

THE EIGHTH CHAPTER

*Of the whole Corpus or Body
of an Angelical Kingdom.*

The Great Mystery.

1. THE angelical kingdoms are *throughout* formed according to the Divine Being, and they have no other form or condition than the *Divine* Being hath in its Trinity.
2. This only is the difference: that their bodies are *creatures*, which have a beginning and an end, and that the kingdom where their locality, *habitation* or court is, is not their corporeal propriety, or proper own, having it for their natural right, as they have their bodies for a *natural right*.
3. But the kingdom belongs to God the Father, who hath made it out of his powers, and he may set it and *dispose* it which way he pleaseth; otherwise their body is made according to all, and out of all, the *powers* of the Father.
4. Their power generateth the light and knowledge *in them*. As God generateth his Son out of *all* his powers; and as the Holy Ghost goeth forth out of *all* the powers of the Father and the Son; so also in an angel: the spirit goeth forth from their heart, from their light and from *all* their powers.

Now observe:

5. As the condition and *constitution* of an angel is, in his *corporeal* body, with all the members thereof, such also is the condition of a whole kingdom, which together is as it were but one angel.

6. If a man rightly considereth all circumstances, he will find that the whole government in its locality, circumference or *region* in a kingdom, is of the same condition or constitution as the body (Corpus) of an angel, or as is the *Holy Trinity*.

Observe here the Depth.

7. All power is in God the Father, and he is the *fountain* of all powers in his deep; in *him* are light and darkness,* air and water, heat and cold, hard and soft, thick and thin, sound and tone, sweet and sour, bitter and astringent, and that which I *cannot* number or rehearse.

* "light and darkness." Here St M. refers the reader to pars. 9-16 of Ch. 4 for a better understanding of this statement.

8. I *conceive* of it only in my body,* for that is originally, from *Adam* to this time, made out of *all powers*, and *according to the image of God*.

* "I conceive of it only in my body" (*allein an meinem Leibe nehme ichs ab*), *i.e.* " from [a consideration of] my body alone [as apart from any other consideration] I take it to be *so*."

9. But here thou must *not* think that the powers in God the Father are in such wise, or qualify in such a *corrupt* manner and kind, as in man, which lord Lucifer hath so brought to pass; no, it is all very lovely, pleasant, *delicious* and joyful, very gentle, and meek or mild.

10. First there is the light (as I may *naturally* compare or resemble it) like the light of the sun, but not so *intolerable* as the light of the sun is to our corrupted perished eyes, but very lovely, pleasant and delightful, an *aspect* or glance of love.

11. But the darkness is *hidden* in the centre of the light, that is, when a creature, who is made out of the power of the light, would move and boil *higher* and faster in that light than God Himself doth, then in that creature that light would go out and be *extinguished*.

[12. " *Understand, the creature kindleth the "fire, if its spirit elevateth itself beyond the " humility that is from love: Read the second " and third books, viz. The Three Principles, and " The Threefold Life of Man."*]

13. And instead of light it hath *darkness*, and therein the creature is *sensible*, by experience, that there is a darkness hidden in the centre.

14. As when a man kindleth a wax *candle* it giveth light, but when it is put out, then is the snuff or candle darkness: *Thus* also the light shineth from all the powers of the Father; but when the powers are perished or *corrupted*, then the light is extinguished, and the powers would remain in darkness, as is apparent by *Lucifer*.

15. In God the air also is not of such a kind, but is a lovely, pleasant, still breath or voice, blowing or moving ; that is, the *exit*, going forth or moving of the powers is the *original* of the air, in which the Holy Ghost riseth up.

16. Neither is the water of such a kind in God, but it is the *source* or fountain in the powers, *not* of an elementary kind, as in this world; if I should liken it to anything, I must liken it to the sap or *juice* in an apple, but very bright and *lightsome*, like heaven, which is the spirit of all powers.

17. It is lord Lucifer who hath thus *spoiled* it,

that it rageth and raveth so in this world, which so runneth and floweth, and is so thick and dark, and moreover *if it runneth not*, it becometh stinking; of which I shall treat more largely when I shall write of *the creation*.

18. In God the heat is a most lovely, pleasant, soft, gentle, mild, meek warmth, an effluence or going forth of light, which expandeth itself, rising up *from* the light, wherein the source or fountain of love springeth up.

19. The cold also in God is not of such a kind, but is a cooling or refreshing of the heat, a mollifying or allaying of the spirit, a rising up, boiling or moving of the spirit.

Note here the Depth.

20. In *Moses* God saith, when he gave the *Law* to the Children of *Israel*, *I am an angry jealous God to those that hate me*; afterwards he also calls himself *a merciful God to them that fear him*.

Question.

21. Now the question is, What in heaven is the wrath of God ? And whether God be angry in himself; or how is God moved to anger ?

Answer.

Here there are chiefly *seven* sorts of qualities or circumstances to be observed.

I. Of the First Species or Circumstance.

22. First: In the divine power there is, hidden in secret, the astringent quality, which is a quality of the *kernel*, pith or hidden being, a sharp compaction or penetration in the *Salitter*, very sharp and harsh or astringent, which *generates* hardness, and also coldness ; and when the astringent quality is *kindled* it generateth a sharpness like

unto *salt*.

23. This astringent quality is one *species* or source of wrath in the divine *Salitter*; and when this source is kindled, which may be done by *great motion* or elevation, touching or stirring, then the astringent causeth, or qualifieth in, great *coldness*, which is very sharp, like unto salt, very hard, binding, knitting and *attracting* together like a stone.

24. But in the heavenly pomp or state it is not so elevating ; * for it doth *not elevate* itself, neither doth it kindle itself; king *Lucifer* alone hath kindled this quality in his kingdom, through his elevation and *pride*, whence this quality is *burning* even till the last day.

* "it is not so elevating" (*erheblich*) or "predominant."
St M. has : " *elle ne s'exalte pas,* " " it does not exalt itself."

