

THE TWENTY-FIFTH CHAPTER

Of the whole Body of the Stars and of their Birth or Geniture; that is, the whole Astrology, or the whole Body of this World.

1. THE learned and highly experienced *masters* of astrology, or the starry art, are come so high and deep in their understanding, that they know the *course* and *effects* of the stars, what their conjunction, influence, and breaking through of their powers and virtues denoteth and produceth ; and how *thereby* wind, rain, snow, and heat are caused; * also good and evil, prosperity and adversity, life and death, and all the drivings and *agitations* in this world.

* "are caused"—*empöret* (*gebäret*). See Ch. 3, par. 67.

2. Indeed it hath a *true* foundation, which, in the spirit, I know to be *so*; but their knowledge standeth only in the house of death, in the outward comprehensibility or palpability, and in the beholding with the eyes of the *body*; but the root of *this tree* hath hitherto remained hidden *from them*.

3. Neither is it my purpose to write of the *branches* of the tree, and to invert or disprove their knowledge; neither do I build upon *their* ground, but I leave their knowledge to *sit* in its own seat, seeing I have not studied it. But, in the spirit of *my knowledge*, I write concerning the root, stock, branches and fruits of the tree, as an industrious and laborious servant to *his* master, in discovering the *whole* tree of this world.

4. *Not* with an intent to set on foot any new thing, for I have *no* command to do so; but my knowledge standeth in this birth or geniture of the stars, in the midst or centre, where the *life* is generated, and breaketh through death, and where

the *moving spirit* existeth and breaketh through ;
and in the impulse or moving *thereof* I also write.

5. Also I know very well that the children of the flesh will *scorn* and mock at me, and say I should *look* to my own *calling*, and not trouble my head about these things; but rather be diligent to bring in *food* for my family and myself, and let those meddle with *philosophy* that have studied it, and are *called* and appointed to it.

6. With such an attempt the devil hath given me so many assaults, and hath so *wearied* me, that I have *often* resolved to let it alone; but my former purpose was too hard for me. For when I took care for the *belly*, and to get my *living*, and resolved to *give over* this business in hand, then the gate of heaven in my knowledge was bolted up.

7. Then my soul was so *afflicted* in anxiety, as if it were captivated by the devil, whereby *reason* gat so many checks and assaults, as if the body were presently to be destroyed or ruined, and the [my] spirit would *not* give over, till it brake through again, through the dead or *mortal* reason, and so hath burst open the *door of darkness*, and hath gotten its seat again in the stead thereof, whereby it gat new life and power again.

8. Whereby I understand that the *spirit* must be *tried* through the *cross* and *affliction*, and I have not failed of bodily temptation, but was fain always to stand *ready* for an encounter, so much hath the devil set himself against *this*. *

* " against this." The word " this " refers to the last clause of the preceding par., " whereby it [my spirit] gat new life," etc.

9. ** But since I perceive that my eternal salvation hangeth upon this [*i.e.* the getting of new life and power] and that through my negligence [in case I were negligent], the gates of the

light would be closed against me, which [light] is yet the firmament of my heaven wherein my soul hideth from the stormings of the devil, and which [light and heaven] also I won with great toil and hard assaults, through the love of God and by the breaking-through of my Redeemer and King, Jesus Christ, therefore am I willing to let God have his way and take captive my fleshy reason.

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

10. And I have chosen the gate of knowledge of the light, and will follow after the impulse and knowledge of the spirit, though my *bestial body* should be brought to beggary, or be destroyed or ruined. I regard none of these things, but will say with the royal prophet David, [Psalm lxxiii. 26] *Though my body and soul should faint and fail, yet thou, O God, art my salvation, my comfort, and the refuge of my heart.*

11. In *thy* name I will venture it, and will not strive against *thy* spirit; though it may hurt the flesh, yet *faith* in the knowledge of the light must move and soar *above* reason.

