

Jacob Boehme

The Clavis
Four Tables
of Divine Revelation



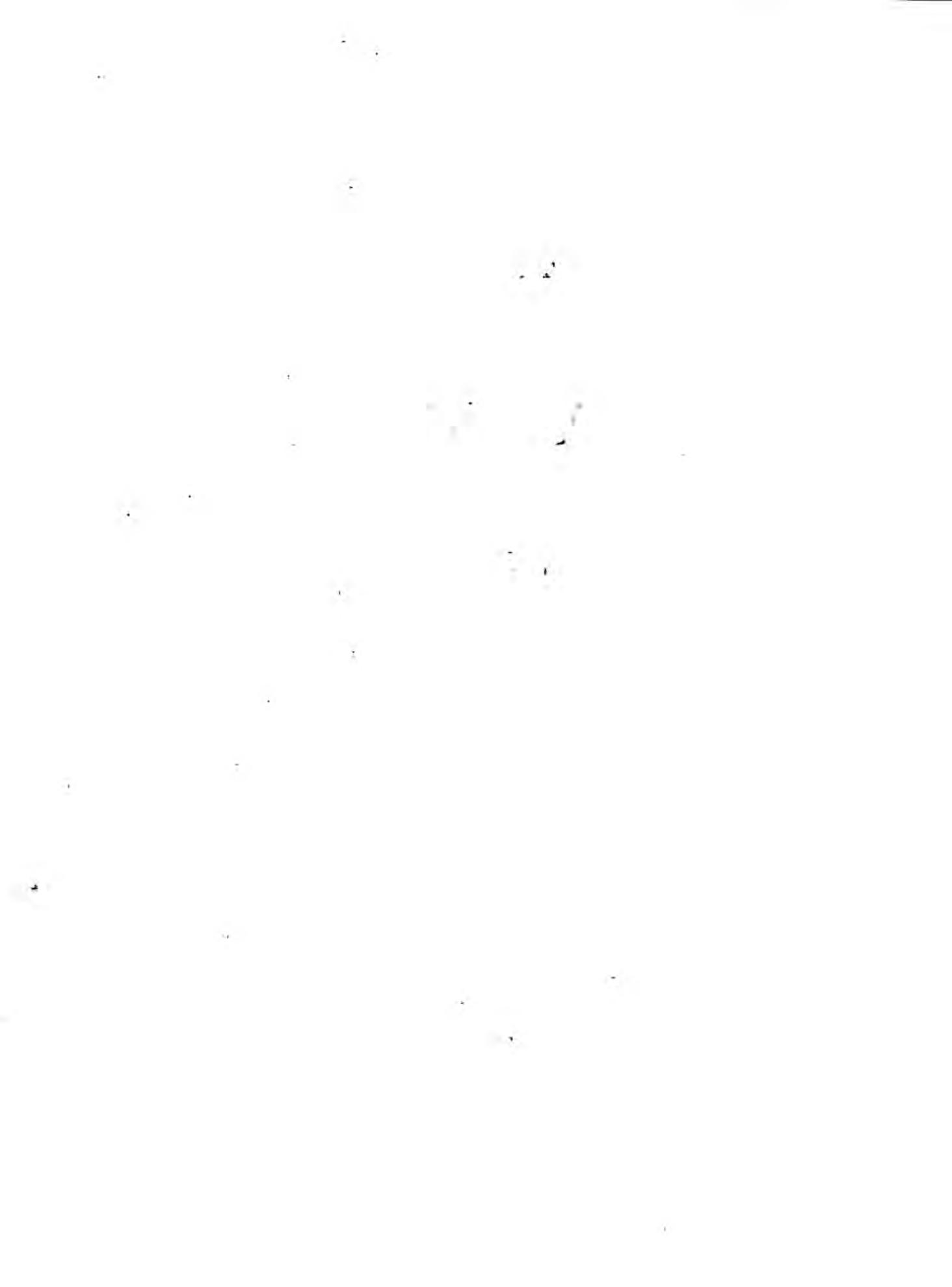
An illustration of
the Deep Principles of
Jakob Behmen
in Figures
(William Law)

THE
C L A V I S:

O R,

An EXPLANATION of some principal POINTS and
EXPRESSIONS in his WRITINGS.

By J A C O B B E H M E N, the Teutonic Theosopher.



THE

AUTHOR'S PREFACE.

1. *¶¶¶¶¶ T is written, the Natural Man ^a receives not the Things of the Spirit, ^a Under-
nor the Mystery of the Kingdom of God, they are Foolishnes unto stands not.
him, neither can he know them: therefore I admonish and exhort the
¶¶¶¶¶ Christian Lover of Mysteries, if he will study these High Writings, and
¶¶¶¶¶ read, search, and understand them, that he does not read them out-
wardly only, with sharp Speculation and Meditation; for in so doing,
¶¶¶¶¶ he shall remain in the outward Imaginary Ground only, and obtain no
more than a ^b counterfeited Colour of them.*

2. *For a Man's own Reason, without the Light of God, cannot come into the Ground [of
them,] it is impossible; let his Wit be ever so high and subtle, it apprehends but as it were the
Shadow of it in a Glass.*

3. *For Christ says, without me you can do nothing; and he is the Light of the World,
and the Life of Men.*

4. *Now if any one would search the Divine Ground, that is, the Divine ^c Revelation, he ^c Or mani-
must first consider with himself, for what End he desires to know such Things; whether he festeration.
desires to practise that which he might obtain, and bestow it to the Glory of God and the
Welfare of his Neighbour; and whether he desires to die to Earthliness, and to his own Will,
and to live in that which he seeks and desires, and to be one Spirit with it.*

5. *If he has not a Purpose, that if God should reveal himself and his Mysteries to him, he
would be one Spirit and have one Will with him, and wholly resign and yield himself up to him,
that God's Spirit might do what he pleases with him, and by him, and that God might be his
Knowledge, Will, and ^d Deed, he is not yet fit for such Knowledge and Understanding.* ^d Or work-
ing.

6. *For there are many that seek Mysteries and bidden Knowledge, merely that they might be
respected and highly esteemed by the World, and for their own Gain and Profit; but they attain
not this Ground, where the Spirit searches all Things, as it is written, even the deep Things
of God.*

7. *It must be a totally resigned Will, in which God himself searches and works, and which
continually pierces into God in yielding and resigned Humility, seeking nothing but his Eternal
Native Country, and to do his Neighbour Service with it, and then it may be attained; and he
must begin with effectual Repentance and Amendment, and with Prayer, that his Understanding
might be opened from within; for then the inward will bring itself into the outward.*

THE AUTHOR's PREFACE.

8. But when he reads such Writings, and yet cannot understand them, he must not presently throw them away, and think it is impossible to understand them; no, but he must turn his Mind to God, beseeching him for Grace and Understanding, and read again, and then he shall see more and more in them, till at length he is drawn by the Power of God into the very Depth itself, and so comes into the supernatural and supersensual Ground, viz. into the Eternal Unity of God; where he shall bear unspeakable and effectual Words of God, which shall bring him back and outward again, by the Divine Effluence, to the very grossest and meanest Matter of the Earth, and then back and inwards to God again; then the Spirit of God searches all Things with him, and by him, and so he is rightly taught and driven by God.

9. But since the Lovers of them desire a Clavis, or Key of my Writings, I am ready and willing to pleasure them in it, and will set down a short Description of the Ground of those unusual Words; some of which are taken from Nature and ^a Sense, and some are the Words of ^b Artifices, or ^c Mystical Authors.

10. Reason will stumble, when it sees Heathenish Terms and Words used in the Explanation of Natural Things, supposing we should use none but Scripture Phrase (or Words borrowed from the Bible;) but such Words will not always apply and square themselves to the fundamental Explanation of the Properties of Nature, neither can a Man express the Ground with them: Also the wise Heathens and Jews have hid the deep Ground of Nature under such Words, as having well understood that the Knowledge of Nature is not for every one, but it belongs to those only, whom God ^e by Nature has chosen for it.

11. But none need stumble at it; for when God reveals his Mysteries to any Man, he then also brings him into a Mind and Capacity how to express them, as God knows to be most necessary and profitable in every ^f Age, for the setting the confused Tongues and Opinions upon the true Ground again: Men must not think that it comes by Chance, and is done by human Reason.

ⁱ Or manifestations. 12. The ⁱ Revelations of Divine Things are opened by the Inward Ground of the Spiritual World, and brought into visible Forms, just as the Creator will manifest them.

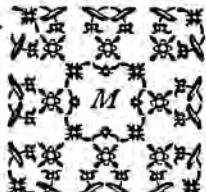
^k Or Revela- 13. I will write but a short Description of the Divine ^k Manifestation, yet as much as I can tion. comprise in brief; and explain the unusual Words for the better Understanding of our Books, ^j The Divine and set down here the sum of those Writings, or a Model or Epitome of them, for the Consideration and Help of Beginners: The further Explanation of it is to be found in the other Manifesta- Books.

JACOB BEHMEN.

T H E
C L A V I S;
O R,

An Explanation of some principal Points and Expressions.

How God is to be considered without Nature and Creature.

14.  OSSES faith, the Lord our God is but one only God. In another place it is said; of him, through him, and in him are all things: in another, am not I he that filleth all things? and in another, through his Word are all things made, that are made; therefore we may lay, that he is the Original of all things: He is the Eternal unmeasurable unity.

15. For example, when I think what would be in the place of this world, if the four Elements and the starry Firmament, and also Nature itself, should perish and cease to be, so that no Nature or Creature were to be found any more; I find there would remain this Eternal Unity, from which Nature and Creature have received their Original.

16. So likewise, when I think with myself what is many hundred thousand miles above the starry Firmament, or what is in that place where no Creature is, I find the Eternal unchangeable unity is there, which is that only good, which has nothing either before or after it, that can add any thing to it, or take any thing away from it, or from which this unity could have its Original: There is neither ground, time, nor place, but there is the only Eternal God, or that only Good, which a man cannot express.

A further Consideration, How this one God is Three-fold.

17. The Holy Scripture shows us, that this only God is ^m Threefold, viz. one only ⁿ Or *Triune* threefold Essence, having three manner of workings, and yet is but one only Essence, as may be seen in the outflown Power and Virtue which is in all things, if any does but observe it: but it is especially represented to us in Fire, Light, and Air; which are three several ⁿ sorts of workings, and yet but in one only ground and substance.

18. And as we see that Fire, Light, and Air, arise from a Candle, (though the Candle ⁿ Subsistent Forms.

1. Father,
2. Son,
3. Holy
Ghost.

ground of the Eternal Trinity, which manifests itself from the unity, and brings forth itself, *First*, in Desire or Will; *Secondly*, Pleasure or Delight; *Thirdly*, Proceeding or Outgoing.

19. The Desire, or Will, is the Father; that is, the stirring, or manifestation of the unity, whereby the unity wills or desires itself.

20. The Pleasure, or Delight, is the Son; and is that which the Will willeth and desireth, *viz.* his Love and Pleasure, as may be seen at the Baptism of our Lord Jesus Christ, when the Father witnessed, saying, *This is my [°] beloved Son, in whom I [¶] am well pleased; bear ye him.*

21. The Delight is the [¶] compression in the will, whereby the will in the unity brings itself into a place and working, wherewith the will willeth and worketh; and it is the feeling and virtue of the will.

22. The Will is the Father, that is, the stirring desire; and the Delight is the Son, that is, the virtue and the working in the will, with which the will worketh; and the Holy Ghost is the proceeding will through the Delight of the virtue, that is, a Life of the will, and of the virtue and delight.

23. Thus there are three sorts of workings in the Eternal Unity, *viz.* the Unity is the will and desire of itself; the Delight is the working substance of the will, and an Eternal joy of perceptibility in the will; and the Holy Ghost is the proceeding of the Power: the similitude of which may be seen in a [¶] Plant.

24. The [¶] Magnet, *viz.* the Essential Desire of Nature, that is, the will of the Desire of Nature, [¶] compresses itself into an *Ens* or substance, to become a Plant; and in this compression of the Desire becomes feeling, that is, working; and in that working, the Power and Virtue arises, wherein the Magnetical Desire of Nature, *viz.* the outflown will of God, works in a natural way.

25. In this working perceptibility, the Magnetical desiring will is elevated and made joyful, and goes forth from the working Power and Virtue; and hence comes the growing and smell of the Plant: and thus we see a representation of the Trinity of God in all [¶] growing and living things.

26. If there was not such a desiring perceptibility, and outgoing operation of the Trinity in the Eternal unity, the unity were but an Eternal stillness, a Nothing; and there would be no Nature, nor any Colour, Shape, or Figure; likewise there would be nothing in this world; without this threefold working, there could be no world at all.

Of the Eternal Word of God.

27. The Holy Scripture saith, God has made all things by his Eternal word; also it saith, That word is God, *John 1.* which we understand thus:

28. The word is nothing else but the [¶] out-breathing will, from the Power and Virtue; a various dividing of the Power into a multitude of Powers; a distribution and outflowing of the unity, whence knowledge arises.

29. For in one only Substance, wherein there is no variation or division, but is only one, there can be no knowledge; and if there were knowledge, it could know but one thing, *viz.* itself: but if it parts itself, then the dividing will goes into multiplicity and variety; and each separation works in itself.

30. Yet because Unity cannot be divided and parted asunder, therefore the separation consists and remains in the outbreathing will in the unity; and the separation of the breathing gives the different variety, whereby the Eternal [¶] will, together with the [¶] Delight and [¶] Proceeding, enters into the [¶] knowledge, or understanding of infinite Forms, *viz.* into [¶] substance, an Eternal perceptible working sensual knowledge of the Powers; where always in the di-

[¶] Or nat-
spreading.

[¶] Father,
[¶] Son,

[¶] Holy Ghost,

[¶] Substance.

vision of the will, in the separation, one sense or form of the will sees, feels, tastes, smells, and hears the other; and yet it is but one sensual working, *viz.* the great joyous band of Love, and the most pleasant only Eternal ^d Being.

^d Essence, or substance.

Of the Holy Name JEHOVA.

31. The Ancient Rabins among the Jews have partly understood it; for they have said, that this Name is the Highest, and most Holy Name of God; ^e by which they understand the working Deity in Sense: and it is true, for in this working sense lies the true life of all things in Time and Eternity, in the Ground and Abyss; and it is God himself, *viz.* the Divine working Perceptibility, Sensation, ^f Invention, Science, and Love; that is, the true understanding in the working unity, from which the five senses of the true Life spring.

32. Each Letter in this Name intimates to us a peculiar virtue and working, that is, a ^g Difference, ^h Form in the working Power.

J

33. For I is the Effluence of the Eternal indivisible Unity, or the sweet grace and fullness of the ground of the Divine Power of becoming ⁱ something.

ⁱ Egoity, or self.

E

34. E is a threefold I, where the Trinity shuts itself up in the Unity; for the I goes into E, and joineth IE, which is an outbreathing of the Unity in itself.

H

35. H is the Word, or ^j breathing of the Trinity of God.

^j Or speaking.

O

36. O is the Circumference, or the Son of God, through which the IE and the H, or breathing, speaks forth from the compressed Delight of the Power and Virtue.

V

37. V is the joyful Effluence from the ^k breathing, that is, the proceeding Spirit of ^l Or speaking God.

A.

38. A is that which is proceeded from the power and virtue, *viz.* the wisdom; a Subject of the Trinity; wherein the Trinity works, and wherein the Trinity is also manifested.

39. This Name is nothing else but a speaking forth, or expression of the Threefold working of the Holy Trinity in the unity of God. Read further of this in the Explanation of the Table of the three Principles of the Divine Manifestation.

Of the Divine Wisdom.

40. The Holy Scripture says, the wisdom is the breathing of the Divine Power, a ray and breath of the Almighty; also it says, God has made all things by his wisdom; which we understand as follows.

41. The Wisdom is the outflown word of the Divine Power, Virtue, Knowledge, and Holiness; a Subject and Resemblance of the infinite and unsearchable Unity; a Substance wherein the Holy Ghost works, forms, and models; I mean, he forms and models the Divine understanding in the Wisdom; for the Wisdom is the Passive, and the Spirit of God is the Active, or Life in her, as the Soul in the Body.

42. The Wisdom is the Great Mystery of the Divine Nature; for in her, the Powers, Colours, and Virtues are made manifest; in her is the variation of the power and virtue, *viz.* the understanding: she is the Divine understanding, that is, the Divine ¹ vision, wherein the Unity is manifest.

¹ Or Contemplation.

^m Forms, or Images.

43. She is the true Divine Chaos, wherein all things lie, *viz.* a Divine Imagination, in which the ^m Ideas of Angels and Souls have been seen from Eternity, in a Divine Type and Resemblance; yet not then as Creatures, but in resemblance, as when a man beholds his face in a Glass: therefore the Angelical and human Idea flowed forth from the wisdom, and was formed into an Image, as Moses says, God created Man in his Image, that is, he created the body, and breathed into it the breath of the Divine Effluence, of Divine Knowledge, from all the Three Principles of the Divine Manifestation.

^a Or Great Mystery.

Of the ^a Mysterium Magnum.

44. The *Mysterium Magnum* is a subject of the wisdom, where the breathing word, or the working willing Power of the Divine understanding, flows forth through the wisdom, wherein also the unity of God together flows out, to its manifestation.

^a Essences, or Beings.

45. For in the *Mysterium Magnum* the Eternal Nature arises; and two ^a substances and wills are always understood to be in the *Mysterium Magnum*: the first substance is the unity of God, that is, the Divine Power and Virtue, the outflowing Wisdom.

46. The second substance is the separable will, which arises through the breathing and outspeaking word; which will has not its ground in the unity, but in the Mobility of the Effluence and breathing forth, which brings itself into one will, and into a Desire to Nature, *viz.* into the Properties as far as Fire and Light: in the Fire, the Natural Life is understood; and in the Light, the Holy Life, that is, a manifestation of the unity, whereby the unity becomes a Love-Fire, or Light.

^a Of zealous.

47. And in this place or working, God calleth himself a loving, merciful God, according to the sharpened fiery burning Love of the unity; and an Angry ^a Jealous God, according to the fiery Ground, according to the Eternal Nature.

48. The *Mysterium Magnum* is that *Chaos*, out of which Light and Darkness, that is, the foundation of Heaven and Hell, is flown from Eternity, and made manifest; for that foundation which we now call Hell, being a Principle of itself, is the ground and cause of the Fire in the Eternal Nature; which fire, in God, is only a burning Love; and where God is not manifested in a thing, according to the unity, there is an anguishing, painful, burning fire.

^a Deserter-Saints.

49. This burning Fire is but a manifestation of the Life, and of the Divine Love, by which the Divine Love, *viz.* the unity, ^a kindles up, and sharpens itself for the fiery working of the Power of God.

50. This ground is called *Mysterium Magnum*, or a *Chaos*, because good and evil rise out of it, *viz.* Light and Darkness, Life and Death, Joy and Grief, Salvation and Damnation.

51. For it is the ground of Souls and Angels, and of all Eternal Creatures, as well evil as good; it is a ground of Heaven and Hell, also of the visible world, and all that is therein: therein have lain all things in one only ground, as an Image lies hid in a piece of wood before the Artificer carves it out and fashions it.

52. Yet we cannot say that the spiritual world has had any beginning, but has been manifested from Eternity out of that *Chaos*; for the Light has shone from Eternity in the Darkness, and the Darkness has not comprehended it; as Day and Night are in one another, and are two, though in one.

53. I must write distinctly, as if it had a beginning, for the better consideration and apprehension of the Divine ground of the Divine Manifestation; and the better to distinguish Nature from the Deity; also for the better understanding, from whence evil and good are come, and what the ^{Essence of} Being of all Beings is. ^{all Essences.}

Of the ¹ Center of the Eternal Nature.

¹ *Centrum.*

54. By the word 'Center, we understand the first beginning to Nature, *viz.* the most Inward ground, wherein the self-raised will brings itself, by a reception, into ¹ something, ² *Egoity, or own pro-*
viz. into a Natural working; for Nature is but a Tool and Instrument of God, which ³ *Or Mobi-*
God's Power and Virtue works with, and yet it has its own ⁴ Motion, from the outflown ⁵ *Or Totaliter.*
will of God: thus the Center is the Point or Ground of the self-reception to something; ⁶ *lity.*
from whence something comes to be, and from thence the seven Properties proceed.

Of the Eternal Nature, and its Seven Properties.

55. Nature is nothing but the Properties of the Capacity and Power of receiving the own risen Desire; which Desire rises in the ¹ variation of the Breathing Word, that is, ² *Or separa-*
of the Breathing Power and Virtue, wherein the Properties bring themselves into substance; ³ *Or separa-*
and this substance is called a Natural substance, and is not God himself. ⁴ *tion.*

56. For though God dwells ¹ through and through Nature, yet Nature comprehends him but so far, as the unity of God yields itself into, and communicates itself with a Natural Substance, and makes itself substantial, *viz.* a substance of Light, which works by itself in Nature, and pierces and penetrates Nature; or else the unity of God is incomprehensible to Nature, that is, to the desirous Receiving. ² *Or thorough-*
³ *habits.*
⁴ *Totaliter.*

57. Nature ¹ rises in the outflown word of the Divine perception and knowledge; and ² *Or con-*
it is a continual framing and forming of Sciences and Perception: whatsoever the Word ³ *Or models.*
works by the Wisdom, that Nature frames and forms into Properties: Nature is like a Carpenter, who builds a House which the mind figured and contrived before in itself; so it is here also to be understood.

58. Whatsoever the Eternal mind ¹ figures in the Eternal wisdom of God in the Divine ² *Or models.*
Power, and brings into an *Idea*, that Nature frames into a Property.

59. Nature, in its first ground, consists in seven Properties; and these seven divide themselves into infinite.

The First Property.

60. The First Property is the Desire which causes and makes ¹ harshness, sharpness, ² *Or Astrin-*
hardness, cold, and substance. ³ *gency.*

The Second Property.

* Or prick-ing.

* Faber, or Smith.

* Grim, fierce, cruel, odious, or evil.

61. The Second Property is the stirring, or Attraction of the Desire; it makes ^{*}stinging, breaking, and dividing of the hardness; it cuts asunder the attracted desire, and brings it into multiplicity and variety; it is a ground of the bitter pain, and also the true Root of Life; it is the ^{*}Vulcan that strikes fire.

The Third Property.

62. The Third Property is the perceptibility and feeling in the breaking of the harsh hardness; and it is the ground of Anguish, and of the Natural will, wherein the Eternal will desires to be manifested; that is, it will be a Fire or Light, *viz.* a flash, or shining, wherein the powers, colours, and virtues of the wisdom may appear: in these three first Properties consists the Foundation of Anger, and of Hell, and of all that is ^{*}wrathful.

The Fourth Property.

* Operation, or property. 63. The Fourth Property is the Fire, in which the Unity appears, and is seen in the Light, that is, in a burning Love; and the wrath in the ^{*}Essence of Fire.

The Fifth Property.

64. The Fifth Property is the Light, with its Virtue of Love, in and with which the Unity works in a Natural substance.

The Sixth Property.

65. The Sixth Property is the sound, voice, or Natural understanding, wherein the five senses work spiritually, that is, in an understanding Natural Life.

The Seventh Property.

* Extent, conclusion, comprising.

66. The Seventh Property is the Subject, or the ^{*}Contents of the other Six Properties, in which they work, as the Life does in the Flesh; and this Seventh Property is rightly and truly called the Ground or Place of Nature, wherein the Properties stand in one only Ground.

The First SUBSTANCE in the Seven Properties.

* Essence, or substance.

* Or painful. * A red-hot Iron.

67. We must always understand two Substances in the Seven Properties: we understand the first, according to the Abyss of these Properties, to be the Divine ^{*}Being; that is, the Divine will with the outflowing Unity of God, which together flows forth through Nature, and bringeth itself into the Receiving to sharpness, that the Eternal Love may become working and sensible thereby, and that it may have something which is passive, wherein it may manifest itself, and be known, and of which also it might be desired and beloved again, *viz.* the ^{*}Aching passive Nature, which in the Love is changed into an Eternal Joyfulness: and when the Love in the Fire manifests itself in the Light, then it inflameth Nature, as the Sun a Plant, and the Fire ^{*}Iron.

The Second SUBSTANCE.

68. The Second Substance is Nature's own Substance, which is ^m Aching and Passive, ^m Painful, and is the Tool and Instrument of the Agent; for where no Passiveness is, there is also no desire of Deliverance, or of something better; and where there is no desire of something better, there a thing rests within itself.

69. And therefore the Eternal unity brings itself by its Effluence and Separation into Nature, that it may have an object, in which it may manifest itself, and that it may love something, and be again beloved by something, that so there may be a perception, or sensible working and will.



An Explanation of the Seven Properties of Nature.

 *The First Property.*

70.  HE First Property is a Desiring, like that of a ⁿ Magnet, *viz.* the ^m Or Load-
Compression of the will; the will desires to be something, and yet _{stone.} it has nothing of which it may make something to itself; and therefore it brings itself into a Reception of itself, and compresses itself to something; and that something is nothing but a Magnetical Hunger, a harshness, like a hardness, whence even hardness, cold, and substance arise.

71. This compression or attraction overshadows itself, and makes itself a Darkness, which is indeed the Ground of the eternal and temporary Darkness: At the beginning of the world, salt, stones, and bones, and all such things were produced by this sharpness.

 *The Second Property.*

72. The Second Property of the Eternal Nature arises from the First, and it is the drawing or motion in the sharpness; for the Magnet makes hardness, but the motion breaketh the hardness again, and is a continual strife in itself.

73. For that which the Desire compresses and makes to be something, the motion cuts asunder and divides, so that it comes into Forms and Images; between these two Properties arises the bitter ^o woe, that is, the sting of Perception and Feeling.

74. For when there is a motion in the sharpness, then the property is the ^p Aching, ^q Or painful, and this is also the cause of sensibility and pain; for if there was no sharpness and motion, there would be no sensibility: this motion is also a Ground of the Air in the visible world, which is manifested by the Fire, as shall be mentioned hereafter.

75. Thus we understand that the Desire is the ground of something, so that something may come out of nothing; and thus we may also conceive that the Desire has been the Beginning of this world, by which God has brought all things into substance and being; for the Desire is that by which God said, ^r Let there be. The Desire is that *Fiat*, which ^s Or *Fiat*,

has made something where nothing was, but only a Spirit; it has made the *Mysterium Magnum*, which is spiritual, visible, and substantial, as we may see by the Elements, Stars, and other Creatures.

¹ Or stirring. 76. The Second Property, that is, the Motion, was in the beginning of this world the Separator, or Divider in the Powers and Virtues, by which the Creator, *viz.* the Will of God, brought all things out of the *Mysterium Magnum* into form; for it is the outward moveable world, by which the supernatural God made all things, and brought them into form, figure, and shape.

¹ Or Images.

○ The Third Property.

¹ Or Velle.

77. The Third Property of the Eternal Nature is the Anguish, *viz.* that Will which has brought itself into the reception to Nature, and something: when the own Will stands in the sharp motion, then it comes into Anguish, that is, into sensibility; for without Nature it is not capable of it, but in the moveable sharpness it comes to be feeling.

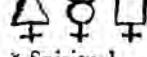
78. And this feeling is the cause of the Fire, and also of the Mind and Senses; for the own natural will is made volatile by it, and seeketh Rest; and thus the separation of the will goes out from itself, and pierces through the Properties, from whence the taste arises, so that one Property tastes and feels the other.

79. It is also the ground and cause of the Senses, in that one property penetrates into the other, and kindles the other, so that the will knows whence the passiveness comes; for if there was no sensibility, the will could know nothing of the properties, for it would be merely alone: and thus the will receives Nature into it, by feeling the sharp motion in itself.

* Form, manner, or condition.

80. This motion is in itself like a turning wheel; not that there is such a turning and winding, but it is so in the Properties; for the Desire attracts into itself, and the motion thrusteth forwards out of itself, and so the will being in this anguish, can neither get inwards nor outwards, and yet is drawn both out of itself and into itself; and so it remains in such a Position, as would go into itself and out of itself, that is, over itself, and under itself, and yet can go no whither, but is an Anguish, and the true foundation of Hell, and of God's Anger; for this Anguish stands in the dark sharp Motion.

* Or property. 81. In the Creation of the world, the Sulphur-Spirit, with the matter of the Sulphureous * Nature, was produced out of this ground; which Sulphur-Spirit is the Natural Life of the Earthly and Elementary Creatures.



* Spiritual corporality.

* The word,

or speaking.

* The gross palpable corporality.

* Or marked with its own image, or shape.

* Desiring vegetable life.

82. The wise Heathen have in some measure understood this ground, for they say, that in ¹ Sulphur, ² Mercury, and ³ Sal, all things in this world consist; wherein they have not looked upon the Matter only, but upon the Spirit, from which such Matter proceeds: for the ground of it consists not in Salt, Quicksilver, and Brimstone, they mean not so, but they mean the Spirit of such Properties; in that every thing indeed consists, whatsoever lives and grows, and has a being in this world, whether it be spiritual or material.

83. For they understand by *Salt*, the sharp Magnetical Desire of Nature; and by *Mercury*, they mean the Motion and Separation of Nature, by which every thing is ^b figured with its own signaure; and by *Sulphur*, they mean the perceiving [sensible] ^c willing, and growing Life.

84. For in the Sulphur-Spirit, wherein the fiery Life burns, the Oil lies; and the Quintessence lies in the Oil, *viz.* the fiery *Mercury*, which is the true Life of Nature, and which is an Effluence from the word of the Divine Power and Motion, wherein the

ground of Heaven is understood ; and in the Quintessence there lies the Tincture, *viz.* the Paradisical ground, the outflown word of the Divine power and virtue, wherein the Properties lie in ⁴ Equality.

85. Thus, by the Third Property of Nature, which is the Anguish, we mean the sharpness and painfulness of the fire, *viz.* the burning and consuming ; for when the will is put into such a sharpnes, it will always consume the cause of that sharpnes ; for it always strives to get to the unity of God again, which is the Rest ; and the unity thrusts itself with its Effluence to this motion and sharpnes ; and so there is a continual conjoining for the manifestation of the Divine will, as we always find in these three, *viz.* in Salt, Brimstone, and Oil, an Heavenly in the Earthly ; and whosoever does but truly understand it, and considers the Spirit, shall find it so.

86. For the soul of a thing lies in the sharpnes, and the true life of the sensual Nature and Property lies in the Motion, and the powerful Spirit which arises from the Tincture lies in the Oil of the Sulphur : Thus an Heavenly always lies hidden in the Earthly, for the invisible spiritual world came forth with and in the Creation.

○ *The Fourth Property.*

87. The Fourth Property of the Eternal Nature is the Spiritual Fire, wherein the Light, that is, the Unity, is made manifest ; for the Glance of the fire rises and proceeds from the outflown unity, which hath incorporated and united itself with the Natural Desire ; and the burning property of fire, *viz.* the Heat proceeds from the sharp devouring nature of the first three Properties ; which comes to be so as follows.

^f Shining,
Luster, or
brightness.

88. The Eternal Unity, which I also in some of my writings call the Liberty, is the soft and still tranquillity, being amiable, and as a soft comfortable ease, and it cannot be expressed how soft a tranquillity there is without Nature in the Unity of God ; but the three Properties in order to Nature are sharp, painful, and horrible.

89. In these three painful Properties the outflown Will consists, and is produced by the Word or Divine Breathing, and the Unity also is therein ; therefore the will longeth earnestly for the Unity, and the Unity longeth for the Sensibility, *viz.* for the fiery ground : thus the one longeth for the other ; and when this longing is, there is as it were a cracking noise or flash of Lightning, as when we strike steel and a stone together, or pour water into fire : this we speak by way of similitude.

^e Crashing.

90. In that flash the unity feels the sensibility, and the will receives the soft tranquil unity ; and so the unity becomes a shining glance of fire, and the fire becomes a burning love, for it receives ^d the Ens and power from the soft unity : in this kindling, the darkness of the Magnetical Compressure is pierced through with the Light, so that it is no more known or discerned, although it remains in itself Eternally in the Compression.

^b Or Entity.

91. Now two Eternal Principles arise here, *viz.* the darkness, harshness, sharpness, and pain dwelling in itself, and the feeling power and virtue of the unity in the Light ; upon which the Scripture saith, that God, that is, the Eternal unity, dwells in a Light to which none can ^c come.

ⁱ Or ap-
proach.

92. For so the Eternal unity of God manifests itself through the Spiritual Fire in the Light, and this Light is called Majesty ; and God, that is, the Supernatural Unity, is the power and virtue of it.

93. For the Spirit of this Fire receives Ens [or virtue] to shine from the unity, or else this fiery ground would be but a painful, horrible hunger, and pricking desire ; and it is so indeed, when the will breaks itself off from the unity, and will live after its own desire, as the Devils have done, and the false soul still does.

^{*} Or Spirit.

The Clavis, or an Explanation, &c.

94. And thus you may here perceive two Principles: the first is the ground of the burning of the Fire, *viz.* the sharp, moving, perceivable, painful darkness in itself; and the second is the Light of the Fire, wherein the unity comes into mobility and joy; for the Fire is an Object of the great Love of God's unity.

95. For so the Eternal Delight comes to be perceivable, and this perceiving of the unity is called Love, and is a Burning or Life in the unity of God; and according to this Burning of Love, God calls himself a merciful loving God; for the unity of God loves and pierces through the ^m painful will of the Fire, which at the beginning rose in the breathing of the word, or outgoing of the Divine Delight, and changes it into great Joy.

96. And in this fiery will of the Eternal Nature stands the soul of Man, and also the Angels; this is their ground and Center; therefore, if any soul breaks itself off from the Light and Love of God, and enters into its own Natural Desire, then the ground of this darkness and painful ⁿ property will be manifest in it; and this is the hellish Fire, and the Anger of God, when it is made manifest, as may be seen in Lucifer; and whatsoever can be thought to have a Being ^e any where in the Creature, the same is likewise without the Creature every where; for the Creature is nothing else but an Image and Figure of the separable and various power, and virtue of the universal Being.

97. Now understand right what the ground of Fire is, *viz.* Cold from the Compression, and Heat from the Anguish; and the Motion is the ^p Vulcan; in these three the Fire consists, but the shining of the Light rises and proceeds from the conjunction of the unity in the ground of Fire, and yet the whole ground is but the outflown will.

98. Therefore in Fire and Light consists the Life of all things, *viz.* in the will thereof, let them be ^q insensible, vegetable, or rational things; every thing as the Fire has its ground, either from the Eternal, as the Soul, or from the Temporary, as Astral Elementary things; for the Eternal is one Fire, and the Temporary is another, as shall be shown hereafter.

♀ The Fifth Property.

^r The power, and Light-world.

99. Now the Fifth Property is the Fire of Love, or the ^s World of Power and Light; which in the Darkness dwells in itself, and the Darkness comprehends it not, as it is written, *John 1. The Light shines in the Darkness, and the Darkness comprehends it not:* Also, the Word is in the Light, and in the Word is the true understanding Life of Man, *viz.* the true Spirit.

100. But this Fire is the true Soul of Man, *viz.* the true Spirit, which God breathed into Man for a creaturely Life.

101. You must understand, in the spiritual Fire of the Will, the true desirous Soul out of the Eternal Ground; and in the power and virtue of the Light, the true understanding Spirit, in which the unity of God dwells and is manifest, as our Lord Christ says, *'The Kingdom of God is within you;* and *Paul* saith, *'Ye are the Temple of the Holy Ghost, who dwells in you;* this is the place of the Divine Inhabitation and Revelation.

102. Also the Soul comes to be damned thus, when the fiery will breaks itself off from the Love and Unity of God, and enters into its own Natural Propriety, that is, into its Evil Properties: this ought further to be considered.

103. O Zion, observe this ground, and thou art freed from *Babel*.

104. The Second Principle (*viz.* the Angelical World and the Thrones) is meant by

^t Luke 17.

^{21.}

¹ Cor. 6. 19.

the Fifth Property: for it is the motion of the unity, wherein all the Properties of the fiery Nature burn in Love.

105. An Example or similitude of this ground, may be seen in a Candle that is : Or thing. Lighted; the Properties lie in one another in the Candle, and none of them is more manifested than another, till the Candle is lighted, and then we find Fire, Oil, Light, Air and Water from the Air: All the four Elements become manifest in it, which lay hidden before in one only Ground.

106. And so likewise it must be conceived to be in the Eternal Ground; for the temporary substance is flown forth from the Eternal, therefore they are both of the same quality; but with this difference, that one is Eternal and the other Transitory, one Spiritual and the other Corporeal.

107. When the Spiritual Fire and Light shall be kindled, which hath indeed burned from Eternity [in itself,] then shall also the Mystery of the Divine Power and Knowledge be always made manifest therein; for all the Properties of the Eternal Nature become spiritual in the Fire, and yet Nature remains as it is, inwardly in itself; and the going forth of the will becomes Spiritual.

108. For in the crack or flash of the Fire, the dark receptibility is consumed; and in that consuming, the pure bright Fire-Spirit, which is pierced through with the Glance of the Light, goes forth; in which going forth, we find three several Properties.

109. The first is the going upwards of the fiery will; the second is the going downwards, or sinking of the watery Spirit, *viz.* the Meekness; and the third is the proceeding forwards of the oily Spirit, in the midst, in the Center of the fiery Spirit of the will; which oily Spirit is the *Ens* of the unity of God, which is become a substance in the desire of Nature; yet all is but Spirit and Power: but so it appears in the figure of the Manifestation, not as if there were any separation or division, but it appears so in the Manifestation.

110. This threefold manifestation is according to the Trinity; for the Center wherein it is, is the only God according to his manifestation: the fiery flaming Spirit of Love is that which goes upwards, and the meekness which proceedeth from the Love, is that which goes downwards, and in the midst there is the Center [^{"of"}] the circumference, ^{"Or."} which is the Father, or whole God, according to his manifestation.

111. And as this is to be known in the Divine manifestation, so it is also in the Eternal Nature, according to Nature's property; for Nature is but a ^{* Picture, representation, or shadow,} Resemblance of the Deity.

112. Nature may be further considered thus: the flash of the Original of fire, is a crack, and salnitrous ground, whence Nature goes forth into infinite divisions, that is, into multitudes or varieties of Powers and Virtues; from which the multitude of Angels and Spirits, and their colours and operations, proceeded, also the four Elements in the beginning of time.

113. For the ⁷ temperature of Fire and Light is the holy Element, *viz.* the motion in ⁷ Temperature, or harmony. the Light of the unity; and from this salnitrous ground (we mean spiritual, not earthly salnitre) the four Elements proceed, *viz.* in the ² compression of the fiery Mercury, Earth and Stones are produced; and in the Quintessence of the fiery Mercury, the Fire and Heaven; and in the Motion or proceeding forth, the Air; and in the disruption or rending of the Desire by the Fire, the water is produced.

114. The fiery Mercury is a dry water, that has brought forth Metals and Stones; but the broken or divided Mercury has brought forth moist water, by the Mortification in the Fire; and the compression has brought the gross rawness into the Earth, which is a gross salnitrous Saturnine Mercury.

115. By the word *Mercury*, you must understand, here in the Spirit, always the out-

^{* Picture, representation, or shadow,}

² Compression, or impression, in every place that follows, where that word is used.

flown Natural working word of God, which has been the Separator, Divider, and Former of every substance ; and by the word *Saturn*, we mean the compression.

116. In the Fifth Property, that is, in the Light, the Eternal unity is substantial ; that is, an holy Spiritual Fire, an holy Light, an holy Air, which is nothing else but Spirit, also an holy water, which is the outflowing Love of the unity of God, and an ^a holy Earth, which is all-powerful virtue and working.

117. This Fifth Property is the true spiritual Angelical world of the Divine joy, which is hidden in this visible world.

^a *Ternarium Sanatum.*

¶ *The Sixth Property.*

118. The Sixth Property of the Eternal Nature, is the sound, noise, voice, or understanding ; for when the Fire flashes, all the Properties together sound : the Fire is the mouth of the Essence, the Light is the Spirit, and the Sound is the Understanding, wherein all the Properties understand one another.

119. According to the Manifestation of the Holy Trinity, by the Effluence of the unity, this sound or voice is the Divine working word, *viz.* the understanding in the Eternal Nature, by which the supernatural knowledge manifests itself ; but according to Nature and Creature, this sound or voice is the knowledge of God, wherein the Natural understanding knows God ; for the Natural understanding is a Model, Resemblance, and Effluence from the Divine understanding.

120. The five Senses lie in the Natural understanding, in a Spiritual manner, and in the second Property, *viz.* in the motion, in the fiery *Mercury*, they lie in a Natural manner.

^b *Articula-tion.*

121. The sixth Property gives understanding in the voice or sound, *viz.* in the ^b speaking of the word ; and the second property of Nature is the producer, and also the House, Tool, or Instrument of the speech or voice : in the second Property, the Power and Virtue is painful ; but in the sixth Property, it is joyful and pleasant ; and the difference between the second and sixth Property, is in Light and Darkness, which are in one another, as Fire and Light ; there is no other difference between them.

○ *The Seventh Property.*

122. The Seventh Property is the Substance, that is, the *subjectum*, or house of the other six, in which they all are substantially as the soul in the body : by this we understand especially, as to the Light world, the Paradise or budding of the working Power.

^c *Or resem-blance.*

123. For every Property makes unto itself a Subject, or ^c Object, by its own Effluence ; and in the seventh, all the Properties are in a temperature, as in one only Substance : and as they all proceeded from the unity, so they all return again into one ground.

124. And though they work in different kinds and manners, yet here there is but one only Substance, whose power and virtue is called Tincture ; that is, an holy penetrating, growing, or springing Bud.

^d *Corpus, aut Substantia.*
^e *Or with.*

125. Not that the seventh Property is the Tincture, but it is the ^d Body of it ; the Power and Virtue of the Fire and Light, is the Tincture ^e in the substantial Body : but the seventh Property is the substance which the Tincture penetrates and sanctifies ; we mean, that it is thus according to the power and virtue of the Divine manifestation ; but as it is a Property of Nature, it is the substance of the attracted desire of all properties.

^f See the fol-lowing Table.

126. It is especially to be ^f observed, that always the First and the Seventh Property are accounted for one ; and the Second and Sixth ; also the Third and Fifth ; and the Fourth is only the dividing Mark or ^g bound.

^g *Or Limit.*

127. For

127. For according to the manifestation of the Trinity of God, there are but three Properties of Nature: the first is the Desire which belongs to God the Father, yet it is only a Spirit; but in the seventh Property, the Desire is substantial.

128. The second is the Divine power and virtue, and belongs to God the Son; in the second Number it is only a Spirit; but in the sixth it is the substantial Power and Virtue.

129. The third belongs to the Holy Ghost; and in the beginning of the third Property it is only a fiery Spirit; but in the fifth Property, the great Love is manifested therein.

130. Thus the Effluence of the Divine Manifestation, as to the three Properties in the first Principle before the Light^b, is Natural; but in the second Principle in the Light, it ^a appears, is Spiritual.

131. Now these are the seven Properties in one only Ground; and all seven are equally Eternal without beginning; none of them can be accounted the first, second, third, fourth, fifth, sixth, or last; for they are equally Eternal without beginning, and have also one Eternal beginning from the unity of God.

132. We must represent this in a typical way, that it may be understood how the one is born out of the other, the better to conceive what the Creator is, and what the Life and Substance of this world is.



The Seven Forms of Spirits, mentioned Revel. Chap. 1.

							The First	Harsh Desiring Will	1. Dark-World;
							Second	Bitter or Stinging	a Similitude of it is a Candle.
							Third	Anguish, till the Flash of Fire	
							Fourth	Fire	2. Fire World;
								Dark Fire	a Similitude of it is the fire of a Candle.
								Light Fire	
							Fifth	Light or Love, whence the water of Eternal Life flows	3. Light World;
							Sixth	Noise, Sound, or Mercury	a Similitude of it is the Light of a Candle.
							Seventh	Substance or Nature	

The First Principle.

The Dark World: hence God the Father is called an Angry, Zealous, Jealous God, and a Consuming Fire.

Dark or Fire of Wrath

The Second Principle.

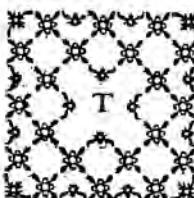
The Light World: hence God the Son, the Word, the Heart of God, is called a Loving and Merciful God.

Light or Fire of Love

The Third Principle.

This World of four Elements, which is produced out of the two Inward Worlds, and is a Glass of them, wherein Light and Darkness, Good and Evil are mixed, it is not Eternal, but has a Beginning and an End.

Of the Third Principle, viz. The visible World; whence that proceeded; and what the Creator is.

133.  HIS visible world is sprung from the spiritual world before mentioned, *viz.* from the outflown Divine Power and Virtue; and it is a Subject or Object resembling the spiritual world: the spiritual world is the Inward ground of the visible world; the visible subsists in the spiritual.

134. The visible world is only an Effluence of the seven Properties, for it proceeded out of the six working Properties; but in the seventh, (that is, in Paradise,) it is in Rest: and that is the Eternal Sabbath of Rest, wherein the Divine Power and Virtue rests.

135. Moses saith, God created Heaven and Earth, and all Creatures, in six Days,

¹ Or to rest on and rested on the seventh Day, and also commanded ¹ it to be kept for a Rest.

136. The understanding lies hidden and secret in those words: could not he have made all his works in one Day? neither can we properly say there was any day before the Sun was; for in the Deep there is but one Day [in all.]

137. But the understanding lies hidden in those words: he understands by each day's working, the Creation, or Mánifestation of the seven Properties; for he saith, In the Beginning God created Heaven and Earth.

² The first Day.

138. In the FIRST ² Motion, the Magnetical Desire compressed and compacted the fiery and watery *Mercury* with the other Properties; and then the grossness separated itself from the Spiritual Nature: and the fiery became Metals and Stones, and partly Salnitre, that is, Earth: and the watery became water: then the fiery *Mercury* of the working became clean, and Moses calls it Heaven; and the Scripture says, God dwells in Heaven: for this fiery *Mercury* is the Power and Virtue of the Firmament, *viz.* an Image and resemblance of the Spiritual world, in which God is manifested.

139. When this was done, God said, Let there be Light; then the Inward thrust itself forth through the fiery Heaven, from which a shining power and virtue arose in the fiery *Mercury*, and that was the Light of the outward Nature in the Properties, wherein the ¹ vegetable Life consists.

¹ Urgrowing.

The Second Day.

² See.

140. In the SECOND Day's work, God separated the watery and fiery *Mercury* from one another, and called the fiery the Firmament of Heaven, which came out of the midst of the waters, *viz.* of *Mercury*, whence arose the Male and Female ^m kind, in the Spirit of the outward world; that is, the Male in the fiery *Mercury*, and the Female in the watery.

141. This Separation was made all over in every thing, to the end that the fiery *Mercury* should desire and long for the watery, and the watery for the fiery; that so there might be a Desire of Love betwixt them in the Light of Nature, from which the Conjunction arises: therefore the fiery *Mercury*, *viz.* the outflown word, separated itself according both to the fiery and to the watery nature of the Light, and thence comes both the Male and Female kind in all things, both Animals and Vegetables.

