

THE FOURTH CHAPTER

Of the Well-spring of Light

1. WHEN we thus shew you the way of the light, the spirit is pleased, not to speak barely as in a history, but to set forth the *light in* its deepest depth, in its *wellspring* or fountain that you may look as through an opened seal, *Ternarium Sanctum*, into the holy Ternary [or the eternal essentiality].

2. For seeing the hidden Mystery of the kingdom of God shall be revealed in the seventh seal, the Lamb himself shall be Shepherd over the sheep, therefore it must *not be sealed up* : for we have known the voice of the trumpet of the seventh seal *in Ternario Sancto*, in the holy Ternary, therefore *we may well* speak of our native country, to which our labour [or journey] tendeth.

3. None should suppose us to be ignorant, in that we write so very deeply; for if we did not see and know it, we must be silent: it is a common saying, *What the heart is full of, that the mouth speaketh*. This [which we have written] was not sought by this hand : But it is written, *I am found of them that sought me not, neither did they enquire after me*.

4. I was as simple concerning the hidden Mysteries, as the meanest of all; but my virgin of the wonders of God taught me, so that I must write of his wonders: though indeed my purpose is to write this for a *Memorandum* for myself, and yet I shall speak as for *many*, which is known to God.

5. And now being to speak of the seventh form of nature, we see that the corporeity especially subsisteth therein, for a spirit is void [or crude] without a body : whereas there is no understanding without a body: and, moreover, the spirit itself doth not subsist without a

body. For a form in the spirit is a hunger, and a longing desire, of one form after another.

6. For all things stand in the will, and are driven on in the will; for if I have [or *conceive*] no will to go, my body standeth still; therefore my will carries me ; and if I have no desire towards a place, then there is also no will in me; but if I desire anything, then that is the will of the essences.

7. And yet the essences desire nothing but preservation and sustenance of the body, for the body is food: and the whole essence of all essences is a continual hunger and satiating [or fulfilling], and a regeneration, or propagation, from its fulness: as may be seen, that each form of the spirit desireth the other in its hunger, and when that is attained, another, or *second* form, ariseth out of it; and yet the *first* doth not vanish, but the other, or second, formeth itself in the first, into another source or property: and yet both keep one in the other, each in its own property : as we have written concerning nature, in six forms, how one proceedeth from the other, and how one causeth the other, that it be generated, and yet *each* keepeth its *property* in the other; and there now they stand in six forms one in another.

8. And so there is no place of rest, but there is a constant desire of all the six forms, as a hunger out of which the will is continually generated: and yet there is nothing wherein rest can be, but the still eternity: and yet also this cannot be apprehended or found in the *wheel* of the fiery essences : and therefore the hungry nature seeketh in its mother (*viz.* in the desire of the sourness), and the sourness catcheth hold of the *desire* of the essences, and holdeth it fast: and thus all essences of the hunger are held in the sour mother for she is their only rest, which they fill again with that which is in them, that is, with themselves.

9. And herein consisteth the dominion of a spirit: for nature doth consist not only in seven forms, but there may (out of every desire) again a will be generated, wherein the essences subsist again, but *alterably*, according to the desire of that will, where there is no number found, as you may see in the creation of the world.

10. But seeing the eternal essence doth desire a certain bound or limit, further and more than which, or to go higher, or to be other, it desireth not, *therefore* the heart generateth itself, which is *the end of nature*; and the heart is the fulfilling of the eternal [being, essence, or substance].

11. And the heart is not comprehensible by nature, but nature remaineth in the darkness in itself, and the heart remaineth in itself in the light: and *neither* would be manifest without the other; and yet there is a continual hunger in them both, for both have wrought from eternity, viz. *light* and *darkness*.

12. Now thus we see, in the angelical world, as also in this world, that the seventh form of nature is a *substantial* form, out of which is proceeded the being of corporeity, *per verbum Fiat*, by the word *Fiat*; and we have searched the ground, and find, that the same standeth also in *two* forms, one in the darkness, the other in the light; and yet they belong not to the birth of the darkness and of the light, but they are the body, or comprehensibility.

The most Mighty Gate in the Centre, highly to be considered.

