

THE SIXTH CHAPTER

The Two Gates: Of the World, and also of Paradise: most highly to be considered.

1. WE have shewn you before, the *ground of the language of nature*, how *Adam* gave *names to every thing*, and out of what *God* spake to *Adam*, viz. out of the life of the birth; as we speak at this very day : and if we consider ourselves therein, we find the *whole* ground in heaven and in this world : and we see it well enough with earthly bodily eyes, that it is true : we need no other testimony than the *Great Book*, heaven and earth, the stars and elements, together with the sun, wherein we well know the similitude of the Deity.

2. And yet a thousand times better, *in ourselves*, if we know and consider ourselves; for the spirit giveth everything its *name*, as it standeth in the birth in itself; and as it formed them in the beginning, in the creation, so it also formeth our *mouth*; and as they are generated out of the eternal Being, and are come to a substance, so the *human* word goeth also forth out from the centre of the spirit, in shape, property, and form; and it is no other, than that the spirit maketh such a substance, as the creation itself is, when it expresseth the form of the creation.

3. For it formeth the word of the *name* of a thing, in the mouth; as the *thing* was in the creation : And hereby we know that we are God's children, and generated of God: for as God from eternity hath had the substance of this world in his Word, which he hath *always* spoken in his wisdom, so we have it in our word also; and we speak it forth in the wonders of his wisdom.

4. For God is himself *the Being of all Beings*, and we are as gods in him, through whom he

revealeth himself. We see that a beast cannot express, [*viz.* it cannot give any thing its name according to its property], which is *because* it cometh not out from the eternity, as man doth; it bleateth and barketh, as the form of the outbirth of the four elements is, and hath *no higher spirit* than the elements are, though their flitting senses [or perceptions] are from the constellations, which yet are dumb [or inarticulate], and without comprehension [or expression] of any substance.

5. Now, therefore, we will set before you the ground of the heavens, the stars and elements, *fundamentally*; that you may yet see what is heavenly, and what is earthly; what is transitory and mortal, and what is eternal and permanent. To which end *only* we have purposed to ourselves to write this book; *not* to boast of our high knowledge, which is in God, and is *no worldly profit* to us, but out of *love*, in *Christ*, as a servant, and minister of Christ; *to seek the lost sheep of the house of the Israel of God*.

6. For the Lord hath both the willing and the doing in his hands; *we are able to do nothing*; also our earthly reason understandeth nothing: we are yielded into our mother's bosom, and do as the mother sheweth us. We know not of any body else, we are not born with it, from *the wisdom of this world*; neither do we understand it; but what is bestowed upon us, that we bestow again; and we have no other purpose herein, neither do we know to what end [we must write these high things], but merely what the *spirit* sheweth us, that we set down.

7. And thus we labour in our vineyard, into which the *Master* [Or Father] of the house hath put us; hoping also to eat of the pleasant sweet grapes, which indeed we have very often *received* out of the paradise of God. We will so speak as for [the

use of] many, and yet we think we write it but for ourselves; all which is hidden in God: for the fiery driving will have it so, as if we did speak of and for many; and yet I know nothing of it.

8. Therefore if it should happen to be read, let none account it for a work of *outward reason*; for *it* hath proceeded from the inward hidden man, according to which this hand hath written without respect of any person.

9. And therefore we exhort the Reader, that he will enter into himself, and behold *himself* in the inward man; and then we shall be *very* sweet and *acceptable* to him; this we speak seriously and faithfully.

10. When we consider ourselves rightly, in this knowledge, we see clearly, that hitherto we have been *locked up*, and led as it were blindfold; and it is even the wise of this world, who have shut and barred us up in their art and reason, so that we *must* [be tied to] *see with their eyes, both in philosophy and* theology.

11. And *this spirit*, which hath so long led us captive, may well be called *the Antichrist*. I find no other name, in the light of nature, by which I can call it, but *the Antichrist in Babel*.

12. Observe it well, and you shall see it riding; it shall rightly be shewn to you, you need no spectacles, or *academy* [to see it withall]: It rideth over the whole world, in all corners, cities, towns and villages, over body and soul: and therefore the angel in the *Revelation* biddeth us, *Go out from it*.

13. It is so proud, that it rideth aloft over heaven and earth; yea, over the Deity: it is [like] a king [or queen] riding over the Principle of this world,

and over hell. But whither wilt thou ride, thou proud woman ? When this Principle breaketh, *thou art then without God, with all devils*. Why dost thou not stay here among the children?

