Franciscus Mercurius van Helmont’s

Cabbalistical Dialogue

An English translation of
Ad Fundamenta Cabalae Aeto-Paedo-Melissaeae Dialogus
(TO THE FUNDAMENTALS OF KABBALAH
EAGLE-BOY-BEE DIALOGUE)

namely,

van Helmont’s reply to Henry More’s
Fundamenta Philosophiae sive Cabalae Aeto-Paedo-Melissaeae
(FUNDAMENTALS OF PHILOSOPHY OR THE KABBALAH OF THE
EAGLE-BOY-BEE)

TO WHICH IS APPENDED

A Paraphrastical Exposition of the First Chapter of Genesis.

Transcribed, edited, & introduced by Don Karr

INTRODUCTION

In the years 1677, 1678, and 1684, Christian Knorr von Rosenroth published the multi-volume Kabbala denudata (KABBALAH UNVEILED, hereafter KD), which contains a range of kabbalistic texts: sections of the Zohar, Pardes Rimmonim by Moses Cordovero, Sha’ar ha-Shamayim and Beit Elohim by Abraham Kohen (or Cohen) de Herrera, Sefer ha-Gilgulim (a Lurianic writing attributed to Hayim Vital), and others, with commentaries by von Rosenroth and Henry More, plus some writings on Christian Cabala by Franciscus Mercurius van Helmont—all in Latin translation.

A few items have been translated into English directly from KD:


• Aesch Mezareph; a kabbalistic-alchemical tract found in pieces through the first section of KD.

(1) An edition “Translated by a Lover of Philalethes, 1714,” appeared as volume IV of Collectanea Hermetica, edited by William Wynn Westcott (1894), which (volume IV alone) was reprinted by Occult Research Press (New York: 1956). Collectanea Hermetica, vols. I—VII was reprinted by Kessinger Publishing Company (Kila: n.d.). Collectanea Hermetica, vols. I—X, was published by Samuel Weiser (1998); this “special edition” includes Westcott’s version of Sepher Yetzirah, which was not part of the original series.


- van Helmont’s *Cabbalistical Dialogue*, which is a translation of *Ad Fundamenta Cabhala Æto-Pædo-Melissææ Dialogus* (RESPONSE TO THE FUNDAMENTALS OF KABBALAH EAGLE-BOY-BEE DIALOGUE), namely, van Helmont’s reply to Henry More’s *Fundamenta Philosophiae sive Cabbbala Æto-Pædo-Melissææ* (FUNDAMENTALS OF PHILOSOPHY OR THE KABBALAH OF THE EAGLE-BOY-BEE).

- van Helmont’s *Adumbratio Kabbalæ Christianæ* has been published as Francis Mercury van Helmont’s *Sketch of Christian Kabbalism* translated and edited by Sheila Spector (Leiden – Boston: Brill, 2012).

Henry More’s prefatory letter to *Ad Clarissimum ac Erudissimum Virum N. N. / De rebus in Amica sua Resposione contentis Ulterior Disquisitio* [TO THE LUCID AND LEARNED HERO N.N. …WITH FRIENDSHIP IN RESPONSE TO THE CONTENT OF THE PREVIOUS DISQUISITION] (KD pages 173-176) is in English.

The following works are represented in KD. Neither of the editions noted here was translated into English from the Latin of KD, but rather from the texts in their original languages.

- Joseph Gikatilla’s *Porta lucis*: see Avi Weinstein’s translation, *Gates of Light: Sha’are Orar* (San Francisco: HarperCollins Publishers, 1994). Excerpts of *Gates of Light* were included in KD, and von Rosenroth drew upon it for the kabbalistic glossary which opens TOME I.

- Abraham Cohen de Herrera’s *Porta caelestis* see Kenneth Krabbenhoft’s *Abraham Cohen de Herrera: GATE OF HEAVEN* (Puerta del cielo), translated from the Spanish with Introduction and Notes (Leiden: Brill, 2002). Puerta del cielo found its way into KD through its Hebrew version, *Sha’ar ba-Shamayim*, the original having been in Spanish. Von Rosenthal’s rendition is far from a fair representation of the original work—which Krabbenhoft offers—for “Aboab [da Fonseca who executed the Hebrew translation] did not just translate [Herrera’s works] but also radically altered the texts according to his own interpretation” (Krabbenhoft, *The Mystic in Tradition* [Ph.D. dissertation, New York: New York University, 1982], p. 21). Von Rosenroth further condensed the work in the process of putting it into Latin, emphasizing its philosophical passages.