13. This we demonstrate to you in light and darkness; for we cannot say that the darkness is the source [or property], but the darkness encompasseth the source [or property], and causeth that a source of anguish of the longing and desiring, is [*generated*] in it; for the darkness hath no desiring, but the desiring is generated

in it; and the darkness causeth the desiring, *viz.* that there is *conceived* a desire to be free from the darkness; and *therefore* the desiring laboureth so eagerly after the liberty, till the anguish, in the sharp desiring, discovereth the liberty in itself; and yet there it is not [rightly called] the liberty, though] it be the liberty, but it standeth in the sharpness] of the anguish, and is called fire, where the desiring then can go *no higher*, but must be stifled in itself, and must sink down into the source.

14. And the sharpness of the flash of the fire, in the liberty of the sharpness, holdeth its right, like a still source [or property] standing in the *sharpness* of the liberty : and the sinking of the anguish is as it were a *death*, out of which the life is generated, which death affordeth *weight*: for it is (being compared with the fire of the liberty) like sinking down in itself, and in its sinking, the anguish becometh material, so that in that death the whole form of the source [or property] may found, as I may say, palpably, or sensibly; an the sensibility is the corporeity of the darkness) and the fire of the liberty in the fierce flash, is its spirit and life.

15. And hereby you are advised to enter into yourselves, and you may see, that the fire causeth the feeling [or sensibility] in the sharpness of the dead corporeity : for without fire there is *no body*, that hath any sensibility [or feeling], as you may see by the earth and stones.

16. Now therefore it is here further declared to you, that the body, or substantiality, is not *so dead a thing* that it is altogether useless, and fit for nothing: for the stifling driveth its property or source downwards, and *affordeth weight*; and the fire driveth upwards, and *giveth spirit, life, and mobility*. And now between, these two, in the midst, is the centre of the desiring anguish, which is a cause of that which is uppermost, that is, the fire; and also of that which is nethermost, that is, the substantiality: and if the centre cannot get

upwards nor downwards, and yet driveth with its desiring, then it driveth forth *sideways*, and the whole form or figure of it is as *a growing tree*; for it appeareth in the centre like a cross, out of which the essences of the desiring spring forth, like a tree or sprout (as I may so say) and yet is not a sprout, but like a driving forth in itself, like *a kindling* in the dead essentiality.

17. And hereby we give you earnestly to understand, that the source or property in the *centre* (out of which the fire goeth forth upwards in the essentiality, and where the death sinketh downwards, and the essence sideways), generateth another will, which hath a desire to put the death, as also the fire in the sharpness, with the essences of the will, into the *liberty*: and the will attaineth the liberty, in the fire ; and maketh the fire shine bright, and maketh the joy ; and this second or *comprehended* will is called the *tincture*.

18. For it is a glance or splendour in the darkness, and hath the power of life, and sprouteth through the death of the essentiality ; and quieteth the anguish : yet it hath no essences in itself, it is the ornament and virtue of the essences, it the joy and habitation of the life, it cannot depart from the anxious or painful sharpness, and yet the sharpness retaineth it not; for it is free and blossom of life, it is not soft nor sweet, but it like *burning brimstone*, where the fire attaineth *glance*, which otherwise, in the centre in anguish, is black and dark.

19. Thus we distinguish to you the *substance* in the darkness; and though we are very hard to be understood by you, and though also little belief may be afforded to it, we yet have a very *convincing* proof of it ; not only in the created heaven [constellations], but also in the centre of the earth, as also in the whole Principle of this world, which would be too long to set down here; but we will discuss, and set down *a few things*, to open the understanding of

the Reader.

20. Consider the centre of the earth, which God hath created by his Word, even out of the centre of the deep eternity, out of the darkness, out of the centre of the desirous will; but not out of any *separate place*, but out of the space and depth, so far as the Word hath yielded itself unto the *ether*, there hath the centre been *every wJiere*, and is so now, and remaineth so in eternity; for it hath been so from eternity.

21. And this is the beginning, that the Word hath created [or conceived] a *will* in the darkness, to manifest the darkness with all its forms, of the wonders of God the Father, *in his nature*, which he generateth in his eternal will: and we demonstrate it to you thus : Behold the earth, stones, and metals, which are all of them as it were dead and afford weight; and also they are dark [opaque], and yet have *in them* the light, *viz.* the noble *tincture*, which is their light and life; wherein the *ore* [or mineral] stone doth grow, in which the tincture is strong.

