

THE  
THREE PRINCIPLES  
OF THE  
DIVINE ESSENCE.

OF THE  
Eternal Dark, Light, and Temporary World.  
SHOWING

What the SOUL, the IMAGE and the SPIRIT of the SOUL  
are: As also what ANGELS, HEAVEN  
and PARADISE are.

How ADAM was before the Fall, in the Fall, and after the Fall,

AND

What the WRATH of GOD, SIN, DEATH, the DEVILS, and HELL  
are: How all Things have been, now are, and  
how they shall be at the last.

By JACOB BEHMEN, the Teutonic Theosopher.

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### **Introduction to the electronic text edition (april, 2009)**

It is with great pleasure that I offer this electronic edition of Jacob Boehme's work on the Three Principles of the Divine Essence. It was his second book, after "Aurora", and one of his clearest, I believe.

The main purpose of this edition, which will become available on a chapter by chapter basis, is to provide material for search engines in order to make Boehme's texts easily retrievable.

Other advantages of free electronic texts are obvious: availability for research purposes, possibility of enlarging fonts, text-to-speech conversions, etc.

This edition is not primarily intended to replace printed books, although ebook readers may take a fair share out of that market in the near future.

Boehme's work deserves to be available freely, after about four hundred years. and I hope that this edition serves this purpose.

Lastly, I wish you an inspirational study of this great work.

Martin Euser

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# P R E F A C E

T O T H E

## R E A D E R .

THIS Book of the Three Principles, the Author says, is the <sup>a</sup> A, B, C, to all his Writings; and they who read it carefully, will find it, though hard at first, easy at last, and then all his other Books easy, and full of deep Understanding. A Man cannot conceive the wonderful Knowledge, before he has read this Book diligently through, which he will find to be contained in it. And he will find, that the Threefold Life is tenfold deeper than this, and the Forty Questions to be tenfold deeper than that, and that to be as deep as a Spirit is, in itself, as the Author says, than which there can be no greater Depth, for God himself is a Spirit.

Some Glimpses of the most Deep Mystical Oriental Learning appear in some Parts of it, which is not discovered in any Books, and though some of the learned Men of Europe may think it past their Reach, yet they may find that Ground in him, which will make such Things easy to be understood; for the time of disclosing those Grounds so plainly, was not till now, that the Mysteries which have been hid since the World began should be revealed.

Those that had the spiritual Understanding of the natural Mysteries, were called wise Men; and they that understood the divine Mysteries, were called <sup>b</sup> holy Men, and they were Prophets, Preachers, Apostles, Evangelists, and Believers. The wise Men of all Nations wrote darkly of their Mysteries, not to be understood but by such as were Lovers of those Things: And so the Scriptures themselves, which contain all Things in them, cannot be understood but by such as love to follow, practice, and endeavour to do those Things which in them they find ought to be done. And those that led their Lives in such a Way, came to understand those Mysteries from which they were written. And

a) Or as an Introduction. b) Saints.

in several Nations their Wisdom has had several Names, which has caused our Age to take all the Names of the several Parts of Wisdom, and sort them into Arts: Among which the Magia and Cabala are accounted the most mystical; the Magia consisting in the knowing how Things are come to be; and the Cabala, in knowing how the Words and Forms of Things express the Reality of the inward Mysteries: But he that knows the Mystery, knows both these, and all the Branches of the Tree of Wisdom, in all real Arts and Sciences, and the true Signification of every Idea in every Thought, and Thing, and Sound, and Letter, in every Language.

And therefore this Author, having the true Knowledge, could well explain the Letters of the Names of God, and other Words and Syllables, the Signification of which he says is well understood in the Language of Nature. And as one Jot or Tittle of the Word of God shall not pass away, till all be fulfilled, so there is no Tittle of any Letter, that is proceeded from that eternal essential Word, as all Things are, but has its weighty Signification, in the deep Understanding, in that Word from whence it came, even in the Voices of all Men, and Sounds of all other Creatures: The Author uses sometimes to explain Words borrowed from the Hebrew and Greek, and some Latin Words, and other Words of Art, as well as Words of his own native Language, according to their Signification in the Language of Nature: For that Language shows the greatest Mysteries that have ever been in the Nature of any Thing, in the Letters of that Word by which it is expressed; therefore let every one esteem those Explanations of his according to their high Worth; for the Knowledge of that Language is only taught by the Spirit of the Letter.

Some think it is unnecessary to know such Mysteries; indeed every one's Nature is not fitted with a Capacity for the highest Depths. But that they may see how necessary his Writings are, let them read the Author's Preface to this Book, and they will find the necessity of knowing themselves, for else they can never know God, and then they cannot know the Way to God, though they read it never so plainly set down in the Scriptures. Besides, the Scriptures have been so veiled by doubtful Interpretations and Conclusions, that it must needs be highly necessary that such a Foundation be laid, as may assure us of the true Meaning of them. Moreover, the Grounds of his Writings will teach us the way to

get such Understanding, that we shall know and feel, as well as

c) As in the Revelations; I am Alpha and Omega, the Beginning and the End.

they to whom the Apostle John wrote, that we shall not need any Man to teach us, for we shall know and get that Unction, which teaches all Things, and leads into all Truth; though it is thought People cannot have that now, by such as know not what is in Man, for want of examining what is in themselves. But they may well perceive, that the Ground of what has ever been, lies in Man; for whatsoever any Man has been, or can be, must needs be in that Man that attains it, as the Ground of the most excellent Flower is in the Root from whence it grows. And then surely the Ground of all that was in Adam, or any that have been since, or shall be, is in any one of us; for whatsoever Ground lies in God, the same lies in Christ, and in Him it lies in us, because He is in us all.

There is nothing but may be understood, if we do but consider how every Thing that ever was, or shall be known truly, is feelingly understood, by and in him that knows it as he ought. And he that thus knows God within him, cannot but know the Father, Son, and Holy Ghost, Angels, Men, and all other Creatures, even the Devils, and may well be able to speak the Word of God infallibly, as the holy Men that penned the Scriptures, and others have done.

And he that can understand these Things in himself, may well know who speaks by the Spirit of God, and who speaks his own Fancies and Delusions; as our Saviour said, *He that doth the Will of my Father which is in Heaven, shall know of my Words whether they be of God.* But if that Will of his Father in Heaven had not been in them from the Beginning of their Life, in their Conception in their Mother's Womb, how could they to whom he said this, have done that Will, whereby they might know whence his Words proceeded? And according to this Rule may any discern the Words and Writings of all. Therefore such Things as these are necessary to be known.

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THE  
AUTHOR'S  
PREFACE

MAN can undertake nothing from the Beginning of his Youth, nor in the whole Course of his Time in this World, that is more profitable and necessary for him, than to learn to know himself; what he is, out of what, from whence, and for what he is created, and what his <sup>a</sup> Office is. In such a serious Consideration he will presently find, that he, and all the Creatures that exist, come all from God; he will also find, among all the Creatures, that he is the most noble Creature of them all; from whence he will very well perceive how God's Intention is towards him, in that he has made him Lord over all the Creatures of this World, and has endued him with <sup>b</sup> Mind, Reason, and Understanding, above all the rest of the Creatures, especially with Speech or Language, so that he can distinguish every Thing that sounds, stirs, moves, or grows, and judge of every Thing's Virtue, Effect, and Original; and that all is put under his Hand, so that he can bend them, use, and manage them, according to his Will, as pleases him.

2. Moreover, God has given him higher and greater Knowledge than this, in that he can penetrate into the Heart of every Thing, and discern what Essence, Virtue, and Property it has, both in the Creatures, in Earth, Stones, Trees, Herbs, in all moveable and immoveable Things; also in the Stars and Elements, so that he knows what Substance and Virtue they have, and that in their Virtue, all natural Sensibility, <sup>c</sup> Vegetation, <sup>d</sup> Multiplication, and Life, consist.

3. Above all this, God has given him the Understanding and Perception to know God his Creator; what and whence Man is, how he is, and where he is, and out of what he proceeded, or was created; and how he is the Image, <sup>e</sup> Substance, <sup>f</sup> Propriety, and

- a) Duty, Employment, or Business is.
- b) Or Sense.
- c) Growing.
- d) Propagation or Increase.
- e) Or Being.
- f) Inheritance or Possession.

Child of the eternal, uncreated, and infinite God, in which God has his own Substance and Propriety, in whom he lives and governs with his Spirit, by which God manages his own Work, and loves him dearly as his own Heart and Substance; for whose sake he created this World, with all the Creatures that are therein, which for the most Part, without the Reason and Government of Man, could not live in such a g Condition [as they do.]

4. The divine Wisdom itself stands in such a high Consideration, and has neither Number nor End; and therein is the love of God towards Man known, in that Man knows what his Creator is, and what he would have him do, and leave undone. And it is the most profitable Thing for Man in this World that he can search for, and seek after; for herein he learns to know himself, what Matter and Substance he is of; also from whence his Understanding [Cogitation, Perceptibility,] and Sensibility is stirred, and how he is created out of the h Substance of God. And as a Mother brings forth a Child out of her own Substance, and nourishes it therewith, and leaves all her Goods to it for its own, and makes it the Possessor of them, so does God also with Man, his Child; he has created him, and preserved him, and made him Heir to all his eternal Goods. In and by this consideration the divine Knowledge buds and grows in Man, and the Love towards God, as of a Child to its Parents, so that Man loves God his Father, for that he knows that he is his Father, in whom he lives, and has his being, who nourishes him, preserves him, and provides for him; for thus saith Christ our Brother, (who is begotten of the Father, to be a Saviour, and sent into this World,) This is the eternal Life, that they know thee to be the only true God, and whom thou has sent, Jesus Christ.

5. Now seeing we ourselves know that we are created out of God's own Substance, and made in his Image, Substance, and peculiar Inheritance, it is therefore right that we should live in obedience to him, and follow him, seeing he leads us as a Father does his Children. And we have also his Promise, that if we follow him, we shall obtain the Light of the eternal Life. Without such a Consideration as this, we are altogether blind, and have no

Knowledge of God; but we run on as dumb Beasts, and we look upon ourselves and upon God's Creation as Heifers look upon a new Door made to their Stalls, and set ourselves against God and his Will, and so live in Opposition and Enmity, to the Perdition of

g) Or Qualification, or Manner of Life.

h) Essence or Being.

i) Which being strange, they start back at it, and are afraid to go into their own Lodging.

Body and Soul, and of God's noble Creatures. We fall into this terrible and abominable Darkness, because we will not learn to know ourselves, what we are, of what Substance, what we shall be, whether we are eternal, or whether we are wholly transitory, as the Body is; or whether also we must give an Account of our Matters and Doings, seeing we are made Lords of all Creatures, and of the whole Creation, and have all this in our Power to manage.

6. Even as we see, know, and find undeniably, that God will require an Account of all our Doings, how we have kept House with his Works, and that when we fall from him and his Commandments,

he will punish us terribly, of which we have fearful Examples, from the Beginning of the World, and among the Jews, Heathens, and Christians, especially the Example of the Flood, and in Sodom and Gomorrah; also in Pharaoh, and the Children of Israel in the Wilderness, and ever since till this very Time. Therefore it is indeed most necessary, that we learn Wisdom, and learn to know ourselves, what great Vice and Wickedness we carry about us, how terrible Wolves are among us, which strive against God and his Will.

7. For there is none that can excuse himself, and plead Ignorance, because the Will of God is put into, and written in our Minds, so that we very well know what we should do; and all the Creatures bear Witness against us. Moreover, we have God's Law and Commandments, so that there is no Excuse, but only our drowsy, lazy Negligence and Carelessness, and so we are found to be slothful, unprofitable Servants in the Lord's Vineyard.

8. Lastly, it is in the highest Measure most needful for us to learn to know ourselves, because the Devil dwells with us in this World, who is both God's Enemy and ours, and daily misleads us, and ensnares us, as he has from the Beginning, that we might fall away from our God and Father, that so he might enlarge his Kingdom, and bereave us of our eternal Salvation; as it is written,

he goes about as a roaring Lion, and seeketh whom he may devour.

9. Seeing therefore we are in such horrible Danger in this World, that we are environed with Enemies on every Side, and have a very unsafe Pilgrimage or Journey to walk; and above all we carry our worst Enemy within us, which we ourselves hide, and desire not to learn to know it, though <sup>n</sup> it be the most horrible

k) Or Matter.

l) Substance.

m) Or Creation.

n)Viz. our evil and corrupt Nature and Will, which is inclined to all Evil.

Guest of all, which casts us headlong into the Anger of God; yea itself is the very Anger of God, which throws us into the eternal Fire of Wrath, into the eternal, unquenchable Torment; therefore it is most needful for us to learn to know this Enemy, what he is, who he is, and whence he is; how he comes into us, and what in us is his proper own; also what Right the Devil has to us, and what Access of Entrance into us; how he is allied with our own Enemy that dwells in us, how they favour and help one another, how both of them are God's Enemies, and continually lay in wait for us to murder us, and bring us to Perdition.

