

F O U R

T A B L E S

O F

Divine Revelation,

SIGNIFYING

What G O D in himself is without
Nature; and how considered in Nature,
according to the Three Principles,

ALSO,

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.

HOW 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 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 Tongues 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. *Istorum 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 [An introduction] 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.

Preface to the electronic edition (April, 14, 2009)

This book has been carefully transcribed from a scanned version to pure text. This has the distinct advantage that one can search it, index it, enlarge the text without losing quality, and also let speech software make the text audible for the visual impaired, etc.

It is a nice companion to Boehme's other works, like *Mysterium Magnum*, *The three principles of the divine essence*, etc.

The tables are meant to briefly indicate Boehme's view of the three principles, the manifestation of the Word into multiplicity, Tetragrammaton, and some properties associated with the planets (the Constellations), pertaining to Macrocosmos as well as Microcosmos.

Originally there were also some figures in the book, but the scans of these were of such poor quality that I could not include them (see elsewhere on www.scribd.com). The figures pertained to the working of certain energies through the human chakras (energy-system). The text dealing with these matters is retained and probably clear enough to indicate the author's intention and angle on these matters.

I hope you will find this booklet useful.

Rest me to wish you a fruitful study of this little gem of Boehme's hand.

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T A B L E I.

What GOD is without Nature and Creature.

What God without Nature and Creature is, and what the <i>Mysterium Magnum</i> is: How God, by his Breathing forth or Speaking, has introduced himself into Nature and Creature	1	Abyss. <i>NOTHING and ALL.</i>	JEHOVA Thus is GOD without Nature and Creature considered.	
	Father	2		Will of the Abyss
	Son	3		Delight or Impression of the Will
	Spirit	4		Science <i>or</i> Motion
		5		GOD in Trinity
		6		WORD in GOD
		7		Wisdom

Beginning of Mysterii Magni of the Eternal NATURE.

Here begins <i>Mysterium Magnum</i> , as Distinction in speaking the WORD; where the WORD by Wisdom is made distinct, natural, sensible, comprehensible, and invenible [attainable]. The eternal Beginning of the Principles is here also understood, with God's Love and Anger, in Light and Darkness. Growing or Greening in the Spiritual World	God	in Love	God in Wrath				
	8. The second	Principle	9. The First Principle			Spiri	
	V. 11. <i>Angel, Light, Love-Fire</i>	10. <i>Tincture or Speaking of the Trinity</i>	Dark	Movin g Feelin g	Think ing Mind	-tual Na- ture	
	Angelical World <i>Root of the four Elements</i>	VI. <i>Sound or Distinction.</i> VII. <i>Essence, or essential Wisdom</i>	Austere	I. Desire	II. Prick- ing or science	III. An- guish	IV. Fire
	Growing or Greening in the Spiritual World	12. Pure Element 13. Paradise	Hard	Cause of En- mity	Fire Root of Heat	Hell	Sub- stan- tial
			Sharp- ness, cold Fire	Root	Devil	SAL- MERC URIUS	SUL- PHUR
			SAL	MERC URIUS	SUL- PHUR	tial	

14. *Beginning of the external World*

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

(end of Table I)

Legenda: (G): German; (L): Latin

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 1. 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 attainable.

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 J E signifies the eternal *One*, as the *Name* JESUS from the eternal *One*.

Numb. 3. is the *Delight [Lubet]*, or Impression of the *Will*, by which (towards the Right) stands 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 begets God, according to the good Pleasure of his Propriety. The HO is the Breathing of the Will, through which the Delight passes.

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 Outbreathing is understood the Spirit of God. And here is understood the great Name JEHOVA, as the 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.

Numb. 6. stands WORD, signifying Distinction in the Understanding, as Speaking, the Perception of itself [Sensibility, *Empfindlichkeit*]; 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 creatural.

