

Robert Fludd - Mosaical Philosophy

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BOOK ONE

CHAPTER I

In this Chapter it is demonstrated that God is that pure and catholic Unity, which includes and comprehends in itself all multiplicity.

As there is no man, be he never so highly exalted in the sphere of Mathematical perfection, or profoundly dived into the mystical bowels of the abstrutest Arithmetic, that can with the quick eye-sight of his ripest understanding, observe or descry any thing, either by order or antiquity, to challenge justly unto itself, a place or rank before Unity (and for this reason, the wisest philosophers do ingenuously confess that it is the only principle or root of all number and multitude. So also ought each person of judgment to acknowledge, that this radical Identity, as it is considered in its pure and absolute nature and condition, cannot be limited by any quantitative dimension, nor yet included or comprehended by any member, nor divided into distinct portions, nor yet defined by any substantial quiddity or entity. And hereupon it has been judiciously concluded by wise men, that Unity is the most ancient and radical principle of all others, for as much as it comprehends in itself all substances, qualities, and quantities no otherwise than the Geometric prick or point, being considered in its naked simplicity, is observed to be indivisible, and scarcely to be perceived as if it were nothing to be determined, and yet nevertheless, the prick or point is evidently known to be the infallible beginning, not only of every Geometrical line, but also of all other continued Mathematical dimensions whatsoever, seeing that it comprehends all magnitudes, and is not comprehended by any. These two principles of all dimensions whatsoever, since that they in order, rank, and antiquity, do precede and excel all others, did the expert Mathematicians invent, after the typical imitation or image of the most internal central, and abstruse point of Divinity, or divinest and brightest Unity, remaining in that very estate in which it stood before the creation of the world, namely when it reserved itself within itself, and remained occult and hidden from all potential creatures, which it was pleased afterward, by revealing of itself, or emission of its vivifying light, to enact and make manifest for its abode in its simple and absolute nature of unity, without having any respect or consideration to things which it would create.

So that in this manner of this Unity's being and existence, it could not be esteemed for God, for as much as hitherto it had not produced any creature, by which it might be adorned or acknowledged as God. Neither could it rightfully be styled or termed a Father, for it did not appear to have thought on any Son or issue, either Archetypal and ideal, or typical and mundane. Neither could it be refuted as the Sumum Bonum, or highest goodness, being that the deformed matter or dark Chaos, or rather Hyle, did not as yet taste of that his bright and all-enacting blessing, which was concealed and hidden in its potential darkness and obscurity, which was therefore void of all form. Neither could it be entitled fair, for as much as it did not hitherto impart its beauty, for the decoration or enacting of any creature. For could it rightly be said to be eternity, being that in this manner of its occultation within itself, it seemed unto human capacity not to exist at all, and consequently not to have any reference or commerce with either eternity, or aeviality, or temporality. Moreover it could not assume or challenge unto itself the name of principle, because it had no relation as yet to any thing that did spring or issue from any beginning. To conclude, the nature of this simple Monadic existence, was before all created, so occult and obscure unto mortals apprehension, and in its order and antiquity so unknown, and so inscrutable and incomprehensible in its essence, that it could not in any way be concluded to be either substance, or quantity, or quality, but rather was conceived to be a certain transcendent entity or existence, reserved only in itself, and consisting of itself, not having any principle root or beginning to spring from, and exist by, but only from and of itself, in whose Divine Puissance as in a place without end or limits, all things which are now explicitly apparent, were then complicity contained, although in regard of our capacity, they were esteemed nothing.

And for this reason, such persons as were conversant in the laws of the true 'wisdom, have enacted in their never dying Registers, that this mystical infinity, when it was thus wrapped in the gloomy clew, or profound abyss of darkness, and remained as it were vacant, or resting in itself, without any action, or (as they say, having regard or

respect unto nothing, was therefore termed in Hebrew, Ain, that is to say, Nihil, Non finis, Non Ens, and in plain English, nothing at all in our imagination, because the tenuity and poverty of man's capacity and ingenuity in the regard of Divine things is such that it is accustomed to judge and imagine that which appears not manifestly unto the sight, not to be or exist at all. For this reason, the wisest persons in the abstruse and hidden Cabal, have termed this original Unity in its secret disposition Aleph tenebrosum, or the obscure and dark Aleph, which Hebrew letter is received among the Jews and Cabalistical rabbis, as the figure of One in Arithmetic, and in consequence it is Hieroglyphically taken for God, as he is understood to be that absolute Monady or Unity, which only was in itself, and did abide and rest in itself, without any action of emanation, which afterwards he did use when he was pleased to operate in Creation. And therefore the wise Philosopher Hermes (not disagreeing in this from the Holy Scripture says,

"Unity or Identity did shine only to itself, and in itself, and not to any thing else." (Pimander 12)

"There was an infinite shadow upon the face of the abyss, and moreover, water and a thin intellectual spirit were in the Chaos through the Divine puissance." (Pimander 3)

And Moses confirms this saying of that wise Philosopher, "the darkness was on the face of the deep".

By this therefore may wise men discern and contemplate, though afar off, what the Potentia, or puissance divine was, before any creature did explicitly appear out of darkness, as also they may easily gather what is the true principle and foundation of Darkness, namely the enclosing or retaining of the actual beams or light of immortal life, and being in this bright fundamental unity, in which is no darkness, so that the Original Darkness can be reputed for nothing else, but the absence of the radical Unity's bright emanation, which is the fountain of all action. Neither can that Divine vivifying and creating light be present, when the will of that simple and absolute essence in Unity is not minded to send forth unto deformity the treasure of its informing beams.