The Third Day.

142. In the THIRD Day's work, the fiery and watery *Mercury* entered again into Conjunction or Mixture, and embraced one another, wherein the Salnitre, *viz.* the Separator in the Earth, brought forth Grass, Plants, and Trees; and that was the first Generation or production between Male and Female.

The Fourth Day.

143. In the FOURTH Day's work, the fiery *Mercury* brought forth its fruit, *viz.* the fifth Essence, an higher power or virtue of Life, than the four Elements, and yet it is in the Elements: of it the Stars are made.

144. For as the compression of the Desire brought the Earth into a * Mass, the compression entering into itself, so the fiery *Mercury* thrust itself outwards by the Compression, and has inclosed the place of this world with the ° Stars and Starry Heaven.

* Or lans.
° Or constellations.

The Fifth Day.

145. In the FIFTH Day's work, the [¶] *Spiritus Mundi*, that is, the [¶] soul of the great [¶] The Spirit of the world, opened itself in the fifth Essence; (we mean the Life of the fiery and watery *Mercury*;) therein God created all beasts, fishes, fowls, and worms; every one from its peculiar property of the divided *Mercury*.

146. Here we see how the Eternal Principles have moved themselves according to Evil and Good, as to all the seven Properties, and their Effluence and Mixture; for there are evil and good Creatures created, every thing as the *Mercury* (that is, the Separator) has figured and framed himself into an *Ens*, as may be seen in the evil and good Creatures: [¶] Or imaged. And yet every kind of Life has its Original in the Light of Nature, that is, in the Love of Nature; from which it is that all Creatures, in their Kind or Property, love one another according to this outflown Love.

The Sixth Day.

147. In the SIXTH Day's work, God created Man; for in the sixth Day the understanding of Life opened itself out of the fiery *Mercury*, that is, out of the Inward Ground.

148. God created him in his likeness out of all the three Principles, and made him an Image, and breathed into him the understanding fiery *Mercury*, according to both the Inward and Outward Ground, that is, according to Time and Eternity, and so he became a living understanding soul: and in this Ground of the soul, the Manifestation of the Divine Holiness moved, *viz.* the living outflowing word of God, together with the Eternal knowing *Idea*, which was known from Eternity in the Divine Wisdom, as a Subject or Form of the Divine Imagination.

149. This [¶] *Idea* becomes [¶] clothed with the Substance of the heavenly world, and so [¶] Cr. Image. it becomes an understanding Spirit and Temple of God; an Image of the Divine [¶] vision, [¶] Indeed, or which Spirit is given to the soul for a Spouse: as Fire and Light are espoused together, so [¶] invited. [¶] Or contemplation.

150. This Divine Ground budded and pierced through soul and body; and this was the true Paradise in Man, which he lost by sin, when the ground of the dark world, with the false Desire, got the upperhand and dominion in him.

The Seventh Day.

151. In the SEVENTH Day God rested from all his works which he had made, *sicut Moyses*; yet God needs no Rest, for he has wrought from Eternity, and he is a mere working Power and Virtue; therefore the meaning and understanding here lies hidden in the Word, for *Moses* faith he hath commanded [us] to Rest on the seventh Day.

152. The seventh Day was the true Paradise, understand it spiritually, that is, the Tincture of the Divine Power and Virtue, which is a temperament; this pierced through all the Properties, and wrought in the seventh, that is, in the substance of all the other.

<sup>* Gr. grim
fierceness.</sup> 153. The Tincture pierced through the Earth, and through all Elements, and tinctured All; and then Paradise was on Earth, and in Man; for evil was hidden: as the Night is hidden in the Day, so the ^{*}wrath of Nature was also hidden in the first Principle, till the fall of Man; and then the Divine working, with the Tincture, ^{*}fled into their own Principle, *viz.* into the Inward Ground of the Light-world.

154. For the wrath rose aloft, and got the predominancy, and that is the Curse, where it is said, God cursed the Earth; for his cursing is to leave off and fly from his working: as when God's Power and Virtue in a thing works with the Life and Spirit of the thing, and afterwards withdraws itself with its working; then the thing is cursed, for it works in its own will, and not in God's will.

Of the Spiritus Mundi, and of the Four Elements.

155. We may very well observe and consider the hidden spiritual world, by the visible world: for we see that Fire ², Light, and Air, are continually begotten in the deep of this world; and that there is no Rest or Cessation from this production; and that it has been so from the beginning of the world; and yet men can find no cause of it in the outward world, or tell what the ground of it should be: but Reason says, God hath so created it, and therefore it continues so; which indeed is true in itself; but Reason knows not the Creator, which thus creates without ceasing; that is, the true ^a *Archæus*, or Separator, which is an Effluence out of the Invisible world, *viz.* the outflown word of God; which I mean and understand by the word fiery *Mercury*.

156. For what the invisible world is, in a spiritual working, where Light and Darkness are in one another, and yet the one not comprehending the other, that the visible world is, in a substantial working; whatsoever powers and virtues in the outflown word are to be ^bunderstood in the Inward Spiritual world, the same we understand also in the visible world, in the Stars and Elements, yet in another Principle of a more holy ^cNature.

157. The four Elements flow from the *Archæus* of the Inward ground, that is, from the four Properties of the Eternal Nature, and were in the beginning of time so outbreathed from the Inward ground, and compressed and formed into a working substance and life; and therefore the outward world is called a Principle, and is a subject of the Inward world, that is, a Tool and Instrument of the Inward ^dMaster, which Master is the Word and ^ePower of God.

158. And as the Inward Divine world has in it an ^funderstanding Life from the Effluence of the Divine knowledge, whereby the Angels and Souls are meant; so likewise the outward world has a Rational Life in it, consisting in the outflown powers and virtues of the Inward world; which outward [Rational] Life has no higher understanding, and can reach no further than that thing wherein it dwells, *viz.* the Stars and four Elements.

^a Or Water.

^a Distinguisher, or divider.

^x Or conceiv-
en.

^x Kind, qua-
lity, or con-
dition.

^x Artificer or
workman.

^x Or virtue.

^x Or Intellec-
tual.

159. The *Spiritus Mundi* is hidden in the four Elements, as the Soul is in the body, and is nothing else but an Effluence and working Power proceeding from the Sun and Stars; its dwelling wherein it works is spiritual, encompassed with the four Elements.

160. The Spiritual house is first a sharp Magnetical power and virtue, from the Effluence of the Inward world, from the first property of the Eternal Nature; this is the ground of all salt and powerful virtue, also of all forming and substantiality.

161. Secondly, it is the Effluence of the Inward Motion, which is outflown from the second ^{Species} form of the Eternal Nature, and consists in a fiery Nature, like a dry kind of water source, which is understood to be the ground of all Metal and Stones, for they were created of that.

162. I call it the fiery *Mercury* in the Spirit of this world, for it is the mover of all things, and the separator of the powers and virtues; a former of all shapes, a ground of the outward Life, as to the Motion and Sensibility.

163. The third ground is the perception in the Motion and Sharpness, which is a spiritual source of Sulphur, proceeding from the ground of the painful will in the Inward ground: Hence the Spirit with the five senses arise, *viz.* seeing, hearing, feeling, tasting, and smelling; and this is the true Essential Life, whereby the fire, that is, the fourth form, is made manifest.

164. The ancient wise men have called these three properties *Sulphur*, *Mercurius*, and *Sal*, as to their Materials which were produced thereby in the four Elements, into which this Spirit does coagulate, or make itself Substantial.

165. The four Elements lie also in this ground, and are nothing different or separate from it; they are only the manifestation of this spiritual ground, and are as a dwelling-place of the Spirit, in which this Spirit works.

166. The Earth is the grossest Effluence from this subtle Spirit; after the Earth the Water is the second; after the Water the Air is the Third; and after the Air the Fire is the fourth: All these proceed from one only ground, *viz.* from the *Spiritus Mundi*, which has its root in the Inward world.

167. But Reason will say, To what End has the Creator made this manifestation? I answer, There is no other cause, but that the spiritual world might thereby bring itself into a visible form or Image, that the Inward powers and virtues might have a form and Image: Now that this might be, the spiritual substance must needs bring itself into a material ground, wherein it may so figure and form itself; and there must be such a separation, as that this separated being might continually long for the first ground again, *viz.* the Inward for the Outward, and the Outward for the Inward.

168. So also the four Elements, which are nothing else Inwardly but one only Ground, must long one for the other, and desire one another, and seek the Inward Ground in one another.

169. For the Inward Element in them is divided, and the four Elements are but the Properties of that divided Element, and that causes the great anxiety and desire betwixt them; they desire continually [to get] into the first ground again, that is, into that one Element in which they may rest; of which the Scripture speaks, saying: ^b *Every Creature groaneth with us, and earnestly longs to be delivered from the vanity, which it is subject to against its will.*

170. In this anxiety and desire, the Effluence of the Divine power and virtue, by the working of Nature, is together also formed and brought into figures, to the Eternal Glory and Contemplation of Angels and Men, and all Eternal Creatures; as we may see clearly in all living things, and also in vegetables, how the Divine power and virtue imprints and forms itself.

I.

II.

III.

^b Rom. 8. 20.
22.

Editions.

The Clavis, or an Explanation, &c.

171. For there is not any thing substantial in this world, wherein the image, resemblance, and form of the Inward spiritual world does not stand; whether it be according to the ^k wrath of the Inward ground, or according to the good virtue; and yet in the most ¹ venomous virtue or quality, in the Inward ground, many times there lies the greatest virtue out of the Inward world.

172. But where there is a dark Life, that is, a dark Oil, in a thing, there is little to be expected from it; for it is the foundation of the wrath, *viz.* a false bad Poison, to be utterly rejected.

² Or pain.

173. Yet where Life consists in ^m venom, and has a Light or Brightness shining in the Oil, *viz.* in the Fifth Essence, therein Heaven is manifested in Hell, and a great virtue lies hidden in it: this is understood by those that are ours.

³ Or Sub-stance.

174. The whole visible world is a mere spermatrical working ground; every ⁿ thing has an inclination and longing towards another, the uppermost towards the undermost, and the undermost towards the uppermost, for they are separated one from the other; and in this hunger they embrace one another in the Desire.

⁴ Or Property.
⁵ Separator,
Divide, or
faintrous vir-
tue.

175. As we may know by the Earth, which is so very hungry after the [influence and virtue of the] Stars, and the *Spiritus Mundi*, *viz.* after the Spirit from whence it proceeded in the beginning, that it has no rest for hunger; and this hunger of the Earth consumes Bodies, that the Spirit may be parted again from the gross Elementary ^o condition, and return into its ^p *Archæus* again.

¹ Or grow.

176. Also we see in this hunger the Impregnation of the *Archæus*, that is, of the Separator, how the undermost *Archæus* of the Earth attracts the outermost subtle *Archæus* from the Constellations above the Earth; where this compacted Ground from the uppermost *Archæus* longs for its ground again, and puts itself forth towards the uppermost; in which putting forth, the growing of Metals, Plants and Trees, has its Original.

177. For the *Archæus* of the Earth becomes thereby exceeding joyful, because it tastes and feels its first ground in itself again, and in this Joy all things ^q spring out of the Earth, and therein also the growing of Animals consists, *viz.* in a continual Conjunction of the Heavenly and Earthly, in which the Divine power and virtue also works, as may be known by the Tincture of the Vegetables in their Inward ground.

178. Therefore Man, who is so noble an Image, having his ground in Time and Eternity, should well consider himself, and not run headlong in such blindness, seeking his Native Country afar off from himself, when it is within himself, though covered with the grossnesses of the Elements by their strife.

⁶ Or drossy
Stone or Ore.

⁷ Cor. 15. 44.

179. Now when the strife of the Elements ceases, by the Death of the gross body, then the Spiritual Man will be made manifest, whether he be born in and to Light, or Darknes; which of these [two] bears the Sway, and has the Dominion in him, the Spiritual Man has his being in it Eternally, whether it be in the foundation of God's Anger, or in his Love.

180. For the outward visible Man is not now the Image of God, it is nothing but an Image of the *Archæus*, that is, a house [or husk] of the Spiritual Man, in which the Spiritual Man grows, as Gold does in the ⁸ gross Stone, and a Plant from the wild Earth; as the Scripture says, ⁹ as we have a Natural Body, so we have also a Spiritual Body: such as the Natural is, such also is the Spiritual.

181. The outward gross Body of the four Elements shall not inherit the Kingdom of God, but that which is born out of that one Element, *viz.* out of the Divine Manifestation and Working.

182. For this Body of the Flesh and of the Will of Man is not it, but that which is wrought by the heavenly *Archæus* in this gross Body, unto which this gross [Body] is a house, tool, and instrument.

183. But when the Crust is taken away, then it shall appear why we have here been called Men; and yet some of us have scarce been Beasts; nay, some far worse than Beasts.

184. For we should rightly consider what the Spirit of the outward world is; it is a house's husk, and Instrument of the Inward Spiritual world which is hidden in it, and works through it, and so brings itself into Figures and Images.

185. And thus human Reason is but a ¹ house of the true understanding of the Divine knowledge: none should trust so much in his reason and sharp wit, for it is but the Constellation of the outward Stars, and rather seduces him, than leads him to the unity of God.

186. Reason must wholly yield itself up to God, that the Inward *Archæus* may be revealed; and this shall work and bring forth a true Spiritual understanding ground, uniform with God, in which God's Spirit will be revealed, and will bring the understanding to God: and then, in this Ground, ^u *the Spirit searches through all things, even the deep things of God*, as St. Paul saith. ^{1 Cor. 2.10.}

187. I thought good to set this down thus briefly for the ^y Lovers, for their further consideration.

^x Or of the Deity.
^y Of Mysteries.

Now follows a short Explanation, or ^z Description of the Divine ^{z Formula, or Model.} Manifestation.

188. God is the Eternal, Immense, Incomprehensible unity, which manifests itself in itself, from Eternity in Eternity, by the Trinity; and is Father, Son, and Holy Ghost, in a threefold working, as is before mentioned.

189. The first Effluence and manifestation of this Trinity, is the Eternal word, or outspaking of the Divine power and virtue.

190. The first outspoken Substance from that Power, is the Divine wisdom; which is a substance wherein the Power works.

191. Out of the wisdom flows the Power and Virtue of the breathing forth, and goes into separability and forming; and therein the Divine Power is manifest in its virtue.

192. These separable Powers and Virtues bring themselves into the power of reception, to their own perceptibility; and out of the perceptibility arises own self-will and Desire: this own Will is the Ground of the Eternal Nature, and it brings itself, with the Desire, into the Properties as far as Fire.

193. In the Desire, is the Original of Darknes; and in the Fire, the Eternal unity is made manifest with the Light, in the fiery Nature.

194. Out of this fiery Property, and the property of the Light, the Angels and Souls have their Original; which is a Divine Manifestation.

195. The Power and Virtue of Fire and Light, is called Tincture; and the Motion of this Virtue, is called the holy and Pure Element.

196. The Darknes becomes substantial in itself; and the Light becomes also substantial in the fiery Desire: these two make two Principles, viz. God's Anger in the Darknes, and God's Love in the Light; each of them works in itself, and there is only such a difference between them, as between Day and Night, and yet both of them have but one only Ground; and the one is always a cause of the other, and that the other becomes manifest and known in it, as Light from Fire.

197. The visible world is the third Principle, that is, the third Ground and beginning: this is breathed out of the Inward Ground, viz. out of both the first Principles, and brought into the Nature and Form of a Creature.

198. The Inward Eternal working is hidden in the visible world; and it is in every thing, and through every thing, yet not to be comprehended by any thing in the Thing's own Power; the outward Powers and Virtues are but passive, and the house in which the Inward work.

* The common Creatures.

199. * All the other worldly Creatures are but the Substance of the outward World, but Man, who is created both out of Time and Eternity, out of the Being of all Beings, and made an Image of the Divine manifestation.

200. The Eternal Manifestation of the Divine Light is called the Kingdom of Heaven, and the Habitation of the Holy Angels and Souls.

201. The fiery Darknes is called Hell, or God's Anger, wherein the Devils dwell, together with the damned Souls.

202. In the place of this World, Heaven and Hell are present every where, but according to the Inward Ground.

203. Inwardly, the Divine working is manifest in God's Children; but in the wicked, the working of the painful darknes.

204. The place of the Eternal Paradise is hidden in this World, in the Inward Ground; but manifest in the Inward Man, in which God's Power and Virtue works.

205. There shall perish of this World only the four Elements, together with the Starry Heaven, and the Earthly Creatures, viz. the outward gross life of all things.

206. The Inward Power and Virtue of every substance remains Eternally.

* The Great Mystery.

Another Explanation of ^b the Mysterium Magnum.

207. God has manifested the *Mysterium Magnum* out of the Power and Virtue of his word; in which *Mysterium Magnum* the whole Creation has lain essentially without forming, in *Temperamento*; and by which he has outspoken the Spiritual formings in Separability [or variety:] in which formings, the Sciences of the Powers and Virtues in the Desire, that is, in the *Fiat*, have stood, wherein every Science, in the Desire to Manifestation, has brought itself into a Corporeal Substance.

208. Such a *Mysterium Magnum* lies also in Man, viz. in the Image of God, and is the Essential word of the Power of God, according to Time and Eternity, by which the Living word of God speaketh forth, or expresses itself, either in Love or Anger, or in Fancy, all as the *Mysterium* stands in a moveable Desire to Evil or Good; according to that saying, such as the people is, such a God they also have.

209. For in whatsoever property the *Mysterium* in Man is awakened, such a word also utters itself from his powers: as we plainly see that nothing else but vanity is uttered by the wicked. *Praise the Lord, all ye his Works. Hallelujah.*

* SCIENTZ.

Of the Word ^c SCIENCE.

210. The word Science is not so taken by me as men understand the word *Scientia* in the *Latin* Tongue; for I understand therein even the true Ground according to Sense, which, both in the *Latin* and all other Languages, is missed and neglected by Ignorance; for every word in its impressure, forming, and Expression, gives the true understanding of what that thing is that is so called.

211. You understand by Science some skill or knowledge, in which you say true, but do not fully express the meaning.

* Cogitation, consideration.

212. Science is the Root to the Understanding, as to the ^d Sensibility; it is the Root to

to the Center of the ^c Impression of nothing into something ; as when the Will of the ^a Or forming Abyss attracts itself into itself, to a Center of the Impression, *viz.* to the Word, then arises the true Understanding.

213. The Will is in the Separability of the Science, and there separates itself out from the Impressed Compaction ; and men first of all understand the Essence in that which is separated, in which the Separability impresses itself into a Substance.

214. For ^b Essence is a substantial power and virtue, but Science is a moving un- ^c ESSENCE. settled one, like the Senses ; it is indeed the Root of the Senses.

215. Yet in the Understanding, in which it is called Science, it is not the perception, but a cause of the perception, in that manner as when the Understanding impresses itself in the Mind, there must first be a cause which must give the Mind, from which the Understanding flows forth into its Contemplation : Now this Science is the Root to the fiery Mind, and it is in short the Root of all Spiritual Beginnings ; it is the true Root of Souls, and proceeds through every Life, for it is the Ground from whence Life comes.

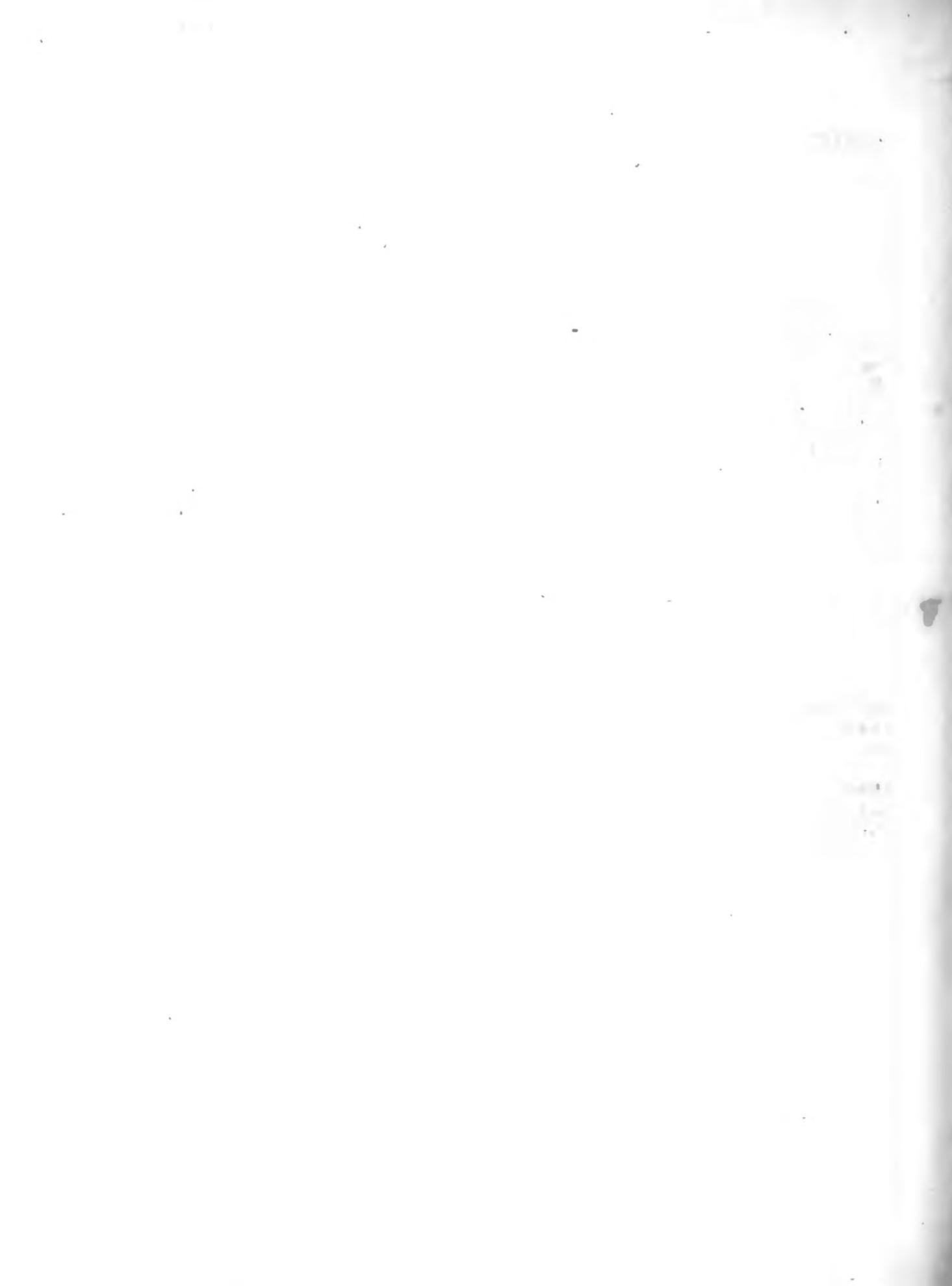
216. I could not give it any other better Name, this does so wholly accord and agree in the Sense ; for the Science is the cause that the Divine Abyssal Will compacts and impresses itself into Nature, to the separable, [various] intelligible, and perceptible Life of understanding and difference ; for from the Impression of the Science, whereby the Will attracts it into itself, the Natural Life arises, and the Word of every Life Originally.

217. The distinction or separation out of the Fire is to be understood as follows : The Eternal Science in the Will of the Father draws the Will, which is called Father, into itself, and shuts itself into a Center of the Divine Generation of the Trinity, and by the Science speaks itself forth into a word of understanding ; and in the Speaking is the Separation in the Science ; and in every Separation there is the Desire to the Impression of the ^e Expression, the Impression is Essential, and is called Divine Essence. ^d Or speaking forth.

218. From this Essence the word expresses itself in the second Separation, that is, of Nature, and in that expression wherein the Natural Will separates itself in its Center, into a preception, the Separation out of the fiery ^b Science is understood ; for thence comes the Soul and all Angelical Spirits. ^b One Copy has Silence.

219. The third Separation is according to the outward Nature of the expressed formed Word, wherein the Bestial Science lies, as may be seen in the Treatise of the *Election of Grace*, which has a ^c sharp understanding, and is one of the Clearest of our Writings. ^c Peace, or sublime.

F I N I S.



F O U R

T A B L E S

O F

Divine Revelation,

S I G N I F Y I N G

What GOD in himself is without Nature; and how considered in Nature, according to the Three Principles.

A L S O,

What HEAVEN, HELL, WORLD, TIME, and ETERNITY, are: Together with all Creatures visible and invisible: And out of what all Things had their Original.

By *JACOB BEHMEN*, the Teutonic Theosopher.

P R E F A C E

T O T H E

R E A D E R.

HO W sad an Account have they to give, whose Throats, like open Sepulchres, blast with their Breath (as far as their Venom reaches) the most eminent Gifts of God in Men that bear his Image? Of which did they know the Danger, it could not but make them tremble, to consider how their poisoned Arrows will return and stick in their own Souls: Yet some have not feared maliciously to defame this deep illuminated Man of God. A Man, whose Writings manifestly appear to have been the Dictates of God's Spirit. And the Will of God was made the Rule of his Life, resigning himself to the divine Will, to will and work nothing but according to the Will of God. Yet against the Spirit of this pious Man (as if they feared an Eclipse of their Evening Splendor, by the Day-light of his Writings) have some (especially among the Lamps of our modern Sects) spit forth their Venom, in Aspersions so injuriously false, and palpably absurd, that neither Reason nor Religion, Prudence or Piety, could yield any Motive thereto, but only the Monster of their own Frailty. Thus does the Prince of the Air blind Men with Self-Love; that though in others they would seem to abhor Unrighteousness, yet they themselves can rashly proceed to Sentence, before they understand him, and some before they have read a Leaf in his Writings. Whereas others that have seriously studied him, and (with the divine Blessing) understood much of him, can justly and clearly evince the true Concordance of his Writings with the Word of God in Holy Writ, and their Inconsistence with conceited Sects, corrupt Doctrines, both of our own and former Ages, and all heretical Opinions whatever.

In respect of the usual Stile of Authors, his Language may to some seem something strange. So do the Characters of Letters to Children, *primo intuitu*; and so do many even Scripture Expressions to the Ears of the natural Man. Besides, he proceeds much by Affirmation; not disputing, but convincing Error; having not received his Knowledge from Men, or from the imperfect fallible Principles of the Schools, but from the true Fountain of Wisdom and

PREFACE TO THE READER.

Knowledge. Nor did he write, as most do, by Transcripts out of other Men's Books; nor were his Dictates the Productions of his own Fancy, but by divine Influence, and (according to his own Expression) out of his *three-leaved Book*, which the Hand of God had opened in him; wherein he found the Knowledge, not only of all that *Moses*, the Prophets, Christ, and the Apostles taught in sacred Scripture, but of all Mysteries also in Heaven and Earth, as himself affirms in many of his Writings.

He had the Knowledge of that wonderful Mystery (containing the Secrets of the whole Creation) *The Language of Nature*, and that in his native Tongue; whereby the very Name of every Thing gave him clear Inspection into the Nature of it. This Knowledge had *Adam* in his Innocence, but by his Fall lost it; else it had been understood (as our Author affirms) in the Language of every Nation.

Now to the Incredulous, if they could but fathom his Depths, I should only bid them ask themselves this Question; Whether *Art* or *Nature* ever did or could produce such sublime Knowledge, such pure and distinct Knowledge of the highest Mysteries, knowing, that upon Consultation with their serious Thoughts, they must pronounce the Negative? But there is a malicious Ignorance possesses many, by which they condemn all Things above their Sphere, and cry down that Excellence in others, which exceeds the Fathom of their own Comprehensions: I need not go far for Proof or Instance. *Ifforum plena sunt omnia.* They are every where to be found.

Concerning the following Tractate, it contains *Four Tables* with their *Explanation*; wherein may be seen, by a spiritual Eye, the Ground and Foundation of all the Author's Works, and profound Mysteries: Yea, there is also clearly decyphered, that so much sought, and so rarely found, secret *Cabala* of the ancient *Rabbies*. These Tables, indeed, contain the Sum of all the Author's Writings; of all his Knowledge; of all in Heaven and Earth; yea of all the highest Mysteries that Man in this Life is capable of knowing.

The first Table, as the *Radix*, briefly includes the rest; the other three are Branches of the first, and all together are properly termed an * A, B, C, to all that the Author has written.

In a Word, this following Tract is annexed not unfitly to the *Mysterium Magnum*: For the Chapters of that Book are not only introductory to some of the first, but likewise an excellent Illustration of these Tables; wherein the pious Reader, by a due Search, may happily find (*pulsanti dabitur*) a greater Treasure than the World can afford, and that to his infinite Satisfaction, which it is heartily wished he may obtain, together with the Life, Light, and Love of Jesus Christ,

*An Introduction.

T A B L E I. *What GOD is without Nature and Creature.*

<i>What God without Nature and Creature is, and what the Mysterium Magnum is: How God, by his Breathing forth or Speaking, has introduced himself into Nature and Creature.</i>		Abyſs.	
	2	<i>NOTHING and ALL.</i>	
	3	Will of the Abyſs,	J E
		Delight or Impression of the Will.	H O
	4	Science or Motion.	V A
	5	GOD in Trinity.	
	6	WORD in GOD.	<i>Thus is GOD without Nature and Creature considered.</i>
	7	Wisdom.	

Beginning of Mysterii Magni of the Eternal NATURE.

	GOD	in LOVE.	GOD in WRATH.		Spiri- tual Nature,
			9. The First Principle.	Moving, Thinking,	
	8. The second	Principle.	Dark,	Feeling,	Mind,
	V. II. Angel, Light, Love-Fire.	10. Tincture or Speaking of the Trin- ity.	I. Desire,	II. Pricking or Sci- ence,	III. An- guish,
	Angelical World Root of the four Ele- ments.	VI. Sound or Di- stinction. VII. Es- sence, or essential Wis- dom.	Austere,	Cause of Envy,	Fire Root of Heat,
	Growing or Green- ing in the Spiritual World.	12. Pure Element. 13. Paradise.	Hard,	Hellish- Life,	Hell,
			SAL,	Root,	Devil,
			MERCU- RIUS,	SUL- PHUR,	Plan- tial.

14. *Beginning of the external World.*

<i>Here begins the external visible World, as the out-spoken visible WORD.</i>	The third	Principle.	
		15. Heaven	
	Stars.	16. Quintessence.	Good Powers.
	The	17. The four Ele- ments.	Devil's Poison introduced.
<i>1. Is understood the good Life of the Creature which stands in the Quintessence.</i> <i>2. The Poison and Grottness of the Earth and earthly Life.</i> <i>3. The Reader understanding these, all Doubts and Queries cease in him; and Babel is left in Ignominy.</i>	Out-spoken WORD.	18. Earthly Creatures.	

A brief Explanation of the first Table of GOD revealed; how out of himself he continually begets, and breathes forth himself: And how this Table is to be understood.

NUMBER I. is the *Abyss*, the *Nothing*, and the *All*: There we begin to consider what God in himself is, without [or besides] Nature and Creature; and this Consideration of the hidden God extends unto *Wisdom*, Number 7. Therein is understood, how God dwells in all, and how all Things from him have their Existence; but himself is to all *incomprehensible*, and as a *Nothing*; yet through that *All* he makes himself visible, sensible, and ^battainable.

^a Invenible.
^b Findlich.

Numb. 2. is the *Will* of the *Abyss*; and by it, at the Right Side, FATHER, and on the other Side JE: This signifies the *Will* of the *Abyss*, which is the *Father* of all *Beings*; and the JE signifies the eternal *One*, as the *Name* JESUS from the eternal *One*.

^c Good pleasure.
^d Bene placitum

Numb. 3. is the ^c *Delight* [*Lubes*], or Impression of the *Will*, by which (towards the Right) standeth SON, and opposite to it HO, signifying how the Self-will includes itself in the Place of its Possession. The Place is the Procreation out of itself, where God begetteth God, according to the good Pleasure of his Propriety. The HO is the Breathing of the Will, through which the Delight passes.

^e Three in
One.

Numb. 4. is *Science*, or *Motion*: At the Right stands SPIRIT, and overagainst it VA. *Science* is the Attraction of the *Will* to the Place of God; where the *Will* comprehends the Delight which proceeds to the Son, or to the Breathing; by which Out-breathing is understood the Spirit of God. And here is understood the great Name JEHOVA, as the ^e triune Being; how the Father of himself begets the Son; and how the holy Spirit proceeds from both, and yet they be but one Being, which has nothing before it; for the *Science*, in the drawing in, is understood a Root of the eternal Knowledge, or Motion.

Numb. 5. is *God in Trinity*; signifying, that the triune Being may be known, as a Similitude of the *Will*, *Mind*, and *Senses*; wherein lies the eternal Understanding. Thus is the Ternary the one eternal Understanding, and Cause of all Things.

^f Or Sensibi-
lity.

^g Empfindlich-
keit.

Numb. 6. stands WORD, signifying Distinction in the Understanding, as Speaking, the ^f Perception of itself; which Word abides eternally in God himself; and God, as the Power of Perception, is the eternal Good.

Numb. 7. stands *Wisdom*, signifying the outspoken Word, as the Power of the divine Contemplation; wherein God to himself is intelligible, perceptible, and revealed: And thus far is God, to the Creature, invisible, incomprehensible, not natural, nor creatureal.

Below the Line, stands the Beginning of the *great Mystery*, or of the *eternal Nature*; as of the Separability, Perceptibility, and Sensibility of the Properties; wherein is understood the divine Extrication or Revelation; how God introduces himself in the eternal Nature, in Love and Wrath, and not in himself; for that himself is the one eternal Good, but without Distinction would not be perceptible or manifest.

Here is to be noted, that the seven *capital Forms of Nature* are marked (to distinguish them from the other Numbers) with I. II. III. IV. V. VI. VII.

Numb. 8. the second *Principle*, stands to the Right; and Number 9, the first *Principle*, to the Left: Thus Number 9 signifies the Father's Property, through the speak-

Explanation of the First Table.

7

ing of the Word in Wrath; and the second Number 8, signifies the Son's Property in Love; where the Love of God, by the expressed Word, is revealed. As that in Love, Number 8, shews the angelical Power-world; and that in Wrath, Number 9, signifies the dark Power-world of Painfulness, wherein God is an angry God.

Numb. 10. Stands *Tincture*, signifying the Temperature of all Powers; how there, through speaking, they go forth in Distinction and Forms; as first in the seven capital Forms, the Desire, Science, Anguish, Fire, Love-Fire, Sound, and Being. And further, there stands by every capital Form what Properties are born, and proceed out of themselves.

For, if there must be a Speaking, then the Power must first contract itself, that it may breathe forth itself; then it begets that comprehensive or magnetic *Impression*, the something (which is the Beginning) wherein the *Fiat* which attracts the Powers is understood.

I. Is the *first capital Form* of the spiritual Nature, and stands with Number I. *Desire*; which Desire sharpens itself; from whence exists *four*, *hard*, and the Cause of *Cold*; and is the Ground of all *saliſh* Properties *spiritual*, in the spiritual World, and *essential* in the external World. So also the Desire of *Impression* is the Cause of its own Over-shadowing, or Darkness in the Abyss; as all these Forms belong to Numb. I. to the Desire of ^f Comprehensibility.

II. By the *second capital Form* stands *Compunction* or *Science*; signifying the Contraction ^{f 3nt. f. 7} of the Desire, where the first Enmity or contrary Will arises; for Hardness and Motion are not alike. Now in this Form arise Moving and Feeling, as the Root of Pain; wherein is understood the mercurial Poison-Life, both spiritual and ^e corporal; and in ^e Essential. the *Darkness*, the *Pain* or *Torment* of the wicked Life; neither was the good Life, without the Root of the Evil, manifest unto him; and that is the Root of God's Wrath, according to the Perception [Sensibility] of the eternal Nature.

III. The *third capital Form* is *Anguish*, which arises from the Desire of Impression, and from the Enmity of Compunction, where the Will stands in ^b Torment, and is ^b *Cruciatus*. ^{Qu. 1.} there the Cause of Feeling, and of the five *Senses*; for in the *Anguish*, all Forms grow *painful*, and then are they sensible of one another. And here is the *Word* become distinct, and is the Root of *Sulphur*, both spiritual and essential [corporal,] wherein is rightly understood the *hellish* *Fire* in *Darkness*, in painful Life, as appears in the Table downward.

IV. The *fourth capital Form* is called *Fire*; where is understood the Kindling of the *Fire*, from the painful *sulphurous Root*; for the Will goes out of Anguish again into Liberty; and the Liberty goes to its Revelation in Anguish; in which Conjunction comes that terrible [like a Flash of Lightning] Corruscation, where the *Abyss*, as the eternal Good, is revealed; and is in the *Forms of Nature* the Understanding and Life in the dark Enmity; and in the *Liberty* is the Root of *Joy*, or rousing up the ⁱ Powers, ⁱ *Faculties*, and is the kindling of the *Fire*; in which Kindling, the *Abyss* becomes a shining Light, ^{Braffen.} as material.

V. The *fifth Form* is called the *Love-Fire*; where is understood, how the eternal Good, through kindling the painful Fire, introduces itself into an elevating, burning Love-Fire, which Love-Fire was first in God. But thus only it ^{*} winds up itself, that ^{* Infoldeth.} ^{Wickelt.} it becomes sensible and moving, wherein the good Powers are operative.

VI. Stands *Sound*, or *Distinction*, as the *sixth capital Form*; signifying, that the natural manifested Life, where the eternal *divine Word*, through the Forms of Nature, has infolded itself, and where all the *Powers* of *Wisdom* stand in ¹ *Sound*; therein stands the ¹ *Noise*. understanding Life; which, in Light, is angelical and divine; but in Darkness, it is ² *Hölle*. diabolical, as at the Right, Number 11. stands Angel.

Explanation of the First Table.

VII. Stands *Essence*, or *essential Wisdom*, of the outbreathed Word; wherein all other Forms are revealed; and is even the *Essence of all Forms*; as good and divine in the Light; but in the Darkness evil and devilish; and therein is chiefly understood *Mysterium Magnum* [the great Mystery:] The angelical World is also therein understood; and likewise the internal spiritual Body of Man, which disappeared in *Adam*, when the Soul's Will departed from God's Will, but is revived again in Christ, that is, given to him for the Essence of this Power-World, which is that *heavenly Flesh*. *John 6*. And it is the dry *Rod of Aaron*, which in the Spirit of Christ again springs up in Man.

Numb. 12. stands *pure Element*; signifying *Motion* in the angelical World in *Essence*; and is the one, *holy*, pure Element; wherein the four Elements, in the Temperature, lay, and is a Root of the four Elements.

Thus hath this Place been before the Fall of Lucifer and Adam; name- Numb. 13. stands *Paradise*; signifying the eternal springing, or spiritual Growing in the spiritual World; from which the external *visible World*, out of Good and Evil (as out of both eternal Principles) is breathed forth: In which Source and Regiment *Adam*, in his Innocence, stood; when the four Elements harmoniously existed in him, as *Adam*.

ly, in an equal Temperature or Harmony of the spiritual Properties, and four Elements. Numb. 14. stands *Beginning of the external World*; signifying, how God by his Word has breathed forth that spiritual *Mysterium Magnum*, as the eternal Nature of all three *Worlds* in one another must be understood; as the dark *World* of God's Wrath, the eternal light *World* of divine Love, and this visible fading *World*.

Heaven is the Parting-Mark between the internal and external World, as of the visible and invisible *Essence*; which Heaven stands in the spiritual Fire and Water, between the heavenly and earthly. Numb. 15. stands *Heaven*; signifying the ^m Parting-Mark between the internal and external World, as of the visible and invisible *Essence*; which Heaven stands in the *Essence of the spiritual fiery Water*.

Or shine, Glass. Numb. 16. stands *Quintessence*; signifying the spiritual Powers as the Paradise-Ground in the four Elements; as well the Astral, breathed forth by internal Powers at the Beginning of Time (and is that Good in the four Elements, wherein the Light of Nature shines;) as an outbreathed "Fulgor of the eternal Light."

Numb. 17. stands four Elements, *viz. Fire, Air, Water, and Earth*, as the created World, out of the dark and light *World*, which is the framed *Word* spoken out of the eternal Nature's essential Power; therein did the Devil cast his Poison, which, after the Fall of Man, was accursed of God.

Man having two Eternals in him, may be saved or damned. Numb. 18. stands *earthly Creatures*; signifying, that out of the Quintessence, and the four Elements, were all Creatures of this visible *World* created, and only from them have their Life. But the animated Man hath also in him both inward spiritual Worlds, according to the internal Soul of Man; therefore may God's Love and Wrath be manifested in him; for wherein the Will impresses and kindles itself, of that *Essence* it partakes, and the same is manifest in him, as is seen in *Lucifer*.

Thus have you a brief Intimation of the first Table, and [consequently] of all the Author's Writings; faithfully imparted, out of a good Christian Affection to his loving Friends, and [is] as an A, B, C, to Beginners.

TABLE II.

In this second Table, God is considered according to his Essence in Unity; what he is in Trinity, without Nature and Creature, whereby he filleth all Things, and yet needs no Place.

TETRAGRAMMATON.

In this Table is considered the Efflux of the eternal divine WORD; how the WORD, through Wisdom, brings itself from Unity into Separation and Multiplicity, as well in the eternal Nature and Creature, according to which, God calls himself an angry, jealous God, and a consuming Fire, as well as a merciful God; wherein is understood, the Foundation of Angels and Souls, and how they may receive Salvation or Damnation.

In the Septenary without, by itself, is understood the Mysterium Magnum, as the seven Properties of the eternal Nature.

In the Novenary, downwards, are signified the Properties of Life.

In the fourth Form, as in Fire, two Principles separate themselves from each other, as Darkness and Light.

A D	Father	Will	J E			
O	Son	Delight	H O			
N	Spirit	Science	V A			
A	Power	Word	Life			
I	Colours	Wisdom	Virtue			
God's The first Simi- litude	Wrath, or Dark Prin- ciple. 1 I	World- ciple. 2 N	God's The Second 4 C	Love, or 5 T	Light Prin- ciple. 6 V	World. ciple. 7 R
E	Desire or Compre- hending	Science or Drawing	Anguish	Fire	Light Love- Fire	Sound- Essence
T	Dark	Feeling or Moving	Willing	Painful Life	Love- Life	Under- standing
E R	Austere Hardneſſ	Enmity	Mind	Terror	Joy	Five Senses
N AL	Sharp- neſſ	Eleva- ting	Wheel of Life	Killing	Power	Love-
N	Fury	Pride	Despair	Hell	Glory	Giving
A	Greater Death	False Will	Lesser Death	Souls ground	Souls Spirit	Taking, or Compre- hending
T	Stand- ing still	Breaking	From Original separating	Devil	Angel	Increas- ing
V R	Impo- tent	Self- Will	Robbing	Folly	Wisdom	Highness
				Fancy	Know- ledge	Strength
						Throne

The Second Table explained:

THE Word ADONAI signifies an opening, or free Motion of the bottomless. Or Expansion, Unity: How the eternal Generation, Expansion, and Effluence of the ^{fire}ion. Trinity of God is in itself.

A is a triple I; which comprehends itself cross-wise; as in a Beginning, Entrance, and Effluence.

D is the Motion of the triple I, as the Opener.

O is the Circumference of the triple I, as the Birth of God's Place in itself.

N is the triple Spirit, issuing forth of the Circumference out of itself, as a triple I.

Explanation of the Second Table.

A. This lower A is the Object, or Operation of the Threefold I, or Spirit; from whence eternally spring Motion, Colours, and Virtue.

I is the essential Effluence of the triple I, where the Trinity flows forth into Unity: And in this whole Word ADONAI, is understood the eternal Life of God's Unity.

The Word FATHER is the eternal Beginning of Operation and Will in the three-fold I of the Unity.

The Word SON is that Operation of Power, as Comprehension of the Will into which the triple Spirit incloses itself, as a Place of the divine ⁹ Self-hood.

The Word SPIRIT is the living, issuing Motion in the comprehended Power; as by Comparison may be understood in a Flower; where the Opening, or Working of the Growth is the Beginning; the Power of the Working is the Circumference and corporal Comprehension of the Growth; and the Scent [or Smell] which proceeds from the Power is the Motion, or the growing issuing Joy-life of the Power, from whence the Flower springs; by which Comparison may be seen how the Birth of divine Power is typified.

The Word Power signifies the breathing, going forth, understanding, and sensible Life; as the Foundation and Fountain of the outflown Knowledge of ⁹ Distinction.

The Word Colours signifies the Subject, or Object of Power, where the Distinction and Original of the sensitive Life and Knowledge is understood; whence an eternal Contemplation exists.

The Word Will signifies the Ebullition or Motion in the opened Unity; whereby the Unity wills itself into Trinity, as the Nothing into its proper Something, wherein it has its Motion and Action.

The Word Delight [or Lubet] signifies the effectual Sensibility of the Will, as the highest Ground of original Love; where the Will of the Abyss finds itself in its ⁹ Something; where it yields itself to Something as to its Sensibility; in which Sensibility it works and wills in its own Taste.

The Word Science signifies the effectual, sensible Knowledge and Understanding in the Love-taste; the Root of the five Senses, and the Ground of eternal Life: Thence flows the Understanding; and therein the eternal Unity ⁹ plants itself.

The Word Word signifies, how the eternal Love of the sensible Unity with Knowledge speaks forth itself eternally into an Object. The Word is the speaking or breathing of the Will out of the Power by the Understanding: It is the driving and forming of the eternal Power into an Infinity of Multiplicity; as the Creator of Powers, out of the sole Power in Virtue.

The Word Wisdom is the out-flown Word, as an Object of the divine Knowledge of divine Will; as essential Power of the great Love of God, from whence all Things have received their Motion and Possibility; the Ground of all the three Principles; a Revelation of the Unity of God; a passive Essence of divine Operation; the Foundation of all Humility; the Genetrix of all Knowledge of Creatures; an eternal Domicilium of the active Love of God, and a Ray and Breath of the Omnipotent Spirit.

The Word JEHOVAH is the most holy Name of God, as the divine sensual Life, the only Good; whereby the Holy Trinity, with Glory and Omnipotence, is understood; the Life of the Abyss, as of the Unity, which chiefly stands in the only Love: And therein also is understood the most holy Name JESUS; as the egressed I is the Ground and Fountain of the Breathing of God's Unity, and a forming of the Understanding.

For the Egois of the Unity leads itself with the I into E, as in the Sight or Beholding of a Chios, wherein the Mysterium Magnum (according to the divine Manner) is understood, and is a triple Breathing of the Powers.

JE

⁹ Egois.
F. Selbst.

⁹ Distinctness.
Unterschei-
deligkeit.

⁹ Aliquid.
Ceteras.

⁹ Grounds.

JE is the Breathing of the Unity. HO is the Breathing of the JE. VA is the Breathing of the HO, and yet is only one Breathing; but makes a triple Egret's of the three Centers or Comprehensions; and therein is understood how the triple I, at last, closes itself in A, as in a Beginning to Nature.

Under [VA] stands *Life*, signifying, that this threefold Breathing is a real Life and Power.

Under that stands *Virtue*, which signifies the immense *Virtue* of such a breathing Life.

