

The Third Chapter

Of introducing of the fiery Science or Root into Forms or Dispositions to Nature and to Being. How the Science or Root brings itself into Fire : What that is and how Multiplicity exists.

The Gates of the great Mystery of all hidden Secrets.

1. WHEN the dear Man *Moses* describes the Creation of the World, he says thus; *God said , let it be, and it was so;* also he says, *In the Beginning God created Heaven and Earth:* and in John the First, it is thus, *God made all Things out of his Word.* In these lie the Ground and deep Understanding.
2. For from Eternity there has been nothing but only God in his Trinity in his Wisdom as beforementioned, and therein the Science or Root, *viz.* the speaking, Expression, or breathing forth from himself, conceiving, *forming*, and bringing into Properties.
3. The Conceiving or Comprehending is the *Creating*, and the Science or Root, *viz.* the Desire, is the *Beginning* out of the Temperature to the Distinction, Variety, or Divisibility.
4. For the whole Ground lies in that where it is said, *God created by the Word.* The Word remains in God, and goes with the Science or Root, *viz.* with the Desire, out of itself into a Partition, Distribution, or branching forth; which is thus to be understood.
5. The Science or Root is eternally in the Word, for it arises in the Will; in the *Word* it is God, and in the *Partition* or Distribution, *viz.* in the Comprehension, it is the Beginning of Nature.
6. Its , first Form [Sal, Saturnus], Disposition, or Quality, is, *astringent* [Bitter, cold, harsh, condensing, contracting], *viz.* a Comprehensibility of itself: Its Forms or Dispositions that arise in its Co-impression or Compaction are these:
7. I. *Darkness*, for the Comprehension or Conception overshadows the free Will in the Science or Root.

2. It is the Cause of *Hardness* , for that which is attracted, or assumed, or contracted, is hard, harsh, and rough; and yet in the Eternity *Spirit* only must be understood.

3. It is the Cause of *Sharpness*.

4. The Cause of *Coldness*, viz. of the cold fiery Property.

5. The Cause of all Being, Essentiality, Substantiality, or *Comprehensibility*, and it is in *Mysterio Magno* the Mother of all Salt, and the Root of Nature, and in the Mystery is named by this Word SAL [Salt], viz. a spiritual *Sharpness*, the Original of God's Anger, also the Original of the Kingdom of Joy.

8. The second Form [Mercurius] or Disposition in the Science or Root is the Sting of Perceptibility, viz. the very drawing, from whence Feeling and Perceptibility arise, for the more the Astringency impresses, or compresses, the greater is this Sting, as a raging furious Destroyer.

9. Its dividing into Forms or Dispositions are these, viz. Bitter, Woe, Pain, Pelting, Stirring, the Beginning of *the striving* Will in the Temperature, a Cause of the spiritual Life; also a Cause of Misery [(G.) Quellens]; a Father or Root of the Mercurial Life in the living and growing Things: a Cause of the flying or flitting Senses or Thoughts; also a Cause of the exulting Joy in the Light [or Love]; and a Cause of the inimicitious Contrariety in the strong Impression or Contraction of the Hardness: from whence *Strife* and opposite Will exists; also the Original of spiritual Anger, and of all Torments and Disquietness.

10. The third Form [Sulphur, Mars] or Disposition in the Science or Root is the *Anguish* which arises in the Opposition of the Astringency, and stinging Bitterness, as an *Ens [a Ground of Being or Substance]* or Being of Feelings, the Beginning of Essence and of the *Mind*, a Root of Fire and of all Painfulness, a Hunger and Thirst after the Liberty, viz. after the Abyss; a Manifestation of the eternal abyssal Will in the Science, where the Will brings itself into spiritual Forms or Dispositions; also, a Cause of *dying*, viz. the Birth of Death, where yet not Death, but the Beginning of the Life of Nature exists; and it is even the Root, where God and Nature are *distinguished* or separated, not as a rending off, but in Reference to the Temperature in the Deity : So that here the

clear sounding sensible Life exists; out of which the Creation has taken its Original.

11. The three forementioned Forms or Dispositions, *viz.* Astringency, bitter Sting, and Anguish, are the *three first* in the Science or Root of the one only Will, which is called the Father of all Beings; and they take their Ground and Original in the Science, out of the *Trinity* of the Deity.

