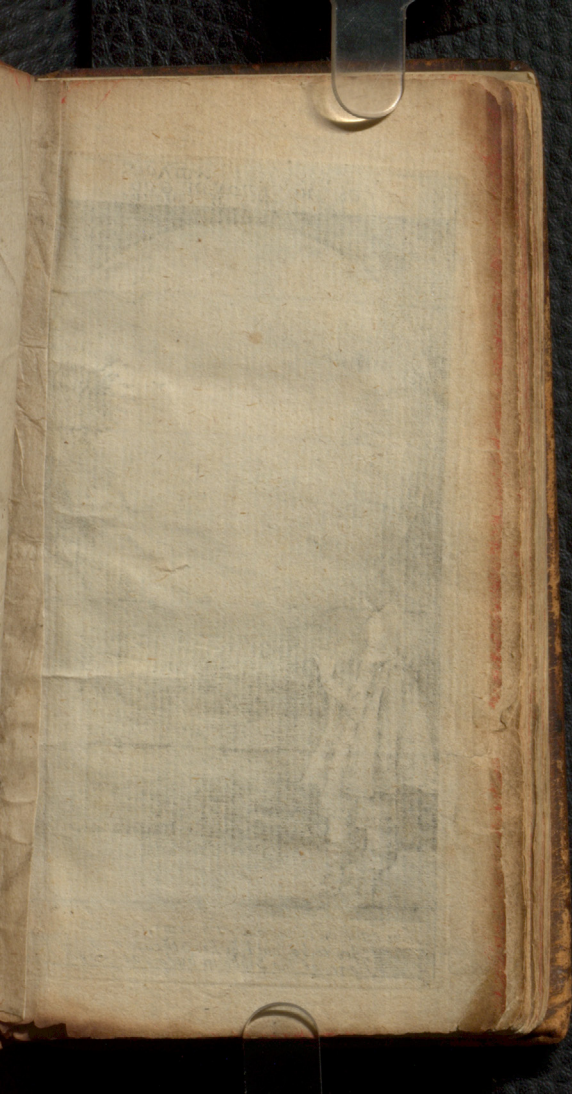




Khoyffs

70
2

H. B. 5.



Θεοαλμωσ αωλωσ.
OR THE VISION OF GOD
by that learned D^r. Cusanus



Thou calst all things out of nothing, and they are.
Are to be sold by Io: Streater at the
signe of the Bible in budg roe 1646 *cross*

Ὁρθολογία Ἀπλοῦ;

OR

The single Eye,
Entituled the Vision
OF
G O D

Wherein is infolded the
Mystery of Divine presence,
So to be in one place finitely in
apperance, as yet in every place no lesse
present, and whilst Hee is here, Hee
is universallly every where infinitely
himselſe. Penned by that Learned
Dr. CVSANVS, and pub-
lished for the good of the
Saints.

By GILES RANDALL.

PSAL. 139. 7.

Whither shall I flie from thy Spirit,
Whither shall I go from thy presence.

LONDON, Printed for John Streater,
at the Signe of the Bible in
Budge-Lane. 1646.



OF
 THE SPIRIT
 OF
 GOD

Which is intended to
 be a
 small
 tract
 for
 the
 use
 of
 the
 poor
 in
 the
 West
 Indies
 &c.

LONDON
 Printed and Sold by
 W. BENTLEY, in Pall-mall
 near the Theatre-French
 1734





THE
EPISTLE

To the Reader.

NO thing is, or ever
was endeavoured,
by most men, with
more industry, and lesse
successe, than the true know-
ledge of the true God. And
as in the vision and know-
ledge of him standeth a life (a) Joh. 37
Eternall; So in the non-
knowledge, or wrong know-
ledge

A 3

423521

To the Reader.

Judge of him, or any thing
for him which is not him-
selfe, lyeth all losse and mi-
sery. This point therefore
being that one thing necessa-
ry in the true knowledge or
darke ignorance, whereof
consisteth life and death,
good and evill, God and the
Devill, if this corner stone
be rightly founded, and the
whole structure superstruct-
ed thereon, it proveth wis-
doms house, withstandeth all
assaults, & tryals but other-
wise it is the house of folly,
and the Tower of confusion
and destruction. That there
is a God, almost all men are
convinced.

The Epistle

But who or what this God is, almost all men are ignorant of. After the knowledge and worship of this God, all men are so principled and carried on; that rather then they will be, or thought to be without him, and the knowledge of him, the Creature will creat his Creator, to himselfe, and his fancy shall give essence and being to this God.

All men may be reduced under foure heads or notions, first there are Atheists who owne no God. Secondly profest knowne ignorant, who asknowledge implicitly a God but him to them an unknowne

To the Reader.

knowne God. Thirdly there
are the ignorant knowers,
who thinking they know
God, know nothing else than
God setting up some thing
for God which by nature is
not God. Fourthly there are
the true knowers who know
the (b) only true God truly.
The first hath not so much
asa conceit of a God, The
second conceives a God but
ignorantly without substance
or so much as Image who or
what. The third doth con-
ceive a God not in substance
but Image, The fourth not
conceives, but knowes, not
God in Image, but essence,
and substance, not any thing
for

(b) Joh. 17
3. 5.

The Epistle

for God but the true and
substantiall God of these
foure states of men, the last
only is the state of know-
ledge, The other three states
of ignorance, which arise
from their proper cause,
darknesse: And that is po-
sitive in the first, Negative
in the second, Privative in
the third state, But light it
selfe is only extant and ex-
istent in the last state. The
first errs in denying a God,
The second in not knowing
a God, the third in not know-
ing the true God, and this
two wayes either in the Ad-
jective or Adverbe, in the
Adjective, they know not
the

To the Reader.

The true God, or in the Ad-
verbe they know not this
true God truly. Many are
guilty of the first error,
more of the second, most of
the third, but few and fewest
are the partakers of the per-
fection of the last. And as
there is gradation in the
three first states, so is there
in the evill of them, the first
bad, the second worse, the
third worst, and so much is
it the worst as it is Satani-
zed and transformed into
an Angell of light, it being
Religious, Sublimate, Idola-
ry.

Reader, by what hath bin
spoken thou maist gather
that.

The Epistle

that God is either knowne
or not knowne, if not known
whence it flows either from
positive, Negative, or pri-
vative darknesse, and of all
these the last is worst where-
in man is most active and
seemingly seeing and know-
ing. How miserably there-
fore are we deceived, who
the more we seeke, the far-
ther we are off from the true
knowledge and finding out
of God: that therefore thou
maist herein be premonished
and premonize against such
mistakes, observe that God
is one simple infinite indi-
visible being, and must be
knowne as he is which no
finite

To the Reader.

finite can do or be capable
of. Some men because they
acknowledge from many
undeniable principles that
he is infinite, are so elevated
that they abstract him as
they think from all things,
and think they have found
his true being when as the
truth is, they that abstract
him from all things as being
to infinite for all things; do
herein yet mistake, for he is
in the creation, and there to
be knowne, for although God
is neither any one thing,
many things or all things of
your creation, yet is hee all
and in all, and by us to bee
seene cleerely therein, he be.
ing.

The Epistle.

ing all and in all, p. 19.
Rom. 1. Yea when they
have apprehended him above
all yet do they confirme him
within their owne fancies
and imaginations which are
no lesse finite than any other
thing. Thus they deale with
him as the people in *Isaiah*
with their wooden Gods, they
hew, chop, shred, and cut off
what seemeth them good,
& when it is brought to the
Idea of their own brain then
it is God, and the rest they
burn as not essentiall to that
God they have shaped out to
themselves, and this is to
carne the god head and Di-
vine essence with the whole
glory.

To the Reader.

glory of the Gospel into
meere conceit and sublimat
vanity, and this is spirituall
and invisible Idolatry, even
as to make corporeall shapes
and sensible appearances of
him is grosse visible, and
bodily Idolatry.

Be thou admonished Chri-
stian brother in this point,
it is the easiest matter that
may be to miscarry herein,
it being the highest and dee-
pest of all secrets; the know-
ledge of God consisteth in op-
posites and contradictories
to the wisdom of the flesh,
and he is least knowne by
reason of his seeming like
that which not withstan-
ding

The Epistle

ding is farthest from himselfe, for as all being substantiall and real hath also a false, and imaginary being the shadow of the true being; as the height hath its opposite, depth, &c. So there is the true God and his contrary even the false, and as in materiall substances, not the essence or substance is the object of sense, but colour, magnitude, and other accidents, even so not the real essence of God is the necessary sense, but something for God in the seat of God, being nothing esse than God, and contrary to God. But the sound and unerring knowledge

To the Reader.

ledge of him standeth in
your knowledge of your man
Christ Iesus, and whosoever
hath seene him hath seene
the Father also, for he
is not a dead (*) I-
mage of him, but lively or
living * Image of the invi-
sible God, yea the * fulgor
or brightnesse of his glory,
and character of his person,
for God is manifest in the
flesh which is the great my-
stery of godlinesse, and will
hee be Emmanuell God
with us, God in us, there is
no true vision or knowledge
of him, for as nothing is in
the understanding, but what
is in the sence, first and as
nothing

* οὐκ ἔστι

* εἰκὼν

* ἀπαύ-
στατος

καὶ ἡ

χαρακτήρ

1 Tim. 3.

16.

Mat. 1. 23.

2 Cor. 4. 6.

The Epistle

nothing in the sence is a
waileable till it live in the
light of the understanding
within and at home; so there
is no true living knowledge
of God within us, till he be
in us formed in the face of
Jesus Christ. This is the di-
vine argument of this
litttle worke selected, and
cull'd out of the most elabo-
rate peeces of that learned
Dr. Cusanus; whose argu-
ment herein is chiefly and
only to shaddow forth unto
thee, the being and existen-
cy of the infinite God with
and in the finite; which is
sutable to the state of his re-
cipient subject, for because
the

To the reader.

The infinite cannot bee infinitely received by the finite, nor can the infinite become finite as in himselfe, yet is he so in the finite's capability as finite and contracted, giving himselfe forth in a wonderfull manner so, that hee that is immoveable moveth, and the unchangeable changeth with thee, and though no alteration in time, place or other thing can bee unto him or in him. Yet is he so immoveable, as yet moveable and so inseparably assistent with his creature in every thing, that hee that is neither here nor there properly is yet here and there,
and

The Epistle

and so heere as if not there,
and so with thee as if with
none else, wonderously giving
himselfe all to everyone,
as if he were all but to one,
so that if the expressions
may be borne withall, hee is
finitely infinite, and infinitely
finite, he is immoveably mo-
evable, & moveably immo-
veable, the Active and the
Passive, the receiver and
the received, because he that
is infinitely above thee, makes
himselfe to bee to thee what
he is in thee, and makes thee
to be what thou art in him,
he cloathes himselfe with
flesh, reason, sence, and the
forme and nature of a ser-
vant

To the Reader

want who yet is above all
and Lord over all, this is a
high and hard saying, who
can beare it, yet I say unto
thee Reader, if God give un-
to thee, a seing eye, and un-
derstanding heart to read,
and this author in the spirit
of light and truth, these
things will bee easier and
more facile to thee which is
the desire which he desireth
for thee who is a lover of
thee in the truth of Iesus.