And hereupon it follows of necessity, that darkness was upon the face of the abyss, and that the earth was void and without form, before the Divine 3ssence did shine forth, and that darkness was made the tabernacle of rest, and repose, because where the Divine act or sacred emanation is absent, all things are only potential, and consequently without actual verity, being as it were stark dead, and without life or motion, and that the property of coldness and stupidity had dominion during that private estate, because heat is engendered by motion only, and motion has its beginning from Light, and all brightness flows from this Unity, which is termed the Father and Fountain of all Light. Wherefore it follows, that if this Divine essence retain itself in itself, then the dark Chaos reserved only in the Divine Puissance, or Potentia Divine, must be deprived of motion, and that it is inclined to inspissation and condensation, by reason of its congealing and cold property, which does thicken and make gross by contraction, and that it is the fountain of all privation and an enemy unto the creatures life and being, because it is contrary to action, motion and heat, which are the hand-maids of the Divine emanation, and consequently it is the fountain of death, deformity, and non-entity.

To conclude, as Light is the origin of life, position, act, motion, and in a word, of the Volunty of God in his revealed nature, so also is this primordial darkness, the head and well-spring of death, privation, rest or vacancy, and in brief, of the Divine essence's Nolunty. And hereupon the Scriptures do Justify, that when God did send forth his salutiferous beams, and manifest unto his creatures the light of his countenance,

"they are refreshed with goodness and life. When he in part does hide his face, and withdraweth his lively and vivifying beams from them they grow sick and their spirits are troubled ; but if he totally withdraw his aspect of life from them, they do immediately expire and breath their last." (Psalm 104, 29)

Whereupon also Moses,

"God forsaketh the wicked and hideth his face from them, that much mischief may befall them." (Deuteronomy 31, 17)

and David,

"How long wilt thou hide thy face from me ? Make me glad with thy countenance, thy visitation doth conserve my spirit." (Psalm 13, 1)

Whereby it appears that this Divine essence, observes as well after his creation of the world as before it, both the action of his Nolunty and his Volunty. In the first whereof, he withdraws or withholds that virtue of life from the creature, which is the act of privation, in the last he gives life and preservation to it. For by this, his dilatative property, he created the world and all things therein.

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BOOK ONE

CHAPTER II

Wherein it is proved that all things were complicitly and ideally in God, and of God, before they were made.

Thus I have expressed and made manifest, according unto the small validity of my understanding, the estate and being of this radical and eternal Unity, before anything was by it created, with the effects that it did produce in the potential and deformed Mass, or material subject of all things, which was complicitly or hiddenly detained and comprehended, in that Omnipotent and incomprehensible point of Divine perfection, in which uncreated condition it remained as Nothing, for as much as it was without form, unto which it appertaineth only to give a name and essence, and therefore in the estate of its non-actual being, wise men have termed it *Potentiam Divinam*, or the Divine Puissance.

To confirm and verify all this, we shall find these axioms of the Scriptures.

"Of Him, by Him, and in Him are all things." (Romans 11, 36)

"All things are of God." (I Corinthians 11, 12)

"There is one Father of all, who is above all, and through all, and in all of us." (Ephesians 4, 6)

"All things are created by him and in him, and he is before all, and all consist in him." (Colossians 1, 14)

"He is all and in all things." (Colossians 3, 11)

And the Son of Syrach,

"We have said many things, without attaining unto them. The Sum of all our words is, that he is all things."

By which axioms we may easily gather that God did beget, bring forth, make, and create nothing, which was not eternally of himself and in himself, so that from him all things did flow and spring, namely out of a secret and hidden nature to a revealed and manifest condition, from an unknown estate unto an evident and known existence, from a pure Archetypal simplicity into a real type or similitude, from a radical fountain into a Sea, and from a mere point into a circle or circumference, verifying that saying of the wise Philosopher,

"God is the centre of everything, whose circumference is nowhere to be found," (Mercurius ad Asclepius) that is, in all and beyond all.

To confirm all this we may boldly and without offence infer this much, namely, that everything that is begotten, principiated, created, produced, or separated, doth radically proceed from one which is unbegotten, infinite, not made or created, nor separated, but only one Unity, individual in its essence. For it is an easy matter to consider, that every inferior thing does issue from a superior, every corporeal from a spiritual, every visible from an invisible, every temporal thing, namely that which has both a beginning and an end, from a thing which is aevial, that is to say, which has a beginning but no end, and every aevial thing from an eternal, to wit, that which has neither beginning nor end. Therefore, that eternal point or brightest Unity, which has not beginning and consequently no end, is the fountain from which all aevial and temporal things do essentially proceed, not otherwise than all numbers do flow from Unity, and are comprehended in Unity. For how far soever the number does extend itself, evermore it has a Unity to begin it, and an Unity to conclude it, and in truth it has nothing besides an unity to create and compose it within.

But for your better instruction, you may observe by a diligent insight into the cossical numbers, how the Divine and Centrally formal Unity does comprehend all creatures, as well before they were made, as since their creation in itself. For we must note that there is nothing in the world, but it is either a root, or a square, or a cube, or some other such figure, which is composed and framed of these. The root does represent the beginning of all cossical proportions or magnitudes the Square does decipher the simple and spiritual principiated figure, which is made by the multiplication of that root: the Cube is composed through the augmenting of that square or principiated shape in its root, so that we may discern that the whole cubical body, and consequently the square, is contained in the root, and in conclusion is nothing else than the root multiplied in itself or from itself.

But that my demonstrations may yet approach a little nearer to my purpose, let us I pray you with diligence consider

the nature and property of this Divine Monady or Unity, as it is in its simple and sincere existence, and then we shall find it, and that without any egression from its own punctual, or central profundity, to comprehend complicitly within itself the three aforesaid cossical Dimensions, and consequently all other things which it had now by Creation explicitly made evident, in this typical world, and that is easily proven by this Arithmetical demonstration. For if we shall multiply an unity as a root, in itself, it will produce but itself, namely an unity for a square, which being again remultiplied by itself, will bring forth a cube, which is all one with the root or square, that is, a simple unity.