12. But they are not so to be understood that they are God, but his Manifestation in his Word and Power.

13. First ASTRINGENCY, which is the Beginning to *Strength* and Might, as a Ground out of which all proceeds, arises out of the Father's Property in the Word.

14. And secondly, the BITTER-STING, *viz.* the Beginning of *Life*, has its Original out of the Sun's Property out of the Word; for it is a Cause of all Power and Distinction, also of Speech, Understanding, and the five Senses.

15. And thirdly, the ANGUISH arises out of the Holy Spirit's Property in the Word; for it is the Cause of *both Fires*, *viz.* of the Light's Love-Fire, and of the painful Fire which is consuming; and the true Original of the creaturely Life which is found or apprehended, also of the dying to Joy and Sorrow. It is the Root of every Life out of the Science of the one only eternal Will.

16. These three first, in the Creation in the Life of Nature [nature-life], according to the Compaction in the creating, are called *Sulphur, Mercurius* and *Sal*, wherein the spiritual Life has introduced itself into a visible comprehensible *Matter*.

17. Which Matter is in all Things, in the Animate in the *Flesh*, and in the Vegetables of the Earth, both spiritually and corporeally, nothing excepted; every Being of this World stands therein, as it is before our Eyes, and known to the expert.

18. For thus the invisible, *viz.* the spiritual World, has, with the three first, introduced itself into a visible *comprehensible* palpable Being or Substance, according to Spirits spiritually,

and according to Bodies corporeally and palpably.

19. Also the whole Earth with all its *Materials* arises from thence, as also the Constellations with the Elements; yet Men must see further, and look through all the seven Forms and Dispositions, when they will explain what the Sun, Stars and Elements are, as it further follows.

20. The fourth Form [Mars and Sol] or Disposition in the Science out of the one only Will is the *kindling* of the FIRE, where the Light and Darkness part, each into a Principle; for here is the Original of the Light, as also the right Life in the Perceptibility of the three first, also of the right *Distinction* between Anguish and Joy; and this is done thus.

21. The first Will in Trinity, which is called God without Nature and Creature, comprehends itself in itself for its own Seat in the *Geniture* of the Trinity with the Science, and brings itself into Power, and in the Power into the generating Word, *viz.* into an essential Sound to the *Manifestation* of the Power; and farther into a Desire to Perceptibility and a Capacity of finding the Power, *viz.* into the three first to the producing of Nature, as was mentioned above.

22. But when it brought itself into the *Anguish*, *viz.* into the Original of the spiritual Life; then it compared itself again in itself, with the longing of the *Liberty* to be free from the Anguish; that is, it comprehended in itself the Abyss, *viz.* the Temperature of the Divine Longing and Wisdom, which is so very *amiable*, meek, and still.

23. And in this Comprehension, the great Shriek or *Terror* is effected; where the Torment is terrified at the great Meekness, and sinks down into itself as *a trembling*, from whence the Poison-Life [infection, sickness, death] in Nature has its Ground and Beginning; for in the Shriek of Terror there is Death.

24. And in the Shriek the Astringency conceives itself into Being or Substance, *viz.* into a Mercurial Spirit-Water, out of which, in the Impression or Compression *in the Beginning of the Creation* of the Earth, Stones, Metals, and the mercurial sulphureous Water were generated; out of which the Metals

and Stones have their Original.

25. This Shriek, Terror, or Affrightment in the three first, *viz.* in the Astringency, Bitterness and Anguish, according to the dark Impression or Compression in itself, makes the inimicitious or hostile terrible Life of the Wrath or Anger of God, of the devouring and *consuming*.

26. For it is the kindling of the Fire, *viz.* The Essence of the Painfulness of burning or consuming Nature of the Fire, and is called, according to the dark Impression or Compression, the *Hell* or the Hole, that is, a kind of hollow Concave or Dungeon, *viz.* a self-comprehended or conceived painful Life in itself, that is only perceptible and manifest in itself.

27. And in respect of the whole Abyss, it is rightly called a *Hole*, or hollow Dungeon, which is not manifested in the Light, and yet is a Cause of the kindling of the Light. In that Manner it is to be understood, as the *Night* dwells in the *Day*, and yet the one is not the other.

