

The Fifth Chapter.

Of the Origin of Man.

MOSES says, *God created Man out of the Dust* or Clay, or a Lump or Clod of Earth, understand, the Body, which is a *Limus* [Extract] of the Earth.

2. And the Earth is an *Ens* out of the three Principles, an exhaled [expressed or outspoken], contracted, coagulated Power, out of the Word of all the three Principles, *ex Mystério magno*, out of the great Mystery, *viz.* out of the three first, out of the seven Forms or Properties of Nature.

3. They have imprinted themselves in the kindled Desire, *viz.* in the *Fiat*, and brought themselves into Substance, each Property in itself to a *Compaction*.

4. Which God, in the *Fiat*, *viz.* in the substantial Science, has contracted into a Lump [or mass] or Clod, in which all Powers of the Spiritual World according to God's Love and Anger, also according to the Phantasy, lie fixed; not after the Manner of the Mind, but after the Manner of an *Ens*.

5. In the Mind, 1. is understood, the living Substantiality which is spiritual, as a totally spiritual Substance, a spiritual *Ens* of the Tincture, wherein the highest Power of the Fire and Light is introduced into an *Ens*.

6. And 2. in the *Ens*, is the Life of the seven Properties of Nature understood, *viz.* the sensible vegetative Life, *viz.* the expressed out-spoken Word, which in the Vegetation expresses, *forms*, and coagulates itself again.

7. But the *Mens*, the Mind, lies in the *Ens*, or Being, as the Soul in the Body, the mental Word speaks forth the

ental.

8. The Heaven includes the *Mens* or Mind, and the Phantasy includes the *Ens* or Being, understand it thus.

9. In the *Mens* or Mind is understood the divine holy Power in the Comprehension or framing of the Word, where the Word of Power compresses or compacts itself into a spiritual Substance, wherein the Word of Power becomes *Substantial*.

10. Thus the *Mens or Mind* is the spiritual Water, and the Power therein which Forms itself into a Spirit-Water, is now the highest Tincture, which stands in the Temperature.

11. And the *Ground* of that very Tincture is the *spiritual Wisdom*.

12. And the Ground of the Wisdom is the *Trinity* of the Abyssal Deity.

13. And the Ground of the Trinity is the *one* only unsearchable *Will*.

14. And the Ground of the Will is the *Nothing*.

15. Thus should the Mind first learn what is understood to be in the Earth, before it says, *Man is Earth*; and not look upon the Earth as a Cow does which supposes the Earth to be the *Mother* of Grass, nor needs she any more than Grass and Herbs.

16. But Man desires to eat the best of that which proceeds out of the Earth, and therefore should also learn to know, that he also is the *best Thing* that proceeds out of the Earth.

17. For every *Ens* desires to eat of its Mother, out of which it is proceeded.

18. And accordingly we see very well, that Man

desires not to feed upon the gross or *coarsest* of the Earthly *Ens*, but of the purest and most subtile, *viz.* he desires the Quintessence for the Power of his Life, which he had for his Food even in Paradise.

19. But when he went out of the Temperature into the Science or Root of Divibility or Distinction; then God set the *Curse* between the Element of the Temperature and the four Elements; so that seeing Man was gone with the Desire into the Disagreement of the Properties, which had also in him concreted itself into such a *bestial*, hard, comprehensible, palpable, and sensible Substance of Enmity in the Phantasy, *viz.* into the four elementary, gross Drossiness of Heat, and Cold, also into the venemous Quality of the dark World, *viz.* into *Mortality*; therefore he must also now eat of those Properties in himself.

20. For the *Inequality* or Discord belongs not to the Temperature of the one only holy Element, but to the four Elements.

21. Therefore is the Curse the Mark or *Limit* of Separation, that the Unclean enters not into the Clean.

22. For the Curse is nothing else but a flying away of that which is good, which the one only Element had comprehended in itself, and *hidden* it from the Substance of evil and wickedness.

23. For in *Adam's* Innocence the holy Element in the Temperature sprang up forth through the four Elements, and bore heavenly Fruit through the four Elements, *which Fruit was lovely to behold, and good for Food*, as *Moses* says, and in that springing forth is Paradise understood to be.

24. For that Fruit stood in the Quality in the Temperature, and *Adam* stood also in the Temperature; and so he could, and should have eaten *Paradisical* Fruit.