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 speaking 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, shows 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 *sour, hard*, and the Cause of *Cold*; and is the Ground of all *saltish* Properties *spiritual*, in the spiritual World, and *essential* in the external World. So also the Desire of *Impression* is the Cause of its own Overshadowing, or Darkness in the Abyss; as all these Forms belong to Numb. I. to the Desire of *Comprehensibility* [(G.) *Infasslichkeit*]

II. By the *second capital Form* stands *Compunction* or *Science*; signifying the Contraction 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 corporal [essential]; and in 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 Torment [cruciatu], and 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 Powers [Faculties], and is the kindling of the *Fire*; in which Kindling, the *Abyss* becomes a shining Light, 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 [infolds, (G.) wickelt], that 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 *Sound* [(G.) Schalle] ; therein stands the understanding Life; which, in Light, is angelical and divine; but in Darkness, it is diabolical, as at the Right, Number 11. stands Angel.

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.

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 in the holy pure Element [before the Fall of Lucifer and Adam; namely in an equal Temperature or Harmony of the seven Planets 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 spiritual Properties, into a visible, external formal Being; and through the *Fiat*, as the divine Desire, has fashioned it into Creatures: There stands the third *Principle*, where 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.

Numb. 15. stands *Heaven* ; signifying the 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.

[Heaven is the Parting-Mark out of the spiritual Fire and Water, between the heavenly and earthy]

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 [shine] 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.

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 has also in him both inward spiritual Worlds, according to the internal Soul of Man; [Man having two Eternals in him, may be saved or damned] 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.

<p>T A B L E 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.</p>	AD		<i>Father</i>		<i>Will</i>		J E	
	O		<i>Son</i>		<i>Delight</i>		HO	
	N		<i>Spirit</i>		Science		VA	
	A		<i>Power</i>		<i>Word</i>		<i>Life</i>	
	I		<i>Colours</i>		<i>Wisdom</i>		<i>Virtue</i>	
<p>TETRAGRAMMATON. In this Table is considered the Efflux of the eternal divine <i>WORD</i>; how the <i>WORD</i>, 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.</p>	<i>God's Wrath,</i> The first		<i>or</i> <i>Dark</i> Prin-	<i>World.</i> ciple.	<i>God's Love, or</i> The Second		<i>Light</i> Prin-	<i>World</i> ciple.
	<i>Similitude</i>	1 T	2 I	3 N	4 C	5 T	6 U	7 R
	E	<i>Desire</i> <i>or</i> <i>Comprehending</i>	Science <i>or</i> <i>Drawing</i>	<i>Anguish</i>	<i>Fire</i>	<i>Light</i> <i>Love-Fire</i>	<i>Sound</i>	<i>Essence</i>
	T	<i>Dark</i>	<i>Feeling</i> <i>or</i> <i>Moving</i>	<i>Willing</i>	<i>Painful</i> <i>Life</i>	<i>Love-Life</i>	<i>Understanding</i>	<i>Working</i>
	ER	<i>Austere</i> <i>Hardness</i>	<i>Enmity</i>	<i>Mind</i>	<i>Terror</i>	<i>Joy</i>	<i>Five</i> <i>Senses</i>	<i>Form</i>
	NAL	<i>Sharpness</i>	<i>Elevating</i>	<i>Wheel of</i> <i>Life</i>	<i>Killing</i>	<i>Power</i>	<i>Love</i>	<i>Sperm</i>
	In the <i>Septenary</i> without, by itself, is understood the <i>Mysterium Magnum</i> , as the seven Properties of the eternal Nature.	N	<i>Fury</i>	<i>Pride</i>	<i>Despair</i>	<i>Hell</i>	<i>Glory</i>	<i>Giving</i>

<p>In the <i>Novenary</i>, downwards, are signified the Properties of Life.</p> <p>In the fourth Form, as in Fire, two Principles separate themselves from each other, as Darkness and Light.</p>	A	<i>Greater Death</i>	<i>False Will</i>	<i>Lesser Death</i>	<i>Souls ground Devil</i>	<i>Souls Spirit Angel</i>	<i>Praising</i>	<i>Increasing</i>
	T	<i>Standing still</i>	<i>Breaking</i>	<i>From Original separating</i>	<i>Folly</i>	<i>Wisdom</i>	<i>Highness</i>	<i>Humility</i>
	VR	<i>Impotent</i>	<i>Self-Will</i>	<i>Robbing</i>	<i>Fancy</i>	<i>Knowledge</i>	<i>Strength</i>	<i>Throne</i>

The Second Table explained.