12. I know also very well, that it is not fit for the disciple to fight against *his Master*. And I know that the high experienced masters of astrology do *far exceed* me in *their* way. But I labour in *my* calling, and they in *theirs*, lest I should be found a lazy idle servant to my Lord, at his coming, when he will demand the *talent* he hath entrusted me withal; but that I may present it to him with usury or profit and gain.

13. Therefore I will not *bury his talent in the earth*, but lend it *out upon usury or interest*, lest he should say to me at that time of his requiring it of me, *Thou wicked, slothful servant, why hast thou hid my talent in the darkness, and didst not put it out upon use, and so now I might have*

received it with usury, gain, and profit ? For then he would take it quite away from me, and give it to another, who hath gained many talents with his one. Therefore I will sow, let him water it, I leave the care to him.

Now observe:

14. The whole house of this world, which standeth in a visible and comprehensible or *palpable* being, is the *old house of God*, or the old body, which stood before the time of wrath in a *heavenly* clarity and *brightness*. But when the devil stirred up the wrath therein, then it became a house of darkness and of *death*.

15. Therefore then also the holy birth or geniture of God, as a special body of itself, *separated* itself from the wrath, and made the firmament of heaven, between the love and the wrath, so that the birth or geniture of the stars standeth in the *middle*. Understand it thus ; *viz.* with its outward comprehensibility and *visibility* it standeth in the wrath of death; and with the new birth rising up therein, which standeth in the middle or central seat, where the *closure* of heaven is, it standeth in the meekness of the life.

16. For meekness moveth against the wrath, and the wrath against the meekness, and so *both* are *distinct* kingdoms in the *one* only body of this world.

17. But seeing the love and meekness of God would not leave the body or place of this kindled wrath - world sticking in eternal wrath and ignominy, *therefore* he generated the whole old body of this world *again* into a rectified reformed body, wherein life did rule in a *divine* manner and way; *though* it be in the kindled wrath, yet it must subsist according to the right [law, order] of the Deity, so *that* out of it a new body might be generated, which should subsist in holiness and purity *in eternity*.

18. For which cause there is appointed in God a *day of separation*, on which love and wrath shall be separated *asunder*.

19. Now when thou beholdest the stars, and the deep, together with the earth, then thou seest with thy bodily eyes nothing else but the *old* body in the wrathful death; thou canst not see heaven with *thy bodily* eyes, for the blue or azure sphere which thou seest above is *not the heaven*, but is only the old body, which may be justly called *the corrupted nature*.

20. There *seemeth* to be a blue or azure sphere *above* the stars, whereby the place of this world is closed and shut out from the *holy* heaven, as men have thought *hitherto*; yet it is *not so*, but it is *the superior water of nature*, which is much brighter than the water below the *moon*. And now when the *sun* shineth through the deep, then it is as it were of a light-blue or azure colour.

21. But how deep or how large the place of this world is, *no man* knoweth, though some physicists or astrologers *have* undertaken to measure the deep with their measures of circles; their measuring is but conjectural, or a measuring of somewhat that is *comprehensible* or palpable ; as if a man would grasp the wind in his fist.

22. But the true heaven is everywhere all over, to this very time, and till the Last Judgment Day; and the wrath-house of hell and of death is also in this world *everywhere*, even to the Last Judgment Day.

23. But the dwelling of the devils is *now* from the moon to the earth, and in the earth, in the deep caves and holes thereof; especially in wildernesses and desert places, and where the earth is full of stones and bitterness.

24. But their kingly regimen or government

is in the deep, in the four coasts or quarters of the equinoctial line or circle, of which I will write in *another* place.

25. But here I will shew thee: 1. How the *body* of this world came to be ; and 2. How *it is* at present; and then, 3. How the regimen or *government therein* is.

26. The whole body of this world is as a man's body, for it is surrounded in its utmost circle with the stars and risen powers of *nature*; and in that body the *seven* spirits of nature govern, and the heart of nature standeth in the midst or centre.

27. But the *stars* in general are, and signify, the wonderful proportion or changing *variety* of God. For when God created the stars, he created them out of the rising up of the *infinity*, out of the old body of God *then* further * kindled.

* "then further" (*nunmehr*), "henceforth."