25. But when he introduced himself by Longing or Lust into the Multitude of Properties, *viz.* into the *Phantasy* of or Dissimilitude into the Center; and would know all Things and be wise, and try how Heat and Cold, and all other Properties, relished in Strife; then also *those Properties* in the Strife took hold of him, and awakened him, and with the Desire compacted themselves into The Substance of the Phantasy.

26. Thus the Image of God [consisting] in the Temperature, was *destroyed*, and that Light in the Substance of the holy Element extinguished in him, wherein he knew God, thus he *died* as to the Temperature, and awakened to the four Elements, and the unequal or discording Science or Root; which now cause Sickness to him, and Death; and that is the true Ground.

27. But that we may satisfy the enquiring Mind, who asks after it's Fathers or native Country, and is upon the Way of his Pilgrimage: We will set before that Man,
as follows:

- I. What he properly is.
- II. Of what he is created. ,
- III. And what his Soul and Body are.
- IV. Also his Fall and Restoration.

Whereby we shall be able very fundamentally to *show* him the Ground of the *Divine Will* towards him.

28. And after that we will prove it by the Holy Scriptures, and demonstrate it by their *supposed* Contradiction; that thereby, if it may be, the Eyes of *some* might be opened: Which we shall do faithfully, according to our Gift.

29. *Moses* says very right, *God created Man according to his Image, yea to the Image of God created he him* : Also, *God made Man out of the Limus, or of the Dust of the Earth.*

30. In that *Moses* says, God created Man *in his Image*; *Moses* does not understand, I. that God is an Image, or 2. that God has created Man according to *his Model*.

31. But he understands the Science or Root in the Power, wherein all things have modelled themselves from Eternity in the Science, in the Temperature in the Powers in the Spirit of Wisdom.

32. Not as Creatures, but a Shadow, Idea, *Representation*, Reflexion, or Pre-modelling in a Glass, wherein God has from Eternity seen in his Wisdom what could be.

33. By which *Resemblance*, the Spirit of God has acted a Scene in the Wisdom, in the comprehended Model [Platform or Design], wherein the Spirit of the Science or Root in the Wisdom has from Eternity, in the Nature of the Powers, modelled itself into a *Scene* (which Model was no Creature, but as a Shadow of a Creature) by which resemblance God has created the creaturely Man, *viz.* in or *into* Man's own Image.

34. Which yet was not a Man, but was *God's Image*; wherein the Spirit of God modelled itself out of all Principles, into a Shadow of Equality, Harmony, Uniformity, Conformity to the *Substance* of all Substances.

35. As a Man, standing before a looking Glass, sees himself, his Image being in the Glass, but having *no life*; so we are to conceive also of Man, the Image of God, from Eternity, as also of the whole Creation, how God has seen or foreseen all Things from Eternity in the *Scene* of his Wisdom.

36. And when God had comprised all the Powers of all the three Principles in the Science into a Substance, and contracted them into a Lump, which is called Earth, as into a Fixation of the generating spiritual Power; then he divided the Elements of the Temperature of the one Element into four Elements,

for a *moving* Life.

37. And further he comprised the Spiritual Power of Nature, out of which the *material* Fixation, which is understood in the Earth, and Materials into Stars.

38. For from the same Substance that the Earth is corporeal, from the same are the Stars spiritual, and yet not as animate Spirits, but they are a spiritual *Ens*, viz. *Powers*, a Quintessence, viz. the subtile Power, from whence the Earth, viz. the Grossness has separated itself; which God, in the Science of his speaking, formed into a Variety of Powers.

39. And they are called *Stars*, because they are a moving, hard, greedy contracting *Ens*, wherein the Properties of Nature are understood.

40. All that Nature is in itself, spiritually, in the Temperature, that the Stars are in their Difference and *Variety*, as I here present it to the Understanding.

41. If the Stars were all extinguished or passed away, and entered again into that from whence they proceeded, then would *Nature* be as it has been from Eternity : for it would stand again in the Temperature.

42. And so shall be again in the End; yet so that all Substances or Things shall be tried by the Fire, and separated into *their Principle*.

43. By this Partition, Comprehension, and framing of the Power of the Stars, and of the four Elements, we understand *Time*, and the *creaturely Beginning* of this World.