While fairly well represented in library collections, van Helmont’s *Cabbalistical Dialogue* is far less accessible than the other items on the list above, having not been published since 1682. A short work, (only 17 pages in English—a mere five pages in KD), *A Cabbalistical Dialogue* was printed along with the 13-page *Paraphrastical Exposition of the First Chapter of Genesis*. Of course, these pieces are rather slight next to van Helmont’s other "Cabbalistical" works:

- Chapter 4 of *The Paradoxal Discourses…Concerning the Macrocum and Microcosm, or the Greater and Lesser World, And their Union* (London: printed for Robert Kettlewel, 1685) [Chapter 4 = pp. 105-161]
- *Seder olam: or, the Order, Series, or Succession of All the Ages, Periods, and Times of the Whole World…* (London: printed for Sarah Howkins, 1694) [236 pp.]
- *Adumbratio Kabbalæ Christianæ*, which is appended to some editions of *Kabbala denudata*. [70 pp.]
Of the works listed, the first three are in English. The fourth, *Adumbratio Kabbalæ Christianæ*, is in Latin. As noted above, Sheila Spector has recently put this work into English.

For a thorough study of van Helmont and his circle—which included not only von Rosenroth but also Leibniz, Henry More, and Anne Conway—see Allison Coudert, *The Impact of Kabbalah in the Seventeenth Century: The Life and Thought of Francis Mercury van Helmont (1614-1698)* (Leiden – Boston – Köln: Brill, 1999).


- **ADDENDUM B:** “Seventeenth-Century Printed Works on Christian Cabala in English,” which includes passages from van Helmont’s “Cabbalistical” works
- **ADDENDUM C:** “The Contents of *Kabbala denudata*, with English Sources.”

**Notes on the transcription:**

Spelling, punctuation, and italicization have all been preserved, though missing letters have been added. Parentheses ( ) and square brackets [ ] are given as they appear in the original text.

While the typeface I have used (Book Antiqua) is not the same as the printed text, I have attempted to imitate the look of the original via spacing, enlarging, italicizing, etc.

**BIBLIOGRAPHY**


Helmont, Franciscus Mercurius van, 1614-1699. *A cabbalistical dialogue in answer to the opinion of a learned doctor in philosophy and theology, that the world was made of nothing [microform]: as it is contained in the second part of the Cabbala denudata & apparatus in Lib. Sohar, p. 308 &c. / printed in Latin at Sultsbaeb, anno 1677; to which is subjoyned a rabbinical and paraphrastical exposition of Genesis I, written in High-Dutch by the author of the foregoing dialogue, first done into Latin, but now made English*. London: Printed for Benjamin Clark ..., 1682.


A Cabbalistical DIALOGUE IN ANSWER To the Opinion of a Learned Doctor in Philosophy and Theology, THAT THE WORLD WAS MADE OF NOTHING. As it is Contained in the Second Part of the Cabbala Denudata & Apparatus in Lib. Sohar, p. 308. &c. Printed in Latin at Sultsbach, Anno 1677.

To which is subjoined A Rabbinical and Paraphrastical Exposition of the First Chapter of Genesis.

Compiler

THE Marts and Fairs drawing near, I cannot possibly enquire of thee concerning all those things which I once was determined to enquire of: Only tell me briefly for the present; Are there the Fundamentals of the Cabbala, which are proposed in the Aeto-paedo-melissææ Dream?*

Cabbal

No, no; But what answer shall I give to one that is in hast; unless thou dost allow me to defer until another time those things, which are more amply to be added to those three Treatises, called A further Disquisition, the Exposition of the Mercava, and the Cabbalistical Catachism?**


Be it so. This is all I ask in the first place, Whether dost thou deny all Creation, properly so called? Or what is Creation, according to thy Hypothesis or doctrinal Supposition?

I will answer Paradoxes with Paradoxes; and because I perceive thou examinest all things so strictly in the Ballance of Reason, which for the most past is stark blind in these more sublime matters; I shall answer problematically, so as ye may be able to judge, whether our Cabbalistical terms do not also admit of another interpretation, according to the dictate of reason, than such a one as may be said to labour under an absurdity. But as for our Hypothesis itself, I shall more freely expatiate on that another time. Now therefore to answer thy question, I know one, who is of out number, who defineth Creation, properly so call’d, to be the effection of an infinite efficient, whereby a separable Being is constituted, or made. This definition of Active Creation, may also be easily applied to Passive Creation; or to that which is Relative, that is, to that respect which the Creator hath to the

Creature, or on the contrary: As also to Creation which is mediate, whether it be so in regard of the Efficient, or in regard of the Effect. And what absurdity is there in all this?

But why, in this definition, dost thou omit that, which we call the formal reason of Creation, viz. that it is done out of Nothing?

Because the Particle [Ex] out of does only denote or properly belong to matter; nor can it Properly belong to Spirit; which yet is the most proper Subject of Creation. Properly so called: and of this [Spirit] it can no wise be said, that it is, or is not [Ex] out of another, but only that it is [ab] or from another: just as we say, not that an Idaea or conception is made out of the Soul, or out of the Mind, but from the Soul, or from the Mind: or that the beams or rays of a Created Spirit are made out of its Centre (unless peradventure with regard to place) but from the Centre: or that the Hands, or other formal Members of and Angel, when he appears, are made out of the Angel, but are made from him.
But thus thou seemest to shut out matter from Creation.