22. Thus you see also, how the brimstone fire is the overcomer of nature, in which the *tincture* doth exist, and so through the death of nature springeth up, in stones and metals; and in nature bringeth forth the *substantiality* of the shining and glance, or brightness, which may be seen in gold, silver, and all glistering metals. Wherein also we see the poisonous anguish of the darkness, as also the sour death of the darkness, and the strong matter of conjunction [mixture or copulation]; as they understand who *work* and deal therein.

23. Also we see how the *tincture* can bring that which is lowest in the death to its highest ornament or glory, (*viz. an inferior metal into gold*); and all that, in respect of the great power of the

eternity. And therefore also the tincture is *hidden* from the *alchemists*, because it is originally out of the eternity, and they seek only that which is *earthly*; if they did rightly seek, they should well *find it*, as we have found in the spirit.

24. But we have yet a greater knowledge of this, in the many materials or kinds of earth, which we know to be created out of the eternal essences, as an out-birth, and so are in substance as an image of the essences; where we may see the altering of the will in the essences, and the great wonders of the *omnipotence* of God.

25. For all things, which are come to an essence, proceeded out of the eternal *genetrix*, not at several times, but all at once; yet stood [or were manifested] in several times, in the forming of the essence or substance (in the wrestling of the *centre*) in the figure, and were seen by the Heart of God in the light, which at length created it; where the time took its beginning.

26. For the Deity hath had a *longing* to see the wonders of the eternal nature, and of the innumerable essences, in substance, and in corporeal things; and we give you to understand this highly and exactly: that God hath created all for the light, and not the darkness.

27. For he hath awakened the *tincture*, to the death in the centre (*viz.* to the body or corporeal substance of the earth), and that is its lustre and light, wherein its *life* doth consist. And, to the deep above the centre, he hath given the *sun*, which is a tincture of the fire, and reacheth with its virtue into the liberty, *beyond* nature, wherein also it retaineth its glance and lustre; and it [the sun] is the *life* of the whole wheel of the stars, and an opener of death, in the chamber of anguish [or in the wrathful nature]. For all the stars are its children, not that they have their essences from

it, but it is their life, and in the beginning, they proceeded from its *centre*: it is the *centre* of the uppermost in the liberty of the life, and the earth is the centre of the nethermost in the death; and yet there is no dying in either of them, but an altering of one thing [being, essence, substance] into another.

28. For this world *dieth not*, but it shall be changed into such a substance as it was not before (understand its essences): but the *shadow* of all things remains standing for ever as a *figure*, to the honour, joy, [and manifestation] of God's works of wonder.

29. And further we give you to understand, that the spirits also were all created unto the light; for they are the *essences* [or proceeding powers] out of the life; not out of the corporeity of the death, but out of the centre of the essences in the *original* of the tincture, which reacheth the liberty of God the Father, which is light, joy, or a habitation of eternity, wherein the Word with the angelical world hath its *dominion*. They all are created out of the sharpness of the twinkling in the wheel of the essences; and they stand in the *liberty* before the Heart of God, and they are the wonders in the divine delight, which are discovered by the Heart, in the wonders of the power, and therefore it set the will in the *Fiat*, and created them.

30. And we understand by the word *Schuff*, [which signifieth created], a separation of the essences, in the centre, in the sour *matrix*: and therefore there is also such great diversity in the spirits, as there is great diversity in the will of the essences; whereof we have an example and similitude in the will [and purpose] of our *mind*, out of which spring- so many various *thoughts*, where every thought hath again a centre to a

will: that so out of a conceived thought [imagination], a substance may be [produced]. [For example, a woman with child *can with her thoughts* set a mark on, or make some monstrous alteration in, the fruit of her womb, which is a substantial thing.]

31. In such a manner are all spirits created out of the *eternal Mind*, and *therefore* they are also eternal; for all whatsoever is generated out of the eternal mind, is eternal.

32. For before God had conceived the *Fiat*, the wheel of the eternal essences went forth without substance, into the wonders: but when God set the will in the *Fiat*, then the wheel of the eternal essences went forth into a substance, and there the time had its beginning, which was *not* from eternity.