25. And by this now, in the creation of this world, the stars and the elements, as also the creatures, *tremble* and burn; out of it existeth also the house of death and of hell, also an eternal, base, loathsome habitation for the kingdom of *Lucifer*, and for all Godless men.

26. In the heavenly pomp this quality generateth the *sharpness* of the spirit, out of which, and whereby, the creaturely being is so formed or constituted that a heavenly *body* may be framed, as also all manner of colours, forms and sprouts or vegetation.

27. For it is the contraction, *compacting* or imaging of a thing, and therefore it is the first quality, and a *beginning* of the angelical creatures, and of all images or likenesses which are in heaven, and all which are in this world, and all *whatsoever* that can be named or expressed.

28. But if it be kindled through exaltation, which those creatures that are created out of the *divine Salitter* alone can do (and *only* in their own kingdom), then it is a burning source-vein of the wrath of God.

29. For it is one of the *seven spirits of God*, in whose power standeth the divine being or essence in the whole divine power and heavenly pomp.

30. So if it be kindled, then it is a *fierce* source of wrath, and a beginning of hell, and a torment and woe of the hellish fire, also a quality of *darkness*; for therein are extinguished the divine love, and also the divine light.

[31. "*It is a key which locketh in to the chamber of death, and generateth death, from whence proceed earth, stones and all hard things.*"]

II. *Of the Second Species or Circumstance.*

32. The Second quality, or second spirit of God in the divine *Salitter*, or in the divine power, is the *sweet* quality, which worketh in the astringent, and mitigateth the astringent, so that it is altogether lovely, pleasant and mild or meek.

33. For it is the *overcoming* of the astringent quality, and is the very source or *fountain* of the mercy of God, which overcometh the wrath, whereby the astringent harsh source is *mollified*, and God's mercy riseth up.

34. Of this you have a *similitude* in an apple, which at first is astringent, *harsh* or chokey, but when the sweet quality forceth and overcometh it, then it is very soft, lovely

and pleasant to *eat*: Thus it is in the divine power also.

35. For when men speak of the mercy of God the Father, they speak of his *power*, of his *fountain* spirits, of the qualities which are in the *Salitter*, out of which his most richly loving *Heart* or Son is generated.

Observe here:

36. The astringent or harsh quality is the heart, pith or *kernel* in the divine power, the contraction, compaction or imaging, forming or impression; for it is the sharpness and *cold*, as it is seen that the harsh astringent cold *drieth* the water, and maketh it sharp ice.

37. The sweet quality is the *allaying* or warming, whereby the harsh or astringent and cold quality becometh thin and *soft*, whence the water taketh its original.

38. Thus the astringent quality *is* and *is called* the heart; and the sweet is called *barm* or *warm*, or softening or mitigating: they are the two qualities out of which the Heart or son of God is generated.

39. For the astringent or *harsh* quality, in its stock or kernel, when it qualifieth or operateth in its own power, is a darkness : The sweet quality, in its own power, is a moving, boiling, warming and rising light, a source or *fountain* of meekness and well-doing.

40. But while both of them qualify or operate the one in the other, in the divine power, as if they were but *one* power, they are a meek, mild, lovely, pleasant, *merciful* qualifying.

41. These two qualities are *two* of the spirits of God, among the *seven* qualifying or fountainspirits

in the divine power.

42. Whereof you have an image in the Revelation of John, where he seeth *seven golden candlesticks* or lights *before the Son of God*, which signify *the seven spirits of God*, which shine in great clarity, brightness or lustre before the Son of God, out of which the Son of God is continually generated from eternity to eternity, and is the Heart of the seven spirits of God, and which I will here describe in *order* one after another.

43. You must here elevate your sense or mind in the *spirit*, if you intend to understand and *apprehend* it; or else in your own sense or mind you will be an astringent, hard, blind stock.

III. *Of the Third Circumstance or Species.*

44. The Third quality, or the third spirit of God in the Father's power, is the bitter quality; which is a penetrating or *forcing* of the sweet and the astringent or harsh qualities, and which is *trembling*,* penetrating and rising up.

* "trembling," rendered by St M., "*vibrante*," "vibrating" or "tense."

Observe here:

45. The astringent or harsh quality is the kernel or stock, and is sour or *attractive*; and the sweet is the light, *mollifying* and softening; and the bitter is *penetrating* or triumphing, which riseth up and triumpheth in the astringent or harsh quality, and in the sweet.

46. This is the source of joy, or the cause of the *laughing*, elevating joy, whereby a thing trembleth and jubilateth for joy ; whence the

heavenly joy existeth.

47. Moreover, it is the imaging or forming of all sorts of *red* colours in its own quality; in the sweet it imageth or formeth all sorts of *white* and *blue*; in the astringent, or harsh and sour, it formeth all sorts of *green*, *dusky* and mixed colours, with all manner of forms or *figures* and *smells*.

48. The bitter quality is the first spirit from whence mobility taketh its original, whence the *life* becometh stirring, and is well called *Cor* or the heart, for it is the trembling, shivering, elevating, penetrating spirit, a triumphing or joy, an elevating source of *laughing*; in the sweet quality the bitter is mollified, so that it becometh very richly loving and joyful.

49. But if it be moved, elevated and kindled too much, then it kindleth the sweet and the astringent or harsh qualities, and is like a tearing, stinging and *burning* poison, as when a man is tormented with a raging plague-sore, which maketh him *cry out* for woe and misery.

50. In the divine power this quality, when it is kindled, is the spirit of the zealous or jealous and bitter *wrath* of God, which is unquenchable, as may be seen by the legions of *Lucifer*.

51. Yet further : this quality, when it is kindled, is the bitter hellish fire, which putteth out the light, turning the sweet quality into a *stink*, causing a sharpness and tearing, a hardness and coldness in the astringent or harsh quality.