No, but only from such a Creation as is immediate. For these are our Positions. 1. That the Creator first brings into being spiritual Nature. 2. And that either arbitrarily [when he pleased ;] or conditionally, as he continually understands, generates, &c. 3. That some of these Spirits, for some certain cause of reason, are split down from the state of knowing, of Penetrating, or of moving into a state of impenetration. 4. That these Monades or single Beings being now become spiritless or dull, did cling or come together after various manners. 5. That this coalition or clinging together, so long as it remains such, is called matter. 6. That, out of this matter, all things material do consist, which yet shall in time return again to a more loosened and free state. No contradiction is involved in all these. Hence the Creator may also be said to be the efficient cause of all things materiated or made material, although not immediately.

After this rate, the Creature would be co-eternal, and co-existent with God.

No otherwise, than as the beam or light is said to be co-existent with the Sun ; a Conception, Idaea, or thought with the mind; a Mode, Manner, or Accident of a Being is co-existent with its Being ; a thing dependent with that on which it dependeth; the effect with its positive actual efficient cause; and many such like. For thus may Unity be alwaies better conceived to be in God, because thus he will alwaies have Pluralities as his opposites. In like manner will his Goodness be better thus conceived by reason of his incessant communications to his Creatures. Also that he is supremum Act, because he will alwaies actuate other Beings. Also that he is the Beginning and the Cause, because he will alwaies influence his Creatures as their cause. Also that he is Subject, because he will alwaies have Adjuncts. Also that he is Priority, because he will alwaies have all else to be Posterior to, or after him. Also that he is Substance,
because he will always bear up all things. Also that he is the Crown, because he will encompass or comprehend all others. And so of all the Rest of his Names and Numbers, and therefore also belongeth to him the Notion of a Kingdom, because he will always have Subjects.

Comp.

Why thus it will follow that God did Create be intrinsical necessity.

Cabb.

There will be no absurdity in that, if Creation be understood to be immediate in regard of its Subject: and therefore to be only of a spiritual nature, which in a certain respect is immanent, or working within its own self, just as motion is from Fire, Cognition or thinking from the Soul, Volition or Willing proceeding from God: whence also Creation is very little different from Conservation, according to the Sentiments of our People. But in that Creation that is Mediate or Transient, or working ad ext a without himself, he acteth freely, so that, for Example, he, one day, creates out of Chaos or confused mass, the Heavens; another day, the Earth; another the Stars.

Compiler.

But how, I pray, after this manner, will the Effect be posterior to, or after its cause?

Cabbal.

In the order of Nature, though not in the order of Time.

Compil.

But at this rate, Spiritual Natures will differ little from the very Creator himself; and because it is supported that matter is from their stupefaction or Dispiritedness, it will follow that the Divine Essence is, as it were, a kind of bodily Spirit.

Cabb.

In the first place indeed, some of the Ancients seem to have asserted, That the Soul is a Particle of the Divine Air, or Breath, and that men are called the Offspring of God, (Acts 17. 28.) Yet is this warily and wisely to be understood: that the Air or Breath of God doth at least differ from God himself, as the thing principiated or principled differs from its principle: now for things to agree generically or in kind, doth not infer or allow that they are the same in Essence, or do agree essentially. Whence none do assert the Divine Essence to be Bodily-spiritual, but those
who deny all nature of Spirits; tho' perhaps it may be more truly said that there is that in God (if I may so say) which may be called κλισιπάθεια, or an affect, or moving (as it were) sufferingly to Create, rather than in Spirits an ἀλοπάθεια, or an affect or moving sufferingly to become Matter. However from this Hypothesis, or doctrinal supposition, the Nature of God is established to be much more Spiritual, than from the Vulgar Hypothesis; because by this Vulgar one, Matter, as such, is not allowed to be so much as a Substance, but to be only a certain extrinsical and accidental Modification of a Spiritual Substance, from which God is most vastly distant; insomuch, as he is the most wise and chief Mover of all things.

Comp.

But however the Material World will be thus, after a sort, determined to be a Spirit.

Cabb.

Matter as such, is not a Spirit; but only that very Substance it self, which appeareth under the form of Matter, viz. in its blindness or darkness, to wit, in that its dull rest, and privation of its former happiness, that was in sometimes past a Spirit, and as yet is fundamentally and radically such, and will sometime hereafter be such again formally, as it is said (Rom 8. 19, 20, 21, 22, 23. Eph 1. 10 I Cor. 15, 28.) Examples hereof may be a Man Living, and a Man Dead; a thin Vapour, and Ice, &c.

Comp.

Dost thou therefore conclude positively, that out of nothing, nothing can be Created?

Cabb.

