

Forty Questions of the Soul

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** Part 2 **

Question One: What proceeded the Soul Originally at the beginning of the World?

Both the Mothers which have so brought it forth, the one procreating the heavenly essentiality, and the other the hellish, which also we have written of light and darkness.

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Although that apprehending is not in human power, yet the way there to is very faithfully shown him, so that if he do long to attain it, he shall obtain a Guide and Director (if he follow our counsel) who will show him the key of the *Mysterium Magnum*, leading to that precious *Philosopher's Stone*, and to all mysteries, let known think this impossible, for with God all things are possible.

He that findeth God findeth all things with and in him.

Now you know, according to reason, that all things are originally sprung and derived from eternity.

This also the Holy Scripture tells you, in God are all things, in Him we live and move and have our being, and we are His offspring.

And although men cannot say of God, that the pure Deity is nature, but that it is the Majesty in the Ternary, yet we must say that God is in nature, although nature can as little reach or comprehend Him as the air can comprehend the sunshine.

However, we must say, that nature is born in his Will, and that it is a SEEKING produced out of Eternity, for where there is no Will, there is also no Desire.

But in God there is an Eternal Will which is Himself to beget his Heart or Son, and this will make the stirring or proceeding out of the Will of the Heart, which is a Spirit, so that the Eternity consist in three eternal forms, which are commonly called Persons, as we have accurately explained it in our third book.

Then if we discern and know that there is not only light and Majesty, but also darkness, as is plain, it behooves us to know what darkness arise.

For in the Eternity beyond nature, there can be no darkness for there is nothing to bring it forth.

We must also look into the Will and the Desiring for a Desiring is Attracting.

And whereas in the Eternity it has nothing but only itself, it draw itself into the Will, and make the Will full and that is its darkness, whereas otherwise, if it were not Desiring, it were a nothing but an Eternal Stillness without essence.



Thus the attraction make mobility and essences, which otherwise could not be in the Stillness, and so also this make harshness, hardness and drought, together with sharpness.

Neither can we say, for all that, that the darkness swallow up the light, the Eternal Liberty, for that which is Eternal cannot be altered nor changed, but yet we must say that the light and darkness are in one another.

Now the light is good, and has virtue, but the darkness has the harshness, hardness and coldness, and the Desire of the Will make Essences and Attracting, which is a Stirring in the Hardness, and if that which is Attracted do stir by the drawing, then it calls a mixing up, whereby light and darkness are mingled together in the Sharpness.

And we must consider that the free light is sharpened in the Essence in the Sharp Stirring whereby we come to understand the Fire-Flash, and the eagerness, and yet we cannot say that there is any separation.

For that which is Eternal, without beginning, admits no severing, but stands as a Will which bring about Itself in Itself, whereof you have a similitude in the mind of man, where indeed there is a will of a rising and running, but no removing.

The greater the will is the greater also is the essence and the more strongly it is sharpened.

Thus the Still Liberty, which is neither darkness nor light, is sharpened in the sharp, desiring attracting, so that it appear as a flash which shine.

Also, we cannot say that the liberty do take in the flash, for from Eternity it has had nothing, but we can well say that the light and splendor shine in the Liberty.

For that which is free, let in the light but that which is not free (as the Harshness which make darkness and is material, to speak in a spiritual sense), that do not receive the light.

This we can truly say, that whatsoever is transparent, and not of gross nature, take in the light as appear by the water which take in the light, and the harsh earth do not.

Moreover in fire you have a sufficient manifestation of the essence of all Essence, for you see that the fire burn in a harsh dry matter, for it is the harsh desire which enter into itself like a great anguish, and reach after the Liberty, where also it receive the Liberty, like a flash, and it kindle by the flash that it burn.

And although it must be understood that there is no such fire in the Eternal Essence as that is which appear externally, yet it is internally in the Harsh Desire and externally it remain dark.

Therefore, the Eternal Fire is externally dark and internally, as it is in itself in the Will of the Eternal Liberty, it is a light which shine in the Still Eternity.

Now then, we understand, that in fire there are ten forms, all which are born in the Will, and all belong properly to the Eternal Will.

Therefore, we rightly say that the Eternal Will is God's Will and that the Liberty which hath the Will is God Himself, for it is the Eternity and nothing else.