28. For as the seven spirits of God had, *before* the time of the wrath, generated themselves infinitely by their rising up and by their influences, (whence rose up so many several varieties of figures and heavenly ideas or vegetations), so also the holy God figured his old body of *this corrupted nature* into as many and *various* powers as ever stood in the birth or geniture in the holiness.

Understand this high Thing rightly.

29. Every star hath a several peculiar property, which thou mayest perceive by the curious *ornament* of the budding, blossoming earth. And the Creator hath *therefore* rebuilt and revived again the old kindled body into so many and *various* powers, that *through* this old life, in the wrath, such a new life might generate itself therein, through the *closure* of heaven, that that

new life might have all the powers and operations that ever the old had before the times of wrath, that it might qualify, mix or unite with the *pure* Deity, distinct from this world, and that *it* might be *one* holy God, together with the Deity without, distinct from this world.

30. Also the *new birth* blossomed in the time of the creation, when man *had not* spoiled or corrupted it; but by him nature was still *more* corrupted; and so God cursed the ground. But seeing man took hold of the *fruit* of the *old* body, thereupon the *fruit* of the *new* body was hidden in its heaven, and man must now behold it *with* the new body, and cannot partake of it with the natural body.

31. Of which I have a great longing to eat, but I *cannot reach* to it, for heaven is the closure or *firmament* between the old body and the new. And therefore I must let it alone, till I come into the *other life*, and must give my bestial body *mother Eves wrath-apples to eat*.

*Concerning the Kindling of the Heart or
Life of this World.*

32. When, in *two days*, God had brought the body of this world into a right form, and had made the heaven for a *partition* between the love and the wrath, then, on the *third day*, *the love* pressed through the heaven and through the wrath, and instantly the old body in death stirred and *moved itself* to the birth or geniture.

33. For the *love* is *hot*, and that kindled the fire-source or quality, and that rubbed itself in the astringent and cold quality of the benumbed death, till the astringent quality was *heated* on the *third day*, whereby the mobility or the astringent earth became moveable.

34. For all stood in the fire-crack till the

fourth day, and then the light of the *sun* kindled itself; for the whole body stood in anguish or *pain* in the birth, as a woman in travail.

35. The astringent quality was the encompasser or *encloser* of the life ; therein * was the heat now anxious, which was kindled through the love of God, and did drive out the astringent quality as a dead body; but the heat retained its seat in the midst or centre of the body, and so pressed through.

* " therein " — in the astringent quality.

36. But when the light of the *sun* kindled itself, then the *next* circle or orb above the *sun* stood in the fire-crack, (for the sun or the light was shining in the water), and the bitterness ascended also in the *fire-crack* out of the water. But the light made very great *haste* after it, and laid hold on the fire-crack; and there it remained as a *captive*, and became corporeal.

37. In this revolution the planet *Mars* came to be, whose power standeth in the *bitter* firecrack, for Mars is a tyrant, rager, raver and stormer, like a *fire-crack*; moreover it is *hot*, and a poisonous, venomous enemy of nature; through whose rising up and birth or geniture in the earth all manner of poisonous, venomous, evil worms and *vermin* are come to be.

38. But seeing the heat in the middle point or centre of the body was *so mighty* great, thereupon it extended itself so very largely, and opened the chamber of death so wide before its kindling of the light, that it (the SUN) is the greatest star.

39. But as soon as the light kindled itself in the heat, so instantly was that hot place *caught* in the light, and then the body of the *sun* could grow *no* bigger. For the light mitigated the heat, and so the body of the *sun* remained there

in the midst or centre as a *heart*; for the light is the heart of nature, *not* the heat.

But here thou must observe exactly,

40. As far as the middle point or centre hath kindled itself, *just* so big is the *sun*; for the *sun* is nothing else but a kindled *point* in the body of nature.

41. Thou must not think that there is any other power or virtue in it, or belonging to it, than there is in the whole deep of the *body* everywhere, all over.

42. For should the love of God, through its heaven, kindle the whole body of this world *through the heat*, it would be everywhere all over as light as it now is in the sun.