44. Now when God had created the Earth and the Firmament of the Stars, and had appointed in the Midst the *planetary Orb* of the seven Properties of Nature, with their Regent the Sun; then the Spirit of the World opened itself out of all Properties of the Powers, out of the Stars and Elements.

45. For every Power has an *Emanation*, according to

the Right of Nature, in the speaking Word.

46. Which eternal Word has here included and comprised itself in the *Mysterium Magnum* into a Time, as into a *Figure* of the spiritual *Mysterium Magnum*, as a great Clock-work, wherein a Man understands the spiritual Word in a Work or Formation.

47. The whole Work is the formed *Word of God*; understand the *natural* Word, in which the *living* Word of God, which is God himself, is understood, in the greatest Inwardness, and that speaks itself through Nature forth into a Spirit of the World, *in Spiritum Mundi*, as a Soul of the Creation.

48. And in the speaking forth or Expression is again the Distinction or Severation into the fiery astral Science, *in Spiritu Mundi*, in the Spirit of the World, wherein the fiery Science brings itself forth into a spiritual *Distribution*.

49. In which Distribution the Spirits in the Elements are understood to be; and those according to the Distinction of the *four* Elements, in every Element according to its Property.

50. For every Element has its own inhabiting Spirits, according to the Quality of that Element, which are a *Shadow, Image*, and Resemblance of the Eternal: But yet having a true and perfect Life, out of the Science of Nature from the outspoken, or expressed formed Word *ex Mysterio Magno*, out of the Great Mystery.

51. It is not out of the true Divine Life, but out of the Natural; which Spirits [elemental lifes] have their Dominion in the Fire, in the Aire, in the Water, and in the Earth, in Courses, Orders, and Politics, as the Stars have their constant inherent *Courses*: Which is so to be understood under each of the Poles.

52. The Spirit of the World is now the *Life* of the outward World; the Stars and Constellations are in a

Circumference or Sphere round about; and have the three first in them, in a sharp fiery Science or Root: Yea, they are even that very Substance itself, but with great *Difference*, Distinction, and Variety.

53. those Varieties of Powers proceed forth from it, and are a Hunger according to their *inherent* Substance which they possess, *viz.* as to the Earth, and the *Materials* thereof, in their Properties.

54. And the Earth is a Hunger, as to the Spirit of the World; for it is sprung forth and *divided* from it.

55. Thus the superior desires the inferior, and the inferior the superior; the superior *Hunger* is strongly set towards the Earth, and the Hunger of the Earth towards the superior Powers.

56. *Therefore* whatever is material falls towards the Earth, as also the Water is attracted to the Earth.

57. On the *other Side* the fiery Spirit in superior Things does again draw the Water up aloft into it for its Refreshment.

58. And that generates the Water, and gives it forth, and attracts it too, after it has been *tempered* with the Earth, into itself again, and are both one to the other as Body and Souly; or as Man and Wife, which get Children together.

59. From this Birth; as from the *Matrix* [Womb] of Nature, God, in the Word Fiat, that is, in the substantial Desire of the Powers, *on the fifth Day*, *commanded all Creatures to come forth* from every Science or Root, *according to their Property or Kind*; *viz.* the Body from the Fixedness of the Earth, and the Spirit *ex Spiritu Mundi*, from the Spirit of the World; and this is done in the Conjunction of the superior and inferior; that is:

60. The inward Divine Word, spoke or inspired itself, through the outward outspoken Word, into *every*

Science in the fiery Property of the Powers into a creaturely Life.

61. These are now the Creatures upon Earth, and in the Water, and in the Air, the Fowls, every Creature from its own Science or *Root* of Good and Evil, according to the Properties of all the three Principles; according to each of them an Image of the Similitude of the *inward* Ground, from the Kingdom of Phantasy, as well as from the original good Life.

62. Thus it is apparent to Sight, that there are good and also evil Creatures, *viz.* venomous Beasts and Worms, according to the *Center* of Nature of the Darkness, from the Force of the wrathful Property, which desire only to dwell in the Dark; such as dwell in *Holes*, and hide themselves from the Sun.

63. On the other Hand, Men find also among many Creatures, wherein the *Spiritus Mundi* from the Kingdom of Phantasy has modelled itself, as Apes and such like Beasts And Fowls, which play Tricks, and worry, hunt, vex, and disquiet other Creatures.