33. And we give you highly to understand the heavy fall of *Lucifer*; which [was that] he put his will back again into the *matrix* of the fire, in the *centre*, and turned away from the will of the eternal Mind, which tendeth only to the Heart of God, and would domineer in the *tincture* of the root (*viz.* in the *matrix* of the fire) over the Heart of God: for the fierce power of the fire delighted him more than the meekness in the still habitation; and therefore he was thrust back also, (into the dark *matrix*, into the anguishing mind), in the sinking down of death.

34. But to satisfy the high enquiring mind, and to fill its apprehension, concerning what moved *Lucifer* to this, we offer the *matrix* of the *genetrix* to be considered; and there you find all the forms, which can be found in the whole nature.

35. For you find there the sour, bitter, dark, tart, stinging, envious [properties or forms], which

stand all in the centre of the genetrix, *before* the kindling of the light.

36. But when God set his will in the *Fiat*, and desired to create spirits, it was no other than as when God said to the *matrix* [or womb] of the Third Principle, of this world ; *Bring forth all sorts of beasts, fowls, fishes, and worms, every one after its kind*: understand, that their body is according to the kind or quality of their essences, and so is the substance or essence in the body, which is their spirit; and so also it is with the high spirits : there went forth out of the eternal *matrix*, spirits, out of all essences, which are innumerable, to our account.

37. And as we have shewn you already, concerning the seven forms of the *centre* of the eternal nature, where every form is a several wellspring of nature ; in like manner, out of every form, out of every wellspring, go forth *spirits*, according to the multiplicity of essences and properties, every one according to its kind.

38. And the uppermost principal dominion proceedeth from the head-source, which is the cause of the multiplicity therein, as the mind is a cause of the senses [or various thoughts]; and we entreat you to consider the *matrix* earnestly; wherein you shall quickly know the conceived will of *Lucifer*, what it is in its original, how the creature hath imagined into the *matrix*, and suffered itself to be withheld there ; and yet God created all spirits in the light.

39. For the tincture of the friendly habitation shone out of them all, and the Heart of God shone to them, [like the Lamb in the *New Jerusalem*], and they *should* put their imagination into it, and frame their will and power *in verbo Domini*, in the Word of the Lord.

40. But as they saw that the *Verbum Domini*, the Word of the Lord, in the centre, was as another [or second] birth out of the centre; and that they were generated out of the essences of the great fountain, which is the nature of eternity; they *despised* the humility, out of which the love and light is generated, and *would* domineer (in the fierce power, in the source of the fire) over the humility: for the *matrix* of the fire *desired* to have the dominion.

41. For we cannot know any otherwise, than that *Lucifer* was created in the fourth form of the *matrix*: for there stand the anger and love in opposition, and this is the strife and overcoming, where the light overcometh and holdeth the darkness captive. [The fourth form is in the midst of the seven forms, and *may turn* itself to the three in the anger, or to the three in the love of God, and is severally drawn and desired by *each* of the three.]

42. Also the wrath and zeal of the eternal nature of God, *desired* to be creaturely, and to shew forth its wonders; and therefore they [the spirits or fallen angels] were held in the fountain of their *own* [original] nature; and they have kindled the *matrix* of the fierceness of the anger and envy, so that now it is *their* eternal habitation.

43. The *tincture* (in their conceived will) is become *false*, because they would domineer (out of their pride) over the humility of the Heart of God: and therefore they were cast out of the uppermost centre into the nethermost, *viz.* into *death*, where is nothing but mere darkness, and they cannot reach the light of God.

44. For, to the light of God, there belongeth a comprehension of humility, wherein the desire of

love is generated, which apprehendeth the Heart of God; and this *Lucifer* hath not, but mere anger, envy, and high-mindedness, and a continual desire to fly up above the Heart of God, and to domineer in the stern might: and therefore he is thrust out from the divine Principle, into the centre of darkness ; and that is his eternal kingdom.

45. And here is clearly shewn to the *theologists*, who *undertake* to preach of the will of God, that their devices, about ways to God, are *mere* fables, when they make laws, and set down things, as the means whereby the light of God may be attained: For it only consisteth in this, and it lieth in our imagination [purpose or resolution], that we frame our will into *humility*, wherein the love is generated, which penetrateth to the Heart of God, as into that which is its own, where the human soul is then born in God, so that it embraceth the will of God, to do that which is the will of God.