14. O *Adam!* if thou hadst not mounted upon the proud beast, thou hadst remained with the children of God in paradise: "What doth it avail thee, thou that ridest in a strange Principle, over God ? Were it not *better* for you *to be in God* ? What availeth your astral wit, that you ride as your own god in pride ? You ride merely in *death* : *Who* will bring you out from thence, if you light not off from your *beast*? There is none, neither in heaven nor in this world, that can bring you out from thence, but only a lowly simple slain lamb, who hath *not* the wisdom of this world. How will you get out, when you ride upon a *dragon*? The *lamb* fleeth before *thy beast*, it will not bring thee into its pasture.

15. If you light off, and pull off your dressing, and go in the form of a *child* to the *lamb*, then you may catch it, it goeth willingly with you, if you play like a child with it in simplicity; you must not ride upon it : But if you [offer to] *ride* upon it, it fleeth from you, and you *find not* its pasture. Neither can you *light off* your beast, it will not let you, it holdeth you fast, unless you hear the bleating [or voice] of the *lamb*; at which the beast trembleth, and falleth to the ground; and then you may flee [or *go out from Babel*]. If you understand not this, you are *held fast* by the beast, and you ride in *Babel* in the confusion.

16. My dear seeking and hungry mind, if you would fain be released from the *beast*, consider what we here shall shew you; we will not push with horns, and cast you with the *dragon* into the abyss. Do but light off, and incline your ear to the *voice* of the lamb; go forth from your outward

man, into the inward man, and so you *shall come* to your true native country, *into Paradise*.

17. The desirous seekers have found out many difficult things, and brought them to light, and always thought to find the *pearl* of the *creation* of this world; and it had been much nearer found, but that the time of the *seventh seal* or *angel* was not yet come ; the six angels must first sound their trumpets, and pour forth their vials: therefore none should contemn another, for he knoweth not under what voice every one *hath been*: only that is come to pass, which should come to pass.

18. Yet every one hath been free [or at *liberty*] to go out from the seal: for the Sun of Righteousness hath shone, from the east to the west: If any have immersed himself in the darkness, God is not to be blamed for it.

19. The law of God, and also the way to life, *is written in our hearts*: It lieth in no man's supposition and knowing, nor in any historical opinion, but in a *good will* and *well-doing*. The will leadeth us to God, or to the devil; it availeth not whether thou hast the name of a Christian, salvation doth not consist therein.

20. A *Heathen* and a *Turk* is as near to God, as *thou*, who art under the name of Christ: if thou bringest forth a false ungodly will in thy deeds [lead a wicked life], thou art as *much* without God, as a *Heathen* that hath no desire nor will to God.

21. And if a *Turk* seek God with earnestness, though he walk in blindness, yet he is of the number of those that are children without understanding; and he *reacheth to God* with the children which do not yet know what they *speak*: for it lieth not in the knowing, but in the *will* [purpose and resolution].

22. *We are all blind* concerning God; but if we put our earnest will into God [and goodness], *and desire him*, then we receive him into our will; so that we are born in him *in our will*. For by the will this world was made, also our life and all our doing stand in the will.

23. Or do you suppose we speak without knowledge, and alone [by ourselves]? No; the Book of the *Revelation* of Jesus Christ sheweth us that *the innermost court [choir] of the temple shall be cast out, and given to the Heathen*, who know not the name of Christ, but press with earnestness into God, and so they come to him ignorantly.

24. And this is that which *Isaiah* saith; *I am found of them that sought me not, neither did they enquire after me. For my Name, the LORD [Jehovah], was not revealed unto them*: and thus they are children not in name, but in will: But when the driver goeth away to his *own* place, then we live together as children, with our Father *Adam* (in *Christ*), out of whose loins, life, and spirit, we are all propagated, and begotten to life through *Christ*.

25. Or dost thou boast of thy *calling*, that thou art a Christian, or a Jew? Indeed, let thy conversation be *accordingly*, or else thou art but a Heathen in the will and in the deed. *He that knoweth his Master's Will and doth it not, must receive many stripes*.

26. Or dost thou not know what Christ said concerning *the two sons*; when the father said to one of them, go and do such a thing, and he said he would; and the other said no. And the first went away and *did it not*; but the other that said no, went away and *did it*, and so performed the will of his father; and the other that was under the name of obedience, [or who in word was

obedient, or had the name to be so], did it not.

27. And we are all such, one and other, we bear the name of Christ, and are *called* Christians, and are within his covenant: we have said yes, we will do it; but they that do it *not*, are *unprofitable servants*, and live without the will of the Father.

28. But if the Turks (as also the Jews) do the Father's will, who say to *Christ* No, and know him not, Who is now their *Judge*, to thrust them out from the will of the Father ? Is not the Son the Heart of the Father? And then, if they honour the Father, they *lay hold* also on his Heart: for without, or beyond his Heart, there is no God.