Whereby it is evident, that though we have here three various branches which seem to differ in their formal progression, I mean a Root, a Square, and Cube, yet in the essential verity and reality, there is but this one Unity or Identity, in which all things remain potentially, and that after a most abstruse manner. And for this reason the Wiseman said,

"All things were known unto God before they were created." (Ecclesiastes 23)

"The Puissance of God which was before all creatures, was the beginning and end of all things." (Esdras 4, 6)

"All things depend on one principle or beginning, that is one sole Unity, and this principle or beginning is moved, that it may again become a principle, and yet nevertheless it is but one thing only, that does effect it, not departing from the nature of Unity." (Pimander 10)

And in this sense says St. John, "In the beginning was the Word", which Word affirms thus much,

"I and my Father am one, my Father in me and I in my Father; and my Father in me is he that maketh all things." (John 13, 10)

Even unto this very purpose the wise Hermes seems to concur with the Scriptures, in the shaping out of the Archetypal world, after whose Image this our typical world is created (and therefore he termed it elsewhere, the visible Son of God),

"One begat one, and reflected the ardour and virtue of its emanation into itself." (Pimander)

That is it shined into itself, to the shaping out of an Ideal world, and was not as yet conversant about the framing out of any typical one. Whereby it is evident, that nothing is really figured in this world, which was not ideally fashioned out in the archetype or eternal one.

But lest some captious person should take exception against these places in Scripture and elsewhere cited by me, touching this very point, and allege (as some of them have already done) that these opinions of mine are flatly dissonant unto that of the ancient Fathers and School Men, I will in a few words express some of their minds touching this point. St. Austin's opinion is,

"That the ideas of things are eternal forms, and incommutable shapes in God." (lib. octaginta quoq 40)

And Scotus will have them to be,

"Certain objects which are known unto the Divine intellect." (Lib 1)

But there is nothing in God but that which is God, because the Godhead is one and the same spirit. Whereupon it follows, that the Ideas in God, although they be many (for man was made after one fashion, and a horse after another, etc. yet all are one in God, as St. Austin seems to prove and confirm in these words,

"The supreme and highest intellect is a certain act of the omnipotent and wise God, full of all the unchangeable reasons of living things, and all of them are one in it, as it is one of one with whom is one." (De Trinitat lib 6, cap ult.)

"Thou art my God, and the Lord of all that thou hast created, with thee all originals remain immutable, and the reasons or causes of all reasonable, and unreasonable, and temporal things do always live." (Soliloquorum c, 31) And Boethius has it thus,

"Thou framest all things after a high and supercelestial example, and being most beautiful, bearing the fair world in thy mind, dost fashion it according unto the like image." (Lib 3, de Consul. Mat. 9)

To conclude, Anselm does learnedly express the manner and progression of every exemplary thing, from the ideal fountain of all verity, thus,

"The form of a thing is the archetype or verity of the workman, and whilst it is produced from puissance into act, it is motion; being specified in matter, it is a similitude or image."

And for this reason Otto that learned Abbot (in tract. de Num. Ternat) asserts, that the ternary number (meaning the Divine and formal kind of numeration) is the principal image in the Creator's mind, of such things as are created." In the self same sense speaks the Philosopher Hermes, in Pimander 12, saying, "That one begat one, and did reflect its beams into itself." Whereby he argues, that Unity in the framing of the Ideal or Archetypal world, did emit or send forth his word, as an essence begot of itself; and afterward did reflect that spirit of wisdom, which issued from them both into itself, For the son of Syrach said,

"The fountain of wisdom is the word of the God most high, and the everlasting commandments are the entrance unto her." (Ecclesiastes 1, 5)

Thus therefore was the Archetypal world framed, in, and of all one unity, but in a threefold or triple manner, namely,

by the egression of one out of one, and by the regression of that one unity so emitted, by emanation into itself, whereby the three divine properties in one infinite essence may easily be scanned. We conclude therefore, that according to this ideal Image, in triplicity of variety, this our world was afterwards fashioned and proportioned, as a true type and example of the divine Pattern, after which it was drawn.

For out of Unity in its abstruse existence, namely, as it was hid in the dark chaos or potential mass the bright flame of all formal being did shine forth, and the spirit of wisdom proceeding from both, did conjoin with the potential matter, so that by the union of these two, namely, of the divine emanation of light, and of the substantial matter of darkness, which was water, the heavens were made of old, and the earth, and consequently the whole world, as it shall hereafter be evidently demonstrated in our Divine Philosophy, as is well proved by the warrant of the Apostle Peter (2 Peter 3).

We may boldly conclude, that if the unities or members of the ideal world, be all extracted out of one radical unity, as children out of one father, and are included by the self-same Unity, which is infinite in itself, it must follow of necessity, that the triple member of this created world, must also be from and in that self-same Unity, being that the whole typical world with its parts, are shaped after the image or representation of the Archetype, which is the eternal Monady or Unity in which are all things, and therefore he is rightly termed by the Apostle,

"To be all, and in all" (Colossians 3. 11)

"All things are created are created by Him, and in Him, and He is before all, and all consist in Him." (Colossians 1. 16)

"Of Him, by Him and in Him, are all things." (Romans 11)

And hereupon it is rightly termed by the Philosopher Hermes, the centre of all things whose circumference is nowhere, that is to say, including all, not being included by any.

"All things are one in respect of God, but many in regard to us." (Rabbi Zoar)

"Not only all things are in God, but also all things that exist, for as much as they are in God, and do proceed from Him, they are but one Entity." (Plato)

"As all things were by the mediation of one, so also are all things sprung from this one thing by adaptation." (Hermes, Smaragdine Table)

"As all things are sprung from one only, in like manner do they hasten by a continual course to return unto that unity, with whom the greater the concord is, by which they meet together, by so much the more they participate of him." (Proclus, Theological Problems)

"All things part from the high God, and do strive to return unto him again, for as much as in him consisteth their final repose, and the sustenance of their existence." (Plato)

For this reason therefore did the philosopher Leucippus, make this essential unity the summum bonum, or the sovereign good and felicity. Thus you see that the antique Philosophy does not jar or dissent in this, from the aforesaid harmony of Holy Writ.