The Word ADONAI signifies an Opening [or expansion], or free Motion of the bottomless eternal Unity: How the eternal Generation, Expansion, and Effluence of the 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.

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 threefold 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 Self-hood [Egoitas, egoity, (G.) Ich-heit].

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 Distinction [Distinctness, (G.) Unterscheidlichkeit].

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 Something [(L.) aliquid, (G.) etwas]; 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 plants [grounds] 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 Egress of the Unity leads itself with the the I into E, as in the Sight or Beholding of a *Chaos*, wherein the *Mysterium Magnum* (according to the divine Manner) is understood, and is a triple Breathing of the Powers.

JE is the Breathing of the Unity. HO is the Breathing of the J E. VA is the Breathing of the HO, and yet is only one Breathing; but makes a triple Egress 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 Abyss 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.

TETRAGRAMMATON

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 arise 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 causes Darkness; in which Darkness, the egressed *One* by Fire in the Light, is revealed and made sensible, and is the Cause of the Light; in which Light, God's Love assumes a fiery Operation from the Fire of eternal Nature, 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 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 first *Principle*; because it is the Cause of divine Revelation, according to Sensibility, and also makes a proper [own] 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 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; wherein the eternal Love of the Unity perceives and loves itself.

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 TINCTVR {Tincture}, distributed in the seven Spaces; which signifies the divine Word in the Temperature [Moderation 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 founding 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 [Or a willing receiving] 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 [is outspoken] the visible World.

The great Mysteries of the Tinctur, or the highest 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 Darkness 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

those that belong to God; the other, a Lock [(G.) Schlosz] 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 one [Monas] 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 Cooperation of other Properties, does 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 Attraction [drawing in] comes (under it) *Sharpness*, *Austerity*, 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 of [or to] Spirit and Body; as in the attracting of Sensibility is caused the Spirit, and in the extracted, the Body or Cause to Corporiety. 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 Corrupter of itself, and its Essence.

And in these two Forms, *Desire* and *Indrawing*, 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 creatural Life has taken its Beginning, and therein stands its Corruption [Consumption], so far as it loses the Light; for it is the *Spring* of hellish Anguish, as the *Cause* of Painfulness, and is also the *Root* 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 good Pleasure [Lubet], 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 lesser [or little] Death ; it is the eternal dying Death; but in the Hardness, 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 Meekness 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 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 does (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 appears 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 Painfulness 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 Holiness, 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 Celitude [Highness]. Thus is there 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 Essence 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.

<p>TABLE III.</p> <p><i>The seven Properties of the visible World or external Nature.</i></p> <p>MACRO-COSMUS.</p> <p>In this Table is signified how the hidden spiritual, eternal Word (as the <i>Mysterium Magnum</i>) by the Motion of <i>God's Word</i> issued forth, and became visible, manifest, and material; and how the inward Powers, through <i>God's</i> 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 shown what in the Working issued forth from every Property, and which have the Predominancy; according to</p>	1 Ground	2 of	3 Nature	4 Pure	5 Ele- ment	6 Para-	7 dise
	Cold, Earth, Snow	Original of Air	Fire of Essence	Heave n	Light of Nature	Stars	Water
	Saturn	Mercury the Planet	Mars	Sol	Venus Soft	Jupiter	Luna
	Sal	Mercury Thunder	Sulphur Flash	Sal- nitre	Oil	Power	Body
	Black, Grey	Mixt- colours	Red	Yello w	Green, and white within	Blue	White without within red and Green
	Melan- choly	Choleric		Sanguine		Phlegmatic	
	Grossness of stone	Metal, Stone	Rust	Gro- wing	Pearls	Jewels	Men- struum
	Lead	Quicksil ver	Iron, Steel	Gold	Copper	Tin	Silver
	Bone, Wood	Herbs	Resin	Tinc- ture in the Earth	Sweet	Bitter	Grass
	Sour	Poison	Woes	Ope- ning	Healing	Strength ening	Flesh
	Stopping	Smelling	Feeling	See- ing	Tasting	Hearing	Loathing of Nature
	Dying	Lying	Wrath, War	Ri- ches	Noble	Reason	Own Posses- sion
	Lord	Craft	Force	Jus- tice	Faithful	Truth	Simpli- city
	Stealing	Decei- ving	Losing	Fin- ding	Earthly Love	Being friendly	Light- minded
Obstinate, Sad	Confoun- ded Senses	Careless	Con- stant	Pure	Joyful	Ignorant	
Earthly	Beastly	Evil	Hea- venly	Modest	Sensible	Low	

