

## Forty Questions of the Soul

Record Date: 04/23/2026

\*\* Part 3 \*\*

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

The First Form

First, there is the Eternal Liberty, which has the Will and is Itself the Will, now every will has a seeking to do, or to desire something, and herein, It beholds Itself and understands in the Eternity what Itself is.

It makes to Itself a glass of its own likeness, for It sees what Itself is, and so finding nothing but Itself, It desires Itself.

The Second Form

The Second Form is the Desiring, and yet it have nothing but Itself, thereupon Its Desire seeks a model of Its own Will in Itself and makes Itself pregnant, so that a darkness or overshadowing come to be in the Will which the Will would not have, but the Desire, the Seeking, causes it, and yet there is nothing that is able to consume or expel the Desire.

For that which is before the Desire beyond the Seeking is free and a Nothing and yet It is, yet if It were a thing that could be perceived, It were an Essence, and must subsist in the Essence which brought It forth.

But seeing It is without essence, It is the Eternity and is Good.

For It is no source and has also no mutability, but It is a Rest and an Eternal Peace.

But seeing that the immense space is bottomless therein, being neither number nor end, and also no beginning, there It is like a glass, It is all things, and yet as a Nothing, It behold Itself, and yet find nothing but an A which is its eye.

A V, that is the Eternal Original that Something is, for It is the Eternal Beginning, and the Eternal End, thus the Abyss perceives in Itself and finds Itself.

The A is below and the V is above, and the O is AV, the eye, and yet is in Itself no substance, but thus is the Original of Substance.

There is neither below nor above, only Its looking-glass in the A V is thus a seeing.

But whereas there is no ground, therefore It's glass is such an eye as this O for God Himself said in the revelations, I am Alpha and Omega, the Beginning and the End, the First and the Last.

Consider us according to its precious depth, for we speak not here according to nature in a form, but according to the Spirit above nature in the divine character T.

The Spirit symbol is the Eye of God, the Eye of Eternity, this make and is a glass and it is a round circle, like a globe, not like a ring, for we cannot describe it otherwise.

Hereby, we mean the Globe of Eternity, wherein rest the foundation of heaven and earth, of the elements and also of the starry sphere.



For it is a globe like an eye,  
and it is the Eye of God's Wonders,  
wherein everything was seen from  
Eternity, yet without essence, as in  
a glass or eye, for It is the Eye of the  
Abyss concerning which we have no pen,  
tongue, nor utterance, either to write  
or speak, only the Spirit of Eternity  
lead the Eye of the Soul there into  
and so we see it.

For the Will of the Eye is still,  
and the Desire of the Will make Itself  
full, and the Eye continue free in Itself,  
for It is free in and from Eternity, and  
this we call the Eternal Liberty  
in all our writings.

Now seeing that in the Eternity  
there is such an Eye, which is God  
Himself (and yet is not called God,  
but Eternity, and according to the Eye,  
He is called Alpha and Omega, before  
the Alpha there is Nothing, and in the  
Omega there is all, and in the Alpha  
and Omega beginning and end), hence  
we find, that there is a Will in the Omega,  
and the Will is the Omega Itself, which  
creates the Alpha (meaning the Eternal  
Beginning of the Seeking), so that the  
Abyss behold Itself, and makes a form  
in Itself like a globe.

Now the Eye makes the globe, and It is  
the globe, and all put together is  
a Will to seek Itself, and so to see  
what the Eternity is, which is made  
manifest in the Eye.

For the Eye creates a beginning  
and an end, and because there is Nothing  
that can give It, It gives Itself, and It is  
from Eternity to Eternity, the Eternity  
Itself, It touches Nothing,  
for It is a Nothing in Itself.

Then if there be a Will, which is the Eye  
and which keep the eye, that keeping  
is the Desire of the Eye, and so the  
Desire cause an Attraction in the Eye,  
yet Nothing is there but the Eye and  
the Desire only Attract Itself in the Eye  
and impregnate the Eye with that which  
is Attracted so that is become full,  
and yet also Nothing is there but a  
darkening of the Free Eye, yet the Eye  
is not dark, but the Desire in the Eye  
is impregnated in Itself.