There are some well seen in this mystical kind of progression, which express it in this manner :

"In God all things were nothing but merely God. Of God all things were made a beginning, and then all things were nothing else but a mere beginning, God remaining nevertheless in his entire existence. Of the beginning all became the Word, and then were all things nothing else but the Word merely, and that not without the permanency of the beginning. From the Word all did proceed into the Spirit of the Lord, and then they were nothing but the Spirit of the Lord, and that without and diminution of the Word's existence. From the Spirit of the Lord all became waters, namely, the upper waters, and then all things were nothing but the upper waters merely, and that without any diminution of the Spirit of the Lord's existence. From the upper waters all did descend into the lower waters, or elementary region, and then all were nothing else but merely the lower waters, and yet the upper waters lost not their permanency. Of the lower waters, that is of the elements and invisible stars or starry influences, all became visible bodies, and then all things were nothing else but visible bodies, without any derogation nevertheless unto any existency of the elements and starry influences." (from an Ancient Manuscript)

All of which I could also prove to be true, as well by the Scripture, as by expert Cabalists, and divinest Philosophers' assertions. For by Scriptures we are taught, that God the fountain of all being did first create darkness (Isaiah 45, 6), and that this darkness was that deformed principle, or primary matter, without shape, which did complicitly contain all things (Sapientia 11, 8). And that the Word was in that beginning or principle (John 1, 1). And that the Spirit was carried on these waters, which appeared out of the bowels of the dark abyss (Genesis 1). And that all were waters at the first, the bright Spirit of the Lord being not in anything extinguished. And that these waters were divided into the higher and the lower, namely, heaven and earth. As also St Peter teaches us, "that of the lower waters the elements were framed by the distinguishing Spirit of the Lord," (2 Peter 3). Which Job says, does

"Giveth a portion unto the weight of the air, and hangeth the waters or clouds in measure, and maketh statues, or giveth laws unto the rain, and a passage unto the lightening of the thunder." (Job 28, 25)

And Racanat, that excellent Master in Cabal, upon the beginning of Genesis, says,

"And perchance you will demand, since sapience is the second Cabalistic numeration, wherefore it is called Principium, or the beginning? It is written in the book of Bahir, that nothing is principium, or the beginning, but Wisdom. Unto whom, I may rightly answer, that the infinity itself of the three highest numerations of the Cabalistic tree, (which you are accustomed to call the three Persons in Divinity, of one absolute essence) when it is retracted in the abyss of darkness, and remaining idle or vacant, and, as it were, having respect unto nothing, is therefore called [Ain], that is to say, Nothing or Non-Entity, because we being endued with such poverty of understanding in Divine matters, do judge of such things which appear not, no otherwise than of those which are not at all. But when it cloth reveal itself, that it existeth in our senses somewhat indeed, then is dark Aleph converted into light Aleph. For it is writ, as his darkness is, so is his light, namely, when it desireth to issue out of darkness, and to appear to be the cause of things, by Beth, which is the next letter, and it is termed [Ab], that is to say, the father of all generation and production of things, for it effecteth all things." (Reuchlin)

Moreover, Mercury Trismegistus, who others term Hermes, more expressly seems to mention this progression, from unity in darkness, down to the creation of the elements, in this very form of speech,

"Pimander being the mental excellency of the Divine puissance, did change his form or shape, and on the sudden revealed the universe. For I did discern that all things were converted into a pleasant and delectable light, which did rejoice me to behold. A little after a fearful shadow or darkness did glide downwards by an oblique revolution, and was converted into a humid or moist nature, which was exagitated or stirred up by an unspeakable aspect.

Thereupon a great fume or smoke made a noise, out of that noise proceeded a voice, which I did imagine to be the voice of the light, out of this voice of the light the Word which was made was uttered, but this Word joining itself with the humid nature, did nourish and animate it. Out of the bowels of this humid nature, the light element of fire cloth fly, and soareth on high. Also the thin air possesseth the middle region, between the fire and water, but the earth and the water were intermingled after such a fashion, that the face of the earth was nowhere overflowed by the waters Then Pimander said, I am that light, the mental spirit that is thy God, of a greater antiquity than is the humid nature, which did shine out of the dark shadow, but the brightsome germ of the mental spirit is the Son of God." (Pimander 1)

Whereby it is evident, that by the mental unity is meant the absolute Divine Monady in itself, without any respect had unto creation. By the Divine Puissance, is understood the dark principle or beginning, or Chaos, out of which light or the divine emanation did spring. At the issuing of Light the word was made manifest out of the dark and deformed Chaos, from which also the humid nature, or the Abyss of waters did spring, or proceed into action by the creating emanation. This humid Mass was nourished and vivified by the word, and framed in the elements, as was said before.

And therefore it is apparent that the darkness, the light, the word, the waters, and Elements were complicitly contained all in the mental puissance and abstruse reservation of the sincere Identity of Pimander, or God in himself, before they were created.

But I will yet pass a little further, and confirm all this more rationally and demonstratively, by the authority of Holy Writ. Job says,

"God revealed the foundations of the world out of darkness, and He discovereth or bringeth forth into light the deadly shadow."

Where, by the foundations he understands the waters, which were secretly contained in the dark and misshapen abyss, of which afterwards the heavens, and the earth, and consequently the whole world was framed by the Word, according unto the Archetypal pattern. So that we here perceive, that two principles of a clean contrary nature, do issue or proceed from and out of one and the same Identity or Unity in Essence, namely a deadly darkness, and as it were the shadow of death, and an admirable vivifying light, where the one was the matrix or receptacle of form; and the deformed bowels of the other contained that matter without form, whereof afterward the world was framed. And therefore the wise man says, "The hand of the Almighty hath made the world of matter without form," (Sapientia 11, 18). And according to this tenet also, Job says in another place, "God stretcheth forth or spreadeth the North upon emptiness, and inanity," (Job 26, 7), that is to say, on a thing which was void and destitute of shape, and hanged the earth upon nothing. By inane or vacuum and nihilum, he means misshapen darkness, and deadly shadow, of which he spoke in the aforementioned text (Job 12). That matter without form, mentioned by Solomon, which whilst it was in the Divine Puissance, or in Potentia Divina, was merely nothing in man's weak capacity, being that it was not as yet actually created or formed, for it is form only that gives name and essence, as all Philosophers do concede.