43. Now if the *great heat* were taken away from the *sun*, then it would be *one* light with God; but seeing in this time that cannot be, therefore it remaineth a *king* and regent in the *old* corrupted and kindled body of nature; and the clear Deity remaineth hidden in the meek heaven.

44. But the light of the meekness of the sun qualifieth, mixeth or *uniteth* with the pure Deity ; but the *heat* cannot comprehend the light, and therefore also the place of the sun remaineth in the body of *God's wrath*, and thou must *not* worship, nor pray to nor honour the *sun* as God, for its place or body *cannot* apprehend the water of life, because of the *fierceness* in the sun.

*The highest Ground of the SUN, and of
ALL the PLANETS.*

45. Here I shall have *adversaries* enough who will be ready to censure me, for they will not have regard to consider *the spirit*, but will mind

their *old rules*, and say, Astrologers, who have written of such matters, understand it better ; and my adversaries will look on *the great open gate* as a cow looks on a new barn door.

46. Dear Reader, I understand the *astrologers'* meanings and sayings full well, and I have *perused* their writings also, and taken notice how they describe the course of the *sun* and *stars*, neither do I despise it, but, for the *most part*, hold that to be good and *right*.

47. But that in *some* things I write otherwise than they, I do it not out of self-will or conceit and *supposition*, doubting whether it be so or *no*. I dare not make any *doubt herein*, neither can any man instruct me herein.

48. I have *not* my knowledge by *study*; indeed I have read the order and *position* of the *seven planets* in the books of astrologers, and find them * to be *very* right; but the root, how the planets came to be, and from what they are proceeded, I cannot learn from *any* man; for they know it *not*, neither was I present when God created the planets.

* " find them," *i.e.* find the order and position of the seven planets.

49. But seeing the doors of the deep, and the gates of wrath, and the *chambers* of death also, are, through the love of God, set open *in my* spirit, *therefore* the spirit must needs look through them.

50. Accordingly I find, that the birth or geniture of nature standeth to this day, and generateth itself, just so as it did when it first took its beginning; and *whatsoever riseth* up in this world, whether men, beasts, trees, herbs, grass, mineral ores, or be it what it will, all riseth up in such a *quality*, manner and form as it first

did; also every life, be it good or bad, taketh its original thus [as it did from the beginning].

51. For this is the *right* or law of the Deity: that every life in the body of God should generate itself in *one* manner or uniform way; though it be done through many *various* imagings, yet the *life hath* one uniform way and original in all.

52. I see not this knowledge with my *fleshly* eyes, but with those eyes wherein life generateth itself *in me*; in that seat the gates of heaven and hell stand open to me, and the *new man* speculateth * into the midst or centre of the astral birth or geniture, and to him the inner and outermost gate standeth *open*.

* "*speculateth* " (*speculiret*). See Ch. 10, par. 33.

53. While he yet sticketh in the *old* man of wrath and death, and sitteth also in his heaven, he seeth through *both*; in such a manner also he seeth the stars and elements. For *in God* there is no place of hindrance; *for the eye of the LORD beholdeth all*.

54. Now if my spirit did not see through *his* spirit, then I were but a blind stock; but seeing I see the *gates* of God in *my* spirit, and have the impulse to do it, I will therefore write *directly* according as I have *seen* it, and will not regard any *man's authority*.

55. Thou must not conceive it so, as if *my old* man were a *living saint* or angel. *No*, Friend, he sitteth with all men in the house of wrath and of death, and is a *constant* enemy to God, and sticketh in his sins, wickedness and malice, as all men do, and is full of faults, defects and *infirmities*.

56. But thou must know this, that he sticketh in a continual, *anxious* birth or geniture, but

would fain be rid of the wrath and wickedness, and *yet cannot*. For he is as the whole house of this world, wherein love and wrath always wrestle the one with the other, and the new body always generateth itself in the midst or centre of the *anguish*. For so it must be, if thou wilt be born anew, otherwise no man *can reach* the regeneration.