10. Further, we must consider the great Reasons why it is very necessary to learn to know ourselves, because we see and know that we must die and perish for our Enemy's Sake, which is God's Enemy and ours, which dwells in us, and is the very Half of Man. And if he grows so strong in us, that he gets the upper hand, and is <sup>o</sup> predominant, then he throws us into the Abyss to all Devils, who dwell there with them eternally, in an eternal, unquenchable Pain and Torment, into an eternal Darkness, into a loathsome House, and into an eternal Forgetting of all Good, yea into God's contending Will, where our God and all the Creatures are our Enemies for ever.

11. We have yet greater Reasons to learn to know ourselves, because we are in Good and Evil, and have the Promise of eternal Life, that (if we overcome our own Enemy and the Devil) we shall be the Children of God, and live in his Kingdom, with and in him, among his holy Angels, in eternal Joy, <sup>p</sup> Brightness, Glory and Welfare, in Meekness, and Favour with him, without any Touch of Evil, and without any Knowledge of it, in God eternally. Besides, we have the Promise, that if we overcome and bury our Enemy in the Earth, we shall rise again at the Last Day in a new Body, which shall be without Evil and Pain, and live with God in perfect Joy, Loveliness, and Bliss.

12. Also we know and apprehend, that we have in us a Reasonable Soul, <sup>q</sup> which is in God's Love, and is immortal; and that if it be not vanquished by its Adversary, but fights as a spiritual Champion

against its Enemy, God will assist it with his Holy Spirit, and will enlighten and make it powerful, and able to overcome all its Enemies; he will fight for it, and at the Overcoming of the Evil, will glorify it as a faithful Champion, and crown it with the <sup>r</sup> brightest Crown of Heaven.

o) The chief ruling Part.

p) Clarity.

q) Or which God has a Love to.

r) Or fairest.

13. Now seeing Man knows that he is such a twofold Man, in the <sup>s</sup> Capacity of Good and Evil, and that they are both his own, and that he himself is that only Man which is both good and evil, and that he shall have the Reward of either of them, and to which of them he inclines in this Life, to that his Soul goes when he dies; and that he shall arise at the Last Day in Power, in his Labour [and Works] which he exercised here, and live therein eternally, and also be glorified therein; and that shall be his eternal Food and <sup>t</sup> Subsistence; therefore it is very necessary for him to learn to know himself, how it is with him, and whence the Impulsion to Good and Evil comes, and what indeed the Good and Evil merely are in himself, and whence they are stirred, what property is the Original of all the Good, and of all the Evil, from whence, and by what [Means] Evil is come to be in the Devils, and in Men, and in all Creatures; seeing the Devil was a holy Angel, and Man also created good, and that also such <sup>u</sup> Untowardness is found to be in all Creatures, biting, tearing, worrying, and hurting one another, and such Enmity, Strife, and Hatred, in all Creatures; and that every <sup>x</sup> Thing is so at odds with itself, as we see it to be not only in the living Creatures, but also in the Stars, Elements, Earth, Stones, Metals, in Wood, Leaves, and Grass, there is a Poison and Malignity in all Things; and it is found that it must be so, or else there would be no Life, nor Mobility, nor would there be any Colour nor Virtue, neither Thickness nor Thinness, nor any Perceptibility or Sensibility, but all would be as Nothing,

14. In this high Consideration it is found that all is through and from <sup>y</sup> God Himself, and that it is his own Substance, which is himself, and he has created it out of himself; and that the Evil belongs to the <sup>z</sup> Forming and Mobility; and the Good to the Love; and the austere, severe, or contrary Will belongs to the Joy; so

far as the Creature is in the Light of God, so far the wrathful and contrary Will makes the rising, eternal Joy; but if the light of God be extinguished, it makes the rising, painful Torment, and the Hellish Fire.

15. That it may be understood how all this is, I will describe the Three Divine Principles, that therein all may be declared, what God is, what Nature is, what the Creatures are, what the Love and Meekness of God, what God's Desiring or Will is, what

- s) Or Potentiality of being good or evil.
- t) Source or Sustenance.
- u) Or evil Disposition.
- x) Corpus, or Body, or natural Substance.
- y) Viz. through and from God's Wrath and Love.
- z) Imaging, Fashioning, Framing.

the Wrath of God, and the Devil is, and in a Conclusion, what Joy and Sorrow are; and how all took a Beginning, and endures eternally, with the true Difference between the eternal and transitory Creatures; especially of Man, and of his Soul, what it is, and how it is an eternal Creature: And what Heaven is, wherein God and the holy Angels and holy Men dwell; and what Hell is, wherein the Devils dwell; and how all Things originally were created, and had their Being. In Sum, what the <sup>b</sup> Essence of all Essences is.

16. Seeing the Love of God has favoured me with this Knowledge, I will set it down in Writing for a Memorial or Remembrance to myself, because we live in this World in so great Danger between Heathen and Hell, and must continually wrestle with the <sup>c</sup> Devil, if perhaps through Weakness I might fall into the Anger of God, and thereby the Light of my Knowledge might be withdrawn from me, that it may serve me to recall it to Memory, and raise it up again; for God wills that all Men should be helped, and wills not the Death of a Sinner, but that he return, come to him, and live in him eternally; for whose Sake, he has suffered his own Heart, that is, his Son, to become Man, that we might adhere to him, and rise again in him, and [departing] from our Sins and Enmity, or contrary Will, be new-born in him.

17. Therefore there is nothing more profitable to Man in this World, while he dwells in this miserable, corrupted House of Flesh, than to learn to know himself: Now when he knows himself aright, he knows also his Creator, and all the Creatures too: Also he knows how God intends towards him, and this Knowledge

is the most acceptable and pleasant to me, that ever I found.

18. But if it should happen, that these Writings should come to be read; and perhaps the Sodomish World, and the fatted Swine of it, may light upon them, and root in my Garden of Pleasure, who cannot know or understand any Thing, but to scorn, scandalise, reproach, and cavil in a proud haughty Way, and so know neither themselves, nor God, much less his Children; I intend not my Writing for them, but I shut and lock up my Book with a strong Bolt or Bar, from such Idiots and Wild Heifers of the Devil, who lie over Head and Ears in the Devil's murdering Den, and know not themselves. They do the same

- a) In Brief, or in Sum.
- b) Being of all Beings, or Substance of all Substances; the eternal Nature, God's Love and Wrath.
- c) All evil Affections or Practices of the Devil in the Anger of God.
- d) Or dispute; always arguing, without looking after the Salvation of their Souls.

which their e Teacher the Devil does, and remain Children of the severe Anger of God. But I will here write plainly and clearly enough for the Children of God. The World and the Devil may roar and rage till they come into the Abyss; for their Hour-Glass is set up, when every one shall reap what he has sown: And the Hellish Fire will sting many a one sufficiently for his proud, spiteful, and despising Haughtiness, which he had no Belief of while he was here in this Life.

19. Besides, I cannot well neglect to set this down in Writing, because God will require an Account of every One's Gifts, how they have employed them; for he will demand the Talent which he has bestowed, with the Increase or Use, and give it to him that has gained much: But seeing I can do no more in it, I commit it to his Will, and so go on to write according to my Knowledge.

20. As to the Children of God, they shall perceive and comprehend this my Writing, what it is, for it is a very convincing Testimony, it may be proved by all the Creatures, yea in all Things, especially in Man, who is an Image and Similitude of God: But it continues hidden and obscure to the Children of Malignity or Iniquity, and there is a fast f Seal before it; and though the Devil disrelish the Smell and Savour, and raise a Storm from the East to the North, yet there will then, in the wrathful or crabbed sour Tree, grow a Lily with a Root as broad as the Tree spreads with its Branches, and bring its Scent and Smell even into Paradise.

21. There is a wonderful Time coming. But because it begins in the <sup>g</sup> Night, there are many that shall not see it, by Reason of their Sleep and great Drunkenness; yet the Sun will shine to the <sup>h</sup> Children at Midnight. Thus I commit the Reader to the <sup>i</sup> meek Love of God. Amen.

e) Or Schoolmaster.

f) Seal that can be opened by no academic, university, or scholastic Learning; but by earnest Repentance, fasting, watching, praying, knocking, and seeking in the Sufferings of Jesus Christ by the Holy Spirit.

g) Or great Darkness, or Blindness.

h) Children of Sophia, or divine Wisdom.

i) Or sweet.

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THE  
THREE PRINCIPLES  
OF THE  
DIVINE ESSENCE

**The First Chapter.**

*Of the first Principle of the Divine \* Essence.*

SEEING we are now to speak of God, what he is, and where he is, we must say, that God himself is the Essence of all Essences; for all is generated or born, created and proceeded from him, and all Things take their first Beginning out of God; as the Scripture witnesses, saying, Through him, and in him are all Things. Also, The Heaven and the Heaven of Heavens are not able to contain him: Also, Heaven is my Throne, and the Earth is my Footstool: And in Our Father is mentioned, thine is the Kingdom and the Power; understand all Power.

2. But there is yet this difference [to be observed,] that Evil

neither is, nor is called God; this is understood in the first Principle, where it is the earnest Fountain of the Wrathfulness, according to which, God calls himself an angry, wrathful, zealous God. For the original of Life, and of all Mobility, consists in the Wrathfulness; yet if the tartness be kindled with the Light of God, it is then no more Tartness, but the severe Wrathfulness is changed into great Joy.

3. Now when God was to create the World, and all things therein, he had no other <sup>a</sup> Matter to make it of, but his own

\*) Being, or Substance.

a) Or Materials, Materia.

<sup>b</sup> Being, out of himself, But now, God is a Spirit that is incomprehensible, which has neither Beginning nor End, and his Greatness and Depth is all. Yet a Spirit does nothing but ascend, flow, move, and continually generate itself, and in itself has chiefly a threefold Manner of Form in its Generating or Birth, vis. Bitterness, Harshness, and <sup>c</sup> Heat, and these three Manner of Forms are neither of them the first, second, nor third; for all these three are but one, and each of them <sup>d</sup> generates the second and third. For between <sup>e</sup> Harshness and Bitterness, Fire is generated: and the Wrath of the Fire is the Bitterness or Sting itself, and the Harshness is the Stock or Father of both these, and yet is generated of them both; for a Spirit is like a Will, Sense, [or Thought,] which rises up, and in its Rising beholds,<sup>f</sup> perfects, and generates itself.

4. Now this cannot be expressed or described, nor brought to the Understanding by the Tongue of Man; for God has no Beginning. But I will set it down so as if he had a Beginning, that it might be understood what is in the first Principle, whereby the difference between the first and second Principle may be understood, and what God or Spirit is. Indeed there is no difference in God, only when it is enquired from whence Evil and Good proceed, it is to be known, what is the first and original fountain of Anger, and also of Love, since they both proceed from one and the same Original, out of one Mother, and are one Thing. Thus we must speak after a creaturely Manner, as if it took a Beginning, that it might be brought to be understood.

5. For it cannot be said that Fire, Bitterness, or Harshness, is in God, much less that Air, Water, and Earth are in him; only

it is plain that all Things have proceeded out of that [Original.] Neither can it be said, that Death, Hell-fire, or Sorrowfulness is in God, but it is known that these Things have come out of that [Original.] For God has made no Devil out of himself, but Angels to live in Joy, to their Comfort and Rejoicing; yet it is seen that Devils came to be, and that they became God's Enemies. Therefore the Source or Fountain of the Cause must be sought, viz. what is the Prima Materia, or first Matter of Evil, and that in the Originality of God as well as in the Creatures; for it is all but one only Thing in the Origin: All is out of God, made out of his g Essence, according to the Trinity, as he is one in Essence and threefold in Persons.

- b) Essence or Substance.
- c) Or Scorching.
- d) Begets, bears, or brings forth.
- e) Astringency, or attracting,
- f) Infects, impregnates.
- g) Being or Substance.

6. Behold, there are especially three Things in the Originality, out of which all Things are, both Spirit and Life, Motion and Comprehensibility, viz. h Sulphur, i Mercurius, and k Sal. But you will say that these are in Nature, and not in God; which indeed is so, but Nature has its ground in God, according to the first Principle of the Father, for God calls himself also an angry zealous God; which is not so to be understood, that God is angry in himself, but in the Spirit of the [Creation or] Creature which kindles itself; and then God burns in the first Principle therein, and the Spirit of the [Creation or] Creature suffers Pain, and not God.

7. Now to speak in a creaturely way, Sulphur, Mercurius, and Sal, are understood to be thus. S U L is the Soul or the Spirit that is risen up, or in a Similitude [it is] God: P H U R is the Prima Materia, or first Matter out of which the Spirit is generated, but especially the 1 Harshness: Mercurius has a fourfold Form in it, viz. Harshness, Bitterness, Fire, and Water: Sal is the Child that is generated from these four, and is harsh, eager, and a Cause of the Comprehensibility.