By this therefore we may discern, how all things are essentially comprehended in this eternal and radical Unity. Forasmuch as being one, he is infinite and being infinite as well in his dimension and essence, as power, he must of necessity comprehend in himself all finite things whatsoever. He is in all and fills all, and yet he is beyond all, as he that surpassing and compassing all, is only in himself, and yet neither absent from his creatures which he has framed

out by his Word according to his will. For first, from his Volunty did proceed his Word, Fiat, and it was done. Now that we have the privative principle, namely deadly darkness and deformity, drawn from the infinite centre of all things, whose circumference is nowhere to be found. We will dive into the nature of that formal and lively Light, which did also issue from the self-same Original Root and most ancient beginning of all things, that thereby we may with the best colours of our understanding, paint out and describe that excellent and formal Essence which redeems the humid matter, or watery substance out of the captivity of the deadly and misshapen darkness or shadow of death (that I may speak in Job's language) by which all things have their being, and beauteous existence.

Fludd Mosaical Philosophy Book 1, Chapter 3.

BOOK ONE

CHAPTER III

How that amiable and bright emanation of vivifying Love, shone forth from the Fountain of all goodness, and displaced litigious and odious darkness from the Throne of the obscure Chaos or dark Abyss, that thereby a World might be made of nothing that was actual, and beautified by the formal presence thereof.

It is a wondrous thing, and passing all human understanding, that out of one Unity in essence and nature, two branches of such an opposite nature should arise and sprout forth, as are Darkness (which is the seat of error, deformity, contention, privation, or death) and Light (which is the vehicle of truth, beauty, love, position, and life). It is not for nothing that the sect of the Manichaeans did so stiffly hold that there were two coeternal principles, whereof they made one to be God whom they termed the Prince of Light, and the beginner and Author of life, health, and all goodness; the other they attributed to the Devil, whom they entitled the Prince of Darkness, and the original and principle of opposition, death, sickness, and all evil. They esteemed the Devil or Prince of Darkness therefore coeternal in being with God, because there can be no goodness which has not relation unto its contrary, namely evil. For this reason, they will have, forsooth, the God of evil, to be of a coeternal existence with the God of goodness. By which means they would not only exclude the Devil out of the list of creatures, but also banish Unity out of the bound of nature and jostle Diady or Duality (which in truth is nothing else but a confusion of Unities) in its place.

Truly this point did seem so ticklish and difficult to be scanned and resolved, that there were some of the wiser sort of Poetical Philosophers that did incline unto their part, as it appears by such mystical and allegorical expressions as they did allegorically roll up or wrap in their fabulous discourses. Amongst the rest, we find that the Poet Pronapis in his Protocosmos, avers that Demogorgon, (by which is meant the greatest of Gods) was garged or encircled about with Eternity and Chaos. And that at a time when he was in majesty, he did perceive a great tumult and troublesome motion to be stirred up in the bowels of the Chaos. Whereupon to help her in her travails and ease her of her trouble, he put forth his hand and performing the office of a midwife, did suddenly deliver her of the foul and deformed Monster Litigium, or strife, which after such time as it had moved great storm and troubles, and had ambitiously attempted to soar or fly upward, was forthwith by Demogorgon cast down into the deep. But when he yet perceived her to travail and be oppressed miserably with fervent sighs and dropping sweats, Demogorgon would not in these agonies of her remove his hand from her, until she was delivered of Pan, with his three sisters, who were called the Parcae or Destinies. And when Demogorgon was much affected and taken with the beauty and excellent form of Pan, he made him the Ruler of all his familiar business in the world, and commanded his three Sisters, and his Handmaids and Ministers, to obey his behests and will.

It followed, that Chaos being over burdened and oppressed, with the weight of so great a heap or Mass as she travailed with, and now being delivered and freed from it, did at the persuasion of Demogorgon, place her Son Pan upon her Throne. This is the Parabolical fable of Demogorgon and Chaos, familiarly told by the Poets. Their allegory imported, that the generation and procreation of all things, did spring from the highest God or Creator, which they signify by the name of Demogorgon, unto who Eternity is joined, by an inviolable link in one essential society, because he only is truly to be called Eternal, who is, and ever was the beginning or primary cause of all things. And they fain also that Chaos made a third in that endless Society, forasmuch as she is, by Ovid's relation, the common mixed and confused matter of stuff of all things in the world, and therefore the Ancients did affirm her to be eternal with God, as being a rule Mass or dark Abyss, out of which Demogorgon, as a universal Father and Work-master did according unto his will procreate and fashion out all things, and therefore they did esteem this catholic Substance or matter of all things, to be the general Mother, on which and out of which, the universal Father

did beget and frame out every thing. For which cause they concluded that there were two general parents of things from endless antiquity, whereof the one was the Father and the other the Mother. But they consented that God was their chief cause, and they would have the Chaos serve only as his passive companion to engender on. And although it may appear, that the wise and divine Plato does seem in some sort to verify that the Chaos was God's companion from all antiquity, yet he does intimate to us well, as many others of like profundity, that although she be termed a companion with God in the Creation, yet she did issue from him by a certain eternal generation or production, and that afterwards God did frame all things out of Chaos.

For which cause they conclude that it did spring from God and is never divided from him, as also it serves God as a female companion, for procreation and generation, no otherwise than Eve, being framed out of Adam, was called a companion unto Adam. This is the opinion of both the Heathen Philosophers and mystical Cabalists.