29. Or dost thou suppose, that I *confirm* [encourage] them in their blindness, that they should go on as they do ? No: I shew thee thy blindness, O thou that bearest the. name of Christ! *And thou judgest others, and yet dost the same thing which thou judgest in others, and so thou wilfully bringest the judgment of God upon thyself.*

30. *HE* that saith, *Love your enemies, do well to them that persecute you*, doth not teach you to judge and despise; but he teacheth you the way of meekness: you should be a light to the world, that Heathens might see by your works *that you are the children of God.*

31. If we consider ourselves according to the true man, who is a true similitude and image of God, then we find God in us, and ourselves without God. And the only remedy consisteth herein, That we enter again into ourselves, and enter into God, *in our hidden man*. If we incline our wills in true earnest singleness to God, then we go with Christ out of this world, out from the stars and elements, and enter into God; for in the will of

reason we are children of the stars and elements,
and the *spirit of this world* ruleth over us.

32. But if we go out from the will of this world,
and enter into God, then the *spirit of God* ruleth
in us, and establisheth us for his children; and
then also *the garland of paradise* is set upon the
soul; and then it becometh a child without understanding
as to this world, for it loseth the master
[or ruler] of this world, who *formerly* ruled it and
led it in reason.

33. O Man! Consider who leadeth and driveth
thee; for eternally without end *is very long*:
temporal honour and goods are but dross and
dung in the sight of God: it all falleth into the
grave with thee, and cometh to nothing: But to
be in the will of God *is eternal riches and honour*:
there, there is no more care; but our mother
careth for us, in whose bosom we live as children.

34. Thy temporal honour is thy *snare* [pitfall], and
thy misery in divine hope [and confidence] is thy
garden of roses: Patience is a precious herb; O
how gloriously wilt thou be crowned! What is
brighter than the *sun* ? And yet thou shalt be *far
brighter*; thou wilt obtain a garland *in Ternario
Sancto*, [viz. in the angelical world, in the eternal
essentiality, before the Holy Trinity].

35. Or dost thou suppose again, that we speak
historically? No, we speak the very life, in our
own knowledge [or *experience*]; not in an opinion
from the mouth of another, but from our own
mouth: we see with our own eyes; which we
boast not of, for the *power* is the mother's; but
we exhort thee, to enter into the bosom of the
mother, and learn also to see with *thy own* eyes:
so long as you suffer yourselves to be rocked in a
cradle, and desire the eyes of *others*, [which are
strange eyes in respect of your own], you are blind.

But if you rise up from the cradle, and go to the mother, then you shall see the mother and her children.

36. O how good it is *to see with one's own eyes*. One that is blind, and seeth not the light of this world, is accounted as one that is asleep and dreameth: for he *heareth* of the pomp of the world, but he knoweth it not: he apprehendeth it by *hearsay*, and many times thinketh it is better, or worse, than it is, because he seeth it not, and so imagineth it by that which is said; but he that seeth the light, he speaketh according to the *truth*, for he apprehendeth the thing as it is.

37. So also I say, we are all asleep in the outward man; we lie in the cradle, and suffer ourselves to be *rocked asleep* by reason; we see with the eyes of the dissimulation of our *hypocrites*, who hang bells and baubles about our ears and cradles, that we may be lulled asleep, or at least *play* with their baubles; that they may be lords and masters in the house.

38. O blind reason ! Rise up from thy cradle: art thou not a child of the mother, and *an heir to the goods*; and, moreover, a child and *lord* of the house : why sufferest thou *thy* servants thus to use thee ? Christ saith, *I am the Light of the World, he that followeth me, shall have the light of the eternal life*. He doth not direct us to the flattering hypocrites, murderers, and contenders; but only to *himself*: we should see (with the inward eyes) in his light, and so we should see him, for he is the light: when we see him, then we walk in th light: He is the Morning Star, and is generated in us, and riseth in us, and shineth in our Bodily Darkness.

39. O how great a *triumph* is there in the soul, when he ariseth! then a man seeth with his *own*

eyes, and knoweth that he is in a strange lodging. Concerning which we will here write, what we *see* and *know* in the light.

40. We are children of the eternity: But this world is an out-birth out of the eternal; and its palpability taketh its *original* in the *anger*, the eternal nature is its root. But that which is an out-birth is corruptible, because it hath not been from eternity: and it must all return into the eternal essences, [out of which it was born].

41. The stars are out of the *centre* of nature, they are the essences of the seven forms of nature, and from each form there goeth another [form], all from [caused by] the *wrestling wheel* of nature; and therefore they are so various and numberless, in our account: Though indeed there is a *certain* number of them, whereby we know that they must enter again into the *ether*.