28. Understand now the kindling of the Fire rightly thus; it is done by a Conjunction or *Coition*, 1. of the three first in their Impression or Conception in the Wrath: And on the other Part, 2. from the amiable Liberty of the *Ens* in the Temperature, where Love and Anger enter one into another.

29. As when a Man pours Water into the Fire, there is a Shriek or *Terror*; so also when Love enters into the Anger, there is also such a Shriek or Terror.

30. In the Love the Shriek is a Beginning of the Lightning or Lustre [Flash], wherein the one only Love makes itself *perceptible*, *viz.* majestic or shining, being the Beginning of the Joyfulness or Kingdom of Joy, in that Manner as the Light becomes shining Fire.

31. Also in the Love it is the Beginning of Distinction, or Variety of Powers. So that the *Powers* in the Shriek press forth, from whence the Smell or Taste, or Relish of the Difference exists: And in the three first the painful Nature of the Fire is understood.

32. For the Astringency attracts, compresses, or impresses and devours; and the Bitterness is the Sting of *Woe*; and the Anguish is now the Death, and also the new Fire-Life . for it is the Mother of the Brimstone [Sulphur]; and the Love-*Ens* gives to the Anguish, *viz.* to the Mother of the Brimstone, a quickening to the *new* Life, out of which the Glance of the Fire arises.

33. For we see that the Light is *meek* [soft or pleasant], and the Fire painful, whereupon we understand, that the Ground of the Light arises out of the Temperature, *viz.* out of the *Union*, out of the Abyss of the one only Love, which is called God; and the Fire, out of the driving Will, in the Word out of the Science, through the Impression or Compression and Introduction into the three first.

34. In the *Light* now is understood the Kingdom of God, *viz.* the Kingdom of Love.

35. But in the *Fire* is understood God's Strength and Omnipotency, *viz.* the spiritual Creature-Life.

36. And in the *Darkness* is understood the Death, Hell, the Anger of God, and the anxious Poison-Life; as is to be understood in the Earth, Stones, Metals, and Creature, of the outward created World.

37. And we admonish the Reader, not to understand the high supernatural Sense in an earthly Manner, where I speak of the generating of the *Mysterium Magnum*; for I thereby only intimate the *Ground*, out of which it is become earthly: Therefore I must often speak so, that the Reader may understand and consider it, and fall [or immerse himself] into the inward ground.

38. For I must often give *earthly Names* to heavenly Things, because earthly Things are expressed or spoken forth from them.

39. In the *kindling of the Fire* lies the Ground of all secret hidden *Mysteries*; for the Shriek or Crack of the kindling is called in Nature *Salnitri*, as a Root of all Salt of the powers, a Distinction or Divisibility of Nature, wherein the Science

divides itself into Infinity; and yet always in the Shriek or Crack, as a Shriek or Crack of Division or Distinction in the Substance, continues just so.

40. In the kindling of the Fire, understood according to the inward magic Fire, the *Spirit of God* makes itself stirring, in that Manner as the Air raises itself out of the Fire: For there *the one Element* exists, which in the outward World has unfolded itself into *four Elements*, which is thus to be understood.

41. In the shining of the Fire and Light is the *Distinction* or Separation; the Spirit, viz. the fiery Science or Root of the Powers or Faculties divides itself *upwards*, for it goes forth out of the fiery Crack as a new Life, and yet it is no new Life, but only has assumed Nature.

42. And the *Ens* of Love remains in the *midst*, standing as a Center of the Spirit, and yields from itself an *Oil*, understand it spiritually, in which the Light lives: For it is the *Ens* of the fiery Love.

43. Out of this fiery *Ens* of Love goes forth upward with the Spirit aloft, the *Tincture*, viz. the dewy [or waterish] Spirit, the Power of the Fire and Light, whose Name is called, VIRGIN SOPHIA.

44. O ye beloved wise Men, if you knew it, it were well for you.

45. The same *Dew* is the true modest Humility, which suddenly is transmuted with the Tincture, and attracted again by the Light; for it is the *Soul* of the Light according to the Love.

46. And the Fire is the *Husband* or Man, viz. the Father's Property, that is, the Fire-Soul.

47. And herein lie both the Tinctures, viz. the Man's and Woman's Tincture, the two Loves, which in the Temperature are *divine*; which were divided in *Adam*, when the Imagination turned itself from the Temperature, and are *united* again in Christ.