But to proceed in this Allegory's exposition. The hand of Demogorgon importeth the Divine Puissance. The first born of Chaos, namely Litigium, with a foul shape, signifies the true Prince of Darkness, the Author of opposition the Father of discord, and therefore for his presumptuous attempt, against the Prince of Light, and the Lord of Life, he was cast down into the abyss. By the Second birth of Chaos, namely Pan, they point at the universal nature of the world, and the peaceableness and accord of contrary elements, arguing thereby, that after that great discord which was in the first opening of the womb of Chaos, concord did follow in the second place, which was as beautiful and acceptable unto God in the later birth, as deformed discord was foul and odious in his sight in the first.

Thus you see how in the first beginning of the world all the Elements were at strife in the bowels of the Chaos. The three Parcae, or Sisters of Destiny - Clotho, Lachesis, and Atropos - which were born with Pan, do signify the three orders of time, namely the time present, the time past, and the time to come. Clotho has the care of the present time, and her office is to twist the thread of life. Lachesis is the superintendrix of the time to come, and looks to the flax or hemp which is not yet spun or twisted. Atropos does import the time past, which is irrevocable, and therefore she finishes and cuts off the thread now spun. I infer from this parabolic relation that though the Chaos or dark abyss be with God before the world's creation, yet did the infinite and sole eternal Unity or radical Essence create it, and produce it out of itself. For that Eternal Unity says, "I am the Lord and there is no other, who do inform light, and create darkness, making peace and creating evil." (Isaiah 45, 7)

As if he had said, I am the Father of Light or of the bright Spirit of Wisdom, and I created the dark Chaos, out of which I framed the world, and out of her I produced the concord and discord of the Elements in the world, that is to say, Litigium and Pan. So that we may discern still that there is but one Eternal Unity, which in itself is male and female, and all that can be imagined, which of himself and in himself produceth all things, no otherwise than Adam contained in himself Eve, which was the Mother of the little world, or man after Adam. And therefore Hermes says, "God being full of the fertility of both sexes, and being life and light, brought forth another Divine Spirit by his Word." (Pimander)

It is evident therefore, that out of one and the same radical Unity, existing before all antiquity, both the matter and form of all things do proceed, and that they appear in regard of their being or births but aevial, that is, having a beginning but no end, though in their essential Root, they are Eternal in God, the absolute Monady or Unity of all things. So that, as the dark Chaos and the bright informing Spirit, are two principles opposite and contrary to one another, in nature and property, (for from the dark principle discord, evil, cold, congelation, rest, death, privation, negation or Nolunty, do proceed; but from the other which is the type of beauty, and grace, namely the bright beginning, light, concord, goodness, heat, resolution, motion, life, and position, or Volunty, are poured out into the nature of the world, to cause it to exist and live) so also both these are but main branches, arising from one and the same essential Unity, which when they cannot pass or exceed the limits of their infinite fountain, are in him light and darkness, and not differing in essence from their Root, which is in all. As the Psalmist says, "Darkness is unto him as light." (Psalm 139, 12). For all is one in him, who is only one and the same in himself, in whom by whom, and therefore by whom are all things. (Romans 11, 36)

For his Volunty and Nolunty is but all one in him that is one simple Identity, and what is his Volunty, that is as well his affirmation as his negation, which is all but one good in him that is all goodness. And yet in regard to the creature, when his negation has the supremacy, he hides the light of his loving countenance, and all is dark, and then he operates in regard of his privation. For when he hides his face, all is deformed, and as it were void of essence and goodness. Lo here is his Volunty, negative or privative, which may be rightly be termed his Nolunty. If his affirmation has dominion, he emits the beauty of his benignity, and the creatures expecting spirit is enlightened by his presence, and consequently replenished with goodness. Lo here is also his Volunty affirmative or positive, called his Volunty in the right sense.

But lest any man should think this strange, let him but observe the mental beam, which is assigned by God unto man to inform him with reason and adorn him with understanding. We know that man has but one Divine nature, which gives him intellect. The spirit is in man, but the omnipotent inspiration makes him intelligent. (Job 9)

And yet this Unity in essence, which is the Image of God, operates in general by two contrary properties. Whereof the one is apt to affirm, give, and grant a petition by an affable emanation (Lo here is the Act of position scored out in man's spiritual Unity), or else to deny, take away, or be against the demand of him that craves by a private oblation of the wished rewards (Lo here is the effect of negation deciphered, for the mental beam shines not out into the Petitioner, but is reserved or contracted in itself). In these two actions, we may observe but only one effect which is laudable, in this one simple and absolute unity unto the petitioner. For though I grant by the friendly and pitiful emanation or emission of my mental beam, so that it is according to the petitioners wish, or though I demand his demand, contrary unto his desire, and so it appears to be a great evil or mischief unto the demander, yet unto my mental spirit, both the affirmation or negation appears good, and are founded upon good reason, and therefore are indeed but one thing, though they seem diverse to the demander. In like manner, in the eternal and archetypal mental unity, whose type or similitude the beam of our understanding is, as well the act of Volunty as Nolunty, is all one, and that is goodness. For he that is all goodness, has in itself no contrariety, although in the creature, which is subject unto the effects, either of his privative or positive will, his privative or dark action is esteemed for evil, as contrariwise his positive and light emanation that is full of love and benignity, is received as good and therefore embraced with joy.

For does not the holy Text tell us,

"Good and evil, life and death are from God," (Ecclesiastes 11, 14).

And does it not tell us in another place,

"God hiding his face from the creatures, they are troubled and sick. Taking his bright vivifying Spirit from them they die, and sending it forth again they are recreated with goodness health and life," (Psalm 104)

"Thy visitation doth preserve my Spirit." (Job 10, 12)

"Send out the light of thy countenance, and it will cause us to see light, and it will make our darkness bright and shining."

"I will put darkness in them instead of light."

"Crafty men shall in the day time run into darkness, and they shall grope at noonday as if it were in the night."

"He is in darkness, and walketh in darkness, that hateth his brother."