57. In this world man is *always* seeking for soft days of ease for the flesh, and after riches, beauty and bravery, and knoweth *not* that he sitteth therewith in the *chamber* of death, where the sting of wrath darteth into him.

58. *Behold! I tell this to thee, as a word of life, which I receive in the knowledge of the spirit, in the midst or centre in the birth or geniture of the new body of this world, over which the Man JESUS CHRIST is Ruler and King, together with his eternal Father.*

59. Also, I receive it from *before* the seat of his throne, where all holy souls of men stand before him, and rejoice before him; [and I tell thee] *that the desire of the flesh in soft pleasingness, to be rich, to be handsome, beautiful and fair, or to be mighty or potent, is a very bath or lake of hellish wrath*, into which thou crowdest and runnest, as if thou wert drawn in with cartropes; for there is very great danger therein.

60. But if thou wouldst know how it is, behold, I will tell thee in a parable or similitude : When thou art pressed, according to the desire of thy heart, into riches and power, then it is with thee as if thou stoodst in a deep water, where the water always standeth up to thy very mouth, and thou feelest no ground under thy feet, but thou swimst with thy hands and strugglest to protect or save thyself; now thou art in deep water, now above water again, yet always in a great terror and danger, expecting to sink down

to the bottom, the water often coming into thy mouth, and always expecting death.

61. Just in this manner, and no other, thou sittest, when thou art in the *pleasures* of the flesh; if thou *wilt not fight*, thou canst not look for any victory, but thou wilt be *murdered* in thy soft bed of down. For man hath a continual host or *army* before him, which fight with him continually; if he will not *defend* himself, then he is taken captive and slain.

62. But how can he that *swimmeth* in a deep water defend himself? He hath enough to do to protect himself from the water ; and yet nevertheless he is assaulted by the devils.

63. *O danger upon danger!* as our King Christ also saith ; [Matth. xix. 24] *It is very hard for a rich man to enter into the kingdom of heaven. A camel will easier go through the eye of a needle, than a rich man enter into the kingdom of heaven.*

64. But if any will be new born again, he must *not yield* himself to be a servant to covetousness, pride, state and self-power, to take *delight* in the will or desires of his flesh ; but he must struggle and fight against *himself*, against the devil, and against all the *lusts* of the flesh; and he must think and consider that he is but a *servant* and pilgrim on earth, who must wander through many miserable seas of danger into another world; and *there* he will be a *lord*, and his dominion will consist in power, and in perfect delight, beauty and brightness; *this I tell as the word of the spirit.*

Now observe:

65. The SUN hath its own royal place to itself, and *doth not go away* from that place where it came to be at the first. *Some suppose* that it runneth round about the globe of the earth in a day and a night; and *some* of the astrologers also *write so*; and some have undertaken

to measure how far its orb and circumference of its *supposed* motion is.

66. This opinion or supposition is *not right*, but the *earth rolleth* itself about; and *runneth* with the other planets, as in a wheel, *round* about the *sun*. The earth doth *not* remain *staying* in one place, but in a year *runneth* round *once* about the *sun*, as the other planets next the sun, but Saturn and Jupiter, as also Mars, by reason of their great orb, circumference, and great height, *cannot do it* [in a year], because they stand so high above, and far distant from the SUN.

Now it may be asked, What is the SUN, and what are the other PLANETS? Or how are they come to be ?

67. Behold! the *other planets* are peculiar bodies of their own, which have a corporeal propriety of themselves, and are *not bound* to any settled or fixed place, but only to their *circle*, orb or sphere wherein they run their course. But the SUN is not such a body, but is only a place or locality kindled by the *light* of God.

Understand it aright.

68. The place where the SUN is, is such a place as you may choose or suppose *anywhere* above the earth; and if God should kindle the light by the heat, then the *whole* world would be such a mere SUN; for that same power wherein the *sun* standeth *is everywhere* all over; and *before* the time of wrath it was everywhere all over in the place of *this world* as light as the *sun* now is, but not *so* intolerable.