48. O ye beloved wise Men understand the Sense of this. For here lies the *Pearl* of the whole World, understood well enough by ours, and must not be given to the Beasts.

49. The third Distinction, Separation, or Division out of the Fire comes from the *killing of the Fire*, viz. out of the Being or substance of the three first, *ex Spiritu Sulphuris, Mercurii, & Salis*, and goes *downwards*, as an inanimate insensible Life, and is the Water-Spirit, out of which the material Water of the outward World has its Beginning; wherein the three first with their working have generated Metals, Stones, and Earth, out of the Properties of *Salniter*.

50. Wherein yet a Man must understand the *superior* Being or Substance from the Impression of *the Love-Ens*, as in the precious Metals and Stones.

51. This salnitrous Ground is unlocked by the Sun, so that it has a *vegetative* Life, enough to be understood here by those that are ours, for it is covered with the Curse.

52. We are satisfied well enough in that which shall *eternally* rejoice us, and will not hunt the waggish Ape into the Beast; and yet shall intimate what is profitable for us.

53. The fourth Distinction or Separation goes forth into Darkness, wherein also *all Beings* or Substances lie and move, as in the light World, and in the outward elementary World.

54. N. B. But all is done in the *Phantasy*, according to the Property of the Quality; which we will not further mention here, because of the false Light which is understood therein, and because of Man's perverse malicious Wickedness.

55. Yet we will herewith intimate and hint to the *Pharisee*, that he has *no true Understanding* of Hell and of Phantasy; what their Quality and *Effect* are, and to what they tend and serve; seeing there is nothing without God, and yet it is without God, but only in another Source or Condition, and another Life, also another Nature-Light known to the *Magus*.

56. The fifth Form [Venus] or Disposition in the Science now

is the true Love-Fire, which separates itself from out of the painful Fire into the *Light*, wherein the Divine Love in Being and Substance is understood.

57. For the Powers separate themselves in the Crack of the Fire, and become greedy in themselves, wherein a Man may then also understand all the *Diversity* of the three first.

58. But now they are no more in Painfulness, but in *Joyfulness*, and in their Hunger or Desire, as it may be expressed; *viz.* in the Science they draw or attract themselves into Being or Substance.

59. They draw the *Tincture* of the Fire and Light, *viz.* *Virgin Sophia* into them; that is, their Food, *viz.* the great *Meekness*, Well-pleasingness [loveliness, acceptableness, desirableness, sweetness] and pleasant Relish.

60. This comprehends itself in the Desire of the first three into Being or Substance; which is called the *Body* of the Tincture, *viz.* Divine Substantiality, Christ's Heavenly Corporeity. O dear Sons, did you but understand it where he says, *That he was come from Heaven, and yet was in Heaven.*

61. This Tincture is the Power of the speaking in the Word, and the Being or Substance is his in drawing or Compression, where the Word becomes *substantial*: that Substance is the Spirit-Water, concerning which Christ says, *He will give it us to drink, which will flow forth into a Well-Spring of Eternal Life.*

62. The Tincture changes it into spiritual Blood, so that it is the Soul thereof: It is Father and Son, out of which the Spirit, *viz.* the Power goes forth.

63. O dear Sons, if ye understand this, give not your Spirit leave to lift up itself therein in *Joy*; but bow it down into greatest *Humility* before God, and show it its Unworthiness, that it fly not therewith in its own Love and Will; as *Adam* and *Lucifer* did, who introduced the *Pearl* into Phantasy, and broke himself off from the Total.

64. Consider well in what hard Lodging the Soul lies captive:

Humility and willing of nothing, but only God's Mercy and Companion, is *best* and most profitable for those that have known Virgin *Sophia*, to exercise themselves therein.

65. It is a high thing which God manifests to you, have a care what you do; make not a flying *Lucifer* of it, or else you will *bewail it*.

66. This fifth Form or Disposition has all Powers of the Divine Wisdom in it, and is the Center, wherein God the Father manifests himself in his Son through the speaking Word; it is the Stock of the Branches of eternal Life of the Spiritual Creatures the *Food* of the fiery Soul, as also of Angels, and of that which Man cannot express.