46. For *all* men's *doings* without the will of God, are nothing else but graven images [foolery, human tradition] of natural skill, which *remain* in the anguish of the centre : and it is a seeking, where nothing is to be found; like one that maketh a costly piece of work, which himself taketh pleasure in.

47. So also *such* works stand before God, as a figure, which yet remain in the *figure eternally*; but, to the true *regeneration*, to the attaining of the Heart of God, there belongeth only an earnest will, and submission, where reason lets go all that it hath invented and contrived, and dependeth merely on the *Word* of the Lord, *viz.* on the Heart of God; and so the spirit is conceived and born in the love of God.

48. And we have already clearly shewn you, that everything is generated out of the will, and everything hath its propagation again in the will;

for the will is the master [*artificer*] of every work: for it hath its first original to nature from God the Father, and passeth *through* nature to his Heart, which is the end of nature, which dwelleth there in the still eternal liberty without nature, and is in nature as a peculiar Principle of its own, in itself.

49. Thus the original of nature hath the second Principle, out of which proceed those things or substances that may be altered; but the Principle of the Heart of God doth not [alter or change].

50. Therefore I still say, and it is the very truth; that whatsoever is built, invented, and taught, concerning the way to God, (if it proceed not out of the *humility of love*, and goeth on to the comprehending [or purpose] of the will, to the Heart of God) is only an 1 invented work, in the wonders of God: whereby the wonders of God, which stand in the *hidden seals*, are brought to light: and the builders [or contrivers] are but labourers in the wonders of God, in the great building, to the glory of God, which [building] *shall appear* in the wonders, at the change of time, when all things shall enter into the *ether* [receptacle or devourer].

51. Yet we do not judge, nor condemn, the *desirous seeker*, who seeketh in blindness, and knoweth not what he doth; seeing he laboureth in the building of the great wonders of God, [with a blind zeal]. For he shall find his *reward* in the end, inasmuch as he hath had a will to press into God, and yet sticketh in the building.

52. And when the building shall appear before God, at the end of time, then the *artificer* or workmaster shall also appear before God. But do we alone say this ? Doth not the Scripture in the *Revelation of Jesus Christ* say; That *our works shall follow us; where every one shall reap what*

he hath sown ?

53. Therefore leave off your calumnies and blasphemies, and your fine contrived ways to God; and forsake the covetousness and high-mindedness of the devil, and enter into the way of *love*, which consisteth in humility (towards the Heart of God) in Christ Jesus, who hath opened again the hidden seals, wherewith we in *Adam* were sealed in the eternal death; and then you are in *Christ*, born in God, and *attain* the divine will.

54. We give you further to understand, according to our apprehension and knowledge, in the wonders of God, (because every thing that liveth and moveth is created for the honour [the manifestation] of God's works of wonder), that there are *many* spirits in shape and figure which have *not* their original out of the eternal wellspring, but out of the beginning [anxious] will; such as are in the water, the air, the earth, and the fire; especially under the firmament, those *ascendants*, of which there are multitudes in great hosts, and have also their government; yet they are mutable, but their shadow remaineth; and there are several pure spirits which do not propagate out of themselves, but are generated at several times, by the working of nature, by the *tinctor* of heaven; understand, the superior [spirits],

55. But the terrestrial have their centre from the inferior globe; and the watery, out of the *matrix* of the water; and they have several heavens for their government, yet they all *pass away* at their time, and stand to the [manifestation of the] wonders of God.

56. And we give you to understand, that *before* the time of the angelical world, from eternity, there hath been such a government; where the knowledge and *understanding* was only in God; but by

the angelical world is *also come* into the creatures.

The Gate *in Ternarium Sanctum*. [into the Trinity]

57. Now having shewn this concerning the corporeity and the spirits ; (and indeed the spirits are creaturely and substantial, though incomprehensible to us), therefore we 'will further shew you the kingdom of heaven, with its *spirits* and forms, and after that, the human kingdom : whereby the great wonders of God shall be brought to light. Let none be wilfully blind, it may be *demonstrated* in everything, in whatever you look upon; especially in *man*, for he is the image and similitude of everything, and *therefore* is called the similitude of God.