69. For that heat was not so *great* as in the *sun*, and therefore the light was also very *meek*; and thus, in respect of the horrible fierceness of the *sun*, the *sun* is differenced or distinguished from the meekness of God. So that man should

not dare to say that the *sun* is an open gate of the light of God; but it is as the light in a *mans eye*, whereas also the place of the eye belongeth to the body, but the light is different or *distinct* from the body.

70. Though indeed the light existeth by the *heat* in the water of the body, yet it is a peculiar, distinct thing, which the body *cannot* comprehend; and such a distinct difference there is *also* between God the Father and God the Son.

71. Thus on the *fourth day*, in the anxious birth or geniture of this world, in the middle point or centre of this world, the SUN is sprung up, and *standeth still** in its eternal, *corporeal* place; for it *cannot* rise up in *one* place, and set in *another*.

* "standeth still" (*stehet . . . stille*). St M. has, "*reste fixe*," "*remaineth fixed*."

72. For it is the only and *sole* natural light of this world, and besides it there is *no more* any true light in the house of death; and though it seemeth as if the other stars did *shine* bright and give *light* also, yet it is *not so*, but they take all their lustre and shining light from the *sun*; as hereafter presently followeth.

The true Birth or Geniture and Descent of the Sun and Planets is just thus, as followeth.

73. Now when the heaven was made for a *distinction* or partition between the light of God and the *kindled corruption* of the body of this world, then was the body of this world a dark valley, and had no light besides the heaven that could have shone forth in the *outward* body ; all powers stood as it were captivated in death, and were in great *anguish*, till they had heated

themselves in the midst or centre of the body.

74. But when this was *done*, so that the anxious birth or geniture stood so severely in the *heat*, then the love in the light of God brake through the heaven of the *partition*, and kindled the heat.

75. And there rose up the shining light in the heat in the water, or in the fat or oiliness of the water, and the heart of the water kindled itself, and this was done in the *twinkling* of an eye.

76. For as soon as the light had rightly laid hold on the body, the body was captivated in the *light*; and the heat was captivated, and was changed into a moderate, tolerable or suitable meekness, and could stand or extend *no* longer in such anguish.

77. But seeing the heat was so terrified by the light, thereupon its horrible fire-source was *allayed*, and so could kindle itself no further; and so also the breaking through of the love in the light of God through the heaven at this time, with its breaking through, extended or stretched itself *no* further out of, or from God's predestinated purpose; therefore also the *SUN* came to be no bigger.

Of the Planet Mars.

78. But when the *sun* was kindled, then the horrible fire-crack went forth *upwards* from the place of the *sun*, beyond the place of the sun, as a horrible tempestuous *flash*, and in its corporeal being took along with it the fierceness of the fire, *whereby* the water became very bitter, and the water is the kernel or stock of the *crack*.

79. Now the astrologers write, that the planet *Mars* standeth aloft about 15,750 miles off from the *sun*; which I contradict *not*, because I meddle

not with the measuring of circles. And so far the swift fire-crack went forth [travelled] from its own place till the light also laid hold on it, and *then* it also was captivated by the light, and stayed and took possession of that place.

80. But that the light could not lay hold of it sooner, was caused by the earnest fierceness and sudden flash, for it was not taken hold of by the *light before* the light had wholly or thoroughly affected or possessed it.

81. And there it is now, as a tyrant, rager and stirrer of the whole body of *this* world; for that is its very office, that with its *revolution* in the wheel of nature it moveth and stirreth all, from whence every life taketh its original.

Of the Planet Jupiter.

82. Now when the bitter fire-crack was captivated by the *light*, then the light in its own power pressed yet *higher* in the deep, till it reached into the *hard* and cold seat of nature. And there the power of the first going *forth* or rising up from the *sun* could not get higher, but sitting, stayed there corporeally,* and took possession of that *place* for a habitation.

* "but sitting, stayed there corporeally" (*und blieb alda corporlich sitzen*). An idiomatic construction which implies no "sitting" at all, but staying behind, standing still, stopping short. Lit., "remained there corporeally."

