it tough or malleable and pure enough; its body indeed is *subsistent*, but not the spirit.

95. V. Now when it is melted a fifth time, then the *love*-spirit riseth up in the water through the *light*, and maketh the dead body living again, so that the matter, which remained in the first four meltings, getteth power or *strength* again, which was the proper own of that qualifying or fountain spirit which was predominant in this mineral ore.

96. VI. Now when it is melted the sixth time, then it groweth somewhat *harder*, and then the *life*, which is risen up in the love, moveth and stirreth itself. From this stirring existeth the *tone* in the hardness, and the mineral ore gets a clear *sound*, for the hard and dead beating \* or noise of the bitter fiery matter is gone away.

\* " hard and dead beating " (*Pochen*). See Ch. 10, par 119.

97. In this sixth melting I hold to be the *greatest* danger for [al]chymists about the *preparing* of their silver and gold. For there belongeth to it, and is required for it, a very subtile fire, and it may soon be burnt or made dead or deaf; and it

becometh very dim or blind \*\* if the fire be *too* cold.

\*\* "very dim or blind." The editions of 1656 and 1730 have, "*viel zu blind*," "much too blind"; while the editions of 1682 and 1715 have, "*viel zu lind*," "much too soft." St M. prints, "*trop molle*," "too soft." Schiebler prints, "*viel zu gelind*."

98. For it must be a middle or mild fire; to keep the spirit in the heart from rising it must be gently simmering, then it getteth a very sweet and meek ringing sound, and continually rejoiceth, *as if* it would now be kindled again in the light of God.

99. But if the fire be *too hot* in the fifth and sixth meltings, then the new life, which hath generated itself in the love in the rising up of the light's power out of the water, is kindled again in the *fierceness* in the wrath-fire, and the mineral ore becomes a burnt scum and *dross*, and the alchemist hath *dirt* instead of gold.

100. VII. Now when it is melted the seventh time, then there belongeth to, and is required for, the process, a yet *more* subtile fire, for therein the life riseth up and *rejoiceth* in the love, and will shew forth itself in infinity, as it hath done in heaven *before* the time of the wrath.

101. And in this motion it groweth *unctuous* or fat, and luscious or luxuriant; it increaseth and spreadeth itself, and the highest depth generateth itself very joyfully out of or from the *heart* of the spirit, just as if it would begin an *angelical triumph*, and present or shew forth itself infinitely in *divine* power and form, according to the right of the Deity: and thereby the body getteth its greatest strength and power, and the body coloureth or tinctureth itself with the *highest degree*, and getteth its true beauty, excellency and virtue.

102. And now, when it is *almost* made, then it hath its true virtue and colour, and there is nothing wanting except in this, that the spirit cannot elevate itself with its *body* into the light, but must remain to be a dead stone ; and though indeed it be of *greater* virtue than other stones, yet the *body* remaineth in death.

103. *And this now is the earthly god of blind men*, which they love and honour, and *leave* the living God, who standeth hidden in the centre, sitting in his seat. For the dead flesh comprehendeth only a *dead god*, and longeth also only after such a dead god. *But it is such a god as hath thrown many men headlong into hell.*

104. Do not take me for an alchymist, for I write only in the *knowledge* of the spirit, and not from experience. Though indeed I could here shew *something* else, *viz.* in *how many* days, and in *what hours*, these things must be prepared; for gold cannot be made in one day, but a whole month is requisite for it.

105. But it is not my purpose to make *any* trial at all of it, because I know not how to *manage* the fire; neither do I know the colours or tinctures of the qualifying or fountain spirits in their outermost birth or geniture, which are *two* great defects ; but I know them according to (another or) the regenerate man, which standeth *not* in the palpability.

106. At the description of the *SUN* you will find more and deeper things concerning it: My intention is only to describe the whole or *total Deity*, as far as I am capable in my weakness to apprehend [it], *viz.* how *that* is, in love and in wrath, and how it doth generate itself now at present *in this* world. *You will find more concerning jewels and precious stones at the description of the seven planets.*