Now in this Table is rightly understood what God, without Nature and Creature, is in *Trinity*; as in a triple Breathing of the Unity in itself, where nothing can be said of the Place, or Dimension of his Habitation; for God is neither here, nor there, but every where alike; as the Abys is considered, namely, the eternal Unity without Nature and Creature; and thus is he an active Power and Essence of Unity. But that really such Power and Virtue is therein, may well be understood, in the Effluence of the World, and the Creatures therein, generated by the Breath of God: And there is nothing in the Being of this World, which bears not Witness thereof, if truly considered.

T E T R A G R A M M A T O N.

In this Table is also manifested, how the holy Name of the eternal Power, with the Knowledge hereof, from Eternity to Eternity, brings itself into Properties in Nature, to eternal Light and Darkness; and how the Word of Breathing forth brings itself into a Subject; and how Self-will and Acceptation of Properties arile in the Subject, wherein two Essences are always understood as God's own Effluence; and then the Properties own Acceptation in the Free-Will; in which Acceptation, another external Kind of Subject is understood; whereby the Unity, in its Effluence, becomes more external; and thereby the eternal Love brings itself into a Sensibility, and like a fiery Flame, as in the Working of divine Power.

At the upper End of the Table stands *Dark World*; and under, the first *Principle*; and over-against it, stands *God's Love*, *Light World*; and below it, from the Figure 4. to the Figure 7. the second *Principle*; which signifies, how the out-flown Will does inclose and overshadow itself with Acceptation of its own Desire; and with the Self-Desire brings itself into Properties, and caules Darkness; in which Darkness, the egressed One, In the Eternity is an entity by Fire in the Light, is revealed and made sensible, and is the Cause of the Light; in eternal Light which Light, God's Love assumes a fiery Operation from the Fire of eternal Nature, but in the Time here on Earth and shines in Fire through the dark painful Acceptation; even as the Light from a Candle, or Day in the Night; whence Day and Night have their Names in Time; but Darkness is the Ground of Nature; and Light the Ground of Joy, the Revelation of God; that we may be- in the Eternal, there is also an eternal Light and Darkness in one another: The Darkness is the Ground of Nature; and the Light is the Ground of the joyful divine Revelation.

The Dark World, as the Ground of the Properties of Self-Desire and Will, is called the Kingdom of Joy, the Revelation of God; that we may be- the first *Principle*; because it is the Cause of divine Revelation, according to Sensibility, and also makes a proper Kingdom in itself, as namely, painful Torment; according to which, God calls himself an angry, jealous God, and a consuming Fire.

And the Light which is revealed in the Fire, wherein the Unity of the divine Effluence of Love is understood; is called the second *Principle*, as the divine Power-World Works, and wherein God's Love is a Love-Fire, and active Life; as it is written, God dwells in a Light which no Man can approach unto: For the Power of the Unity of God works in the Light, and is God; and the fiery Quality in the Light is of the eternal Nature; whereina the eternal Love of the Unity perceives and loves itself.

Explanation of the Second Table.

Below the first and second *Principles* (in the seven Spaces) stand seven Numbers, which signify the seven Properties of the eternal Nature ; and under it stands T I N C T V R, distributed in the seven Spaces ; which signifies the divine Word in the " Temperature, or Mean. or Equality of the seven Properties ; wherein the divine Powers lie in an equal Will, Action, and Being ; as the outflown Name of God, wherein is understood the great Mysteries of divine Power and Operation ; with the Characters of the Letters [on the Left Side] divided into the seven Properties.

For the Word *Tinctur* is that separating Word, from whence flow the seven Properties.

T is the *Tau*, or the Opening of the Unity [*monas*,] the Cross of the Triple I, a Ground to the Breathing.

I is the Effluence from *Tau*, or the Egress of the Unity, as the Cross-Angle of Life.

N is the Effluence of the sounding Threefold Spirit.

C is the Cutting of the Sound ; where the I, as the Effluence of Unity, separates itself again from Darkness, and where the " Acceptation of the eternal Will breaks.

T, under the Figure 5, is that holy *Tau*, or the Opening of Glory, in the fiery Sensibility, which opens with * firing Love, as with God's Kingdom ; and signifies the great Strength of the Light-Power.

V is the true Character of the Holy Spirit with three Points, the two upward signify the Fire and Light, and the third downward signifies the Unity in Love, as the Meekness.

R ; with this the holy Fire and Light are comprehended in an active natural Essence, for it signifies the Kingdom, as the Throne ; and hereby is intimated, how the holy Name, with the outflown Will, introduces itself in *Mysterium Magnum*, as into the eternal Mystery, out of which * existed the visible World.

The great Mysteries of the Tinctur, or the biggest Ground of God's Trinity.

T is the triple I, the Father.

I is that begotten I, JESUS.

N is the threefold I, in Spirit.

C signifies CHRIST.

T, in the fifth Space, is the *Father in Christ*.

V is the Spirit of Christ in the Word, which quickens.

R is the Royal Throne, about which Darknes and Light strive ; there Satan and Christ stand against one another ; namely, according to the Assumption of Satan's Self-Will, as an erroneous Spirit, and according to the Unity, Christ ; where is understood Love and Anger in one Ground, but in a twofold Revelation. Here are understood

* Ein Schlos those that belong to God ; the other, * a Lock rather, at this Place.

In this Table, in the seven Spaces, is the Ground of Angels and Souls ; as that great Mystery of the Change, in which lies all Possibility. Sideways, after the seven Figures, the Efflux from a one into seven is understood. The first *Principle* is to be understood unto the *Fire* ; out of which the *Light* is manifested : And from *Fire* to *Essence*, the second *Principle*. And downward, under every *Property*, is understood what Kind of Effluence, out of every Property, in the Co-operation of other Properties, doth proceed ; yet not so to be understood, that one *Property* alone gives the Efflux, but all seven afford it ; though the first *Form* is predominant therein, and retains the higher Regimen.

As under the Figure I stands *Desire* or *Comprehending*, whereby is understood, that the *Desire* is *magnetic*, and incloses and darkens itself, which is also the Ground of temporal and eternal *Darkness* ; and from that b Attraction comes (under it) *Sharpness*, *Austereness*,

and *Hardness*, and is the Original of Wrathfulness ; whence arises the *great eternal Death*. For this *Magnet* draws the Powers into itself, and in itself incloses them ; so that the Working stands still, and steps into *Impotence*, as under the Number 1. appears.

Under Number 2. stands *Science* or *Drawing*, which is the second Form to Nature ; as the Motion of the *magnetic Attraction*, from whence the Sensibility of Nature exists, and is the *Ground of all Contraries*, for *Hardness* and *Motion* are Enemies ; Motion breaks the Hardness again, and yet also begets Hardness by Attraction. Thus two Essences have their Existence in the desirous out-flown Will of God, as the drawing of the *magnetic Power* gives Motion and Sensibility, and the Thing attracted affords Essence ; wherein is understood the Cause ^c of Spirit and Body ; as in the attracting of Sensibility ^c Orig. 10. is caused the Spirit, and in the extracted, the Body or Cause to Corporeity. Now if this Attraction and Essence be not able to reach the *Light* of God's *Unity*, whereby it may be mollified, then in itself remains only a mere Enmity, and is the Cause of the Torment of Fury and Ambition ; whence exists Self-pleasing and Pride, for the Will of Self-pleasing is a false Will, a continual Corruptor of itself, and its Essence.

And in these two Forms, *Desire* and *In-drawing*, in their out-flown Properties, is understood God's *Wrath* ; and though they be the Ground of the sensible Life, yet if the Light shines therein, then they are the Ground of the Joy-Kingdom, as an inward Motion of God's Unity, and a Ground of the five Senses ; whence also the creaturely Life has taken its Beginning, and therein stands its ^d Corruption, so far as it loses the Light ; ^d Consumptio. for it is the Spring of hellish Anguish, as the Cause of Painfulness, and is also the Root ^e Terribilis. of natural Life.

In the third Space stands the third Form of Nature called *Anguish*, as a spiritual Sulphur-source, according to its Property : This takes its Ground from the first and second Form, as from the *magnetic Desire*, and from the Motion of Drawing, where the out-flown eternal Will, in that Unquietness, stands in Anguish. This Anguish is the Cause of natural Will, Mind, and the Senses, and is the Wheel of Life, as the Cause of the Firing-Life ; for when the out-flown Will of God's Unity stands in *Anguish*, then it longs again after Unity, as after Rest, and the Unity or Rest longs after Motion and Revelation, for in the Unity there can be no Revelation without Motion ; and therefore the divine Will freely flows out of itself, and the divine ^e good Pleasure, in the out-flown Will, brings itself into a Desire and Motion unto a Sensibility, that it may perceive itself, and remain two in one Essence, as the sensible divine Delight, and the Cause of Sensibility ; wherein God calls himself a loving God, according to the Sensibility of divine Love-Delight, and an angry God, according to the Cause of Sensibility, as after the eternal Nature. And thus we understand by *Anguish* (when the divine Light is not revealed therein) the hellish Fire, and an eternal Despair and Terror ; where the Self-Will of Nature continually stands in a dying Torment, ever desiring to be released from such a Condition, which I therefore call the ^f lesser Death ; it is the eternal dying Death ; but in the Hard-ness, it is the great still-standing Death. This Form, if it has not Light, is the Head-Spring of the false Mind, but if it perceives Light in itself, then is it the Spring and Ground of the sensible Mind, and the right Root of Fire, as appears in Number 3. downwards.

The fourth Form, Number 4. is the *Fire* of the eternal Nature ; understand spiritual Life-Fire ; and that exists from a continual Conjunction or Conjoining of *Hardness* and *Motion*. Understand, that thence arises the *Painfulness*, but the *Splendor* exists from the Delight of the *Free-Will*, where the *Unity of Delight* [good Pleasure] is actuated in the Properties ; then like a Flash [of Lightning] it shines through the continued Conjunction, of the great Meeknes of the Unity, and the *Fierceness* and *Motion* of the three first Properties ; for then it is in the Essence of the Conjunction, as if Steel and

Explanation of the Second Table.

Stone were rubbed together, whence the Flash arises. Such a *Flash* is the true natural *Life* of the *Eternal*, for it is the Revelation of divine Motion, and has the Properties of Nature, and also the Revelation of the Unity of God's Effluence in itself. Now which of these two gets Predominancy, in that stands the Life.

The Splendor of the *Fire* is the Light from the Effluence of God's Unity, and the Essence of the *Fire* is the out-flown Will, which has brought itself with the Desire into such Properties. Thus in the out-flown fiery Will, we understand *Angels* and *Souls*; and in the sensible sharpened Light's Power from the Unity, we understand the Spirit wherein God is revealed, and understood in the spiritual Essence; and in the Fire two Kingdoms separate themselves, as the Kingdom of Glory from the Efflux of God's Unity, and the Kingdom of the Properties of Nature; and yet [these two Kingdoms] dwell in one another as one. The Kingdom of Nature is in itself, that great *eternal Darkness*, but the Light is the Kingdom of God; of which St. John says, *The Light shines in Darkness, but the Darkness comprehends it not*. As Day and Night dwell in one another, and yet the one is not the other;

Thus from the Fire's own Property, comes the painful Life, if it break itself off from the eternal Light, and doth (as in the Property of Selfhood) enter the Object; then it is only fantastic and foolish, even such as the Devils were, and the Souls of the damned are; as appers Number 4. downwards.

In the fifth *Property of Nature* is the second *Principle*, with its Foundation understood, (as the Essence of the Unity in the Light-Power) where in the out-flown Unity is a Fire-flaming Love understood, whence exists the true Understanding-Spirit, with the five Senses.

The first three *Forms* are only the Property to Life, and the fourth is the Life itself; but the fifth is the true Spirit. When the fifth Property is revealed out of the Fire, then she dwells in all the rest, and changes them all into her sweet Love, that no more Painfulnes nor Enmity is discerned, but even as the Day changes the Night.

In the first four *Properties* is that Life like the Devil's; but when the Light's Power (as the second Principle) is revealed in the Property, then it is an Angel, and lives in divine Power and Holines, as appears in Number 5. downwards.

The sixth Property is the Understanding, as the *Sound*, where the Properties in the Light stand all in an Equality; then they rejoice, and the Power of the five Senses is manifest, and all the Properties rejoice in one another; and thus the Love of the Unity leads itself into Working, Willing, Sensibility, Finding, and ^{* Highness.} ^{Werkheit.} Celstitude. Thus is there a Contrary in the *eternal Nature*, that the Properties existing therein, the Love is known, and that there might be something to be beloved, wherein the eternal Love of God's Unity may work, and God may be praised. For if the Properties of Life be penetrated with the divine Love-Flame, then they praise the great Love of God, and yield themselves all again into the Unity of God. Such Rejoicing and Knowledge could not be revealed in the Unity, did not the eternal Will bring itself into painful moving Properties.

The seventh Property is that Essence, wherein all the other are essential, wherein they all act, as the Soul does in the Body; wherein the Natural, Essential, Eternal *Wisdom* of God (as the *Mysterium Magnum*) is understood, out of which the visible World, with its Influence and Creatures, did arise.

Thus by this Table is understood the hidden spiritual World as the eternal Manifestation of God, from whence the Angels and Souls of Men received their Existence; therefore may they turn themselves to Evil or Good, for both lie in their Center.

This spiritual World is no other than God's revealed Word, and has its Being from Eternity to Eternity; for therein is Heaven and Hell understood.

T A B L E III.	1 Ground	2 cf	3 Nature	4 Pure	5 Element	6 Para-	7 dise
<i>The seven Properties of the visible World, or external Nature.</i>	<i>Cold, Earth, Snow</i>	<i>Original of Air</i>	<i>Fire of Essence</i>	<i>Heaven</i>	<i>Light of Nature</i>	<i>Stars</i>	<i>Water</i>
MACROCOSMUS.	Saturn	Mercury the Planet	Mars	Sol	Venus Soft	Jupiter	Luna
In this Table is signified how the hidden spiritual, eternal Word (as the <i>Mysterium Magnum</i>) by the Motion of God's Word issued forth, and became visible, manifest, and material; and how the inward Powers, through God's working, have comprehended and fashioned themselves; how Good and Bad in every Thing is to be understood; and yet there was no Evil in <i>Mysterium Magnum</i> , but existed through the Sensibility and Assumption of Self-Desire. Here also is shewed what in the Working issued forth from every Property, and which have the Predominancy; according to which every Thing is formed and governed.	Sal	Mercury Thunder	Sulphur Flesh	Sal-nitre	Oil	Power	Body
	Black, Grey	Mixt-colours	Red.	Yellow	Green, and white within	Blue	White without within Red and Green
	Melancholy	Colerick		Sanguine		Phlegmatick	
	Grossness of Stone	Metal, Stone	Rust	Growing	Pearls	Jewels	Menstruum
	Lead	Quicksilver	Iron, Steel	Gold	Copper	Tin	Silver
	Bone, Hood	Herbs	Refin	Tincture in the Earth	Sweet	Bitter	Grass
	Sour	Poison	Woes	Opening	Healing	Strengthening	Fleeb
	Stopping	Smelling	Feeling	Seeing	Tasting	Hearing	Loocking of Nature
	Dying	Lying	Wrath, War	Riches	Noble	Reason	Owen Possession
	Lord	Craft	Force	Justice	Faithful	Truth	Simplicity
	Stealing	Deceiving	Losing	Finding	Earthly Love	Being friendly	Lightminded
	Obstinate, Sad	Confounded Senses	Careless	Constant	Pure	Joyful	Ignorant
	Earthly	Beastly	Evil	Heavenly	Modest	Sensible	Low
	Wolf	Fox	Dog	Lion	Bird	Ape	Great Beasts
	Worms	Venomous Worms	Evil Beasts	Good Beasts	Flying Beasts	Tame Beasts	Fis.

An Explanation of the Third Table.

MACROCOSMUS.

IN this Table is understood how the hidden spiritual World has made itself visible, and with its own Breathing-forth has made it ^a an Object where the eternal *Principles* are out-flown, and the Powers therein became co-material: For the external Nature is no more than an Efflux or Object of the eternal Nature. The four Elements exist

Explanation of the Third Table.

from the first four Properties of the eternal Nature, as the Earth and Grossness of all Essences of the dark Desire, where the other six Properties always became co-material, as we may conceive of Metals and Powers, good and bad. The Air exists from the Motion of the *magnetic* Impression; the Water from the Abrupture [breaking off] of the Impression, where Heat and Cold are in Strife; the Fire of the spiritual Fire; the Cold is perceived in the *magnetic* Sharpness, as in the right Root to Fire.

Before the seven Properties, above the Table, stands *Ground of Nature* distributed in the three first Forms: And in the fourth and fifth Form, or Property, is divided the Word *Pure Element*.

The pure Element is the four Causes of Motion and Sensibility. By the Word *Pure Element*, is understood Equality in the Temperature, or the Equality of Nature, and the four Elements, where the Light also is sensible, moving, and elemental. Thus is understood, how the eternal Element as the Motion of divine Power is acuated by the Ground of Nature, and revealed in the *Quintessence* of the Light, where the pure Element is the Motion of the inward spiritual World; and at the Creation of the World went forth into a Being, and is understood of the fifth Element; as the *Tincture* of the Equa-
lity of Nature: Both are that occult Arcanum so much sought for.

The Word *Paradise*, in the sixth and seventh Properties, signifies the spiritual Work in the Light's Essence, as a Springing up, or spiritual Growth, which, at the Beginning of the World, sprung up through all the four Elements, and out of the Earth formed itself into all Manner of Fruits, and changed all the Properties of Wrathfulness into a Temperature. But when those fierce Properties, with the four Elements, were awakened by the alienated Desire and false Will in *Adam*, and attained the Dominion, then the Greening [springing forth] retired back; that is, it remained in the *Tincture* of the inward Ground, and is yet in the four Elements, but in the inward *pure Element* only, and may not be attained but in the New-birth of the inner Man, and in the material *Tincture*, wherein the paradisical Working is also fully manifested to our Understanding.

This Table shews from whence all Essences [or Beings] in this World did arise, and what the Creator is; namely, that the Creator has been the divine Power-world, which the Unity, as the eternal Will, has moved, which Will is God himself, but the Separator or Divider was the out-flown Will in the spiritual World; in such Motion, he issued out of himself, and made him a Subject for his Working; in which Motion, one Subject issued out of another continually, until the external Matter of the Earth (through the divine Motion) was drawn into a *Mass* or *Chaos*; and this Drawing of the Motion stands thus still: All Things therefore fall in the Deep towards the Earth, and that is the Reason that all Power of Motion, even to this Day, and to the End of Time, concy) separated tunces so.

^{Monas. Einheit. God made first the angelical light World, which in this Place (after the Devil's Apostacy) separated into this external visible Essence.} The seven Days, and seven Planets, signify the seven Properties of the spiritual World; the three Principles in *Spiritu Mundi*, as *Sal*, *Sulphur*, and *Mercurius*, signify the Trinity of the divine Revelation, as an everlasting Spring or Fountain, from which all external Creatures are flown, do flow, and will flow even to the End of this Time; and therein the Separator, with the seven Properties, is understood. In this Table we see what proceeded from the seven Properties; and how the spiritual Power has brought itself into a material one (as in the seven Spaces downwards appear) whereby we may understand whence Good and Evil sprung up in this World.

TABLE IV.
MICRO-
COSMUS.

In this Table MAN is held forth; what he has been in Paradise; as also how the Properties in him (without assuming Self-Desire) equally stood in the Image of God; and what he is become through Satan's Deceits; what that Monster of the Serpent (whereby he is become earthly and mortal) is in him.

And then how God's Word and LOVE came in to help him again, new born in CHRIST, daily destroying that serpentine Image: Also in what Danger and Misery he stands in such an Image, either on the Ground of Hell or Heaven.

Also a Similitude of divine Revelation and Knowledge in the seven Properties according to Time and Eternity, formed out of all the three Principles, for a further Understanding how he is wisely to regulate his Life, and to what Driving [Impulse] he should yield himself.

Human Ground before and after the F A L L	1 T S	2 I OU	3 N L	4 C S	5 T PIR	6 U IT	7 R BODY
Saturday	Wednesday	Tuesday	Sunday	Friday	Thursday	Monday	
Adam in Paradise	Desire	Motion	Sensibility	Seeing	Loveing	Rejoicing	Heavenly Flesh
Eerring Sp.	Sharpnes	Anger	Pain	Bitter Woe	Hating	Despair	Passion
Christ	God'sWord	Life	Acceptance	Sweet	Glory	Power	Divine Essence
Adam in Paradise	Similitude	Out-going Spirit	Heating	High	Humble Will	Praising	Unity
Satan	Self-seeking	Self-knowl.	Self-will	Dominering	Pride	Reproaching	Folly
Christ	God'sUnity	Resignation	Suffering	Tielding	Desre	Equality of Power	Wisdom
Adam in Paradise	Tasting	Thinking	Mind	Under-standing	Spirit	Speaking	Specrum of Nature
Satan	Desre of Division	Lying	Anguish	Doubting	Fall	Stink	Extruding
Christ	Baptism	Law	Breaking	Hopeing	Humility	Believing	Genius or Type
Adam in Paradise	Strength	Penetra-ting	Might	Holy	Modest	Powerful	Throne
Satan	Lord	Potent	Malice	Thirsty	Wanton	Med	Self-Honor
Christ	Humility	Obedience	Mercy	Forgiving	Going	Generating	Reverence
Adam in Paradise	Angel	Officious	Mild	Friendly	Beauty	Virtue	Diligent
Satan	Devil	Perverse	Thievish Mind	Murder	Belial's Whore	Poison	Earthly Flesh
Christ	Christ	Returning	Repentance	New Life	Holy	Restoring	Sophia
Adam in Paradise	Heaven	Child-like	Secret	Manifest	Singing	Sounding	Paradise
Satan	Hell or Perdition	Strife	Torment	Ever fal-ling	Fancy	Changing	A Den of the Deep
Christ	Christ's Calling, Teaching,	Diffokving,	New Mind,	Rejoicing,	Praying,	Springing,	

An Explanation of the Fourth Table.

MICROCOSMUS.

What Man is In this Table *Man* is held forth as a Similitude of the three Worlds, according to his Trinity; as first, the Soul, Spirit, and Body; what he has been in the Beginning, according to his Creation; what he is become in the Fall, by the Spirit of Error; and what he will be in the New-Birth, through the Spirit of Christ, which is a true essential Image, out of condly, as the three Principles of the Divine Revelation, as from the out-flown Word of the according to divine Will.

Error; third- Man, according to the Soul, is an eternal Nature of the firing Quality, as a Spark out of the Center, from whence the Fire exists: If this Ground cannot reach into the divine Light, then is it a Darknes of the *magnetic*, attractive, desiring Power; but if he reaches out of the Fire to the Light, that his *magnetic* Desire feeds on the out-flown Unity of God's Love, then arises from that Fire the good true Spirit, even as Light *John iii.* shines out of a Candle. These are now two Principles, the *Soul* in the Fire of eternal

Nature, and the *Spirit* in the Light of divine Power. But the Body is the third Principle, as an Essence of the visible World, from the Stars and Elements, formed into an Image out of the seven Properties of Nature.

N. B. The Soul has the seven Properties of the inward spiritual World, according to Nature, but the Spirit of the Soul is without these Properties; for it stands out of Nature, between the Soul, and the in God's Unity, but through the Soul's fiery Nature is manifested in the Soul; for it is the true Image of God, as an *Idea*, in which God himself works and dwells, so far as Soul, which, the Soul brings her Desire into God, and submits to God's Will: If that be not done, then is this *Idea*, or Spirit of the Soul, dumb and acles [not working,] standing like an Image in a Looking-glass, which soon vanishes, and has no Being, as it befel *Adam* in the Fall. But if the Soul submits to God, and brings its magnetic Hunger into God's Love, the Soul then attracts divine Essence, namely, the essential Wisdom of God, then her *Idea* or *Spirit* becomes essential in the Light's Power, and obtains a pious Life, as being then the true Temple of God, wherein God's Unity is revealed and operative.

Evestrum is a continued Astral Influence in the four Elements, and likewise an Astral Spirit in Man. But if the Soul herself with her Desire brings in Self-Love, and with her Desire turns herself into the seven Properties, to try them, and feeds on the vain Delights of the seven Properties, then she extols herself, and makes to herself an ^{*}*Evestrum*, as an astral Object; which *Evestrum* presently hungers after the Vanity of the false Delight; even as it befel *Lucifer* and *Adam*, where the *Evestrum* of *Lucifer* imagined itself into a Fancy, and the *Evestrum* of *Adam*'s Soul into the animal Properties of the external World, whereby the Soul was poisoned, and the Body (out of the Earth's *Limus*) was suddenly infected, that the animal Properties awakened in him, and longed after earthly, beastly Sustenance; as Heat, Cold, Sharp, Bitter, Sweet, and Sour; and with these Properties introduced itself into a springing Fountain of such Delights, and so, with the Desire, fed on *Good* and *Evil*, whereby the *Image of God*, as the *Idea*, became obscure and unactive. Thus the true Spirit (as the active *Idea*) became dumb and dead, even as an Image in a Looking-glass, and so was the Soul cut off from God, and stood in a natural Will; but God's Will in the Spirit worked no more, and

^{*} How the holy Similitude of God in Man became quenched, and a monstrous Image assumed.

the Will of the *Evestrum* (as the opposite Image of the dark eternal World began [to work], for the holy *Genius* was changed.

At the Head of this Table standeth TINCTUR divided into the seven Properties; which signifieth the Equality of the seven Properties according to the Soul and Body that in the first Man before the Fall, the Property [or Inclination] to Separation, and Acceptability, stood in a like Will, and all its Desires were brought into God's Unity; thus were they the true Paradise; for the essential Spirit with the Unity of God, was revealed in them, who were to work through God's Love in all Things. But the Devil envied them, and with his false Lust deceived the seven Properties of Life, and persuaded them, it would be good for them, and they should become wise, if the Properties (each one according to its Kind) would introduce themselves into Self-Acceptance, then should the Spirit taste and know what was Good and Evil: but then it could not subsist in God's Unity, of that he told them nothing.

But no sooner had they brought themselves in their own Lusts, than such a Strife and Contention awakened in them, that all the Properties began to be formed in their Self-Hood.

Thus the Unity, as the Element, was broken [or divided,] and the Four Elements strove for Predominance; whereupon suddenly from without fell in the Inequality, as Heat and Cold, and the Astral Division working in the Body; and God's Wrath (according to the dark World's Property) in the Soul; which caused in them (according to the Soul) ^{Thus was our} Horror, Anguish, Necessity, and eternal Despair; and in the Body, arose Heat, Cold, Nature first Woes, Sickness and a mortal Life. Thus God's Image, the whole Man, fell from his ^{Nature first} corrupted: Ordinance; and became a disguised Monster: and the awakened Properties presently ^{which ground} was never before begun to set up their Government, with Envying, Murthering, Raging, Tearing, and ^{soe so plain-} Tormenting. Love was changed into Pride and Self-Love; Desire into Covetousness; ^{ly discovered.} Sensibility into Envy; and the Life's Fire into Wrath: Thus was the Hellish Foundation, in the whole Man, revealed, and ruled both in Soul and Body.

Now this Hellish Foundation is the Spirit of Error; for which Man must have been damned, had not the Divine Mercy, the Serpent-Treader (as the Efflux of God's Love) after the Fall, been presently promised to the New-Birth, in the Holy Name Jesu. Which Holy Name hath in mere Mercy, and great Humility for Man's Soul and Body, given it self forth, assumed Humanity, broke the Power of the diabolical Spirit of Error, killed the Live's Self-will, and brought again the Properties into God's Unity. There the true Spirit (as the human *Idea* and God's *Image*) is renewed again, and filled with the Divine Love Essence. And thus the human Soul, through Christ's Soul and Spirit in that Love and Divine Essence, has again attained an open Gate unto God.

Thus in this Table is held forth [or drawn to the Life] what *Adam* has been; what ^{Soul's ground} through the Fall he is become; and how he is again redeemed; and what is his New-^{1, 2, 3.} birth out of Christ's Spirit. And these are delineated in the seven Properties under the ^{first Princip.} Word TINCTUR. In which Properties the Soul hath its *Center*, and in which the ^{Soul's Spirit} ^{out of God} Spirit, and in which the Body [have their *Centers* also] of which the Reader may further ^{4, 5, 6. second} consider; for under them stand the seven Days of the Week, intimating, that Man is ^{Princip. the} even the same.

This Table sheweth what Man is internally and externally; first according to the good *Adam*, and then according to the corrupted *Adam*; and also what he is again in Christ. Whereby we may understand, how Evil and Good is in Man; and whence exist the Property of Good and Evil, both in the Mind and Senses.

An Explanation of the Fourth Table.

By the Word *Satkan* (signifying the Spirit of Error) is not understood a Creaturely Devil; but the Spring [or Fountain] of the Spirit of Error.

And by the Word *Chrift*, is understood the New-Man (according to the internal) in the Spirit of Christ. The other Spaces are understood as in the other Tables; wherein is understood the Cause of Mutation.

F I N I S.



A

CATALOGUE of the BOOKS

Written by J A C O B B E H M E N,

The Teutonic Theosopher.

1. **A**NNO 1612, he wrote the Aurora, or the Dawning of the Day; or Morning-Redness in the Rising of the Sun: Containing the Root of Theology, Philosophy, and Astral Science from the true Ground. Dated June 2, Anno Ætatis 37. It had Notes added, with his own Hand, in 1620. Having been summoned, on Account of the Aspersions of the Superintendent of Gorlitz, and accused as Author of this Book, it was laid up by the Magistrates of that Place; and he was commanded (as being a simple Layman) to desist from writing of Books. Upon this, he refrained for seven Years. But being afterwards stirred up by the Instigation of the Divine Light, he proceeded to write the rest, as follows.
2. *Anno 1619.* The Three Principles of the Divine Essence: Of the Eternal Dark, Light, and Temporary World. With an Appendix of the Threecold Life of Man.
3. *Anno 1620.* The High and Deep Searching of the Threecold Life of Man, through, or according to the Three Principles.
4. An Answer to the Forty Questions concerning the Soul, proposed by Doctor *Balthasar Walter*. In the Answer to the First Question, is the Philosophic Globe, or Wonder-Eye of Eternity, or Looking-Glaſs of Wisdom, (which in itſelf contains all Mysteries) with an Explanation of it.
5. The Treatise of the Incarnation. In Three Parts. Dated in May.
 - Part the First, Of the Incarnation of Jesus Christ.
 - The Second, Of the Suffering; Dying, Death, and Resurrection of Christ.
 - The Third, Of the Tree of Faith.
6. The Great Six Points, containing the Deep Ground of the Great Mystery, and of the Three Worlds; and a brief Explanation of six others, or the small six Points.
7. Of the Heavenly and Earthly Mystery. Dated May 8.
8. Of the Last Times; being two Letters: The First, to *Paul Keym*, dated August 14; and the Second, to the same, dated November 23; both concerning the Thousand Years Sabbath, and of the End of the World. They are in the Collection of his Letters.
9. *Anno 1621.* *Signatura Rerum:* or, The Signature of all Things: Showing the Sign and Signification of the ſeveral Forms, Figures, and Shape of Things in the Creation; and what the Beginning, Ruin, and Cure of every Thing is; comprising all Mysteries.
10. Of the Four Complexions: A Treatise of Consolation, or Instruction, in Time of Temptation. Dated in March.
11. Two Apologies to *Balthasar Tylcken*.
 - The First, in Two Parts, concerning the Aurora.
 - The Second, in Two Parts. Dated July 3.
 - Part the First, concerning Predestination.
 - The Second, concerning the Person of *Christ*, and the *Virgin Mary*; which he had wrote of in the Treatise of the Incarnation.

Catalogue of Jacob Bebmen's Books.

12. Considerations upon *Isaiab Stiefel's Book*, dated April 8, concerning the Three-fold State of Man, and the New Birth; and of the last *Sion*, or *New Jerusalem*.
 13. Anno 1622. Of the Errors of the Sects of *Ezekiel Meths*, or an Apology to *Isaiab Stiefel* concerning Perfection. Dated April 6.
 14. Of True Repentance. — — — 1
 15. Of True Resignation. — — — 2
 16. Of Regeneration. Dated June 24. — — — 3
 17. Anno 1623. Of Predestination, and the Election of God. Dated February 8. There is an Appendix to it, intitled as follows:
 18. A Short Compendium of Repentance. Dated February 9. — — — 4
 19. The *Mysterium Magnum*: An Explanation of *Genesis*; treating of the Manifestation, or Revelation of the Divine Word through the Three Principles of the Divine Essence: Also of the Origin of the World and the Creation, wherein the Kingdom of Nature and Grace are explained, for the better understanding of the Old and New Testament; and what *Adam* and *Christ* are. Dated September 11.
 20. A Table of the Divine Manifestation; or, An Explanation of the Three-fold World: In a Letter of the True and False Light, to *G. F.* and *J. H.* Dated November 11. It is in the Collection of his Letters.
 21. Anno 1624. Of the Supersensual Life. — — — 5
 (22.) Of Divine Contemplation, or Vision. It proceeds to the sixth Verse of the fourth Chapter.
 23. Of *Christ's Testaments*. In Two Books. Dated May 7.
 The First, Of Holy Baptism.
 The Second, Of the Holy Supper of the LORD *Christ*.
 24. Of Illumination. A Dialogue between the Enlightened and Unenlightened Soul. — — — — — 6
 25. An Apology for the Book of True Repentance, and of True Resignation. Dated April 10; occasioned by a Libel published by *Gregory Rickter*, the Primate of *Gorlitz*.
 (26.) An Hundred and Seventy-seven Theosophic Questions, with Answers to Thirteen of them; and to the Fifteenth, as far as to the Fifth Verse.
 27. An Epitome of the *Mysterium Magnum*.
 (28.) The Holy Week, or Prayer-Book. With Prayers to the End of Tuesday.
 29. A Table of the Three Principles, or, An Illustration of his Writings. To *J. S. V. S.* and *A. V. S.* Dated in February.
 30. Of the Last Judgment: Said to be consumed at the Burning of Great *Glogau* in *Silesia*; and no other Copy of it is yet found.
 31. The Clavis, or an Explanation of some principal Points and Expressions in his Writings.
 32. A Collection of his Letters on several Occasions.

Note, The Books which the Author did not finish, are distinguished by this Mark ().

These Six were published in One Vol. 12mo. intitled, *The Way to Christ*.

A N

I L L U S T R A T I O N

O F T H E

D E E P P R I N C I P L E S

O F

J A C O B B E H M E N, the Teutonic Theosopher,

I N T H I R T E E N F I G U R E S,

Left by the Reverend W I L L I A M L A W, M. A.

An EXPLANATION of the FIGURES.

N U M B E R I.

O D, without all Nature and Creature.

The Unformed Word in Trinity without all Nature. *Vid. et N.B.*

Mysterium Magnum, iv. 3.

G The Eternal Unity, or Oneness, deeper than any Thought can reach.

A and Ω; the Eternal Beginning and the Eternal End, the First and the Last.

The greatest Softness, Meekness, Stillness, &c.

Nothing and All. Eternal Liberty.

Abyfs, without Ground, Time, and Place.

The Still Eternity. *Mysterium Magnum* without Nature. Chaos.

The Mirror of Wonders, or Wonderful Eye of Eternity.

The first Temperature, or Temperature in Nothingness; a Calm, Serene Habitation, but without all Lustre and Glory.

The Trinity Unmanifest, or rather, that Triune Unsearchable Being, which cannot be an Object of any created Understanding.

N U M B E R II.

The three first. (Sal, Sulphur, and Mercury.)

The Triangle in Nature.

The inferior, restless Part of Nature.

The Properties of Darkness. The Root of Fire.

The Wheel of Nature.

The three Properties on the Left Hand, appropriable in a Sense unto the Father, Son, and Spirit.

The Hellish World, if in a Creature divorced from the Three on the Right.

N. B. Virgin Opposite to what in the Light World is called Virgin Wisdom.

N U M B E R III.

The Fourth Property of Eternal Nature.

The Magic Fire. The Fire World.

The First Principle.

The Generation of the Cross.

The Strength, Might and Power of Eternal Nature.

The Abyfs's or Eternal Liberty's Opening in the dark World, breaking and consuming all the strong Attraction of Darkness.

The Distinguishing Mark, standing in the Midst between three and three, looking with the first terrible Crack (made in the first, gross and rough Harshness) into the Dark World; and with the second joyful Crack (made in the second, soft, watery or conquered Harshness) into the Light World; and giving unto each what it is capable of, viz. Might, Strength, Terror, &c. unto the former, but Light, Splendor, Lustre and Glory, unto the latter.

N U M B E R IV.

The three Exalted, Tinctured, or Transmuted Properties on the Right Hand. The Kingdom of Love, Light, and Glory.

The Second Principle.

The Second Temperature, or Temperature in Substantiality.

The Trinity manifested, which only now can be an Object of a created Understanding. Byss. Wisdom. Tincture.

N U M B E R V.

The four first Figures were, in some Manner, to show (according to the deep and wonderful Manifestation of the Divine Spirit, given to *Jacob Behmen*) the Generation of Eternal Nature, which has a Beginning without Beginning, and an End without End.

This fifth represents now, that this great Royal Residence, or Divine Habitation of Glory, of GOD the Father, GOD the Son, and GOD the Holy Ghost, was replenished at once with innumerable Inhabitants, All Glorious Flames of Fire, All Children of GOD, and All Ministering Spirits, divided in three Hierarchies (each of such an Extent, that no Limits can be perceived, and yet not infinite) according to that Holy Number Three. But we know the Names only of two of them, which are *Michael* and *Uriel*, because only these two, with all their Hosts, kept their Habitation in the Light.

N U M B E R VI.

Here now one of those three Hierarchs, even the most glorious of them, because he was the Created Representative of GOD the Son, commits High Treason, revolts, lets his dark, proud Will-Spirit, in a false *Magia*, without any Occasion given him from without, out of his own Center fly up on high, above God and all the Hosts of Heaven, to be himself All in All; but he is resisted, and precipitated down, and falls through the Fire into eternal Darkness, in which he is a mighty Prince over his own Legions, but in Reality a poor Prisoner, and an infamous Executioner of the Wrath of God; and may now well be reproached, and asked, How art thou fallen from Heaven, O *Lucifer*, Son of the Morning? To which Question a profound, prolix, distinct, most particular and circumstantial Answer is given, in the *Aurora*, to his eternal Shame and Confusion, which he had hid and covered from the Beginning of the World.

N U M B E R VII.

When *Lucifer* by his Rebellion had brought the whole Extent of his Kingdom into such a desolate Condition, that it was, as *Moses* describes it, without Form and Void,

An Explanation of the Figures.

and Darkness was upon the Face of the Deep, that whole Region was justly taken away from under his Dominion, and transformed into such another meaner and temporary Condition, that it could no more be of any Use to him. And when this was fully settled in Six Days Time, according to the Six Active Spirits of eternal Nature, so that it wanted nothing more but a Prince and Ruler, instead of him who had forsaken his Habitation in the Light, *ADAM* was created in the Image and Likeness of G O D, an Epitome, or Compendium of the whole Universe, by the *VERBUM FIAT*, which was the Eternal Word, in Conjunction with the first Astringent Fountain-Spirit of Eternal Nature.

NUMBER VIII.

This *ADAM*, though he was indeed created in a State of Innocence, Purity, Integrity and Perfection, could not yet stand on that Top of Perfection which he was designed for, and would have been drawn up into, if he had stood his Trial, for which there was an absolute Necessity. Three Things there were that laid a Claim to *Adam*, and though they stood within him in an equal Temperature, yet did they not so without him, for *Lucifer* had made a Breach.

These three Things were, (1.) above him *SOPHIA*, called (*Mal. ii. 14.*) his Companion, and the Wife of his Youth. (2.) *SATAN*, that uncreated dark Root in the Beginningless Beginning of eternal Nature. And (3.) The SPIRIT OF THIS WORLD. And herein lies the Ground of the Necessity of *Adam's* Temptation.

In this Consideration the Devil comes not yet in, though he is not far out of the Way; nor the Tree of the Knowledge of Good and Evil; because this was but a necessary Consequence of *Adam's* wavering, and dealing treacherously with the Wife of his Youth.

NUMBER IX.

Here now is poor *Adam* actually fallen away from all his former Happiness and Glory, and has lost whatsoever was good and desirable both in himself and round about him: He lies as dead, on the outmost Borders of the Spirit of this World. *SOPHIA* has forsaken him, or rather he, having dealt treacherously, has forsaken Her, and the Holy Band of the Marriage-Covenant that was between them is dissolved: He is all over dark, and lies even under the Earth, over which he was to rule: All the Stars shoot their Influences upon him, of which the very best are but Death and Poison to that Life for which he was created: And nothing less could he expect, but that every Moment he should be quite drawn down and swallowed up in the Belly of Satan. This was his State and Condition after his Transgression, and before he heard the Word of Free Grace, *that the Woman's Seed should bruise the Serpent's Head.*

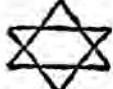
NUMBER X.

Here *Adam*, by that Word of Grace treasured up in his Heart, whose Name is J E S U S, is raised again so far, that he can stand above the Earthly Globe, upon the Basis of a fiery Triangle  which is an excellent Emblem of his own Soul, and the Holy Name J E S U S stands above him upon the Top of a watery Tri-

An Explanation of the Figures.

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angle  and these two Triangles, which in *Adam's Fall* were divorced from each other, do now touch each other again, though (in this Beginning) but in one Point; that the Soul's Desire may draw down into itself the  and that Holy Name may draw up into itself more and more the  till these two make up a compleat

 the most significant Character in all the Universe: For only then the

Work of Regeneration and Reunion with *SOPHIA* will be absolved. And although, during this mortal Life, no such Perfection of the whole Man can be wrought out, yet is it attainable in the inward Part; and whatsoever seems to be an Obstruction, (even SIN NOT EXCEPTED,) must, for this very End, WORK TOGETHER FOR GOOD TO THEM THAT LOVE GOD. Praised be his Triune Holy, Holy, Holy Name, in this Time, and throughout all the Extent and Duration of Eternity.

NUMBER XI.

Here *Adam*, in the same Place as before, appears again, but in Union with Christ, which is to be referred to the Person of Jesus Christ, or of the Second *Adam* in our Humanity upon Earth; and is to show us the absolute Necessity of his Holy Incarnation, and immaculate Sacrifice for all Mankind, without which the great Work of our Regeneration and Reunion with *SOPHIA* could not have been wrought out to Perfection. In his Incarnation he brought that most significant Character, which the First *Adam* had lost, into the Humanity again, but first in his own Human Person, although it could not be visible in him from without, whilst he was upon Earth a Man like unto us in all Things, Sins excepted. And therefore He, and even He alone, was able and sufficient to go for us into Death, to kill Death in his own Death, to break in his Passage the Hook and Sting of Satan, to enter into, and through his dark Territory, to bruise the Serpent's Head, and to ascend up on high, to take possession of his Throne, whereby the Prophecy of *Micah* (ch. ii. 13.) was fulfilled, which *Luther* most significantly translated, *es wird ein Durchbrecher fur ihnen herauf fahren*: Arias Montanus, *Ascendit Effractor*: The Vulgate, *Pandens iter ante eos*: And the English, The Breaker is come up before them.

NUMBER XII.

From the Time in which that *Breaker*, prophesied of by *Micah*, was come up before us, the Gate stood open, that the First *Adam's* Children could follow him and enter into Paradise, which could not be done by any Soul before that Time. Holy Souls, both before and after the Deluge, that lived according to the Dictates of the Word treasured up in their Hearts, could, in their Departure from this World, go so far as to the Gate of Paradise, but Entrance could not be had by any one, till the First-Born from the Dead was entered in HIS own Person.

Yet is there still a vast Difference between Souls in their Departure from this World; and this Difference wholly depends upon the real State and Condition of that Significant

An Explanation of the Figures.

Character, which was spoken of before ; for those Souls that have attained it in this Life to Perfection, or in other Words, those that here have put on the Heavenly Substantiality of Jesus Christ, meet with no Obstacle in their Passage. Those in whom that Character is more or less defective, meet with more or less Impediment ; and those that have nothing at all of it, cannot go any further than into that Region, which most significantly is called the Triangle in Nature. O that there were none such at all !

N U M B E R X I I I .

When the third Hierarchy, which *Lucifer* destroyed and depopulated, shall be compleatly filled again with Inhabitants from the Children of *Adam*, *Good* and *Evil* shall be separated, Time shall be no more, and *GOD* shall be All in All. This third Hierarchy, which, for good Reasons, was always hitherto represented as inferior to those of *Michael* and *Uriel*, is now here exalted again above them in the supremest Place : For as the Hierarch Jesus Christ, being the Brightness of *GOD* the Father's Glory, and the express Image of his Person, excels all the Angels, and has by Inheritance obtained a more excellent Name than they, who are all to worship him, and to none of whom HE ever said, as HE did to him, *Sit on my Right Hand, until I make thine Enemies thy Footstool*, (Heb. 1.) so also all his Subjects in this Hierarchy, surpass all the Holy Angels in this, that they are Images of *GOD*, as manifested in all the three Principles, when the Holy Angels are only his Images, as HE was manifested in two of them : Wherefore also they are distinguished from the Angels by this peculiar Character



which is not contrived by human Speculation, but is written in the Book

of Nature by the Finger of God ; for it points directly, not only at the Creation of this third Principle in six Days ; but also at fallen and divorced *Adam's* Reunion with the Divine Virgin *SOPHIA*.

To those who are more like (though not in their outward Shape) the Animals of this World than Men, nothing is to be said of these and the like Things, because they are Spiritual, and must be Spiritually discerned.



A N

I L L U S T R A T I O N

O F T H E

D E E P P R I N C I P L E S

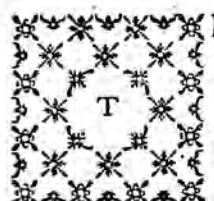
O F

J A C O B B E H M E N, the Teutonic Theosopher,

I N F I G U R E S,

Left by the Reverend W I L L I A M L A W, M. A.

An EXPLANATION of the FIGURES.

 THESE THREE TABLES are designed to represent Man in his different Threefold State: The First before his Fall, in Purity, Dominion, and Glory: The Second after his Fall, in Pollution and Perdition: And the Third in his rising from the Fall, or on the Way of Regeneration, in Sanctification and Tendency to his last Perfection.

Each of these Tables represents Man as to his Body, Soul, and Spirit; though this Threefold Difference of his constituent Parts will be much more conspicuous in the Second and Third Tables, than they can be in the First.

T A B L E I.

In the FIRST TABLE, in the outmost Superficies of it, Four different Things present themselves, which must be taken Notice of, and then a Fifth, though it does not yet appear, to be hinted at.

I. The Zodiac: Which as it is the outermost Circumference of the whole created Firmament, so it is to represent the whole created Third Principle, with all those Things which are contained in it, and with a peculiar Respect to what is manifested in Man, by his most deplorable Fall into this Third Principle, called in him his Astral Mind.

II. The Terraqueous Globe: Which is the most outward Corporality of all this Third Principle, made up of the grossest Excrements of it, and compacted so together on Account of the Fall of *Lucifer*.