64. So that one is an *Enemy* to the other continually, and they strive all one against another in their Kind, as the Three Principles sport or act a Scene one with another in their Powers: Thus has God introduced that Sport or Scene before him, by the *Spiritus Mundi* in its Science or Root, into an animate creaturely Substance.

65. As also Men find there are good *quiet* friendly Creatures, according to the Resemblance and Model of the Angelical World, wherein the *Spiritus Mundi* has modelled itself in the good outspoken Powers, which are the tame Beasts and Fowls.

66. And yet also many evil Beasts, *viz.* evil Properties, amongst the tame, which are also in the Mixture of the Properties apprehended and formed.

67. In the Food and Habitation of every Beast Men see from whence they are sprung; for every Creature

desires to dwell in its *Mother*, and longs after her, as it is apparent.

68. The *Spiritus Mundi*, out of which all outward Creatures as to their Spirit are proceeded, is included in a Time, Limit, and Measure, how long it shall endure.

69. And it is as a *Clock-work* out of the Stars and Elements, whereto the most High God dwells, and uses this *Clock-work* for his Instrument; and has included his making and Work therein, which proceeds freely, and generates according to its *Minutes*, as a Man may after a Sort resemble it.

70. All Things lie therein, whatever is done in the World and whatsoever shall be done.

71. It is God's predestinate Purpose towards, and, in the Creature, wherein he manages all Things by this *Government* of Nature.

72. For in God himself, so far as he is called God, there is *no* predestinate Purpose to Evil, or to any Thing, for he is the one only Good, and has no other Thing apprehensible in him but *only himself*.

73. And in his Word which he has spoken forth from himself, viz. *in Spiritu Mundi ex Mysterio Magno*, in the Spirit of the World out of the Great Mystery of the Eternal Nature, he has comprised his predestinate Purpose, and included it in the free *Clock-work*, *in Spiritu Mundi*, in the Spirit of the World: And that generates and corrupts all according to its native Course, and produces Fruitfulness, and Barrenness or Unfruitfulness.

74. But God in his Essence or Substance pours forth his Love-power thereinto; that is, he sheds abroad *himself* therein, as the Sun does in the Science or Root of the Elements and Fruits; that is, the holy Divine Science or Root gives *Power* and *Virtue* to the Natural Science or Root.

75. God loves all his Creatures, and can do nothing else but love ; for *he* is the only *Love* itself.

76. But his Wrath is understood to be in the Eternal and Temporal Nature: In the Eternal in the *Center of Darkness*; *viz.* in the cold and hot Fire Source; and so also in the Spirit of the World it is understood to be in the fiery Science or Root, or Division and *Distinction* of all Properties.

77. And so now if a City, Country, or Creature, awakens or stirs up that Wrath in the fiery Science or Root *in Spiritu Mundi*, in the Spirit of the World in itself, that is, so that it introduces the Abomination [Fulness or Ripeness of Sin] into the Wrath, then it is like Wood in the Fire, wherein the Wrath becomes active and co-operative, and devours round about, and puts the Life in the Science of the Creature into the highest *Torment*.

78. And then thus says the angry fiery Word in the awakened *Turba*, by the prophetic Spirit *in Turba Magna*, in the Great Turba; *I will call for Misery, Mischief, and Desolation upon a City and Country, and will see my Desire executed in Vengeance and Indignation upon it; that the Wrath may devour their Abominations, till it has quite consumed this wicked People.*

79. For that is even the Joy or Recreation, and strong mighty Force of the *Wrath* in Nature: When Men introduce such Fuel, *viz.* impious Blasphemy, and other Sins and Filthiness thereinto, those it devours, they are its Food.

80. Especially in such a Case, when the human Science or Root *breaks* itself *off* from the Love of God, and commits Whoredom with the Wrath of Nature, there it *fattens* itself to the full, till the universal Fabric, or Clock-work, introduces itself into a fiery Science or Root; there all Things stand in the *Proba* or Trial; then it kindles itself therein, according

as the *Turba* is enkindled in the Wheel or Orb of the Machine or Clock-work, so that one Property is manifested therein; and then comes the *Plague*.