42. For in the eternal centre there is no number [or measure], but it is the *omnipotence* in the springing up without number; for that which can be numbered or comprehended, *is not eternal*; it hath a beginning and end : But we know that the *spirit* and *soul* of man hath no beginning and end, nor can it be numbered [or measured]: which we *understand* by the constellations of the mind, from whence so many thoughts arise, which are numberless; for out of one thought, in a while, there may go forth many more, as many as the stars in the firmament, *wherein* we highly know our eternity, and do most highly *rejoice* that we know it.

43. Understand us rightly, how this world is, in the ground and *foundation* of it. The eternal centre, and the birth of life, and the substantiality, are every where. If you make a small circle, as small as a little grain, [or kernel of seed], there is the whole birth of the eternal nature, and also

the Number Three *in Ternario sancto* [contained] therein : but you include not, nor comprise, the eternal nature, much less the Number Three; but you comprehend the out-birth of the *centre*: the eternal nature is *incomprehensible*, as God also is.

44. When I take up any thing and carry it away, I do *not* carry away the eternity, much less God : and yet the eternity is in that very thing, but the thing is *out-born*, and stirreth not the eternity; and that which is out-born comprehendeth not the eternity, but the eternity comprehendeth that which is out-born, thoroughly, without stirring; for the eternity, as also the Deity, is in one place as well as in another, [every where]: for there is no place [in the eternity], but the out-birth maketh a *place* and room. Therefore God saith, *I am A and O, the Beginning and the End.*

45. This word maketh a beginning, and God in the Number Three [not without it] is the beginning, and it also maketh an end, and that is the eternity, and also God: For before [the time of] this world there was *nothing but God*, from eternity; and after this world, there will be *nothing but God*, in eternity: but the cause why we comprehend not this, is because there is no comprehensibility in God. For where there is a comprehensibility [as there is in the Trinity] there is beginning and end. And therefore we are shut up in darkness, that we might labour and *manifest* God; as we have mentioned to you concerning the seven forms of nature, what an eternal labour there is *therein*, so that one form generateth another, till they are all brought to light, and so the eternal is manifest in a threefold form, which otherwise would not be known.

46. And we declare unto you, that the eternal Being, and also this world, is *like* man: The *eternity* generateth nothing but that which is like

itself; for there is nothing in it but is like it, and it is unchangeable, or else it would *pass away*, or it would come to be *some other* thing, and that cannot be.

47. And as you find man to be, just so is the eternity: consider man in body and soul, in good and evil, in joy and sorrow, in light and darkness, in power and weakness, in life and death : *All is in man*, both heaven and earth, stars, and elements; and also the Number Three of the Deity; neither can there be any thing named that is not in man; all creatures (both in this world, and in the angelical world) are in man. *All of us*, together with the whole essence of all essences, are but one body, having many members, each member whereof is a *total*: and each member hath but one several [peculiar, singular, individual faculty or office] work.

48. O Man! seek thyself, and thou shalt find thyself. Behold! thy whole man [consisteth of] Three Principles, one whereof is not without the other, one of them is not beside or above the other, but they are in one another as one, and they are but *one* thing; but according to the creation they are *three*.

49. You will say, how can that be? *Adam's* soul was out of the eternal will, out of the centre of nature, upon the cross of the Number Three, where light and darkness do part; understand, he was *not* a divided sparkle, as a piece of the whole, for he is *no piece*, but *totally all*, as there is a total in every *punctum* [point or atom].

50. Now the eternal centre maketh the eternal substantiality, (*viz.* the sinking down and springing up, whence the stirring of the elements doth arise, as also penetration and multiplication, whereas there is only such a kind of *spirit*), and the substantiality

is the *body*, and a weakness, for it is a sinking down, and the spirit is the springing up.

51. Now the spirit created the substantiality into an *image*, like the cross of the Number Three, and breathed in the spirit of the Number Three, *viz.* himself, and so the image existed: and then instantly, out of the *substantiality* of the image, sprang up the blossom of the essences, which is called paradise: and thus stood the image in the angelical world.

52. And so there is *nothing less* in the image, than in the centre of nature, *viz.* the original of sourness, wrathfulness, and of fire, also all the forms of nature ; *whatsoever* was seen from eternity in the wisdom, that was all in this image; also the power to light and darkness; and the wisdom stood in the light of the image, wherein stand *all the eternal wonders*, even the image of every creature, in the sinking down of death, and in the source [or property] of the paradisaical life.