"Darkness shall persecute the enemies of God." (Nahum 1)

"He hideth his face from them, that evil and misery shall befall them." (Deuteronomy 31, 17)

And yet there is neither of these two properties in this one essential Unity, but is good absolutely, though the latter be privative, passive, odious, disturbing, and deadly unto the creature that endures the effect. Is it not written that he hath the power of life and death, and doth lead down unto the mouth of the grave and can bring back again to life when he pleaseth, (Sapientia 16, 13), (Psalm 9, 6). And yet all this is but according to his double property of Volunty and Nolunty, that is, of his granting or positive emanation, and privative or negative condition, which are (as I have said) both good in him, who is nothing but pure goodness in his simple and absolute nature, and therefore are one in him who is sincere unity in himself. Whereupon the wise Philosopher, not disagreeing from this from Scriptures, says,

"In the divine essence there is not any thing but unity and goodness, for from the Creator there is neither evil nor filthiness." (Pimander 14)

And for this reason, when Job did see that God did strike him, as it seemed to him without a cause, forasmuch as he was a just man, and (as the text says) according to God's heart, he being egged forward, notwithstanding all his pains, with a pious zeal towards his Creator, though he knew that his affliction proceeded from the hiding of his Maker's countenance from him, did break forth in these terms,

"And yet for all that, far be it from me, that I should deem any impiety to be in God, or that iniquity should proceed from the Almighty." (Job 14)

It is most apparent unto the slightest Philosopher that God is conversant in the created nature as well as being without corruption and privation, as generation and position, and yet no good Christian can be ignorant, but that either of these opposite properties, so familiar in one sincere essence, is absolutely good, in that it is completely excellent in goodness in itself, although nothing is more terrible, fearful, abominable, and wicked to the creature, than in his own death and corruption. If we Christians deny the property in the Ideal unity, namely, as well to deprive the creature of life, by withdrawing his act of life from it unto himself, we may justly image ourselves to be inferior in judgement, from the Infidel Poets and Philosophers, who do verify this aforementioned axiom of the wise man. "Good and evil, life and death, riches and poverty, are all from God," (Ecclesiastes 11). Whereby he intimates that this one essential divinity operates oppositely in the created world, by a two-fold differing property.

Their allegorical story is this. Proclus following the ancient Theology of Orpheus, Hesiod, Euripides, and Aeschylus (who have enveloped in their fabulous Counts or Stories such hidden secrets as they had learned from divine persons, and such as were profoundly seen in the mysteries of God) do decipher the properties of the supreme and

archetypal Son, under the shadow of the visible and Mystical Sun, in this manner, expressing thereby, that one and the same eternal essence does operate all in all, as well as privately and positively. These Poets term it by the name of Apollo in the day-time, because they pretend that in his position and benign nature, which is manifested in the vivifying property of the Sun, he composes the creature of seven parts, for by the quaternary number, the Pythagoreans did signify matter which is framed of the Elements, for it is the square of 2, which is an imperfect number, and therefore does decipher matter, and by the ternary which is the number of perfection, they express the form of things. So that these two numbers united, do make up the septenary number, which does include the perfect complement of the creature.

Again they entitle it Dionysius in the night-time, namely, in his dark and privative disposition, saying that under this name he used to tear and divide that creature into seven pieces, which under the title of Apollo, or in his positive property, or solar and divine nature it had composed. So that they seem to argue that the self-same unity in essence is the author as well of destruction and corruption as of the generation and vivification of the creature, but they therefore term it according unto the variety of his property by a differing name, no otherwise than the Cabalist calls it his hidden and privative property, Aleph Tenebrosum, or the Dark Aleph, namely when he keeps his beams of light in himself, or withdraws his face from the creature, and Aleph Lucidum, or the Light Aleph, when he shines forth unto it, and extends his beams of light upon it.

By this therefore we Christians may see, that the very Pagans did grant or acknowledge that which the Scriptures do testify, though it be by an allegorical way, concluding with them that it is only in the power of one and the same radical unity to save or destroy, to give life or take it away, to will or to nil, and in conclusion to operate all, and in all, and that according to its pleasure.

Thus have we confirmed, that the two members of an opposite condition or disposition do spring out of one eternal root, and that they operate in this world by clean contrary effects, and consequently since the mass of waters, whereof (as St. Peter does testify) the heavens and the earth were made of old, did come out of the dark chaos, and was as it were her second birth, which the Poets feign to be Pan, or the Universal nature it is easy to be considered by the wise Philosopher, that this passive portion of the world is by a natural instinct inclined to darkness, and unto all the privative conditions thereof.

"The vapour of the virtue of God, and the sincere emanation of the brightness of the omnipotent, and the splendor of the divine light, and the mirror without any spot of his goodness; that divided the waters into distinct orbs or spheres, and gave a proportional weight unto the air, and tied or hanged up the waters in the thick clouds by measure, and gave orders unto the rain, and made a passage for the lightnings of the thunders." (Sapientia 7, 24) (Job 26, 7) (Job 28, 25)

So that if it were not for this formal portion of the world, which proceed from that bright spirit of wisdom, all things would be alike. It is this Spirit that said,

"I came out from the mouth of Jehova and compassed about the heavens, I walked in the profundity of the abyss." (Ecclesiastes 3)

It was the bright wisdom which,

"Jehova did possess in the beginning of his ways, before his works, before all time, before the world was made, when there was not any abyss, before there was any fountain, before the mountains were raised or the earth created. When he made the heavens it was there, when he fortified the superior waters it was there, when the limits of -the sea were framed, lest the waters should pass their bound. When he gave the earth her foundation it was there with him, as a helper to compose all things." (Proverbs 8) (John 1)

To conclude, by it all was formally made, and without it was nothing made and preserved. So that if it were not for the present action of this formal spirit, the watery matter of the world would return into the deformed state of her mother Chaos. For being in this world, it is inclined to the disposition of her mother, being that it is passive, feminine, and serves in place of the mother of all things. In another respect, the vivifying and bright emanation of the eternal Unity, has become the masculine actor or father of all things, being that it does vivify every thing in this world, as the Apostle teaches us, and as the aforementioned Poets do seem to intimate to us, under the name of Apollo, or the father of light.