52. In the sour quality it causeth a *rankness* and brittleness, a stink, a misery, a house of mourning, a house of darkness, of death and of hell; an end of joy, which therein can no more

be thought upon: For it cannot be quieted or *stilled* by anything, nor can it be enlightened again by anything; but the dark, astringent or harsh, stinking, sour, torn, bitter, *fierce* quality riseth up to all eternity.

Now observe:

53. In these three species or qualities standeth the corporeal being, or the *creatural* being of all creatures in heaven and in this world, whether it be angel or man, beast or fowl or vegetable, of a heavenly or of an earthly form, quality and kind, as also *all* colours and forms.

54. Briefly, whatsoever imageth itself, standeth in the power and authority of these three *head qualities*, and is formed by them, and also is formed out of their own power.

55. First, the astringent and sour quality is a *body* or source which attracteth the sweet power, and the cold in the astringent or harsh quality maketh it *dry*.

56. For the sweet quality is the heart of the water, for it is thin and light or bright, and is like heaven: and the bitter quality maketh it separable or *distinct*, so that the powers form themselves into *members*, and cause mobility in the body.

57. And when the sweet quality is dried, then it is a *corpus* or body, which is perfect, but wanting reason.

58. And the bitter quality penetrateth into the *body*, into the astringent or sour and into the sweet qualities, and frameth all sorts of colours according to that quality to which the body is *most eagerly* inclined, or according to that quality which is strongest in the body, according to that

[strongest quality] the bitter quality frameth the body, with its *colours*, and according to that [same] quality the creature hath its greatest impulse and inclination, motion, boiling and will.

IV. *Of the Fourth Circumstance or Species.*

59. The Fourth quality, or the fourth fountainspirit in the divine power of God the Father, is the heat, which is the true *beginning* of life, and also the true *spirit* of life.

60. The astringent or harsh and sour quality, and the sweet, are the *Salitter*, which belongeth to the *body*, out of which the body is framed.

61. For coldness and hardness stand in the astringent quality, and are a *contraction* and drying ; and in the *sweet* quality stand the water, and the light or shining-ness, and the whole matter of the body.

62. And the bitter quality is the *separation* and forming, and the heat is the spirit, or the kindling of the life, whereby the spirit existeth in the body, which [spirit] springeth or moveth in the whole body, and shineth out from the body, and also maketh the *living motion* in all the qualities of the body.

63. Two things chiefly are to be eyed in *all the qualities*: If you look upon a body you first see the stock or pith, or the kernel of all the qualities, which is framed or *composed* out of all the qualities; for to the body belong the astringent or harsh, sour, sweet, bitter and hot qualities; these qualities being *dried together*, make the body or stock.

The Great Mystery of the Spirit.

64. Now in the body these qualities are *mixed*, as if they all were but *one* quality; yet each quality moveth or boileth in its own power, and so goeth forth.

65. *Each* quality goeth forth from itself into the others, and *toucheth* or stirreth the others, that is, it *affecteth** the others, whereby the other qualities get the will of this quality ; that is, they prove the sharpness and spirit of this, as to what *is in it*, and always mix with it continually.

* " affecteth " (*inficiret*), " infecteth," implying interaction. This graphic expression of J. B. is, in most cases, translated by Sparrow in the above manner, though in a very few instances he uses " qualify " and " influence." St M. has " *inqualifier*" which is apparently of his own coining.

66. Now the astringent or harsh quality (together with the sour), always *contracteth* or attracteth the other qualities together, and so apprehendeth and retaineth the body and drieth it.

67. For it drieth all the other powers, and *retaineth* them all through its infection or *influence*; and the sweet softeneth and moisteneth all the others, and so blendeth and tempereth itself with all the others, whereby they become daintily pleasant and mild or soft.

68. The bitter maketh all the others *stirring* and moveable, and parteth or distinguisheth them into members; so that every member in this tempering obtaineth the *fountain* of all the powers, whence mobility existeth.

69. The heat kindleth all the qualities, out of which the light riseth up and expandeth itself aloft in *all* the qualities, so that they see one

another : For when the *heat* worketh in the sweet moisture, then it generateth the light in all the qualities, so that one quality seeth the others.
[see Ch.3 par. 67]

70. From whence the senses and thoughts exist, so that one quality seeth the others, which are also in it, and *tempered* with itself, and *proveth* them with its sharpness, so that there cometh to be but one will; which in the body riseth up in the first fountain-source or wellspring in the *astringent* or harsh quality.

71. There the bitter quality penetrateth in the heat through the astringent, and the sweet in the water letteth it *easily* or gently through; and there the bitter in the heat goeth *through* the sweet water forth from the body and maketh *two* open *gates*, which are the eyes, the first sense or sensibility.

72. You have an example and type or *resemblance* of this, if *you* behold and consider this world, especially the earth, which is of the *kind* and *condition* of all qualities, and all *manner* of figures or shapes are formed and imaged therein.

73. First the astringent quality is therein, which attracteth the *Salitter* together, and *fixeth* or maketh the earth firm and compact, so that it cometh to be a solid *body*, which holds together and doth not break asunder, and [the astringent quality] imageth, frameth or formeth therein *all manner* of bodies, according to the kind of each quality, *viz.* all manner of stones and ores of minerals, and all manner of roots, according to the *condition* or kind of each quality.

74. Now when these are imaged or formed, there it [the astringent quality] lieth as a *corporeal*, springing, boiling mobility, for it moveth

or boileth *through* and *in* the bitter quality in itself, as in its own imaged, formed or framed body ; but *without* the heat, which is the *spirit* of nature [or nature-spirit], it hath *as yet* no life to growing, vegetation, springing or spreading abroad.

75. But when the heat of the sun *shineth* upon the earth, then there spring and grow in the earth all manner of images or figures of ores or minerals, herbs, roots and worms, and *all whatsoever* is therein.

Understand this aright.