53. This we understand to be the *matrix* of the *genetrix* in the darkness; *viz.* *that* out of which angels and devils come to be ; as is above mentioned. This *source* [or property] was wholly in the image, for it was a *whole* similitude of the eternal Being; as *Moses* writeth concerning it, that *God made man [to be] his image*: so that it may be said, (if one did see man standing in paradise), here is the whole eternity *manifested* in an image, to speak in a creaturely manner of it ; and yet it is so truly and rightly in the understanding.

54. Now, as *Lucifer*, by his flying out, in the source of the fire, imagined beyond the still meek Number Three above the cross in the Majesty, and so awakened to himself the *matrix* of the fire in himself, and kindled the *matrix* of nature; which kindling became corporeal, and was instantly

together created by the *Verbum Fiat*, where also the *second* form of the *matrix*, viz. the *meekness* of the substantiality, was kindled together with it, out of which water came to be, which was made an *heaven*, (by which the fire was captivated), out of which the stars were generated; so you must understand also, that [man,] the image of God *thus imagined* [or lusted] after the awakened life, viz. after the awakened spirit of the air; indeed the air was together breathed into him, but the spirit [man's] of the centre should over-rule it, as the Holy Spirit over [ruleth] this world: for he *should* live in the power [or virtue] of God, and be a lord over the four elements, but *in the fall* they became his lord. And now if he would live in God, he must enter into himself again, and likewise *leave the old body* to the four elements, and must, in himself, be born in God. And so he was instantly also captivated by the *air* of the out-birth, and then the stars, elements, heaven, hell, death, and life, wrought together in him.

55. But seeing there is a firmament created, between God and the dominion of this world, by the spirit of God, therefore man is composed of three parts, (viz. *Three Principles*,) *One* is the hidden Deity, which standeth in the firmament of heaven, in itself, as a Principle of its own; the *Second* is the dominion of this world, viz. the stars and elements; and the *Third* is the abyss of the image, and also the abyss of this world, viz. the wrath, or the matrix of nature, out of which all things are proceeded.

56. And now the image, viz. man, is in the *midst*, viz. between the kingdom of God, and the kingdom of hell; between love and anger: and to which of these two spirits he yieldeth, its [*servant*] he is.

57. And though man cast himself into the anger, yet the Deity loseth nothing; for the first *breathing in*, viz. the spirit of God itself, hath its Principle to itself, and is not touched by the anger; just as the Number Three dwelleth in the midst of the anger, and yet the anger stirreth it not, nor knoweth it, therein is neither feeling nor seeing.

58. For the image stirreth the source of the anger: and the first in-breathed spirit springeth up in the image, in the fierceness of pride; according as it hath built up itself in this [life] time ; and yet the first *in-breathed form* loseth nothing. For that source [or property] is not in the image ; but it goeth back again into its Principle, with the beauteous Virgin of wisdom: and the image of man cometh to be the image of the serpent.


59. For as the *spirit* is, so is the *body*, and in what will the spirit flieth, in such a form and source [or property] it *figureth* the body also.

60. So we know now, that all cometh out of *one* only *fountain*, and that the palpable substance of this world hath had a beginning, and therefore it is also mortal; for whatsoever is not from eternity is mortal.

61. But that the image of man might *subsist*, (which also hath a beginning as to the body), *therefore* God is become man, and dwelleth again in the soul, and the soul attaineth again the first image without this world; yet those only, who with the spirit of the soul incline themselves to God: and here it may be said, *We must be born anew*, or be lost eternally in hell, and [thrust out] from God.

62. Thus we say with [good] ground, that the starry heaven, viz. the *Third Principle* of this world, was created also as a total body, having a circumscription, and standeth just like the centre

of nature; whatsoever thou seest in this great circumference, the same is also in the *smallest* circle [or point]: and the whole Principle of this world outwardly, is only a manifestation and discovery of the eternity in God. It hath its rising, station [form or subsistence], and generating, like *the eternal nature*; and as the eternal nature doth always generate itself, and hath its original from eternity to eternity, just so is this visible dominion of this world generated and created.

63. For it hath a high round circumference, like a circle, and there stand the *constellations*: and after that, the great deep, which resembleth the eternal liberty of God: now *the seven planets* are in the deep, which resemble the seven spirits of nature, and the stars [resemble the effects or] essences proceeding out of the spirits of nature: and the *sun* is the middlemost of the planets, which maketh the four quarters of the world, and it standeth in the *point*, as in a cross,  and resembleth the Heart of God: Its *lustre* in the deep resembleth the Majesty of God, where God dwelleth in himself, and is comprehended by nothing: and there is nothing of him seen but the *Majesty*, where the centre of nature is known in all heavenly images out of the eternal.