67. For it is the eternal continual *perpetual Manifestation* of the Triune Deity, wherein all Properties of the holy Wisdom in a sensible Manner qualify and mix, as a Relish, Savour, and mixing, incorporating, qualifying Life of the Love-Fire, one in another.

68. And it is called the Power of the Glory of God, which has shed forth itself together in the Creation in all created Things, and lies in *every* Thing, according to the Property of the Thing, hidden in the Center, as a Tincture in the living or animate Body.

69. Out of which Science all Things grow, blossom, flourish, and yield Fruit, which Power lies within the *Quinta Essentia*, and is a *Cure of Sickness*: If the four Elements could be put into a Temperature, then were the glorious Pearl in its Operation manifested.

70. But the Curse of God's Anger holds it captive in itself, because of Man's *Unworthiness*, which is well known to the *Physicians*: And it exists also out of all the four Elements, and is manifested in the Fire through the Light in the Love-Desire.

71. The sixth Form [Jupiter, the Original of Life] in the Science is in the Divine Power the *speaking*, viz. the Divine Mouth, the Sound or Voice of the Power; where the Holy Spirit in the Comprehension of Love goes forth clearly out of the impressed or conceived Power.

72. As we may understand in the Image of God in Man, in his *Speech* and Discourse; thus there is likewise a sensible Operative speaking in the Divine Power in the Temperature.

73. Which operative Speaking is rightly understood in the *five Senses* as a spiritual Seeing, Hearing, Smelling, Tasting, and Feeling; where the Manifestation of the Powers operate one in another.

74. Which Operation of the Spirit speaks itself forth in a clear distinct Sound, as is to be understood in Man; as also in the out-spoken Word in the Creatures, both the animate, and the like also in the inanimate vegetable Creatures.

75. For therein is understood how the spiritual World, viz. the spiritual Sound, has given in itself together in the Creation, from whence the *Sound* of every Being or Substance exists; which in the *Materiality* is called a Mercurial Power out of the fiery *Hardness*, into which the other Powers give their Co-operation, so that there is a Noise, Tune, or Song, as is to be known in the animate or living Creatures, but in the inanimate there is a Noise or Tune, as is seen in a Viol, Lute or Instrument of *music*, how all Harmony and Melody lies together in one single Work or Instrument, whatever the Understanding is able to bring forth.

76. Farther in the sixth Form or Disposition the true *understanding* of the five Senses is to be perceived by us; for when the Spirit has brought itself forth out of the Properties, then it is in the Temperature again, and has all Properties in it.

77. As the Body is a substantial Power, so the Spirit is a volatile, viz. a sensitive or *cogitative*, in which the *Mind* is understood to be, out of which the Senses or Thoughts arise.

78. For the Senses or Thoughts arise out of the Multitude of infinite Properties, out of the Crack or Shriek, or Terror of the Fire; therefore they have both Centers, viz. God's Love and Anger in them.

79. And the while they are in the Temperature, they are *right*; but as soon as they go forth out of the Temperature, and so cast

themselves upon a Proof of themselves, to find themselves in Properties, and to know themselves, then the *Lye is* generated , so that they speak from Self-Will, and hold the other Properties to be false, and despise them, and so quickly bring themselves into Self-longing or *Lust* , wherein the heavy Fall of *Adam* and of *Lucifer* is to be considered and known by us.

80. For *Adam* was set in the *Temperature* as to the Properties, but his Science or Root brought itself into *Divisibility* or Distinction, into false or evil Desire or Lust, through the Infection and Instigation, Injection, Inspeaking, or Persuasion of the *Devil*.

81. In which Inspeaking Lust swelled up itself in the Temperature, and brought itself into the *Multiplicity* of Properties, *viz.* each Property in itself.

82. For the Soul would try how it would relish, when the Temperature as to the Properties *departed* from one another; *viz.* how Heat and Cold, as also Dry and Moist, Hard and Soft, Harsh, Astringent and Sweet, Bitter and Sour, and so all the Properties relished in the Distinction or Variety.

83. Which yet God did forbid him, warning him that he should not eat of the *Vegetation*, Growth, or Fruit, that is, of the *Manifestation* of the Knowledge of Evil and Good.