76. In the earth the heat of the sun kindleth the sweet quality of water, in all imaged or framed *figures*; and then through the heat the light cometh to be in the sweet water, and that *enlighteneth* the astringent or sour quality, and the bitter, so that they see *in* or *by* the light; and in that seeing the one riseth up into the other, and *proveth* the other, that is, in that seeing the one tasteth of the other's sharpness, from whence cometh the taste.

77. When the sweet quality perceiveth the *taste* of the bitter quality, it caggs * at it [checks or stops it], and giveth back ; even as a man, when he tasteth astringent, harsh or bitter *gall*, openeth both the gums of his *palate* [throat or jaws] in his mouth in his cagging, and wideneth his palate more than it is of itself ; and just so doth the sweet quality against the bitter.

* " caggs . . . cagging " (*flend sich*). The German verb, *sich flennen*, means, to make a wry face.

78. When the sweet quality thus stretcheth or *wideneth* itself, and retireth from the bitter, then the astringent always presseth after it, and *would* also fain taste of the sweet: and

always maketh the body, that is behind it, and *in* it, to be dry ; for the sweet quality is the mother of the water, and is very meek, mild, soft and gentle.

79. Now when the astringent or harsh and the bitter qualities get *their* light from the heat, then they *see* the sweet quality, and taste of its sweet water, and then they continually make *haste after* the sweet water, and drink it up, for they are very hard, rough and thirsty, and the heat drieth them *quite up*.

80. And the sweet quality always flieth from the bitter and the astringent, and always stretcheth its palate *wider*, and the bitter and the astringent continually hasten after the sweet, and *refresh* themselves from the sweet, and dry up the body.

81. Thus is the true springing or *vegetation* in nature, be it in man, beast, wood, herbs or stones.

Now observe the End of Nature in this World.

82. When the sweet quality thus flieth from the bitter, and from the sour and astringent, then the astringent and the bitter make *all the haste they can* after it, as their best treasure ; and the sweet presseth vehemently from them, and striveth so much that it *driveth* and penetrateth through the astringent or harsh quality, and *rends* the body, and goeth forth from the body, out above the earth, and hasteneth so fast, till a long *stalk* groweth up.

83. Then the heat above the earth presseth upon the stalk, and so the bitter quality is then kindled by the heat, and it [the stalk] receiveth a *repulse* from the heat, so that it is terrified, and the astringent quality drieth it.

84. Therein the astringent, the sweet, the bitter and the heat *struggle* together, and the astringent quality in its coldness continually maketh their dryness, and so the sweet withdraweth on the *sides*, and the others hasten after it.

85. But when it seeth that it is *like* to be taken or captivated (the bitter quality from *within* pressing so hard upon it, and the heat from *without* pressing upon it also), it maketh the bitter fervent or burning, and inflameth it, and there it [the sweet quality] *leapeth*, springing up through the astringent quality, and riseth up again aloft; so there cometh to be a hard *knot* behind it in that place where the struggling was, and the knot gets a hole or *orifice*.

86. But when the sweet quality leapeth or springeth up through the knot, then the bitter quality had so much *affected* or wrought upon it that it was all in a trembling ; and as soon as it cometh *above* the knot it suddenly stretcheth itself forth on *all* sides, striving to fly from the bitter quality ; and in that stretching forth its body keepeth hollow in the middle, and in the trembling, leaping or *springing up* through the knot, it still gets more stalk or leaves, and now is frolick or cheerly that it hath escaped the *battle*.

87. So when the heat from without thus presseth upon the stalk, then the qualities become *kindled* in the stalk, and press through the stalk, and so become affected or wrought upon in the external light of the sun, and generate *colours* in the stalk, according to the kind of its quality.

88. But so long as the sweet water is in the stalk, the stalk *retaineth* its greenish colour according to the kind of the sweet quality.

89. Such substance the qualities always bring to pass with the heat in the stalk, and the stalk always groweth *farther*, and always one *storm* or assault is held after another, whereby the stalk always getteth *more* knots, and still spreadeth forth its branches farther and farther.

90. In the meanwhile the heat from without always drieth the sweet water in the stalk, and the stalk is always *smaller* at the top ; the higher it groweth the smaller it is, *growing on* so long till it can escape or run *no* farther.

91. And then the sweet quality yieldeth to be taken *captive*, and so the bitter, the sour, the sweet and the astringent reign jointly together, and the sweet stretcheth itself a little forth, but it can *escape* no more, for it is captivated or caught.

92. And then from all the qualities which are in the body, there groweth a *bud* or head, and there is a new body in the bud or head, which is formed or figured *answerable* or Uke to the first root in the earth, only now it gets another more subtile * form.

* " subtile " (*subtile*), " delicate " or " fine," and implying the idea of their underlying positions.

93. And then the sweet quality extends itself gently or mildly, and there grow little *subtile* * leaves in the head, which are of the kind of all the qualities, and then the sweet water is as it were a pregnant woman new with child, having *conceived* the seed, and it always presseth onward, till it openeth the head.

94. And then also the sweet quality presseth forth in *little* leaves, like a woman who is in

travail and bringing forth, but the little leaves or *blossoms* have no more its colour and form, but the form of all the qualities; for now the sweet quality must bring forth the *children* of the other qualities.

95. And when this *sweet mother* hath brought forth the fair, green, blue, white, red and yellow flowers, blossoms or children, then she groweth *quite* weary, and cannot long nourish or nurse these children, neither can she have them long, seeing they are but her *step-children*, which are very tender.

96. And so when the *outward* heat presseth upon these tender children, all the qualities in the children come to be kindled, for the spirit of life qualifieth or floweth in them.

97. And seeing they are *too weak* for this strong spirit, and cannot elevate themselves, they yield or surrender their noble power, and that smells so *lovely* and with so pleasant a savour that it rejoiceth the very heart, and maketh it laugh ; but they *must wither* and fall off, because they are too tender for this spirit.