G. R.

AN

AN
INTRODUCTION

I Will now lay open unto you my dearly beloved Brethren, what I had before promised concerning the easinesse of misticall Divinity, for I Judge you whom I know to be led with a zeale of God worthy to have this treasure opened unto you, though very precious and most fruitfull: But first I beseech the Almighty who onely can expresse and declare himselfe to give me his word from above, and utterance that according to your capacity, I may expound those wonders which are revealed above and beyond the sight of sense, reason and understanding: And I will endeavour after the most simple and ordinary manner to bring you experimentally into the most sacred darknesse where while you shall be feeling and perceiving the presence of the unapproachable light, every one of you shall attempt in the best man that God shall give you leave continually to come neerer and neerer and here by a most sweet morsell to foretast that supper of eternall happinesse, whereunto we are called in the word of life by the Gospel of Christ blessed for evermore.

THE

To the Reader

want who yet is above all
and Lord over all, this is a
high and hard saying, who
can beare it, yet I say unto
thee Reader, if God give un-
to thee, a seing eye, and un-
derstanding heart to read,
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THE

THE PREFACE.

OF all the meanes whereby I can endeavour after the manner of men to lift you up to divine things, I hold it best to doe it by a similitude: But amongst humane workes, I found no Image more fit and convenient for our purpose, then the Image of one that sees all things, where though there bee every where great store, yet least you should faile in the practise, which requires such a sensible figure, I send your Charity such a Table as I could have for the present, containing a Picture of one that lookes every way which I call the Image of God (man.) This you shall fasten in some place, for example on a Northwall, and then shall all you Brethren stand about it, a little distance from it, and looke upon it, and every one of you shall finde by experience, that from what place so ever he looke: upon the same, it shall seeme that none but himselfe alone is seene or looked upon by the Picture, and that Brother that stands on the east side of it, will imagine that the face lookes eastwardly at him only, so bee that stands on the south side will think it lookes southerly, and he on the west westerly; And first you will wonder how it can be that it should looke upon you all, and every one of you at once, for the imagina-

The Preface.

tion of him that stands in the East cannot conceive the Picture looking any other way namely to the West, or the South, Then let the Brother which was in the East place himselfe in the West, and hee shall perceive the countenance fixed on him in the West as it was before, when it was in the East, and because he knows the Picture to be fixed and unmoved, he will admire the change of the unchangeable countenance, And if fixing his eye on the Image, he walketh from the West to the East, he will finde that the eye of the Picture goes continually along with him, and if from the East he returne to the West, it will in like manner forsake him, and he will wonder how it was unmoveably moved, Neither shall his imagination be able to conceive how it should possibly be moved with another that meets him, and goes with a contrary motion, And if for further tryall, hee makes his Brother looking still upon the Image, go from the East to the West, whilst himselfe at the same time goes from the West to the East, and meeting him, ask him if the eye or sight of the Picture go along with him, and shall heare that it doth so (though it go along with himselfe too) he will beleve him, and if he should not beleve him, he would not think

The Preface.

Think it possible, and so by his Brothers relation, and telling him he will come at length to know that the countenance of the Picture accompanies all men though they go contrary wayes.

Hee shall therefore finde by experience that that immoveable face is so moved to the East, that it is at the same time likewise moved to the West, and so to the South, that is it likewise moved to the North, and so to one place that it is also moved to all places, and so relates to one motion, that it relates to all at one and whilst hee considers how that visage forsakes no man, hee sees likewise how it takes so dilligent care of every one, and seems to observe him who looks upon it, so particularly as if it took care for no body else, in so much that it cannot be conceived by him whom it beholds how it should looke after any body else. And he shall further perceive how it takes as particular notice of the least Creature, as it doth of the greatest, and of the whole universe.

Now from this sensible appearance my purpose is to lift up you, my most beloved Brethren, by a certaine practise of devotion unto mysticall divinity, when I shall have premised three things necessary thereto,

THE



The Vision of God.

*That the perfection of appearance
is verified of the most per-
fect G O D.*

CHAPTER I.

Here in the first place we
must suppose that nothing
can appeare about the sight
of the Image of God but that it
is much more truely in the sight

B

or

or vision of God, for God which is the height of all perfection, and greater then can be thought is called $\theta\epsilon\omicron$ in the Greek because he sees and beholds all things.

Therefore if a painted face can appeare in an Image, as if it looked upon all things, and every thing at once, certainly this being of the perfection of sight cannot lesse truely agree unto the truth, than it doth apparently to the Image or appearance: For if one sight bee in us more sharpe and quick than another, and scarce discerning the things that are neer, and another discerning the things that are far off, and reaching the object quickly, and another slowly, there can be no doubt but that the absolute sight (from which is, all the sight of things that see) excells all the sharpnes, swiftnesse, and strength of a l that actually doe see, or that can be made to see.

For

For if I looke to sight in the abstract which I have in my mind free from all eyes and Organs, and consider how that abstracted sight in his contracted being, namely as they that see doe see by that sight is contracted unto time to the severall parts or clymates of the world, to singular and individuall objects; & to all other such like conditions, and that sight in the abstract is on the other side as much drawne away, freed, acquitted, and absolved from those conditions. Then I very well understand that it is not of the essence of sight to respect or looke upon one object more then another, although it inseparable accompany sight, in the contracted being thereof, that whilst it looks upon one thing, it cannot looke upon another, or absolutely upon all things. But God as he is the true uncontracted sight or seeing is

4 *The Vision of God.*

not lesse than may by the understanding be conceived of the abstract sight but beyond all proportions more perfect, wherefore the appearance of sight in the Picture cannot so well as the concept approach or come neere the height of the excellency of absolute vision or sight, and consequently it is no whit to be doubted but that whatsoever appears in that Image is excellently and perfectly in the absolute sight.

That absolute sight comprehends all manner of seeings.

CHAP. 2.

NOW thou must after these things understand that sight is varied in things that see, according to the varietie of the contraction thereof for our sight followeth the affections of the Organs and the minde, therefore
some

some one man looke now lovingly and chearfully, by and by sadly and angerly, one while childishly, then manly, afterwards seriously and agedly. But sight freed from all contraction doth at once and altogether comprehend all and every manner of seeing, as being the most adequate measure and true exemplar of all sight: for without absolute sight, there can be no contracted sight, and absolute sight comprehends in it selfe all manners of seeing, and so also that every one, and yet remains utterly free and absolute from all varietie, for in absolute sight are all the manners of contradictions of seeing uncontractedly; For every contradiction is in the absolute, for absolute sight is a contradiction of contradictions it being an incontractible contradiction; Therefore a most simple contraction *Covisides*, or is the

6. *The Vision of God.*

same with an absolute. And without contraction no thing is contracted: so absolute vision or seeing is in every sight, because every contracted seeing is by it, and cannot be at all without it.

That the things which are spoken or affirmed of God doe not differ really.

CHAP. 3.

ENter next into a serious consideration how all things that are said or affirmed of God cannot really differ, because of the highest and most perfect simplicie of him, though we in diverse respects ascribe divers names and Attributes unto him; But God being the absolute reason, or being of all formall reasons complicateth, or foldeth up in himselfe all reasons; whereupon we attribute

bute unto God, seeing, hearing, tasting, smelling, touching, sence, reason, and understanding and such like, according to the severall reasons of the signification of every word, yet in him seeing is not another distinct thing from hearing, tasting, touching, smelling, and understanding, and so all Divinity is said to be put in a circle, because one of his Attributes is affirmed of another. And for God to have a thing, is for him to be that thing, or his having is his being, his moving is his standing, his running is his resting, and in like manner all his other Attributes, so that although we ascribe unto him, moving in one respect, and standing in another, yet because hee is the absolute reason in which all alterity or othernesse is unitie or onenesse and all diversitie is Ioencitie or selfe samenesse: Therefore that diversitie

8. *The Vision of God.*

of reasons or formality (as wee
conceiv'd verity, which is not
Identity it selfe.) cannot bee in
God.

*That Gods Vision or sight is called
his providence, his Grace
Eternall life.*

CHAP. 4.

VNto the Image of God ap-
proach thou now my Bro-
ther, that givest thy selfe to con-
templation. And first place thy
selfe in the East, then in the
South and lastly in the West. And
because the sight or eye of the
Picture looks upon thee every
where alike, & forsakes thee not
whethersoever thou goest, thou
shalt be thereby stirred up unto
speculation and provoked to say.

Lord, in this Image of thee doe
I now behold thy providence by
a certaine sensible experience,
for

for if thou forsakeſt not mee who
am the moſt baſe and vile of all
things, certainly thou wilt ne-
ver be wanting to any thing. For
ſo art thou preſent to all things,
and every thing as unto all things
and every thing is preſent to that
being without which they can-
not be, and ſo art thou the abſo-
lute being of all things, preſent
to each thing, as if thou tookeſt
no care for any thing elſe. And
this comes to paſſe becauſe there
is nothing but prefers ; its owne
being before any thing elſe, and
the manner of its being to all o-
ther manners of being, and ſo de-
fends its owne being, that it had
rather the being of all other
things ſhould goe to ruine and
diſtruction than its owne. For
ſo doſt thou O Lord looke upon
every thing that is, that it cannot
be conceived by all, that is, that
thou haſt any care other then

that that only thing might be in the best manner that it can possibly be, and that all other things that are may serve only to the intent that that which thou lookest upon may be after the best manner.

Thou O Lord dost not suffer me by any imagination to conceive that thou lovest any thing else besides mee more than my selfe, seeing thine eye is never of from me alone, And because there the eye is where the love is, therefore do I finde thou lovest mee, because thine eyes are alwayes most attentively upon me thy servant.

Lord thy seeing is loving, consequently as thy sight regardes and lookes upon mee, so attentively that it never turnes it selfe from me, so thy love; And because thy love is alwayes with mee, and thy love is no other thing

thing then thy selfe that lovest mee therefore thou art alwayes with mee. Lord thou forsakest me not, thou preferrest me on every side, as taking most dilligent care of me; Thy being O Lord forsakes not my being, who am only so far forth as thou art with me: And thy seeing being thy being, therefore I am because thou lookest upon me, And if thou hide thy countenance from me, I shall not subsist: But I know that thy seeing is that greatest goodnesse which cannot but communicate it selfe to every thing capable. Therefore canst thou never forsake me as long as I am capable of thee. To me then it belongs as much as I can to become more and more capable of thee continually: And I know the capacity which makes a union is nothing but likenesse, and all incapacity proceeds from unlikenesse.

If I therefore make my selfe by all possible meanes like to thy Goodnesse, according to the degrees of likenesse. I shall be capable of the truth, thou hast given me O Lord a being, and that such a one as may continually make it selfe more capable of thy goodnesse, and this power which I have from thee wherein I hold the lively Image of the power of thy omnipotency, is that free will by which I may either enlarge or restraine the capacity of thy grace, enlarge it I say by conformity when I strive to be good because thou art good, just because thou art just, and mercifull, because thou art mercifull when all my endeavour is turned to nothing but thee, because all thy endeavour is turned to me, when I looke most attentive y to thee alone, and never turne away the eyes of my minde, because thou
embracest

embracest me with continuall
sight, when I turne my love to
thee alone, who being love, art
turned to me a lone.

And Lord what is my life, but
those embraces whereby the
sweetnesse of the love doth so a-
morously compasse me, I love
my life exceedingly, because thou
art the sweetnesse of my life.