64. The *earth* resembleth the sinking down of the *eternal death* in the dark matrix : and yet there is no death therein, but a springing forth of the fierce essences : and thus it resembleth a form in the centre, and a peculiar self-dominion, and is a figure [or type] of *hell*: as a hidden dominion in the darkness.

65. And as the earth, in comparison of the upper dominion, is counted as a death, so the fierce matrix of the anger, is as a *death* in comparison of *God*: and yet there is no death in either, but an eternal life in a *twofold* source, [or property; viz. the life in eternal joy, and the life in eternal

torment].

66. And now we see that the sun maketh the great deep above the earth lovely, friendly, pleasant, and delightful; or else there would be *no other* [rule, influence, or] *dominion* in the deep, than is in the earth : for if the sun should *go out*, there would be an *eternal darkness*, and the fierce sour astringency would make all hard, rough, and harsh, and there would be an eternal coldness. And although every thing did move together like a wheel, yet there would be nothing seen but a *flash of fire*.

67. Thus we give you to understand concerning *the abyss of hell*, that it is in this world: and the sun only is the cause of the *waters*, which are the *heaven* in the deep. Moreover, by the sun, the Heart of God may be understood, out of which the light of the Majesty shineth: for the whole centre of the eternity would be dark, if the *light* from the Heart of God did not shine therein.

68. But it is not so with the Heart of God, as with the sun, that it should be a *globe*, standing in one place only: No, it hath no circumscription, [circumference], or place; also it hath no beginning, and yet is *like* a round globe, yet not a round *circle*, but it is as it were parted [divided] or open; for it is as a round cross wheel, like a  whole rainbow, which yet appeareth *as it were parted*.

69. For the whole cross is its parting, and yet it is *whole*; but the centre of nature, (*viz.* the Word of the Lord, *Verbum Domini*, the Word of the Father), is there the *centre* of the cross. The cross every where signifieth the Number Three: where then beneath *blue* appeareth, which signifieth the substantiality; in the middle appeareth *red*, which signifieth the Father in the glance of fire; next [under]

which appeareth *yellow*, which signifieth the light and lustre of the Majesty of God the Son; and the *dusky brown* [or purple], with the mixture of all forms, signifieth the other kingdom of darkness in the fire, in which *Lucifer* did soar aloft [fly out] above God, and did not lay hold on the Majesty and Heart of God.

70. And upon such a *bow* will Christ, the Son of Man, appear at the last judgment; for so he sitteth in the Majesty of the Number Three, *in Ternario Sancto* : understand, the angelical world [in the eternal substantiality] and paradise.

71. Thus know, that all this is *not divided*, nor is it thus in one place alone; but this form [or manner] appeareth in its Principle *everywhere*. If thou conceivest a small, *minute* circle, as small as a grain of mustard-seed, yet the Heart of God is wholly and perfectly therein: and if thou art born in God, then there is, in thyself, (in the circle of thy life), the *whole Heart of God undivided*: and the Son of Man (Christ) sitteth thus (in the circle of thy life, upon the rainbow, *in Ternario Sancto*) at the right hand of God: and thus thou art his child, whom he hath regenerated in him [in *Christ*]; as also Christ's member and body, wherein he dwelleth; his brother, his flesh, and spirit; and a child of God the Father in him, God in thee, and thou in God; power, might, majesty, heaven, paradise, element, stars, and earth, *all* is thine. Thou art in (Christ) *over* [or above] hell and devils.

72. But in this world, with thy earthly life, thou art *under* heaven, stars, and elements, also under hell and devils; *all ruleth in thee, and over thee*.

73. Therefore consider thyself, and go forth [from thyself]: it is of high concernment; we speak what we know, and what we must speak, for

we ought not to speak *otherwise* of the eternity, unless we should speak as if it had a beginning, whereas there is none in the eternity.

74. And do not think that mankind hath such a beginning, as we must say of ourselves, according to the *creation*: no, the image hath appeared in God *from eternity* in the virgin of wisdom ; but not *in substance* [or distinction]; it was no woman, nor man, but it was both; as *Adam* was both, before *Eve* was, which [divided distinction] signifieth the earthly, and also the bestial man; for nothing subsisteth in eternity, unless it hath been from eternity.

75. O ye children of God, open the eyes of your *inward* man, and see rightly: If you be new born in God, then you put on that very eternal image, and *the man Christ* is become man in that very image, *viz.* in the *eternal virgin*; for no mortal virgin is pure; and he was conceived by the Holy Spirit in a pure virgin, and in respect of our soul which he should assume, he is also [become man] in the mortal virgin: for *Mary* had all the Three Principles in her: and the image of the eternal virgin consisted in the divine and eternal *substantiality*; it was indeed without substance, but in the man *Christ*, it came to be a substance.