81. And thus it is shed abroad upon that Country, City, and Creature; often in Venom and Poison by the Pestilence, often by *Drought* and Unfruitfulness, often by embittering the Minds of Superiors, the Great Ones, whence *Wars* arise. Now it follows,

Concerning Man.

82. From this great Machine or Clock-work, from that which is superior and inferior, wherein all Things *lie together* one in the other, is Man created to the Image of God.

83. For *Moses* says; *The LORD [JEHOVA] said, Let us make Man, an Image of us, or according to our Image; that he may rule over, or in all the Creatures upon the Earth, the Beasts, Fowls, Fishes, and in all the Earth, and every creeping Thing that moves upon the Earth.*

84. Now if he be to rule in all of them, he must also exist out of the Ground of *them all*; and moreover out of the best Power and Virtue of them.

85. For nothing rules any deeper than its Mother, from whence it has proceeded; unless it be transformed, or metamorphosed into something that is better; and then also rules in that better Thing, and yet no farther than the Ground of that Thing.

86. And then *Moses* says further; *God made Man of the Dust of the Earth, or Clod [Gen. ii. 7] of Earth, and breathed into him the living Breath, and then Man became a living Soul.*

87. But we are here to understand, that God did *not* in a personal and creaturely Manner *stand by* like a Man, and take a Lump or Clod of Earth, and make a Body of it: No, it was not so.

88. But the Word of God, *viz.* the Speaking Word, was in all Properties *in Spiritu Mundi*, in the Spirit of the World, and in the *Ens* or Being of the Earth, stirring up *ex Spiritu Mundi*, from the Spirit of the World, and spoke or breathed forth a Life into every Essence.

89. This was the *Fiat*, or creating Power, which is the Desire of the Word in the Science or Root, that was in the Model or *Idea of Man*, which was eternally seen, which stood in the Wisdom, and attracted the *Ens* of all Properties of the Earth, and whatever *could possibly* be therein, into a Mass or Concretion.

90. This was the Quintessence out of the four Elements, in which lay the *Tincture* of all Powers out of all the Three Principles, and moreover the *Property* of the whole Creation of all Creatures, *viz.* of the Substance of all Substances; out of which all Creatures existed.

91. For, understand it right; the earthly Creatures of Time are with their *Body* out of the four Elements; but the Body of Man is out of the Temperature, wherein all the four Elements lie together in *one Substance*, whence the Earth, Stones, Metals, and all earthly Creatures have their Original.

92. Indeed it was out of the *Limus* of the Earth, but not out of the Grossness of the compacted Substance of the Division or Separation into Properties, every Property having comprised or compacted itself into a *several* Substance of Earths, Stones, and Metals.

93. But it was out of the Quintessence, wherein the four Elements lie in the Temperature, wherein neither Heat nor Cold were manifested, but they were all in equal Weight or *Balance*.

94. For if Man be to rule in all Creatures, then he must have in him the supreme Might, *viz.* the highest *Ens* or Being of the Creatures, from which the Creature is a Degree more outward, or low, or inferior, or as a Man

may render it, a Degree less, that the stronger may rule in the weaker, as God does in Nature, which is indeed *less than He*.

95. But it is not so to be conceived, as if in Man the bestial Properties were then creaturely or manifested; but the *Ens* or Being of all Creatures lay in the human *Ens* or Being in the Temperature.

96. Man is an Image of the whole Creation, of all the three Principles; not only in the *Ens* or Being of the outward Nature of the Stars and four Elements, *viz.* of the created World, but also out of the inward *spiritual* World's *Ens* or Being, out of the Divine Substantiality.

97. For the holy Word in its *Ens* or Being comprised itself *together* in the outspoken or expressed Word, *viz.* the Heaven comprised itself together in the Substance of the outward World, as also the Vegetation in the inward World's Substance, *viz.* *Paradise*; the holy Element was in the boiling springing Dominion.

98. In brief, the human Body is a *Limus* out of the Substance of all Substances, else it could not be called a Similitude of God, or an Image of God.

99. The invisible God, who has from Eternity introduced himself into *Substance*, and also by this World into *Time*, has by Man's Image modelled himself out of all Substances into a creaturely Image, *viz.* into a *Figure* of the invisible Substance.