But thou must understand this Thing aright.

83. It was the power of the light which *stayed* in this place, and which is a very meek, friendly, gracious, amiable, blessed and sweet being. The astrologers write, that *this* planet is distant aloft above Mars about 7875 miles. But it is the *mitigator* of the destroying, furious, raging, raving *Mars*, and an original of the meekness in every life ; an original also of the water, from which the life

generateth itself, as I shall mention hereafter.

84. Thus far the power of the life *reached* forth from the *sun*, and *not* higher; but the lustre or *shining* thereof, which hath its power also, reacheth even to the *stars*, and through the whole body of this world.

But thou must understand this exactly, from whence these two Planets are come to be.

85. When the power of the heart of God pressed forth out of the eternal *inexhaustible* fountain of the water of life, through the heaven of the partition, and kindled the water in the place of the sun, then the flash, understand the fire-flash, did shoot forth or went forth out of the water, which was very terrible and bitter, and out of which Mars came to be.

86. After this flash the power of the light *shot nimbly* after it, like a meek elevated life, and overtook the fire-crack, and mitigated it, so that it became somewhat *weaker*, and could break no farther through the deep, but stayed trembling.

87. But the power that was gone forth in the light had *more* strength than the fire-crack, and so it rose up higher than the fire-crack, *Mars*, till it came very deep into nature's austereness, and there it became *feeble* also, and *stayed* there.

88. From or out of this power the planet *Jupiter* came to be, and not out of or from that *place* where he is, but it [Jupiter] always kindleth that very place with its power; but it is as one of the *household* servants in that place, who must always walk about in the place of its office and service. But the *sun* hath a house of its own ; but *no other* planet hath any house of its own.

89. *If we would rightly search into the original of the birth and geniture of the stars, or into their*

beginning, then we must exactly know the birth or geniture of the life, viz. how the life generateth itself in a body; for all these are one kind of birth or geniture.

90. He that doth not know nor understand this, he doth not at all know the birth of the stars, for all, concreted together, is one body. When once life is generated in any creature, the creature's life standeth or subsisteth afterwards in the creature's own body, as the birth or geniture of the natural body of this world standeth or subsisteth in its own body; for every life must be generated according to the right, law or ordinance of the Deity, as the Deity* generateth itself continually.

* "as the Deity " = in the same way that the Deity.

91. If this be rightly considered, which, indeed, cannot be done without a *special illumination* of the holy God, then, before he finds anything else, a man findeth the astringent, cold and austere birth or geniture, which is the cause of the *corporeal* nature, or of the imaging, fashioning or *framing* of a thing.

92. Now if it were not for this severe, and cold sharp contracting, compacting power, there would be *no natural* or corporeal being, neither could the birth or geniture of *God* subsist, and all would be unsearchable.

93. But in this hard, severe and cold power standeth [*i.e.* consisteth] the corporeal essence or the body, wherein the spirit of life generateth itself; and out of that same spirit the light and the understanding [generate themselves]; and then through these the senses and the trial or testing of all powers ariseth.

94. For when the *light* is generated, it is generated in the midst or *centre* of the body, as a heart

or spirit out of all powers ; and there it standeth and remaineth in the place where it had its beginning, and goeth forth *through* all the powers.

95. For as it is generated out of all powers, and hath the *fountain* of all powers, so with its shining lustre it also bringeth the fountain of all powers *into* each power; from *whence* then existeth the taste and smell, also seeing, feeling and hearing ; as also reason and understanding.

96. Now, as the original and beginning of the life is, in a creature, so is the *first regeneration* of the nature of the *new* life in the *corrupted* body of this world. He that *denieth* it hath *not* the true understanding, nor any knowledge of nature; and so his knowledge is not generated in God, but he is a *mock*er of God.

97. I. For behold! thou *canst not* deny that the life in a creature existeth in the *heat* of the heart; and in that life also standeth the light of the animated or *soulish* birth or geniture.