This Terrestrial Globe is to represent not only the visible and palpable Earth without us, but also, and much more, that *Earth*, or Earthliness in Man, which having been in his Primitive State deeply hidden, as it were, under his Feet, is now by his Fall, not only become his own gross, palpable Beastlike Body, properly and literally called in Scripture Earth or Dust, and said it shall return into Dust, but has also obscured and expelled from him his former glorious Spirit of Light, and thoroughly polluted his Immortal Soul; which Pollution is called in him most significantly Earthly-mindedness.

III. The Circle Line: This (though here as yet is only the Beginning of it) is drawn from the Zodiac through the Terraqueous Globe, turning farther inwards, deeper and deeper, through all the Circumvolutions of Time, and through Man himself, uninterruptedly into Eternity, till it can turn and wind itself no farther, nor deeper, finding there its End, where it had its Beginning, viz. in that incomprehensible *Nothing* and *All*, which is the First and the Last, and the only Original of all Beings.

IV. The Cross: Which displays itself from the Center, touching the Zodiac in its four Cardinal Points, and dividing the whole Circle or Wheel of outward and inward Nature, or of Time and of Eternity, into four equal Parts. For though it

An Explanation of the Figures.

is expressed here only in the outmost Superficies of this First Table, it is notwithstanding always to be conceived, as if it was really expressed every where through all the foregoing Turnings of this Wheel, both in Time and in Eternity, till it has reached the Fire, where it had its Beginning.

This Cross is the most significant Character in all this Table, because it is so nearly related, nay so essential to Man, as he is related and essential to himself; seeing that the First Four Forms of Eternal Nature (in which the whole Essentiality of his Immortal Soul, considered strictly as to itself, and distinctly from his Spirit consists) when generating each other mutually, and when knit together in that indissoluble Band, which is called in Scripture the *Worm that dies not*, make up and are themselves a perfect Essential Cross.

Out of this Cross arose, in the First *Adam's* State of Integrity, and still arises in the Regeneration, the true Spirit of the Soul, hovering over it, as a shining Light, over a burning Flame, and softening, cooling, refreshing, quickening, and illuminating the dark, rough, harsh, bitter, anxious, restless Qualifications of that gnawing Worm, or of the First Four Properties of Eternal Nature.

The true Mystical Ground and Reason, not only why the Heavenly Humanity of our Saviour, the Lord from Heaven, did really enter into the Generation of this Spiritual Cross in the Four First Properties of Eternal Nature; but also why his outward visible Humanity, taken upon him from the Holy Virgin *Mary*, was to die on an outward visible Cross, and not to go out of this World by any other Kind of Death; is because all that was done about our Saviour without, was to run parallel with what was transacted by him within. It is He therefore, and He alone, who can raise again that true quickening Spirit, and illuminating Light, out of this Spiritual Cross in Man, having raised it first, by his own Power, in his own Immortal Soul.

Now this Cross, touching here with its Extremities the Zodiac, and going through the Center of the Terraqueous Globe, is to shew, that the outward created Heaven and Earth, or this whole Third Principle, though polluted by the Fall of *Lucifer*, and cursed by that of *Adam*, shall notwithstanding this, as well as Man himself, partake in the Fulness of Time of the Blessing brought forth again by Him, who was made a Curse on the Cross; and that accordingly the Macrocosm, no less than the Microcosm, shall be purified, renewed, and restored to their former Dignity and Glory.

V. The Fifth Particular, here as yet but hinted at, is this, that all this Representation of the whole Third Principle, figured out by the Zodiac with its Constellations, and by the Globe of Water and Earth, the Figure of Man does not yet appear at all, which may seem inconsistent with what was said before, viz. that this First Table was to represent Man in the State of his Creation. But Man is not in this First Table to appear in the Superficies of it (within the Limits and Bounds of the Zodiac) as he appears in the Second Table, and in the Third afterwards.

When the first and outmost Superficies of this Table with the Zodiac is lifted up, the Continuance of the Spiral Line is seen turning in deeper, and winding itself round about from the Terrestrial Globe, through seven other Vails or Coverings; all which are to be conceived as if they were of the same large Extent as the Zodiac itself, though they could not have been figured otherwise than they are, viz. decreasing more and more in their Bigness, because the free Prospect of the Spiral Line would else have been hindered; and those Seven Coverings are all successively to be lifted up, or drawn aside, before the Figure of Man, hidden under them, can appear.

The Place of Man's Nativity in this Table is between Time and Eternity. And this is that, on Account of which it was said in the Beginning, that this Table represents Man in his Primitive State of Integrity.

The Figures of Two Men are represented, but they should be considered as only One. They are here two, because one only could not have answered the Ends which were designed by this First Table to be represented to the Mind. In the first Figure, the Man, as he was created in the Image of GOD, in Divine Power, so he has on his Breast the *Sun*, the Chief, or Viceroy in the Materiality of this whole Third Principle. The Second Figure has three Circles on each Side, corresponding with each other, and distinguished only by that Light which shines out of Eternity, and by that Darkness and Obscurity which is on the Backpart, or by the Temporal Light. What they are intended to represent, is expressed in them. They rise out of one another, though they are distinct, and entire Circles in themselves. These Circles being Three on each Side, make up the Number Six, and have a noble Correspondence with, or Allusion to the six Properties of Eternal and Temporal Nature, declaring that Man was in the primitive State of Integrity an express Image both of Time and Eternity. For the Three on his Forepart are related to Eternal Nature, and especially to the Second Eternal Principle, and the Three on his Backpart to Temporal Nature, or to this mixed Third Principle, but especially to the Good Part of it.

And let it be distinctly observed, that the same Thing is to be said of them, as of the Properties of Eternal Nature, *viz.* that these Six are but Three. The Fourth in the Middle between these Three and Three, though not expressed by any particular Character, is clearly understood on the Forepart, in the Fire of the Soul, and on the Backpart, in the Fire of the Sun.

OUR SPIRAL LINE leads us farther, because it turns in deeper and deeper, reaching in its first Circuit the *Fire*, in the next the *Tincture*, in the third *Majesty*, in the fourth *Ternary*, or the Holy Number *Three*, and in the fifth it stops, meeting with that incomprehensible Point, which is most significantly called **NOTHING** and **ALL**, out of which All have had their Original.

T A B L E II.

The Second Table shews the Condition of Man in his old, lapsed, and corrupted State; without any Respect to, or Consideration of his Renewing by Regeneration. And this it does as to all those several Parts, which his whole created Being consists of, proceeding from that which is most outward, to that which is more and more, and at last most inward in him.—It represents therefore, in the first Place, his earthly visible Body, considering its principal Members, and chiefly those which are in his Head, Breast, and Belly.—Secondly, His more interior and invisible Astral Body, in Conjunction with his Transitory and Astral Spirit.—Thirdly, His Immortal Soul itself; and his Eternal Spirit, which is the Inmost of all.

The First Representation then contains the outward Figure of Man's earthly visible Body. And it is to be noticed, that it is covered about its privy Parts; which is to signify that Man in his Primitive State of Perfection, when he was one single Body, before his Fall, and before his *Eve* was taken out of him, had not those Members which he is now ashamed of: And though he had them presently after his Sleep, when the Woman was made, yet they were not yet discovered, nor known to him, but hidden; and therefore he could not be ashamed of them till their

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Manifestation and Discovery, made after his entire and consummated Fall.—The Position of his Hands in this First Figure, and the Aspect of his Countenance may well describe his Vexation and Astonishment at his State and Situation. And the dark Line at the Head of the Table, drawn through the Words, The Second Table, may denote his Fall into a State of Darkness and Degeneracy.

The principal Members of Man's outward Body, which appear when it is opened anatomically, as they are here represented, are marked with the Characters of the seven Planets and four Elements, according to their several Relations they bear to them, and by which they are produced and influenced.—So in his Brainpan appears the Character of Saturn, his Brain Jupiter: His Heart is marked with the Sign of the Sun, and his Gall with that of Mars: Venus is settled in his Reins, Mercury in the Bladder, and the Moon in the lowest Place, which he is ashamed of.—And so farther as to the four Elements, the Region of the Fire, which is marked with its Character, is his Heart, and that of the Water is the Liver:—The Earth, with its Character, has its Place in the Lungs, and the Air in the Bladder.—All whatever may be found of Parts or Members, in the whole harmonious Structure of the human Body, depend upon these Seven, and concur with them, to make up the stupendous Analogy between the Macrocosm and the Microcosm.

The Second Figure, the First having shewed the Condition of Man's most outward, visible, and palpable Body, proceeds to that which is invisible and more inward, viz. his Astral Body in Conjunction with his Astral Spirit. The former is represented on the Right, and the latter on the Left Side of this Figure.

On the Right Side is a Peacock, as a Signature and Character of Man, in the State represented here, even in his most glittering Appearance. But if every one should set down his own peculiar Signature and Character, there would appear as many Figures, as there are Beasts and other Animals in the World; nay truly many more. Because the manifold Combinations and Mixtures, whereby three or four or more of those Beasts, which in outward Nature have all but one single Body, jointly concurring, and entering as it were into one compounded Body, make up but one Bestial Nature or Property, in one Person after this, and in another after another Manner. For no one that ever came from Adam and Eve can here except himself.

The next Degree of Inwardness to Man's Astral Body, is his Astral Spirit: Which is expressed here in Man's Left Side by these Two Things. First the Image of the Sun is placed in the Region of his Heart; and Secondly the Character of Jupiter is set in his Brain, and irradiated by the Beams of the Sun.—The Peacock, on the other Side, is the most fit and proper to represent the Astral Body in this Figure, standing in an upright Posture over against the Astral Light, displaying all the beautiful Feathers of its Tail, to be irradiated by it, and looking attentively upon its many glistering Colours, contemplating by this Light, and in this bright Looking-glass, its own specious Appearance, and being extremely delighted, well pleased, and satisfied with the whole Structure of its Body, under which only its black Feet are yet hidden from its Eyes. This is the most proper Emblem of Man's inward Condition in this Place, for what Alteration shall be made in this Signature of the Astral Body, when surprised by another deeper Light it comes to look upon its Feet, the Third Table will shew.

The next or third Figure in the Second Table (having before shewn what is temporal and mortal in Man) descends deeper into that which is Eternal; representing here his Immortal Soul as to itself, without any respect to his Eternal Spirit, which is the deepest of all.—Here is first to be seen the Cross, the only proper and most essential Character of the Soul. This has been spoken of in the Explanation of the

First Table.—Secondly, Here are in this Dark Soul to be seen the former Characters of the Seven Planets, all black and coloured : Which is to represent the Condition of Man's Immortal Soul, darkened through and through as to all the Seven Forms or Properties of Eternal Nature, which are all essentially in such a Soul, no less than they are essentially in the Dark World itself, in which this Soul does stand essentially.—Besides these Seven Properties of Eternal Nature, there are also, Thirdly, the Names of the Four Elements of Hell, set down within this dark Soul, which in this State is really in Hell, and Hell itself.—And though they are set in several Places, as distinct from each other, yet they must be considered as they are within each other individually.—The First placed in the Brain, is *Pride*.—The Second, in the Mouth, is *Avarice*. The Third, in the Breast, is *Envy*. The Fourth, in the Belly, is *Wrath* or Anger: And as they proceed from, and produce one another, so this is brought forth by all the Three, concurring always to their Generation again. What Pride cannot subdue, what Avarice cannot possess, and what Envy cannot kill with its murdering Sting, this Wrath-fire will burn up, and utterly destroy. As the furious enraged Devil would indeed (if he could) destroy both G O D and all his Hosts.—Fourthly, there is now farther to be seen a Spire of a Serpent round about the Heart; and there is written round about this Serpent, Self-Love: Which is to shew that this Place, which ought to be the true and proper Place of Light, is here only darkened by Self-Love, which has a very near Relation to the First Property of Eternal Nature, causing by its Magnetical Attraction, Impression, or Contraction, the Eternal Darkness.—But here, Fifthly, appears yet farther, directly under this Place furrounded by the Serpent (where before more outwardly the Astral Light shined, and where hereafter more inwardly, as in the Third Table, the Eternal Light is to be born) the Region of Fire, belonging essentially to Man's Eternal Soul: For Fire is the Fourth Property of Eternal Nature, by whose Generation this Essential Cross, and thus the whole Being of the Soul in all its Existences is perfectly made up. The Fire then, though before already contained in the Seven Forms of Nature, symbolized by the Characters of the Seven Planets, is here set down particularly with a special Respect to the true First Principles, which also in the Third Table, as to its restored State, shall be made to appear in this same Place immediately under the Region of Light.

What has been said, relating to this Figure, has been concerning only Man's Immortal Soul. And it might now be expected farther, that in the Fourth and inmost Place of all the Condition of Man's Eternal Spirit, in his unregenerated State, should in this second Table be also represented, according to what was said in the Beginning.

But what can be shewn or represented of that which is not to be found, which has no Essence nor Existence? Such Men or Souls have no Spirit in this Condition. They are, as the Apostle says, Animal having a Soul, but not having the Spirit. This only then is, and could be represented, that there should be indeed somewhat deeper, higher, or more interiour in Man than his Immortal Soul. And for that Purpose there is yet left in this Table another Gate or Door, to be opened and looked into; but it is small, and there is not the full Figure of a Man delineated, which else would have been due as well to the Spirit, as it was to the Soul; but only a small Piece of Man's Left Side is expressed, wherein nothing appears, but those same two Regions or Places of Fire and Light, both darkened and empty, having neither the former nor the latter. Which is to shew, that in this inmost Place, Man's Eternal Spirit should live and dwell above his Immortal Soul, brought forth by it, like as a Light is brought forth by Fire, and dwelleth above the Fire in a higher Region.

T A B L E III.

The Third Table is designed to shew the Condition of the whole Man, as to all his Three essential Parts, Spirit, Soul, and Body, in his Regenerated State: But it cannot represent every Part alone by itself in such a Manner as was observed in the former Table. For this Regenerating Work always concerns all Three together though in several and very different Respects. The whole Man therefore is here always to be understood in every particular Figure, though some Observations are made now chiefly upon this, and then upon that exterior or interior Part of him. And so this Order is observed in this Table, that First, the Beginning; Secondly, the Progress or Increase; and Thirdly, the Consummation of his Regeneration be declared by it.

First, The Beginning of it is here symbolized in the first and outmost Representation. And the chief Place of this Beginning is that very same, which before in his Astral Spirit was full of Light from the outward Sun, which in his Immortal Soul was darkened throughout, and surrounded with the Serpent; and which in his Eternal Spirit was void and empty, without any Form or real Existence.—In this Place therefore the Heart is now here significantly expressed, for out of it are the Issues or Springings forth of this new Life.—In the Heart, considered as to all the Three essential Parts of Man, though in different Respects, this Beginning of Regeneration is made; and it is made in an analogical Parallelism with the first Creation of the Macrocosm, of which the Scripture says, Darkness was upon the Face of the Deep, and G O D said, Let there be Light, and there was Light.—This Darkness upon the Face of the Deep in the Microcosm was declared in the Second Table. Here is then now to be considered that effectual Word of the Lord, saying, Let there be Light.—The Author of this Light is the same Spirit, whom the Scripture relates to have moved upon the Face of the Waters, represented here in the Shape of a Dove, wherein he also shewed forth himself upon the Face of those Waters of the Jordan, where our Lord from Heaven in our visible Humanity was baptized.—But the Chiefest Object to be taken Notice of here, is the Light itself. No Sun is here yet risen, for the Sun expressed in this Figure denotes only the Astral Light in Man's Astral Spirit, as it did before in the Second Table. And this New Light, wherein the Heavenly Dove appears, is represented round about this Sun, but not as another greater Sun, but rather as a Lightening without any Beams of Light, encompassing the Rays of this Firmamental Sun, making them narrow, or bringing them close together, so that they cannot beam out, or stretch forth themselves to irradiate the Jupiter in Man's Brain, as they did before. But this same Light or Lightening is itself also without all Beams, and does not at all illuminate Man's Head or Brain, but dissolves and dispels only that former gross and thick Darkness about Man's Heart.—As to what this Light is, it is a good, true, real, Heavenly Light, brought forth by the Creating Word and Spirit of God, moving upon the Face of Man's Heart: But notwithstanding it is not that Light of the Supercelestial Sun, which is to arise in the following Representation. It is then a Light bearing Analogy to that which in the Macrocosm was brought forth the first Day of its Creation, which was a good, true, real Light, and was nevertheless not yet that Light of the Firmamental Sun, which we now see and enjoy, Day by Day, for this Sun was not then yet in Being.—And First, This Light, on one Side, is a violent actual shaking, scattering, dividing, melting, dissolving, and dispelling of the

strong Impression and Compaction of the Three (and chiefly of the First of the) Properties of Eternal Nature, which cause by their vehement Magnetical Attraction; and Saturnine Congelation, the thick Infernal Darkness. And in this Respect it works effectually both upon the Serpent encompassing Man's Heart, and upon the Peacock dwelling in his Astral Part. And Secondly, it is, on the other Side, a meek, amiable, appeasing, softening, penetrating, Clearness, dilating, diffusing, and settling itself, instead of the former Darkness, in and about this Place of Man's Heart. But it is without Shining Glance or Lustre, or any outbeaming Brightness, because not yet born out of Substantial Burning and Enduring Flames. And in this Respect it chiefly affects Man's Immortal Soul itself. It is not the Light of the Sun of Righteousness itself, but only as yet a Fitness of our Mind, wherein this Sun, as soon as rising, may without Hindrance display its Beams of bright Substantial Light, and may produce as in a Glass, prepared and made clear, a Living Resemblance of itself.—It is then the Chiefest Duty of Man, in this Beginning State, to take Heed, according to the Words of the Apostle, to this First LIGHT, shining in a Dark Place, until the Day dawn, and the Day-star (which now from hence is approaching to the Spiritual Horizon nearer and nearer) doth arise in his Heart: Whose actual Rising the next Figure declares.

But before we come to that, we are to consider the effectual Alteration, made by this First Light or Lightening, both as to the Bestial Nature dwelling in Man's Astral Part, and as to the Serpent encompassing Man's Inward Heart.—The Bestial Property is expressed again in the Shape of a Peacock, different a little from the former in its Posture. Its Tail is folded up, but not yet laid to the Ground, and its Head is withdrawn from its own Looking-glass in its displayed Tail, as before, contemplating no more the manifold specious Colours of it, but looking with a kind of Astonishment upon that new-risen Light, and as being greatly terrified by it, knowing not what to make of it. And the Form of his Countenance and Position of his Hand expresses the same, which in the next Figure discovers a more calm Consideration and Serenity. And this signifies that this Light, or rather Lightening (called so more properly with a peculiar Respect to these two different Inhabitants of Astral Light and Infernal Darkness, because to them it is a violent Shaking of their several Habitations) is indeed a great Terror to the Brutish Property in Man's Astral Part, which has a real Foretaste of what is to come, *viz.* of its total Dispossession, both of all its Enjoyments and Prerogatives it delighted in before, and of all its Dominion it usurped and exercised over both Soul and Spirit. For it is really thereby made sensible of that great terrible Earthquake yet to come, thus expressed in the Revelation of St. John, The Sun became black as Sackcloth of Hair, the Moon became as Blood, the Stars of Heaven fell unto the Earth, the Heaven departed as a Scroll, and every Mountain and Island were moved out of their Places. And so this Peacock in Man's Astral Light is made to be sensible of what shall be done with it in Future.—But to the Serpent, in his Infernal Darkness, a much harder effectual Stroke is given by this Lightening. As accordingly also in outward Nature, every Lightening is more terrible and of greater Efficacy, in the Darkness of the Night, than in the Light of the Day. This Serpent, expressed before as encompassing Man's Heart, is now here dashed by this Lightening in many Pieces, falling down into a Dark Abyss. But it is not so broken or bruised, as that it could be said to be killed, or deprived of all its Life and Activity; neither is it so cast out and banished by it, as if it were quite removed, or driven out of all the Borders of Man's whole created Being. But it is only as yet expelled from this Place of Man's Heart, and cast down into its own dark Pit; from out of which it came, and wherein it

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lives and has its Existence. Which Pit or Abyss is still in Man himself, and is not yet shut up or sealed. And there this Serpent will incessantly endeavour all it can, to come up again, and to recover its lost Dominion.—Let no one therefore rest secure in this Beginning State.

The Second Figure in this Table (upon lifting up the superior Part of the First Figure) represents the Increase and Progress of this Regenerating Work.

And First, The Sun is here risen in Man's Inward Heart, where formerly the Lightening appeared. Which is to signify a constant and enduring Illumination of Man's Eternal Soul. For though this same Sun also may be clouded and eclipsed, and quite disappears to Man's Eyes or Sensibility, and this many Times again and again; as indeed it will and must be in every one, because of the great Mixture and Variation Man stands in yet, and is subject to, and also because of his appointed Trials he must undergo; yet it is a constant, fixed, and enduring Sun or Light in itself, which shall go under no more, but always prevail again, and dispel every Mist and Cloud, and rise continually higher and higher, till it attains the very Zenith in the Midst of Heaven, in its accomplished Race at Noon, where it is to rest for ever and ever.

Secondly, The Outward Sun in Man's Astral Spirit is not thereby abolished, but stands yet still in its own Place, where it always stood before. For it cannot be done away but by Temporal Death, when the Spirit of this World shall take away from Man that which was given to him by itself, and shined into Man by its own influencing and perishable Light.—But it can no farther illuminate the outward Jupiter in Man's Brain, or if it did, Man could no more now, as he did before, regard it, much less admire it, or satisfy himself with it.

For Thirdly, The Beams that illuminate this Jupiter, proceed now only and immediately from this new-risen Sun: Which is to shew, that this Internal Light is now gradually more and more sufficient by itself to enlighten Man's Understanding, both as to Spiritual Inward, and Natural Outward Things. So that in this Light Man may now see, and clearly discern where he stands now, and where he stood formerly, what was done with him, to what End it was done, and why it was done so, and not otherwise. Which he was altogether quite ignorant of before.

Fourthly, But nevertheless, if Man does not take Heed to his own Spirit, not keeping himself always in pure Humility, this exterior Sun may beam out again, and send forth its Emanations into Man's Head more powerfully than ever before; for it is now more fit to do it under a Disguise of Pure Internal Light, whereby it may lead him captive into many strange and wonderful Delusions. As it has done indeed with Thousands and Thousands; of which many Instances might be produced, both Old and New, and such as brought forth most notable Effects in this apostatized Age of Christianity.

Fifthly, The First Principle of Fire does also here now appear in another Condition. For its Flames are more lively, and more spread abroad, and in a better Disposition and Expectation of becoming quite open, clear, and free. And its Interior Part is not so darkened as it was before, but this Darkness appears like as it were broken and intermixed with Light, though it stands not yet in, but is far from that Union with the Light, which it shall come into in the following Figure.

Sixthly, There appear moreover Two Pieces of Semicircles, the one finer, and the other thicker, opposite to each other, which, as they usually and properly denote the Two Principles, make a peculiar Reflection upon this most considerable Dividing between Light and Darkness, made by the Rising of this Sun throughout

the whole Man, whereby every Thing in Man is set more orderly in its own due Place.—For First, The finer Circle, properly that of the Light-world, contains within its Circumference two different Things, *viz.* not only the Light itself, but also the greatest Part of the Fire; which is to shew, that these Two belong now to each other in the nearest Relation, and are to be made one Individual Thing. And for this End they are both now here in a Preparing State, making each themselves, and both of them each other ready, for solemnizing that indissoluble Union, to be entered into and fully consummated hereafter. And so Secondly, The grosser Circle, properly that of the Dark-world, contains also two different Things, *viz.* not only Darkness itself, but also the Bestial Property standing in the Astral Light, which has been expressed in the Form of a Peacock; which is to shew, that these Two also are nearly related to each other, and belong to one and the same Region.—For even the brightest Astral Light must hide itself in Darkness, wherever the open Face and Presence of this new Risen Sun appears. And even the best Bestial Property is not able to stand unveiled before that Pure Light of this Internal Sun, but is to be excluded, divided and separated from it by this Circle of Darkness.

There is a continual Increasing of the Regenerating Work: Which implies a perpetual Progress and Alteration of All those who are upon this Way, which is not, and could not be distinctly represented. But Experience will make it plainer than any Representation can. For they ascend always from a lower Step to a higher, from a weaker State to a stronger, from a greater Distance to a nearer Presence, and so approach successively nearer and nearer to the End of their Journey, or as *David* expressed it, they go from Strength to Strength, till they appear before GOD in *Sion*.

But this is not without great Oppositions, Trials, Combats, Fightings and Battles. For though there is here in this Forepart of Man, whose Face is now turned towards Eternity, nothing of this Kind expressed, yet on his Backpart, where his Astral Mind is looking still towards Time, there the Enemy within his own Dark Abyss, appears exhaling, or breathing out his poisonous Hellish Smoaks and Mists, and lying continually in Watch, to entrap, to insnare, to assault, to resist this Travelling Soul, as is represented on the Backpart of this Figure; where these Things may be observed.

First, That this Dark-Globe full of horrid Monsters, hidden as it were within Man's Feet, is the same Place, where before by the First Lightening the Serpent was cast into; it is its own Dark World, Abyss, or Bottomless Pit of Darkness.

Secondly, That this Dark Abyss, with its Infernal Inhabitants, is not yet without Man, or under Man's Feet, so that he could be said to stand free above or to trample upon them. But it is yet really still within him, though no more so highly exalted as to reach his very Heart, but thrown down deeper at a greater Distance from the Light, or driven more into its own lowest and inmost Place, as it were to Man's Feet, which are represented to stand therein, to shew that Man is surely to go through this Dark Region, and through many such Occurrences as will come forth out of it, and meet him to hinder his going forward in his Way, leading out of Time into Eternity.

Thirdly, That the Serpent in this dark Abyss cannot approach any more to this Light in Man's Heart; nay it is blind in this Light, and sees it not, nor any thing that is done in it, but only feels that itself is valiantly resisted, nay kept out and under by it, if Man does but continue to be faithful to it. For the Serpent is once cast out from its former Possession by one stronger than it, who will now keep his

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Palace for ever, that his Goods may be in Peace ; to whom be Praise and Glory and Dominion for Ever.

Fourthly, That this Serpent's Power is so restrained, and shortened by this Light, that it cannot approach so much as to creep into Man's Astral Mind on his Backpart ; provided Man be not negligent, and does not depart from his Watch, but takes always Heed to the Voice and Direction of his Guide, never silent, if himself does not wilfully shut his Ears, or withdraw his Attention and Obedience.

Fifthly, That nevertheless, inasmuch as Man dwells yet still on the Borders of this Dark World, and carries every where along with him not only an Astral Mind, fit to receive both Good and Evil, and to admit as easily this as that, but also a Bestial Nature and Property, inclining always more to Earthly-mindedness than to pure Heavenly Objects, This Serpent does not cease to make his Approaches to them both, as near as ever possible. And this is done chiefly by a continual incessant Breathing out of his poisoning Mist, and infectious Smoak, arising as the Smoak of a Furnace, darkening the Air, and entering (if not withstood and kept out continually) into Man's Astral Mind, and into thole Starry Constellations that are predominant therein, and give a Propensity, more or less, either to that or this Object in the outward World, according to the Condition and Nature of that Bestial Property, that was generated by them in the First and Old Birth of Man.

Sixthly, That this Smoak is chiefly and summarily a real Generation, or coagulated Outbirth of the Four Elements of Hell, containing in itself all Kind and Manner of Evil and Wickedness, Perverseness and Filthiness, that may be found in all the Dark World, and displaying itself in this World in an innumerable Variety of evil Deeds, and Words, and Thoughts, hidden and covered many Times under the fairest Forms, and most specious Appearances, all concentrated originally in the one individual Essentiality of these Four Elements of Hell.

Seventhly, That the Serpent's most dangerous Contrivance, and most efficacious Approaching, is in this Smoak when transformed into a bright Cloud of Glory, which indeed it may be no less, than this Serpent itself may be tranformed into an Angel of Light. For then it may insensibly, and even in a most pleasing Manner insinuate itself into Man's Astral Mind, and may have captivated it, nay infected both Soul and Spirit, before Man is aware of it.

And therefore the Golden Rule to be taken heed unto in all this Way, from the Beginning of the new Risen Light, untill the putting off Mortality, delivered to Man by Him who dwells and rules in this Light, is this, consisting of Two most significant Words, WATCH and PRAY.

The Third and last Figure in the Third Table proceeds to describe, by some Typical Representations, the Perfection or Consummation of this great Regenerating Work in Man. And this in that Manner, that it shews first the Beginning of this Perfection, which he may attain to while yet joined and confined to this Earthly Body, Astral Mind, and Bestial Property, and then farther the full Accomplishment of this Perfection, to be expected then, when his Earthly House of this Tabernacle shall be dissolved.

Concerning the Beginning of this Perfection, This Figure does here now shew the whole Semicircle, excluding the Bestial Property, full of Light. The Fire now burns constantly in free and open Flames, all pure, and without any Mixture of Darkness ascending up towards the Light. And the Light casts forth its glorious Beams into the Fire, shining upon, and illuminating it through and through. Which is to say, that now this Blessed Union between these Two is celebrated actually,

making really One Thing of them that were Two: Though nevertheless each of them truly retains its own proper Essentiality in itself, and is not changed thereby into the other, which neither shall nor can be to all Eternity.

For the Fire continues to be Fire for Ever, and can never be the Light itself; and so the Light is for Ever Light, and never shall be made Fire. And yet these Two are not any more Two, but only One, united within one Sphere or Circle of the Heavenly World individually.

Which is yet more significantly represented by the Two Triangles of Fire and Water, standing in the Midst within each other: Which when thus combined, make up one only perfect Hexagon, the nearest Figure to that which is the most perfect of all, *viz.* a Circle. The Semidiameter of a Circle, when set forth in its Circumference, will divide it exactly into Six equal Parts, which when combined two and two together are a perfect Hexagon, typifying the Six Working Days of the Creation, or the Six Labouring Days of Man, in this Union now accomplished, and gathered in into their own Circle, into One Eternal Sabbath, which is the Seventh Day without Morning and Evening. A Description of this Hexagon, with its Figure, may be seen in the Explanation of the Figures in the Second Volume, Number X. And in Number XIII. it is encompassed with a Circle.

This Union then in Man is the Perfection of this great Regenerating Work, both in Time and Eternity. For here is now nothing farther to be expected, nor can be desired. It is the full Restoration of what was broken by the Fall: And though there is and must be still yet a farther Perpetual Progress and Increase, as long as Man lives in this Time upon Earth, yet this Increase is to be understood as to these several divided, scattered, separated, and opposite Things Man has yet in his exterior Parts, and must continually more subdue and conquer, and bring into Subjection, and not as to this Internal Union itself, which is perfect even in this Time, but shall exert more its Perfection, in the whole Superabundant Fulness, throughout Man's Whole in Eternity, where it can do it more freely, being delivered from all Impediments.

As to the greatest Alteration that is and can be made, by this Re-union of Fire and Light, in Man's Bestial Property, before its total Destruction by Temporal Death, the Emblem of it is again a Peacock. And its Tail is now quite folded up, and laid down to the very Ground, its Eyes are fixed steadfastly upon its black ugly Feet, and its Forepart touched by some Beams of the great Celestial Sun.—For the Rational and Sensual Part of Man cannot behold, in any true Reality, its own black, weak, vain, and evil Ground it stands upon, till itself be touched by some Beams of the Supernatural Sun.—Two Things are yet more to be observed concerning this Peacock. First, This Peacock, that in the former Representations was placed in the whole Figure or Body of Man, as a proper Part of him, stands now here but in a peculiar, separated, and Half Figure only, easily by itself to be lifted up, and taken off from Man. Which denotes, that after this Re-union the Bestial Property (and so also more the whole exterior visible Man) though it still remains as within its own Sphere, is yet no more so nearly, so inwardly, so properly, or so familiarly joined to Man, but cleaves to him only from without: Secondly, This Peacock was, in a Representation before, placed significantly within the Großer Circle of the Dark World, which stood in the same Superficies opposite to the Finer of the Light. But here now this Dark Circle is quite removed out of Sight, and does no more appear in this Figure, but only the Finer of the Light World stands alone in its former Place. And the Peacock is now placed significantly out of the Dark Circle, standing only within its own Darkness, which is not the Darkness of the Dark In-

An Explanation of the Figures.

fernal World, but only that of this outward Elementary World, where both Good and Evil are mixed in one Sphere or Principle. And this is to shew, that this Re-union of Fire and Light in the Internal Man, does truly extend its Energy to this very Bestial Property also in Conjunction with the outward visible Body, according to their Constitution and Capacity. And by the precious Tincturing Blood of HIm, who has wrought out this Holy Re-union, they also are redeemed, and stand only during this Time in their lesser or exteriour Temporal Darkness. Which denotes the Natural Death and Dark Grave they are liable to, where they are to rot ; and to be turned into Dust and Ashes. From whence nevertheless, in the Day of the Last Appearance of our Lord from Heaven, when he comes in the Glory of his Father, they shall be raised up again. And the two opposite Properties of Good and Evil, like as throughout the whole Macrocosm, so in them also, shall be separated from each other. And all that was good in them, in such a Goodneis as was in this Lower Principle opposite to Evil therein, shall be exalted to a higher Degree of Goodneis, capable of being admitted into the Glory of the Principle of Light, according to the Saying of the Apostle ; This Corruptible must put on Incorruption, and this Mortal, Immortality. And so when Death is swallowed up in Victory, Man shall have lost Nothing at all of whatever has been in him, but shall only find himself perfectly delivered from all whatever has been Evil, and of an infecting, dividing, and destroying Nature.

When now this Half Figure with its Peacock is lifted up, then the Figure represents the full Eternal Accomplishment of this Perfection : Which was already perfect before within itself, but does now exert itself more Superabundantly, in the whole Transcendent Fullness, throughout the whole created Being of this Re-united Image of GOD, and in all its Three Essential Parts, Body, Soul, and Spirit, without any Hindrances or Impediments, which altogether by this lifting up the Peacock are done away. And this will be immediately after his Death, provided this Image of GOD is come during his outward Life, to this perfect Reunion. Though even then also there will be yet a farther Alteration, or rather higher Triumpling Exaltation, after the Resurrection of his Outward Part, when that also which was Corruptible and Mortal shall have put on Incorruption and Immortality.

The Part which was subject to the Darkness of the Bestial Property, being lifted up or put off by Death, is now justly full of Light. For the Half Circle of the Eternal Dark World (which stood before in the Place opposite to the Light) is now there to be seen no more, but is driven back into its own dark Den or Hole, which is expressed in the last Figure, and there it is shut and sealed up.

The Dark World will now have done : The Great Wonders of the All-filling, Omnipotent, Universal Being of All Inferior Created Beings, are now brought into Manifestation, which the Dark World must have concurred, and have been subservient to. And the Darkness, which is placed underneath in this Figure, is suppressed and covered over by the Light, and shall appear no more to all Eternity.

The last Particular Thing of all, in this last Figure of the Third Table, to be considered, is the Semicircle of Light itself, which contains in it the Two Re-united Principles with the Two Triangles, and the Name of SOPHIA. And it cannot be said to be superfluous as to this Figure, though the other opposite Circle of Darkness is removed, and the whole Image is full of Light. For it has a most distinguished Office, which it is to bear to all Eternity. For it shall stand in Spirit and Reality as an Eternal Monument or Resemblance, that these Two were once divided, and sealed upon by the Seven Seals of Death and Darkness, and that these Seven are broken, and these Two Re-united, and crowned with Light and Glory

An Explanation of the Figures.

37

by Sophia, the Eternal Wisdom of the Holy Trinity, through the All-sufficient Tincturing Blood of the Lamb Slain from the Foundation of the World. For OUR LORD JESUS is the true Corner Stone for Rebuilding and Re-uniting all that was broken and divided. In Him all the whole Fulness of Sophia dwells substantially, having within himself these Two Tinctures of Fire and Light essentially united in One only Thing without all Division. And from hence All the Blessed Inhabitants of this Principle will ever cast down their Crowns before Him that sits upon the Throne, and sing that New Song in the Revelation, Worthy is the Lamb that was slain to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory. And these Two Things, of being Crowned by Him, and of Casting down their Crowns before Him, are now not two, but one and the same Individual Thing, wherein the Only Everlasting Continuance of all their Blessedness and Glory consists, expressed also most secretly and emphatically by this Representation of the Two Triangles within each other, and by the Name of SOPHIA.

And so these Two Triangles, entering into and abiding within each other, and making but one most Regular Figure, are now for ever most essentially nothing else but LOVE and HUMILITY, not only the proper Dwelling-place, but also the very Essence itself of the Eternal SOPHIA.

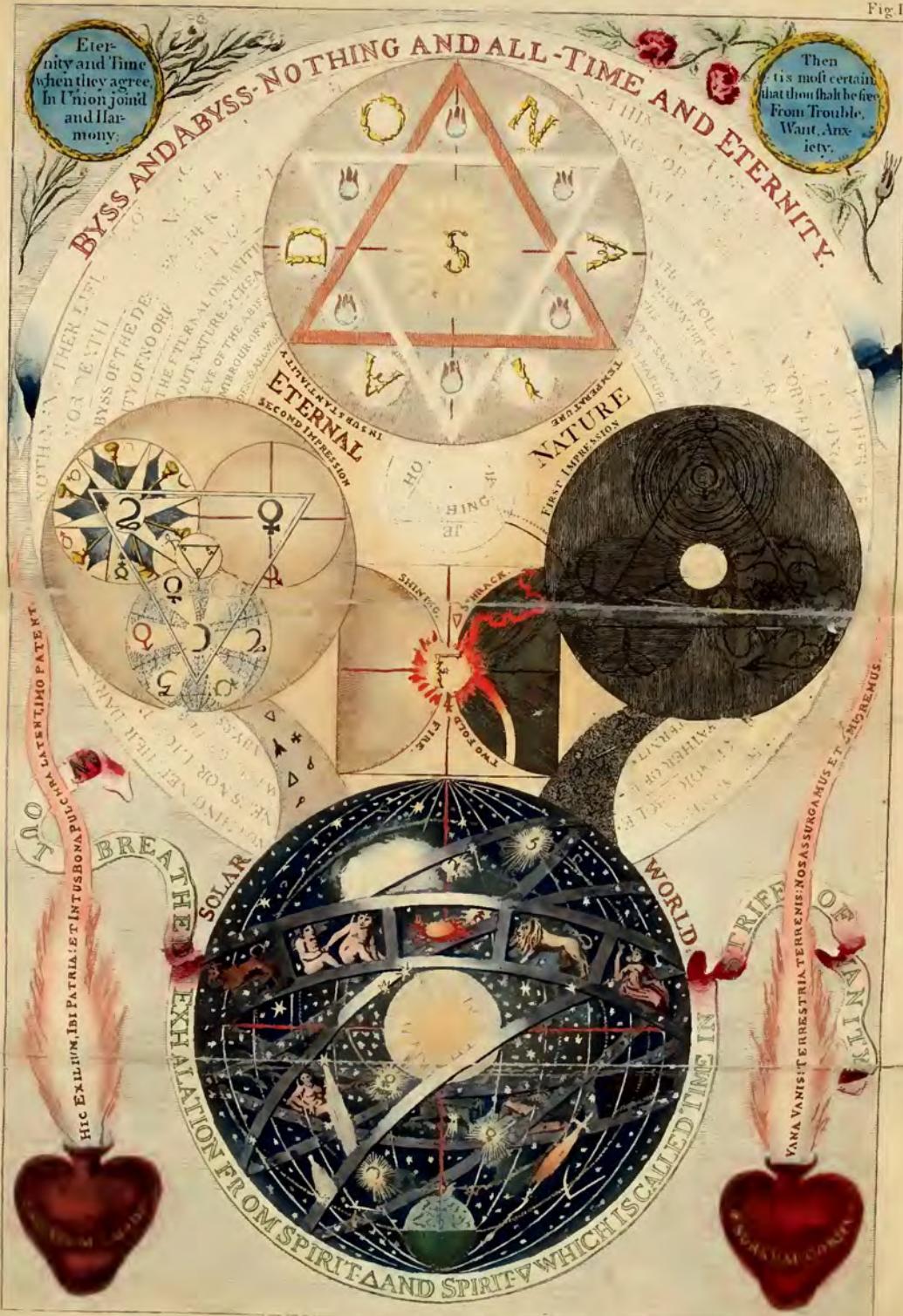
When therefore all other Gifts and Graces, of Faith, Hope, and the Rest, shall either cease, or be changed, then only Love and Humility shall abide and be exalted in their own unchangeable Essence, and shall make up the whole Everlasting Fulness of all Blessing, Glory, and Happiness for Ever.

To Him, who is Himself both the Highest Love and the Profoundest Humility, be all Honour, Glory, and Dominion, in Time and in Eternity.



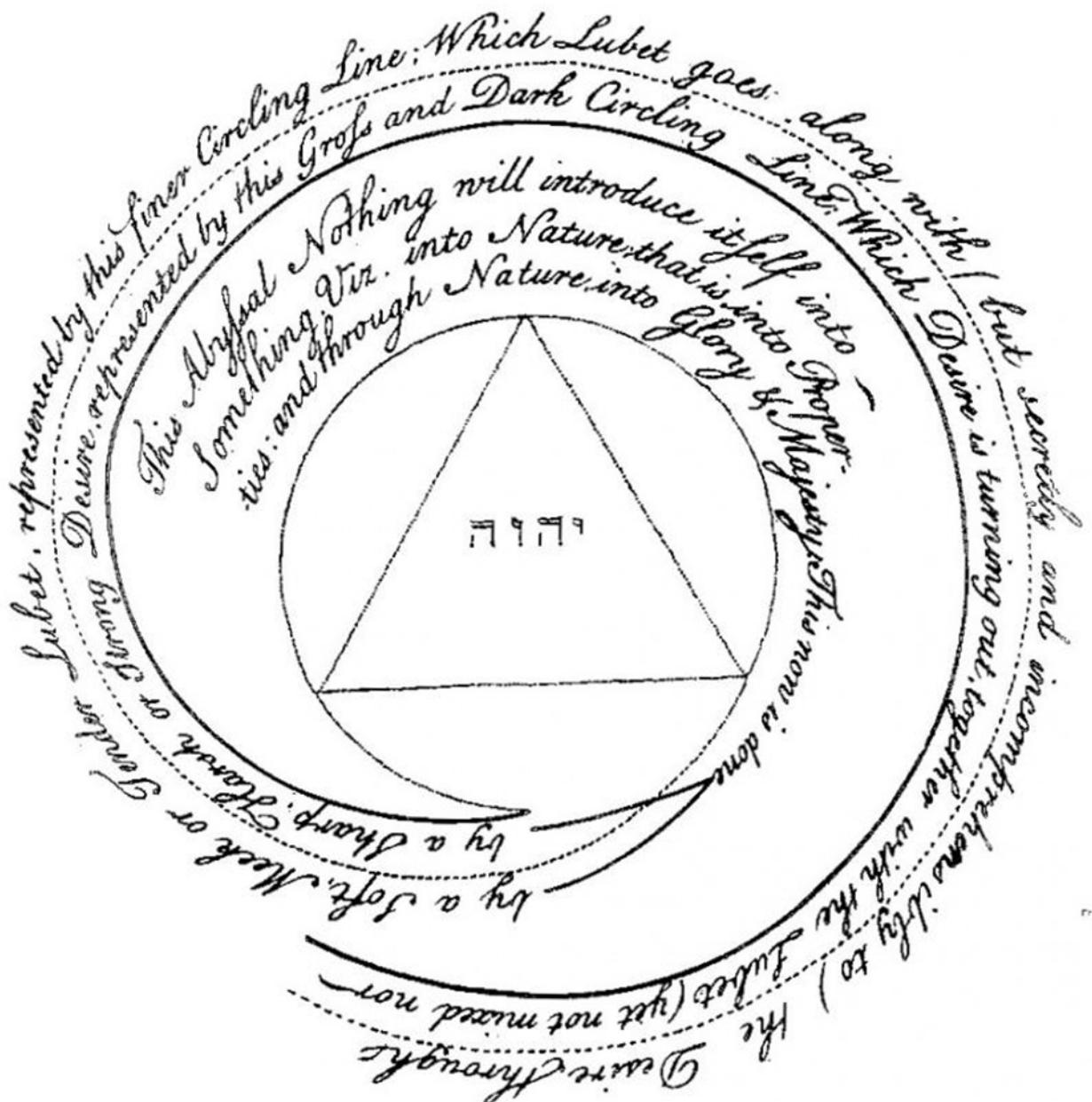
THE TRUE PRINCIPLES OF ALL THINGS.

Fig 1



The TREE of the SOUL.

The thirteen diagrams from
Dionysius Freher's
*An Illustration of the Deep Principles of Jacob Behmen,
the Teutonic Theosopher*



TEXT:

This Abyssal Nothing will introduce itself into Something, viz., into Nature, that is, into Properties: and through Nature into Glory & Majesty. This now is done -

by a Sharp, Harsh or Strong Desire, represented by this Gross and Dark Circling Line:
 Which Desire is turning out together with the Lubet (yet not mixed nor...)

by a soft, meek or tender Lubet, represented by this finer Circling Line:
 Which Lubet goes along with (but secretly and incomprehensibly to) the Desire through...

FIGURE ONE:

God without all Nature and Creature.

The unformed Word in Trinity without all Nature. (see *Mysterium Magnum ch4:8*)

The Eternal Unity, or Oneness, deeper than any Thought can reach.

Alpha and Omega; the Eternal Beginning and Eternal End, the First and the Last.

The great Softness, Meekness, Stillness, etc.

Nothing and All. Eternal Liberty.