I now behold as in a Glasse in
an Image, in a shadow eternall
life because it is nothing els but
that blessed vision whereby thou
never ceaseest to see and looke
upon me most lovingly, even to
the inmost of my soule. And thy
seeing is or in thee to see is no-
thing else but to quicken mee
continually to send unto me the
most sweet love of thee, by the
sending of that love to inflame
me to the love of thee, by infla-
ming to feed me, by feeding mee
to set my desires on fire, by fire-
ing.

ing my desires to give them drinke
of the dew of gladnesse, and by
giving them drinke to send unto
me a fountaine of Water, and by
sending that to increase and per-
petuate it, and to communicate
this immortallity, to give mee
the never fading glory of this
heavenly, high and greatest King-
dome, and to make me partaker
of that inheritance which is only
thy sonnes, and to appoint me a
possession of that eternall felicity
where there is the Garden of all
delights that can be desired, than
which there can nothing better
either be devised by Man or
Angell or be by any manner of
being, for it is the absolute great-
nesse of every ratioll desire,
than which a greater cannot be.

That

That the vision of God is called
his mercy his motion and
operation.

CHAP. 5.

EVer infinite is the multitude
of thy sweetnesse which thou
hast laid up for them that love
thee for it is an inexplicable trea-
sure of gladnesse most full of joy,
To tast that thy sweetnesse is by
an experimentall touch to appre-
hend and to lay hold upon the
sweetnesse of all dilectable things
in their principall or beginning.
It is to reach or attaine unto the
reason and formality of all de-
sirable things in thy wisdom, to
see therefore the absolute reason
or formality which is the reason
or formality of all things, is no-
thing els but to tast thee O God,
in the minde because thou art
sweet.

sweetnesse it selfe, the being of life and understanding.

Thy seeing O Lord what is it other when thou lookest upon me with the eye of pittie, then that thou art seene by me? In seeing mee thou givest thy selfe to be seene by me which art *a hidden, an invisible God*. No man can see thee but as farre forth as thou givest thy selfe to be seene; neither is thy being seene any thing else but that thou seest him that seeth thee.

I see in this thy Image, how prone and ready thou art O Lord to shew thy face to all that seeke thee, for thou never shuttest thine eyes, nor never turnest them any other way. And although I turne my selfe away from thee, when I turne my selfe wholly to any other thing; yet for all this thou changest not thy eye, nor thy countenance.

If

If thou do looke upon me with the eye of grace. ~~I am~~ the cause thereof, because I am divided from thee by turning my selfe to some other thing which I prefer before thee, yet dost not thou for all this wholly turne thy selfe from me, but thy mercy followeth me, if at any time I would returne to thee that I may be capable of grace. *thou art*

For that thou lookest not upon me, is because I looke not upon thee, but refuse and contemne thee.

O infinite pietie how unhappy is every sinner that forsaketh thee the fountaine of Life, and seeketh not thee in thy selfe but in that which in it selfe is nothing, and so had still been if thou hadst not called it out of nothing? How mad is he who seeketh thee that art goodnesse, and whilst hee seeketh thee goeth back from
the e.

thee, and turnes away his eyes for every one that seeks, seekes nothing but good, and hee that seeketh good, and goes back from thee, goes back from that which he seekes.

Therefore every sinner goes astray from thee, and wanders farther off, but when hee returnes to thee, thou without delay meetest him, and before hee lookes back to thee, thou with a Fatherly affection casteth upon him the eyes of thy mercy, neither is thy mercy any thing but thy seeing. Therefore thy mercy followeth every man as long as hee liveth, whethersoever he goeth, as thy sight never forsakes any man. And as long as a man lives thou ceaseest not to follow him, and by sweet and internall admonitions to stirre him up to cease from his errors, and to be turned to thee that hee may live happily. Thou
 Lord

Lord art the Companion of my
pilgrimage whithersoever I goe,
thy eyes are alwayes upon mee,
And thy seeing is thy moving,
therefore thou art moved with
me, and ceasest not from motion
as long as I am moved. If I rest,
thou art with me also, if I ascend
thou ascendest, if I descend thou
descendest, whithersoever I turne
my selfe thou art present.

Neither dost thou forsake me
in the time of tribulation, as oft
as I call upon thee thou art neere.
For to call upon thee is to turne
my selfe to thee, and thou canst
not be wanting to him that turns
himselke to thee, neither can any
man be turned to thee except
first thou be present, for except
thou wert present and diddest sol-
licit me, I should not know thee
at all, and then how should I be
turned to thee whom I did not
know

know: Thou art therefore my
 God that seeest all things, And for
 thee to see is to worke, therefore
 thou workest all things, *Not un-*
to us, therefore O Lord: not unto
us: but unto thy great name which
 is G ; doe I sing eternall glori-
 e, for I have nothing that thou
 dost not give neither could I hold
 that which thou givest except
 thou thy selfe didest keep it thou
 therefore ministrest all things un-
 to me, thou art the Lord power-
 full, and pitifull, which givest all
 things, thou takest care of all
 thing, thou art the dispencer that
 dispencest, thou preservest all
 things, And all these things dost
 thou which art blessed for ever-
 more, work by thy only and most
 simple sight and beholding.

of

Of the seeing face, to face or the
seeing of Gods face.

CHAP. 6.

Right gracious Lord and God,
the longer I looke upon the
countenance, the more sharply it
doth seeme unto mee that thou
bendest the edge of thine eyes
towards mee. And thy looking
upon me makes me consider how
this Image of thy face is therefore
thus sensibly figured, because a face
could not be painted without co-
lour nor is colour without quan-
tity : But I see not with those
fleshy eyes that beholds this thy
Picture but with the eyes of my
minde, and understanding the in-
evitable truth of thy face which is
here represented by a contracted
shadow which true face of thine
is free from all contraction, for it
is

is neither subject to quantity nor qualitie, nor time nor place, being the absolute forme which is the face of faces.

When I consider therefore how that face is the truth and most adequate measure of all faces, I am amazed at it; for the face which is the truth of all faces is not subject to quantity, therefore neither greater nor lesse, yet it is not equall to any one because it hath no quantity, but is absolute and superexalted. It is therefore the truth, which is equality exempt from all quantity. So therefore, I comprehend that thy face, O Lord goes before every face formable and is the exemplary truth of all faces, and that all faces are the Images of thy incontractible and imparticipable face.

Therefore every face that can behold thy face sees nothing other or diverse from it selfe, because

cause it sees its own truth, or the truth of it selfe. Now the exemplar truth cannot bee other or diuerse, but those things are accidents to the Image in as much as it is not the true exemplar; As therefore whilst I look upon this painted face from the East, it appeares to looke upon mee, so also, And in like manner if from the West or South, it seemes accordingly to looke upon me, And howiuever I change my face or posture, the face seemes still to be turned towards mee; So is thy face turned to all the faces that behold thee.

Thy sight O Lord is thy face, he therefore that beholdeth thee with an amiable face shall finde no other, but that thy face looks aymeably upon him, and how much more aymeably he shall studie to looke upon thee so much more aymeably shall he finde thy face

face towards him: Hee that shall
look upon thee angerly that like-
wise finde thy face such towards
him and so hee that lockes upon
thee cheerfully. For as this flesh-
ly eye looking through a Redde
Glasse or Greene Glasse thinke
all it sees of the same colour so
every eye of the minde that is
muffled up in contraction, and
passion, judgeth thee that art the
object of the mind according to
the nature of contraction, and
passion; Man can judge but like
a man, for when a man Attributes
a face unto thee, he seekes not for
it out of the (latitude of the) spe-
cies or nature of men because his
judgement is contracted within
beneath humane nature, and so in
judging exceeds not the passion
of this contraction: So if a Lion
should ascribe thee a face, hee
would give thee none but a Lions
face, an Oxe an Oxes, an Eagle, an
Eagles. ○

O Lord how admirable is thy face, which if a young man should conceive, he would imagine it young, if an old man, aged, if a man, manly, who could conceive this only exemplar or patterne of all faces most true, and most adequate to be so of all faces, as that it is, neverthelesse of every one, and so perfectly of every one, as if it were so of none other, certainly he must needs out goe and passe beyond all formes and figures of all formable faces; And how could hee conceive a face, when he must transcend all faces, and all likenesse, and figures of all faces, and al conceptions that can be made of a face, and all Colour, Ornament, and beauty of all faces; Therefore who so faine would see thy face, as long as hee conceives any thing at all is farre from the sight of it, for every possible conception of a face is lesse
C then

then thy face, O Lord, and every beauty and fairenesse which can be imagined is lesse than thy beauty, every other face hath beauty, but is not beauty it selfe, but thy face O Lord hath beauty, and this having, it is to be it, therefore it is absolute beauty, which is the forme that gives, being to every beauteous forme.

O face most comely, whose beauty, all things that hath the happinesse to see it are not sufficient to admire. In all faces is the face of all faces seene, but under a veile or covering, & in a dark shadow, but revealed not, it is not seene untill above a'l faces, we enter into a secret and hidden silence, where there is neither knowledge, nor conception of a face, for this Mist, Cloud, Darknesse, or ignorance, into which the seeker of thy face enters when hee surmounts all knowledge, and
con-

conception is that beneath which the face cannot be seene, otherwise then under a veile, but the mist it selfe reveals that there is thy face above all veiles or Coverings. As our eye, whiles it seeks to see the light of the Sun which is the face thereof, first it beholds it under a veile or Coverture in the Stars in Colours, and in all things that partake the light thereof, but when it strives to see it revealedly, and manifestly, it transcends all visible light because all such is lesse than that which he seeketh, but because hee would faine see the light which hee cannot see, hee knowes this, that as long as hee sees any thing, it is not that which he would see, and consequently he must go beyond all visible light, & hee that would so transcend all light that may be seene, must of necessity enter into that which wants visible light

which to the eye is (that I may
 so say) darknesse, and when hee is
 in that darkenesse or mist, then if
 hee know himselfe to be in the
 mist, he knowes himselfe now to
 be come to the face of the Sunne,
 for from the Excellency of the
 light of the sun doth that darknes
 and mist in the eye proceed, and
 by how much he knowes the
 darknesse to be greater, so much
 more truely doth hee in that mist
 attaine to the invisible light, so
 O Lord and no otherwise do I
 see the unapproachable light, beau-
 ty and shining of thy face may be
 without veile or shadow approa-
 ched unto.

What

*Wh. is the fruit of the Vision of
Gods face, and how it may
be had.*

CHAP. 7

ADmirable is that sweetnesse
wherewith thou now fee-
dest my Soule O Lord, and so
great that it must needs helpe it
selfe by all meanes possible, as well
with those things whereof it hath
experience in this world, as by
those most acceptable similitudes
which thou inspirest. For because
thou O Lord art that power and
beginning from whence althings,
and thy face, that power and be-
ginning from whence all faces
are, that which they are. There-
fore I turne my selfe to this great
& taul Nut-Tree, and seek to see
the principle or first beginning
thereof, and I see with my sen-
sible

cible eye, that it is great tall, broad spread, Coloured, loaden with boughs, leaves, and Nutts. Then by the eyes of my minde, I see that that Tree was once in the seeds, yet not as I now behold it, but virtually or in power, I diligently consider the wonderfull vertue of that seed, in which this whole Tree, and all the nutts, and all the power and vertue of the seed of those Nutts, and all the Trees that are potentially in the vertue of the seedes of those nuts have bin, and I see that that power is not, nor ever wil be in any time that can be measured by the motion of Heavenfully explicable, yet that power of the seed though inexplicable is but contracted, because it hath no power other than in this particular species or kinde of Nutts.