Indeed having positively determined that Matter is made by a Coalition or Clinging together of Spiritual degenerate dull Monades or single Beings, and that this Coalition is called Creation, I should not speak accurately if I should say that Matter is made out of Nothing. But I should assert that a Spirit is produced neither out of nothing, nor out of something; because the very Particle Ex (out of) respects a material cause, which is by no means admitted to be in Spirits. But the Inferences with which the first Axiom is loaded, do not touch my Hypothesis. But these Absurdities, and Incongruities do flow from the vulgar Opinion, viz. 1. That from a Being supremely perfect, supremely
intelligent, supremely free, having motion in and felt by itself in the highest degree, supremely penetrating, supremely immutable, supremely positive, supremely living, &c. should be produced a Being most absolutely imperfect, in the highest degree void of all Science, Understanding and Knowledge; under the highest necessity and force imaginable, bound in the highest degree to the Laws of Passive Motion, and by consequence destitute altogether of all liberty and willing, wanting in it self in the utmost degree all motion, and subjected only to the motions and impressions of others, and therefore of and in it self in the highest degree quiet and immovable, wanting in it self all penetration as well active as passive; most highly mutable, most highly privative, and despoiled of all happiness, and the possession of all real good, and therefore most highly dull, sluggish and dead, and by consequence enjoying nothing at all of those things which are contained in the cause; whence also many have said that nature is plainly contrary unto God: whereas an efficient cause as it cannot produce any thing that is altogether like unto it self: so neither can it produce any thing altogether unlike unto it self. 2. And yet this Subject so vile and void, which is by us deservedly said to occupy the least part of the Universe, is, notwithstanding in this vulgar Hypothesis, concluded to be co-extended, yea, co-existing, and co-ordinate with God, and therefore is lifted up into so high an estimation, that all the doctrine in the whole Pagan Philosophy is exhausted or drawn from this Subject alone: which also is established the measure of all Theorums, Maxims, and Conclusions concerning Spirits, or concerning God; (which they call a Demonstration a posteriori, that is, from effects, or posterior Considerations) whence it becomes an accursed Materialism, and consequently Atheism. 3. As. To be, and not to be, done imply a contradiction, so it is a consequent of this contradiction, out of Not-being, to be; if we should speak accurately, and according to the Laws of the Essential Descriptions of Causes. 4. After the same manner, God must be said to have Created Death, Sin, Shadows or Darkness, Monsters, Evils, &c. which are privations, as Matter is the privation of spiritual nature, inasmuch as in whose definition, not one only positive term ought truly and
rightly to be made an ingredient; because neither is discernibility or divisibleness, or separableness to be allowed to it in the abstract, and as considered in the Atome or indivisible Being. 5. The Creation of matter out of nothing, doth directly and perfectly oppose, or is repugnant to the Wisdom of God: inasmuch as in the case thus stated, when he might have done that which was best, as for Example, he might have made every Creature a Spirit, yet some and so many he would make to be no Spirit, and not the best. 6. It is contrary to His Goodness, because he would Create something without any Communication at all of most of His good things. 7. It is contrary to His Beauty; because Matter is quite opposite directly contrary to and distant from the first Fair One. Yea, 8. Hereby would be a progress or passage from one extream to another immediately Whence, 9. it would be absurd, for the avoiding of certain absurdities, which flow not necessarily from Hypothesis, to admit of many more other absurdities, which are highly hurtful to the nature of the Soul and Kingdom of the Messiah, and are such as plunge the Mind so into material dirty Gulphs, that by reason of utter blotting out of

its spiritual nature in it, it at length plainly becomes a material thing as it were, which God forbid!

Compil.
Dost thou therefore assert that matter cannot be Created?

Cabb.
Not immediately; Nut after that a Spirit is immediately Created, it doth for certain assignable Causes, and which are elsewhere to be remembered, descend into that state of Death, that it admitteth of the Qualities and name of matter, being now a natural Monad or single Being, and a very Atome: then out of these a further mediate Creation may be made and done, even as out of a Dead Sinner, a New Creature is made by and through the Messiah. Therefore as to the Third, Fourth and Fifth Axiomes, I answer, that matter as such, or as it is considered formally, doth not only not exist by and of it self, but in truth doth not so much as exist positively, but privatively only, just as doth shadow, or rest, &c. And whatever is, is a Spirit, whether it be only fundamentally so as a dead man is a man, or whether it be also formally and really so, as is a Soul, an Angel, God.
Comp.

What therefore dost thou Reply to the rest?