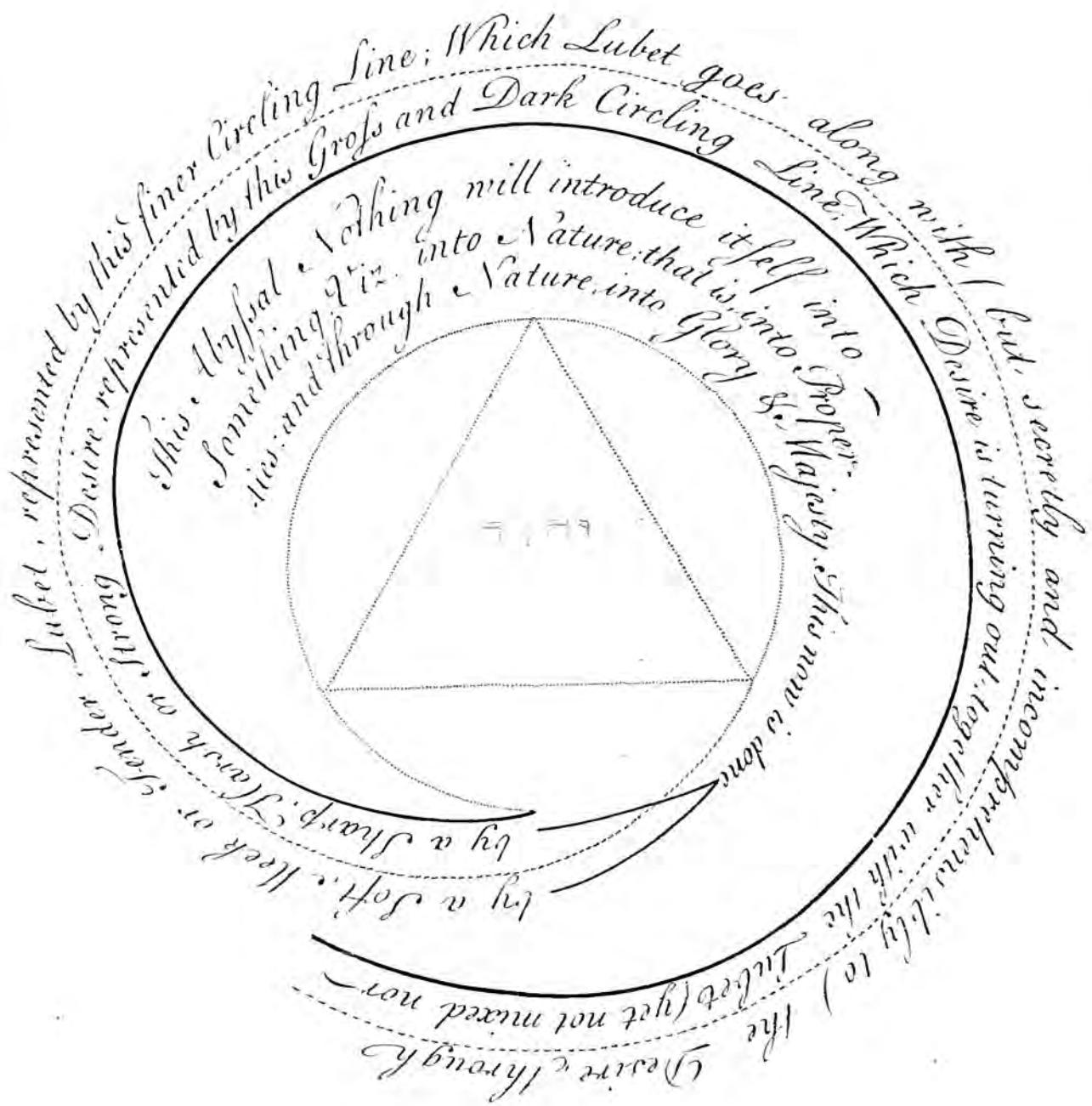
Abyss, without Ground, Time, and Place.

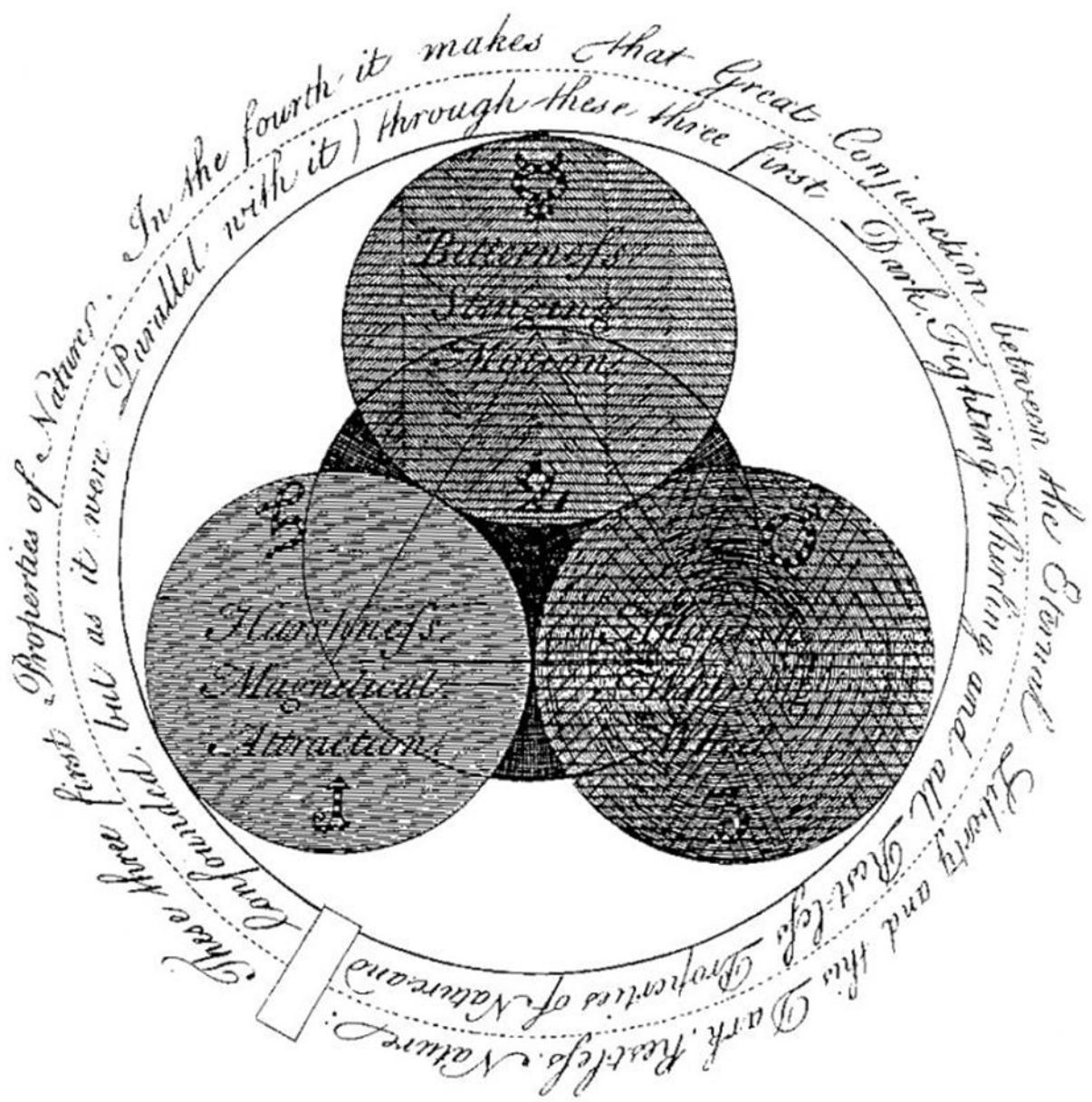
The Still Eternity. *Mysterium Magnum* without Nature. Chaos.

The Mirror of Wonders, or Wonderful Eye of Eternity.

The first Temperature, or Temperature in Nothingness; a calm, serene Habitation; but without all Luster and Glory.

The Trinity unmanifest; or rather, the Triune Unsearchable Being, which cannot be an object of any created Understanding.





TEXT

Conounded, but as it were Parallel with it) through these three first Dark, Fighting, Whirling and all Restless Properties of Nature and...

These three First Properties of Nature. In the Fourth it makes that great Conjunction between the Eternal Liberty and this Dark, Restless Nature:

FIGURE TWO

The three first (Sal, Sulphur and Mercury).

The Triangle in Nature.

The inferior, restless Part of Nature.

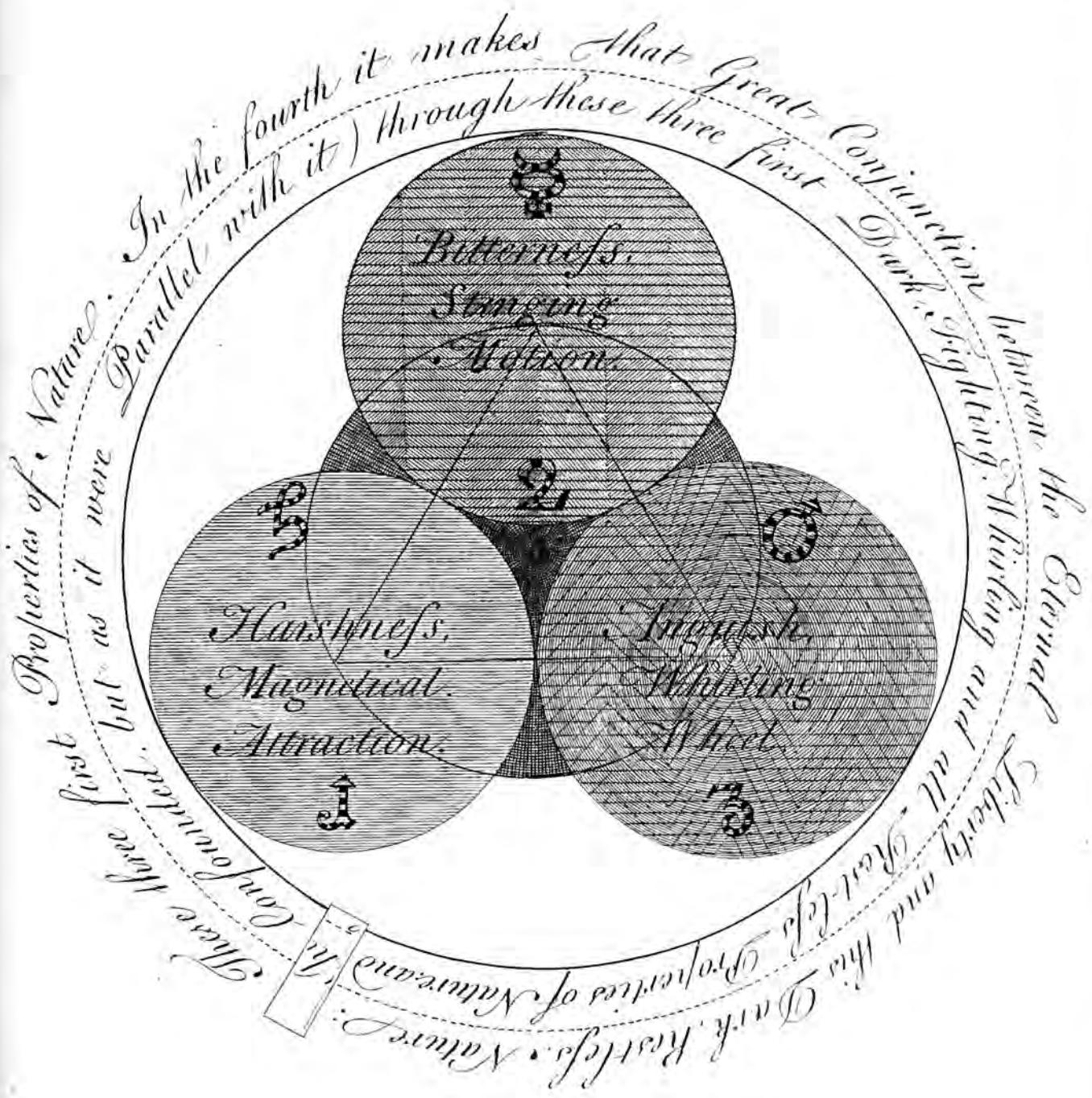
The Properties of Darkness. The Root of Fire.

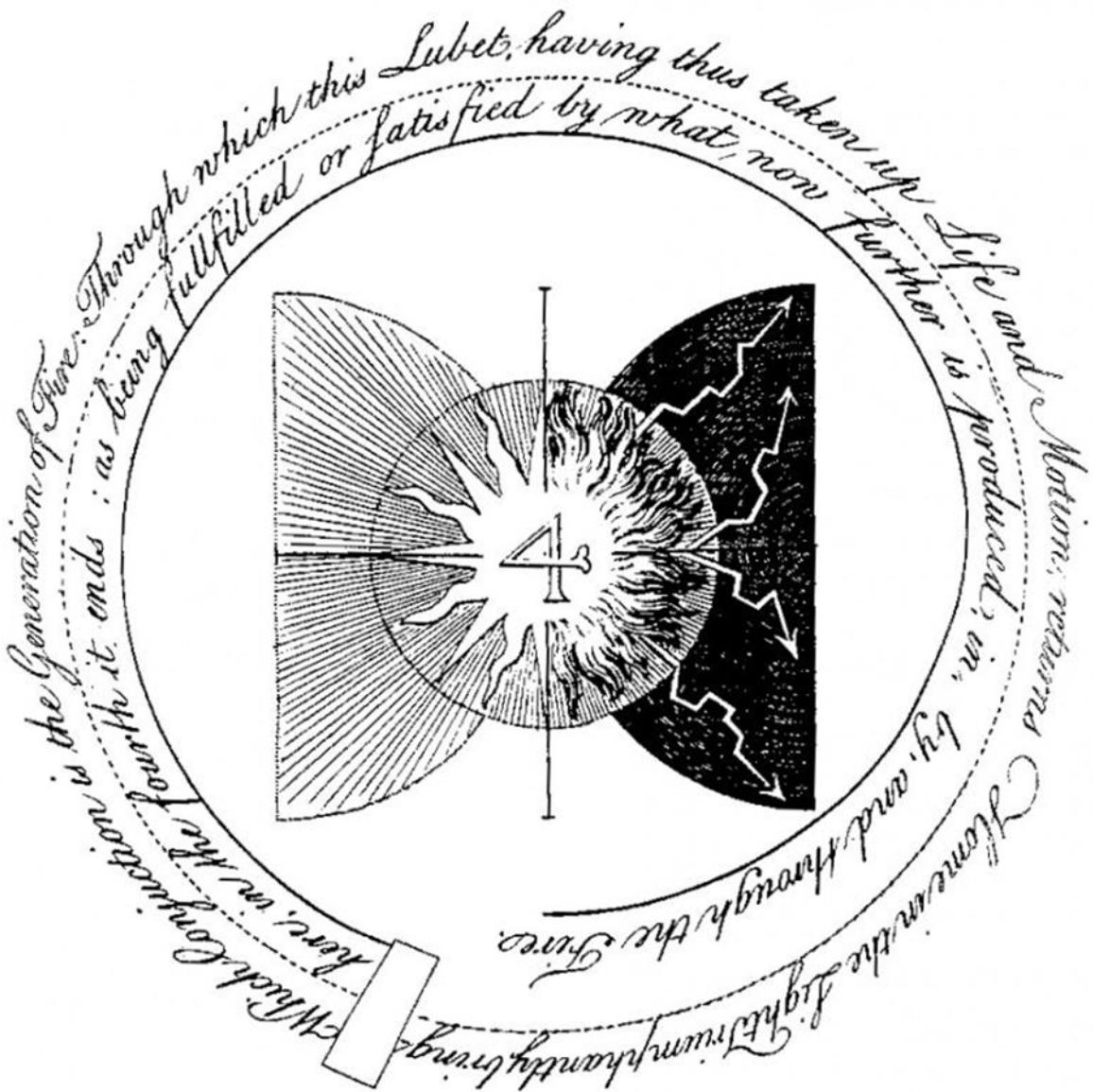
The Wheel of Nature.

The Three Properties on the Left Hand, appropriable in a Sense to Father, Son and Spirit.

The Hellish World, if in a Creature divorced from the Three on the Right.

N.B. Virgin.....Opposite to what in the Light World is called Virgin Wisdom.





TEXT

here in the fourth it ends: as being fulfilled or satisfied by what now further is produced in,
by and through the Fire.

Which Conjunction is the Generation of Fire: Through which this Lubet, having thus taken up
Life and Motion, returns Home in the Light Triumphant bring-

FIGURE THREE

The Fourth Property of the Eternal Nature.

The Magic Fire. The Fire World.

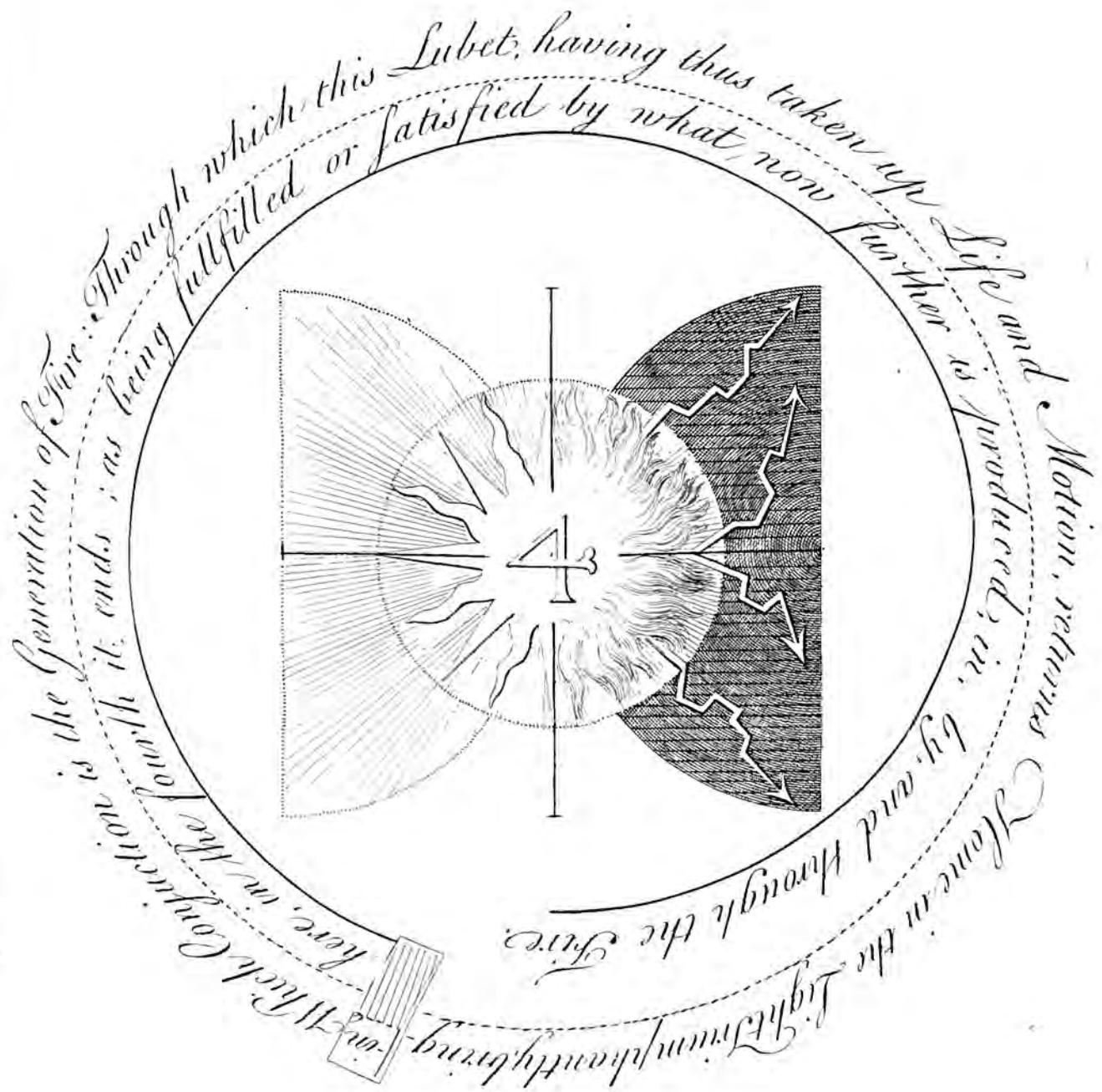
The Third Principle.

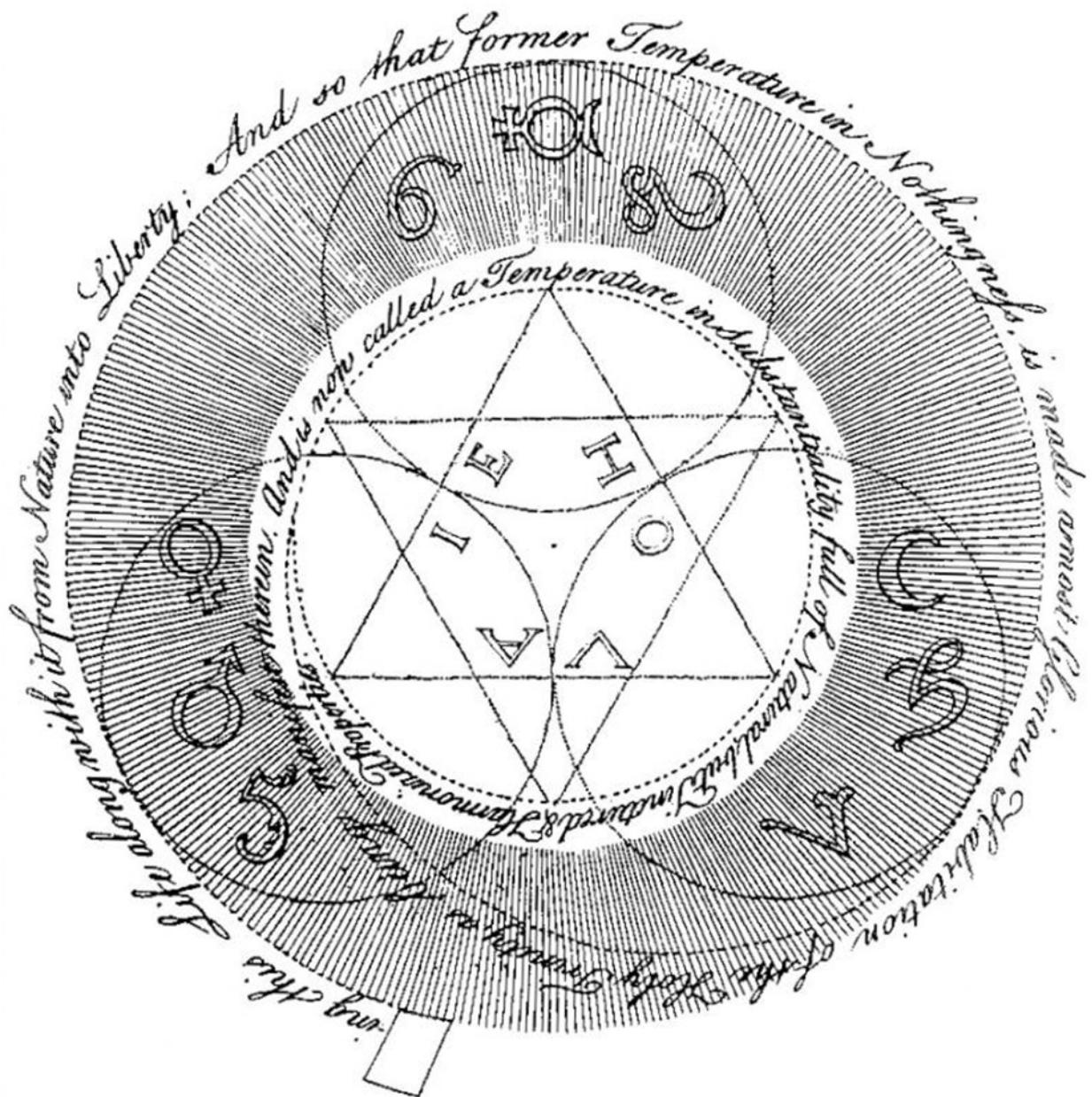
The Generation of the Cross.

The Strength, Might and Power of Eternal Nature.

The Abyss's or Eternal Liberty's Opening in the Dark World, breaking
and consuming all the strong Attraction of Darkness.

The Distinguishing Mark, standing in the Midst between three and three, looking
with the first terrible Crack (made in the first, gross and rough hardness) into the Dark World;
and with the second joyful Crack (made in the second, soft, watery or conquered Harshness)
into the Light World; and giving unto each what it is capable of, viz., Might, Strength,
error, etc. unto the former, but Light, Splendour, Luster and Glory, unto the latter.





TEXT

-ing this Life along with it from Nature into Liberty: And so that Former Temperature in Nothingness, is made a most Glorious Habitation of the Holy Trinity, as being manifest therein. And is now called a Temperature in Substantiality, full of Natural but Tinctured Harmonized Properties.

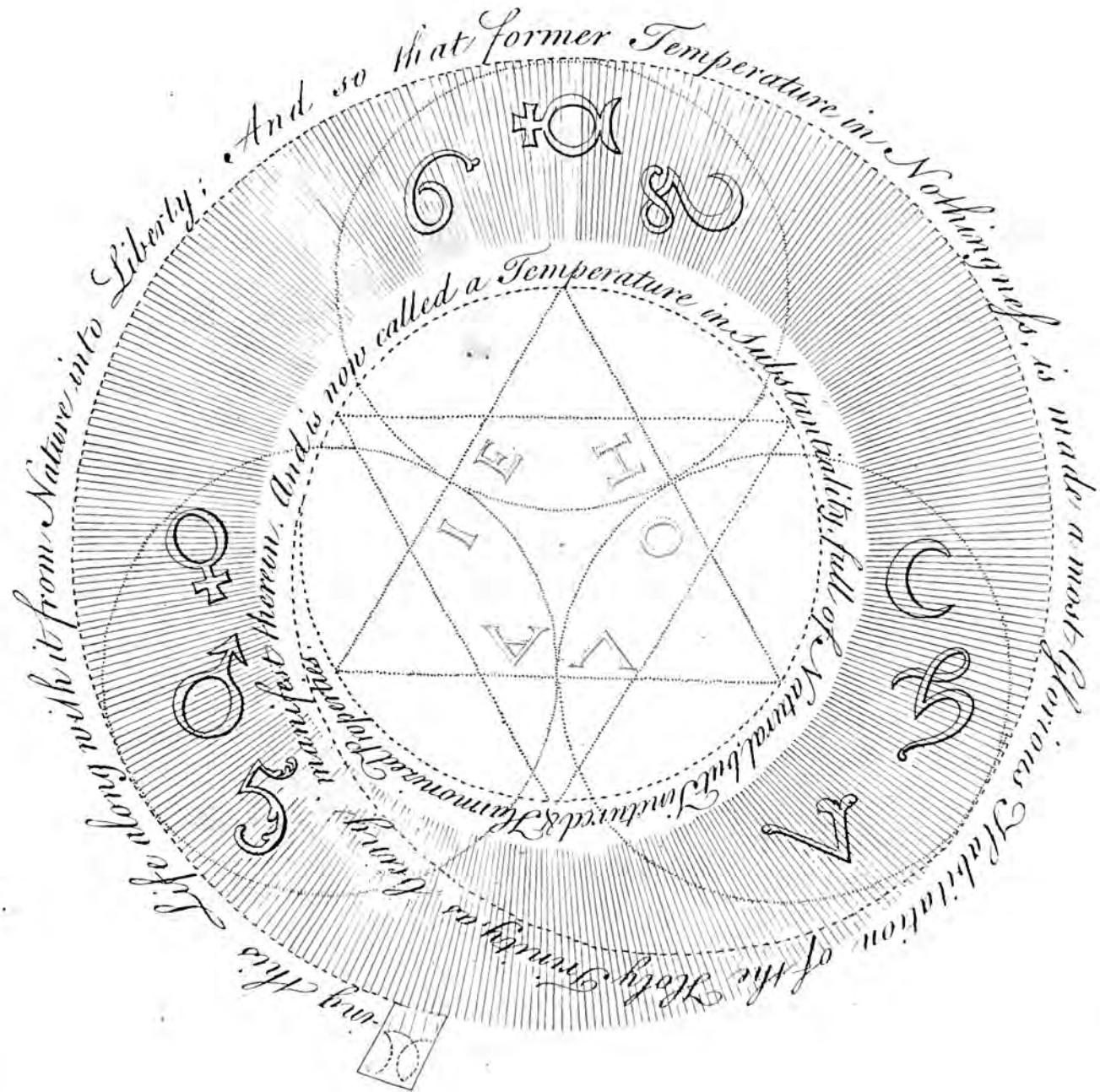
FIGURE FOUR

The three Exalted, Tinctured or Transmuted Properties on the Right Hand.
The Kingdom of Love, Light and Glory.

The Second Principle.

The Second Temperature, or Temperature in Substantiality.

The Trinity manifested, which only now can be an Object of a created Understanding.
Byss. Wisdom. Tincture.



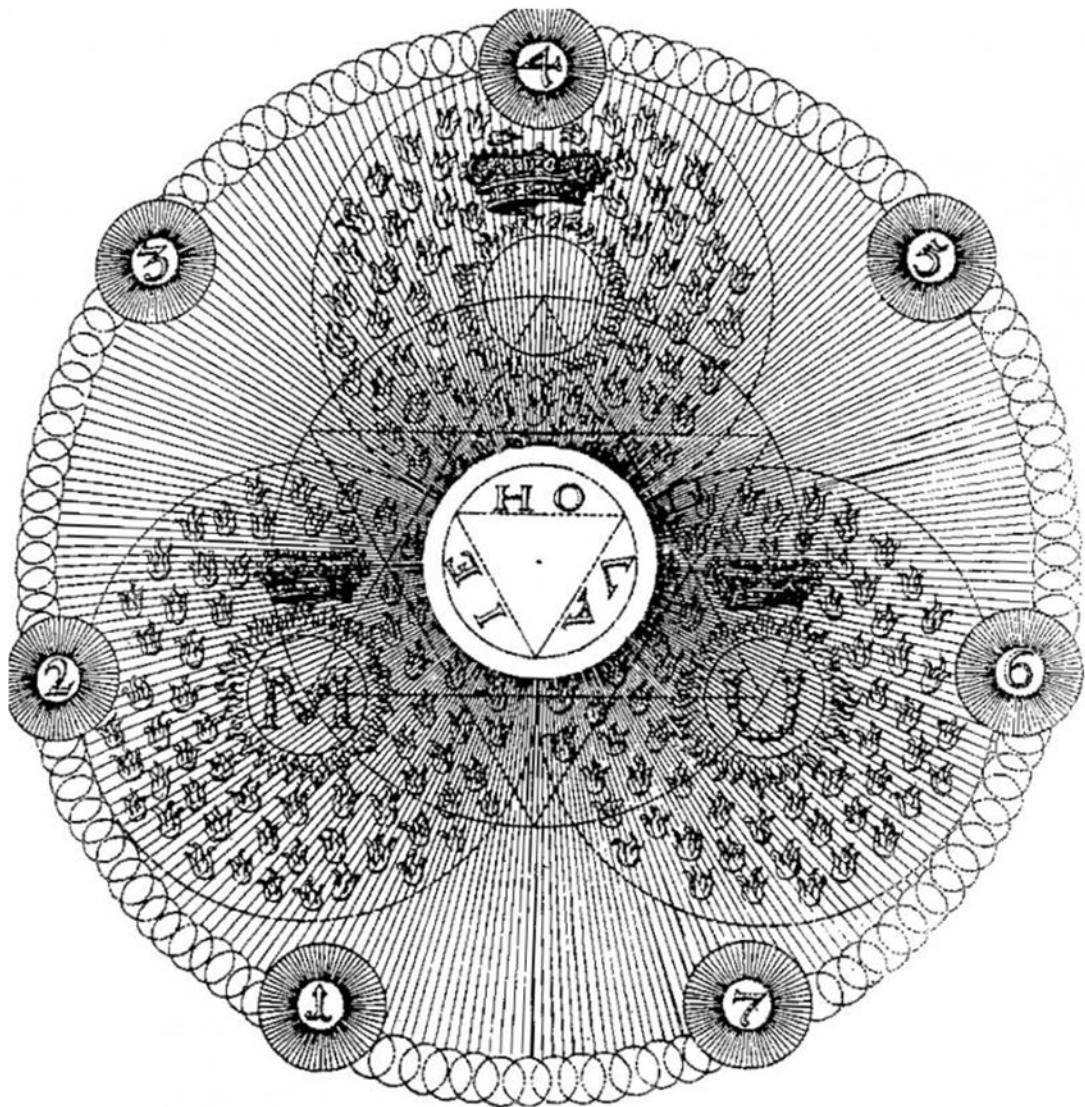
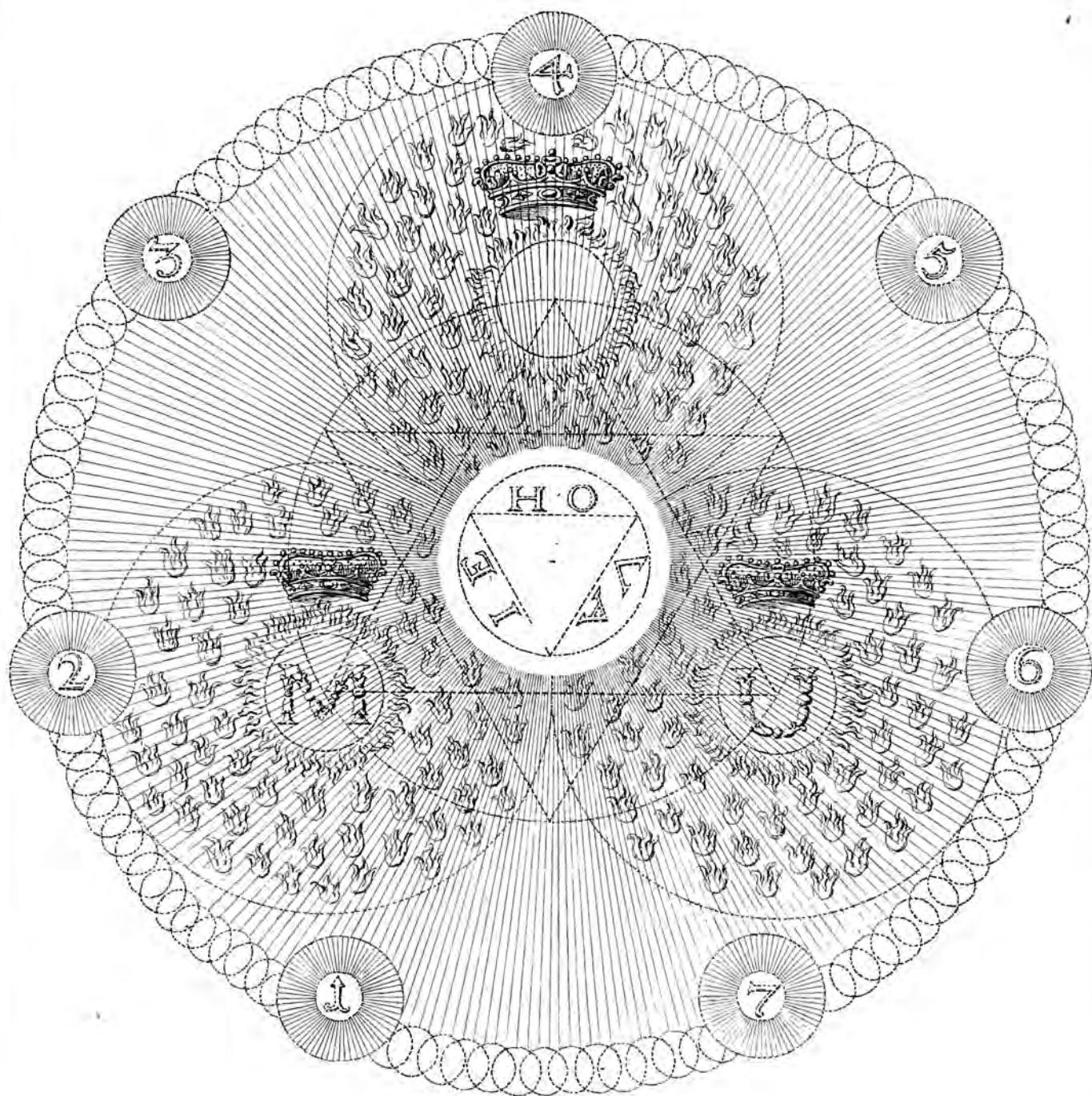


FIGURE FIVE

The first four Figures were to show, in some Manner (according to the deep and wonderful Manifestation of the Divine Spirit, given to *Jacob Behmen*) the Generation of Eternal Nature, which has a Beginning without Beginning, and an End without End.

This fifth represents now, that this great Royal Residence, or Divine Habitation of Glory, of GOD the Father, GOD the Son and GOD the Holy Ghost, was replenished at once with innumerable Inhabitants, All Glorious Flames of Fire, All Children of GOD, and All Ministering Spirits, divided in Three Hierarchies (each of such an Extent, that no Limits can be perceived, and yet not infinite) according to the Holy Number Three. But we know the Names only of two of them, which are *Michael* and *Uriel*. because only these two, with all their hosts, kept their habitation in the Light.



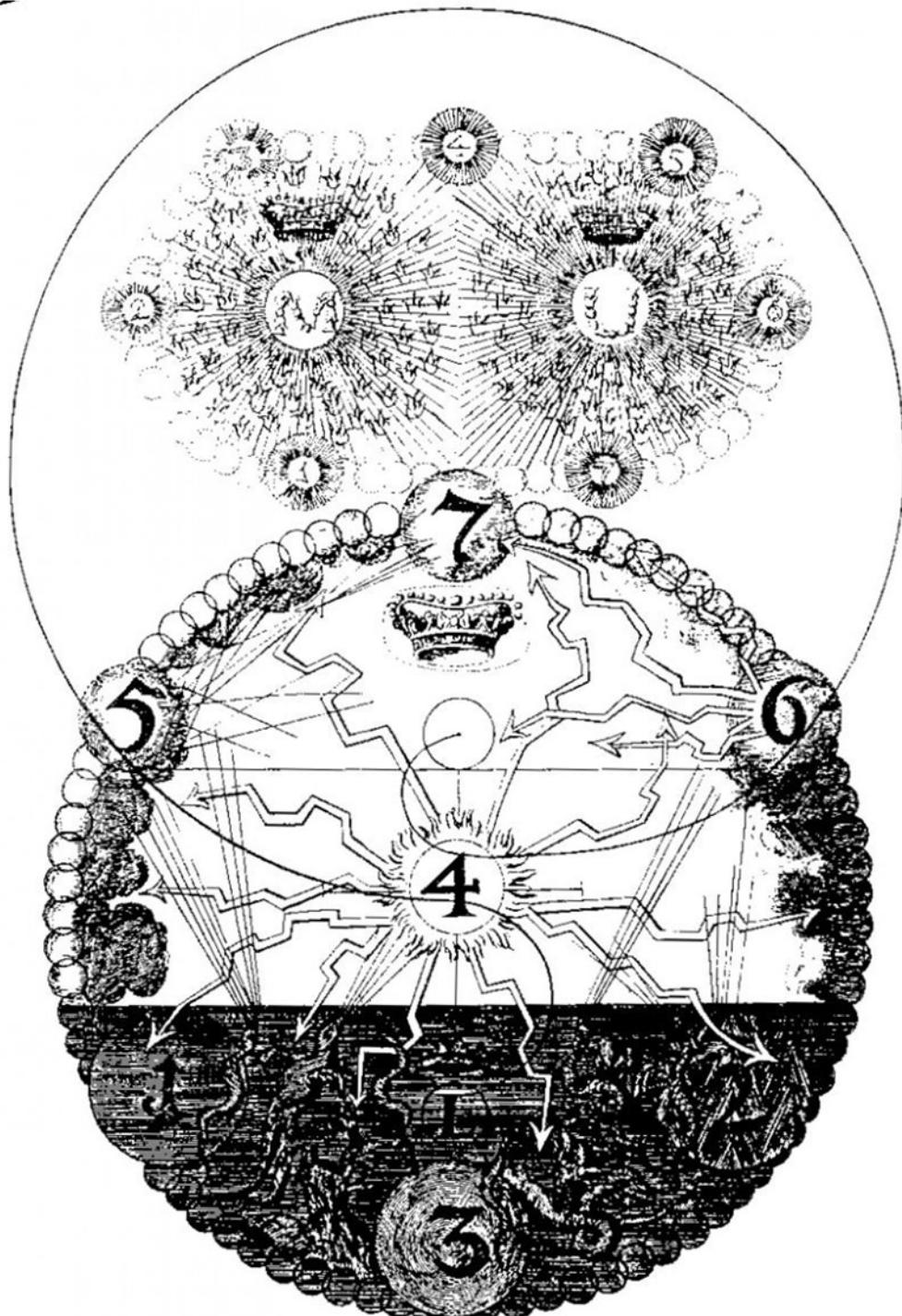
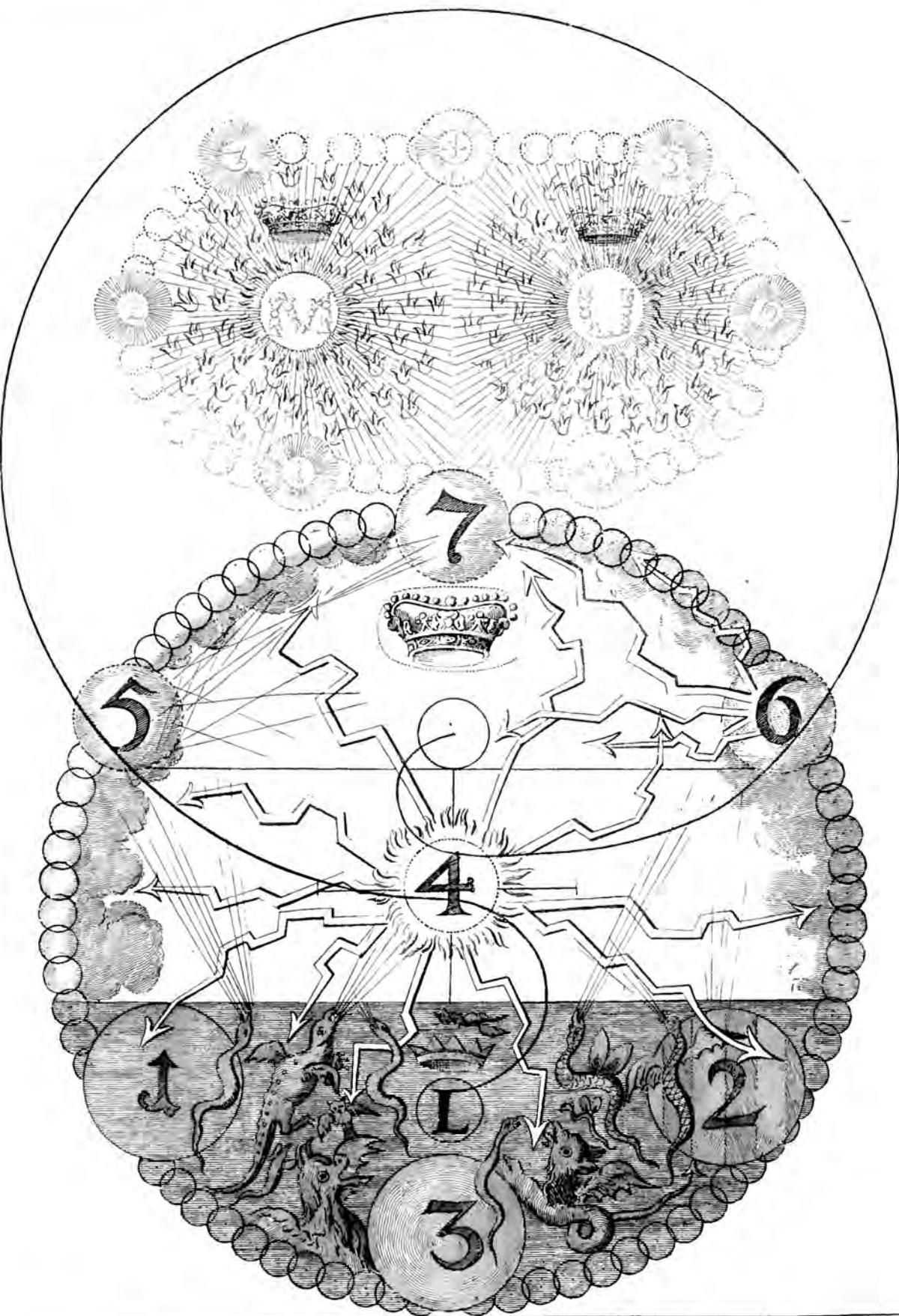


FIGURE SIX

Here now one of those three Hierarchs, even the most glorious of them, because he was the Created Representative of GOD the Son, commits High Treason, revolts, lets his dark, proud Will-Spirit, in a false *Magia*, without any Occasion given him from without, out of his own Center fly up on high, above God and all the Hosts of Heaven, to be himself All in All; but he is resisted, and precipitated down, and falls through the Fire into Eternal Darkness, in which he is a mighty Prince over his own Legions, but in reality a poor Prisoner, and an infamous Executioner of the Wrath of God; and may now well be reproached, and asked, How art thou fallen from Heaven, O *Lucifer*, Son of the Morning? To which Question a profound, prolix, distinct, most particular and circumstantial Answer is given, in the *Aurora*, to his eternal Shame and Confusion, which he had hid and covered from the Beginning of the World.