This therefore being well observed, we may by the detection of these two abstruse and mystical principles, I mean of Light and Darkness, attain to the radical knowledge and original of the true sympathy and antipathy, being that it is evident, that the first proceeded from that concording and vivifying love, which arises from the benign emanation of the Creator. which desires to be joined with its like, and seeks to preserve its like by union, and the other issued from that discording, privative, and hateful affection, which darkness and deformity does afford unto the children of light and life, and to all beauteous offsprings thereof.

By this therefore it appears, that as before the separation of these different properties or effects of one unity, namely of light from darkness, which was brought to pass by the divine word, all things were one and the same without

distinction and difference, and that unity or one, was no way to be numbered among those which were created, so that light was darkness, and darkness light, and neither of them discernable. Nothing was really distinguished, but all were one in the first matter of all things, which was in the eternal unity.

So that, then there was neither light nor darkness, nor day nor night, nor heaven nor earth, nor spirit nor body, nor good nor evil, nor pure nor impure, nor generable nor corruptible, nor this nor that, and yet nevertheless all these, as well spiritual as corporal, proceeded from that potential subject, which remained complicitly in that infinite Unity, which both was, and is, and ever shall be, all in all, and over or without all.

O admirable wisdom of God in all his works: All things proceeded from one matter, which nevertheless was nothing of these things which were made. All things were abstrusely hidden and in secret, but according to our Saviour's words, nothing was so occult and obscure, but was to be revealed and made to appear to sight, by the penetrating operation of the admirable word Fiat, by whose divine spagyric action or virtue, that one thing was divided into two contraries, upon which names well befitting their natures were imposed. For the one, as I have told you was called Light, and the other Darkness. The first also was termed Day, the last Night, and thus was the pure separated from the impure.

Hence therefore it comes, that all the world was originally divided into two contrary Kingdoms, that corresponds to these two radical branches of the one unity. By which relation it is easy to express, what in truth is light and darkness, what day and night, what goodness and what badness, what is heaven and what is hell, what is truth and what is falsehood, what is humility and what is pride, what justice and what injustice, what is gladness and what is sorrow, what is sweet and what is bitter, what is action and what is passiveness, what is life and what is death, what is generation and what corruption, what is pure and what impure, what is wholesome and what pernicious, what is a medicine and what a poison, and to conclude, what is amiable and what is odious, what is concord and what is discord, and in consequence, what is sympathy and what antipathy, in an infinity of creatures in this world.

That the whole world, and every creature thereof, is composed of these two contrarities, or opposite natures, we find justified as well by the sacred authorities, as testimony of ethnic Philosophy. For the Son of Syrach said, "All things are of a two-fold nature, whereof the one is contrary to the other, and yet there is not anything which is defective " (Ecclesiastes 42)

And thereupon the Philosopher Heraclitus concludes, that all things in the world are made by strife and concord, and Empedocles will have the soul to be composed of the elements, and of friendship and enmity.

To conclude, lest some scrupulous reader condemn me for making so long a discourse upon these two contrary principles proceeding from the one Root. I thought it most fit to certify each judicious person, that the true knowledge thereof is of an especial importance, because the two aforesaid principles are observed to be the real and only foundation, both of universal Philosophy and Theology. For the root and basis of them both, does consist of the true understanding of these two contraries. And therefore if they be not first of all well opened and conceived, how is it possible afterwards that they should be rightly handled either in true Philosophy or understood in those places of Holy-Writ, wherein they are so often mentioned?

Touching the explication of this most profound Sphyngian Riddle or abstruse question, namely why God in his secret sense or mental intent did raise up and ordain out of the informed matter or Ideally delineated in himself, these two contraries, to cause thereby that all things in the world should be put into a mutual dissonance, or fight and conflict with one another, so that there is found nothing which participates of goodness, which has not its contrary, that is to say which does not communicate with badness, (inasmuch as God himself is not without an adversary), truly it is too occult a Cabal to be explained by mortal capacity, being that it may well be esteemed the profoundest secret of all the divine mysteries. Wherefore there is required a mental aspect, well purged and mundified from each misty cloud of ignorance and error, to search out the bowels of this question, and therefore it is impossible to be revealed unto any, but to such as God does immediately bestow his grace and Holy Spirit, which is the searcher out of all mysteries. Which Spirit is in us, and breaths and blows, when and where it listeth, and is called in Scriptures, the Spirit of Truth, the Spirit of Sanctification, the Spirit of Illumination, the Spirit of Revelation, which is the best interpreter of the Divine Secrets mentioned in Holy-Writ.

Neither truly does it become us of our selves to inquire why God made this or that, or thus or after this fashion. But it behoves the zealous to refer all this unto the time when these secrets shall be discovered, which will come to pass, when the Seventh Seal shall be opened, For then that high mystery, which is the final cause, why and for what end God's Providence will by these two opposites reveal itself, and clean extinguish all enmity out of the world, shall be discovered.

As touching nevertheless the end of this dissonancy, the Apostle said, that it will be, when the Son has delivered the Kingdom to God the Father, and when he has evacuated every Principality, and Power, and Virtue, he must reign until he has made his enemies his foot-stool, and the last enemy that shall be destroyed is Death.

So that as two contraries or discords proceeded from one Unity or unison, namely Light and Darkness from one

Divine Essence, so also these two dissonant branches or confusion of Unities, will at the last be reduced or return again into one harmonious Unity, in which there will be found no dissonance, namely when these words of the Revelation are accomplished, "Behold I make all things new, for the old heaven and earth have passed away," (Revelations 21)

But leaving this alliteral discourse, we will proceed directly into our Sympathetic and Antipathetic Argument or inquisition, into which that we may penetrate with the greater alacrity and facility, and dive the deeper into the research of their actions, it will be fit that we should describe in the first place, the manner how the world does live, by the participation of these two, namely of the Light and the Darkness, and that I will express unto you in a few words what the Ancient Philosophers have determined about the soul of the world, and lastly I will show that their opinions do not err or vary much from the Testimony of the Sacred Bible.