98. For the spirit draweth from the *head* or *bud* into the blossoms, and the head or bud is formed according to the *kind* of all the qualities ; the astringent quality attracteth or collecteth the body of the bud or head, and the sweet quality softeneth it and spreadeth it abroad, and the bitter quality parteth or *distinguisheth* the matter into members, and the heat is the *living* spirit therein.

99. Now all the qualities labour or work therein, and bring forth their fruit or children, and *every* child is qualified or conditioned according to the kind and property of *all* the qualities.

100. This they drive and act so long, till all the *matter* is quite dried, till the sweet quality or sweet water is dried up, and then the *fruit falls off*, and the *stalk* drieth also and falleth down.

And this is the End of Nature in this World.

101. Concerning this, much higher things are to be written, which you will find concerning the creation of this world: This is *only* brought in for a *similitude*, and described in the briefest manner.

102. Now the *otlier* form of the qualities, or of the divine powers, or of the seven spirits of God, is especially to be observed or known by the *instance* or example of heat.

103. First there is the ground, or the corporeal being, although in the Deity, or in the creatures, it [the heat] hath no peculiar or *several* body, for all the qualities are one in another as *one*, however the operation of every quality is perceived in particular and *severally*.

104. Now in the body or fountain is the heat, which *generateth* the *fire*, and which is a form or kind of thing that a man *can* search into; and out of the heat goeth the light *through* all the spirits and qualities; and the *light* is the *living* spirit, which a man *cannot* search into.

105. A man *can* search into its *will*, and know what it willeth, or *how* it is : For it proceedeth in the sweet quality, and the light riseth up in the *sweet* quality in the sweet water, but *not* in the other qualities.

106. For example: If the sweet quality hath

the predominance thou canst kindle all things in this world, and so make them burn and give light, but where the other qualities are predominant thou canst kindle nothing ; for though thou mayest bring heat into a thing yet thou canst not bring the spirit into it, to make it give light. Therefore all qualities are the children of the sweet quality, or of the sweet water, because the spirit riseth up only in the water.

107. Art thou a rational man, in whom is the spirit and *understanding* ? then look all about in the world, for there thou wilt find it *thus*.

108. Thou *canst* kindle wood that it give *light*, for the water is chief upper regent, or predominant therein ; so likewise in *all* sorts of herbs on earth, wherein the *sweet* water is predominant.

109. Thou canst *not* kindle light in a *stone*, because the astringent or *harsh* quality is chief or predominant therein: neither canst thou kindle light in *earth*, unless the other qualities be first vanquished and *boiled out of it*, which is seen in *gunpowder*; yet this light is but a flash or a spirit of *terror*, wherein the devil in the anger of God representeth himself, which I will describe and *demonstrate* more largely in another place.

Objection.

110. But thou wilt say that a man *cannot* kindle the *water* to make it give *light*.

Answer.

111. Yes, dear man, here lieth or sticketh the Mystery. The wood which thou kindest is not very *fire*, but a dark or opaque *stock*, still the fire and light take their original from thence.

112. But thou must understand this concerning

the *sweet* quality of the *water*, and not concerning the stick or block; but it is to be understood concerning the *unctuosity* [oiliness] or fatness which is the spirit therein.

113. Now in the elementary water on earth the sweetness is *not* the chief or upper regent, but the astringent, bitter and sour quality; else the water were not *mortal*, but were as *that* water is out of which heaven is created.

114. That I will demonstrate to thee *thus*, *viz.* that the astringent, sour and bitter quality is predominant in the *elementary* water on earth.

115. Take rye, wheat, barley, oats, or what you will, wherein the sweet quality is *predominant*, soak or steep it in the elementary water, afterwards *distil* it, then the sweet quality will *take away* the predominancy from the others; and afterwards kindle that water, and then you will *see* the spirit which is remaining in the water of the unctuosness or fatness of the corn, which overcame the water.

116. This thou *seest* also in flesh: The flesh neither burneth nor shineth nor giveth light, but its *fat* burneth and shineth or giveth light.

Question.

117. Thou mayest perhaps ask, How comes that to pass, or in what manner is it so?

Answer.

118. Behold, in flesh the *astringent* or sour, and the bitter qualities are predominant; and in the fat the *sweetness* is chief and predominant; therefore fat creatures are always merrier and frolicker than the lean, because the *sweet spirit* floweth more abundantly in them than in the lean.

119. For the light of nature, which is the spirit of life, shineth more in them than in the lean: For in that light in the sweet quality standeth the *triumphing* or the joy, for the astringent or harsh and bitter qualities triumph therein, for they rejoice that they are refreshed, fed, given to drink and enlightened from the *sweet* and light quality.

120. For in the astringent or harsh quality there is *no* life, but an astringent, cold, hard death ; and in the bitter quality there is no light, but a *dark*, bitter and raging pain, a house of trembling, horror, and fierce, wrathful, fearful *misery*.

121. Therefore when they are guests *feasting* at the sweet and light quality, then are they affected, and pleasant, very joyful and triumphing *in* the creature.

122. Therefore *no* lean creature is merry, unless it be that *heat* is predominant therein : That is, though it be lean, and hath *little* of the fat or oil in it, yet perhaps *sweetness* is very abundant there.

123. On the other side, many creatures have *much* fatness, and yet are very melancholy or sad, which is because their fatness is *inclined* to the condition of the elementary water, wherein the astringent or harsh, and bitter qualities are somewhat *strong*.

Of the Language of Nature.

124. Art thou a rational man ? then observe this: The spirit which moveth on high, aloft from the heat, taketh its *exit*, rising and shining

in the sweet quality ; therefore the *sweet* quality is its friendly or kind *will*, and reigneth in meekness; and meekness and humility are its proper house or *habitation*.