Wherefore though I see the Tree in the seed, I see it only in the

the contracted power thereof,
then doe I consider O Lord the
seminarie vertue of all the Trees
of divers species, or sorts con-
tracted unto every several species,
and in those very seeds, I see the
Trees in power, If therefore I
would see the absolute or ab-
stracted vertue and power of all
the vertues of those seeds; what
the vertue is, and what the prin-
ciple or beginning that gives ver-
tue to all seeds, I must of neces-
sity goe beyond all feminall vir-
tue which can be known or con-
ceived, and enter into that igno-
rance, wherein there remaines
nothing at all of the feminall ver-
tue or vigour, and then in that
mist I finde a most stupendious
power, & which no power which
can be taught or imagined can
approach unto, which is the be-
ginning, giving us being to every
vertue and power feminall, and

not seminall, which absolute and
super exalted vertue and power,
seeing it gives to every seminall
vertue, such power as complicates
and foulds up in it selfe potenti-
ally, the Tree and all things re-
quired to a sensible Tree, and
which follow the being thereof,
certainly then that beginning,
and cause must as a Cause have
complicitly and absolutely in it
selfe whatsoever it gives to the
effect thereof, and so I see that
that vertue and power is the face
or Patterne of every arborall
face and of every Tree where
I see that Nut-tree not in its
contracted seminall vertue, and
power, but as in the Cause and
making power of that seminall
vertue. And consequently I see
the Tree to be a certaine explica-
tion of the seminall power, and
the seed a certaine explication of
the Almighty power, And I see
that

that as the tree in the seed is not
the tree . but the power of the
seed, and that the power of the
seed, is it out of which the Tree is
explicated or unfolded, so that
there is nothing to be found in
the Tree which proceeds not
from the vertue of the seed, so the
seminal vertue and power in its
cause, which is the power of
powers, is not the seminal power,
but absolute power. And so is the
Tree in thee my God, thy selfe
my God, & in thee is it the truth
and exemplar or patterne of its
owne selfe, likewise, also the seed
of the Tree in thee is the truth
and patterne of it selfe, both tree
and seed, thou O God art the
truth the patterne or exemplar,
and that power of the seed which
is contracted, is the power of the
nature of the species, or sort which
is contracted to the species, and
in it as a contracted begin

But thou O my God art absolute power, and therefore the nature of all natures.

O God whither hast thou brought me that I should see thy absolute face, to see the naturall face of all nature, the face which is the absolute Entitie of all being, the art and knowledge of every thing knowable. He therefore that sees thy face, sees all things openly, and there is nothing hid unto him, He knoweth all things, he hath all things, O Lord which hath thee, he hath all things that seeth thee, for no man seeth thee, but hee that hath thee, no man commeth to thee, because thou art unapproachable, no man therefore can take thee, except thou give thy selfe unto him, how have I thee O Lord that am not worthy to appeare in thy sight? How can my prayer come unto thee, that art by any meanes

unap-

unapproachable? How shall I desire thee, for what is more absurd then to desire that thou who art all things in all things shouldst give thy selfe unto me, and how wilt thou give thy selfe unto me, unlesse thou give thy selfe with all Heaven, and Earth, and all things which are in them.

Nay how wilt thou give thy selfe unto me, except thou give thy selfe unto me, and while I thus rest in the silence of Contemplation, thou O Lord answerest within my heart, saying be thou thine owne, and J will be thine owne.

O Lord the sweetnesse of all sweetnesse, thou hast placed mee in my Liberty, that I may if I will be mine owne; Hereupon if I be not mine owne, thou art not mine, for then shouldst thou necessitate liberty, seeing thou canst not be mine, except I be mine
owne.

owne. And because thou hast put this in my liberty, therefore dost thou not necessitate but expect that I should choose to be mine ownne the fault therefore is in me, not in thee O Lord, which contractest not thy greatest goodnes, but powrest it out most plentifully upon all that are capable. And thou O Lord art my goodnesse, and how shall I bee mine ownne, except thou O Lord shalt teach mee. But this thou teachest me, that sence should obey reason, and reason beare rule, If therefore sence obey reason, I am mine ownne, yet hath reason nothing to direct her, but thee O Lord which art the word and the reason of reasons.

Whereupon I now see that if I heare thy word which ceaseth not to speake within me, and which shineth continually in reason, I shall be mine own free, and

not the servant of Sin, and thou wilt be mine, and give me the sight of thy face, and then I shall be safe, blessed be thou O God in thy gifts, which only art able to comfort my soule, and to erect and quicken it up unto a hope of attaining and enjoying thee, as thine owne gift, and the infinite treasure of all desierable things.

*How Gods seeing is his loving,
Causing, Reading, and Con-
taining all things in
himselſe.*

CHAP. 8.

Restlesse is my heart O God because thy love hath inflamed it with such a desire that it cannot rest but in thee alone, I began to pray the Lords Prayer, and thou inspiredst me to consider how thou art our Father, Thy loving

loving is thy seeing; thy Fatherhood is thy seeing which doth so fatherly embrace us all, for we say Our Father; for thou art the universall and singular Father: And every one saying our Father, implies that thy Fatherly love comprehends thy Sonnes, all and every one for a Father so loves all his Children, that he loves every one, because he is the Father of all, as well as of every one, and loves every one of his Sonnes so that every one thinks himselfe preferred before all the rest.

If therefore thou art a Father, and Our Father, surely the love of a Father to his Sonne preventeth the love of a Sonne to his Father, as long as we are thy sons and looke upon thee as soones, thou ceaseft not to looke upon us as a Father, therefore thou shalt be our fatherly purveyor having a Fatherly care of us, Thy seeing is thy providence. If

If we thy sonnes do abdicate
thee Our Father we cease to be
sonnes, nor are we then free sons
in our owne power, but we goe
into a farre Ccountry, separating
our selves from thee, and then
we undergoe a grieuous slave-
ry under a Prince which is
Enemy to thee O God: But thou
O Father though for the liberty
given us as being the sonnes of
thee which art liberty it selfe,
thou suffer us to goe away and
spend our liberty, and best sub-
stance after the corrupt desires
of our senses, Yet dost thou not
forsake us utterly, but art pre-
sent continually, solliciting us,
speaking in us, and calling us
back to returne to thee, ready al-
wayes to look upon us with the
former fatherly eye, if we return
and convert to thee.

O God of pittie look upon me,
who being prickt with com-
punction

punction, for the miserable slavery of the slippery filthinesse of Swine, where I dyed for hunger, do now retarne that I may howsoever it pleaseth thee, be fed in thy house, feed me with thy sight O Lord, and teach me how thy sight sees all that sees, and every thing that may be seen & every Act of seeing, and every seeing power, and every power that may be seene, and every thing that ariseth from them, for thy seeing is causing. Teach me O Lord how at one glance thou deserveest them all together, and severally, when I open the Booke to read, I see confusedly the whole lease, and if I will distinguish every letter and word, I must of necessity turne my selfe particularly to every one in Order, I cannot read but one letter after another, and one line after another, but thou O Lord lookest upon, and readeest all the paper together

gether without any delay of time; and if two of us read the same thing, one a pace, and the other slowly, thou readest with both; and seemest to read in time, because thou readest with them that read, and seest, and readest all things together above time.

Thy seeing is thy reading, thou from eternity hast seene and read together beyond al delay of time, all the Bookes which have beene or may be written, and at the same instant, thou readest them successively with them that do so read them, neither dost thou read one thing in eternity, and another with them that read in time; but being alwayes the same, and after the same manner, because thou art not changeable, being fixed Eternity, and eternity in that it forsakes not, time seems to be moved with time, although indeed motion and eternity is rest.

Lord

Lord thou seeſt and haſt eyes,
thou art therefore an eye, becauſe
with thee to have is to be, and
for this Cauſe in thy ſelfe thou
ſeeſt all things, for if in me ſeeing
were the Eye, as it is in thee my
God, then could I ſee all things
in my ſelfe, becauſe the eye is of
the nature of Glaſſe, and a glaſſe
though never ſo little will figura-
tively repreſent a great Moun-
taine, and all things that are in
the ſurface thereof, and ſo the
ſpecies of all things are in a glaſ-
ly eye, yet becauſe our ſight doth
not by meanes of the glaſly eye
ſee any thing but that particular
whereunto it turnes it ſelfe, be-
cauſe the power thereof cannot
but be particularly determined
by the object, therefore it ſeeth
not all things that are contained
in the Glaſſe of the Eye, but thy
ſight being an Eye, or a living
Glaſſe ſeeth all things in it ſelfe,

may

may being the Cause of all visible things, therefore it containes, and sees all things in the Cause, and reason of all things that is in it selfe.

Thy eye O Lord proceedeth to all things without turning, our Eye turneth it selfe to the object, because our sight sees by a corner that hath quantity, but the Corner of thy Eye O God hath no quantity, but is infinite being a Circle, nay an infinite Sphere: for thy sight is an Eye of infinite Sphericity or roundnesse, and perfection, it seeth therefore all things round about and above, and below, O how wonderfull is thy sight which is (O. O) God to all that search for it, How faire and amiable to all that love thee, How terrible to all that have forsaken thee O my God: for thou by thy sight O Lord quicknest every spirit, makest glad every
one

one that is blessed, and puttest to flight all sorrow: looke therefore mercifully upon mee and my soule is safe.

*How the sight of God is both univ-
ersall and Particular, and
what is the way
thereto*

CHAP 9.

DEARE Lord, I cannot but wonder how (seeing thou lookest upon all, and every one as this painted Image which I behold, figures out unto me) in thy visive or seeing power, the Univerfall conicides with the singular: But then I wonder that therefore my imagination conceives not how this may be done, because it is in my owne visive power that I seeke for thy Vision which is not contracted to a sensible

sible Organ as mine is, and therefore am I deceived in my judgement. Thy seeing O Lord is thy offence. If therefore I looke to humanity which is one and simple in all men, I finde it both in all and every man, And although in it selfe it bee neither Easterly, nor Weasterly, nor Southerly, nor Northerly, yet in Easterly men it is in the East, and in the Westerly men in the West, and so though motion and rest be not of the essence of humanity, yet it is moved with men that move, and resteth with them that rest, and it standeth with them that stand al together at one and the same instant, because whether men move or be not moved, whether they sleepe or rest, humanity forsakes not men. Whereupon if this nature of humanity, which is contracted and no where found without
men

men; If I say that be so, that it be not more present to one man than another, and be so perfectly present to one as if it were present to none other, much more deeply then shall humanity incontracted (which is the pattern and Idea of this contracted nature, and which is as the forme, and the truth of this contracted forme of humanity) never forsake humanity contracted in the Individualls, for it is the form which gives being unto the formal nature it selfe. Therefore cannot the specificall forme be without it, when as by it selfe, it hath no being, for it is from that which is by it selfe, before which there is none other.

Therefore that forme which gives being to the species, is an absolute forme, and that art thou O God, which art the former of Heaven, and earth, and all things.

When

When therefore I looke to the contracted humanity, & through that to absolute humanity, that is, seeing in the contracted the absolute, as in the effect the cause and in the truth the Patterne; then meetest thou mee my God as the samplar or patterne of all men, and man by himselfe that is absolute.

And when likewise in all other species and kindes I turne my selfe to the forme of formes, in all these dost thou occurre, or present thy selfe, as the Idea or Samplar. And because thou art an absolute or most sample-samplar or patterne, thou art not compounded of many Samplars, but art one most sample and absolute samplar, so that of all and every thing that can be formed, thou art the most true and adequate samplar. Therefore thou art the essence of essences, giving

to contracted essences to be that which they are: for without thee O Lord nothing can be: If then thy essence peirce all things, thy sight must needs do so too, being thy essence.