8. m Understand right now what I declare to you: Harshness, Bitterness, and Fire, are in the Originality, in the first Principle : The Water-source is generated therein: and God is not called God according to the first Principle; but according to that, he is called Wrathfulness, Anger, the earnest [severe or tart] Source, from which Evil, and also the woeful tormenting Trembling, and

Burning, have their Original.

9. This is as was mentioned before; the Harshness is the Prima Materia, or first Matter, which is strong, and very eagerly and earnestly attractive, that is Sal: The Bitterness is <sup>n</sup> in the strong Attracting, for the Spirit sharpens itself in the strong Attracting, so that it becomes wholly aching, [anxious or vexed.] For Example, in Man, when he is enraged, how his Spirit attracts itself, which makes him bitter [or sour,] and trembling; and if it be not suddenly withstood and quenched, we see that the Fire of Anger kindles in him so, that he burns in Malice, and then presently a <sup>o</sup> Substance or whole Essence comes to be in the Spirit and Mind, to be revenged.

- h) Wherein the Kindling consists.
- i) The Spirit of a Substance.
- k) Salt, Body, or Substantiality.
- l) Astringency or Attraction.
- m) Observe or consider.
- n) Generated.
- o) An essential, real Imagination, or Purpose.

10. Which is a Similitude of that which is in the Original of the Generating of Nature: Yet it must be set down more intelligibly [and plainly.] Mark what Mercurius is, it is Harshness, Bitterness, Fire, and Brimstone-water, the most horrible <sup>p</sup> Essence; yet you must understand hereby no Materia, Matter, or comprehensible Thing; but all no other than Spirit, and the Source of the original Nature. Harshness is the first Essence, which attracts itself; but it being a hard cold Virtue or Power, the Spirit is altogether prickly [stinging] and sharp. Now the Sting and Sharpness cannot endure attracting, but moves and resists [or opposes] and is a contrary Will, an Enemy to the Harshness, and from that <sup>q</sup> Stirring comes the first Mobility, which is the third Form. Thus the Harshness continually attracts harder and harder, and so it becomes hard and tart, [strong or fierce,] so that the Virtue or Power is as hard as the hardest Stone, which the Bitterness [that is, the Harshness's own Sting or Prickle] cannot endure; and then there is great Anguish in it, like the horrible brimstone Spirit, and the Sting of the Bitterness, which rubs itself so hard, that in the Anguish there comes to be a twinkling Flash, which flies up terribly, and breaks the <sup>r</sup> Harshness : But it finding no Rest, and being so continually generated from beneath, it is as a turning Wheel, which turns anxiously and terribly with the twinkling Flash <sup>s</sup> furiously, and so the Flash is changed into a pricking [stinging] Fire, which yet is no burning

Fire, but like the Fire in a Stone.

11. But seeing there is no Rest there, and that the turning Wheel runs as fast as a swift Thought, for the Prickle drives it so fast, the Prickle kindles itself so much, that the Flash (which is generated between the Astringency and Bitterness) becomes horribly fiery, and flies up like a horrible Fire, from whence the whole Materia or Matter is terrified, and falls back as dead, or overcome, and does not attract so strongly to itself any more, but each yields itself to go out one from another, and so it becomes thin. For the Fire-flash is now predominant, and the Materia, or Matter, which was so very harsh [astringent or attracting] in the Originality, is now feeble, and as it were dead, and the Fire-flash henceforth gets Strength therein, for it is its Mother; and the Bitterness goes forth up in the Flash together with the Harshness, and kindles the Flash, for it is the Father of the Flash, or Fire, and the turning Wheel henceforth stands in the Fire-flash, and the Harshness remains overcome and feeble, which is now the Water-spirit; and the Materia, or Matter of the Harshness, henceforth is like the Brimstone-spirit, very thin, raw, aching, vanquished, and the Sting in it is trembling; and it dries and sharpens itself in the Flash; and being so very dry in the Flash, it becomes continually more horrible and fiery, whereby the Harshness or Astringency is still more overcome, and the Water-spirit continually greater.

p) Being, Substance, or Thing.

q) Or opposing.

r) Or astringent Attraction.

s) Or senseless and madly.

t) Or eagerly.

And so it continually refreshes itself in the Waterspirit, and continually brings more Matter to the Fire-flash, whereby it is the more kindled; for (in a Similitude) that is the fuel of the Flash or Fire-spirit.

12. x Understand rightly the Manner of the Existence of this Mercurius. The Word M E R, is first the strong, tart, harsh Attraction; for in that Word (or Syllable Mer) expressed by the Tongue, you understand that it jars [proceeding] from the Harshness, and you understand also, that the bitter Sting or Prickle is in it; for the Word M E R is harsh and trembling, and every Word [or Syllable] is formed or framed from its Power or Virtue, and expresses whatsoever the Power or Virtue does or suffers. You [may] understand that the word [or syllable] C U, is [or signifies] the Rubbing or Unquietness of the Sting or

Prickle, which makes that the Harshness is not at Peace, but y heaves and rises up; for that Syllable [thrusts itself or] presses forth with the Virtue [or Breath] from the Heart, out of the Mouth. It is done thus also in the Virtue or Power of the Prima Materia [or first Matter] in the Spirit, but the syllable C U having so strong a Pressure from the Heart, and yet is so presently snatched up by the Syllable R I, and the whole Understanding [Sense or Meaning] is changed into it, this signifies and is the bitter prickly Wheel in the z generating, which vexes and whirls itself as swiftly as a Thought: The Syllable U S is [or signifies] the swift Fire-flash, that the Materia, or Matter, kindles in the fierce Whirling between the Harshness and the Bitterness in the swift wheel; where you may very plainly understand [or observe] in the Word, how the Harshness is terrified, and how the Power or Virtue in the Word sinks down, or falls back again upon the Heart, and becomes very feeble and thin: Yet the Sting or Prickle with the whirling Wheel, continues in the Flash, and goes forth through the Teeth out of the Mouth; where then the Spirit hisses like a Fire in its kindling, and returning back again strengthens itself in the Word.

u) Or Wood.

x) Or consider seriously, observe, or mark.

y) Or boils.

z) Or Geniture.

13. These four Forms are in the Originality of Nature, and from thence the Mobility exists, as also the Life in the Seed, and in all the Creatures, has its Original from thence; and there is no Comprehensibility in the Originality, but such a Virtue or Power and Spirit. For it is a poisonous or venomous, hostile or enemicitious a Thing: And it must be so, or else there would be no Mobility, but all [would be as] nothing, and the Source of Wrath or Anger is the first b Original of Nature.

14. Yet here I do not altogether [mean or] understand the Mercurius [Mercury or Quicksilver] which is the third Principle c of this created World, which the Apothecaries use, (although that has the same Virtue or Power, and is of the same Essence,) but I speak [of that] in the first Principle, viz. of the Originality of the Essence of all Essences, of God, and of the eternal unbeginning Nature, from whence the Nature of this World is generated. Although in the Originality of both of them there is no Separation; but only the outward and third Principle, the syderial and elementary Kingdom [Region or Dominion] is generated out of the first Principle by the Word and Spirit of God out of the

eternal Father, out of the holy Heaven.

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## **The Second Chapter.**

*Of the first and second Principle, what God and the Divine Nature is; wherein is set down a further Description of the Sulphur and Mercurius.*

BECAUSE there belongs a divine Light to the Knowledge and Apprehension of this, and that without the divine Light there is no Comprehensibility at all of the divine Essence, therefore I will a little represent the high hidden Secret in a creaturely Manner, that thereby the Reader may come into the Depth. For the divine Essence cannot be wholly expressed by the Tongue; the Spiraculum Vitae (that is, the Spirit of the Soul which looks into the Light) only comprehends it. For every Creature sees and understands no further nor deeper than its Mother is, out of which it is come originally.

- a) Being, Essence, or Substance.
- b) Originality.
- c) Or.

2. The Soul which has its Original out of God's first Principle, and was breathed from God into Man, a into the third Principle, (that is, into the syderial and elementary e birth) that sees further into the first Principle of God, out of, in and from the Essence and Property of which it is proceeded. And this is not marvellous, for it does but behold itself only in the Rising of its Birth; and thus it sees the Whole Depth of the Father in the first Principle.

3. This the Devils also see and know; for they also are out of the first Principle of God, which is the Source of God's original Nature. They wish also that they might not see nor feel it; but it is their own Fault that the second Principle is shut up to them, which is called and is God, one in Essence, and threefold in personal Distinction, as shall be mentioned hereafter.

4. But the Soul of Man, which is enlightened with the holy Spirit of God, (which in the second Principle proceeds from the

Father and the Son in the holy Heaven, that is, in the true divine Nature f which is called God;) this Soul sees even into the Light of God, into the same second Principle of the holy divine g Birth, into the heavenly Essence: But the h syderial Spirit wherewith the Soul is clothed, and also the elementary [Spirit] which i rules the Source, or Springing and Impulsion of the Blood, they see no further than into their Mother, whence they are, and wherein they live.

5. Therefore if I should speak and write that which is purely heavenly, and altogether of the clear Deity, I should be as dumb to the Reader, who has not the Knowledge and the Gift [to understand it.] Yet I will so write in a divine, and also in a creaturely Way, that I might stir up any one to desire and long after the Consideration of the high Things: And if any shall perceive that they cannot do it, that at least they might seek and knock in their Desire, and pray to God for his holy Spirit, that the Door of the second Principle might be opened up to them; for Christ bids us to pray, seek, and knock, and then it shall be opened unto us. For he says, All that you shall ask the Father in my Name, he will give it you: Ask and you shall receive; seek, and you shall find; knock, and it shall be opened unto you.

d) Or in.

e) Generating of the Stars.

f) Viz. The holy Ghost.

g) Or working.

h) Astral, or starry Spirit.

i) Or has.

6. Seeing then that my Knowledge has been received by seeking and knocking, I therefore write it down for a Memorial, that I might occasion a Desire in any to seek after them, and thereby my Talent might be improved, and not be hid in the Earth. But I have not written this for those that are wise beforehand, that know all Things, and yet know and comprehend nothing, for they are k fully satisfied already, and rich; but I have written it for the Simple, as I am, that I may be refreshed with those that are like myself.

*Further of the Sulphur, Mercurius, and Sal.*

7. The Word [or Syllable] S U L, signifies and is the Soul of a Thing; for in the Word it is the Oil or Light that is generated out of the Syllable P H U R ; and it is the Beauty or the i Welfare of a Thing, that which is lovely and dearest in it: In a Creature it is the Light by which the Creature sees [or perceives:]

and therein Reason and the Senses consist, and it is the Spirit which is generated out of the P H U R. The Word or Syllable P H U R, is the Prima Materia [or first Matter,] and contains in itself in the third Principle the <sup>m</sup> Macrocosm, from which the elementary Dominion, or Region, or Essence is generated: But in the first Principle it is the Essence of the most inward Birth, out of which God generates or begets his Son from Eternity, and from thence the Holy Ghost proceeds; understand out of the S U L and our of the P H U R . And in Man also it is the Light which is generated out of the syderial Spirit, in the <sup>n</sup> second center of the Microcosm; but in the Spiraculum and Spirit of the Soul, in the most inward Center, it is the Light of God, which that Soul only has which is in the Love of God, for it is only kindled and blown up from the Holy Ghost.

#### 8. Observe now the Depth of the divine <sup>o</sup> Birth;

k) That is, wise in their own Conceit, and in their Blindness think they see well enough.

l) Well-doing, or flourishing.

m) Or great World.

n) Or second Ground to the little World.

o) Or of the eternal divine Working.

there is no Sulphur in God, but it is generated from him, and there is such a Virtue or Power in him. For the Syllable P H U R is

[or signifies] the most inward Virtue or Power of the original Source or Spring of the Anger of the fierce Tartness, or of the Mobility, as is mentioned in the first Chapter, and that Syllable P H U R has a fourfold Form [Property or Power] in it, as first Harshness [or Astringency,] and then Bitterness, Fire, and Water:

The Harshness is attractive, and is rough, cold and sharp, and makes all hard, hungry, and full of Anguish; and that Attracting is a bitter Sting or Prickle, very terrible, and the first Swelling or Boiling up exists in the Anguish; yet because it cannot rise higher from its Seat, but is thus continually generated from beneath, therefore it falls into a Turning or Wheeling, as swift as a Thought, in great Anguish, and therein it comes to be a twinklish Flash, as if a Steel and Flint or Stone were strongly struck together, and rubbed one against another.