98. Now the heart signifieth the *sun*, which is the beginning of life in the outward body of this world. Now, whilst the body standeth in the mobility or *life*, thou canst not say that the animated or soulish birth goeth away or *departeth* from the *heart*.

99. No more doth the *sun* go away or depart from *its seat*, but retains and keeps its own place to itself, as a heart; and shineth forth as a light, or as a spirit of the *whole* body of this world, in all powers of the body.

100. For its birth also hath a beginning out of all powers, and therefore with its light and heat it is again *one spirit* and heart in the *whole* body of this world.

101. II. Further, thou canst not deny, either,

that the *gall* in a creature is *not* existed from the heart, and yet it is the *mobility* or stirring of the heart, by a *vein* that goeth from the gall to the heart; from whence the *heat* existeth. But it hath its first original from the *flash* of life, and so when the life generateth itself in the heart, and the light riseth up in the water, then the *fire-crack* goeth before, which riseth up out of the anxiety of the water in the heat.

102. For when the heat is so *anxious* in the cold in the astringent quality, that the light kindleth itself through the *hidden heaven* of the heart in the corporeity, then the anxious death in the wrath of God is terrified, and *departeth* as a crack or flash from the light, and climbeth upwards very terribly, trembling, and timorously; and the light of the heart *hasteneth* after it, and affecteth or possesseth it, and then it remaineth at a standstill.

103. This is, and signifieth, the planet *Mars*, for thus is [or hath] *Mars* come into being; and its *own quality* is nothing else but a poisonous, *venomous*, bitter fire-crack, which is risen up from the place of the *sun*.

104. But now it is always a kindler of the *sun*, just as the gall is a kindler of the heart; whence the *heat*, both in the *sun* and in the heart, existeth, and whence the life taketh its original in *all things*.

105. III. Thirdly, thou canst not deny that the *brain* in the head in a creature is the *power* of the heart; for from the heart all powers rise up into the brain, from whence, in the brain, the *senses* of the heart exist. The *brain* in the *head* taketh its original from the power of the heart.

Now observe:

106. After the fire-crack of the gall, or *Mars*, was departed from the light of life, then the power pressed out of the heart *after it*, through

the light of life, even into the head, into the *austere* quality; and when the power can rise up no higher, then it is stayed or captivated by the austere birth, and is *dried* up by the cold.

107. Now here it stayeth, and qualifieth, mixeth or uniteth with the spirit of life in the heart, and is a *royal seat* of the spirit of the heart; for thus far the spirit of the heart's power presseth forth, and there is it *approved*.

108. For the brain sitteth in the severe birth or geniture, and in its *own body* it is the meek power of the heart, and signifieth the *new birth*, which is new regenerated in the midst or centre of the austereness of death and wrath, in *its* heaven, and presseth forth through death into life.

109. For there the spirit or the *thoughts* become a whole creaturely person again, through the affecting or proving of all powers, which in man I call the animated or *soulish* birth.

110. For when the new spirit in the brain is well settled, then it goeth to its *mother* again, into the heart; and then it standeth as a perfect spirit or will, or as a new-born person, which, in man, is called the *soul*.

111. Now behold! as the brain in man is a being and *product*, so also is the planet *Jupiter* a being and product; for it hath its original from the rising up of life, from the power which is risen up out of the *water* of life, out of the *place* of the *sun*, through the light.

112. And that power is risen up so high, that it is *caught* or captivated again in or by the austere, hard and cold power; and there it remaineth *at a stand*; and by the first *revolution* or going forth is become corporeal, and became exsiccated or dried by the austere and

cold power.

113. And it is rightly the brain in the *corporeal* government of this world, from whence the senses and the reason are generated, also all meekness and *wisdom* in natural things ; but the right and holy spirit in man is generated in the *hidden* heaven in *the water of life*.

114. The outward *Jupiter* is only the meekness and understanding in the outward comprehensibility or *palpable* things; but the *holy* fountain or well-spring is incomprehensible and unsearchable or unfathomable to *outward* reason . For the astral birth or geniture stands only as to its root in the holy heavens , and as to its corporeity [it standeth] in the wrath.