As therefore none of the things that are, can flye from their proper being, so neither from thy essence, which gives being to the essence of al things, and so by consequence not from thy sight neither. Therefore thou O Lord seest all things, and every particular together, and thou art moved withall things that are moved, & standest still with all things that stand still & in asmuch as there are things found which are moved, when other things stand still, therefore thou O Lord standest still, and are moved both at once, for if motion and rest be both found together at the same time, contracted

tracted in divers things, and nothing can be besides or without thee, then there is neither motion nor rest without thee, but unto every one of them all art thou present O Lord, together and at once, and to each of them wholly, and yet thou art neither moved nor resteth, because thou art superexalted and absolute or free from all those things which can neither be named or conceived. Thou standest therefore, and thou goest, and yet thou neither standest nor goest, and that this painted face shews mee full well, for if I be moved, the face thereof appeareth to be moved, because it forsakes me not: And if whilst I move, another that beholds the face stand, still the countenance likewise forsaketh not him, but stands still with him that stands. Yet can it not properly agree to an absolute

D face

face or sight that is freed from these respects, either to stand or be moved in that it is above all station or motion, in most simple and absolute infinity, after or beneath which infinity, is motion and rest, and opposition, and whatsoever can be said or conceived.

Whereupon I finde by experience, how it is necessary for me to enter the mist, and to admitte the *covidence* of opposites above all capacity of reason, and there to seek the truth where I meet with impossibility, and above that the highest intellectuall ascent, when I shall come to that which is unknowne to every understanding, and which every understanding judgeth farthest off from truth; there art thou O my God which art absolute necessity.

And by how much more that
mistie

misty impossibility is known to be more dark, and impossible, so much the more doth necessarily shine, and is the more unvailely present and drawes neere.

Wherefore, I thank thee O my God, because thou shewest mee there is no other way of comming unto thee, but that which seemeth to all men, even the most learned Philosophers utterly unaccessible, and impossible, because thou hast shewn mee that thou canst not elsewhere be seene, than when Impossibility meets and crosses me, And thou O Lord which art the food of strong men, hast animated me to do violence to mine owne selfe, to beleeve, *because,* Impossibility coincident with necessitate. And so I have found the place where thou wilt revealedly be found, which place is environed with Coincidence of

Contradictories, which is the wall of that Paradiſe wherein thou dwelleſt, whoſe gate is kept by a moſt high ſpirit of reaſon, and if that be not overcome, the entry will not be opened. Beyond the Coincidence of contradictories, therefore thou wilt or maieſt bee ſene, but not on this ſide of it.

If therefore impoſſibility bee neceſſity in thy ſight O Lord, then there is nothing that thy ſight doth not ſee.

How God is ſene beyond the coincidence of contradictories and how ſeeing is being.

CHAP. 10.

DRead God, I ſtand before the image of thy face, which I looke upon with my ſenſible eyes

eyes, and with my in eternall eyes, I labour to behold that truth which is signified in thee, and it comes into my minde O Lord, how thy seeing speakes, for thy speaking is nothing else but thy sight, being they do not really differ in thee, which art absolute simplicity it selfe. Then I do clearely finde by experience, that thou seeest all things together, and every thing severally: for I my selfe when I Preach at one and the same time, speake one word to the whole Church assembled together, and to every one that is amongst them, and in that word which I speake to all, I speak to every one, That which the Church is to mee, that unto thee O Lord is the whole world, and every particular Creature that is or can be, so therefore thou speakest to all, and every one, and those things

to which thou speakest, thou seest
O Lord, which art the chiefest
consolation of all that trust in
thee, thou inspirest me to praise
thee from the contemplation of
my selfe, for thou hast given mee
one face as thou pleasest, and that
is seene generally, and particu-
larly, to all to whom I preach, my
owne face is therefore seene by
all, and my simple speech is who-
ly heard by all and every one, but
I cannot distinctly heare all them
speaking together, but one after
one: nor distinctly see them
altogether, but one after one,
yet if there were in mee so
great power, that hearing and
being heard, shold coincident and
be all one, and seeing, and being
seene, as also speaking, and hea-
ring (as in thee O Lord which
art the Highest power) then I
could both heare and see all at
once, and every one in particu'ar
by

by themselves, and as I could speak to every one in particular, at once, so in the same instant, while I speake, I could see and heare the answers of all and every one. Now then as being placed in the Doore of the coincidence of opposites, which the Angell keepeth in the entrance of Paradise, I begin to see thee O Lord, for thou art there where to speake, to heare, to see, to tast, to touch, to reason, to know, and to understand, are all the same thing, and where seeing coincides which being seene and hearing with being heard, and tasting with being tasted and touching, with being touched, and speaking with hearing, and creating with speaking. If I could see as I am visible or to be seene, I were not a Creature, and if thou O Lord shouldst not see as thou art to be seene, thou wert not God Almighty, thou art Visible unto

all Creatures and seeſt all, for in that thou ſeeſt all, thou art ſcene of all, otherwiſe they could not be Creatures, becauſe by thy viſion they are. And if they ſhould not ſee thee, ſeeing they could not take from thee their being; the being of the Creature is thy ſeeing, and being ſcene.

Thou ſpeakeſt by thy word to all things that are, and calleſt to bring the things that are not, Thou calleſt therefore that they may hear thee, when they hear thee, then they are, when therefore thou ſpeakeſt, thou ſpeakeſt to all things, and all things to whom thou ſpeakeſt hear thee. Thou ſpeakeſt to the Earth, and calleſt it to humane nature, and the Earth heareth thee, and its hearing is to be made man. Thou ſpeakeſt unto nothing, as if it were ſomething, and nothing heares thee, becauſe it was made ſomething, which was nothing.

O infinite power, thy conceiving is to speak, thou conceivest Heaven, and it is as thou conceivest, thou conceivest Earth, and it is as thou conceivest, while thou conceivest, thou seest, and speakest, and werkest, and whatsoever can be said. But how wonderfull art thou O my God, thou speakest once, thou conceivest once, how then art thou althings together, but successively many things, how are so many divers things from one conception, thou enlightnest me that am upon the Threshold of the Doore, by telling me that thy conception is most simple eternity it selfe, and there is nothing can possibly be done after most simple eternity, for infinit duration which is eternity it selfe, includeth, and comprehendeth all succession. Therefore whatsoever appears unto us in succession, is

not after thy conception which is eternitie, for thy one and only conception which is thy word, complicates, & in foulds all things, and every perticular, and thy Eternall word cannot be manifold nor diverse nor variable, nor changeable, because it is simple Eternitie.

So I see O Lord, that there is no thing after thy conception, but all things are because thou conceavest them and thou conceavest them in Eternitie, and succession in Eternitie, is Eternitie it selfe without succession, even thy word O Lord God: Thou hast no sooner conceived any thing that appeares unto us, temporally than it is: for Eternitie in which thou conceavest all temporall succession coincides in the same now or instant of Eternitie, nothing can there be past or to come, where to come and
past

past coincides with the present ;
But that things in this world are
according to before and after, is
because thou didest not before
conceave those things that they
should bee, if thou hadest sooner
conceived them, they had sooner
bin, but in whose conception so-
ever there can fall first, and later,
that hee can first conceave one
thing, and after another, hee is
not Almighty, but because thou
art God Almighty thou art with-
in the Walle in Paradise : And
that Walle is that Coincidence,
where after ccincides with be-
fore, or after, with first where the
end coincides with the begin-
ning, where *Alfa* and *Omega* are
the same.

Things therefore are alwayes
because thou speakest that they
may be, and they are not before
because thou speakest not before,
and

and when I read that *Adam* was before so many yeares, and that such a one was borne to day, It seemes to mee impossible that *Adam* should be then, because thou then wouldst, and the other borne to day, because thou now wouldst; And yet thou didst not will *Adam* to be sooner, than thou wouldest him that was born to day, but that which seems impossible is necessity it selfe, for now & then are after or beneath thy word, Therefore they meeete with him that comes to thee in the Wall which invirons the place where thou dwellest in Coincidence; For now and then coincides in the circle of the Wall of Paradise: But thou my God art and speakest beyond now and then, which art absolute Eternitie.

How

*How in God succession of time is
scene without succession.*

CHAP. 12.

O My God, I have experience of thy goodnes which art so farre from dispising mee a miserable sinner, That thou on the other side dost sweetly feede me with a certain desire or longing, for thou hast inspired into mee a most welcome similitude, as touching the unitie of the mentall word or conception, and the variety thereof in those things that appeare successively : For the simple conception of a most perfect Clock leades me a more feeling and savoury sight of thy conception and word, for the simple conception of a clocke, complicates or wraps up all temporall success-

succession, And put case that a
Clocke bee a conception, then
though we heare the sound of the
6th houre, before the 7th, yet
the 7th is not heard, but when
the conception commands, nei-
ther is 6th sooner in conception,
then the 7th or 8th, but in the
simple conception of a Clocke,
there is no houre before or after
another, although the Clock ne-
ver strike but when the concep-
tion bids: And it may be truely
said when the Clocke strikes six,
that then the Clocke strikes six,
because the conception of the
Master wil have it so, and because
a Clock in the conception of *God*
is a conception, it may a little ap-
peare how succession in a Clocke
is without succession in a word or
conception, and how in that most
simple conception are folded up
all motions and sounds, and
whatsoever we find in succession,
and

and that whatsoever happens successively doth not by any meanes exceed the conception, but is an explication of the conception because the conception gives being to every thing: And that therefore nothing is sooner than it comes to passe because it was not sooner conceived than it might be; Suppose then a conception of a Clocke to be Eternity, and then the motion in the Clocke is to be succession: therefore eternitie doth both, infold, and unfold succession, for the conception of a Clock which is Eternity, doth both complicate and explicate all things.

Blessed bee thou therefore O Lord my God. which feedest and nourishest me with the milke of similitudes, untill thou give mee stronger meat: Lead me O Lord God by these pathies to thee, for except thou lead me, I shall faint.

by

by the way, because of the frailty of my corruptible nature, and the foolish Vessell which I beare about mee: I returne againe in confidence of thy help, O Lord to finde thee beyond the wall of confidence, complication, and explication, and as I goe in and out by this door of thy word and conception, I finde most sweete pasture and foode, when I finde thee explicating thy power, I goe out, when I find thee both complicating, and explicating; I goe in and out, I goe in from the Creatures, to thee thou Creator, from the effect to the cause, I go out from the Creator to the creatures, from the cause to the effect, I goe both in and out together, when I see how going out is going in, and going in at the same instant going out, As hee that numbred doth at the same time, both explicate and complicate, explicate.

Plicate the power of unity, and
complicate number into unitie.
For the creatures going out from
thee, is for thee to enter into the
Creature, and to explicate is to
complicate, And when I see thee
God in Paradise, incompassed
there within the wall of the coin-
sidence of contraries, I see that
thou dost neither complicate nor
explicate disjunctively nor copu-
latively; For disjunction and
communion are both a like, the
wall of coincidence, beyond
which thou art absolute and free
from all that can be either said or
thought.

That

*That where the invisible is
seene, the uncreated
is created.*

CHAP. 12.