9. For the Harshness is as hard as a Stone [or Flint,] and the Bitterness rushes and rages like a <sup>p</sup> breaking Wheel, which breaks the Hardness, and stirs up the Fire, so that all comes to be a terrible <sup>q</sup> Crack of Fire, and flies up; and the Harshness or Astringency breaks in Pieces, whereby the dark Tartness is

terrified and sinks back, and becomes as it were feeble or weak, or as if it were killed and dead, and runs out, becomes thin, and yields itself to be overcome: But when the strong Flash of Fire <sup>r</sup> shines back again upon or into the Tartness, and is mingled therein, and finds the Harshness so thin and overcome, then it is much more terrified; for it is as if Water was thrown upon the Fire, which makes a Crack: Yet when the Crack or Terror is thus made in the overcome Harshness, thereby it gets another Source, [Condition or Property,] and a Crack, or Noise of great Joy proceeds out of the wrathful Fierceness, and rises up in fierce Strength, as a kindled Light: For the Crack in the Twinkling of an Eye becomes white, clear, and light; for thus the Kindling of the Light comes in that very Moment as soon as the Light (that is, the new Crack of the Fire) is infected or <sup>s</sup> impregnated with the Harshness, the Tartness or Astringency kindles, and shrieks, or is affrighted by the great Light that comes into it in the Twinkling of an Eye, as if it did awake from Death, and becomes soft or <sup>t</sup> meek, lively and joyful; it presently loses its dark, rough, harsh, and cold Virtue, and leaps or springs up for Joy, and rejoices in the Light; and its Sting or Prickle, which is the Bitterness, that triumphs in the turning Wheel for great Joy.

- p) As the Wheel by turning round.
- q) Rumbling, or Thunder-Clap.
- r) Or reflects.
- s) Or filled.
- t) Or lovely.

10. Here observe, the Shriek or Crack of the Fire is kindled in the Anguish in the Brimstone Spirit, and then the Shriek flies up triumphantly; and the aching, or anxious Harshness, or Brimstone-Spirit, is made thin and sweet by the Light. For as the Light or the Flash becomes clearer or brighter from the Crack of the Fire in the vanquished harsh Tartness, and loses its wrathful fierce <sup>u</sup> Property, so the Tartness loses its Authority by the Infection or Mixture of the Light, and is made thin or transparent, and sweet by the white Light: For in the Original the Harshness or Astringency was altogether dark, and aching with Anguish, by Reason of its hardness and attracting; but now it is wholly light, and thereupon it loses its own Quality or Property, and out of the wrathful Harshness there comes to be an <sup>x</sup> Essence that is sharp, and the Light makes the Sharpness altogether sweet.

*The \* Gates of God.*

11. Behold now, when the Bitterness, or the bitter Sting [or Prickle,] (which in the Original was so very bitter, raging and tearing, when it took its Original in the Harshness,) attains this clear Light, and tastes now the Sweetness in the Harshness, which is its Mother, then it is so joyful, and cannot rise or swell so any more, but it trembles and rejoices in its Mother that bare it, and triumphs like a joyful Wheel in the Birth. And in this Triumph the Birth attains the fifth Form, and then the fifth Source springs up, viz. the *y* friendly Love; and so when the bitter Spirit tastes the sweet Water, it rejoices in its Mother [the sour tart Harshness,] and so refreshes and strengthens itself therein, and makes its Mother stirring *z* in great Joy; where then there springs up the sweet Water-Spirit a very sweet pleasant Source or Fountain: For the Fire-Spirit (which is the Root of the Light, which was a strong [fierce rumbling Shriek, Crack, or] Terror in the Beginning) that now rises up very lovely, pleasantly and joyfully.

u) Dominion, or Jurisdiction.

x) Or springing Substance.

\* The divine everlasting Gates or Doors, by which we have Entrance to the Deity.

y) Or loving Favour.

z) With, or for.

12. And here is nothing but the Kiss of Love, and Wooing, and here the Bridegroom embraces his beloved Bride, and is no otherwise than when the pleasing Life is born or generated in the sour, tart, or harsh Death; and the Birth of Life is thus in a Creature. For from this stirring, moving, or wheeling of the Bitterness in the Essence of the harsh astringent Tartness of the Water-Spirit, the Birth attains the sixth form, viz. the Sound or Noise of the Motion. And this sixth *a* Form is rightly called Mercurius; for it takes its Form, Virtue, and Beginning, in the aching or anxious Harshness, by the Raging, of the Bitterness; for the Rising it takes the Virtue of its Mother (that is, the *b* Essence of the sweet Harshness) along with it, and brings it into the Fire-Flash, from whence the Light kindles. And here the Trial [or Experience] begins, one Virtue beholding the other in the Fire-Flash, one [Virtue] feels the other by the Rising up, by the Stirring they one hear another, in the Essence they one taste another, and by the pleasant, lovely [Source, Spring, or] Fountain, they one smell another, from whence the Sweetness of the Light springs up out of the Essence of the sweet and

harsh Spirit, which from henceforth is the Water-Spirit. And out of these six Forms, now in the Birth, or Generating, comes a six-fold self-subsisting Essence, which is inseparable; where they one continually generate another, and the one is not without the other, nor can be, and without this Birth or Substance there could be nothing; for the six Forms have each of them now the Essences of all their sixfold Virtue in it, and it is as it were the only one Thing, and no more; only each Form has its own Condition.

13. For observe it, although now in the Harshness there be Bitterness, Fire, Sound, Water, and that out of the springing Vein of the Water there flows Love (or Oil) from whence the Light arises and shines; yet the c Harshness retains its first Property, and the Bitterness its Property, the Fire its Property, the Sound or the Stirring its Property, and the overcoming the first harsh or tart Anguish, (viz. the returning down back again) or the Water-Spirit, its Property, and the springing Fountain, the pleasant Love, which is kindled by the Light in the tart or sour Bitterness, (which now is the sweet [Source or] springing Vein of Water,) its property; and yet this is no separable Essence parted asunder, but all one whole Essence or Substance in one another. And each Form or Birth takes its own Form, Virtue, Working and Springing up from all the Forms; and the whole Birth now retains chiefly but these four Forms in its generating or bringing forth; viz. the rising up, the falling down, and then through the turning [of the Wheel in the sour, harsh,] tart Essence, the putting forth on this Side, and on that Side, on both Sides like a Cross; or, as I may so say, the going forth from the Point [or Center] towards the East, the West, the North and the South: For from the Stirring, Moving, and Ascending of the Bitterness in the Fire-Flash, there exists a cross Birth. For the Fire goes forth upward, the Water downward, and the Essences of the Harshness sideways.

- a) Property, Virtue, or Power.
- b) The Substance that springs or buds out of the Tartness.
- c) Or astringent Attraction.

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### **The Third Chapter.**

*Of the endless and numberless manifold engendering,  
[\* generating,] or Birth of the eternal Nature.*

*The Gates of the great Depth.*

READER, understand [and consider] my Writings right, we have no Power or Ability to speak of the Birth of God [or the Birth of the Deity,] for it never had any Beginning from all Eternity; but we have Power to speak of God our Father, and what he is, and how he is, and how the eternal d Geniture is.

2. And though it is not very good for us to know the austere, earnest, [strong, fierce, severe,] and original Birth, into the Knowledge, Feeling and Comprehensibility of which our first Parents have brought us, through the e Infection [Instigation] and Deceit of the Devil, yet we have very great Need of this Knowledge, that thereby we may learn to know the Devil, who dwells in the most strong [severe or cruel] Birth of all, and [that we may learn to know] our own enemy Self, which our first Parents f awakened and purchased for us, which we carry within us, and which we ourselves now are.

\*) Begetting, bearing, bringing forth, or Propagation.

d) Nativity, Birth, or Generation, or Working.

e) Mixture, poisoning, envenoming, or Temptation.

f) Or roused up.

3. And although I write now, as if there was a Beginning in the eternal Birth, yet it is not so; but the eternal Nature thus begets [or generates] itself without Beginning. My Writings must be understood in a creaturely Manner, as the Birth of Man is, who is a Similitude of God. Although it be just so in the eternal Being, [Essence or Substance,] yet that is both without Beginning and without End; and my Writing is only to this End, that Man might learn to know what he is, what he was in the Beginning, how he was a very glorious eternal holy Man, that should never have known the Gate of the strong [or austere] Birth in the Eternity, if he had not suffered himself to lust after it through the g Infection of the Devil, and had not eaten of that h Fruit which was forbidden him; whereby he became such a naked and vain Man in a bestial Form, and lost the heavenly Garment of the divine Power, and lives now in the Kingdom of the Devil, in the i infected Salnitre, and feeds upon the infected Food. Therefore it is necessary for us to learn to know ourselves, what we are, and how we might be redeemed from the anguishing austere Birth, and be regenerated or born anew, and live in the new Man, (which is like the first Man before the Fall,) in Christ our k Regenerator.

4. For though I should speak or write never so much of the Fall, and also of the Regeneration in Christ, and did not come to the Root and Ground, what the Fall was, and by what it was we come to perish, and what that Property is which God abhors, and how that was effected, contrary to the Command and Will of God, what should I understand of the Thing? Just nothing! And then how should I shun or avoid that which I have no Knowledge of? Or how should I endeavour to come to the new Birth, and give myself up into it, if I knew not how, wherein, nor wherewith to do it?

5. It is very true, the World is full of Books and Sermons of the Fall, and of the new Birth: But in the greatest Part of the Books of the <sup>1</sup>Divines, there is nothing but the History that such a Thing has been done, and that we should be regenerated in Christ. But what do I understand from hence? Nothing, but only the History, that such a Thing has been done, and done again, and ought to be done.

g) Or Temptation.

h) Viz. the Fruit of the austere Matrix, or Genetrix.

i) Or poisonous Virtue.

k) Who brings us forth out of the Wrath into the Love of God.

l) Theology.

6. Our Divines set themselves Hand and Foot with Might and Main, with their utmost Endeavour, by Persecution and Reproach, against this, [and say,] that Men must not [dare to] search into the deep Grounds what God is; Men must not search nor curiously pry into the Deity. But if I should speak plainly what this Trick of theirs is, it is the Dung and Filth wherewith they cover and hide the Devil, and cloak the injected Malice and Wickedness of the Devil in Man, so that neither the Devil, nor the Anger of God, nor the <sup>m</sup>evil Beast in Man, <sup>n</sup> can be discerned.

7. And this is the very Reason, because the Devil smells the Matter, and therefore he hinders it, that his Kingdom might not be revealed, but that he might continue to be the Great Prince [of the World still.] For otherwise, if his Kingdom was known, Men might fly from him. Where is it more needful for him to oppose, than on that Part where his Enemy may break in? He therefore covers the Hearts, Minds, Thoughts, and Senses of the Divines; he leads them into Covetousness, Pride, and Wantonness, so that they stand amazed with Fear and Horror at the Light of God, and therefore they shut it up, for they are naked, nay they grudge the Light to those that see it; this is rightly called the Service and Worship of the Devil.

8. But the Time is coming, when the Aurora or Day Spring will break forth, and then the Beast, that evil Child [or Child of Perdition] shall stand forth naked and in great Shame; for the Judgement of the Whore of the great Beast goes on. Therefore awake and fly away ye Children of God, that you bring not the Mark of the great evil Beast upon your Forehead with you, before the clear Light; or else you will have great Shame and Confusion of Face therewith. It is now high Time to awake from Sleep, for the Bridegroom makes himself ready to fetch home his Bride, and he comes with a clear shining Light: they that shall have Oil in their Lamps, their Lamps shall be kindled, and they shall be Guests; but those that shall have no Oil, their Lamps shall continue dark, and they shall sleep still, and retain the Marks of the Beast till the Sun rise, and then they shall be horribly affrighted, and stand in eternal Shame; for the Judgement shall be executed; the Children of God shall observe it, but those that sleep shall sleep till Day.

m) Or evil Will.

n) But remains hidden and undiscovered.

### *Further of the Birth.*

9. The Birth of the eternal Nature is like the [Thoughts or] Senses in Man, as when a [Thought or] Sense is generated by something, and afterwards propagates itself into infinite many [Thoughts,] or as a Root of a Tree generates a Stock and many Buds and Branches, as also many Roots, Buds, and Branches from one Root, and all of them from that one first Root. Therefore observe what is mentioned before, whereas Nature consists of six Forms [or Properties,] so every Form generates again a Form out of itself of the same Quality and Condition of itself, and this Form now has the Quality and Condition of all the Forms in itself.

10. But observe it well: the first of the six Forms generates but one  $p$  Source like itself, after the Similitude of its own Fountain-Spirit, and not like the first Mother the Harshness, but as one Twig or Branch in a Tree puts forth another Sprout out of itself. For in every Fountain-Spirit there is but one Center, wherein the Fire-Source or Fountain rises, and the Light arises out of the Flash of the Fire, and the first six-fold Form is in the  $q$  Source or Fountain.

11. But mark the Depth, in a Similitude which I set down thus; the harsh Spring in the Original is the Mother out of which the other five Springs are generated, viz. Bitterness, Fire, Love, Sound, and Water. Now these are Members of this Birth [of their Mother,] and without them there would be nothing but an anguishing dark Vale [or vacuum,] where there could be no Mobility, nor any Light or Life: But now the Life is born in her by the kindling of the Light, and then she rejoices in her own Property, and labours in her own tart sour Quality to generate again; and in her own Quality there rises a Life again, and a Center opens itself again, and the Life comes to be generated again out of her in a six-fold Form, yet not in any such Anguish as at the Beginning, but in great Joy.