which every Thing is formed and governed.	Wolf	Fox	Dog	Lion	Bird	Ape	Great Beasts
	Worms	Venomous Worms	Evil Beasts	Good Beasts	Flying Beasts	Tame Beasts	Fish

An Explanation of the Third Table

MACROCOSMUS

IN this Table is understood how the hidden spirirual World has made itself visible, and with its own Breathing-forth has made it 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 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 Abruption [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* { Quintessence of the Elements; as the Tincture of the Equality of Nature- a much sought secret or Arcanum } .

With the Word *Ground of Nature* is understood the Root of the four Elements, as the the four Causes of Motion and Sensibility. By the Word *Pure Element* is understood 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 actuated by the Ground of Nature, and revealed in 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 *Essence*.

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 paradisaical Working is also fully manifested to our Understanding.

This Table shows 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 [Monas], 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, continues so.

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. Microcosmos.	Human Ground before and after the FALL	1 T S	2 I OU	3 N L	4 C S	5 T PIR	6 U IT	7 R BODY
In this Table MAN is held forth; what he has been in <i>Paradise</i> ; as also how the <i>Properties</i> 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		Satur- day (Saturn)	Wednes- day (Mercur ius)	Tuesday (Mars)	Sunday (Sun)	Friday (Venus)	Thurs- day (Jupiter)	Monday (Moon)
	Adam in Paradise	Desire	Motion	Sensibi- lity	Seeing	Loving	Rejoicing	Heavenly Flesh
	Erring Sp.	Sharp- ness	Anger	Pain	Bitter Woe	Hating	Despair	Passion
	Christ	God's Word	Life	Accep- tance	Sweet	Glory	Power	Divine Essence
Adam in Paradise Satan Christ	Simili- tude	Out- going Spirit	Self- will	Heating	High	Humble Will	Praising	Unity
	Self- Seeking	Self- know- ledge	Self-will	Self-will	Domi- neering	Pride	Reproach- ing	Folly
	God's	Resigna- tion	Suffering	Suffering	Yielding	Desire	Equality of Power	Wisdom

<p>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 <i>in</i> 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 <i>Pro-perties</i> according to Time and <i>Eternity</i>, formed out of all the three <i>Principles</i>, for a further Understanding how he is wisely to regulate his Life, and to what Driving [Impulse] he should yield himself.</p>		Unity	tion					
	Adam in Paradise Satan Christ	Tasting Desire of Division Baptism	Thinking Lying Law	Mind Anguish Breaking	Under- standing Doubt- ing Hoping	Spirit Fall Humility	Speaking Stink Believing	Evestrum of Nature Extruding Genius or Type
	Adam in Paradise Satan Christ	Strength Lord Humility	Penetra- ting Potent Obedi- ence	Might Malice Mercy	Holy Thirsty Forgi- ving	Modest Wanton Going	Powerful Mad Genera- ting	Throne Self-Honor Reverence
	Adam in Paradise Satan Christ	Angel Devil Christ	Offi- cious Perverse Retur- ning	Mild Thievish Mind Repen- tance	Friendly Murder New Life	Beauty Belial's Whore Holy	Virtue Poison Restoring	Diligent Earthly Flesh Sophia
Adam in Paradise Satan Christ	Heaven Hell or Perdition	Child- like Strife	Secret Torment	Manifest Ever falling	Singing Fancy	Sounding Changing	Paradise A Den of the Deep	
Christ's Calling, Teaching, Dissolving, New Mind, Rejoicing, Praying, Springing								

An Explanation of the Fourth Table.

M I C R O C O S M O S .