CRown of my joy and happi-
nesse thou hast appeared un-
to me, sometimes as invisible from
every creature, because thou art
a God secret and hidden, and in-
finite, and infinite is incompre-
hensible by any manner of com-
prehension, Then thou appearedst
to mee as visible to all things, for
every thing is so far forth as thou
seest it: and that could not bee
in act; except it did see thee, for
vision gives being, because it is
thy Essence; So thou my God
art visible, and invisible thou art,
invisible as thou art, and thou art
visible as the creature is, which
so

so farre forth is as it sees thee, by every thing that sees, in every thing that may be scene, and in every act of seeing art thou seen, which art invisible, and absolute, and free from all such things, and infinitely superexalted; Therefore O Lord I must leap over the Wall of invisible vision where thou art found, and the Wall is all things, and nothing both together, and thou which meetest or appearest to us as though thou wert all things, and nothing at all both together, dwellest within that high Wall which no wit can by its own power ever be able to climbe.

Sometimes thou appearest unto mee, so that I imagine thou seest all things in thy selfe, like a living Glasse, in which all things shine, and because thy seeing is thy knowing, then it comes into my minde that thou dost not see
al.

also things in thy selfe as in a li-
ving Glasse, for then thy know-
ledg should arise from the things:
Sometimes thou presentest thy
selfe to mee, that thou seeft all
things in thy selfe, as power or
vertue, by looking upon it selfe,
As the power or possibility of the
seed of a Tree, if it should looke
into and behold it selfe, would in
it selfe see the Tree in power; be-
cause the vertue of the seede is
potentially the Tree, and then a-
gaine, me thinkes that thou dost
not see thy selfe, and all things in
thy selfe, as power or possibility,
for to see a Tree in the power of
the vertue, differs from that visi-
on by which the Tree is seene in
act, and then I finde how thy in-
finite vertue or power is beyond
all specular and seminall vertue,
and beyond the coincidence, ra-
diation or reflection of the cause,
and also the thing caused, and
that

that that absolute vertue is absolute vision, which is perfection it selfe, above all manner of seeing: for all the manners which explaine the perfection of seeing are without any manners, thy Vision which is thy Essence, O my God.

But suffer most mercifull Lord that I thy vild Creature may yet speake unto thee; If thy seeing be thy creating, and thou seest nothing but thy selfe, but thy selfe art the object of thy selfe, (for thou art both the thing seeing and the things seene, and the act of seeing, how then dost thou creat other things from thee, for thou seemest to creat thy selfe as thou seest thy selfe, But thou comfortest mee O life of my spirit, for although I meet with the wall of absurdity, which is of the Coincidence of creating and being created, as though it were impossible

impossible that creating and being created should coincide (for to admit this, seemes to be as if one should affirme, that a thing is before it is, for when it creates it is, and because it is created it is not) yet it hinders not, for thy creating is thy being, neither is it any other things at once to create, and to be created, than to communicate thy being unto all things, that thou maiest bee all things in all things, and yet remaine absolute from all things, for to call to being things that are not, is to communicate, being to nothing, so to call is to create, to communicate is to be created. And beyond this Coincidence of creating and being created, art thou God absolute and infinite, neither creating nor in possibility of being created, although they are all that they are, because thou art.

O thou heights of riches, how incomprehensible art thou, as long as I conceive a Creator, creating, I am yet on this side the wall of Paradise, so as long as I conceive a Creator in possibility of being created, I have not yet entred, but am in the wall, but when I see thee as absolute infinite, whereunto neither the name of a Creator creating, nor of a Creator in possibility of being created can agree, then I beginne to see thee revealedly, and to enter into the Garden of delights, because thou art no such thing as can be said or conceived, but infinitely and absolutely super-exalted above all such things. Thou art not therefore only a Creator, but infinitely more then a Creator, though without thee nothing is done, or can be done: To thee bee praise and glory for ever and ever, *Amen.*

That

*That God is seene absolute
infinite.*

CHAP. 13.

THou Lord God, thou helpe
of them that seeke thee, I
see thee in the Garden of Para-
dise, and I know not what I
see, for I see nothing visible, only
this I know, that I know not
what I see, nor ever can know it,
name thee I cannot, because I
know not what thou art; And if
any man say thou art named by
this or that name, in as much as
he nameth thee, I know that it is
not thy name, for every terme of
the manner of significations of
name is a Wall, beyond which I
see thee.

And if any man expresse any
conception, by which thou mayst
be

be conceived, I know that conception is not the conception of thee, for every conception is terminated in the Wall of Paradise; And if any man expresse any similitude, and say that according therunto thou art to be conceived. I know likewise that similitude is not thine, for if any man declare any understanding of thee, as though hee would give a meanes to understand thee, this man is yet farte from thee, for from all these, art thou seperated by a most high Wall: This Wall seperates thee from all things that can bee said or thought, for thou art absolute from all things that can fall into any mans conception, Therefore when I am highest of all lifted up, then I see thee infinity, therefore art thou inaccessible, incomprehensible, unnameable, unmultipliable, and invisible, and so hee

E

that

that will ascend to thee must get up above every terme and end and things, finite. But how shall he come unto thee, the end whereat hee aimeth, if hee must ascend above the end, Hee that mounts up above the end, doth he not enter into that which is indeterminate, and confused, and so in regard of the understanding, into ignorance and obscurity, which are intellectuall confusion; The understanding must therefore become ignorant, and be placed in the shadow if it would see thee, But O my God what is this ignorance of the understanding, is it not a learned ignorance, therefore canst not thou O God be approached unto, as being infinite, but by him whose understanding is in ignorance, and namely such a one as knows himselfe to be ignorant of thee, How can the understanding con-
ceive

ceive thee which art infinitie ;
The understanding knowes it
selfe ignorant, and that thou canst
not be conceived, because thou
art Infinitie. For to understand
Infinitie, is to comprehend that
which is incomprehensible.

The understanding knowes it
selfe ignorant of thee, because it
knows thou canst not be known,
unlesse that which is unknowable
be known, and the invisible seen,
or the inaccessible approached
unto. Thou my God art absolute
Infinitie, which I see to be an in-
finite end, but I can not conceive
how an end should bee an end
without an end. Thou O God
art the end of thy selfe, because
thou art whatsoever thou hast, if
thou hast an end thou art an end,
Thou art therefore an infinite
end, because thou art the end of
thy self, for thy end is thy essence,
the essence of the end is not de-

etermined or limited in another end, but in it selfe, the end therefore which is the end or bound of it selfe is infinite. And every end which is not the end of it selfe is a finite end, thou O Lord because thou art the bound that boundest all things, therefore art thou the end or bound whereof there is no end or bound, and so the bound without bound, or infinite bound which passeth all reason, for it foulds a Contradiction.

When therefore I affirme a boundlesse bound or an infinite end, I admit darknesse to be light, ignorance, knowledge, and that which is impossible to be necessary, or of necessity; And because we admit that there is a bound of that which is bounded, wee must necessarily admit of an infinite or last end or bound without abound, but we cannot but

admit infinite being, therefore we cannot but admit the infinite. Consequently we admit the Coincidence of contraries, above which is the infinite. And that Coincidence is a contradiction without a contradiction, as an end without end.

And thou O Lord saist unto me that as alterity in unity is without alterity, because it is unity, so contradiction in Infinitie is without contradiction, because Infinitie. Infinitie is simplicity it selfe, but contradiction cannot be without alterity, yet alterity in simplicity is without alteration, because it is simplicity, for all things that are said are affirmed of absolute simplicitie, coincide, or are the same with it, because there to have, is to be, the opposition of opposites, is their opposition without opposition, as the end or bond of things infinite.

is no end or bound without end
or bound.

Thou therefore O God art the
opposition of opposites, because
thou art infinite, and because
thou art infinite, thou art infinite
it selfe: In infinity is oppo-
sition of opposites without oppo-
sition.

O Lord my God, the strength
of the weake, I see thee to be in-
finity it selfe, therefore to thee,
there is nothing other or diverse
or contrary, and adverse. for hee
that is infinite doth not suffer
with himselfe any alteriry, be-
cause (being infinity) there is no
thing besides or without it, for
absolute infinite. includes and
inviros all things. Therefore
if there were infinite and some-
thing besides it, it were not infi-
nite nor any thing else, for infi-
nite cannot be either greater or
lesse, therefore there is nothing
be-

besides or beyond it, for if infinitie did not, include within it selfe al being it were not infinite. And if there were no infinite, then were there no end or bound nor alteritie, nor diversitie, which without alterity of bands and termes cannot be Infinite, therefore being taken away, there remaineth nothing, there is therefore infinitie, and it complicates all things, as nothing can be besides it, and hereupon here is nothing other, or diverse unto it, Infinitie therefore is so all things that it is none of them all.

To Infinity therefore, there can no name agree, for every name may have a contrary, but to unnameable Infinitie, there can be nothing contrary, neither is Infinitie the whole, whereunto is opposed a part, nor can it be a part, nor can Infinitie be great,

or little, nor any thing which can be named, neither in heaven or in earth, above all these is Infinite, Infinite is to nothing either great or lesse, or equal.

But while I consider Infinite neither to be greater nor lesse to any thing imaginable, I say it is the measure of all things being neither greater nor lesse. And so I conceive it the equalitie of being, such an equality is Infinite, yet is it not so equalitie, as inequality opposed unto it, but there equalitie is inequality, for inequality in Infinite is without inequality, because it is Infinite, so equality in Infinity is infinity, Infinity equality, is an end without end; whereupon though it be neither greater nor lesse, yet is it not equality, as contracted equality is understood, but it is infinite equality, which is not capable of more or lesse, and so it is.

is not more equall to one then to another, but so equall to one that to all, and so to all that to none of all, for that which is infinite is not contractable, but remains absolute, if it were contractable by Infinity, it were not infinite: It is not therefore contractable to the equality of the finite, although it be not equall to any thing, for how should inequality agree with the infinite, whereunto agreeth neither more nor lesse.

Therefore that which is infinite is neither greater nor lesse, nor inequall to any thing imaginable, and yet it is not, therefore equall to that which is infinite, because it is above every finite thing, to wit, by it selfe, that which is infinite then is it utterly absolute, and incontractable.

How high art thou O Lord above all things, and with all hew

E s

humble

humble, because in all things : If infinitie were contractible to any thing nominable, as a line, or a surface, or a species, or kinde, it would draw to it selfe that whereunto it were contracted, and it implies that the infinitie should bee contractible, for it should not be contracted, but attract; for if I say that the infinite is contracted to a Line, as when I say an infinite Line, then is the Line attracted or drawne to that which is infinitie, for a line ceaseth to be a line when it hath no quantite or end, an infinite line is not a line, but a line in infinite is infinite : And as nothing can be added to that which is infinite, so the infinite cannot bee contracted unto any thing, to make it other then infinite, infinite goodnesse is not goodnesse but infinite, infinite quantitie is not quantity but infinity, and so in all things. Thou

Thou art a great God of whose
greatnesse there is no end; and
therefore I see thee, the unmea-
surable measure of all things, as
the infinite end of all things.

Thou art therefore O Lord
without beginning and end, be-
cause infinite, thou art the be-
ginning without beginning, and
the end without end, and so the
beginning that the end and so
the end that the beginning, and
neither beginning nor end, but
above them both even absolute,
Infinite it selfe blessed for ever-
more.

How

How God complicateth or infoldeth all things without alterity.

CHAP 14.

O Lord God by the infinitesse of thy mercy I see thou art infinitie incompassing all things. There is therefore nothing without thee, but all things in thee, nothing that is another thing from thee: Thou reachest me **O** Lord how alterity which is not in thee, is not likewise in it selfe, neither can it be, nor doth that alterity which is not in thee, cause that one Creature is different from another, although indeed one be not the other, for the Heaven is not the Earth, though it be true that the Heaven is the Heaven, and the Earth the Earth.