12. For the Spring of the great Anguish, which was in the Beginning before the Light, in the [tart] Harshness, from which the bitter Sting or Prickle is generated, that is now in the sweet Fountain of the Love in the Light changed from the Water-Spirit, and from Bitterness or Stinging is now become the Fountain or Spring of the Joy in the Light. Thus now henceforth the Fire-flash is the Father of the Light, and the Light shines in him, and is now the only Cause of the moving Birth, and of the Birth of the Love. That which in the Beginning was the raking Source, is now S U L, or the Oil of the lovely pleasant Fountain, which presses through all the Fountains, so that from hence the Light is kindled.

- o) Or understand and consider it right.
- p) Or budding Property.
- q) Or springing Property.
- r) Or Lake of Torment.

13. And the Sound or Noise in the turning Wheel, is now the Declarer or Pronouncer in all the Fountains, that the beloved Child is born; for it comes with its Sound before all Doors, and in all Essences; so that in its Awakening, all the Virtues or Powers are stirring, and see, feel, have smell, and taste one another in the Light, for the whole Birth nourishes itself in its first Mother, viz. the s harsh Essence, being now become so thin [or pure,] meek, sweet, and full of Joy, and so the whole Birth stands in very great Joy, Love, Meekness, and Humility, and is nothing else than a mere pleasing Taste, a delightful Sight, a sweet Smell, a ravishing Sound to the Hearing, a soft Touch, beyond that which any Tongue can utter or express. How should there not be Joy and Love, where, in the very Midst of Death, the

eternal Life is generated, and where there is no Fear of any End, nor can be?

14. Thus in the Harshness there is a new Birth again; understand, where the tart [sour Astringency] is predominant in the Birth, and where the Fire is not kindled according to the bitter Sting or Prickle, or from the Beginning of the Anguish: But the rising [or exulting] Joy, is now the Center and Kindling of the Light, and the Tartness [or Astringency] has now <sup>t</sup> in its own Quality the S U L, Oil, and Light of the Father: Therefore now the Birth out of the Twig or Branch of the first Tree is qualified altogether according to the <sup>u</sup> harsh Fountain; and the Fire therein is a tart [or sour] Fire; and the Bitterness a tart Bitterness; and the Sound a tart Sound; and the Love a tart Love; but all in mere Perfection, and in a totally glorious Love and Joy.

15. And thus also the first bitter Sting or Prickle, or the first Bitterness (after the Light is kindled, and that the first Birth stands in Perfection,) generates again out of its own Quality an <sup>x</sup> Essence, wherein there is a Center, where also a new Fountain or Source springs up in a new Fire or Life, having the Condition and Property of all the Qualities, and yet the Bitterness in this new Sprout is chief est among all the Qualities; so that there is a bitter Bitterness, a bitter Tartness, a bitter Water-Spirit, a bitter Sound, a bitter Fire, a bitter Love, yet all perfectly in the <sup>y</sup> rising up of great Joy.

s) Or sour, tart, springing substantiality.

t) Or for.

u) Or tart, sour Fountain.

x) Twig or Branch.

y) Or exulting great joy.

16. And the Fire generates now also a Fire, according to the Property of every Quality; in the tart Spirit it is tart; in the Bitter, bitter; in the Love, it is a very hearty Yearning, Kindling of the Love, a total, fervent, or burning Kindling, and causes very vehement Desires; in the Sound it is a very shrill tanging <sup>z</sup> Fire, wherein all Things are very clearly and properly distinguished, and where the Sound in all Qualities tells or expresses, as it were with the Lips or Tongue, whatsoever is in all the Fountain-Spirits, what Joy, Virtue, or Power, Essence, Substance, or Property [they have,] and in the Water it is a very drying Fire.

17. The Propagation of the Love is most especially to be observed, for it is the loveliest, pleasantest, and sweetest Fountain of all. When the Love generates again a whole Birth, with all the Fountains of the original Essences out of itself, so that the Love in all the a springing Veins in that new Birth is predominant and chief, so that a Center arises therein, then the first Essence, vis. the Tartness, is wholly desirous or longing, wholly sweet, wholly light, and gives itself forth to be Food to all the Qualities, with a hearty Affection towards them all, as a loving Mother has towards her Children, and here the Bitterness may be rightly called Joy, for it is the Rising or Moving [thereof.] What Joy there is here, there is no other Similitude of it, than when a Man is suddenly and unexpectedly delivered out of the Pain and Torment of Hell, and put into the Light of the Divine Joy.

18. So also the Sound, where the Love is predominant; it brings most joyful Tidings or News into all the Forms of the Birth, as also the Fire in the Love, that kindles the Love rightly in all the Fountain-Spirits, as is mentioned above; and the Love kindles Love in its Essence. When the Love is predominant in Love, it is the sweetest, meekest, humblest, most loving Fountain of all that springs in all the Fountains; and it confirms and fixes the heavenly Birth, so that it is a holy divine Essence or Substance.

19. You must also mark the Form of the Water-Spirit; when that generates its like, so that it is predominant in its Regeneration or second Birth, and that a Center is awakened in it, (which itself in its own Essence does not awaken, but the other Fountain-Spirits do it therein,) it [the Water-Spirit] is still and quiet as a meek Mother, and suffers the other to sow their Seed into it, and to awaken the Center in it, so that the Fire rises up, from whence the Life b is moved. In this [Form] the fire is not a hot burning [scorching] Fire, but cool, mild, soft and sweet; and the Bitterness is no Bitterness, but cool, mild, budding, and flowing forth, from whence the Forming [or Figuring and beauteous Shape] in the heavenly Glory proceeds, and is a most beautiful Substance; for the Sound also in this Birth flows forth most pleasantly and harmoniously, all as it were palpably or feelingly, or in a Similitude, as a Word that comes to be an Essence, or a comprehensible Substance. For in this Regeneration that is brought to pass in the Water-Spirit, (that is, in the true Mother of the Regeneration of all the Fountain-Spirits,) all is as it were comprehensible or substantial; although no Comprehensibility must be understood here, but Spirit.

- z) Or Life.
  - a) Or Well-Spring.
  - b) Or begins to stir.
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## **The Fourth Chapter.**

*Of the \* true Eternal Nature, that is, of the numberless and endless \*\* generating of the Birth of the eternal Essence, which is the Essence of all Essences; out of which were generated, born, and at length created, this World, with the Stars and Elements, and all whatsoever moves, stirs, or lives therein.*

*The open Gate of the great Depth.*

HERE I must encounter with the proud and seeming conceited Wise, who does but grope in the Dark, and knows or understands nothing of the Spirit of God, and must comfort both him, and also the desirous longing Reader who loves God, and must show them a little Door to the heavenly Essence; and show them in what Manner they should understand these Writings, before I come to the c Chapter itself.

2. I know very well, and my Spirit and Mind show me as much, that many will be offended at the Simplicity and Meanness of the Author, for offering to write of such high Things; and many will think, (with themselves,) he has no Authority to do it, and that he acts very sinfully in it, and runs quite contrary to God and his Will, in presuming, being but a Man, to go about to Speak and say what God is.

- \*) Or right.
- \*\*) Begetting, or Propagation.
- c) Or Point.

3. For it is lamentable, that since the fall of Adam, we should be so continually cheated and befooled by the Devil, to think that we are not the Children of God, nor of his a Essence. He continually puts the monstrous Shape or Form into our Thoughts, as he did into our Mother Eve, which she gazed too much upon, and by her representing it in her Imagination, she became a Child of this World, wholly naked and vain, and void of Understanding

: And so he does to us also still continually; he would bring us into another Image, as he did Eve, that we might be ashamed to appear in the Presence of the Light and Power of God, as Adam and Eve were, when they hid themselves behind the Trees, (that is, behind the monstrous Shape or Form,) when the Lord appeared in the Center of the Birth of their Lives, and said, Where art thou, Adam? And he said, I am naked, and am afraid; which was nothing else, but that his Belief [or Faith] and Knowledge of the Holy God was put out; for he beheld the monstrous Shape which he had made to himself by his Imagination and Lust, by the Devil's [Instigation,] Representation, and false Persuading, to eat of the third Principle wherein e Corruption was.

4. And now when he saw and knew by that which God had told him, that he should die and perish, if he did eat of the Knowledge of Good and Evil, it made him continually imagine that he was now no more the Child of God, and that he was not created out of God's own Essence or Substance, out of the first Principle. He conceived that he was now but a mere Child of this World, when he beheld his Corruptibility, and also the monstrous Image which he f was in; and that the paradisaical g Understanding, Delight and Joy were departed from him, so that his Spirit and Perfection were driven out of Paradise, (that is, out of the second Principle of God, where the Light or the Heart of God is generated from Eternity to Eternity, and where the Holy Ghost proceeds from the Father and the Son;) and that he now lived no more merely by the Word of God, but did eat and drink, viz. the h Birth of his Life henceforward consisted, in the third Principle, that is, in the [Region,] Kingdom, or Dominion of the Stars and Elements, and he must now eat of the Virtue and Fruit thereof, and live thereby: And upon this he then supposed, that he was past Recovery, and that the noble Image of God was destroyed. And besides, the Devil also continually represented his Corruptibility and Mortality to him, and himself could see nothing else, seeing he was gone out of Paradise, that is, out of the incorruptible holy i Geniture [or Operation] of God; wherein he was God's holy Image and Child, in which God created him to continue therein for ever. And if the merciful Love of God had not appeared to him again in the Center of the Birth of his Life, and comforted him, he would have thought that he was wholly departed, or quite separated from the eternal divine Birth, and that he was no more in God, nor God any more in him, and that he was no more of God's Essence.

- d) Substance, or Offspring.
- e) Destruction or Perdition.
- f) Or carried about him.
- g) Wit, Reason or Skill.
- h) Preservation, or Propagation.
- i) Preservation, or Protection.

5. But the favourable Love, (that is, the <sup>k</sup> only begotten Son of God, or that I may set it down so that it may be understood, the lovely Fountain where the Light of God is <sup>l</sup> generated,) sprung up, and grew again in Adam in the Center of the Birth of his Life, in the fifth Form of his Birth; whereby Adam perceived that he was not broken off from the divine Root, but that he was still the Child of God, and repented him of his first evil Lust: And thereupon the Lord showed him the Treader upon the Serpent, who should destroy his monstrous Birth; and so he should from the monstrous Birth be regenerated anew, in the Shape, Form, Power and Virtue of the Treader upon the Serpent, and be brought with Power again into Paradise, into the holy Birth, and eat of the <sup>m</sup> Word of the Lord again, and live eternally, in Spite of all the <sup>n</sup> Gates of the Wrathfulness, wherein the Devil lives; concerning which there shall be farther mention made in its due Place.

6. But mark and consider this well, dear Reader, and let not your Simplicity deceive you, the Author is not greater than others, he knows no more, neither has he any greater Authority than other Children of God. Do but look upon yourself, why have you earthly Thoughts of yourself? Why will you be mocked by the Devil, and be fooled by the World, [so as to be led to think] that you are but a Kind of Figure like God, and not generated or begotten of God ?

- k) Unigenitus.
- l) Begotten, or born, or brought forth.
- m) Verbum Domini.
- n) Or Power.

7. Your monstrous Form or Shape indeed is not God, nor of his Essence, or Substance, but the hidden Man, <sup>o</sup> which is the Soul, <sup>p</sup> is the proper Essence of God, for as much as the Love in the Light of God is sprung up in your own Center, out of which the Holy Ghost proceeds, wherein the second Principle of God consists: How then should you not have Power and Authority to speak of God, who is your Father, of whose Essence you are? Behold, is not the World God's, and the Light of God being in

you, it must needs be also yours, as it is written, the Father has given all Things to the Son, and the Son has given all to you. The Father is the eternal Power, or Virtue, and the Son is the Heart and Light continuing eternally in the Father, and you continue in the Father and the Son. And now seeing the Holy Ghost proceeds from the Father and the Son, and that the eternal Power or Virtue of the Father is in you, and that the eternal Light of the Son shines in you, why will you be fooled? Know you not what Paul said ? that our Conversation is in Heaven, from whence we expect our Saviour Jesus Christ, who will bring us out of this monstrous Image, or Birth, (in the Corruption of the third Principle of this World,) in the q paradisical Birth to eat the Word of the Lord.

8. Why will you be fooled by Antichrist, by his Laws [Precepts] and Pratings? Where will you seek God? In the Deep above the Stars? You will not be able to find him there. Seek him in your Heart, r in the Center of the Birth of your Life, and there you shall find him, as our Father Adam and Mother Eve did.