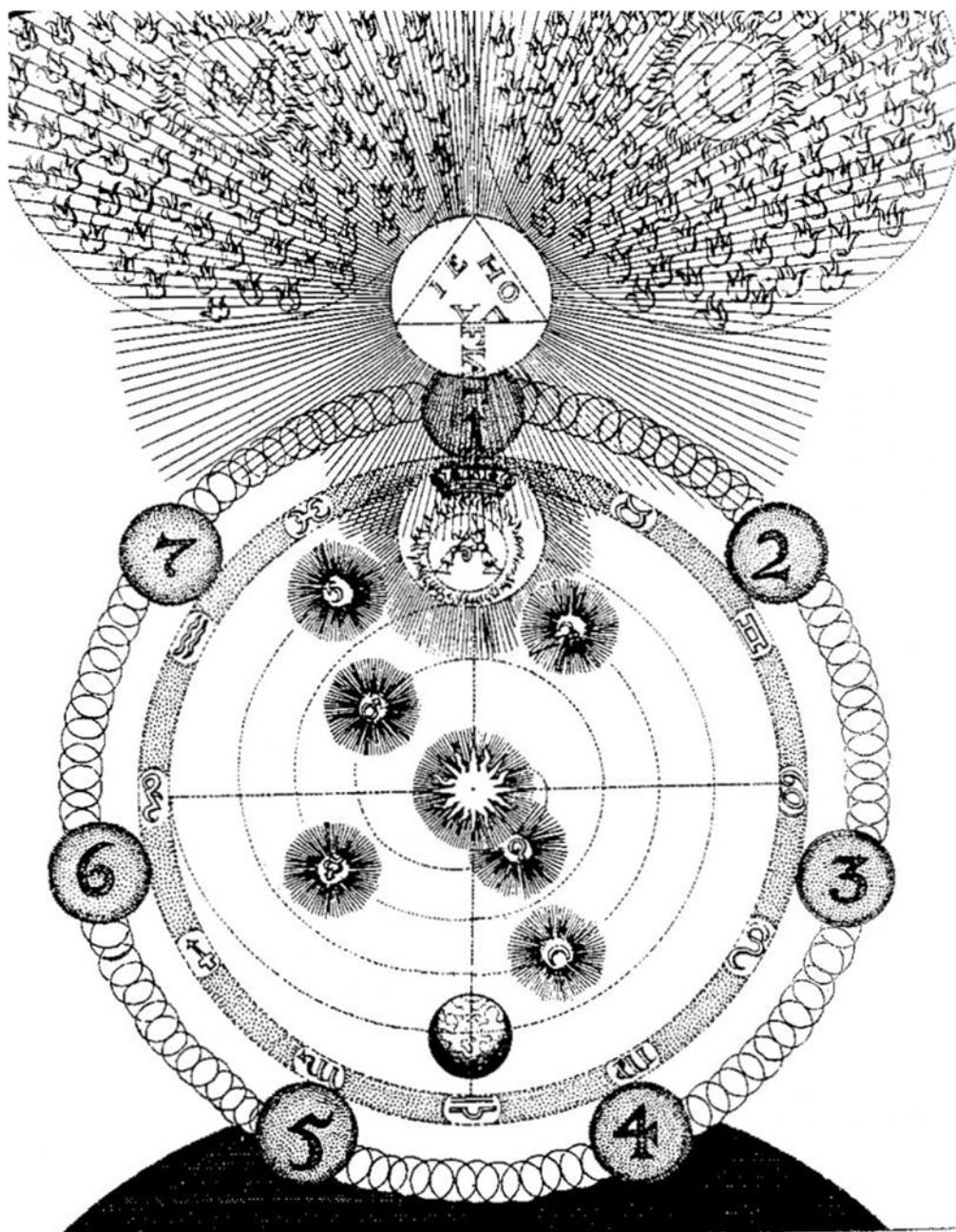
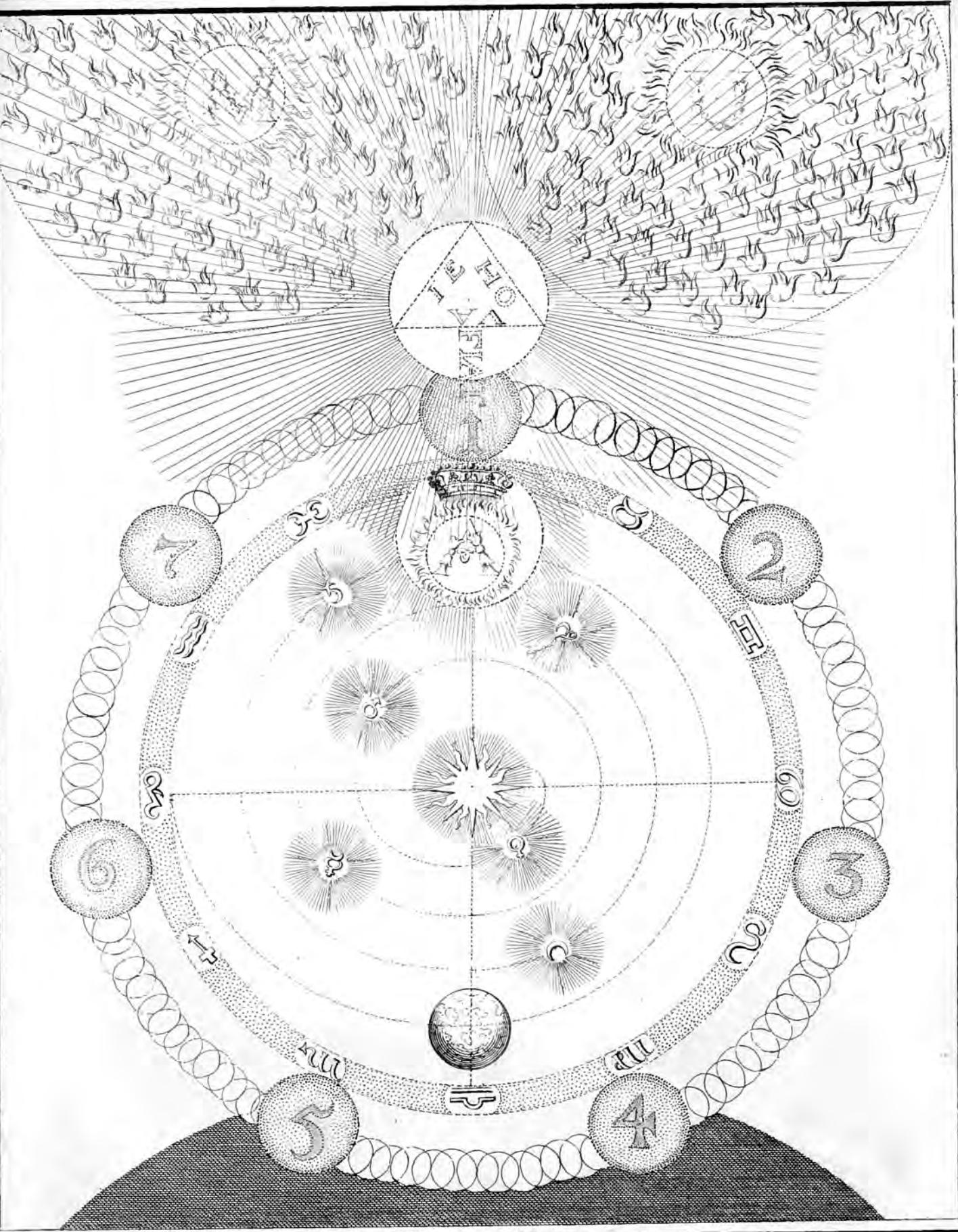


FIGURE SEVEN

When *Lucifer* by his Rebellion had brought the whole Extent of his Kingdom into such a desolate Condition, that it was, as *Moses* describes it, without Form and Void, and Darkness was upon the Face of the Deep, that whole Region was justly taken away from under his Dominion, and transformed into such another meaner and temporary Condition, that it could no more be of any use to him. And when this was fully settled in Six Days Time, according to the Six Active Spirits of the Eternal Nature, so that it needed nothing more but a Prince and Ruler, instead of him who had forsaken his Habitation in the Light, *ADAM* was created in the Image and Likeness of *GOD*, an Epitome, or Compendium, of the whole Universe, by the *VERBUM FIAT*, which was the Eternal Word, in Conjunction with the first Astringent Fountain-Spirit of Eternal Nature.



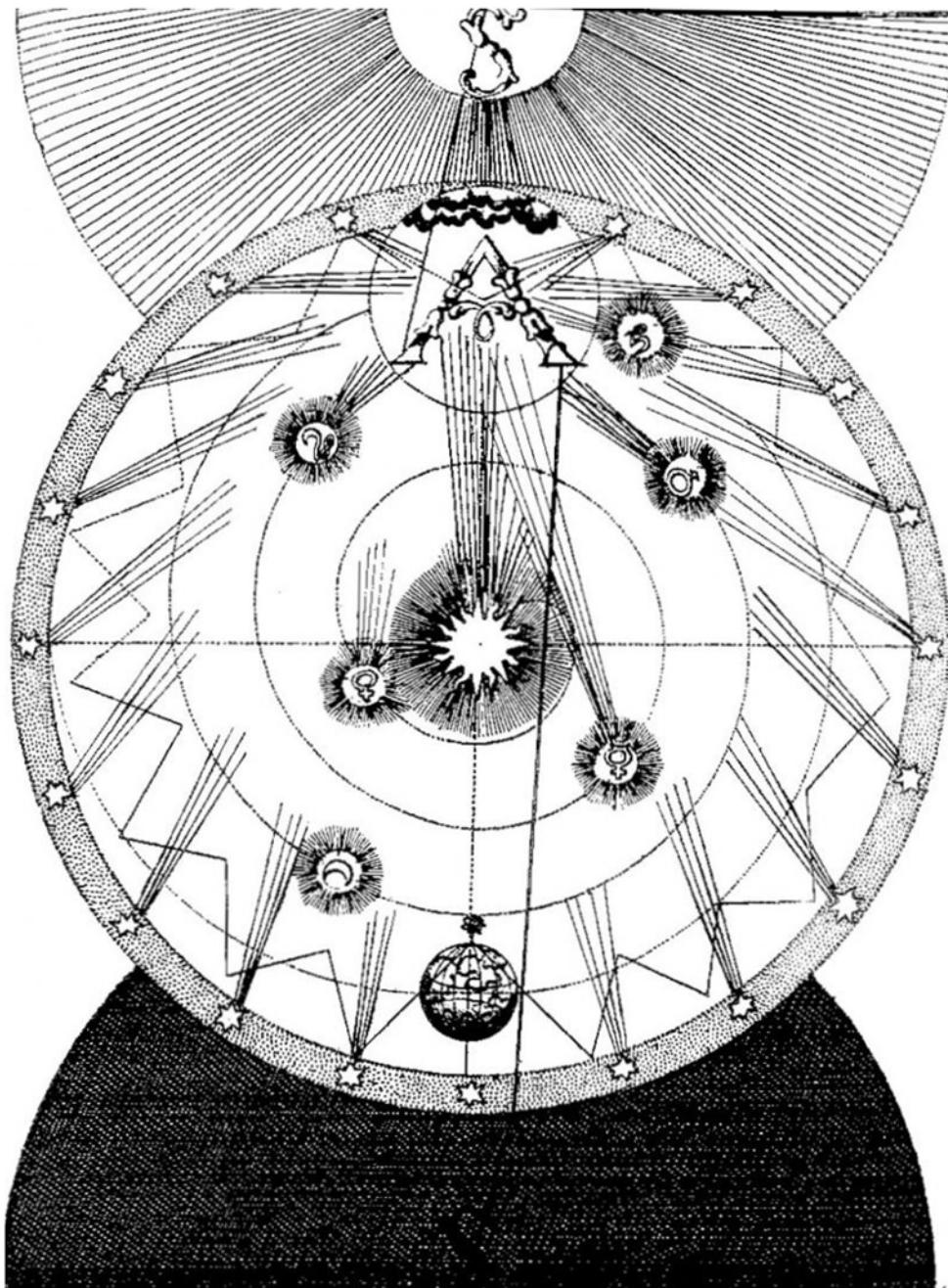


FIGURE EIGHT

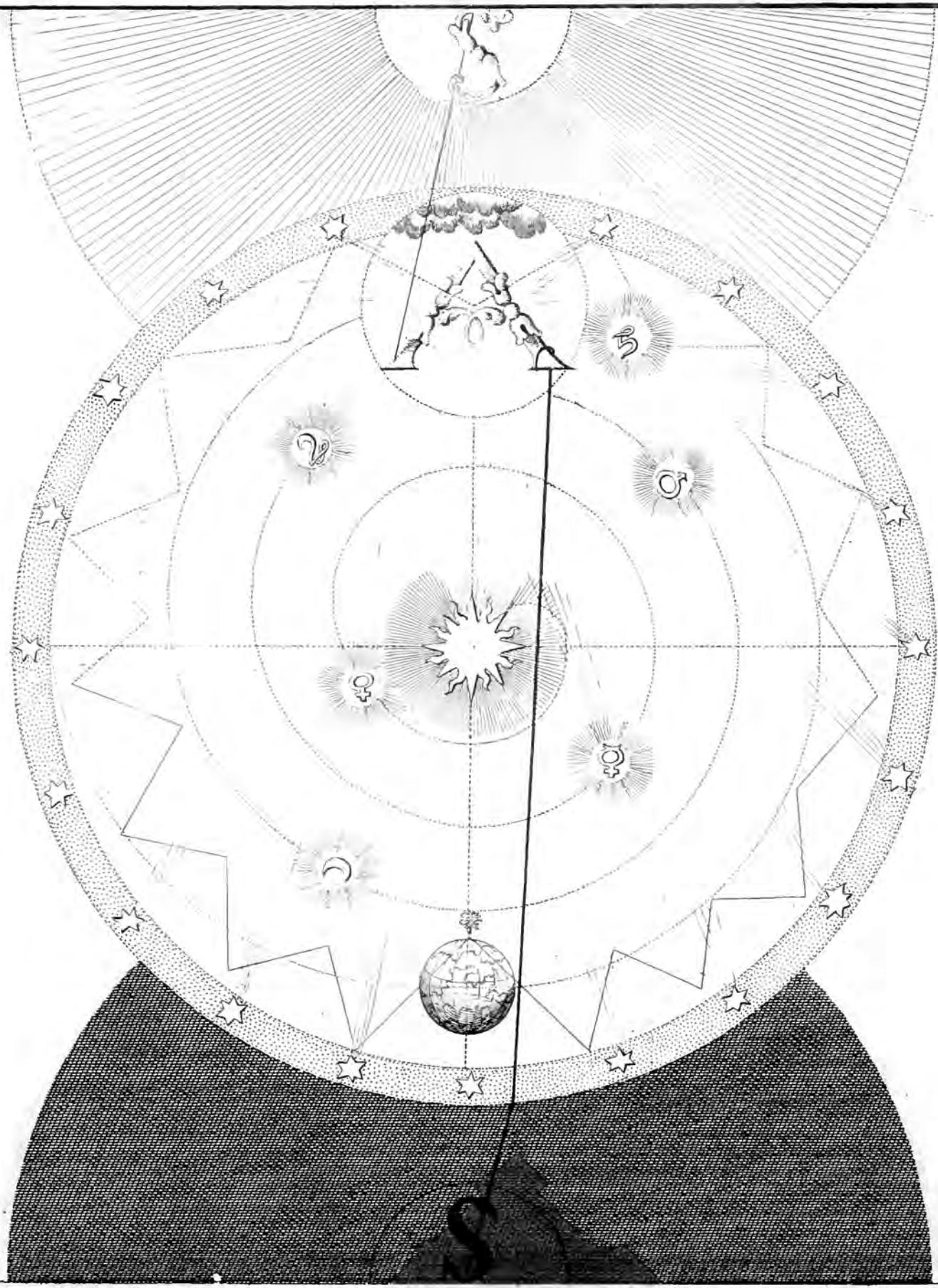
This *ADAM*, though he was indeed created in a State of Innocence, Purity, Integrity and Perfection, could not yet stand on that Top of Perfection which he was designed for, and would have been drawn up into, if he had stood his Trial, for which there was an absolute Necessity.

Three Things there were that laid claim to *Adam*, and though they stood within him in an equal Temperature, yet did they not so without him, for *Lucifer* had made a Breach.

These three Things were, (1.) above him, *SOPHIA*, called (Malachi 2:14) his Companion, and the Wife of his Youth. (2.) *SATAN*, that uncreated Dark Root in the Beginningless Beginning of Eternal Nature. And (3.) The SPIRIT OF THIS WORLD. And herein lies the Ground of the Necessity of *Adam's* Temptation.

In this Consideration the Devil comes yet not in, though he is not far out of the Way; nor the Tree of the Knowledge of Good and Evil; because this was but a necessary Consequence of *Adam's* wavering, and dealing treacherously with the Wife of his Youth.

VIII.



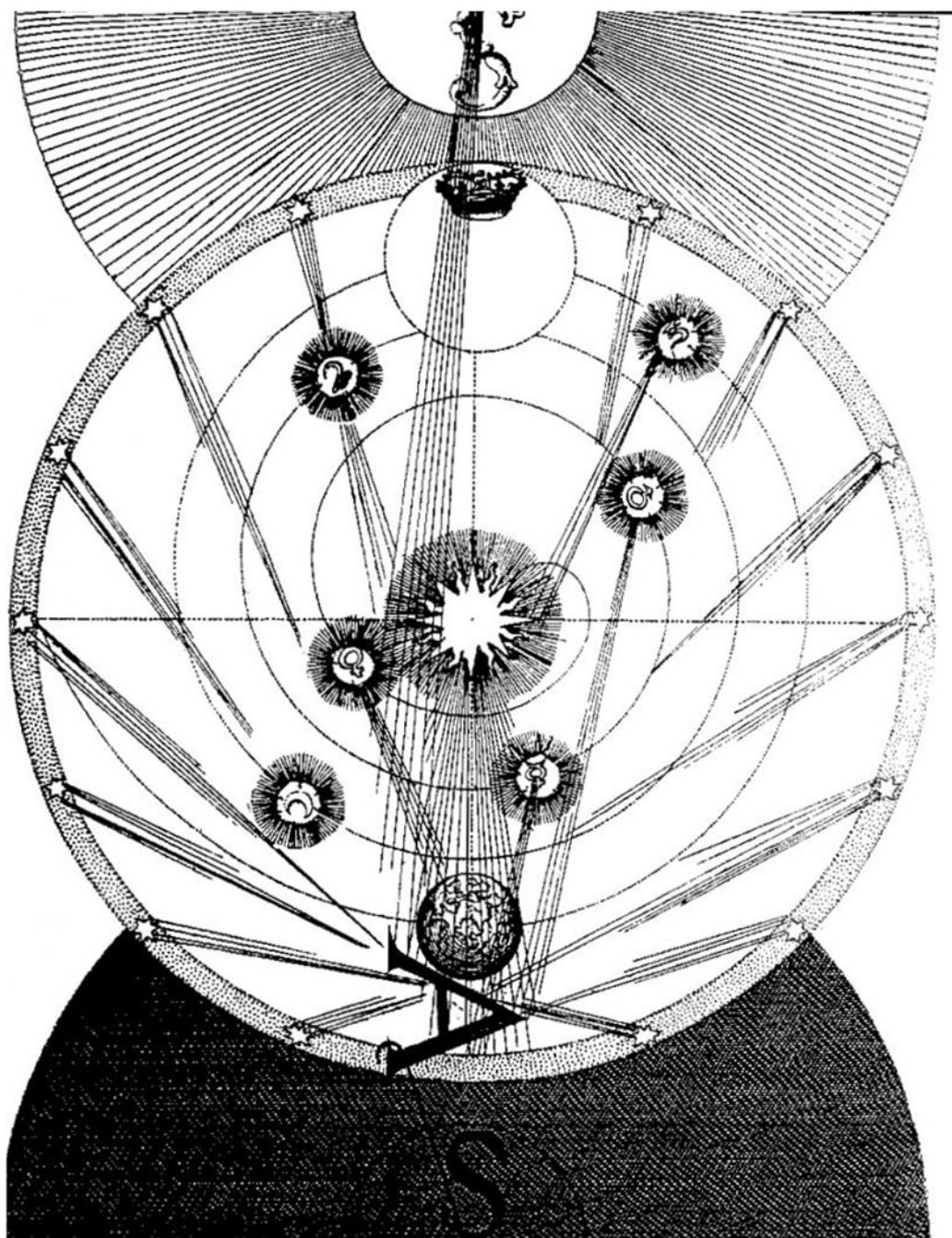
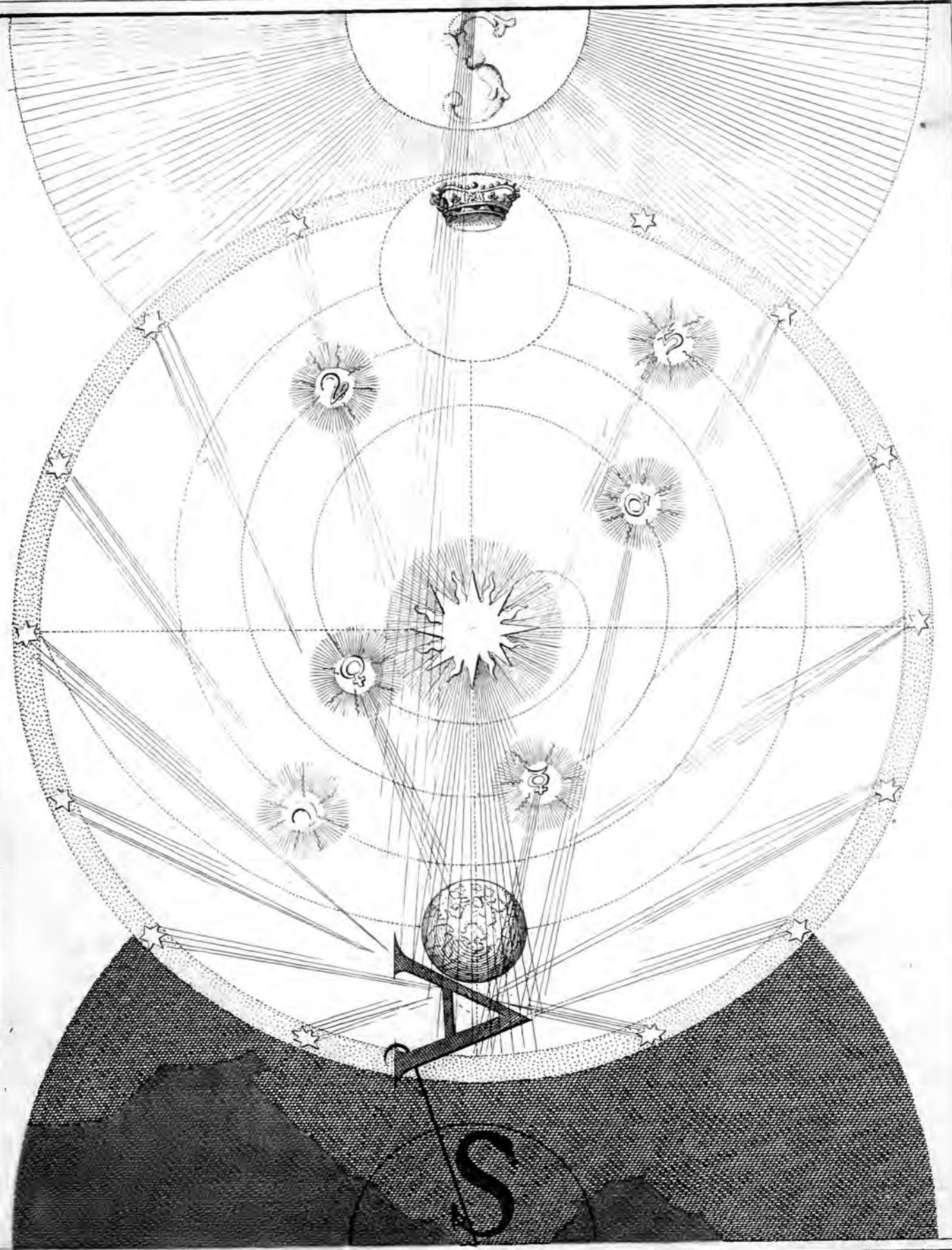


FIGURE NINE

Here now is poor *Adam* fallen away from all his former Happiness and Glory, and has lost whatsoever was good and desirable both in himself and round about him: He lies as dead, on the outmost Borders of the Spirit of this World. *SOPHIA* has forsaken him, or rather he, having dealt treacherously, has forsaken Her, and the Holy Band of the Marriage-Covenant that was between them is dissolved: He is all over dark, and lies even under the Earth, over which he was to rule: All the Stars shoot their Influences upon him, of which the very best are but Death and Poison to that Life for which he was created: And nothing less could he expect, but that every Moment he should be quite drawn down and swallowed up in the Belly of Satan. This was his State and Condition after his Transgression, and before he heard the Word of Free Grace, *that the Woman's Seed should bruise the Serpent's Head.*

IX.



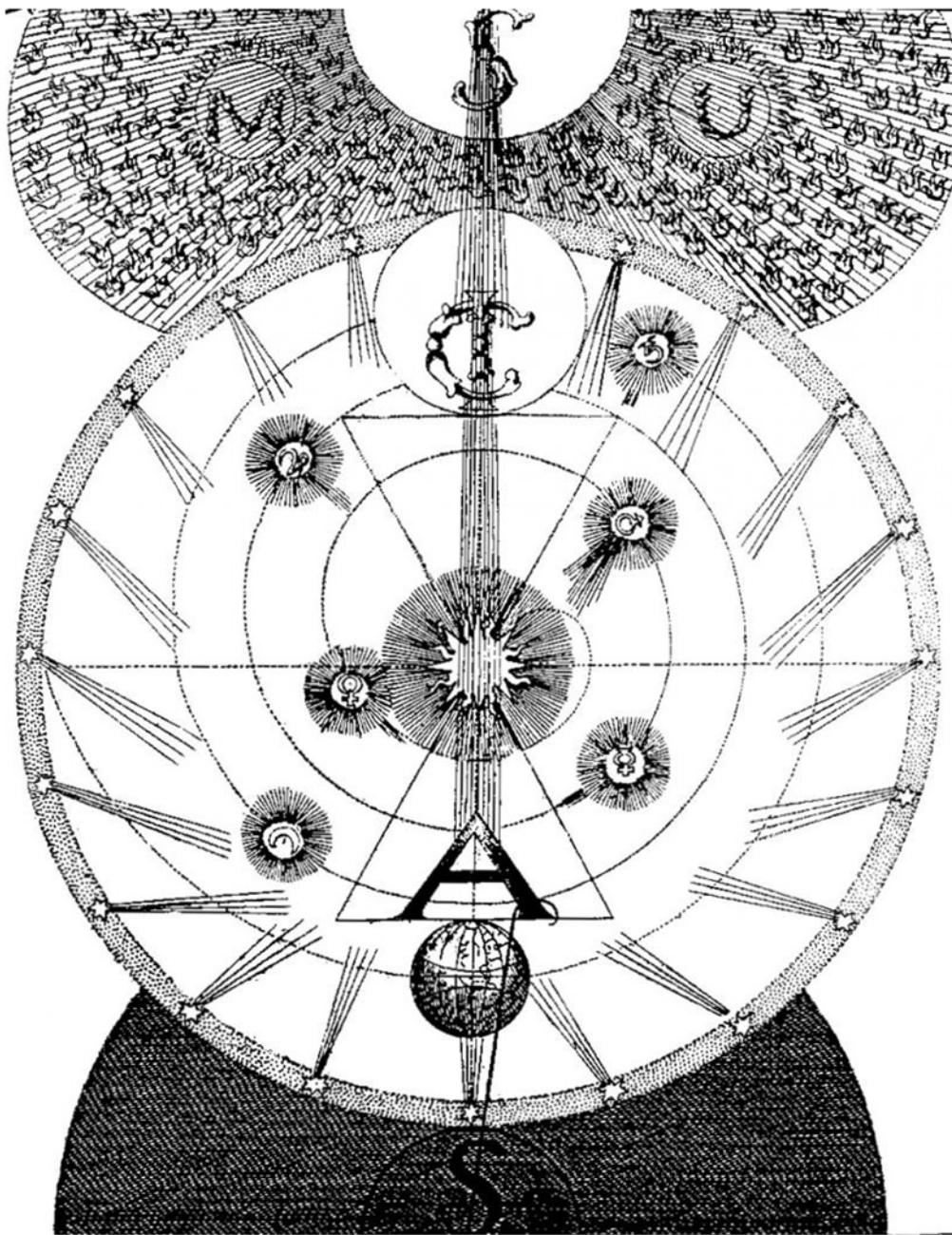
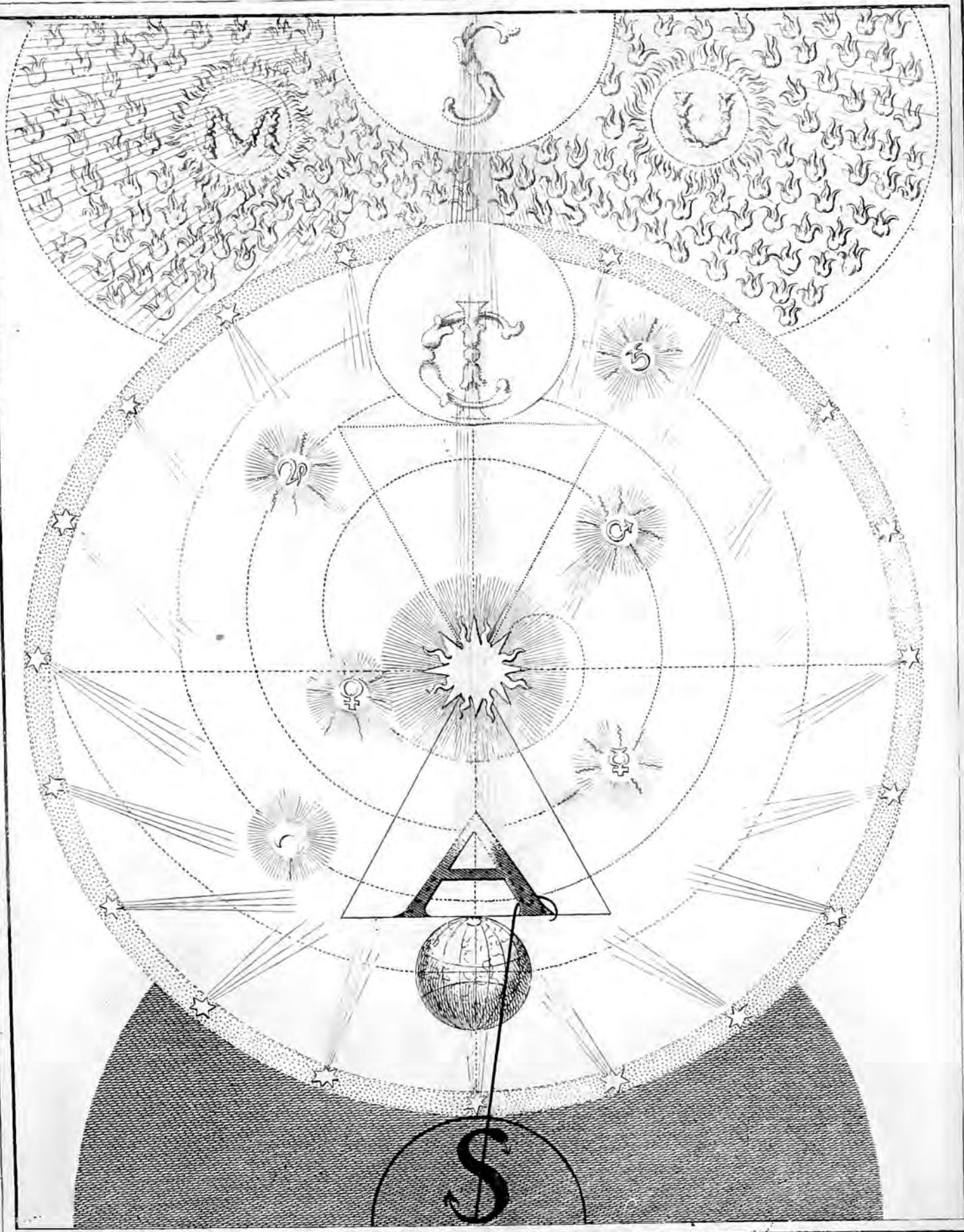


FIGURE TEN

Here *Adam*, by that Word of Grace treasured up in his Heart, whose Name is JESUS, is raised again so far, that he can stand above the earthly Globe, upon the Basis of a fiery Triangle, which is an excellent Emblem of his own Soul, and the Holy Name JESUS stands above him upon the Top of a watery Triangle, and these two Triangles, which in *Adam's* Fall were divorced from each other, do now touch each other again, though (in this Beginning) but in one Point: that the Soul's Desire may draw down into itself the [upper triangle] and that Holy Name may draw up into itself more and more the [lower triangle] till these two make a complete [Star of David] the most significant Character in all the Universe: For only then the Work of Regeneration and Reunion with *SOPHIA* will be absolved. And although, during this mortal Life, no such Perfection of the whole Man can be wrought out, yet is it attainable in the inward Part; and whatsoever seems to be an Obstruction (even SIN NOT EXCEPTED) must, for this very End, WORK TOGETHER FOR GOOD TO THEM THAT LOVE GOD. Praised be His Triune Holy, Holy, Holy Name, in this Time, and throughout all the Extent and Duration of Eternity.



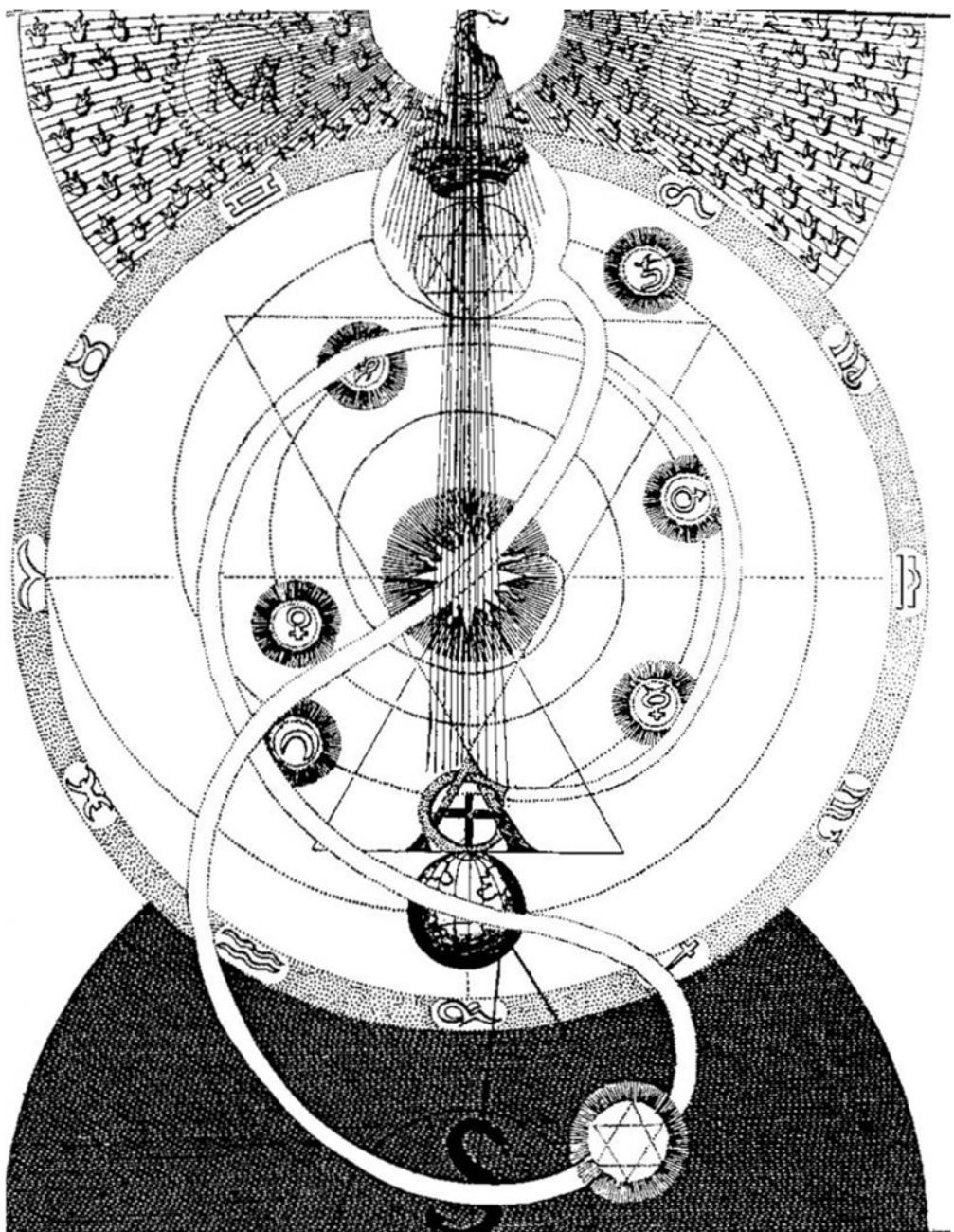
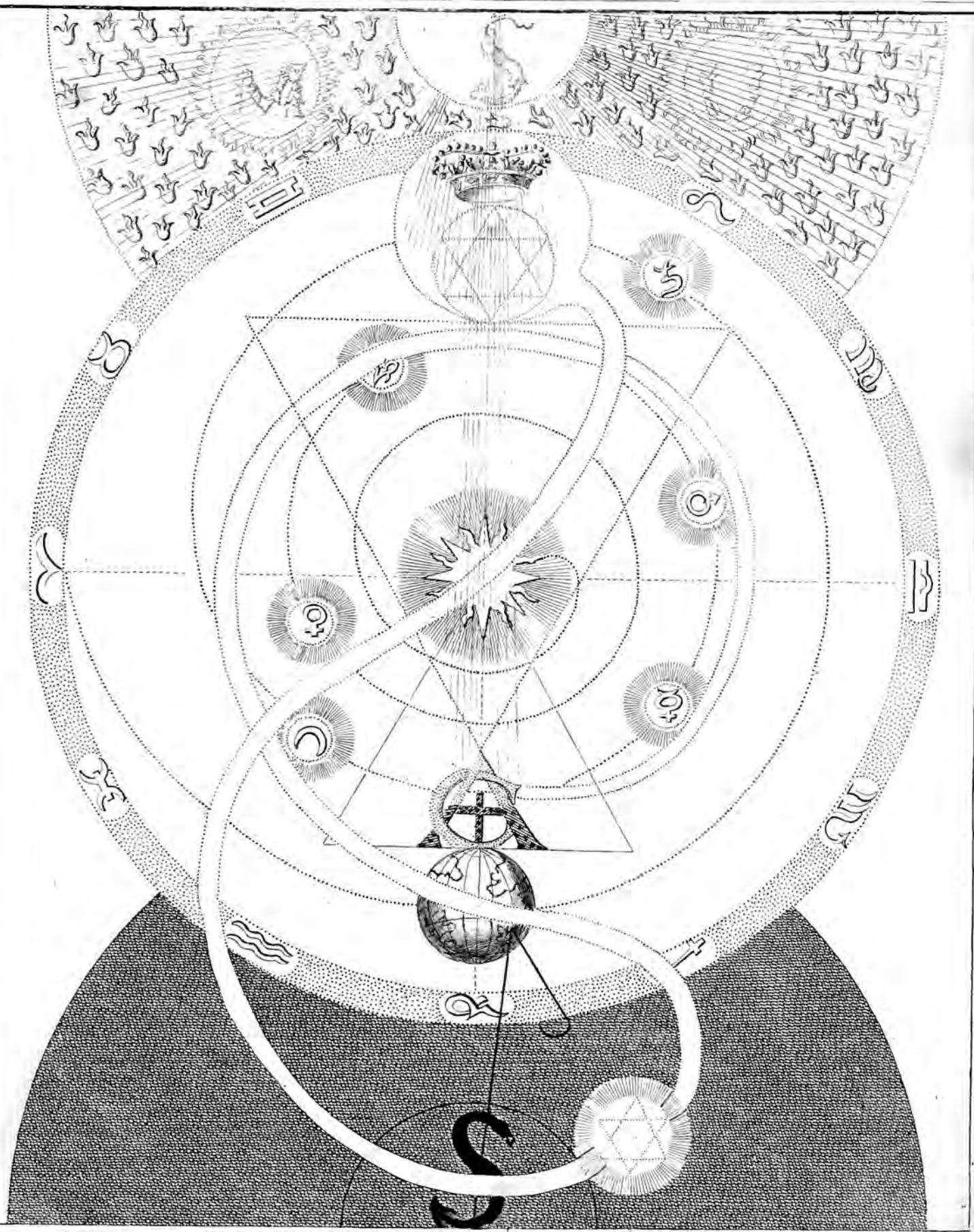


FIGURE ELEVEN

Here *Adam*, in the same Place as before, appears again, but in Union with Christ, which is to be referred to the Person of Jesus Christ, or of the second *Adam* in our Humanity upon Earth; and is to show the absolute Necessity of His Holy Incarnation, and immaculate Sacrifice for all Mankind, without which the great Work of our Regeneration and Reunion with *SOPHIA* could not have been wrought out to Perfection. In His Incarnation He brought that most significant Character, which the first *Adam* had lost, into the Humanity again, but first in His own Human Person, although it could not be visible in Him from without, whilst He was upon Earth a Man like unto us in all Things, Sins excepted. And therefore He, and even He alone, was able and sufficient to go for us into Death, to kill Death in His own Death, to break in His Passage the Hook and Sting of Satan, to enter into, and through his dark Territory, to bruise the Serpent's Head, and to ascend up on high, to take possession of His Throne, whereby the Prophecy of Micah 2:13 was fulfilled: "The Breaker is come up before them."



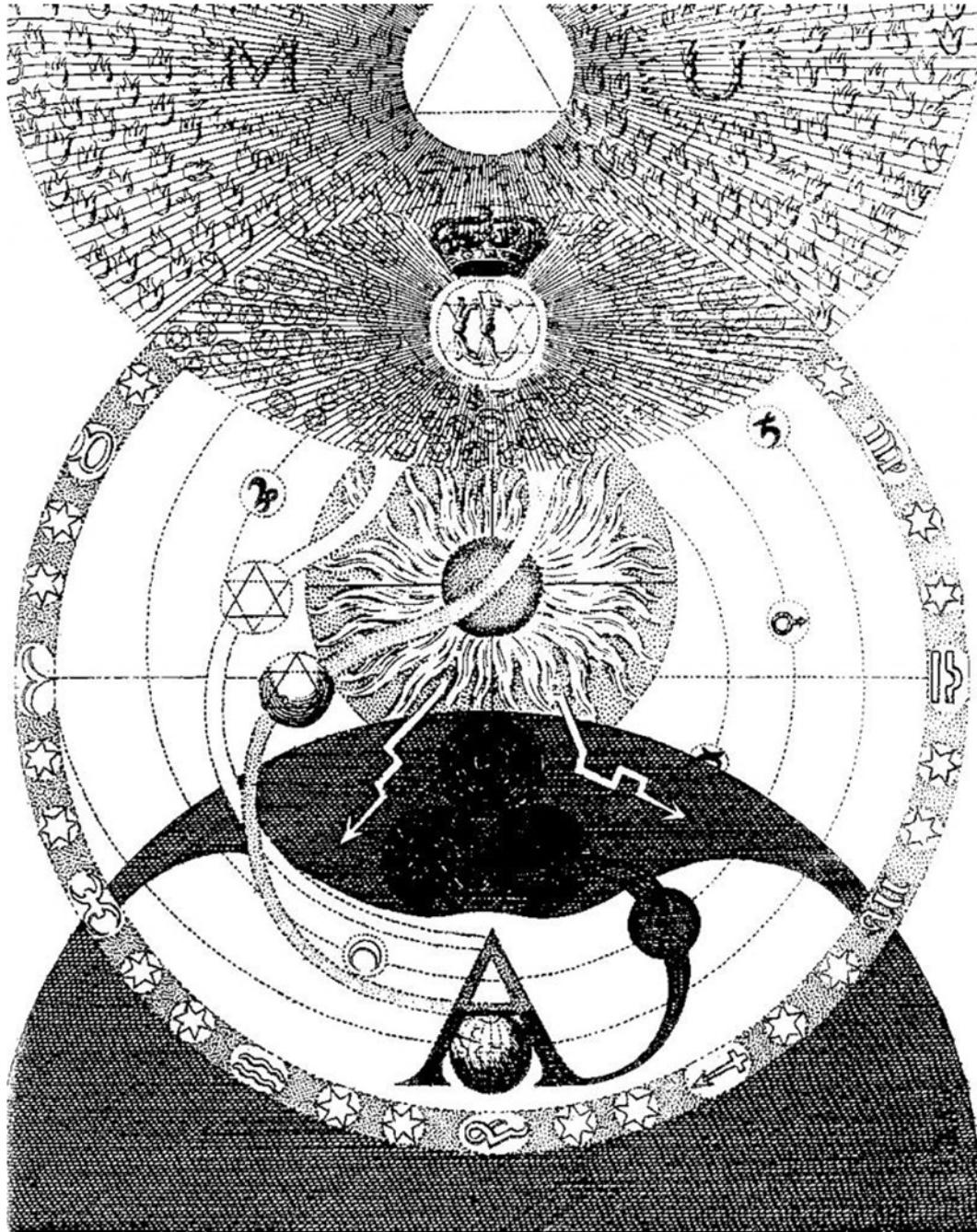
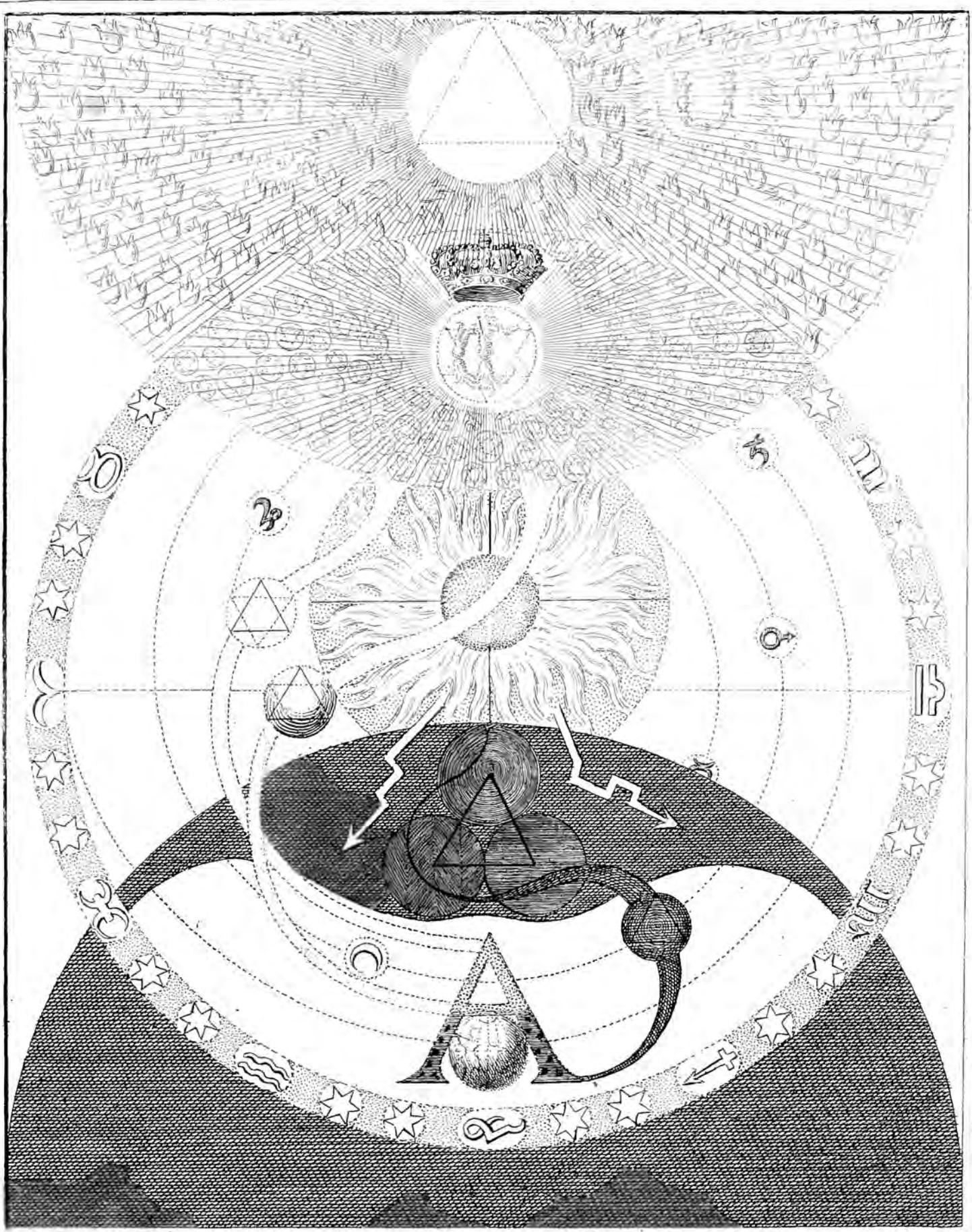


FIGURE TWELVE

From the Time in which that *Breaker*, prophesied of by *Micah*, was come up before us, the Gate stood open, that the First *Adam's* Children could follow Him and enter into Paradise, which could not be done by any Soul before that Time. Holy Souls, both before and after the Deluge, that lived according to the Dictates of the Word treasured up in their Hearts, could, in their Departure from this World, go so far as to the Gate of Paradise, but Entrance could not be had by any one, till the First-Born from the Dead was entered in HIS own Person. Yet is there still a vast Difference between Souls in their Departure from this World; and this Difference wholly depends upon the real State and Condition of that significant Character, which was spoken of before; for those Souls that have attained it in this Life to Perfection, or in other Words, those that here have put on the Heavenly Substantiality of Jesus Christ, meet with no Obstacle in their Passage. Those in whom that Character is more or less defective, meet with more or less Impediment; and those that have nothing at all of it, cannot go any further than into that Region, which most significantly is called the Triangle in Nature. O that there were none such at all!