58. There is no creature, either in heaven, or in this world, wherein all the Three Principles *stand open*, as in man: and if his soul be born in God, he *excelleth* the angels, in the wonders, as I will shew you hereafter.

59. But if this text [or matter] happen to be *difficult* for the Reader to understand, we would have him admonished to read it patiently and diligently: and though he be not able to comprehend it [*presently*], yet it will be very useful to him hereafter, when *the Threefold Life of Man* shall be written of, and *then first rightly* come into his understanding, so that he himself will *then* esteem it for *a great jewel*.

60. For the mind doth not leave off searching, till it comes to the innermost ground, which is *here* shewn. But if it reach not the ground, it sinketh down in the ground, and cannot apprehend it; and then cometh doubting, unbelief, and contempt, into the mind, [as if this writing were not worth the troubling one's head about it], therefore we would have the Reader admonished not to jest with the

high hidden Mysteries ; for thereby the spirit of God is blasphemed.

61. And it is with the mind, as with *Lucifer*. When he saw the greatest hidden Mysteries of the Deity stand in such humility, he took offence at it, and entered into the fierce might of the fire, and *would* domineer with his own self, wit, and reason, over [the Heart of] God; he *would* that God should be in subjection under him, he *would* be the framer and creator in nature, and therefore he became a devil.

62. For in the meekness and lowliness consisteth the kingdom of heaven, with the angelical world, and the virtue of the Heart of God.

63. For the light consisteth in *meekness*: and though it hath its original out of the centre of the fire, *viz.* out of the sharpness of God, yet it placeth its centre in very great meekness; for the liberty without nature is the end of nature : and the light dwelleth in the liberty, as a glance or brightness of a still joy [habitation] ; and the *Word* [proceeding] out of the powers of nature is the fire of the light, out of which the shining goeth forth, and enlighteneth the whole deep of the Father; so that it is *one* essence together, but with *three* distinctions, where every distinction hath a centre, and may be called a *Person*.

64. For, the Father generateth the nature out of the eternal still liberty, which is himself, and yet in the stillness is *not* called Father; but in that he is desiring [or generating], and comprehendeth a will in himself, to [have] the genetrix of nature [to be] ; *there* he is known to be a Father, from whom all things proceed, as out of his first will through all wills.

65. Even as the *mind* of man is but one only will, which is desiring, and yet conceiveth in it, out of the eternal will, innumerable wills, and one always goeth forth out of the other. Whereby we see and find, that the first will is master, and the other recomprehended wills lead to light and darkness, to joy and sorrow; according as they conceive anything good or evil in them, as reason can discern. So it is also in the Father, in nature, but *not* in the liberty; for there, there is nothing in himself, but the light eternity.

66. Seeing then a twofold comprehension thus proceedeth out of one will, as to joy and sorrow, love and hatred, therefore each hath its *birth* to will [or to a contrary will, out of one and the same point] again, out of one into many : Nature hath its will to the sharpness of its stern generating: and the first will of the Father, (which ariseth out of the light eternity), to the still meekness: even as the still eternity is, in itself, a still soft joy, without substance.

67. Thus there is a *twofold* driving in one only substance, and therefore also *two centres* are generated; the one tendeth to meekness, and the other to fierceness, and yet are not separated: for the fierceness in nature is the *first*, and out of the fierceness is the meekness generated, which is the *other*; and one without the other would be only a still eternity.

68. Therefore now, the meekness is the Son of God, which dwelleth in the still eternity, and *mitigateth* the wrath, and is therefore called the *Son*, because he is generated out of the Father's nature; and is called the Word of the Father, because he is, with the glance of the eternal liberty, [proceeding] out of the eternal liberty (out of the wheel of the essences, out of the forms of nature, as the life of nature) expressed in the liberty of the

Father; and is called a Person, because he is a selfsubsisting essence, which doth not belong to the birth of nature, but is the life and understanding of nature ; and is called the Heart of the Father, because he is the virtue and power in the centre of nature; and he is in nature, as the heart in the body, which giveth strength and understanding to its members ; and is called the light of God, because the light is *kindled* in him, and taketh its original in him ; and is called the glance [or brightness] because, in the eternal still liberty, he maketh a glance [or lustre] which taketh its original out of the *sharpness* of the eternal nature, as is mentioned before. And he is called the *love* of the Father, because the first will of the Father, to the *genetrix* of nature, desireth only this his most beloved Heart, and this (in the will of the Father) is the best beloved above nature, and yet is his essence : And is called *wonder*, because he is the Creator of all things, by whom all things, out of the centre of the essences of the Father, are brought to light, and being; so that the nature of the Father standeth in great wonders.