9. For it is written, *you must be born anew through the Water and the Spirit, or else you shall not see the Kingdom of God.* This Birth must be done within you: The Heart, or the Son of God must arise in the Birth of your Life; and then the Saviour Christ is your faithful Shepherd, and you are in Him, and He in you, and all that He and his Father have is yours, and none shall pluck you out of his Hands; and as the Son (viz. the Heart of the Father) is one [with the Father,] so also the new Man is one in the Father and the Son, one Virtue or Power, one Light, one Life, one eternal Paradise, one eternal heavenly s Birth, one Father, Son, and Holy Ghost, and thou his Child.

o) Which the Soul is.

p) Or out of God's own Essence or Substance, as a Child is the Father's own Substance.

q) Or paradisical Sustenance.

r) Or in the Ground or Foundation of the Beginning and Sustaining of Man's Life.

s) Or enduring Substance.

10. Does not the Son see plainly what the Father does in his House? And now if the Son learns to do the same thereby, what Displeasure will the Father have towards his Son for it? Nay, will not the Father be well pleased that his Son is so apt [and forward to learn ?] Then why should the heavenly Father be so displeased with his Children in this World, which depend upon him, and enquire after him, which would willingly learn to know

him, willingly labour in his Works, and do his Will? Does not the Regenerator bid us come to him, and whosoever cometh to him, he will not reject? Why should any t resist the Spirit of Prophecy, which is God's ? Look upon Christ's Apostles, did any other teach them than God, who was in them, and they in Him ?

11. O dear Children of God in Christ, fly away from Antichrist, who has set up himself over all the Coasts of the Earth, and who sets a painted Image before you, as the Serpent did before our Mother Eve, and u paints your own Image of God [as if it were] far off from God: But consider what is written, *the Word is near thee, yea in thy Heart and Lips*. And God himself is the Word which is in thy Heart and Lips.

12. But Antichrist has never sought any Thing else but his own Pleasure in the third Principle, and to fulfil it in the House of Flesh; and therefore he has detained People with Laws of his own inventing, which are neither grounded in Nature, nor in the Paradise of God, neither are they to be found in the Center of the Birth of Life.

13. Dear Children, consider, how mightily and powerfully, with Wonders, Miracles, and Works, the Spirit of God went forth in Word and Deed in the Times of the Apostles, and after, till Antichrist and the Spirit of Self-Pride, with his invented Laws and astral Wisdom, broke forth, and set himself up by that worldly and fleshly Arm, [or by the Authority of the worldly Magistrate,] merely for his own Pleasure and Honour's Sake, where the most precious Words of Christ (who gave no Laws to Man, but the Law of Nature and the Law of Love, which is his own Heart,) must be a Cloak for him, vis. for Antichrist, who is a Prince in the third Principle; what he ordains must be as the Voice to Moses out of the Bush: And so the Man of Pride makes as if himself had x Divine Power upon Earth, and knows not in his Blindness the Holy Ghost will not be y tied, [or bound up to their Canons and human Inventions.]

t) Or withstand the Spirit of the Manifestation of the hidden Things of God.

u) Or represents to you.

x) Divine or Apostolical Authority, or Jus Divinum.

y) Or blinded and mocked by them.

14. But if any would attain Salvation, he must be born again, through the Water in the z Center of the Birth of Life, which springs up in the Center of the Light of God; for which End

God the Father has by his Son commanded Baptism, that so we might have a Law, and a remarkable Sign of Remembrance, signifying how a Child void of Understanding receives an outward Sign, and the inward Man the Power and the new Birth in the Center of the Birth of Life; and that there arises the Confirmation, which the Light of God brought into Adam, when the Light of God the Father, in the Center of the fifth Form of the Birth of the Life of Adam, broke forth or sprung up. Thus it is both in the Baptism of an Infant or Child, and also in the repenting Convert, that in Christ returns again to the Father.

15. The last Supper of Christ with his Disciples is just such another Covenant as the Baptism of Infants. That which is done to the Infant in Baptism, that is done also to the poor Sinner which awakens from the Sleep of Antichrist, and comes to the Father in and through Christ; as shall be handled in its Place.

16. I have therefore been desirous to warn you, and tell you beforehand, that you must not look upon Flesh and Blood in these high Things, nor upon the worldly Wisdom of the Universities, or high Schools; but that you should consider, that this Wisdom is planted and sown by God himself in the first, and last, and in all Men: And you need only to return with the prodigal lost Son to the Father, and then he will clothe you with a new Garment, and put a Seal-Ring upon the Hand of your Mind; and in this Garment only you have Power to speak of the a Birth of God.

17. But if you have not got this Garment on, and will prattle and talk much of God, then you are a Thief and a Murderer, and you enter not into the Sheepfold of Christ by the Door, but you climb over into the Sheepfold with Antichrist and the Robbers, and you will do nothing but murder and steal, seek your own Reputation, Esteem, and Pleasure, and are far from the Kingdom of God. Your university Learning and Arts will avail you nothing: It is your Poison, that you are promoted by the Favour of Man to sit in great Authority and Place, for you sit upon the Stool of Pestilence; you are but a mere Servant or Minister of the Antichrist. But if you be new born, and taught by the Holy Ghost, then your Place or Office is very pleasing and acceptable to God, and your Sheep will hear your Voice, and you shall feed them and bring them to the chief Shepherd: God will require this at your Hands, therefore take Heed what you teach and speak of God without the Knowledge of his Spirit, that you be not found

to be a Liar.

z) In the Ground where the Grain of Mustard Seed is sown and springs up.  
a) Or divine Birth.

*Now here follows the b Chapter.*

18. The eternal c Generating is an unbeginning Birth, and it has neither Number nor End, and its Depth is bottomless, and the Band of Life d incorruptible: The e syderial and elementary Spirit cannot discern it, much less comprehend it; it only feels it, and sees a Glimpse of it in the Mind; which [Mind] is the Chariot of the Soul, upon which it rides in the first Principle in its own Seat in the Father's eternal Generating [or Begetting;] for its own Substance is altogether f crude, without a Body, and yet it has the Form of the Body in its own spiritual Form, understand according to the Image; which Soul, if it be regenerated in the Light of God, it sees in the Light of the Father, (which Light is his Glance, Luster, or Son,) in the eternal Birth, wherein it lives and remains eternally.

19. Understand and consider it aright, O Man! God the Father made Man; the Beginning of whose Body is out of the [one] Element, or Root of the four Elements, from which they proceed, which [one Element] is the fifth Essence, [or Quintessence,] hid under the four Elements, from whence the dark Chaos [Mist, Cloud, or Dust] had its Being, before the Times of the Earth; whose Original is the Spring of Water, and out of which this World with the Stars and Elements, as also the Heaven of the third Principle, were created.

20. But the Soul was breathed into Man, merely out of the original Birth of the Father by the moving Spirit, (understand, the Holy Ghost which goes forth from the Father out of the Light of the Father:) Which original Birth is before the Light of Life, which is in the four g Anguishes, out of which the Light of God is kindled, wherein is the Original of the Name of God; and therefore the Soul is God's own Essence or Substance.

21. And if it elevates itself back into the Anguish of the four Forms of the Original, and will horribly h breathe forth out of Pride in the Original of the Fire, knowing itself [shall] so [become] powerful; it so becomes a Devil: For the Devils also with their Legions had this Original, and they out of Pride would live in the i fierce Wrath of the Fire, and so they perished, and

remained Devils.

- b) Or Subject.
- c) Or Begetting.
- d) Indissoluble.
- e) Astral, or airy Spirit of Man.
- f) Weak, feeble, empty, and dry.
- g) Or aching Properties.
- h) Or work in continual generating: As the Breath goes in and out continually for the preserving of Life.
- i) Or strong.

22. Yet if the Soul elevates its <sup>k</sup> Imagination forward into the Light, in Meekness and Comeliness or Humility, and does not (as Lucifer did) use the strong Power of its Fire, in its Qualification, [or Breathing,] then it will be fed by the <sup>l</sup> Word of the Lord, and gets Virtue, Power, Life, and Strength, in the <sup>l</sup> Word of the Lord, which is the Heart of God; and its own original strong [fierce wrathful] Source of the Birth of the eternal Life becomes paradisaical, exceeding pleasant, friendly, humble, and sweet, wherein the <sup>m</sup> Rejoicing and the Fountain of the eternal <sup>n</sup> Songs of Praise spring up: And in this Imagination it is an Angel and a Child of God, and it beholds the eternal Generating of the <sup>o</sup> indissoluble Band; and thereof it has Ability to speak, (for it is its own Essence or Substance,) but [it is] not [able to speak] of the infinite Generating, for that has neither Beginning nor End.

23. But if it undertakes to speak of the unmeasurable Space, [or infinite Geniture,] then it becomes full of Lies, and is troubled and confounded: For it belies the unmeasurable Deity; as Antichrist does, which will have the Deity to be only above the starry Heaven, that thereby himself may remain to be God upon Earth, riding upon the great Beast, which yet must shortly go into the original Lake of Brimstone, into the <sup>p</sup> Kingdom of King Lucifer; for the Time is come, that the Beast shall be revealed and spewed out; concerning which we may be well enough understood here by the Children of Hope; but there is a Wall and Seal before the Servants or Ministers of <sup>q</sup> Antichrist, till the Wrath be executed upon her Whoredom, and that she has received her full Wages, and that the <sup>r</sup> Crown of their Dominion which they have worn be their Shame, and till the Eyes of the Blind be opened; and then she will sit as a scorned Whore, which every one will adjudge to Damnation.

- k) Or exercises its Thoughts and Purposes in Resignation.
- l) Verbum Domini.
- m) Laughing for Joy.

- n) Or Hallelujahs.
- o) Note, what is possible to be spoken of, and what not.
- p) Or Dominion of the Anger of God.
- q) The Whore of the Beast.
- r) Or Ornament of her Kingdom.

*The very sublime Gate of the Holy Trinity,  
for the Children of God.*

24. If you lift up your Thoughts and Minds, and ride upon the Chariot of the Soul, as is before mentioned, and look upon yourself, and all Creatures, and consider how the Birth of Life in you takes its Original, and the Light of your Life, whereby you can behold the shining of the Sun; and also look with your Imagination, without the Light of the Sun, into a vast large Space, to which the Eyes of your Body cannot reach, and then consider what the Cause might be that you are more rational than the other Creatures, seeing you can search what is in every Thing; and consider farther, from whence the Elements, Fire and Air take their Original, and how the Fire comes to be in the Water, and generates itself in the Water; and how the Light of your Body generates itself in the Water; and then if you be born of God, you attain to what God and the Eternal Birth is.

25. For you see, feel, and find, that all these must yet have a higher Root from whence they proceed, which is not visible, but hidden; especially if you look upon the starry Heaven which endures thus unchangeably; therefore you ought to consider from whence it is proceeded, and how it subsists thus, and is not corrupted, nor rises up above, nor falls down beneath, though indeed there is neither above nor beneath there. Now if you consider what preserves all thus, and whence it is, then you find the eternal Birth that has no Beginning, and you find the Original of the eternal Principle, viz. the eternal indissoluble Band: And then, secondly, you see the Separation, in that the material World, with the Stars and Elements, are out of the first Principle, which contains the outward and third Principle in it; for you find in the elementary Kingdom or Dominion, a Cause in every Thing, wherefore it is, generates, and moves as it does: But you find not the first Cause, from whence it is so: There are therefore two several Principles; for you find in the visible Things a Corruptibility, and perceive that they must have a Beginning, because they have an End.

26. And thirdly, you find in all Things a glorious Power and Virtue, which is the Life, Growing and Springing of every Thing,

and you find that therein lies its Beauty and pleasant Welfare, from whence it stirs. Now look upon an Herb or Plant, and consider it, what is its Life which makes it grow ? And you shall find in the Original, Harshness, Bitterness, Fire, and Water, and if you should separate these four Things one from another, and put them together again, yet you shall neither see nor find any Growing; but if it were severed from its own Mother that generated it at the Beginning, then it remains dead; much less can you bring the pleasant Smell, or Colours into it.

s) Viz. the first and the third Principle.

27. Thus you see that there is an eternal Root which affords this; and if you could bring the Colours and Vegetation or Growing into it, yet you could not bring the Smell and Virtue into it; and thus you will find in the Original of the Smell and of the Taste there must be another Principle, which the Stock itself is not, for that Principle has its Original from the Light of Nature.

28. Now look upon the human Life a little further, you neither see, find, nor apprehend any more by your Light than Flesh and Blood, wherein you are like other Beasts; secondly, you find the Elements of Air and Fire which work in you, and that it is but an animal or bestial Life, for every Beast has the same in it, from whence proceeds the Lust to fill themselves, and to propagate themselves, as all Plants, Herbs, and Grass, and yet you find no true Understanding to be in all these living Creatures; for although the Stars or Constellations operate in a Man, and afford him the Senses, yet they are only such Senses as belong to Nourishment and Propagation, like other Beasts.