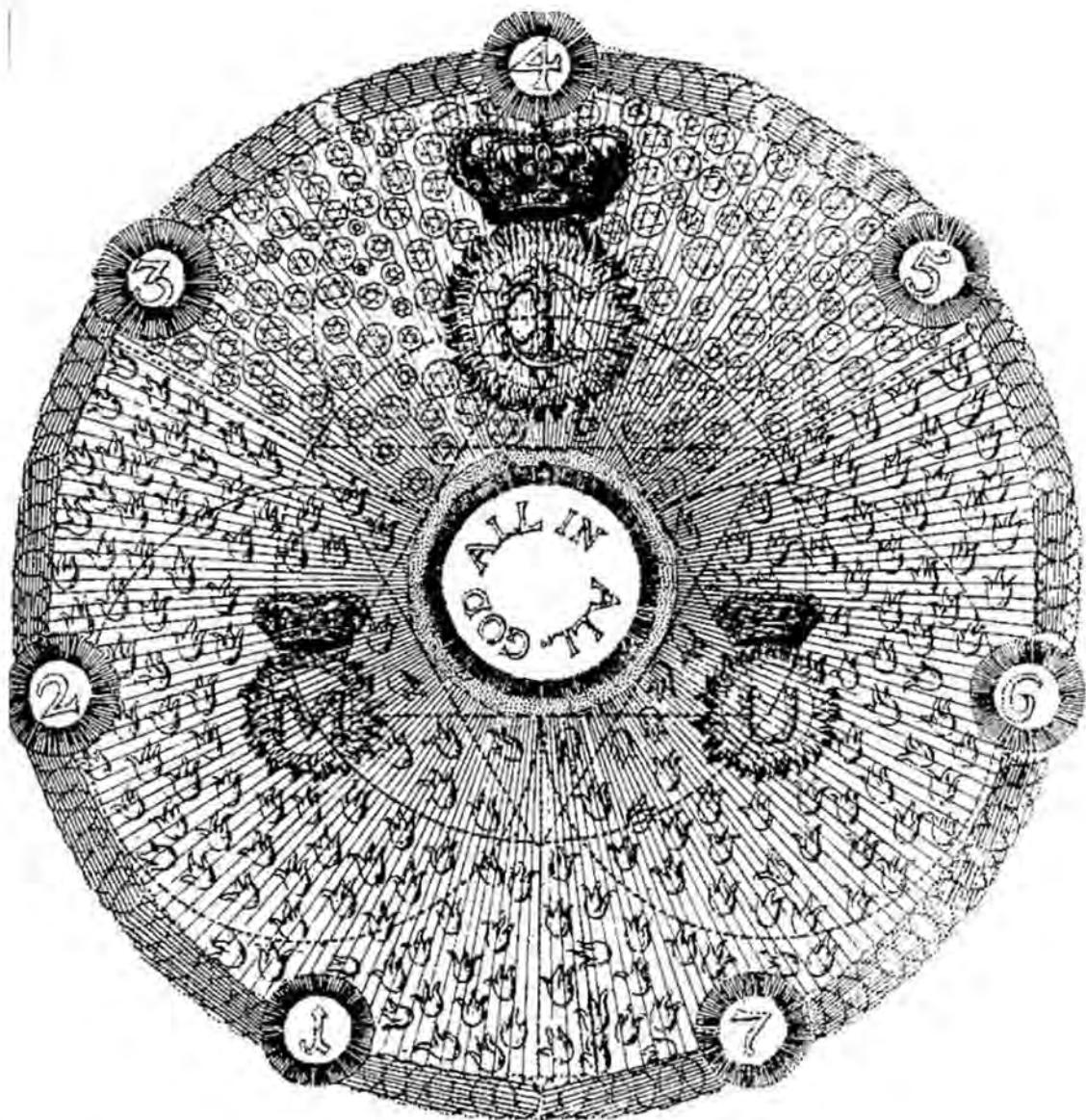
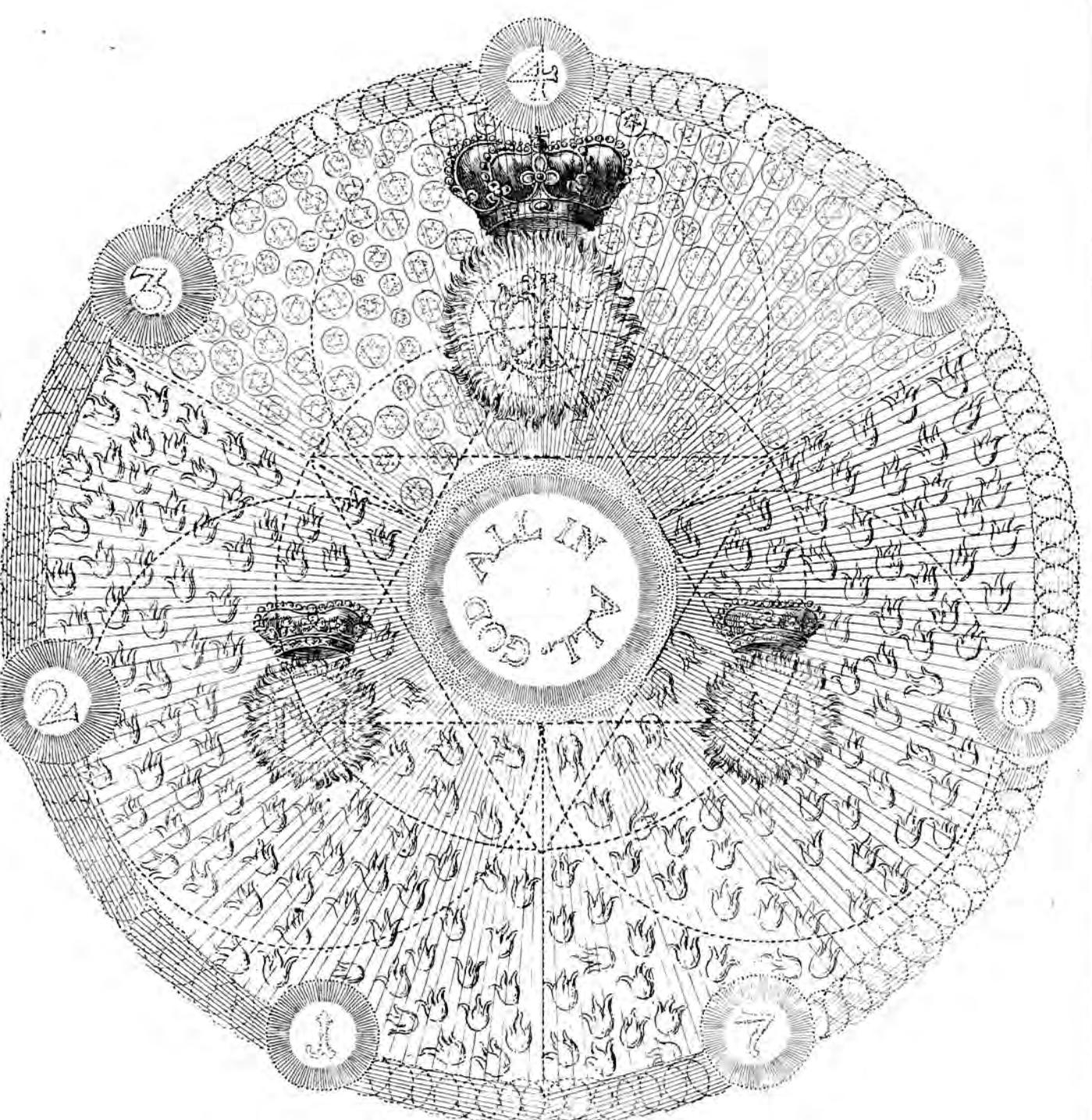


FIGURE THIRTEEN

When the third Hierarchy, which *Lucifer* destroyed and depopulated, shall be completely filled again with Inhabitants from the Children of *Adam*, *Good* and *Evil* shall be separated, Time shall be no more, and *GOD* shall be All in All. This third Hierarchy, which, for good Reasons, was always hitherto represented as inferior to those of *Michael* and *Uriel*, is now here again exalted above them in the supremest Place: For as the Hierarch Jesus Christ, being the Brightness of *GOD* the Father's Glory, and the express Image of His Person, excels all the Angels, and has by Inheritance obtained a more excellent Name than they, who are all to worship Him, and to none of whom HE ever said, as HE said to Him, *Sit on my Right Hand, until I make Thine enemies Thy Footstool*, (Heb. 1) so also His subjects in this Hierarchy, surpass all the Holy Angels in this, that they are Images of *GOD*, as manifested in all the three Principles, when the Holy Angels are only his Images, as HE was manifested in two of them: Wherefore also they are distinguished from the Angels by this peculiar character [the circled Stars of David] which is not contrived by human Speculation, but is written in the Book of Nature by the Finger of God; for it points directly, not only at the Creation of this third Principle in six Days; but also at fallen and divorced *Adam's* Reunion with the Divine Virgin *SOPHIA*.

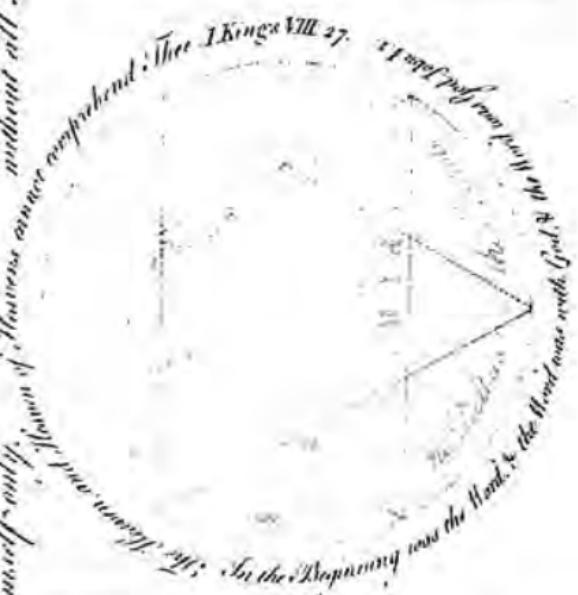
To those who are more like (though not in their outward Shape) the Animals of this World than Men, nothing is to be said of these and the like Things, because they are Spiritual, and must be Spiritually discerned.



the Origin of things, and the Progress of Christ.

God considered as in himself, only known of Heaven alone without all creature and creature

Heaven manifestly did itself out. Without man and world. And if any one from the world considereth the creation of God, he seeth not the glory of God; because it is hid in the world; but one examining his own inward conscience, shall find him self in every way to be a sinner before God; and therefore he that cometh to God must be born again: for a man cannot be born the second time, except he were first born the first time: for flesh and blood cannot receive the Spirit of God; except he that is born of God doth see God.



Myriads of numbers about his greatness and depth, he should not yet have begun to speak out his Profundity for he is the Infinity. See Theof. Psalms I. this Divine Being which is in our sight as it were nothing and yet is all in his Generation & self-contemplation of himself was given all Eternity, one only life & one Well without Disease, for the Disease is the Beginning in the first uttering, troubling, and darkening spirit or Property of what is called the mortal Nature. See the Book of Prophet. Chap. I.

The Origin of things, and the Process of Christ.

(No difference again with all his body, but
Death at the right end of the Father till

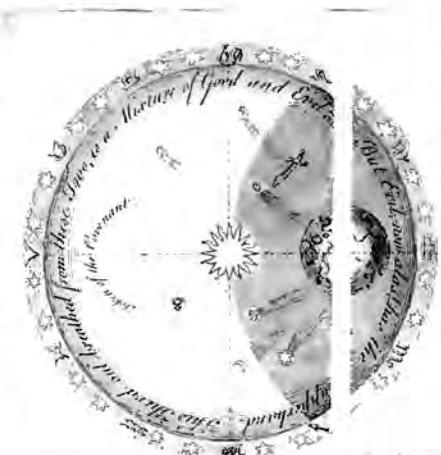


2. The Seven Seals in our book reader
are given to another, who has
written the world which none has ever
seen before him, nor can he see

12. See great Mysterious on this one World are working,
till the Good be separated from the Evil.
She Mystery
of Iniquity
and
Without they are
as one Lump
but



Behold, I come quickly, and my Reward
is with me, to give every one according as his Works shall be
Saying the Lord that bought them, they shall bring upon them
a very quick destruction. (Rev. 22:11)



So has the Seven
seals of the world
spoken and prophesied to the un-
believing Jews.
John 1:13, and
this Prophecy was
more than once
fulfilled.

According to the Prophets there shall be the flood of the
whole Earth / Elsewhere predicted by
Scripturc it is said before there
will come the world wide deluge we must



With Shimoni said the Spirit of the Lord in the Spirit who
searched the strings between the faithful servant J.B. searched the
deep strings of God / but according to his consolation that
dark place worked / it may very
well and significantly be called from Ephes. IV. 8 to

THE LOWEST PARTS OF THE EARTH.

We must go down / spirit and flesh and
leave the body / then we can appear

We descended to the lowest part of the earth / spirit and flesh and
without all the hindrances we made our joyful ascent to heaven

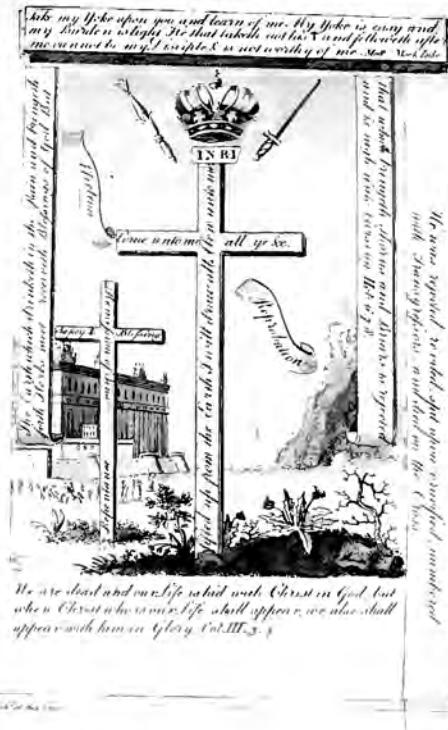
He spake forward on Earth lying / a youth
his thoughts and after them

in their thoughts ended for
all Heaven and earth



Many Rodes of
the Suenis arose
and came out of
the ground after his
harvesting and
went into the holy
city and appeared
unto many.

Matt. 13: 32-33



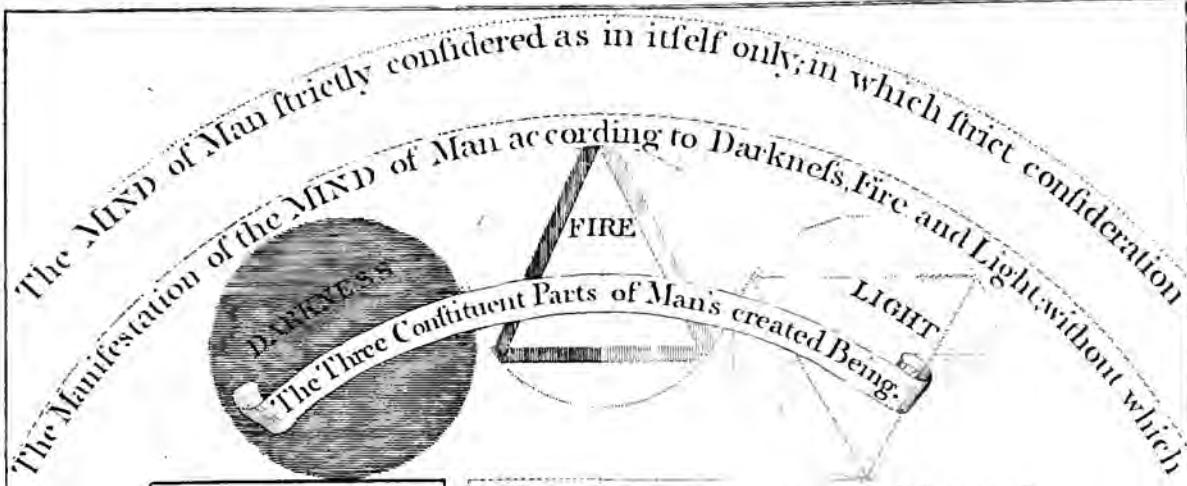
I take my yoke upon you and learn of me. My yoke is easy and
my burden is light. He that taketh not after me and followeth after
me cannot be my disciple. That which offendeth you and grieves you offendeth
me. And is not even Jesus in it?

We were required to stand upon your merciful ministrations
with trembling spirits / and stand on the cross

that offendeth you and grieves you offendeth me

THE CONSTITUENT PARTS OF MAN.

Fig. II



Hellish-Mindedness;
influenced
by the 3 first inferior
Properties of the Dark
World, wherein the Agent
is the Devil.

Earthly-Mindedness;
influenced chiefly
by the 7 temporal Pro-
perties of the Spirit of
this World, which is the
Agent therein, but the
Devil not excluded.

Heavenly-Mindedness;
influenced
by the Spirit of God
who is the Agent in
the Holy World of
Light & Love.

The actual Disposition and Will to Wickedness,
as to Lie, to Steal, to Murder,
and to swear to Murther,
will either in all, or in some
things, be curst in this world.

The Disposition and Will to Love this world,
and the things that are
therein, the judges, the
real performance of this world, and
things that are therein.

The Disposition and Will to Righteousness,
to love God over all things, &c.,
and to love Neighbour as himself,
the bringing this Will into Act & Deed,
and of the practical Love of God.

Note here, that although Hellish-Mindedness can be in a Soul, and is in many, without any mixture of Heavenly-Mindedness, and so also this without any mixture of that, yet neither of these two can be without any mixture of Earthly-Mindedness, because this World is a perpetual mixture of Good and Evil. And therefore that these three are here represented so separate from each other does not mean that they are so separate in any Soul, but only that either this or that is predominant in every Soul; And if either this or that keeps its predominance till Death separates the Soul from the Body, the end will be

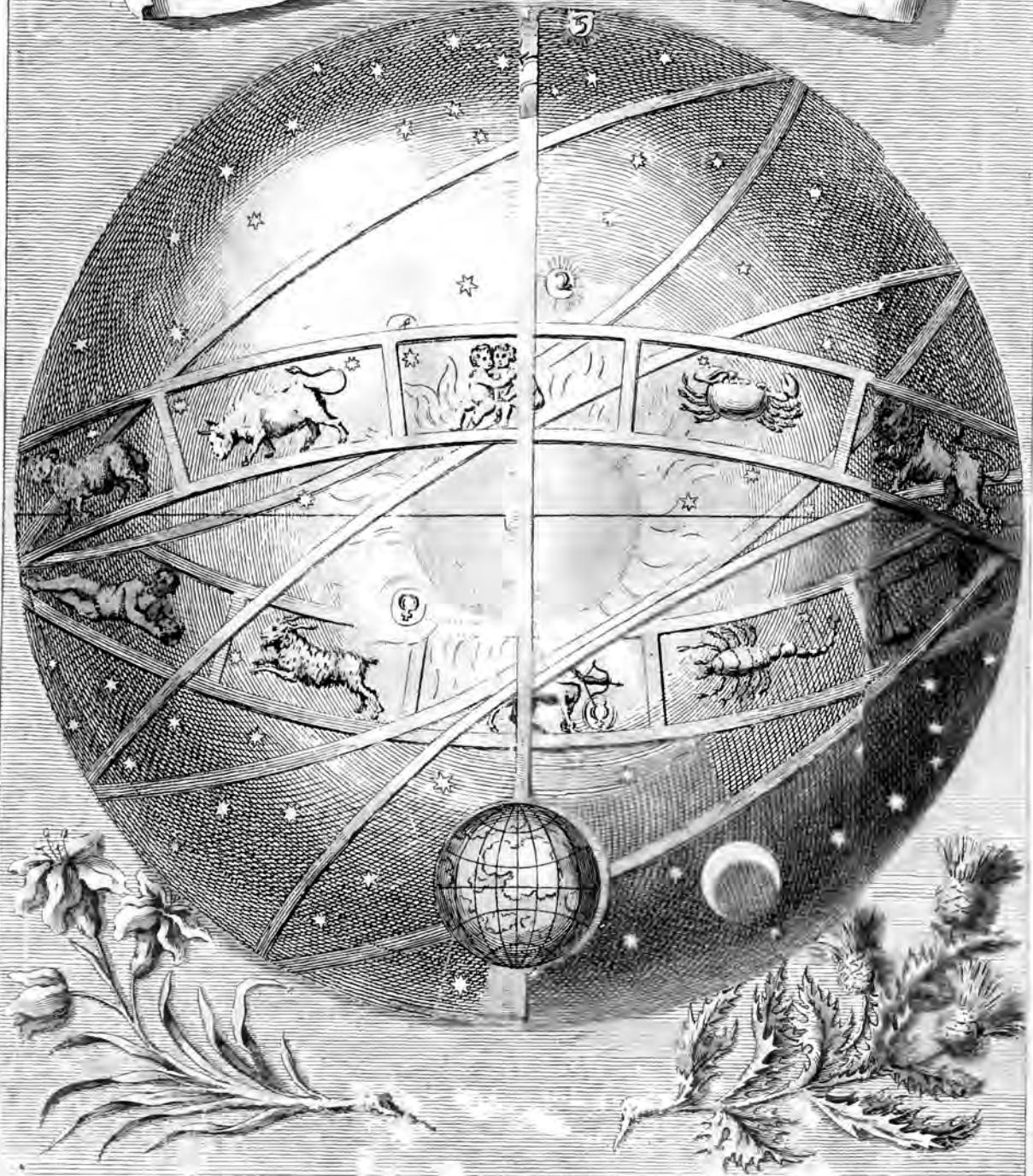
An inevitable Downfall into Per-
dition, where the Worm shall not
die, the Fire is not quenched, the
Pain is not brought to an end.

A Separation
of Good and Evil,
confining every
thing to that World
out of which it
had its first
Original.

Rising up into Life and Happiness,
which shall have a Beginning,
but never any End.

Manifestation the MIND of Man is entirely unknown to, and insensible of itself.
it can be called most significantly Man's Nothing and All.

The First Table



The First Table.



The First Table

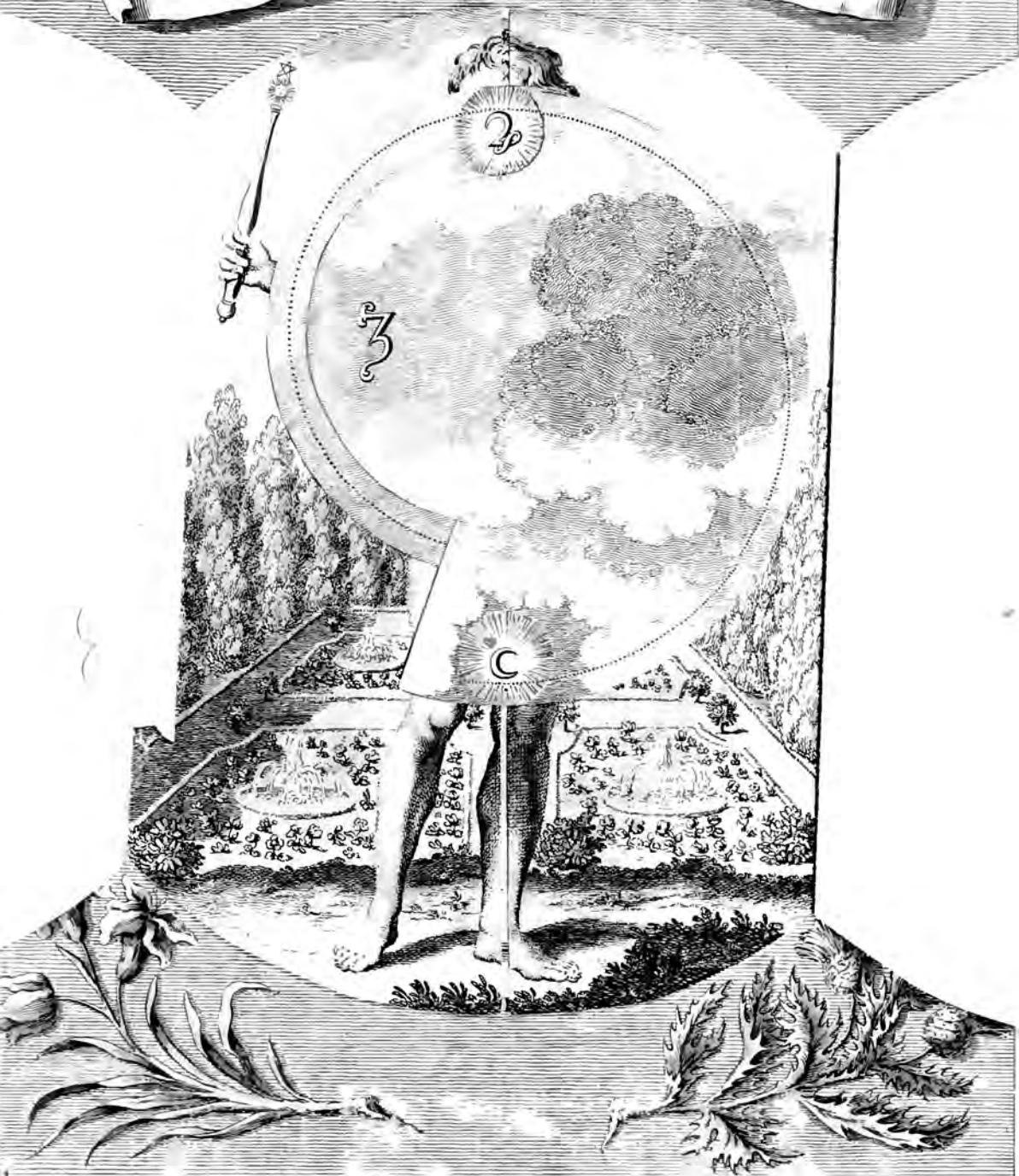


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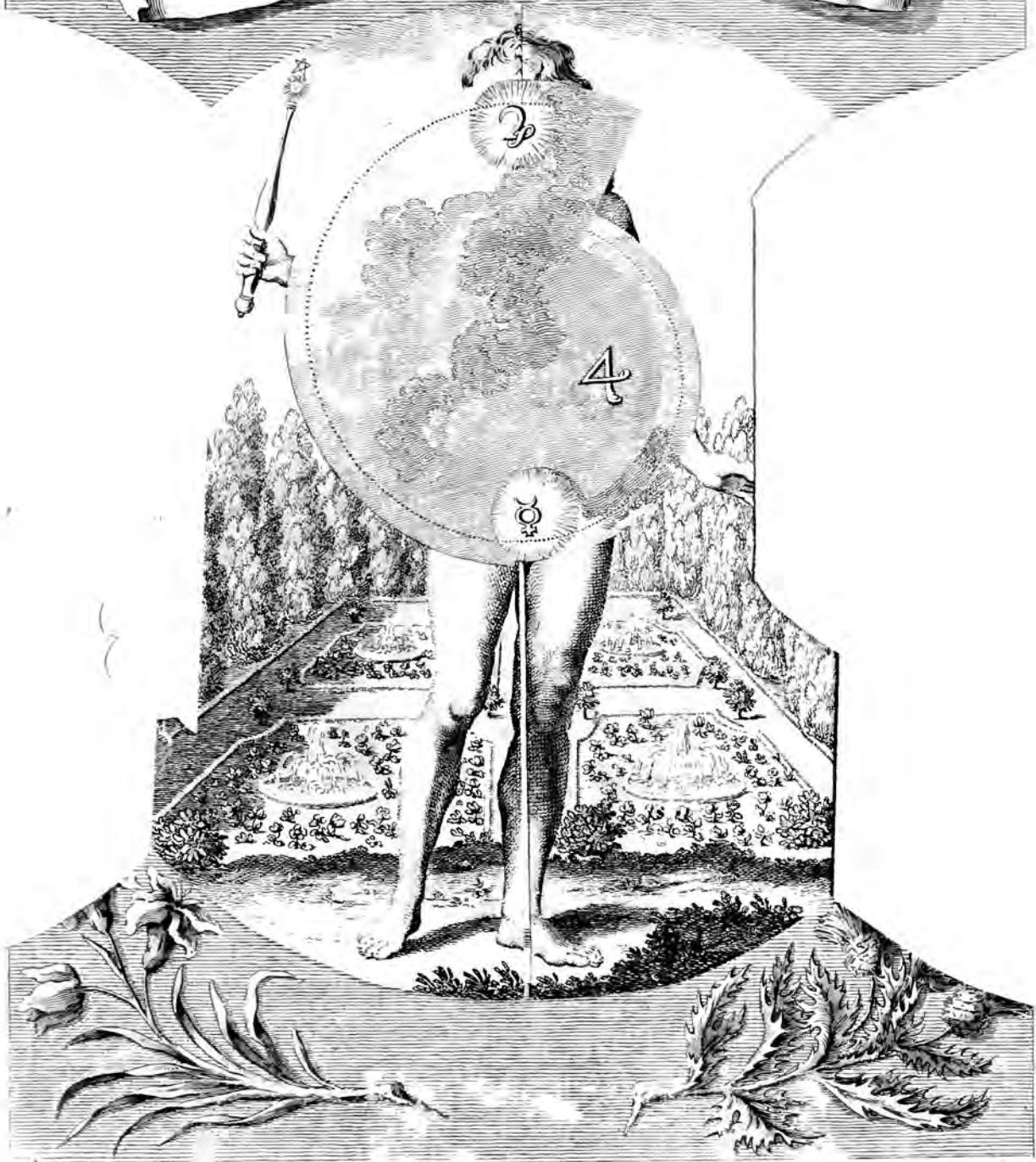
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The First Table.



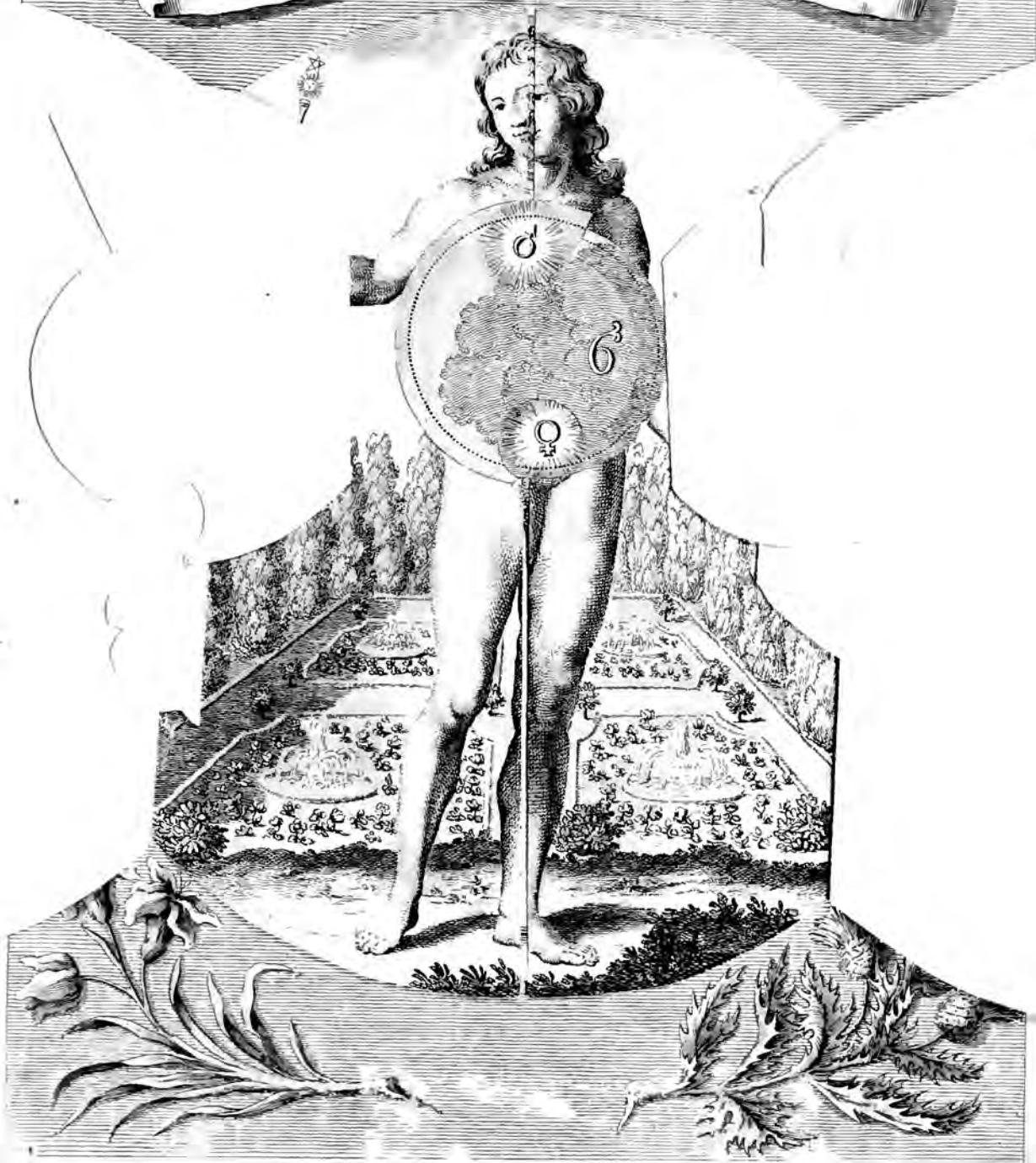
The First Table



The First Table

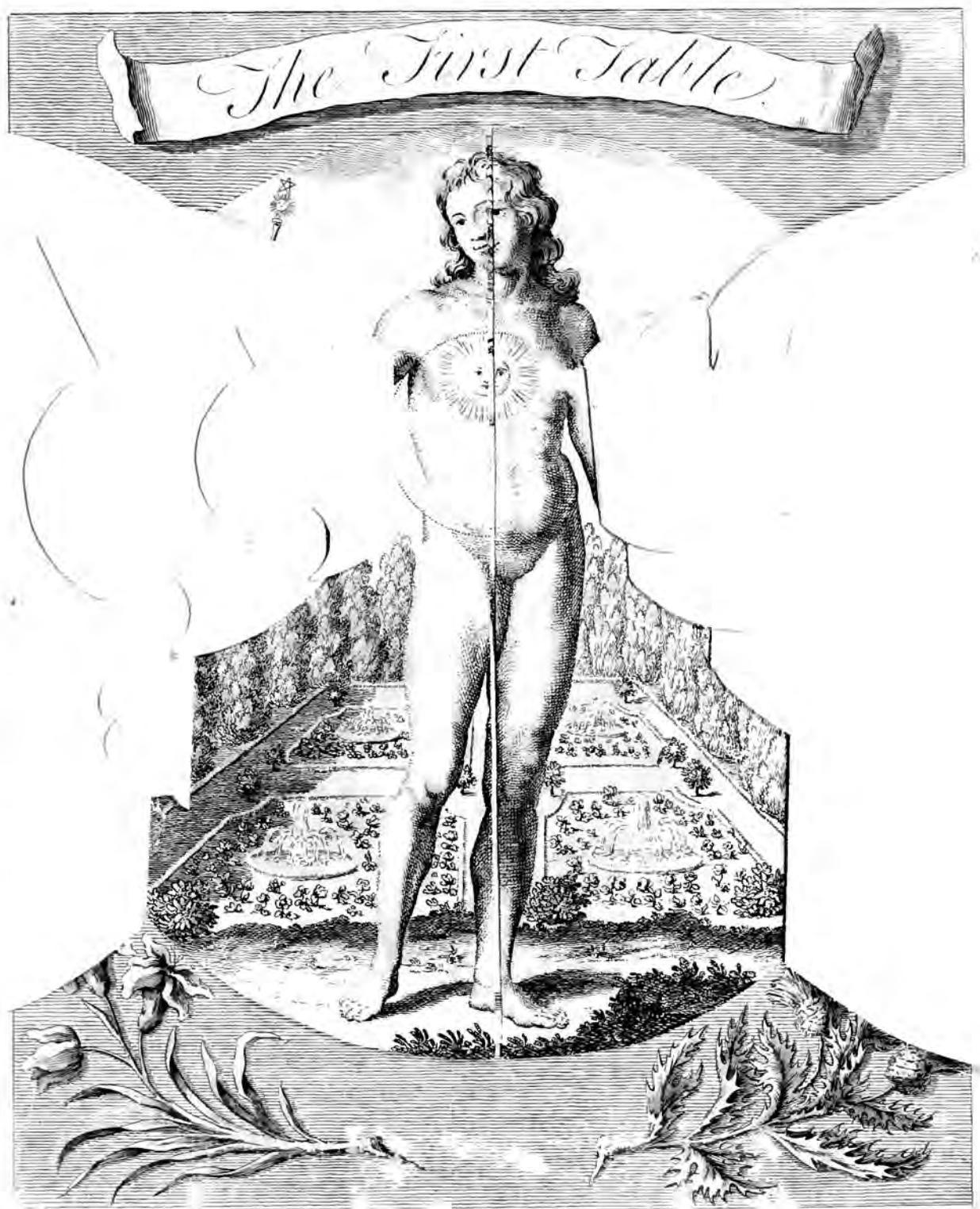


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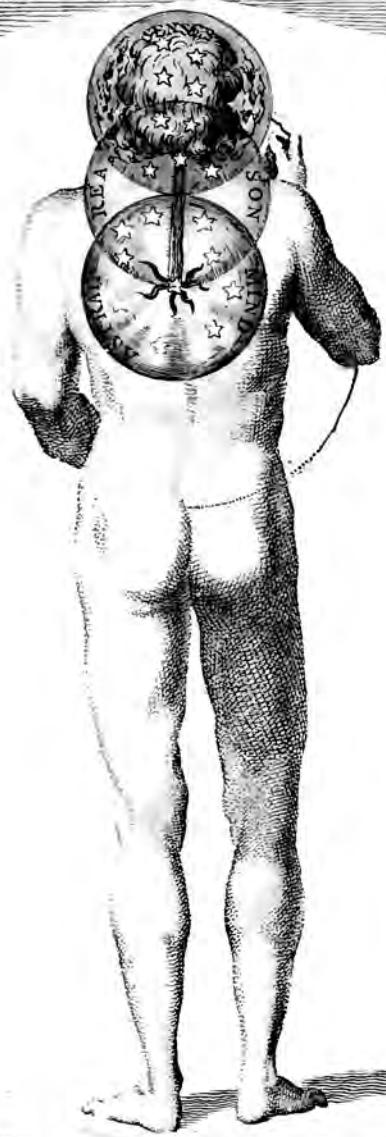


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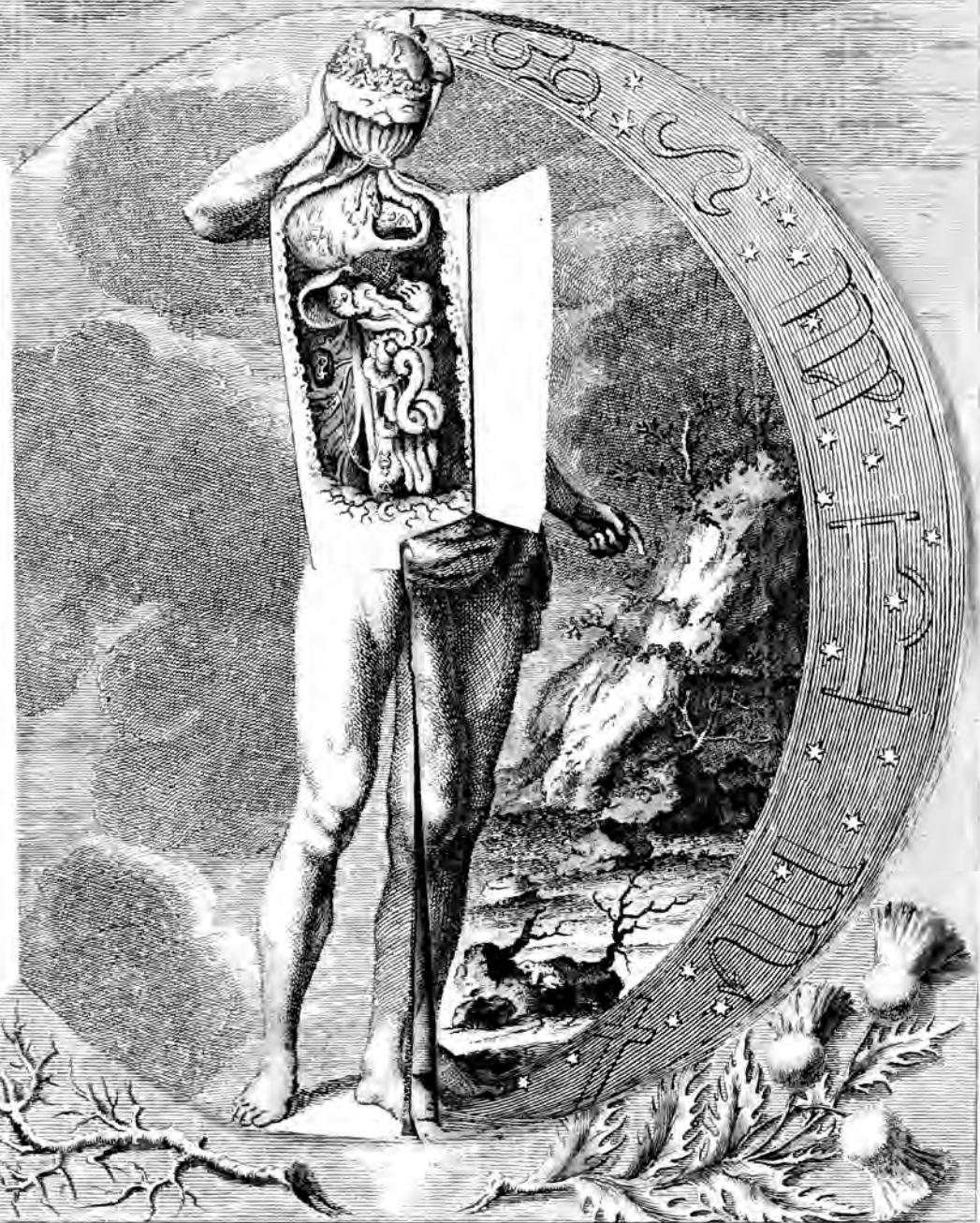


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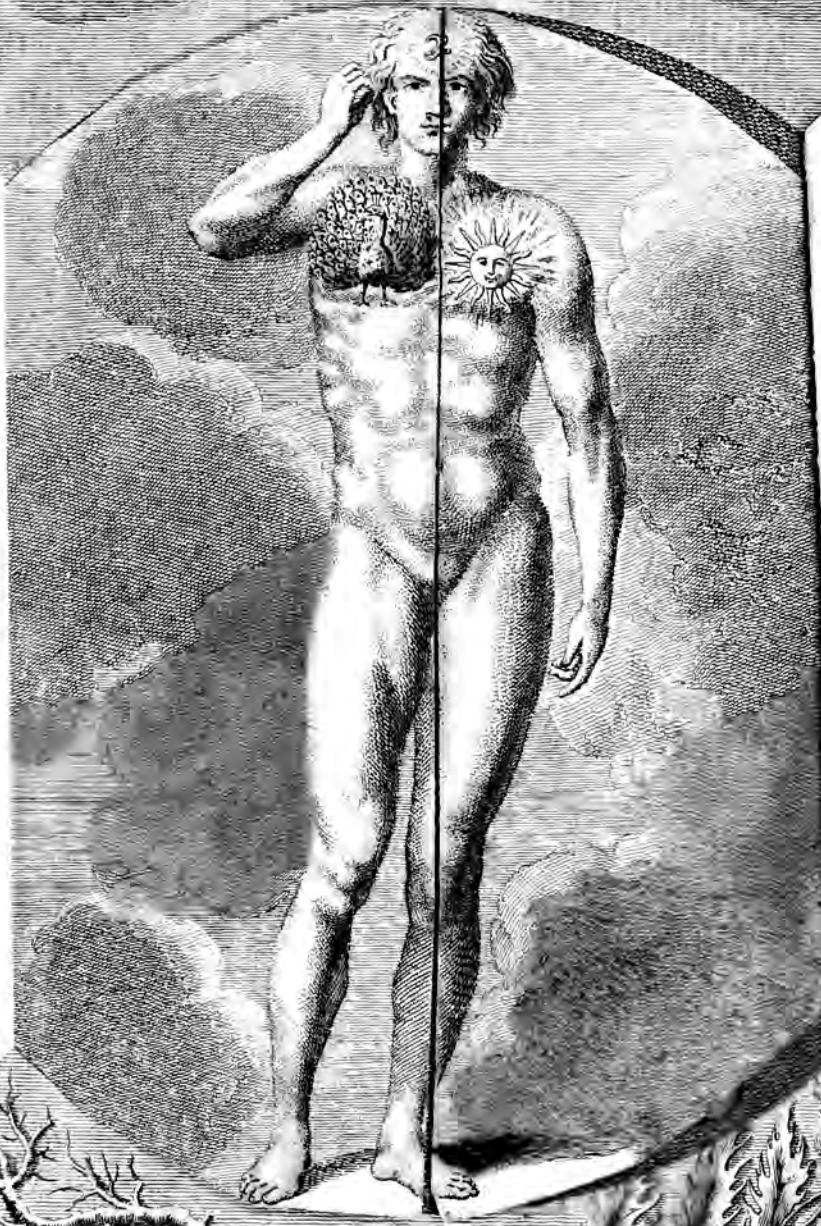




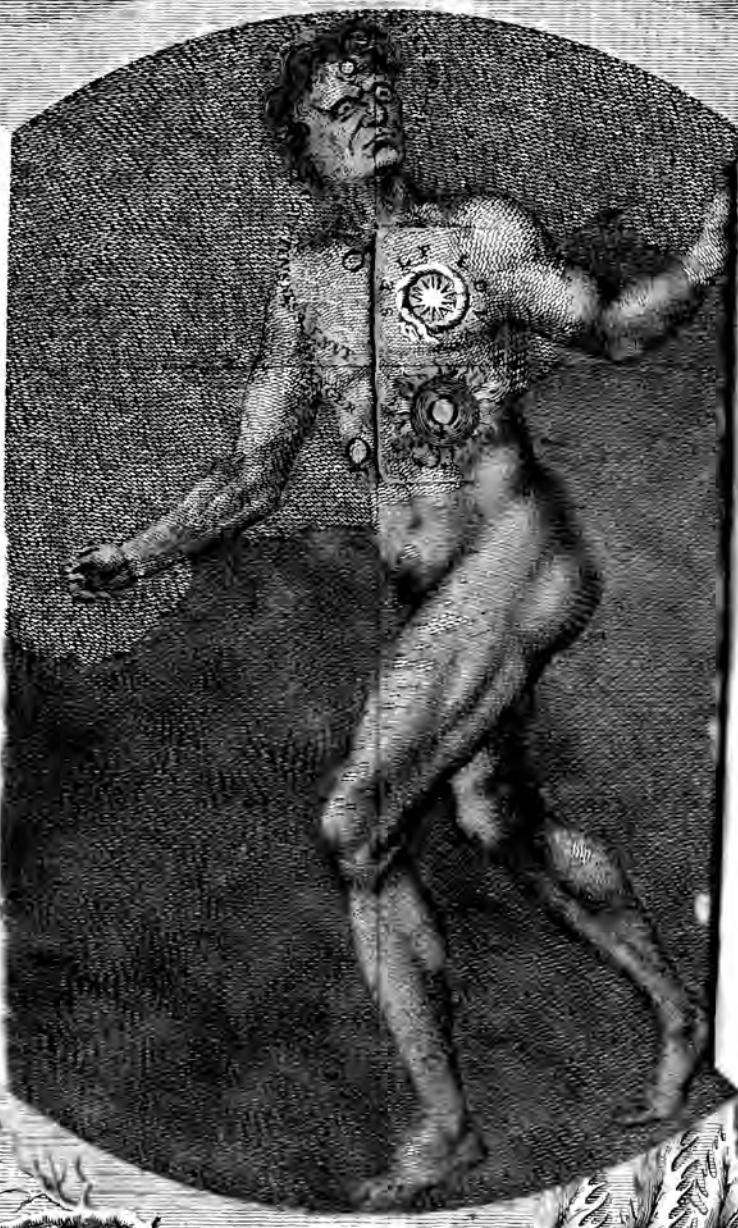
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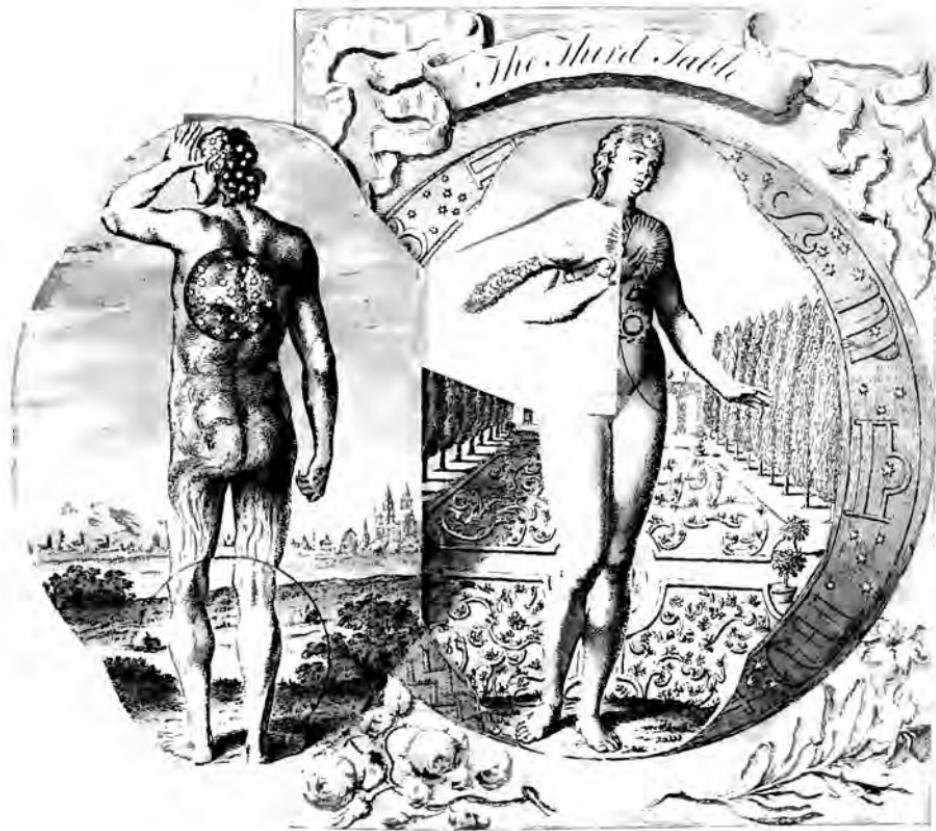
The Second Table.