Cabb

The rest fall of themselves. For every Spirit is not the Divine Essence (which by the Sixth and Seventh Axiomes seems to be insinuated) in a numerical Identity, but only in a specifical, or a generical Identity. Hence is expressly concluded by us, that there is **a Systeme of separate Beings**, which comprehends the Briathick, the Jezirathich and the Asiathic, Isa. 43.7. And these in as much as they are products (for they exclude not the concurrent Divinity, also) do not exist of and by themselves, but from the Author of Emanations, who only existeth of and by himself, according to the Eighth Axiome. But that the Divine Essence can be divided (as the Ninth Axiome would have it) that we admit not if, but most highly adore the Unity which is in it. Just, as for Example, when in some most Limpid and clear Fountain, there secretly lurk some earthly and stony Particles, and these at length do cling and grow together, and are separated from the Water, no man asserts and saies that

______

* lit. WORLD OF SEPARATION.

the Fountain is divided into small Pebles, but that the Pebles are separated from it; so in truth the Creator produced first of all infinite Myriads of Spirits united to him, and with him in the supream degree of most happy perfection (in which the Messiah did still abide) so that God might be all in all: But then, by reason of various degrees of the exercise of their proper Free-will, there comes to be a secretion or separation made amongst these, and that of a many degrees, as there are degrees of Knowledge, even unto the very last extremity, which is the privation thereof; and therefore this death must again, some time hereafter, be swallowed up, Isa. 25 8. Now altho’ (according to the Tenth Axiome) single Particles cannot be infinite, yet a Spirit considered in it self, is, to us, indefinite, and its amplitude, or extension is such and so great, as the degree of its Knowledge and Union doth admit. The Divine Essence it self therefore is not constringed, but that which was Analogous to it, viz. a Created Spirit: and these Particles out of which the material World consisteth, cannot be said to be of the Divine Essence, but of that Nature which was Effected, Constituted, Produced,
Made, Created, and brought outwards from the Divine Essence. And this constriction may be called a Sleep, according to the Thirteenth Axiome, or a Death, &c. And the awakening, (of which mention is made in the Fourteenth, Fifteenth, and Sixteenth Axiomes, which is by us termed a Secretion, or Separation of Sparkes) hath so many degrees of Ascent, as can be assigned of Descent; the extremities of which are, however, no other than the last contraposition or opposition to God in the state of Death; and a suprem Union (though not an Unity) with God, and that indeed so, that (not the primary power of Creating, which is בריאה* to produce Spirits, but) the Secondary, which is to form or make (not out of a Negative Nothing, but out of a pre-existing rude Subject, or a privative Nothing, concerning which see 2 Macc. 7. 28) as for Example, by יצירה** the Vehicles of Angels, &c by עשיה*** it can communicate thereunto the grosser Natures, which we deny not concerning the Messiah, from Isa. 65. 17, 18. But in the Commentaries upon the Twelfth Axiome, the derivation of the Soul from the material World is unduly imputed unto us: because

* BRIAH **YETZIRAH ***ASIAH

(17)
every Spirit is not sunk down to this low degree, but many of them did stop at some of the intermediate degrees, amongst which also were Souls. Nor do we to these Particles ascribe pains (as the Comment on the Thirteenth Axiome insinuates) because we say, that they want even a sensual Knowledge: yet some such thing, and what is Analogous thereunto, even the Scriptures do ascribe unto them, Rom 8 12. The rest I pass by, and do appeal to them of your own number, who refute the vulgar Philosophy, if they be duly and soundly understood.

Compil.

I am afraid that by making too much haste, thou hast brought forth Blind Whelps.

Cabb.

These Doctrines I propose Accademically, and for Experiment sake; nor do I require assent to them from any whatever. However, I shall in due time explain more fully the Cabbalistical Hypothesis, in its own proper Terms.

Comp.

At least, let the Glory of all our Writings be ascribed unto our God, and to His Christ.
A PARAPHRASTICAL EXPOSITION
Of the First Chapter of
GENESIS,
WRITTEN
In High-Dutch by the Author of the foregoing Dialogue; first done into Latin, but now made English.

Verse 1. In or by the Beginning of the Creatures [or Creation of God, as in Rev. 3. 14. Col. 1. 15, 16. John 1. 3. I Cor 8. 6. Eph. 3. 9.
Heb. 1. 2. viz. by the Soul of the Messiah, which was already conjoyned with the Divinity: God or Elohim [or the dijudicating, or judging Divinity, with which the Soul of the Messiah had conjoyned it self, and re-

(19)mained together therewith in an inseparable conjunction] Created or manifested, or presented Celestial Beings, or the Heaven, viz. Spirits who remained in a state of motion, as Job 38. 7. Col. 1. 16. to which sort or kind, Souls also are referred, or do belong: Also Terrestrial Beings, or the Earth, viz. those Spirits who laid down or putt off the State of motion, and are vulgarly called Matter, as Rom. 8. 20. now these two sorts or kinds of Spirits, even before this formation and preparation, did all flow forth from God.