69. And this is the diversity, [and the cause] that the Father and the Son are called *two* Persons, and yet are but *one* God in one only essence; that is, the Father is the generator of nature, because it is generated by his will, out of the desire; and because his Heart separateth itself from nature, and is not comprehended by nature, and exerciseth a several centre, *viz.* the *love*; and the Father exerciseth the centre of *wrath*. In the sharpness of the Father is the fire, and in the sharpness of the Son is the light, and yet they are in one another, as fire and light.

70. But as the fire will be free (or else it is smothered) and yet it burneth out of the dark sappy wood, so is the divine nature also free from the inward wrathful darkness: and though the

fire burneth out of diversity of materials, yet it affordeth but one kind of source or property, viz. heat and light. And in the same manner also you must understand us, concerning the Deity.

71. The Son is in the light eternity of the Father, (and in his comprehended will) in his nature, but *one* only source, which burneth in love and light, and is the glance of the glory of the Father, and cannot be separated or *disunited* from the Father; for there is but one will in him, which is called the desire of mercy [*Barmhertzigkeit*], and that is attractive of whatsoever inclineth towards it.

72. And the Holy Ghost is the Third Person, which I formerly called the spirit *Mercurius*, in the divine nature, in respect of its property: For you see that every will in itself is still, and every light is still, and the noise maketh the will manifest, which then standeth before the will, and maketh *another centre*. For the noise or sound is comprehended and carried forth, but the will is not so; which you may perceive by a word, how that is comprehended and carried forth which is generated in the noise. And you know also, how the noise hath its beginning in the heart, and goeth forth out of the *essences* of the will, and is comprised in the mouth, and yet presseth forth out of the heart, and soundeth out from the *whole* person, and declareth what is in the will.

73. And we find also, that the *noise* is the awakener of the life, also the framer [workmaster] of the senses, reason, and understanding; for it is the hearing, and bringeth one essence into another, from whence the smell and taste arise: also it is the cause of the feeling, by bringing one essence into another, where then they feel one another: also it causeth the senses: for the essences [or the out-flowing faculties] comprehend the noise, so that every

essence is a will, and again in the will is the introduced centre, to a *genetrix* of many wills.

74. And secondly, we perceive, that the *air* which presseth forth from the heart, comprehendeth the noise [sound], and in the mouth maketh a centre, where the will formeth the word ; and the will, which thrusteth forth from the heart, bringeth the noise of the will, in the conceived centre, which existeth in the mouth, out from the centre of the mouth : and that noise is sharp, and penetrateth through the heart, mind, and senses : for it is gone forth out of the centre, into another [thing or] essence, as into another mind, and bringeth with its sharpness that [mind or essence] into its will: and if that will [or the other mind] pleaseth it not, it *breaketh* that will, and destroyeth it, *viz.* punisheth that mind, which is not one [or agreeable] with its will.

75. Thus, my beloved seeking and desiring mind, consider thyself, search thyself, and find thyself; thou art the similitude, image, essence, and proper portion of God; and as thou art, so is the eternal *birth* in God; for God is a spirit, and the government in thy body is also a spirit, and that is proceeded and created out of God's government.

76. For God hath manifested himself in the spirit of man, both in love and in anger, *both* the centres are in it; and the *third* [centre] with the exit of the spirit is the omnipotence, if the spirit of this world, (*viz.* the Third Principle) had not set its bar in *Adam*, which is broken by the *birth* of *Christ*, and is made a wonder; being born as a great wonder, and shewn in the presence of God.

77. Thus in like manner we acknowledge a *third* Person in the Deity, which proceedeth from the Father and the Son. For he is the spirit of the mouth of God, and hath not his original in nature, but is the spirit of the first will to nature; yet he

getteth his sharpness in nature : and therefore he is the *former* and framer in nature, as most powerful and *omnipotent*.