125. This is the pith or *kernel* of the deity, and therefore IT is called GOTT, GOD, because it is sweet, meek, friendly and bounteous or good, GUTIG ; and therefore is IT called *Barm-hertz-ig* (warm-heart-ed or merciful), because its sweet quality *riseth up* in the astringent or sour and bitter qualities, and refresheth, moisteneth and *enlighteneth* them, that they might *not* remain a dark valley.

126. For understand but thy *mother tongue aright*; thou hast as deep a ground *therein* as is in the *Hebrew* or *Latin*: Though the learned elevate themselves in these, like a proud arrogant bride ; it is no great matter, *their art* is now on the lees [Turba], or bowed down to the dust.

127. *The spirit sheweth and declareth, that yet before the end, many a layman will know and understand more than now the wittiest or most cunning doctors know; for the gates of heaven set themselves open; those that do not blind themselves shall and will see it very well; the Bridegroom crowneth his bride. AMEN.**

* Between the 127th and the 128th pars. St M. inserts the following note:—

" One must presume that the following explanation has its origin in the 'mother-tongue,' which the author elsewhere calls 'language of nature.' It is possible that in the last analysis, words corresponding in meaning, but out of the most diverse languages, would shew relations, if not uniform, at least very close to a universal base, were our mind sufficiently open to grasp both the activity and the universality of the language of nature. Without this conjecture, the author's application of the latter to the German word '*barmhertzig*'

would repel the more superficial minds, since it could not take place in the case of French or any other ordinary language." See par. 126. J. B. does not *identify* the two expressions, "mother-tongue" and "language of nature," since he compares his mother-tongue to Hebrew or Latin. The point is, that he means to shew how perfectly the " language of nature " is applicable to his "mother-tongue." St M. has no doubt been misled by the fact that *Mutter-Sprache* (mother-tongue), when translated into the French *langue-mère*, signifies root-language, and not native language.

BARM - HERTZ - IG. [warm-hearted or merciful]

128. Observe, the word BARM- is chiefly formed upon thy *lips*, and when thou pronoucest BARM- then thou shuttest thy mouth, and snarlest * in the hinder part of the mouth;

* " snarlest" (*knarren*) and " snarleth " (par. 129)—the 1730 ed. has " *karren*," which is obviously a misprint. The word denotes a rattling noise, and J. B. applies it to the rolling of the "r." In the second instance, however, "snarleth" is in the original "*murret*," which denotes a low growl or muttering sound. St M. gets over the difficulty by rendering the sentence, "*vous retires le son en arrière*," "thou drawest back the sound," which elucidates the idea.

and this is the astringent quality, which environeth or *encloseth* the word; that is, it figureth, *compacted* or contracteth the word together, that it becometh hard, or soundeth, and the bitter quality separateth or cutteth or *distinguished* it.

129. That is, when thou pronoucest BAR, the last letter R snarleth and murmureth like a *trembling* breath, and thus doth the bitter quality, which is a trembling.

130. Now the word BARM- is a dead word,

void of understanding, so that no man understands what it meaneth; which signifieth that the *two* qualities, astringent, and bitter, are a hard, dark, cold and bitter being, which have *no* light in them: And therefore a man cannot understand their power *without* the light.

131. But when a man saith BARM-HERTZ, he fetcheth or presseth the second syllable out from the *deep* of the body, out from the heart, for the *right* spirit speaketh forth the word HERTZ, which riseth up aloft from the *heat* of the heart, in which the light goeth forth and floweth.

132. Now observe, when thou pronouncest BARM, then the two qualities, the astringent and the bitter, form, frame or *compact* together the word BARM, very leisurely or slowly; for it is a long, *impotent*, feeble syllable, because of the weakness of the qualities.

133. But when thou pronouncest - HERTZ - then the spirit in the word -HERTZ- (heart) goeth forth *suddenly*, like a flash of lightning, and giveth the distinction and understanding of of the word.

134. But when thou pronouncest -IG, then thou *catchest* or captivatest the spirit in the midst of the other two qualities, so that it *must stay* there and form the word.

135. Thus is the divine power also; the astringent and bitter qualities are the *Salitter* of the divine omnipotence, the sweet quality is the pith or kernel of the *Barm-hertz-ig-keit*, warm-heart-ed-ness, or mer-ci-ful-ness, according to which the whole being, with *all* the powers, is called GOTT (GOD).

136. The *heat* is the kernel of the spirit, out

of which the *light* goeth and kindleth itself in the *midst* or centre of the sweet quality, and becometh captivated by the astringent and bitter qualities, as in the midst or centre *wherein* the Son of God is generated, and that is the very *Hertz* (heart) of God.

137. The light's flame or flash, which in the twinkling of an eye, or in a moment, shineth into all the powers, even as the sun doth in the whole world, is the *Holy Ghost*, which goeth forth from the clarity or brightness of the Son of God, and is the flash of lightning and sharpness; for the *Son* is generated in the midst or centre of the other qualities, and is caught by the other qualities.

Understand this high thing rightly.

138. When the Father speaketh or pronounceth the WORD, that is, generateth his *Son* (which is always done for ever and eternally), then that *Word first* taketh its original in the astringent quality; therein it fixeth, conceiveth or *compacteth* itself; and in the sweet quality it taketh its fountain, spring or source, and in the bitter quality it *sharpeneth* and moveth itself, and in the heat it riseth up and *kindleth* the middle sweet fountain or source.

139. Now it burneth *jointly* or equally alike in all the qualities of the kindled fire, and the fire burneth forth from the qualities ; for *all* qualities burn, and that fire is one fire, and not many several fires.

140. That fire is the very *Son of God*, who is thus generated always from eternity to eternity : This I can *demonstrate* by the heaven and the earth, the stars and the elements, and by all the creatures, stones, leaves and grass, yea in the devil himself; and that, not with dead, slight,

insignificant arguments, *void of understanding*, but with clear, quick, *living* and invincible firm arguments, even *above*, beyond and to the refutation of all men's reason, convincingly and undeniably; and lastly, in opposition against all the devils and the gates of hell; and I would do it here, if it would not take up *too* much room.