Vers. 2 And this Terrestrial Being, the Earth, viz. Matter, was plainly unmoved Mass, inasmuch as it was gross thick Matter, and partly was capable of motion, but altogether without form and void. And darkness, that is, Spirits who had departed
from the Union of the Light, 
Jude vers. 6 were extended upon and in the parts of the Abyss, or upon the face of the Deep, *Gen.* 1. 2. that is, they were present in, and adherent to those places which were most remote from the manifestation of the Original,  

(20)  
or *Elohim* indeed, or of the dijudicating or judging Divinity, that is, the good Spirit moved itself, and distributed its motion, or moved upon or in the parts, or face of the Waters, which encompassed round, or all over the Abyss or Deep.  

Vers. 3 And *Elohim* or *God*, or the dijudicating or judging Divinity, said (that is, suffered the Word or Soul of the Messiah to operate, or work, *John* 1. 1, 2 &c) Let the Light appear (or let there be Light) that is, let the Spirit of Nature give a most strong motion to the most subtil Matter, and the Light did appear (or there was Light) from this impressed motion, viz. that which the Son of God, by the Soul of the Messiah brought into the Spirit of Nature, and into this most thin, fine Matter.  

Vers. 4 And *Elohim* or *God*, or the dijudicating or judging Divinity, saw the Idaea (or measure, or Notion) of the Light, viz not only beheld the extension itself of the most subtil matter, but also that the most Noble of the Spirits and Souls began to cloath themselves with this Light, which was good, not only because it was fit to make such Vestments, but for other holy uses and services also. And  

(21)  
*Elohim* or the dijudicating or judging Divinity, or *God* made a separation, or divided between the Light, together
with the Spirits and Souls invested therewith, and between or from the Darkness, or Spirits of darkness.

Verse 5. And Elohim, or the dijudicating or judging Divinity, or God, called the Light, together with the Spirits and Souls invested therewith, the Idaea or measure of the Day, as in Rom. 13. 12, 13. I Thes. 5. 5, 8. 2 Pet. 1. 19. and the Darkness, viz. of such Spirits who dwelt and liv’d in the darkness, and in the Abyss he called the Idaea or measure of the Night, I Thes. 5. 1. And it was the Evening, that is, a certain Essence mixed with more gross thick Matter, and which was next unto darkness whilst, viz. the gloomy dark Spirits do also mix themselves with some sort of such matter; and it was the Morning, that is, there were also such Natures which only did incline to the Idaea or measure of the day, to which also the Matter of the second Element is to be referred: and this was the first Day, that is, the first Class, Order, or sort of Creature.

Verse 6. And Elohim, or the dijudicating Divinity of God said (see more about it at v. 3.)

(22) Let there arise up a thin extended Essence or let there be a Firmament) of the Air and of Heaven, in the midst of, or between the Waters, that the middle Spirits may have wherewith to invest themselves, and let it make a separation, or divide between the inferior Waters, and between or from the superior Waters, which are sometimes found in Clouds above, and other times under the form of Vapours.

Verse 7. And Elohim or God, or the dijudicating divinity made or spread abroad out of the Matter of the third kind or sort (for as the word [Create] [or to be Created] belongs to Spirits, so
the term of [making or of being made] belongs to Matter) a thin and extended Essence of Heaven, and of the Air or the Firmament, viz. not only of the grosser Aerial Atoms, which may be compressed and extended like a sheet of Paper (or a Bow; but also of the Aethereal Globules contained in the Cells or Pores of those Atoms as also the most subtil Matter which is found in their Pores, together with Salt-watry Vapours: And this he made the distinction, or divided between the waters which were beneath the extension, or under the Firmament (and which afterwards were attributed into Seas and Rivers, which were above or on the surface of the Earth, and very much also within the very Bowels thereof) and between, or from those waters placed above the extension, or which were above the Firmament, out of which afterwards did arise Clouds, and other Aereal Meteors, and remained so or it was so.

V.8. And Elohim, or the dijudicating divinity, or God called the extension, or the Firmament, or Air, Heaven, which name is elsewhere commonly used for the Air, as Gen. 1. 20, 26, 28. Gen. 2. 19, 20. Gen. 7. 11. Gen. 8. 2. and by it properly is understood the * Atmosphere, which encompasseth round the Globe of the Earth: and it was the Evening: by which is meant a middle Nature betwixt Air and Water, coming near to the likeness of Water: and it was the Morning, that is a middle nature of the second Class, Order or sort of Creatures.

* The Atmosphere is that part of or in the Air, which being alwaies opposite to the Sun, reacheth up as far as the shadow or darkness of the Earth reacheth.
Verse 9. And Elohim, or the dijudicating and combining divinity, or God said, Let the waters which are under the Heaven (or the Air) be gathered together (for at that time, they as yet quite covered over all the whole Earth) by means of certain deeply hollowed Gulphs, and of highly exalted Mountains, congregate themselves into one place, tho' in divers distinct Regions, or Countries, and let the dry Land appear, that from thence a third sort or kind of Spirits may get their vestments, & dwelling places, & it was so.