76. We do not say concerning the *outward Virgin Mary*, that she was not the daughter of *Joachim* and *Anna*; as the ancients have erred, to whom the light of God hath not so shone, because they sought *their own profit* therein.

77. For *Mary* was begotten of the seed of *Joachim* and *Anna*, like other persons; but she *was the blessed among women*: in her the eternal virgin, *in Ternario Sancto*, which was from eternity, discovered itself: not that it entered into her *from without*; no, it is quite otherwise. Here

God and man became *one* again : What *Adam* lost, was here *revived* again; understand it rightly : The Word of the Lord, *Verbum Domini*, the Word of the Father on the cross, came into *Mary*, understand, into *the earthly Mary*.

78. Now, where the Word is, there is [also] the virgin [or wisdom of God]; for the Word is in the wisdom: and the one is not without the other, or else the eternity would be *divided*.

79. And now when the Word in *Mary*, in her flesh and blood, entered into her *matrix*, then the *Fiat* was in the *matrix*, but it did not in one moment create a complete earthly man, nor a heavenly either ; but it began the *Incarnation* [or becoming man]; for the divine nature is neither augmented nor diminished, but is always *complete*.

80. But now this, that the eternal virgin, that was without substance, gave in itself together with the becoming man [or Incarnation], and the true soul of Christ was out of *Mary's* essences, *conceived* in the eternal virgin : and in the eternal virgin, God became man, and so the eternal virgin came into substantiality, for it gat the human soul into it. Thus the human soul of *Christ* stood in the earthly essences, as also in the virgin of the eternal wisdom *in Ternario Sancto*, in the Trinity of God : for the Word of the Lord was in it [or her, the virgin], and God and man became one person.

81. In this person [which was God and man] were all the Three Principles *open, undivided*; the virgin, *in Ternario Sancto*, giveth the heavenly body, and *Mary* the earthly [body]: and the Word was in the centre upon the cross, in the Number Three; whereas we say that the Word is become flesh, and it is so.

82. Behold! the virgin of eternity hath no flesh,

nor hath had any from eternity, (except in *Adam* before the Fall, which afterwards came to be earthly), but it took human flesh upon it: understand [it thus], the Word, together with the *whole* Deity, was in the virgin: For without the Word there were no understanding in the eternal virgin.

83. For the spirit of God was in the Word, and he was the understanding, but the Word was as a heavenly figure, a figure of the Number Three; but *not* in the *working*; as indeed the flesh worketh not, but the *spirit* in the flesh [worketh].

84. And the living Word, which dwelleth in the eternal virgin, attracted to it the flesh of *Mary*; understand it thus, the Word attracted the flesh, (*viz.* the essences [or faculties] out of the body of *Mary*) into the *eternal virgin*: and so in *nine months* there was a complete man, with soul, spirit, and flesh.

85. And thus the perished soul of *Adam*, in the body of *Mary*, was again set in the eternal humanity, for the Word dwelt in *Christ's* flesh, and assumed the soul in him.

86. Not that the soul and the Word is one and the same substance : No, the soul is out of the *centre of nature*, generated out of the essences, and it belongeth to the body : for it goeth forth from the essences of the body, and it attracteth corporeity to it: But the Word is out of the *centre of the Majesty*, and attracteth Majesty to it.

87. The Word is without substance, and the soul is out of the substance, it is the spirit of the substance, out of the *centre* of the Father; or else it could not in *Adam* have gone forth from the Word; not that the word and the soul stand one by another like *two persons*; No, the

Word penetrateth through the soul: and out of the Word, the Majesty shineth, *viz.* the light of life: And the soul is *free of itself*, for it is a creature.

88. I give you an earthly similitude of this. Behold a bright flaming piece of *iron*, which of itself is dark and black, and the fire so penetrateth and shineth through the iron, that it giveth *light*. Now, the iron doth not *cease to be* ; it is iron still: and the source [or property] of the fire *retaineth* its own propriety : it doth not take the iron into it, but it penetrateth [and shineth] through the iron; and it is iron then as well as before, *free* in itself: and so also is the source [or property] of the *fire* : in such a manner is the soul set in the Deity: the Deity penetrateth through the soul, and dwelleth in the soul, yet the soul doth not comprehend the Deity, but the Deity comprehendeth the soul, but *doth not alter it [from being a soul]*, but only giveth it the divine source [or property] of the Majesty.

89. And so if the soul inclineth itself to the divine source [or property,] then it stayeth in the Majesty of God, for the source [or property] betokeneth the *Word*, and the glance [betokeneth] the *Majesty*: and that which proceedeth from the source [or property], as heat out of the fire, that betokeneth the *Holy Spirit*.