100. Moreover he has *not* given him the creaturely *bestial* Life, out of the Science or Root of the Creatures, for that Life should have remained undivided, standing in the Temperature; but he breathed into him *the living Breath*, *viz.* the true original *understanding* Life in *the Word* of the Divine Power.

101. That is, he breathed into him the *true Soul* of all the three Principles in the Temperature.

102. From within, he breathed the Magic Fire-World, viz. the Center of Nature, as is above mentioned, which is the true *creaturely* Fire-Soul, whence God calls himself a strong zealous, or jealous God, and a *consuming Fire*, viz. the Eternal Nature.

103. And together with this also, he breathed in the Light World, viz. the Kingdom of *the Power of God*; and as Fire and Light are in one another undivided, or unseparated, so also is it here understood.

104. And from without he breathed into him herewith likewise the Spirit of the World, the *Air-Soul*.

105. Thus the whole speaking Word breathed itself into all Nature, according to Time and Eternity.

106. For Man was an Image of God, wherein the invisible God was manifested; viz. a true *Temple* of the Spirit of God.

107. As in the first Chapter of *John*, it is written, *the Life of Man was in the Word* [John i. 4] and was breathed into the created Image.

108. That is, the Spirit of God breathed into him the Life of Nature in the Temperature, viz. the Spirit of the *Divine Revelation* or Manifestation, wherein the Divine Science or Root introduces itself into a natural Life.

109. In that Divine natural Life Man is like the Angels of God, as to the Soul, viz. the Spiritual World; as it is written: *In the Resurrection they are as the Angels of God*.

110. And thus we enter again into the first created Divine Image, and *not* into another Creature.

111. Therefore we are thus to know Man rightly,
I. What he *was* in Innocence.

II. What he *became* afterwards.

112. Man was in Paradise, which is the Temperature: He was placed in one certain Place, wherein the *holy World* sprung forth through the Earth, and did bear paradisaical Fruit, which also in its Essence stood even in the Temperature; *that Fruit was good and pleasant to behold, also good for Food*, to be eaten after a heavenly Manner.

113. It was not to be swallowed down into a Carcase for the Worms, as now it is in the awakened bestial Property, but in a *magical* Manner.

114. It was indeed to be eaten in the Mouth; but then the *Centers* of Distinction and Separation were in the Mouth; *viz.* dividing each Principle into its own, in that Manner as it may be done in the Eternity.

115. Like as the Spirit of the World from the three first, *viz.* from the fiery *Sulphur, Mercury, and Sal*, generates the Water, and gives it forth from itself, *viz.* in the *Sal Nitrum* of the Separation or Distinction, and also draws it up again from the Earth into itself, and yet is not satiated therewith; so it is also to be understood in Man.

116. *Adam* was naked, and yet clothed with the greatest Glory, *viz.* with Paradise, a totally fair, beautiful, bright, clear, crystalline *Image*, neither Man nor Woman, but both, *viz.* a manly or masculine Virgin, with both Tinctures in the Temperature.

117. That is, there was the heavenly *Matrix* or Womb in the generating Love-Fire, and then also the *Limbus* from the Nature of the essential Fire, wherein as to both these the first and second Principle of the holy *Divine* Nature are understood.

118. Wherein the Tincture of *Venus*, *viz.* the generating and giving forth out of the Son's Property consists, and is understood to be, the Woman, *viz.* the Mother, that is, the *Genetrix*, or Bringer forth.

119. And the fiery Property is understood from the Father's Property, *viz.* the Science or Root is understood to *be the Man* , and these two Properties afterwards have divided and distinguished themselves into Man and Woman, or Husband and Wife.

120. For if *Adam* had stood, then would the Birth and Propagation of Man have been *magical*, *viz.* one out of the other; As the Sun penetrates through Glass, and yet breaks it not.

121 . But seeing God knew very well that *Adam would not* stand; therefore he ordained for him the Saviour and Regenerator before the Foundation of the World.

122. And yet at the Beginning he created him in a right true Image, and put him into Paradise, wherein he *should be* eternally.

123. And there he suffered the Trial to come upon him, that he might fall into the paradisaical Science or Root, and that the holy Word *might not want* to enter into the bestial Science or Root for the New Regeneration.

124. But it might enter into that which there vanished, *viz.* into the true Image of God; as shall in the following Account be mentioned.