78. For he manageth the sword of omnipotence, [as may be seen by the Image in the *Revelation*], he is the bringer forth, the conductor, and the director; also the destroyer of malice and wickedness, and the opener of the *hidden* Mysteries; he existeth in the Father from eternity, without beginning: for the Father, without him, would be only an eternal stillness, without essence.

79. He is the essence of the will, as is mentioned concerning the fire, out of which the air ariseth, which goeth forth from the fire : and as you see that the human life, and its understanding, consisteth in the *air*, and that the air governeth the life: so you must understand us concerning the spirit of God; which is the out-going and flowing virtue out of the Heart and Word of God.

80. For the Heart is the Word; and the spirit is the former of the Word ; not that he maketh the Word, but he is the self-*subsisting* essence: when the wheel of the essences in the centre of the Father goeth on in triumph as a *genetrix*, then he is in the wheel, in the appearing [or shining] of the liberty, and openeth the *genetrix* in the darkness, and causeth the longing of the other [or second] will, to the centre of the Word.

81. He is the *key*, in the shining of the will in the essences, and openeth the *matrix* of the *genetrix*. He is not comprehended by the essences, nor by the centre of the Word; but he closeth with the Word and Heart, and openeth the Heart to the pressure or representation], that so the will of the Father may impress in the Heart; and then he is in that which is impressed, and formeth in his own centre, in that which is impressed, and goeth forth with the virtue of the Word, out from the Heart, and

[expresseth or] bringeth forth the *thoughts* of the will.

82. For the *thoughts* are the *hidden seals* in the seven forms: and they open the spirit, that it may come to the will, that so out of one form of the *genetrix*, many wills may come, and go forth, without number *infinitely*, but yet in the opening and driving of the spirit: and all wonders without number stand in the opening of the spirit: he it is that manifesteth the Deity in nature: he *spreadeth forth* the glance of the majesty, so that it is seen in the wonders of nature. He himself is not the glauce, but the power of the glance, and leadeth the glance of the Majesty of God in triumph: he is the joy of the Deity, and maketh the *holy sport*, with his opening, in the hidden seals of the essences.

83. I give you a similitude of this, in the spirit and life of man: you see the body, which is in itself, a dark [or opaque] thing, void of understanding: it hath indeed the essences, but from the opening of the spirit, which openeth the essences, and bringeth them to the will, or else the body would be *dead*, still, and senseless.

84. So you see also, that the spirit is not the body, but it hath a government of its own: and when it departeth from the body, the body *perisheth*, for the essences [or the flowing faculties] remain in the dark death, and there is no understanding: for it is the spirit which openeth the *thoughts*, [and bringeth them forth] out of the essences.

85. And you see moreover, that the spirit is not the light itself, for the light hath its original in the *tincture*, which is the blossom of the fire, but the spirit is the blower up of the fire, as you see by the *air*, which bloweth up the human fire:

and we may *understand* it well enough in our selves, if we do but open and know our selves, by our spirit, which shall here following be shewed us.

86. Understand us here rightly concerning the number Three [or *Trinity*] of the Deity: we mean but one God in three Persons, of one essence and will. But we give you to understand concerning the *Ternary*, that there are three centres therein, which are known in the eternal nature, but are not known *without* [or beyond] nature : for without the nature, the Deity is called *Majesty*, But in nature, it is called *Father, Son, and Holy Spirit; Wonder, Counsel, Power.*

87. For whatsoever is without nature, could not help me, I could not in eternity, either see, feel, or find it, because I am in *nature*, and generated from it.

88. But because the Majesty hath generated the nature, and so hath manifested itself therein in *three Persons*, therefore I rejoice in *that* manifestation, as being a creature inhabiting therein, in *eternity*.

89. And seeing then that I am generated out of the nature of God, therefore is it my *mother*, and the food of my soul; and my soul is the food of God: for I am his praise [and glory] which he receiveth from my spirit: for my soul openeth his wonders, through his working, and so is a joy in *Ternario Sancto* [holy Trinity].

90. I speak not *only* of myself, but of *all men* and *creatures*, wherein his wonders stand open, both in his love and anger. For the *devils* themselves stand in the wonders of God: for *they open the seals of the anger*: and all standeth to the joy and glory of God.