The Second Table







The Third Table

An illustration of
the deep principles of
Jacob Behmen
by
William Law



An illustration of the deep principles of Jacob Behmen by William Law

An illustration of the deep principles of Jacob Behmen in figures

The major William Blake exhibition shown in the Tate Gallery in London in the winter of 2000 and in the Metropolitan Museum of Art in New York in the spring of 2001 included a section on 'Chambers of the Imagination', showing some of the major influences on the visionary poet. One of the items presented in the 'Chambers of Imagination' were three tables visualising the cosmogony of the German theosopher Jacob Böhme (1575-1624). William Blake was an ardent admirer of Böhme and called him a 'divinely inspired man'.

The tables were included in William Law's four volume edition of Jacob Böhme's works (1764-1781). As an artist, Blake greatly valued the Tables which you are about to see: the great Michelangelo himself, he observed, could not 'have done better'. The tables illustrating the 'deep principles of Jacob Behmen, the Teutonic Theosopher', as they were announced in Law's edition of Jacob Böhme, were originally devised by Dionysius Andreas Freher (1649-1728), a follower of Böhme. Freher also provided explanations to these figures, which were also included in Law's edition. The theosophical 'pop-up' tables are astonishingly complex works of art, opening up to reveal deeper layers of meaning.

Freher's three tables attempt to visualise Böhme's complex cosmogony. From his earliest work, *Aurora*, to his last, unfinished work, *177 Theosophic Questions*, Böhme tried to give expression to his radical views on the nature of God, the spiritual and the material world and the relationship between God and man. Böhme believed there were three principles, or modes of God's being. The first principle is God in the aspect of his dark wrath: a dark fire which is the source of life. The second principle is the kindling of light, the birth of the Son, the divine love inspired by the presence of light. The third principle is the manifestation of these earlier two in the material world, or nature.

In Böhme's cosmogony, God created the material world and especially man so that his divine love might have an object and manifest itself. Man in his primal state is immortal, androgynous and above the influence of the planetary spheres; through the Fall he becomes mortal and subject to the planets, but he is able to redeem himself by becoming aware of what and who he is. In his lapsed state, man is ruled by the astral mind, by reason and by the senses, none of which on their own are able to direct man to the light of God. The zodiac and the planets, Saturn, Jupiter, Mars, Mercury, Venus, the sun and the moon, figure largely in all three tables, influencing man in the material world.

Sources:

Kevin Fischer, *Converse in the spirit. William Blake, Jacob Böhme and the creative spirit*, Cranbury NJ 2004, p. 26

Paola Meyer, *Jena romanticism and its appropriation of Jakob Böhme*, 1999, pp. 20-21

Andrew Weeks, *Böhme, an intellectual biography of the seventeenth-century philosopher and mystic*, 1991, pp. 72-73

An illustration of the deep principles of Jacob Behmen, the Teutonic Theosopher

I An explanation of the tables

The following three tables represent man in his three states of being. The first table shows him before the Fall, when he is still pure, in control and glorious. The second table shows him after the Fall, impure and lost. The third table shows him rising from the Fall, on the way to regeneration, sanctified and ready for his ultimate perfection.

Each of these tables represents man in body, soul and spirit. These three constituent parts will be much more conspicuous in the second and third tables than they can be in the first.

Table 1

The three tables are adorned below left and right with flowers. The first table, representing prelapsarian man, shows a lily on the left and a thistle on the right, standing for divine grace and worldly will respectively. The thistle points forward to man in his fallen state.

1 The first table when closed presents four different things, while a fifth, though it does not yet appear, is already intimated.

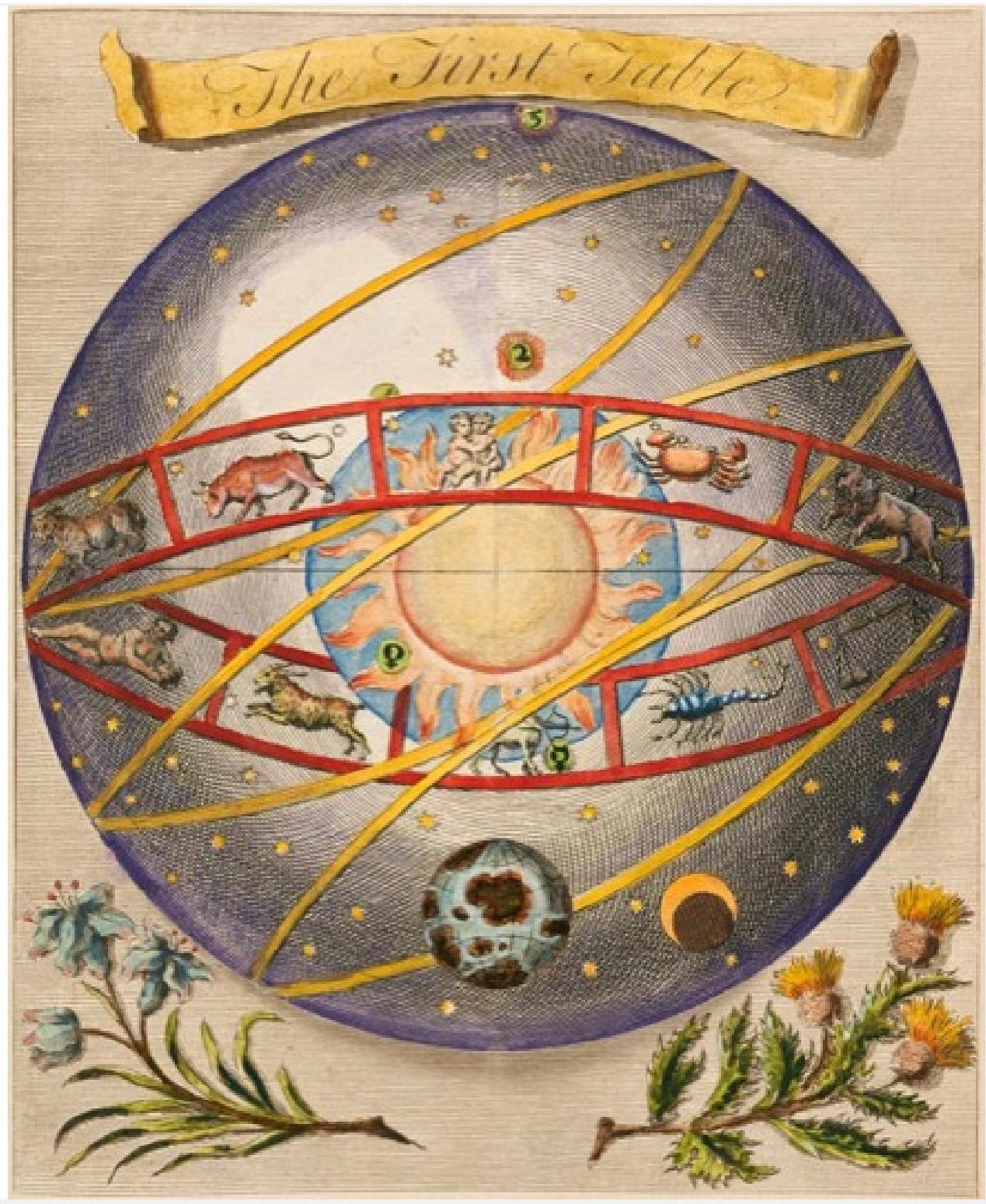
2a The zodiac as it were encloses the whole created firmament, and represents the third principle, or the material world, specifically man in his fallen state.

2b The terrestrial globe not only refers to the earth, but also to the earthliness of man, which obscures his formerly glorious spirit of light.

2c The spiraling line circles from the zodiac through the terrestrial globe and through the circumvolutions of time into eternity, until it finds its end in the origin of all beings.

2d The cross in the centre is the most significant of all symbols in this table, as it is essential to man. It is through the cross that he will be purified, renewed and restored to his first state of being.

2e Man in his first state is not to be found in this representation of the third principle or the material world. He is not subjected to the zodiac.



3 (1) When the table is opened up, we see the spiral line turning in deeper through seven veils or stages. Above the symbol of Saturn, the most outward planet, cold, sharp and dry.



4 (2) When the second veil is lifted we see man in his primal state, in paradise. The symbol of Saturn is joined by the symbol of the Moon, the planet nearest to the earth, ruling the earthly waters.



5 (3) When the third veil is lifted, we see man carrying the sceptre of dominion. The symbol of Saturn is replaced by that of Jupiter, the soother or softener and a source of the water of life.



6 (4) When the fourth veil is lifted, all four rivers arising out of the Garden of Eden are visible. The symbol of the Moon is replaced by the symbol of Mercury, the agent of the perceptive spirit.



7 (5) When the fifth veil is lifted, the symbol of Jupiter is replaced by the symbol of Mars, the planet which rages and storms and strikes up fire.

¶

The First Table



8 (6) When the sixth veil is lifted, the symbol of Mercury is replaced by the symbol of Venus, 'the most blessed planet and the igniter of life'.



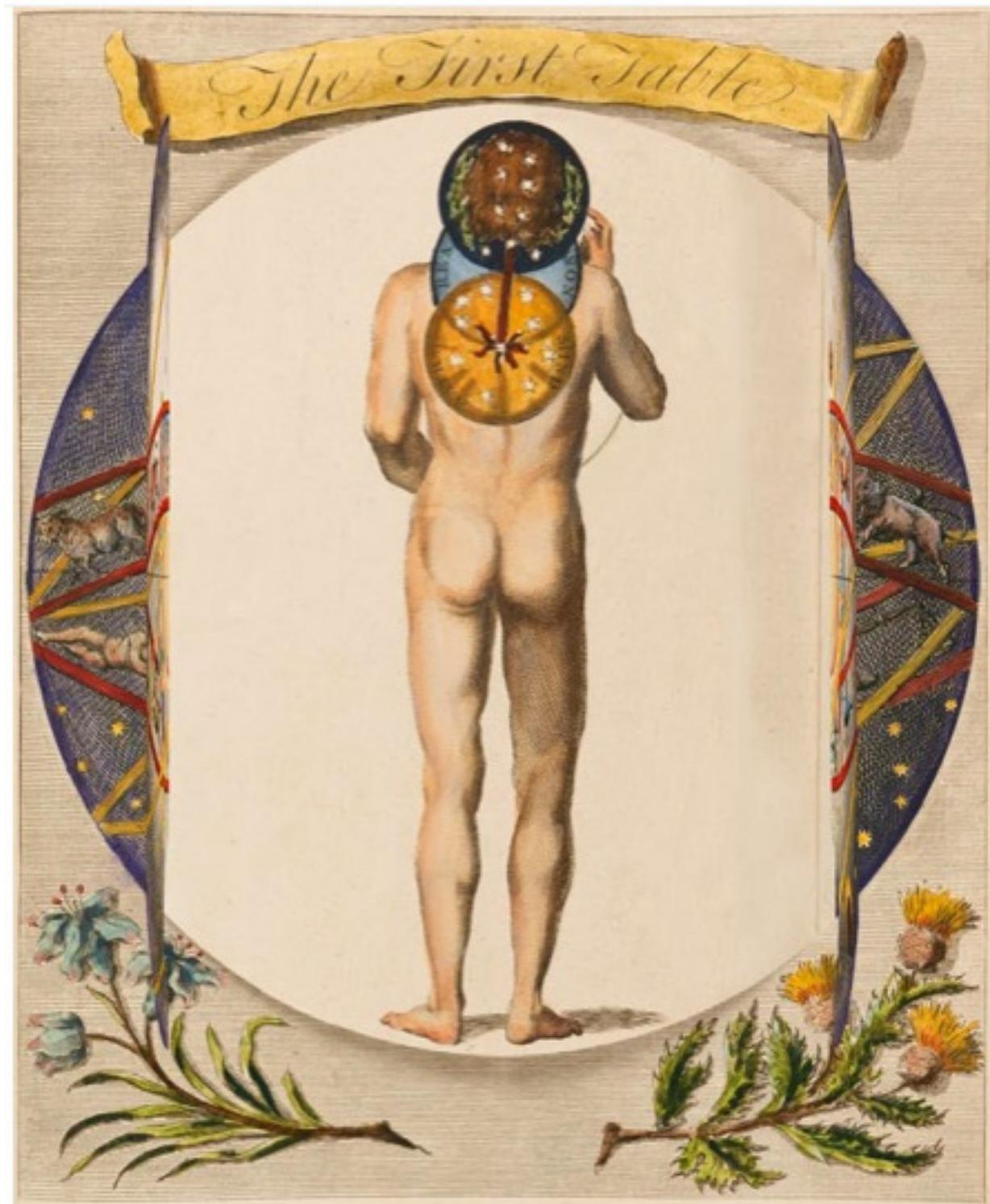
9 (7) When the seventh veil is lifted, the symbol of Mars is replaced by the symbol of the Sun, the star which is the heart of all six earlier forms or planets.



10 Man is now fully revealed as he was created in the image of God. This first figure of man carries on his breast the symbol of the Sun, the centre of light and life.



11 The second figure of man has three circles on each side, which are connected. The three circles on his back, the astral mind (below), reason (middle) and the senses (above), relate to man's temporal nature.



12 The three circles on his front are related to eternal nature, especially to the second eternal principle, the divine love inspired by the presence of light.

The First Table



13 The spiraling line turns in deeper and deeper, reaching first the Fire, which refers to God's strength and omnipotence, viz. the spiritual creature-life (*The works of Jacob Behmen*, vol. 4, p. 171).

The First Table



14 The spiral next reaches the Tincture, the centre and cause of life, the body of which is divine substantiality (*The works of Jacob Behmen*, vol. 4, p. 172).



15 The spiral now reaches the Majesty, the eternal sun, God, who is the Eternal One (*The works of Jacob Behmen*, vol. 4, p. 165).

The First Table

MAIESTY



16 The spiral finally reaches the Ternary, God in three persons, the paradisical substantiality (*The works of Jacob Behmen*, vol. 4, p. 175).

The First Table



17 The spiral comes to rest in the incomprehensible point inscribed with the tetragrammaton, the Nothing and All. Every being takes its original in the divine power (*The works of Jacob Behmen*, vol. 4, p. 175).



Table 2

The three tables are each adorned below left and right with flowers. The second table, representing man in his fallen state, shows thorns on the left and thistles on the right, standing for the trials and hardships of the material world into which he has fallen.

1a The second table shows the condition of man in his lapsed state with respect to first, his earthly visible body, second, his invisible astral body and third, his immortal soul and eternal spirit.

1b The first image shows man's earthly visible body. Man's loins are covered now that he is no longer in his earlier androgynous state of perfection.

1c The despairing gesture of his hands and the expression on his face betray man's shock at his fallen state. The coiling serpent on the ground is the agent of man's Fall.

1d Even the banderole with the words 'The Second Table' is torn, as a typographical expression of his confusion and despair.



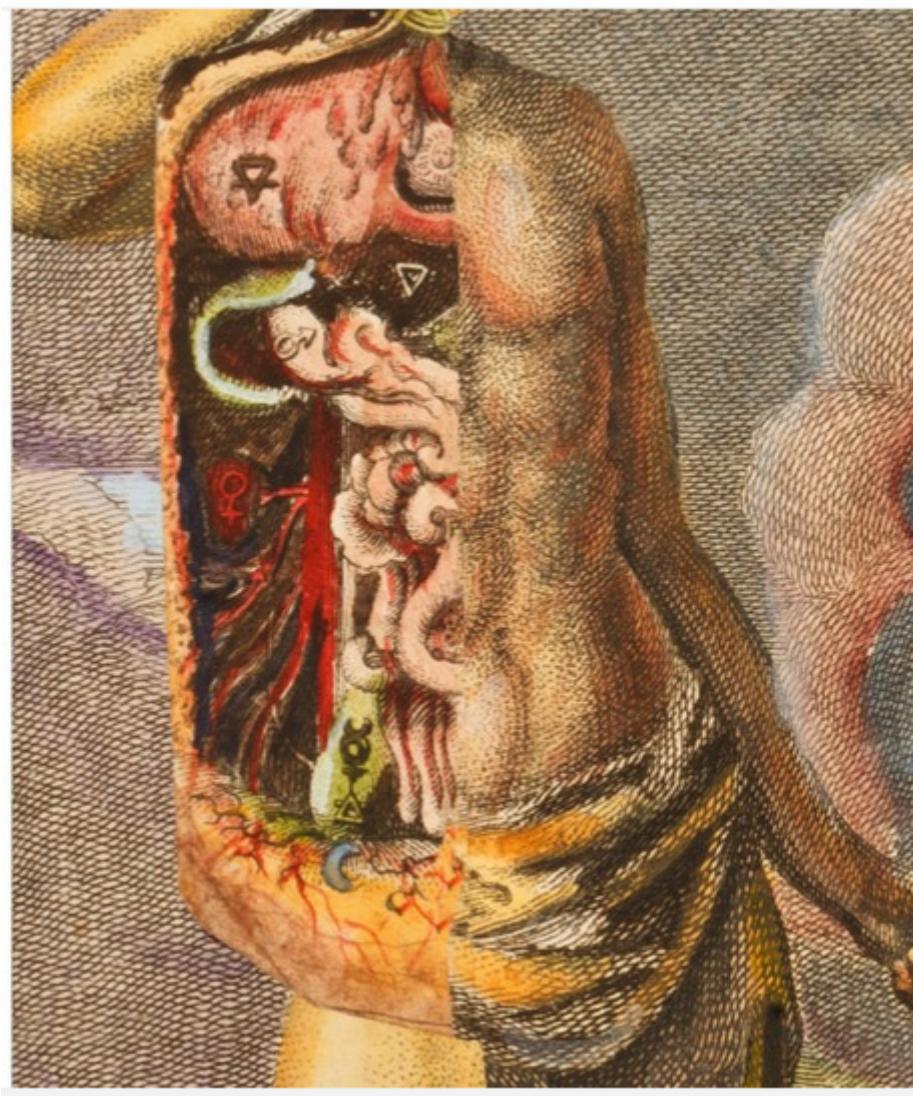
2a The second image shows how the principal organs of man's body are connected with the seven planets and the four elements, indicating he is now under the dominion of the planets.



2b The planets ruling the several parts of the body are: Saturn (brainpan); Jupiter (brain); Sun (heart); Mars (gall); Venus (kidneys); Mercury (bladder); Moon (genitals). (These organs are not traditionally associated with the seven planets).

2c The four elements governing the several parts of the body are: Fire (heart); Water (liver); Earth (lungs); Air (bladder). (These organs are not traditionally associated with the four elements).

2d The whole harmonious structure of man's body depends upon the planets, and concurs with them, to make up the stupendous analogy between macrocosm and microcosm.



3a The third image shows man's invisible, astral body and astral spirit. All things created have a twofold body and spirit, elemental (drawn from the four elements) and astral (drawn from the heavens).

3b The astral body is represented by the peacock, the symbol of pride and the most appropriate emblem of man's inner condition after the Fall.

The Second Table.



4a The fourth image shows man's immortal soul, which has no regard to his eternal spirit.

The Second Table.



4b The former characters of the seven planets inscribed on his body represent the completely darkened condition of man's immortal soul.

4c The four elements of hell are inscribed on man's body: Pride (brain); Avarice (mouth); Envy (breast); Wrath (belly) and set down in his dark soul.

4d A serpent coils around man's heart, inscribed with the word self-love, usurping the true and proper place of the light.

4e Placed below the serpent is the region of fire, belonging to man's eternal soul. Fire overcomes the darkness and contrariety of nature, and as such already points to redemption.



5 The fifth image shows the two regions of fire and light which lie hidden and obscured in man, to signify that his eternal spirit should dwell above his immortal soul.

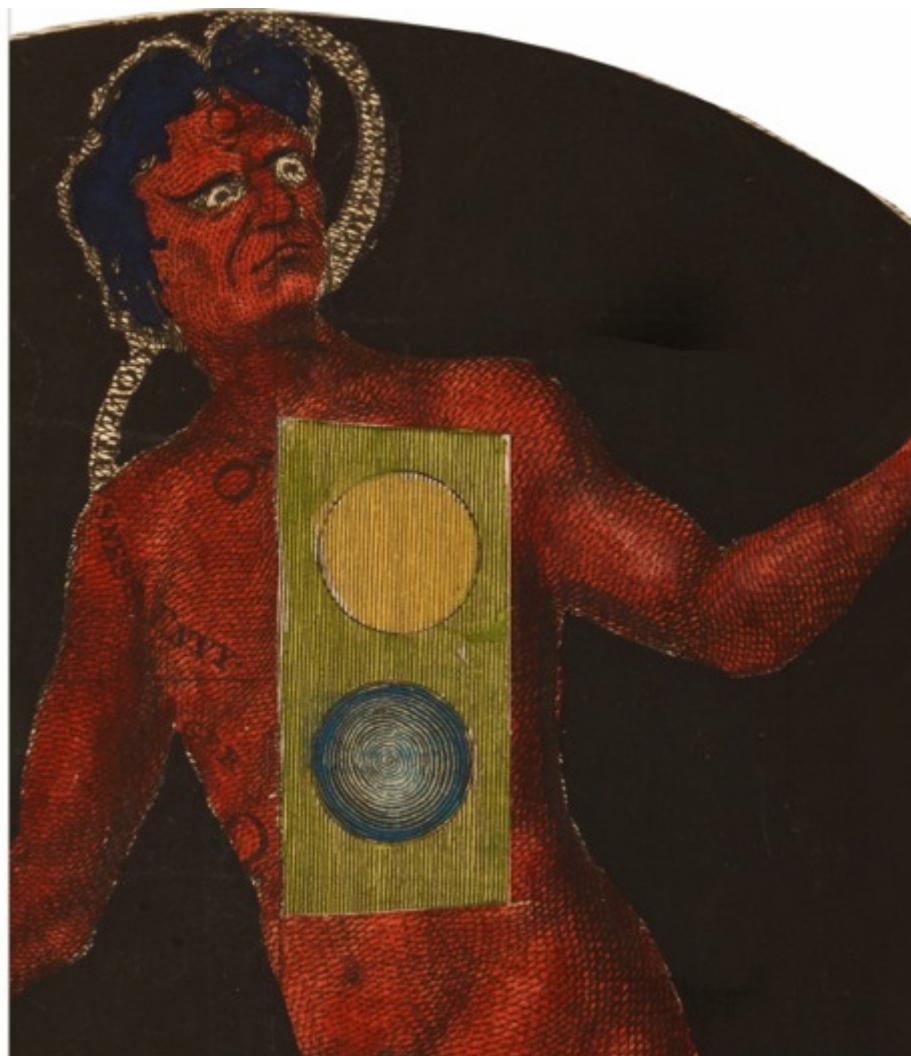
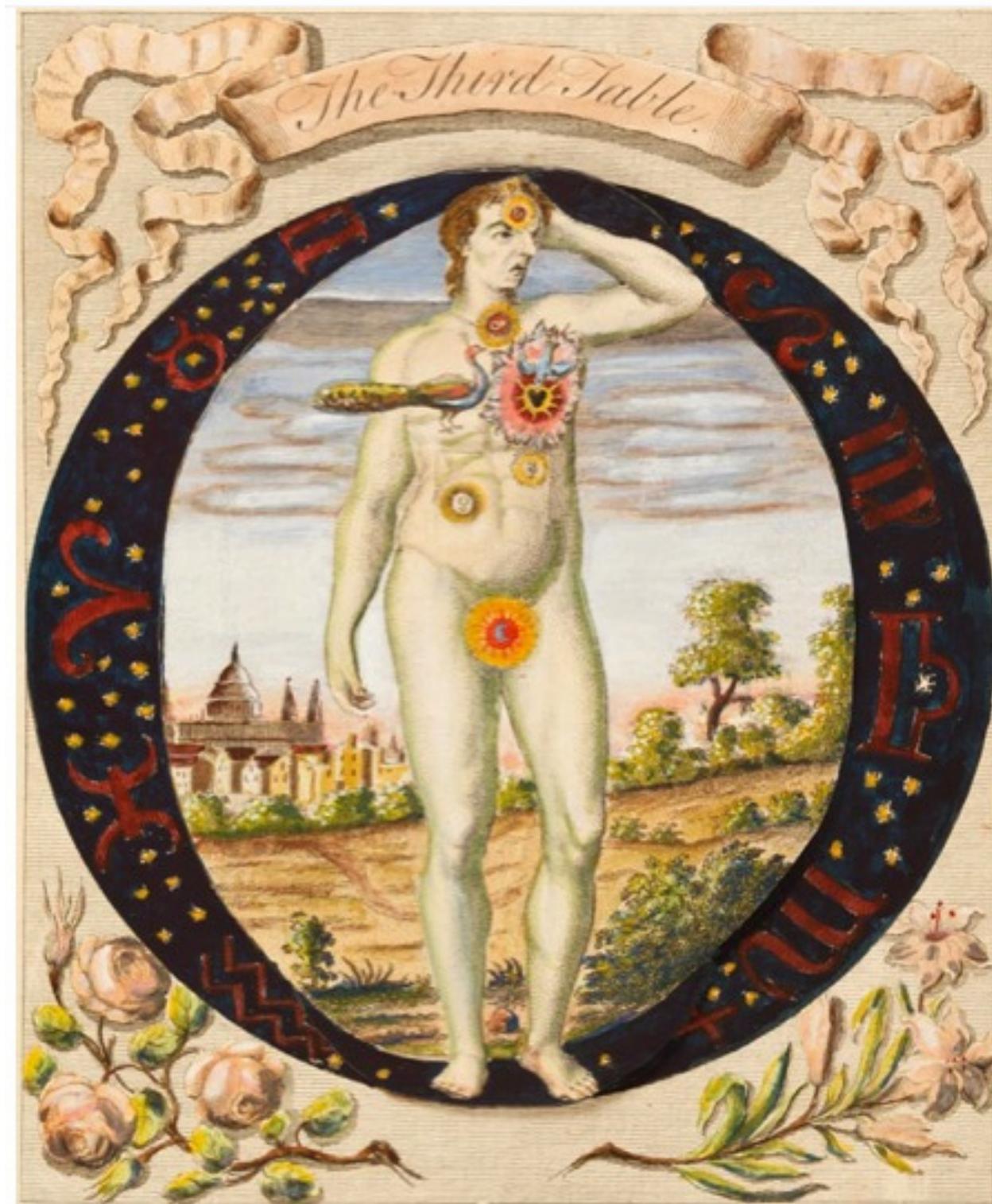


Table 3

The three tables are adorned below left and right with flowers. The third table, representing the regenerate man, shows a rose on the left and a lily on the right, signifying 'the blooming spring of the paradisical new-birth in man' (*The Signature of All Things*, ch. 7).

1a The third table shows the full restoration of what was broken by the Fall
The first image shows man in his regenerate state, with his three essential parts: spirit, soul and body.

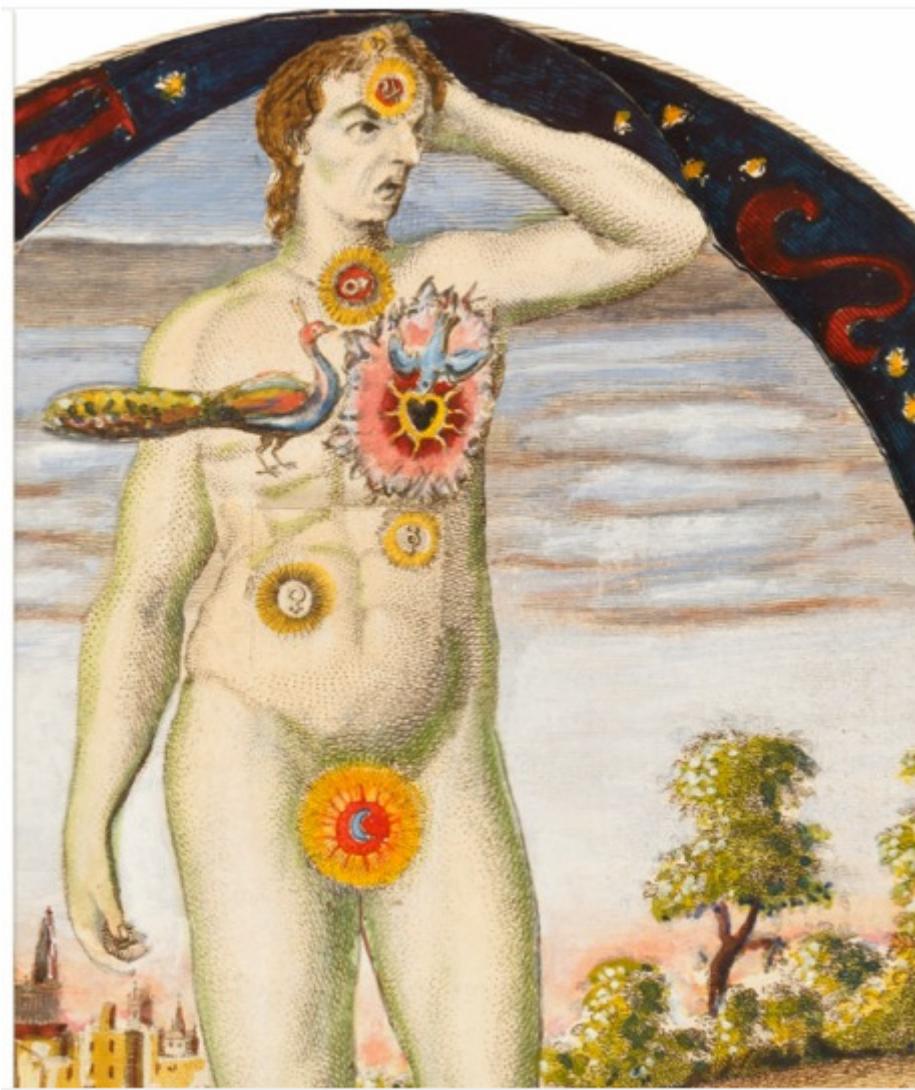
1b Man's regeneration begins with the illumination of his heart, analogous to the first day of Creation, when God said: 'Let there be light'.



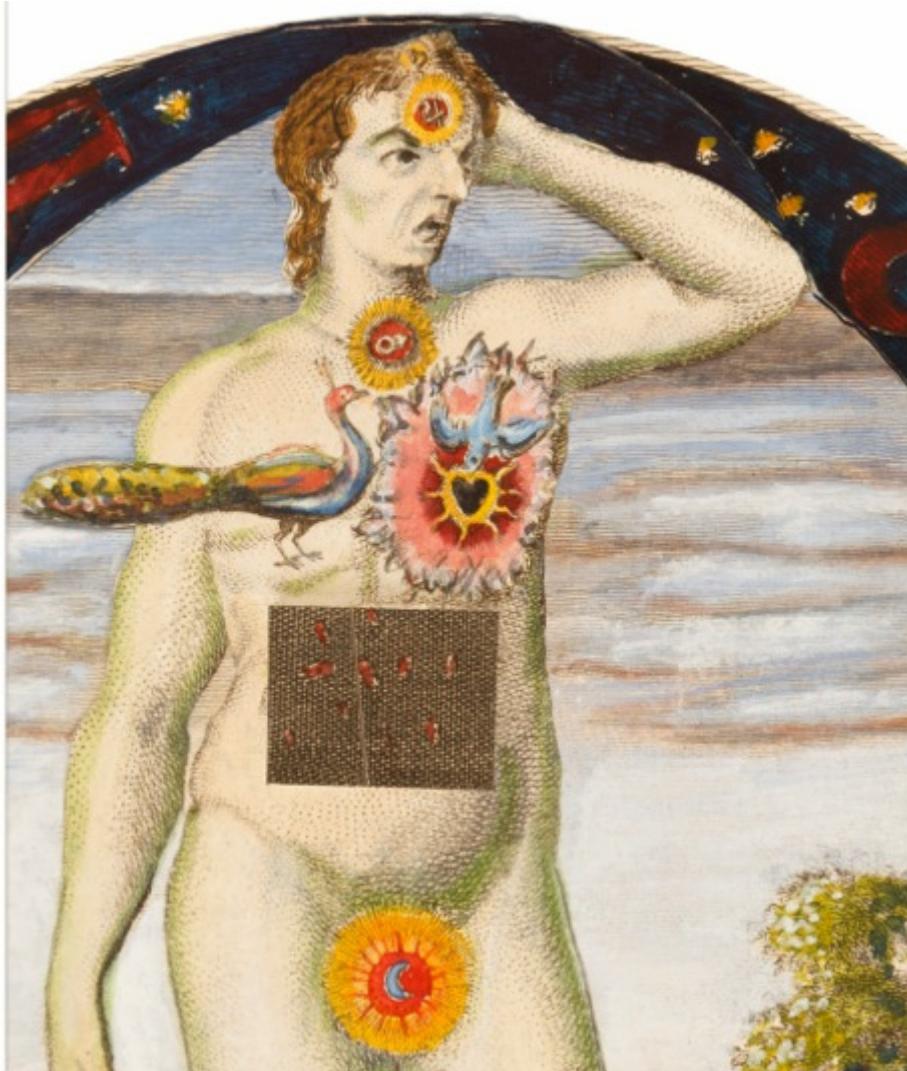
1c The author of the light is the same spirit who moved upon the dark face of the waters, here represented in the shape of the dove.

1d The light is not yet that of the sun, but serves to dissolve the former darkness enveloping man's heart.

1e The bestial nature of man dwelling in his astral part is again expressed by the peacock, though its posture is different than before. Dejected, it looks with astonishment at the new-risen light.



2 The serpent previously encompassing man's heart is dashed by the light into a dark abyss. Though not yet broken or bruised, it is expelled from the place of man's heart.



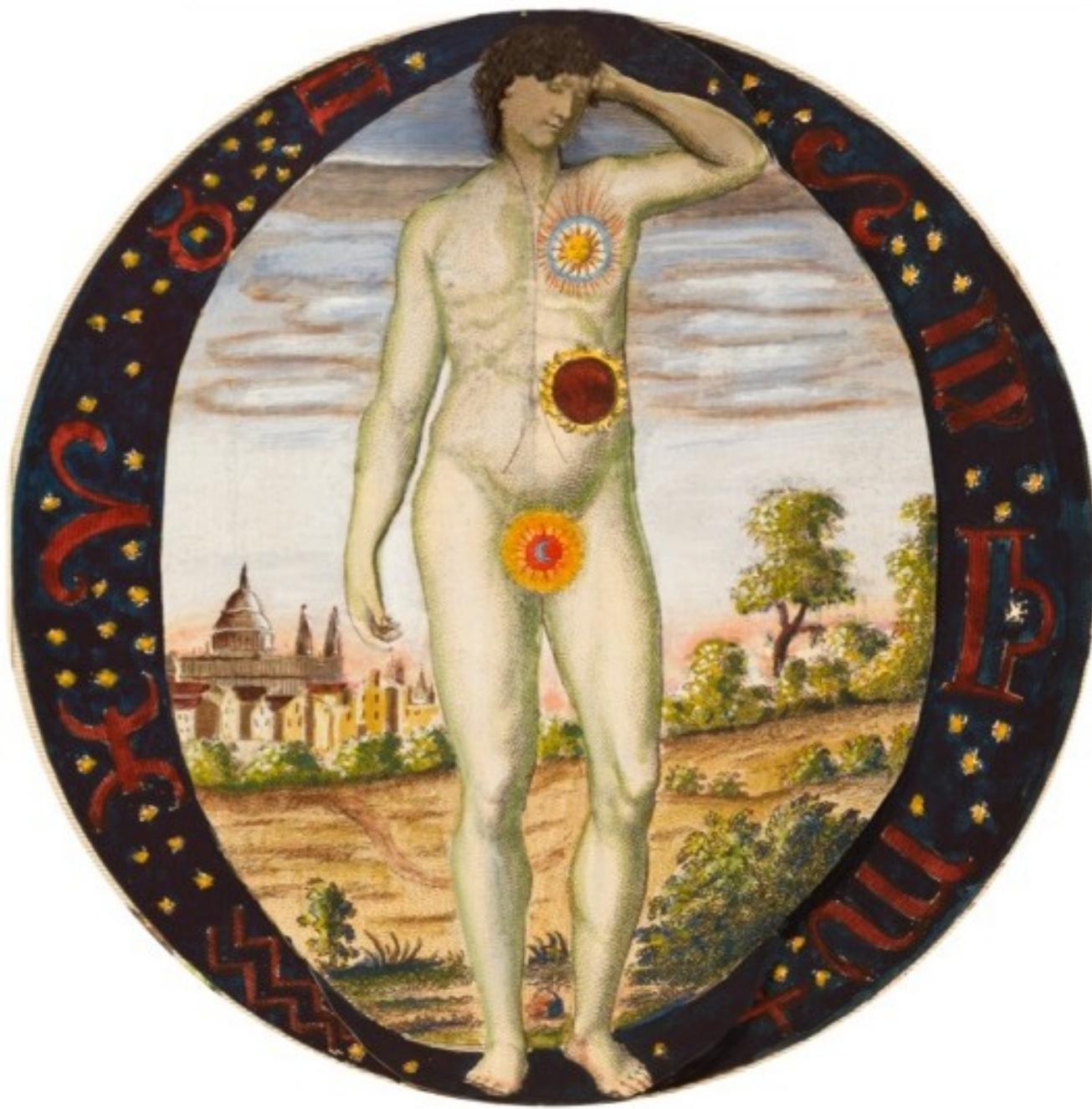
3a The second image shows the increase and progress of the regeneration taking place in man's spirit, soul and body.

3b First of all, the sun has now risen in man's heart, signifying a constant and enduring illumination of man's eternal soul.

3c The beams proceeding from the sun enlighten man's understanding with regard to spiritual inward and natural outward things, of which he was ignorant before.

3d The quality of the fire is different, its flames are lively. The interior part is not so darkened as it was before, but the darkness appears broken and intermixed with light.

3e Two semicircles have appeared, the one on the right is more delicate, representing the world of light, the other one on the left is coarser, representing the world of darkness.



4 The third image reveals that all the while, man's astral mind is still looking towards Time, not Eternity. The enemy within its own dark abyss is still lurking to ensnare and assault the soul.



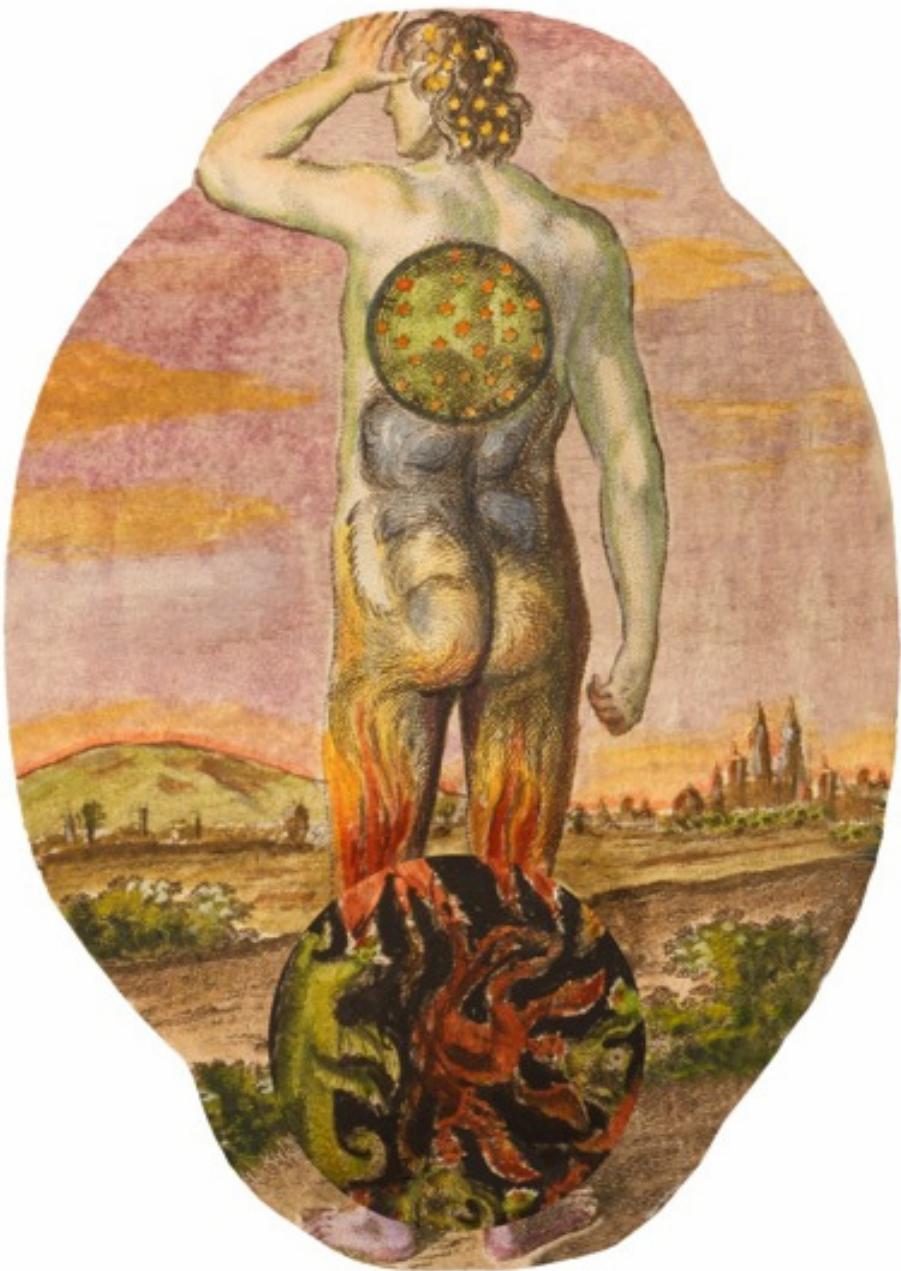
5a The fourth image shows the dark globe full of horrid monsters, hidden within man's feet. It is the same place into which the serpent was cast into.

5b The serpent's power is symbolised by the flames arising as from a furnace, to assault the immortal soul of man.

5c As long as man carries within him a bestial nature, the serpent will attempt to assail him, symbolised by the rising infectious curls of smoke, which are made up of the four elements of hell.

5d The starry constellations predominant in man's astral mind are most vulnerable, susceptible as they are to the contemplation of objects in the outward world.

5e The most dangerous manifestation of the serpent is when it disguises itself as a bright cloud of glory and infects man's astral mind, soul and spirit.



6a The fifth image shows the perfection and consummation of the work of regeneration. Man is again placed in a paradiscal setting.

6b Only the finer semicircle now remains, which is full of light.

6c The fire now burns constantly in free and open flames, pure and without any mixture of darkness.

6d The light now casts forth its glorious beams into the fire, shining upon and illuminating it through and through.

6e The two triangles of fire and water stand within each other, which, when combined, make up a perfect hexagon, the nearest figure to that which is the most perfect of all, viz. a circle.

6f The peacock, the symbol of pride, is now utterly dejected, staring at its black ugly feet, while its head is touched by a few beams of the great celestial sun.



7a With the peacock lifted, the part which was subject to the darkness of bestial nature, is now full of light, the semicircle of darkness having already disappeared.

7b The figure is now crowned by SOPHIA, whose name is written across the two triangles, standing for LOVE and HUMILITY, the two qualities which are the very essence of the eternal SOPHIA.

7c The third table, in sum, represents the full eternal accomplishment of man's perfection in its three essential parts, body, soul and spirit.



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