If I therefore seeke for alteri-
tie which is neither within thee
nor without thee, where shall
I finde it, and if there be no such
thing, how then is the earth ano-
ther Creature then the heavens,
for without alteritie this cannot
be conceived, but thou speakest
in me O Lord and saist that of al-
terity there is no positive prin-
ciple or beginning, and so it is
not, for how should alterity be
without beginning, except it
selfe were a beginning, and Infi-
nity; But alterity is not the
principle of being, for it is called
alterity of not being, for because
one thing is not another, there-
fore it is called *Alterum* or a-
nother, alterity therefore cannot
be the principle of being, because
it is so called from not being,
neither hath it principle of
being when it is not from be-
ing.

Therefore

Therefore is not alteritie any thing but that Heaven is not Earth, it is because Heaven is not infinite it selfe which containeth all being.

Whereupon because infinitie is absolute infinitie, it comes to passe that one thing cannot be another.

As the being of *Socrates*, includeth all the being of *Socrates*, in which simple being of *Socrates* there is not alterity or diversity, for the being of *Socrates*, is the individuall unity of all things that are in *Socrates*, so that in that one being is complicated the being of all things which are in *Socrates*, namely in the very individuall simplicitie, where there is nothing found other, or divers: But in that one and only being all things which have any being belonging to *Socrates* are, and are explicated, and without

or besides it, they neither are nor can be, although withall in that most simple being, the eye be not the eare, nor the head the heart, and the seeing is not hearing, nor sense reason, nor doth this happen out of any principle of alterity, but presupposing the most simple being of *Socrates* it comes to passe that the head is not the feet, because the head is not the most simple being of *Socrates*, And therefore the being thereof doth not include the whole being of *Socrates*.

And so I see (thou O Lord giving me light) that because the simple being of *Socrates* is altogether incommunicable, and uncontractable to the being of any Member whatsoever, therefore the being of one Member is not the being of another, but that most simple being of *Socrates*, is the being of all the Members of
Socrates

Socrates in which all the variety
 and alteritie of being which is
 in the Members is simple unity,
 as the plurality of the formes of
 the parts is unity in thy forme
 of the whole, so it is in some sort
 O God betweene thy being
 which is absolutly infinity, and
 all those things that are, absolut-
 ly I say, as the absolute forme of
 being of all contracted formes.
 Thence it is that the hand of *So-
 crates*, being separated from his
 body, though after it be cut off,
 it be not any more the hand of
Socrates, yet it remaines still in
 some being of Carkasse, and that
 is because the forme of *Socrates*
 which gives being, doth not
 give being simply, but a con-
 tracte d being namely the being
 of *Socrates*, from which the be-
 ing of the hand is separable, and
 yet may remaine under another
 forme, but if the hand were once
 wholly

wholly separated from the un-
contracted, being which is infi-
nite and absolute, it would alto-
gether cease to bee, because it
were then separated from all be-
ing.

I thanke thee O Lord my God,
who as far as I am able to con-
ceive largely, shewest me how
thou art Infinite it selfe, compli-
cating and infolding the being
of all things in most simpl power
which were not infinite, except
infinitely united, for power uni-
ted is the stronger. Therefore
that power which is so united
that it cannot be more, is infinite
and omnipotent. Thou art God
Almighty, because absolute sim-
plicity, which is absolute infinity.

That

*That actual Infinitie is unte, in
whish the figure is
Veritie.*

CHAP. 15.

REgard thy servant in mercy,
Lord, though he be a foole,
save from what thou grantest,
that he may speak unto thee his
God.

I see it this painted face the fi-
gure of Infinitie, for the sight is
indeterminate either to object
or place, and so infinite, for it is
not more turned to one then to
another of them that looke up-
on it, And although the sight
thereof be in it selfe infinite, yet
it seemes to bee terminated by
every one that lookes upon it,
because it looks upon every one
that lookes upon it so determi-
nately

nately, as though it lookes on him alone and nothing else.

Thou seemest therefore unto me O Lord as possibility and being absolute and infinite formable and determinable by every forme for me, for we say that the formable possibility of the matter is infinite, because it can never be finished, but thou answerst in mee, O infinite light that absolute power, or possibilitie is infinity it selfe, which is beyond the Wall of coincidence, where possibility of being made Coincides with possibility of making where power coincides with Act matter although it be in power to infinite formes, yet it cannot have them all at once actually, but the power is terminated by one, and that removed by another. If therefore the (*posse esse*) may be, of the matter should coincide with the Act, it would so be power that it would

would be act also, and as it was in power to infinite formed, so it would be actually formed infinitely. Now Infinitie in act is without alteritie, and it cannot be infinitie, but it must be unitie, There can not therefore be infinite formes in Act, but actuall infinity is unity. Thou therefore O God which art infinite it selfe, art thy selfe, one God, in which I see all may be in act, for possibility absolute or free from all power contracted to matter or any passive power whatsoever is absolute being, for whatsoever is in infinite being is the most simple infinite it selfe, so to may be all things in the infinite being is the infinite being it selfe; likewise also actually to be all things in the infinite is the infinite being it selfe; Wherefore the absolute may be, and the absolute being in Act in thee my God.

God are nothing but thou my infinite God, thou my God art all may be.

The may be of the matter is materiall, and so contracted, and not absolute, so the sensible and rationally may be is contracted, but to bee altogether uncontracted coincides with simply absolute, that is infinite.

When therefore thou my God appearest unto me as matter formable, because thou receivest the forme of every one that beholds thee, then thou liftest me up to see how he that looks upon thee, doth not give thee forme, but in thee hee beholds himselfe, because from thee hee receives that which hee is. And so what thou seemest to receive from the beholder, that thou givest as being the living glasse of eternity which is the forme of formes; In which glasse whilst one looks
hee

hee sees his owne forme, in the forme of formes, which is the glasse, and judgeth the forme which hee sees in that glas to be the figure of his forme, because it is so in materiall pollist glasse, though the contrary thereof be true, because that which hee sees in the Glasse of eternity, is not the figure but the truth of that which himselfe (the beholder) is the figure. The figure therefore in thee in God is truth and the samplar or patterne of all and every thing that is or may be.

○ God which art wonderfull to every understanding, thou seemest sometimes as if thou wert a shadow, and thou art light, For when I see how according to my Change the sight of thy Picture seemes changed, thy face also seemes changed, because thou appearest to me changed as if thou wert the shadow that followeth

loweth the alteration of him that walketh. But because I am the living shadow, and thou the truth, I judge by the change of the shadow that the truth is changed. Thou therefore O my God art the shadow, but so that thou art the truth also, thou art the image of me, and of every thing, but so that thou art the exemplar and patterne also.

O Lord God the enlightner of hearts, my face is a true face, because thou that art the truth hast given it me, My face is also an Image, because it is not the truth it selfe, but the Image of the absolute truth, therefore I do complicate and infold in my conception the truth and the Image of my face, and I see that in it the Image coincides with the faciaall truth, so that in as much as an Image in so much it, it true. And then thou shewed me O Lord,
how

how according to the mutation of my face, thy face is both changed and unchanged, changed because it forsakes not the truth of my face, unchanged because it followeth not the change of the Image: Wherefore as thy face forsakes not the truth of my face, so it followes not the changing of an alterable Image, for absolute truth is unalterability, the truth of my face is mutable, because it is so, the truth that it is also the Image, but thine is unchangeable, because it is so an Image that it is also the truth; Absolute Truth cannot forsake the truth of my face, for if it should forsake it my face which is mutable, truth could not subsist.

So dost thou seeme to mee O God (because of thine infinite goodnesse) immutable, because thou forsakest not the mutable Creature, but because thou art
 vol. absolute

absolute goodnesse thou art not mutable, because thou dost not follow mutability, and thy most performed depth O God that dost not forsake, and withall dost not follow the Creatures: O inexplicable piety that offerest thy self to him that beholds thee, as if thou tookest being from him, and comfortest thy selfe to him that hee may love thee the more, by how more like to him thou art, for we cannot hate our selves, therefore we love that which participates and accompanys our being, and wee embrace our likenesse, because we are represented in the Image in which we love our selves.

Thou shewest thy selfe O God as our Creature out of humility of thine infinite goodnesse, that so thou mayst draw us unto thee, for thou dost draw us to thee by all meanes possible, that a free reasonable Creature

can be drawne by. And in thee
 O God Creating Coincides,
 which being created, for the I-
 mage which seemes to be Crea-
 red by me is the truth that crea-
 reth mee, that so at length I may
 understand how much I ought
 to be bound unto thee, when in
 thee loving, and being coin-
 cides, for if I ought to love my
 selfe in thee my similitude, and
 then be especially bound unto it
 when I see thee love mee as thy
 Creature, and Image, how can-
 not that father love his sonne,
 who is so a Sonne, that he is a
 Father also, And if he be much
 so beloved which is a sonne in
 estimation and a father in know-
 ledge, art not thou most of all
 which in estimation exceedest a
 sonne, and in knowledge a Fa-
 ther.

Thou God wouldest that filiall
 love should consist in estimation
 and

and thou wilt be esteemed liker
then a sonne, and be knowne
more intimate than a Father, be-
cause thou art love, complicating
and infolding, aswell filiall, as
paternall delection. Be thou
therefore which art my sweetest
love, my God blessed for ever-
more.

*That God except hee were infinite
could not be the end of
our desires.*

CHAP. 16.

O My God the fire ceaseth
not to burne, nor more
doth the love of desire which is
carried towards thee, which art
every desirable forme, and that
truth which in every desire is de-
sired, wherefore since I have be-
gun from thy melliflous gift
to tast thy incomprehensible
F 2 sweetnesse

sweetnesse, which the more infinite it appeares is so much the more welcombe unto me, I see that for this cause thou O God art unknowne to all Creatures that in this most sacred ignorance, as in an in unmeasurable, and inexhaustible treasure, they may have the greater rest, for much more joyfull is hee that findes such a treasure as hee knowes is utterly innumerable and infinite, then hee that findes such a treasure as is but finite, and may be numbred. Hereupon this most sacred ignorance of thy greatnesse is the most desired and longed for foed of my understanding, especially when I finde such a treasure in my field, and therefore the treasure is mine owne. O fountaine of riches thou wilt bee comprehended in my possession & yet remaine incomprehensible and infinite, because

cause thou art the treasure of delights, whereof no man can desire an end, how should the appetite desire not being, for whether the will desire not being the appetite cannot rest but is carried into Infinitie.

Thou descendest O Lord that thou maist be comprehended, thou remainest innumerable and infinite, and didest thou not remaine infinite thou couldst not be the end of the desire, for the intellectuall desire is not carried to that which can be greater or more desireable; But every thing on this side, the infinite may be greater, therefore the end of the desire is infinite; Thou then O God art infinite it selfe, which alone I desire in all my desires, and the knowledge whereof I can come no nearer than to know that it is infinite, By how much more incompre-

sible, therefore I may comprehend thee my God, so much more do I attaine unto thee, because I do the more attaine the end of my desire, whatsoever therefore I meete withall that labours not to shew thee incomprehensible, that I cast away, because it seduceth me.