In this Table *Man* is held forth as a Similitude of the three Worlds, according to 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 the three Principles of the Divine Revelation, as from the out-flown Word of the divine Will.

[What Man is in his Trinity; as first, according to Paradise; secondly, according to the Spirit of Error; thirdly, according to the

New-birth, which Christ teaches and will have. John iii.]

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 Darkness 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 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.

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, 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 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 actless [not working,] standing like an image in a Looking-glass, which soon vanishes, and has no Being, as it befel *Adam* in the Fall.

[N. B. The Difference between the Soul, and the Spirit of the Soul, which, without God, is but a dead Image]

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.
a continued

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;

[*Evestrum* is a continued Astral Influence in the four Elements, and likewise an Astral Spirit in Man.]

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

[How the holy Similitude of God in Man became quenched, and a monstrous Image assumed]

At the Head of this Table stands TINCTUR divided into the seven Properties; which signifies 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) Horror, Anguish, Necessity, and eternal Despair; and in the Body, arose Heat, Cold, Woes, Sickness and a mortal Life. Thus God's Image, the whole Man, fell from his Ordinance; and became a disguised Monster: and the awakened Properties presently began to set up their Government, with Envy, Murthing, Raging, Tearing and Tormenting. Love was changed into Pride and Self-Love; Desire into Covetousness; 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.

[Thus was our Nature first corrupted: which ground was never before so plainly discovered.]

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 Jesus. Which Holy Name has 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 through the Fall he is become ; and how he is again redeemed; and what is his New-birth out of Christ's Spirit. And these are delineated in the seven Properties under the Word TINCTUR. In which Properties the Soul has its *Center*, and in which the Spirit, and in which the Body [have their *Centers* also] of which the Reader may further consider; for under them stand the seven Days of the Week, intimating, that Man is even the same.

This Table shows 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.

[Above paragraph summarized: Soul's ground 1,2,3. first Princip. Soul's Spirit out of God. 4,5,6. second Princip. The Body 7. Heavenly, now earthly]

By the Word *Sathan* (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 *Christ*, 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 .

An Explanation of the FIGURES (not in this book)

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 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 indissol-ble 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 show, 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 die 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 Breaft 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 shows 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 hi.—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

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 shown 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 let 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 show.

The next or third Figure in the Second Table (having before shown 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, *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 GOD 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 show 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 surrounded 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 shown 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 interior 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 show, 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 dwells above the Fire in a higher Region.

T A B L E III.

The Third Table is designed to show 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 exteriour or interiour 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 GOD 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 showed 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 Lightning 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 Lightning 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 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) does 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 Lightning, 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 Lightning (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 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 it 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 show, 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 Interiour 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 show, 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 show, 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 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 Smokes 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 show 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 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 Smoke, arising as the Smoke of a Furnace, darkening the Air, and entering (if not withstood and kept out continually) into Man's Astral Mind, and into those 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 Smoke 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 Smoke when transformed into a bright Cloud of Glory, which indeed it may be no less, than this Serpent itself may be transformed 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, until 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 shows 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 show 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 Semi-diameter 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 stedfastly 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 Greater 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 infernal 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 show, that this Reunion 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 exterior 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 Goodness as was in this Lower Principle opposite to Evil therein, shall be exalted to a higher Degree of Goodness, 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 Triumphant 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 Reunited 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 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 Fullness 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 forever 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.

A CATALOGUE of the Books

Written by JACOB BEHMEN, The Teutonic Theosopher.

1. ANNO 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 Aetatis 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 Threefold Life of Man.

3. Anno 1620. The High and Deep Searching of the Threefold 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.

12. Considerations upon Isaiah Stiefel's Book, dated April 8, concerning the Threefold 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 Isaiah Stiefel concerning Perfection. Dated April 6.

14. Of True Repentance.

15. Of True Resignation.

16. Of Regeneration. Dated June 24.

17. Anno 1623. Of Predestination, and the Election of God. Dated February 8. There is an Appendix to it, intituled as follows:

18. A Short Compendium of Repentance. Dated February 9.

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 Threefold 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.

22.(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.

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.(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.(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 ().

No.s 14, 15, 16, 18, 21, 24 were published in one Volume. titled "The Way to Christ".