141. Yet it shall be *treated of* all along in *this* whole book, in all the articles and *parts* thereof; but you shall find it more particularly in that part concerning the creation of the *creatures*, as also concerning the creation of *heaven* and *earth* and of all things, which will be fitter to be done *then*, and *more easily* apprehended by the Reader.

Now observe:

142. Out of that fire goeth forth the *flash* or the light, and moveth or boileth in all the powers, and hath or *containeth* in itself the fountain and sharpness of all the powers, because it is generated, through the *Son*, out of all the powers of the *Father*; and so then it reciprocally maketh all the powers in the Father *living* and moving ; and through that *spirit* are all the *angels* formed and imaged out of the Father's *powers*.

143. That spirit formeth and preserveth and *supporteth all*, all vegetation, all colours and all creatures, both in heaven and in this world, and *above* the heaven of heavens. For the birth or *geniture* of the holy *Trinity* above all is thus and no otherwise, neither will it be otherwise in all eternity.

144. But when the fire is kindled in a creature, that is, when a creature elevateth itself *too high* or too much (as *Lucifer* and his legions did), then the light extinguished or goeth out, and the *fierce*, wrathful and hot source, the source of the

hellish fire, riseth up, that is, the spirit of the fire riseth up in the fierce quality.

145. Observe here the *circumstances* how this is done, or how it can come to be done. Therefore consider: an angel is formed, figured, composed or compacted together out of *all* powers, as I have described it at large.

146. Now when he elevateth himself, he elevateth himself *first* in the astringent quality, which he gripeth close together, as a woman who is in travail, and *presseth* himself, whereby the hard quality becometh so hard and *sharp* that the sweet water can force or prevail with it *no more*, and so can rise up no more meekly or mildly in the creature, but is captivated and *dried up* by the astringent quality, and changed into a hard, sharp, fierce coldness.

147. For it becometh too empty and dry by the astringent *contraction*, and loseth its bright lustre, and its unctuousity, fatness or oiliness (wherein the *light spirit* riseth up, which is the spirit of the holy *angelical* and *divine* life) becometh so hard compacted and pressed together by the astringent quality, whereby it is dried up like sweet dry *wood*.

148. So when the bitter quality riseth up in the exsiccated or dried sweet quality, then the sweetness *cannot* mollify it, and saturate it with its sweet light water, because it is dried up.

149. There the bitter quality raveth and *rageth*, and seeketh for rest and food, and finds it not, and moveth or boileth in the body as a lingering poison.

150. Now when the heat *kindleth* the sweet quality, and would mitigate its heat in the sweet

water (whence it riseth up and *shineth* in the whole body), there it finds nothing but a hard, dry, sweet source or quality, there is no sap or *moisture*, the sap being quite exsiccated or dried up by the astringency.

151. Then the heat kindleth the sweet source or quality, with an intent to be *refreshed*, but there is no sap left, the sweet source or quality is now burning and *glowing* only, even as a *hard*, dried or burnt stone, and can *no more* kindle its light. And so the whole body remaineth now a dark valley, in which there is nothing but a fierce hard coldness in the astringent quality, and in the sweet quality a hard glowing fire only, wherein the fierce *wrathful* heat riseth up in all eternity, and in the bitter quality there is a raving, a raging, a stinging and a *burning*.

152. Thus you have here the true description of an *expulsed* angel or of a devil, as also the cause thereof, and that not written in a similitude *only*, but in the spirit, through *that power* out of which all things are come to be.

153. O man ! behold thyself herein, look before thee and behind thee, nothing is in vain.

154. This great history or *action*, of how it came to pass and how it went, you will find it at large concerning the fall of the devil.

V. *Of the Fifth Circumstance or Species.*

155. The Fifth quality, or the fifth spirit of God among the seven spirits of God, in the divine power of the Father, is the *gracious, amiable*, blessed, friendly and joyful *love*.

156. Now observe what is the fountain of the

gracious, amiable, blessed and friendly love of God; observe it exactly, for it is the very pith, marrow or *kernel*.

157. When the heat in the *sweet* quality riseth up, and kindleth the sweet source, fountain or spring, then that fire burneth in the sweet quality; now seeing the sweet quality is a thin or transparent lovely *pleasant* sweet fountain or spring-water, it allayeth the heat and *quencheth* the fire, and so there remaineth in the sweet fountainspring of the sweet water only the *joyful* light.

158. The heat is only a gentle soft *warming*, even as it is in a man who is of a *sanguine* complexion, wherein also the heat is only a friendly, cheerly wanning, if the party liveth temperately, and keepeth a *due measure*.

159. That friendly *courteous* love-light-fire goeth along in the sweet quality, and riseth up into the bitter and astringent qualities, and so *kindleth* the bitter and astringent qualities, *feeding* them with its sweet *love-sap*, refreshing, quickening and enlightening them, and making them *living* or lively, cheerful and friendly.

160. And when the sweet, light, love-power cometh to them, so that they *taste* thereof and get its life, O, there is a friendly meeting, *saluting* and triumphing, a friendly welcoming and great love, a most friendly and *gracious*, amiable and blessed kissing, and well-relishing taste.

161. There the Bridegroom kisseth his bride:
O gracious amiable *blessedness* and great love!
how sweet art thou ? How friendly and courteous art thou ? How pleasant and *lovely* is thy relish and taste? How ravishingly sweet dost thou smell ? O noble light and *bright* glory, who can apprehend thy *exceeding* beauty ? How comely

adorned is thy love? How *curious* and dainty are thy colours ? And all this *eternally*! Who can express it ?

162. Or why and what do I write, I, whose tongue doth but *stammer* like a child that is learning to speak ? With *what* shall I compare it ? or to what shall I liken it ? Shall I compare it with the love of this world ? *No*, that is but a mere dark valley to it.