29. For the Stars themselves are senseless, and have no Knowledge or Perception, yet their soft Operation in the Water makes a seething, flowing forth, or boiling up one of another, and in the Tincture of the Blood, they cause a Rising, Seeing, Feeling, Hearing, and Tasting. Therefore consider from whence the Tincture proceeds, wherein the noble Life springs up, that thus becomes sweet from Harshness, Bitterness, and Fire, and you shall certainly find no other Cause of it than the Light: But whence comes the Light, that it can shine w in a dark Body? If you say it comes from the Light of the Sun. Then what shines in the Night, and enlightens your x Senses and Understanding so, that though your Eyes are shut, you perceive and know what you do ? Here you will say, the noble Mind leads you, and it is true. But whence has the Mind its Original ? You will say, the y Senses

make the Mind stirring; and that is also true. But whence come they both? What is their Birth or Off-spring? Why is it not so with the Beasts ?

- t) Or mingle themselves.
- u) Animal or bestial Man.
- w) Or upon a dark Place.
- x) Inward Senses or Thoughts,
- y) Or Thoughts or Inward Senses,

30. My dear Reader, if you be able, z break open all, and look into the Pith, yet you shall not find it, though you should seek in the Deep, in the Stars, in the Elements, in all living Creatures, in Stones, Plants, Trees, and in Metals; also in Heaven and Earth, you Shall not find it. Now you will say, Where then shall I find it ? Dear Reader, I cannot so much as lend you the Key that will lead you to it. But I will direct you where you shall find it; it lies in the third Chapter of the Evangelist St. John, in these Words; *You must be born anew by Water, and by the Holy Ghost.* This Spirit is the Key: When you attain it, receive it, and go before the first Principle, out of which this World and all Creatures are created, and open the first Root, from which such visible and sensible Things did spring.

- z) Or Answer this Question.

31. But you will say, this is only God, and he is a Spirit, and has created all Things out of nothing. It is very true, he is a Spirit, and in our Sight he is as nothing: And if we had not some Knowledge of him by the Creation, we should know nothing of him at all. And if he himself had not been from all Eternity, there could nothing have ever been.

32. But what do you think there was before the Times of the World, out of which the Earth and Stones proceeded, as also the Stars and Elements? That out of which these proceeded was the Root. But what is the Root of these Things? Look, what do you find in these Things? Nothing else but Fire, Bitterness, and Harshness, [or astringent Sourness,] and these three are but one Thing, and hence all Things are generated. Now this was but a Spirit before the Times of the World, and yet you cannot find God in these three Forms. The pure Deity is a Light which is incomprehensible, and unperceivable, also almighty and all-powerful, where is it then that Men may find God?

33. Here open your noble Mind, see and search further. Seeing God is only good, from whence comes the Evil? And seeing also that he alone is the Life, and the Light, and the holy Power, as it is undeniably true, from whence comes the Anger of God? From whence comes the Devil, and his [evil] Will? Also Hell-fire, from whence has that its Original? Seeing there was nothing before the Time of this World, but only God, who was and is a Spirit, and continues so in Eternity, from whence then is the first Materia, or Matter of Evil? For Reason gives this Judgment, that there must needs have been in the Spirit of God a Will to generate the Source or Fountain of Anger.

34. But now the Scripture says, *The Devil was a holy Angel*. And further, it says, *You are not a God that wills Evil*. And in Ezekiel, *As sure as I live, I will not the Death of a Sinner*. This is testified by God's earnest severe punishing of the Devils, and all Sinners, that he is not pleased with Death.

35. What then moved the Devil to be angry, and evil? What is the first Matter [of it] in him, seeing he was created out of the original eternal Spirit? Or from whence is the Original of Hell, wherein the Devils shall remain for ever, when this World, with the Stars, and Elements, Earth, and Stones, shall perish in the End?

36. Beloved Reader, open the Eyes of your Mind here, and know, that no other [anguish] Source will spring up in him [and torment him] than his own a Quality; for that is his Hell out of which he is created and made; and the Light of God is his eternal Shame, and therefore he is God's Enemy, because he is no more in the Light of God.

37. Now you can here produce nothing, more, that God should ever use any Matter out of which to create the Devil, for then the Devil might justify himself, that he made him evil, or of evil Matter. For God created him out of nothing, but merely out of his own Essence or Substance, as well as the other Angels. As it is written, Through him, and in him, are all Things: And His only is the Kingdom, the Power, and the Glory; and all in him, as the holy Scripture witnesses. And if it was not thus, no Sin would be imputed to the Devil, nor Men, if they were not eternal, and both in God, and out of God himself.

38. For to a Beast, (which is created out of Matter,) no Sin may be imputed, for its Spirit reaches not the first Principle; but

it has its Original in the third Principle, in the elementary and syderial Kingdom, in the Corruptibility, and it reaches not the Deity, as the Devil and the Soul of Man do.

39. And if you cannot believe this, take the holy Scripture before you, which tells you, that when Man was fallen into Sin, God sent him his own Heart, Life, or Light, out of himself into the Flesh, and opened the Gate of the Birth of his Life, wherein he was united with God; and being broken off in the Light [Part] (yet continued in the Original of the first Principle) he has kindled that Light, and so united himself to Man again.

40. If the Soul of a Man was not [sprung] out of God the Father out of his first Principle, but out of another Matter, he could not have bestowed that highest Earnest or Pledge of his own Heart and Light upon him, as himself witnesses, saying, *I am the Light of the World, and the Life of Man*; but he could very well have redeemed or helped him some other Way.

a) Or working Property.

b) Or accounted Sin.

41. But what do you think that he brought to Man into the Flesh when he came? Nothing else but what Adam and our Mother Eve had lost in Paradise; the same did the Treader upon the Serpent bring again to the monstrous Birth, and delivered Man out of that elementary and syderial House of Flesh, and set him again in Paradise; of which I will write at large hereafter.

42. If therefore you will speak or think of God, you must consider that he is all; and you must look further into the three Principles, wherein you will find what God is, you will find what the Wrath, the Devil, Hell and Sin are; also, what the Angels; Man and Beasts are, and how the Separation or Variation followed, from whence all Things have thus proceeded; you will find the Creation of the World.

43. Only (Reader) I admonish you sincerely; if you will be not in the Way of the Prodigal, or lost Son, returning to his Father again, that you leave my Book, and read it not, it will do you Harm. For the c great Prince will not forbear to deceive you; because he stands naked in this Book before the Children of God, and is exceedingly ashamed, as a Man that is put to open Shame before all People for his Misdeeds; therefore be warned. And if you love and favour the tender delicate Flesh still, do not read my

Book; but if you will not take Warning, and a Mischief befall you, I will be guiltless, blame no Body but yourself; for I write down what I know at present, for a Memorial to myself; yet God knows well what he will do [with it,] which in some Measure is hid from me.

44. Seeing, now that we can find nothing in all Nature, of which we may say, This is God, or here is God, from whence we might conclude, that God might be some strange Thing; and seeing himself witnesses, that his is the Kingdom and the Power from Eternity to Eternity; and that he calls himself Father, (and the Son is begotten out of the Loins of his Father,) therefore we must seek for him in the Original, <sup>a</sup> in the Principle out of which the World was generated and created in the Beginning; and we can say no otherwise, but that the first Principle is God the Father himself.

45. Yet there is found in the Original the most horrible and [fierce or] strong Birth, viz. the Harshness, Bitterness, and Fire; of which we cannot say, that it is God; and yet it is the most inward first <sup>e</sup> Source of all, that is in God the Father; according to which, he calls himself, an angry, zealous [or jealous] God. And this Source (as you find before in the first three Chapters concerning the Original of the eternal Birth) is the first Principle, and that is God the Father in his Originality, out of which this World has its Beginning.

c) Satan.

d) In Principio.

e) Well-spring or Fountain.

46. But the Angels and the Devils, as also the Soul of Man, are merely and purely <sup>f</sup> out of the same Spirit. The Devils and the Angels, in the Time of <sup>g</sup> their Corporization, continued therein; and the Soul of Man, in the Time of the creating of the Body, [is] breathed in from the Spirit of God, in the <sup>h</sup> Root of the third Principle, and now continues therein, in Eternity, inseparately and immoveably in the eternal Substance or Essence of GOD. And as little as the pure eternal Birth and the indissoluble Band of the Father ends or vanishes, so little also will such a Spirit have an End.

47. Yet in this Principle there is nothing else but the most horrible Begetting, the greatest Anguish and hostile Quickening, like a Brimstone-spirit, and is ever the Gate of Hell, and the Abyss

wherein Prince Lucifer (at the extinguishing of his Light) continued; and wherein (viz. in the same Abyss of Hell) the Soul continues, which is separated from the second Principle, and whose Light ([which shines] from the Heart of God) is extinguished, and for which Cause also, at the End of this Time, there will be a Separation or Parting asunder of the Saints of Light from the Damned, whose Source will be without the Light of God.

48. Now we have shown you the first Principle, out of which all Things take their Beginning; and must so speak of it, as if there was a Place, or a separable Essence, where there is such a Kind of Source; to the End that the first Principle might be understood, so that the Eternity, as also the Anger of God, Sin, eternal Death, the Darkness, (which is so called in Respect of the Extinguishing of the Light,) also Hell-fire, and the Devil, might be known and understood [what they are.]

f) As before, ver. 37.

g) Their being made corporeal, continued in the spiritual Substance.

h) Or one Element.

i) Or working Fountain of their Condition as a boiling springing Torment.

49. So I will now write of the second Principle, of the clear pure Deity, of the Heart <sup>k</sup> of God. In the first Principle (as I have mentioned above) is <sup>l</sup> Harshness, Bitterness, and Fire; and yet they are not three Things, but one only Thing, and they one generate another. Harshness is the first Father, which is strong, [fierce or tart,] very sharp and attracting to itself; and that Attracting is the [Sting] or Prickle, or Bitterness, which the Harshness cannot endure, and it will not be captivated in Death, but rises and flies up like a strong fierce Substance, and yet cannot remove from off its Place: And then there is a horrible Anguish, which finds no Rest; and the Birth is like a turning Wheel, pulling so very hard, and breaking or bruising as it were furiously, which the Harshness cannot endure, but attracts continually more and more, harder and harder; as when Steel and a Flint are struck one against another, from which the twinkling Flash of Fire proceeds; and when the Harshness perceives <sup>m</sup> it, <sup>n</sup> it starts and sinks back, as if it were dead and overcome. And so when the Flash of Fire comes into its Mother, the Harshness, and finds her thus soft and overcome, then it is much more terrified [than the Harshness,] and becomes in the Twinkling of an Eye white and clear. And now when the harsh Tartness attains the white

clear Light in itself, it is so very much terrified that it [falls or] sinks back as if it were dead and overcome, and expands itself, and becomes very thin and [pliable or] vanquished: For its own Source was dark and hard, and now is become o light and soft; therefore now it is first rightly become as it were dead, and now is the Water-Spirit.

k) That is, the Power, Glory or Luster of the Father.

l) The attracting, astringent, sour, tart Sharpness.

m) The Flash of Fire.

n) The Harshness.

o) As when the Rays of the Sun turn the hard cold Ice into thin fluid Water.

50. Thus the Birth gets an Essence that has Sharpness from the Harshness, and Sweetness, Thinness, and Expansion from the Light. And now when the Flash of Fire comes into its Mother, and finds her so sweet, thin, and light, p then it loses its own Propriety in the Qualification, and flies aloft no more, but continues in its Mother, and loses its fiery Right [or Propriety,] and trembles and rejoices in its Mother.

51. And in this Joy, in the Water-Spring, [or Source,] the pleasant q Source of the r bottomless Love rises up, and all that rises up there is the second Principle: For the whole Begetting or Generating falls into a glorious Love; for the Harshness now loves the Light dearly, because it is so refreshing, chearly, and beautiful; for from this pleasant Refreshing it becomes thus sweet, s courteous, and humble [or lowly;] and the Bitterness now loves the Harshness, because it is no more dark, nor so strongly [eagerly or fiercely] attractive to itself, but is sweet, mild, pure, and light.

p) Or can work no more,

q) Or Stream.

r) Unsearchable, unfathomable, or inconceivable.

s) Gently or friendly.

52. And here begins the Taste, whereby one continually [tries, tastes, and] proves the other, and with great Desire they mingle one with another, so that there is nothing but a mere courteous Embracing. Thus the Bitterness now rejoices in its Mother, and strengthens itself therein, and for great Joy rises up through all the Essences, and declares to the second Principle, that the loving Child is t born; to which then all the Essences give Heed and rejoice at that dear Child; from whence the Hearing arises, which is the sixth Form where the Wheel of the Birth stands in Triumph. And in this great Joy the Birth cannot contain itself

[within its Bounds,] but expands itself, flowing forth very joyfully, and every Essence [or Substance] generates now again a Center in the second Principle.