Ver. 10. And Elohim or the dijudicating Divinity, or God called the dry land, Earth, according to its divers Scitutions, such also as are Continents, Isthme, Islands, and Peninsules or almost Islands: and the gathering together of the waters, called the Seas, such as also are standing Pools according to all their divers sorts; as are Oceans, Creeks, Arms of the Sea, and Lakes or standing Waters: and Elohim, or the dijudicating Divinity, or God saw, or judged that it was good, to transplant into it divers living Souls.

Vers 11. And Elohim, or the dijudicating Divinity, or God said, Let the Earth bring forth divers Plants, or grass, which commonly proceed to a further growth, and in which, even as in all Plants, the inferior Souls or Psyches (vulgarly termed vegetable) do obtain their springing forth and their encrease: to which Class, Order or sort also are referred all Mettals in their under-ground places, which, according to the Chaldeans, are nothing else but Portal or Entries of Vegetables; and the Herb yielding seed, and the Fruit tree yielding Fruit after its kind, whose seed is in it self upon the Earth, and it was so.
Vers. 12. And the Earth brought forth various Plants, or grass (and Vegetables) both within and without its Bowels, or Womb, and Herb yielding seed after its kind, and the tree yielding fruit, whose seed was in its self after its kind; And Elohim, or the dijudicating divinity, or God saw that it was good, viz. for to be a variety of food for the Creatures which were to come afterwards.

(25) Vers. 13 And the Evening was, that is, there existed divers sorts or kinds of intermediate inanimate bodys Terrestrial, and Mettalick; And the Morning was, that is, various intermediate kinds of Beings, which declined towards Sense, such as are the Zoophytes, or half Herbs, half Animals, viz, the third day, or the third Classis, Order of Creatures.

Vers. 14. And Elohim, or the dijudicating Divinity, or God said, now at last after the production of Vegetables, lest that men prone to Idolatry, should ascribe the Creation of them to the Stars; Let Lights arise out of, or let there be Lights in that thin Essence, or in the firmament of the Heaven, the most subtil Matter being thickned or thrust close together into a constant place, which afterwards may cast forth their beams to a great distance, to make distinction, or to divide between the day, in which shineth one only sort of light, and which is proper only to lucid natures: and between or from the Night, in which the greater Light is absent, and the dark Natures are strengthened; and let them be for Signs concerning divers natural accidents, such as are Drought, Frosts, and various seasons; and for certain times or seasons of the year, of Festival Days, and Months, and for Days and Years.
Vers. 15 And let them be for burning Torches, (or Lights) in that same thin Essence, or in the firmament

(26)
of Heaven to give light upon the Earth, and it was so.

Vers. 16. And Elohim, or the dijudicating divinity, or God made two great Lights, so called and vulgarly esteemed, which, viz to men in this Earth seem greater than the others, and have greater operation in their round motions: and one of them the greater light, with his greater circumvolution to rule the day, and the other lesser light, with his lesser compass, rowling it self about the Earth to rule the night, as well in respect of its light it self, as of it influence upon moist humours, he made the stars also, which afterwards partly disappeared, & were transmuted into Comets & Planets, or wandring Stars.

Vers. 17. And Elohim, or the dijudicating divinity, or God set them into that same thin Essence, or Firmament of the Heavens, to give light upon the Earth.

Vers. 18. And to rule over the day, and over the night, and to constitute a difference between, or to divide the light from the darkness, which are found no where more than in the shadows of the grosser bodies. And Elohim, if the dijudicating divinity, or God saw that for this end and purpose it was good.

Vers. 19 And the evening was, that is, these were middle natures to which belong both fiery Meteors, and Aereal Spheres: and the morning was, that is, these are those middle Natures, to which are referred blazing Stars and lesser Planets; this was the fourth day, or the fourth Class, Order or sort of Creatures.
Vers. 20. And Elohim, or the dijudicating Divinity, or God said, let the waters bring forth by Troops, or

(27) abundantly divers Animals moving themselves, the moving Creature, as are those of the water-kind, those that live both on Land and in the water, those that creep, and those that have wings, in whom there is a Psyche, or living Soul or Spirit: and the Fowls that may fly (about) above the Earth, in the midst of that thin Essence, or in the open Firmament of Heaven.

Vers. 21 And Elohim or the dijudicating Divinity, or God Created, that is transplaced Souls into the several Terrestrial Animals following, viz divers of the greater Serpents, such as are Dragons, great Whales, Monsters, the larger Snakes, Crocodile, Sea-Buffaloes, and all Psyches, or inferior Souls of living Creatures creeping with feet or every living Creature, that moveth, which the waters brought forth by Troops, or abundantly after their kind, and every winged Fowl after its kind, and God saw that it was good, for divers sorts of food, viz. for Man and Beast.