84. In which Taste or Relish the fiery Hunger first arose, so that the Forms or Dispositions of Life lost the *Manna*, *viz.* the *Bread of God* from the Essence of Love, and could no more taste how it was in the Temperature, in one only Will.

85. From whence the Forms or Powers of Life instantly conceived and pressed themselves into so great Hunger, and the Multiplicity of Properties impressed and thrust forth themselves, whereby the Grossness of the Flesh existed; and the *bestial Desire*, in the Multiplicity of the Science of the Properties of the Powers, became manifest in him, that is, in Man.

86. Also instantly the divided Properties *in Spiritu Mundi* penetrated into him, *viz.* Heat and Cold, also the bitter, aking, stinging Woe rushed in upon him, all which could not happen

in the Temperature; from whence also *Sickness* arose to him in the Flesh.

87. For the Properties were come into Strife, and contrary opposite Will: Now as soon as one Property swells up above the other, or is kindled by something, so that it casts itself up almost in the Operation, Qualification, or *Infection* ; then it is an Enemy, and opposite to the other, from whence Woe and Sickness arise.

88. For the Strife brings itself instantly in into the three first, when the *Turba* is generated, and the Chamber of Death is opened or awakened, so that the *Poison* Source or Quality gets the Dominion, and that is the very heavy Fall of *Adam*.

89. The seventh Form [Luna, Saturnus; the Beginning and End] in the Science or Root is in the *divine Power*, the impressed or compacted Substance of all Power, wherein the Sound, *viz.* the speaking Word, in the Science, comprises or compacts itself into Essence, as into an *Essence*, wherein the Sound makes itself audible or distinct.

90. The fifth Conception, *viz.* Love, *viz.* in the first Form, is altogether *spiritual*, *viz.* the clearest most audible distinct Substantiality of all; but this is a Compaction of all Properties, and is fitly called the *total* Nature, or the formed Word, the outspoken Word, *viz.* the inward divine Heaven, which is *uncreated*.

91. But it stands together in the divine working Birth of the Temperature, and is called *Paradise*; *viz.* a springing growing Substance, of the conceived working Divine Power, wherein a Man is to understand the vegetative Soul, in the same Manner as the Science or Root puts itself forth out of the Earth, through the Desire or Influence of the Sun, into a Growth or Vegetation of Wood, Plants, and Grass; for the Science or Root of the Earth has its *Original* also from hence.

92. And when God introduced the spiritual World according to all Properties into an *Outward Substance*, then the inward continued in the outward, the outward as a Creation or Creature, but the inward as a generating Substance; and in that Respect we see the World but half as it were.

93. For Paradise, *viz.* the inward World, which in *Adam's* Innocence grew together through the outward Earth, *we have lost.*

94. Farther, we are to understand, that the *seven Days* and their *Names* arise out of the seven Forms or Dispositions, *viz.* all seven out of one only, which was the Beginning of the Motion of the *Mysterium Magnum.*

95. N. B. And the *seventh* is the Day of *Rest*, wherein the working Life of the six Properties rests, and is indeed the Temperature in the Substance, wherein the working Life of the Divine Power rests; and *therefore God commanded it for a Rest*, for it is the true *Image of God*, wherein God always from Eternity has imaged or formed himself into an Eternal Substance.

96. And if we will but see, it is *Christ*, the true created Man in *Adam* who fell, and brought himself into the six Days Work, with the Science or Root, into Unquietness; which God with his highest Tincture of Love *in the Name Jesus in Man* tintured again, and brought him into the eternal *Sabbath of Rest.*

97. Thus these are the seven Properties of the Eternal and Temporal Nature; according to the Eternity spiritual, and in a clear illustrious transparent *crystalline* Substance by Way of Similitude.

98. And according to the outward created World, in Evil and Good, they are in strife one with another; to the end that the inward *spiritual* Power might bring itself, through the striving Science or Root, into creaturely Formations and Generations, that the Divine Wisdom might be manifested in *Wonders* of Formations in the manifold Life.

99. For in the Temperature *no Creature* can be generated, for it is the one only God.

100. But in the Exit of the Science of the one only Will, in that it parts itself into *Particulars*, a Creature, *viz.* an *Image* of the formed Word, may spring forth and exist.