163. O immense greatness! I *cannot* compare thee to anything, but *only* to the resurrection from the dead; there will the love-fire rise up *again* in us, and embrace man courteously and friendly, and kindle again our astringent, bitter and cold, dark and *dead* quality, and embrace us most friendly.

164. O noble guest! O, *why* didst thou depart from us! O fierceness, wrath and astringency or severity, *thou* art the cause of it! O fierce wrathful devil! O, what hast *thou* done, who hast *sunk down* thyself and thy beautiful bright angels into darkness ? Woe, woe for ever !

165. O, was not the gracious, amiable, blessed and fair love in *thee* also? O thou high and lofty-minded devil! Why wouldst thou not be contented? Wert thou not a Cherubim? and was there anything *so* beautiful and bright in heaven as *thou*? For what didst thou seek? Wouldst thou be the whole or *total* God ? Didst thou not know that thou wert a *creature*, and hadst *not* the fan and casting-shovel in thy own hand or power ?

166. O, *why* do I pity thee, thou stinking goat ? O thou cursed stinking devil! how hast *thou* spoiled us? How wilt thou excuse thyself? What wilt thou *object* to me?

Objection.

167. Thou sayest, if thy fall had not been, man would never have been thought of.*

* " never have been thought of " (*erdacht worden*), " thought out". St M. renders the idea very well: "*n'eût pas été conçu dans l'imagination divine,*" " would not have been conceived in the divine imagination."

Answer.

O thou lying devil! Though that should be true, yet the *Salitter* out of which man is made (which is also from eternity, as well as *that* out of which thou art made), had stood in *eternal joy* and bright glory, and had likewise risen up in God, and had tasted of the *gracious*, amiable, blessed love in the seven spirits of God, and enjoyed the heavenly joy.

168. O thou lying devil, stay but a *little*, the spirit will discover thy shame to thee; tarry but a little while *longer*, and thy pomp, pride * and pageantry will be at an *end*. *Stay*, the bow is bent, the arrow will *hit* thee, and then *whither* wilt thou fall ? The place is ready provided and prepared, it wanteth only to be kindled; wilt thou bring fuel ** lustily to it, that thou be not frozen with cold ? Thou wilt *sweat* very hard: Dost thou suppose thou shalt *obtain* the light again ? *No*, but hell fire. Smell thy sweet love, *guess* at it, what is *that* called ? *Gehenna* ; yes, *that* will be in love with thee eternally.

* "thy pomp, pride," etc., lit., "thy show will be over."

** " wilt thou bring fuel." The German form is more emphatic, being in the imperative mood, "only bring fuel," etc.

169. Woe, woe, poor miserable *blinded* man, why sufferest thou the devil to make thy body and soul *so* dark and blind ? O temporal good, and the pleasure and voluptuousness of *this life* !

thou blind *whore*, why dost thou go a wooing and a *whoring* to the devil ?

170. O *security*! the devil watcheth for thee.
O *high-mindedness*! thou art a hellish fire. O beauty, pomp or *bravery* ! thou art a dark valley.
O potency of dominion! thou art a raging and a tearing of the hellish fire. O self-vindication or vengeance ! thou art the fierce wrath of God.

171. O *Man*! why will the world be too narrow for thee? Thou wilt needs have it *all* for thyself; and if thou hadst it, thou wouldst not have *room* enough. O, this is the devil's high-mindedness, who *fell* out of heaven into hell.

172. O man! alas, O man! why dost thou *dance* with the devil who is thine enemy ? Art thou not afraid* that he will *thrust* thee into hell ? Why dost thou go on so securely ? Is it not a very narrow *stick* on which thou dancest ? Under that small narrow bridge is *hell*! Dost thou not see how high thou art, and how dangerously and desperately thou goest ? Thou dancest between heaven and hell.

* "art thou not afraid," or "dost thou not care," or "art thou not mindful."

173. O thou blind man! how doth the devil *mock* at thee ? O, wherefore dost thou trouble heaven ? Dost thou think thou wilt *not* have enough in this world ? O blind man! is not heaven and earth thine ? Nay, *God* himself too? What dost thou bring into this world, or what dost thou take along with thee at thy going out of it ? Thou bringest an *angelical* garment into this world, and with thy wicked life thou turnest it into a devil's mask or *vizor*.

174. O thou miserable man, return, the

heavenly Father hath stretched forth both his arms and calleth thee; do but *come*, he will take thee *into* his love. Art thou not his child ? He *doth* love thee. If he did hate thee, he must be at *odds* with himself. O no, it is not so: there is nothing in God but a *merciful*, amiable love and bright glory.

175. O ye *watchmen* of Israel! why do ye *sleep* ? Awake from the sleep of whoredom, and dress or trim your *lamps*: The Bridegroom cometh, *sound* your trumpets.

176. O ye covetous, stiffnecked and drunken *roisterers*! how do you woo and go a whoring after the covetous devil ? Thus saith the LORD, Will ye *not* feed my people which I have committed to your charge ?

177. Behold I have set you upon *Moses'* chair, and entrusted you with my flock; but you mind nothing but the wool, and mind *not* my sheep, and therewith you build your great palaces. But I will set you on *the stool of pestilence*, and *my own* Shepherd shall feed my sheep *eternally*.

178. O thou fair world, how doth heaven complain of thee? How dost thou trouble the elements ? O wickedness and malice ! *when* wilt thou leave, and give over ? Awaken! awaken! and bring forth, thou sorrowful *woman*; behold thy *Bridegroom* cometh, and requireth *fruit* at thy hands: Why dost thou sleep ? *Behold, he knocketh!*

179. O gracious, amiable, blessed love and clear bright light, *tarry* with us, I pray thee, for the evening *is* at hand. O truth! O justice and *righteous* judgment! what is become of thee ? Doth not the spirit *wonder*, as if he had never seen the world before now ? O, *why* do I write

of the wickedness of this World ?

I *must* do it, the devil's and the world curseth me for it.

Amen.