Vers. 22. And Elohim, or the dijudicating Divinity, or God blessed them, and gave unto them an influential capacity, that those of them, which were created in pairs, were able to propagate and enlarge their kind, and he said [the Word or Soul of the Messiah co-operating] couple together, be fruitful and multiply, and fill the waters in the Seas, and let Fowl multiply in the Earth.

Vers. 23. And it was the Evening, these were those intermediate Natures, which tend unto the nature of
2014

(28)
Fishes: and it was the morning, these were the middle Natures which became flying Creatures, and this was the fifth day, or the fifth Class, Order, or sort of Creatures.

Verse 24 And Elohim, or the dijudicating divinity, or God said, let the Earth bring forth various Psyches or the living Creature after his kind, viz. Cattle and Flocks, and Worms, or creeping things, and wild Beasts, or beast of the Earth after his kind: and it was so, or so done.

Vers. 25 And Elohim, or the dijudicating divinity, or God made divers wild Beasts, or the Beast of the Earth after his kind, and divers Herds of Cattel after his kind, and divers Worms creeping with feet on the Earth, or everything that creepeth upon the Earth after his kind: and Elohim, or the dijudicating divinity, or God saw that it was good, and that every thing had its use.

Verse 26. And Elohim, or God said to the Soul of the Messiah, Let us make Man-kind, that is, let us transplaced the superior human Soul into a certain Matter destined for it, in our Image, after our likeness, that as there is a communion betwixt us, or our selves, so also betwixt them and this same subtil Matter let somewhat arise, or spring forth, out of which afterwards may follow like effects; and let them, viz. these Souls which are called Men, have dominion over the Fish of the Sea, and over the Fowl of the Air, or of Heaven, and over the Cattel, or Flocks, and over all the

(29)
Earth, and over every creeping thing that creepeth upon the Earth, or over all wild Beasts, and over all Worms which creep with feet upon the Earth.
Vers. 27. And so Elohim, or the dijudicating divinity, or God Created, and changed the state of the Soul that from thence might be made mankind in his own Image in the Image of God or Elohim, or the dijudicating divinity created he him or it, Male in the forepart, and Female in the hinderpart, created he them, viz. all and every one of the Souls which do at present exist in the whole Universality of Mankind, he transplaced into a certain subtil Matter, and co-ordained, or put them into an order under the person of Adam the Protoplast, or the first Parent, as a Regiment of Souldiers, under their Colonel, or General.

Vers. 28. And Elohim, or the dijudicating divinity, or God blessed them, and gave unto them the faculty or capacity of turning their faces to one anther: and Elohim, or God said unto them, apply your selves that you may be fruitful, and multiply, and replenish the Earth, or fill the Terrestrial, or the material Being in all the parts thereof; and subdue it to your selves, that your bodys may take thence their nourishment, and have Dominion over the Fish of the Sea, and over the Fowl of Heaven, or of the Air, and over every living thing that moveth, or creepeth with feet upon the Earth.

Vers. 29. And Elohim or God said, I have given you every Herb, in their Superiour and Inferiour qualities, bearing seed, which is upon the face of all the Earth, and all Trees, or every Tree which beareth Fruit, or in the which is the Fruit of a Tree yielding seed, or his seed, all these shall be for food, or to you it shall be for Meat, to repair the decaies of your bodies.

Verse 30. And to every Beast of the Earth, or wild Beast, and to every Fowl of the Air, or of
Heaven, and to everything that creepeth, or that goeth with feet upon the Earth, wherein there is life, or a living Psyche or Soul, I have given every green Herb, or all Plants and Herbs, for Meat, and it was so.

Verse 31. And God saw all, or every thing that he had made in the matter, and behold it was very and supereminently, (Deut. 6. 5.) good. And the Evening was, that is, the middle Natures descending down to the brute Animals: and the morning was, that is, there were also middle Natures which were exalted above humane condition; and this was the sixth day, or the sixth Class, Order, or sort of Creatures.
CHAP. II.

Verse 1. Thus the Heavens and the Earth were (together with the Air) brought to perfection, and finished, and all the Hosts (or Troops) of them, viz in the Heavens multitudes of Thrones and of Angels; and in the Earth, multitudes of well ordered sublunary Creatures.

Verse 2. And Elohim, or the dijudicating Divinity, or God on the seventh day ended his Work which he had made; and he rested, or ceased from further creating, on the seventh day from all his Work which he had made.

Verse 3. And Elohim, or God blessed the seventh day and sanctified it: even as, and for which cause the seventh number is said to be holy and pure, because that amongst the first numbers none is formed out of it, nor is it formed out of any of them, as if it did hint that the happiness of the Creatures did consist only in it, if, not being mixed with any other Creatures, they were quiet in God: Because that in it (in that day) he rested from all his Work, which Elohim, or God had created therein all kinds of Spirits and Souls, so that from thence he had made something in a material representation, manifestation, or appearance, by and through which, other Spirits were presented in this, or the other matter, &c.

FINIS.