53. And there begins the unfathomable [or unsearchable] Multiplication; for the flowing and springing Spirit, that proceeds from the first and second Principle, confirms, fixes and establishes all; and in the whole Birth it is as a Growing or Multiplying <sup>u</sup> in one Will; and the Birth attains here the seventh Form, viz. the Multiplication into an Essence of Love. And in this Form consists Paradise, or the Kingdom of God, or the numberless divine Birth, out of one only Essence <sup>x</sup> into all Essences.

54. Although here the Tongue of Man cannot utter, declare, express, nor fathom this great Depth, where there is neither Number nor End, yet we have Power to speak thereof as Children talk of their Father. But to dive into the whole Depth, that troubles us, and disturbs our Souls; for God himself knows neither Beginning nor End in himself.

55. And now being to speak of the Holy Trinity, we must first say, that there is one God, and he is called the Father and Creator of all Things, who is Almighty, and All in All, whose are all Things, and in whom and from whom all Things proceed, and in whom they remain eternally. And then we say, that he is Three, and has from Eternity generated his Son out of himself, who is his Heart, Light, and Love; and yet they are not two, but one eternal Essence. And further we say, as the holy Scripture tells us, that there is a Holy Spirit, which proceeds from the Father and the Son, and that there is but one Essence in the Father, Son, and Holy Ghost, which is rightly spoken.

56. For behold, the Father is the original Essence of all Essences. And if now the second Principle did not break forth and spring up in the Birth of the Son, then the Father would be a dark <sup>y</sup> Valley. And thus you see, that the Son (who is the Heart, the Love, the Brightness and the mild <sup>z</sup> Rejoicing of the Father,)

t) Begotten.

u) Or in.

x) Or in all Things.

y) Vacuum, or Valley of Darkness,

z) Or satiating.

[in whom he is well-pleased,] opens another Principle in his Birth, and makes the angry and wrathful Father (as I may say,

as to the Originality of the first Principle) reconciled, pleased, loving, and as I may say, merciful; and he is another [Manner of] Person than the Father; for in his <sup>a</sup> Center there is nothing else but mere Joy, Love, and Pleasure. And yet you may see that the Holy Ghost proceeds from the Father and the Son, for when the Heart or Light of God is generated in the Father, then there springs up (in the Kindling of the Light in the fifth Form) out of the <sup>b</sup> Water-Source in the Light, a very pleasant sweet smelling and sweet tasted Spirit; and this is that Spirit which in the Original was the bitter Sting or Prickle in the Harshness [or Tartness;] and that makes now in this Water-Source many thousand <sup>c</sup> Centers, without Number or End; and all this in the Fountain of the Water.

57. Now you may well perceive that the Birth of the Sun takes its Original in the Fire, and attains his Personality and Name in the Kindling of the soft, white, and clear Light, which is Himself; and Himself makes the pleasant Smell, Taste, and Satisfaction [or Reconciliation and Well-pleasing] in the Father, and is rightly the Father's Heart, and another Person; for he opens and produces the second Principle in the Father; and his own Essence is the Power or Virtue and the Light; and therefore his is rightly called the Power or Virtue of the Father.

58. But the Holy Ghost is not <sup>d</sup> known in the Original of the Father before the Light [breaks forth;] but when the soft Fountain springs up in the Light, then he goes forth as a strong Almighty Spirit in great Joy, from the pleasant Source of Water, and [from] the Light, and he is the Power and Virtue of the Source of Water, and of the Light; and he makes now the Forming, [Shaping, Figuring,] and Images, [or Species;] and he is the Center in all Essences; in which [Center] the Light of Life, in the Light of the Sun, or Heart of the Father, takes its Original. And the Holy Ghost is a several Person, because he proceeds (as a living Power and Virtue) from the Father and the Son, and confirms the <sup>e</sup> Birth of the Trinity.

a) Or Ground.

b) Or Well-spring of Water, which is the Ground of Humility.

c) Centra.

d) Acknowledged or manifest, as the Air is not known or breathed forth in the Original of the Fire before the Light is kindled.

e) Begetting, generating, or working.

59. Now we pray thus, *Our Father [which art] in Heaven, hallowed (or sanctified) be thy Name.* And in the first of *Genesis*

it is written, *God created the Heaven out of the Midst of the Water*; by which is [meant or] understood the Heaven of the third Principle: And yet indeed he has created it out of his own Heaven wherein he dwells. Thus you may easily find, that the Birth of the Holy Deity stands in the Source of Water, and the powerful Spirit is moreover the Former, Framers, and Fashioner therein.

60. Thus now the Heaven in this Forming or Framing, and the Framing and Generating out of it *in infinitum*, or endlessly, is the Paradise of God, as the highly worthy *Moses* writes: The Spirit of God moved upon the Water, in the Framing [Forming or Fashioning] of the World. This is, and continues so in its Eternity, that the Spirit of God (in the Birth of the Son of God) moves upon the Water; for he is the Virtue, or Power, and the Out-Flowing of the Father, out of the kindled Light-Water, out of the Water and Light of God.

61. Thus God is one only undivided Essence, and yet threefold in personal Distinction, one God, one Will, one Heart, one Desire, one Pleasure, one Beauty, one Almightyness, one Fullness of all Things, neither Beginning nor Ending; for if I should undertake to seek for the Beginning or Ending of a small Point, [Punctum,] or of a perfect Circle, I should miss and be confounded.

62. And although I have written here, as if it took a Beginning, (writing as it were of the Beginning [and first Springing] of the second Principle, and the Birth of the divine Essence,) yet you must not understand it as having any Beginning; for the eternal Birth is thus, [without Beginning or End,] and that in the Originality; but I write, to the End that Man might learn to know himself, what he is, and what God, Heaven, Angels, Devils, and Hell are, as also what the Wrath of God and Hell-Fire is. For I am permitted to write as far as of the Originality.

63. Therefore, O Child of Man, consider what thou art in this Time; esteem not so slightly or poorly of thyself, but consider that you remain in Paradise, and put not out the divine Light in you; or else you must hereafter remain in the Original of the Source of Anger or Wrath in the Valley of Darkness; and your noble Image out of God will be turned into a Serpent and Dragon.

f) Or continual Operation.

64. For you must know, that as soon as the divine Light went

out in the Devils, they lost their beauteous Form and Image, and became like Serpents, Dragons, Worms, and evil Beasts; as may be seen by *Adam's* Serpent; and thus it is also with the damned Souls. For this we know in the Original of the first Principle very well. If you ask, how so? Read this following.

*A Description of a Devil, how he is in his own proper Form,  
and  
also how he was in the angelical Form.*

65. Behold, O Child of Man! All the Angels were created in the first Principle, and by the <sup>g</sup> outflowing Spirit were formed, and made a Body in a true angelical and spiritual Manner, and enlightened from the Light of God, that they might increase the paradisaical Joy, and abide [therein] eternally. But seeing they were to abide eternally, they must be figured [or formed] out of the indissoluble Band, out of the first Principle, which is an indissoluble Band; and they ought to look upon the Heart of God, and feed upon the Word of God, and this Food would be their holy Preservation, and would make their Image clear and light; as the Heart of God, in the Beginning of the second Principle, enlightens the Father, (that is, the first Principle;) and there the divine Power, Paradise, and the Kingdom of Heaven spring up.

66. Thus it is with those Angels that continued in the Kingdom of Heaven in the true Paradise, they stand in the first Principle in the indissoluble Band, and their Food is the divine Power, in their Imagination (or Imagining) [in their Thoughts and Mind] is the Will of the Holy Trinity in the Deity; the Confirmation [or Establishing] of their Life, Will, and Doings, is the Power of the Holy Ghost; whatsoever that does in the generating of Paradise, the Angels rejoice at, and they sing the <sup>h</sup> joyful Songs of Paradise, concerning the pleasant saving Fruit, and eternal Birth. All they do is an Increasing of the heavenly Joy, and a Delight and Pleasure to the Heart of God, a holy Sport in Paradise, a [satisfying of the Desire or] Will of the eternal Father; to this End their God created them, that he might be manifested, and rejoice in his Creatures, and the Creatures in him, so that there might be an eternal Sport of Love, in the Center of the Multiplying (or eternal Nature) in the indissoluble eternal Band.

- g) Or moving, working.  
h) Or Hallelujahs.

67. This [Sport of Love] was spoiled by Lucifer himself, (who is so called, because of the extinguishing of his Light, and of being cast out of his Throne,) who was a Prince and King over many Legions, but is become a Devil, and has lost his beautiful, [fair, bright,] and glorious Image. For he, as well as other Angels, was created out of the eternal Nature, out of the eternal indissoluble Band, and [has also] stood in Paradise, also felt and seen the *i* Birth of the Holy Deity, the Birth of the second Principle, of the Heart of God, and the Confirmation of the Holy Ghost; his Food should have been of the Word of the Lord, and therein he should have continued an Angel.

68. But he saw that he was a Prince, standing in the first Principle, and so despised the Birth of the Heart of God, and the soft and very lovely *k* Qualification thereof, and meant to be a very potent and terrible Lord in the first Principle, and would qualify [or work] in the Strength of the Fire; he despised the Meekness of the Heart of God. He would not set his Imagination therein, [or his Thoughts upon it,] and therefore he could not be fed from the Word of the Lord, and so his Light went out; whereupon presently he became a Loathsomeness in Paradise, and was spewed out of his princely Throne, with all his Legions that stuck to him, [or depended on him.]

69. And now when the Heart of God departed from him, the second Principle was shut up to him, and so he lost God, the Kingdom of Heaven, and all paradisaical Knowledge, Pleasure, and Joy; he also presently lost the Image of God, and the Confirmation of the Holy Ghost, because he despised the second Principle, wherein he was an Angel and Image of God. Thus all Things departed from him, and he remained in the *i* dark Valley, and could no more raise his Imagination up into God, but he continued in the four Anguishes of the Originality.

70. And when he raised up his Imagination, then he kindled to himself the Source or Root of the Fire, and then when the Root of the Fire sought for the Water, (viz. the true Mother of the Eternal Nature,) it found the stern [or tart astringent] Harshness, and the Mother in the aching Death; and the bitter Sting [or Prickle] formed the Birth to be a fierce raging Serpent, very terrible in itself, rising up in the indissoluble Band, an eternal

Enmity, a Will striving against itself, an eternal Despair of all Good; [the bitter Sting also formed] the Mind to be a breaking striking Wheel, having its Will continually aspiring to the Strength of the Fire, and to destroy the Heart of God, and yet could never at all be able to reach it.

i) Or Working.

k) Working, or Influence.

l) Or Valley of Darkness.

71. For he is always shut up in the first Principle (as in the eternal Death,) and yet he raises himself up continually, thinking to reach the Heart of God, and to domineer over it; for his bitter Sting in the Birth climbs up thus eternally in the <sup>m</sup> Source of the Fire, and affords him a proud Will to have all [at his Pleasure,] but he attains nothing; his Food is the <sup>n</sup> Source of Water, viz. the Brimstone-Spirit, which is the most aking Mother, from which the indissoluble Band is fed and nourished; his Refreshing is the eternal <sup>o</sup> Fire, and eternal Freezing in the harsh Mother, an eternal Hunger in the Bitterness, an eternal Thirst in the Source of the Fire; his climbing up is his Fall, the more he climbs up in his Will, the greater is his Fall; like one that standing upon a high Clift, would cast himself down into a bottomless Pit, he looks still further, and he falls in further and further, and yet can find no Ground.

72. Thus he is an eternal Enemy to the Heart of God, and all the holy Angels; and he cannot frame any other Will in himself. His Angels and Devils are of very many several Sorts, all according to the eternal Birth. For at the Time of his Creation he stood (in the Kingdom of Heaven) in the Point, Locus, or Place, (where the Holy Ghost in the Birth of the Heart of God, in Paradise, did open infinite and innumerable Centers,) in the eternal Birth; in this Seat or Place, he was <sup>p</sup> corporised, and has his Beginning in the Opening of the <sup>q</sup> Centers in the eternal Nature.

73. Therefore (as is mentioned before in the third Chapter) when the Birth of Life sprung up, every Essence had again a Center in itself, according to its own Property or Quality, and figures a Life according to its Essence, viz. Harshness, Bitterness, Fire, and Sound; and all further according to the Ability of the eternal Birth, which is <sup>r</sup> confirmed in the Kingdom of Heaven.

74. Seeing then that they stood in Heaven in the Time of their

Creation, therefore their Quality was also manifold; and all should have been and continued Angels, if the great Fountain Lucifer (from whence they proceeded) had not destroyed them. And so now also every one in his Fall continues in his own Essences, only the second Principle is extinguished in them; and so it is also with the Soul of Man, when the Light of God goes out in it; but so long as that shines therein, it is in Paradise, and eats of the Word of the Lord, of which shall be clearly spoken in its due Place.

- m) Or Root.
- n) Fountain of Poison.
- o) Viz. the cold Fire.
- p) Or created.
- q) In the Opening of the Ground, as a Building from the Earth.
- r) Or established.