90. But now, if the flaming iron be cast, or fall, into the water, then the property of the fire, the glance and the heat which proceedeth from it, are all *quenched* together; thus it is also with *Adam*: he cast himself out from the Majesty of God (with his will) into the spirit of this world, and so he went from God.

91. Not that God went out [was extinguished] in him, like the flaming of the iron: No, that cannot be;

it [the glance or Majesty]shineth eternally :
God continueth in his Principle,
and *Adam* went out from it: If *Adam's* will had
continued in God, he would have continued the
child of God, and God would have continued in his
will, and so the majesty would have *shone through*
the will.

92. But he went out from the will of God, into
this world, and so was captivated by the world,
death, devils, and hell, *and they dwelt in Adam.*

93. *Adam* was in this world, dwelling in the
elements, and God breathed the *air* also into his
nostrils: but he should not have put his will into
it, to eat of *earthly* fruit, which maketh earthly
flesh. That was his Fall, that he did eat earthly
fruit; and therefore his essences also became
earthly; and the soul became captivated *by the*
earthly dominion.

94. And there the Word of the Lord said to the
soul, *Adam*, where art thou ? And his body did
hide itself; so very much ashamed was the poor
soul: and *Adam* said, I am naked; the precious
heavenly virgin (which he was clothed withal) was
lost, as also, the light of the Majesty; and *Adam*
was without the Word.

95. O how terrible is it to those that understand
it, the soul trembleth at it, and it may well be
afraid of this captivity, when the poor soul must
be captivated by the *devil*, and must swim in [the
lake of] *God's anger.* And this is the cause why
God became man, that he might bring us again, *in*
Ternarium Sanctum, into the angelical world.

96. And as we are all with *Adam*, gone out
from God, for we have all *Adam's* soul and flesh,
so God hath regenerated us all in *Christ*; and in
Christ the divine kingdom standeth open, every

one that will may enter in, whosoever putteth his will away from himself, and putteth it into *Christ*, and letteth all worldly reason go, though it have never so fair a lustre, *shall be regenerated in Christ*: and his soul attaineth the eternal flesh again, in which God became man, an incomprehensible flesh, of eternal substantiality.

97. The *old Adamical* [or mortal] *flesh* of death cometh not to be heavenly flesh : No, it belongeth to the earth, to death ; but the eternal flesh is *hidden* in the old earthly man, and it is in the old man, as the fire in the iron, or as the gold in the [dark] stone.

98. This is the noble precious stone, (*Lapis Philosophorum*), the Philosopher's Stone, which the *Magi* [or wise men] find, which *inctureth* nature, and generateth a new son in the old. He who findeth *that*, esteemeth more highly of it than of this [outward] world. For the Son is many thousand times greater than the Father.

99. O thou bright *Crown of Pearl*, art thou not brighter than the sun ? There is nothing like thee; thou art so very manifest, and yet so very secret, that among many thousand in this world, thou art scarcely rightly known of any one; and yet thou art *carried [about]* in many that know thee not.

100. Christ saith, *Seek, and thou shalt find*. It [the noble stone] must be sought for, a lazy person findeth it not, and though he carrieth it about with him, yet he knoweth it not. To whomsoever it *revealeth* itself, he hath all joy therein; for there is no end of its virtue [or glory]: He that hath it doth not give it away: and if he doth impart it to any, yet it is not profitable to him that is lazy, for he divideth not into its virtue, to learn that.

101. But the *seeker* findeth the Stone, and its

virtue and benefit together, and when he findeth it, and knoweth that he is *certain* of it, there is greater joy in him than the world is able to apprehend, which no pen can describe, nor any tongue express, in an Adamical manner.

102. It is accounted the *meanest* of all stones in the Adamical eyes, and is trodden under foot, for it affordeth no lustre to the sight; if a man lights upon it, he casteth it away as an unprofitable thing; none enquire after it, though it be so very much sought for in this world. There is none on earth *but desireth it*. All the great ones and the wise seek it : Indeed they *find* one, and think it is the right: but they miss of it : they ascribe power and virtue to it : and think they have it, and will keep it : but it is *not* that: It needeth no virtue to be ascribed to it. *All virtue lieth hidden in it*.

103. He who hath it, and knoweth it, if he seeketh, he may find all things whatsoever are in heaven and in earth. It is the *Stone which is rejected of the builders, and is the chief corner stone; upon whatsoever it falleth, it grindeth to powder*, and kindleth a fire therein. All *universities* seek it, but find it not by *their* seeking; sometimes it is found by one that seeketh it rightly. But others [that seek it in self, and for their own gain] despise it, and cast it away, and so it remaineth *hidden* still.