My desire then is in that which leads me to thee, because it casteth away all that is finite and comprehensible, for in these it cannot rest, being by thy selfe led unto thee, as the beginning without beginning, and the end without end. Therefore is my desire led by the eternall beginning (from whom it hath that it is a desire) to the end without end and that is infinite; That I therefore a poore man should not be contracted with thee my God, if I had knowne comprehensible proceeds from hence

hence, because I am led by thee
unto thy selfe incomprehensible
and infinite.

I see thee O Lord my God in
a certaine mentall rapture, be-
cause if the sight be not satisfied
with seeing, nor the Eare with
hearing, then muchlesse is the
understanding with understand-
ing: Therefore that which it
understandeth, doth not satisfie
the understanding, neither is it
the end thereof, nor can that (on
the other side) satisfie it which
it understandeth not at all but
only that which it understandeth
in not understanding, for that
intelligible which it knoweth,
doth not satisfie nor that which
it knoweth doth not satisfie, nor
that which it knoweth not all but
that which it knowes so intelli-
gible, that it can never bee fully
understood, that only can satisfy.
As hee that hath an insatiable
F 4 hunger

hunger cannot be satisfied with a little meate, nor with that meate (though never so much) that he cannot come at; but only with that meate which hee can both come at, and which though hee continually swallow, yet can it never be all swallowed, being such as in swallowing is not diminished because it is infinite.

*That God cannot perfectly be
seene except he be seene
unitrine, or one in
three.*

CHAP. 17.

FAire and amyable hast thou
shewne thy selfe unto me O
God that more thou canst not
be, for thou art infinitely lovely.
O my God therefore thou canst
never be loved by any thing as
thou art worthy of love but by
an

an infinite lover, for except there were an infinite lover, thou wert not infinitely amiable, for thy amiableness which is to be impossibility of being infinitely loved, is because there is a possibility of loving infinitely, from which, and the possibility of being infinitely loved ariseth an infinite Bound of love of the infinite lover, and the infinite amiable, and is not multiplicable.

Thou therefore O my God which art love, art the love, loving, and the love amiable, and the love which is bond of the love loving, & the love amiable, I see in thee my God a love loving, and a love amiable: And in that I see in thee a 1. loving love and an 2. amiable love, I see the 3. bond of either love, and this is nothing else but what I see in thy absolute unity, in which I see a

unitie uniting a unity that
may be united, and the union
of both: And whatsoever I see
in thee my God that thou art,
Thou art therefore that infinite
love which without the loving,
and the amiable, the Bond
of both cannot to me seeme na-
turall and perfect love, for how
can I conceive the most perfect
and naturall love without the
loving, and the amiable and the
union of both, for that love
should be loving and amiable,
and the bond of both: I finde in
contracted love that it is of the
essence of perfect love, And that
which is of the essence of per-
fect contracted love, cannot bee
wanting to absolute love. from
whence contracted love hath all
its perfection, and how much
more simple love is, so much the
more perfect, but thou my God
art most perfect, and simple love
there-

therefore thou art to most perfect and simple, and naturall essence of love, for hence it followeth that in thee being love, three is not one thing that loves, and another that is loved, and another that is the Bond of love, but the same even thou thy selfe, O my God, because therefore in thee the lovely coincides with the loved, and it is all one to be loved and to love, certainly the bond of Coincidence is an essentiall Bond, for there is nothing in thee which is not the essence it selfe: Therefore they which seeme unto me to be three namely the loving, the lovely, and the Bond are the most simple absolute essence, therefore they are not three but one.

That essence of thine O my God which appeares unto me to be most simple, and (that I may so say) most one is not most naturall

naturall and most perfect without the things before named.

The essence therefore is threefold, and yet there are not three things in it, because it is most simple. The plurality therefore of the three forenamed is so a plurality, that it is nevertheless a unity, and so is the unity a unity, that it is also a plurality, the plurality of three is a plurality without a plural number, for a plural number cannot be a simple unity, because it is a plural number: There is therefore no numerall distinction of the three, because that is essentiall, one number being essentially distinct from another, And because the unity is Tryne, it is not a unity of the singular number, for the unity of the singular number is not Trine.

O most wonderfull God, which neither art of the singular

not

nor plurall number, but above all plurality and singularity, one in three, and three in one: I see therefore in the Walls of Paradise, where thou my God art, plurality coincide with singularity, and that thou dwellest farre farre beyond that.

Teach me O Lord how I may conceive that possible which I see to be of necessity, for there meets an impossibility that the plurality of three without which I cannot conceive thee to be perfect, and naturall love is a plurality without number, As hee that sayes one, one, one, thrice sayes thrice one, and yet hee sayes not three, but one, and this one thrice, but hee cannot say thrice without three, although hee say not three, for when he saies one thrice, he repeats the same, and doth not number, for to number is to altat one, but to repeat one
and

and the same thrice, as to plurifie
without number. Therefore that
plurality which I see in my God,
is an alterality without alterity,
because it is an alterity which is
Identitie.

For when I see the loving is
not the lovely, and that the bond
is neither the loving nor the
lovely, yet do I not so see the lo-
ving not to bee the lovely, as
though the loving were one and
the lovely, the lovely and the
Bond. There is therefore one
love, without the which none
of the three could be, I am
one which am the loving, I am
the same which am the lovely,
and I likewise am all one which
am the Bond arising from the
love wherewith I love my selfe,
and yet I am one and not three
things.

Suppose then that my love be
my essence as it is in my God,
then

then in the unity of my essence, there would be the unity of the three foresaid, and in the Trinity of the three foresaid unity of essence, and they would be all in my essence contractedly after the manner that I see them to be in thee truly and absolutely, yet for all that love, loving would not be love lovely, nor the bond, and that I finde by this practise and experiment.

For by love loving which I beare to another thing without my selfe, as it were to an extrin-
ficall lovely, there followeth a Bond of my essence whereby I am bound to that thing as much as in me lyeth, which thing is not joynd to be by that Bond, because peradventure it loves me not, whereupon though I love it so that my loving, love extends it selfe upon it, yet my loving love doth not draw with it or to

it my lovely love, for I am not lovely to it, for it cares not for me, though I love it extreamely, as the Sun sometimes cares not for his Mother though shee love him never so tenderly. And so I finde by experience. that love loving is neither love lovely, nor the Bond, but I see the loving is distinguished from the lovely and the Bond, which distinction neverthelesse is not in the Essence of love because I cannot love either my selfe or any thing, else besides my selfe without love, so love is of the essence of all the three; And so I see that the essence of those three foresaid is most simple, though among themselves they bee distinct.

I have in a similitude O Lord expressed some manner of foretaste of thy nature, but mercifully spare mee for attempting to figure

gaze out the unfigurable tast of thy sweetnes, for if the sweetnes of an unknowne Apple be unfigurable by any Picture or figure, and unexpressible by all words, who am I miserable sinner that go about to shew thee that art unshewable, to figure the visible that art invisible, and to offer or present to the tast that infinite and utterly in expressible sweetnesse of thine which I never yet deserved to tast, and by those things which I expresse, I rather make it appeale little than great, But so great is thy goodnesse O my God that thou sufferest even the blinde men to speak of light, and to set forth the praise thereof, of which notwithstanding they neither do nor can know any thing, that can bee revealed unto them: But Revelation goes not so farre as tast, the eare of faith reacheth not that sweetnesse

ness which is utterly untastable. And this thou hast revealed to me O Lord, that the Ear hath not heard, nor hath it entered into the heart of man the infiniteness of thy sweetness which thou hast prepared for them that love thee; This thy great Apostle *Paul* hath revealed unto us, which was ravished beyond the Wall of Coincidence into Paradise, where only thou that art the fountaine of delights, canst be revealedly seene, I have laboured to subject my selfe to a rapture, trusting to thine infinite goodnesse, that I might see thee that art invisible, and might reveale an unrevealeable vision, and how far I have gone thou knowest, but I know not: howsoever sufficient for mee is thy grace whereby thou assurest me thou art incomprehensible, and erectest me to a firme hope that thou being

ing my guide, I shall at length
come to the fruition of thee.

*That unlesse God were trine or
three in one, hee were not
felicity.*

CHAP 18.

DId all men open the eyes of
their minde, which they
have by thy gift O Lord attain-
ed, they might see with me how
thou a jealous God because love
loving canst hate nothing, for in
thy selfe a lovely God, thou com-
plicatest all things lovely, thou
lovest every loving thing that so
they might see as I doe, by what
bond or league thou art united
unto all things. Thou O Lord
inlargest thy love unto all men,
and lovest to all things in gene-
rall, that withall thou lovest eve-
ry thing in particular, But many
are

are they that do not love thee, because they prefer something before thee. But if love-lovely were not distinct from love-loving, thou wouldest be so lovely unto all men, that they could love nothing besides thee, and all reasonable spirits would be necessitated to the love of thee. But thou art so noble O my God, that thou wilt have it in the liberty of reasonable soules whether they will love thee or no, wherefore upon thy loving it followeth not that thou art loved.

Thou therefore O my God, art by the bond of love united unto all things, because thou spreadest abroad thy love upon every Creature of thine, but every rati-
onall spirit is not united unto thee, because it bestowes not its love upon thy lovelinesse, but upon some other thing where-

unto

unto it is united and knit.

Thou hast espoused every reasonable soule by thy loving love, but not every spouse loveth thee her husband, but for the most part some other whereunto she cleaveth, but how could the soule of man thy spouse O my God, attaine thy end, except thou wert lovely that so by loving thee that art lovely, shee might reach the bond and most happie union.

Who therefore can deny thee to be God, three in one, when hee sees that thou wert neither a noble naturall, nor perfect God, nor his spirit had free will, nor himselfe could come to the fruition of thee and his owne happinesse except thou wert three and one.

For because thou art the understanding that understandeth,
the understanding intelligible,
and

and the Bond of both, therefore the understanding created may attaine in thee its intelligible God, union with thee, and felicity. So being thou art the love lovely, the created loving will, may in thee its lovely God attaine union and felicity, for hee that receiveth thee God the reasonable receptible light, may come to such a union of thee that he may be united to thee as a Sun to his Father.

I see O God by thy illumination that a reasonable nature cannot attaine to a union with thee, but because thou art amiable and intelligible, wherefore mans nature is not possible to be united to thee a loving God (for so thou art not his object) but hee may be united to thee as his lovely God, because that which is lovely is the object of that which loveth, So in like manner that
which

which may be understood is the object of the understanding, and wee call that the truth which is the object.

Wherefore thou my God because thou art the intelligible truth, the created understanding may be united unto thee, and so I see that mans reasonable nature may be united only to thy divine and amiable nature, and that man receiving thee the receptible God, passeth into that Bond which may for the strictness thereof bee called by the name of filiation or sonneship, for then the Bond of filiation we know no stricter. And if this Bond of union be the greatest, then which a greater cannot be, this must needs come to passe, because if thou the lovely God canst be more beloved by a man, then is that Bond come to the most perfect filiation, that, that
filiation

filiation may be perfection complicating all possible filiation, by which all sonnes do attaine their last felicity and perfection. In which highest sonne filiation is as Art in the Master, or the light in the Sunne, but in others as Art in the Schollars or light in the Starrs.

*How Iesus is the union of God and
Man.*

CHAP. 19.

I Give unspeakeable thanks to thee my God, the life and light of my soule, for now I see the faith which by the Revelation of the Appostles the Catholike Church holdeth namely how thou a loving God begettest of thy selfe a lovely God, and that thou the lovely begotten God art the absolute Mediator, for
by

by thee is every thing that is or can be, for thou the willing or loving God in thy selfe the lovely God complicated all things, for every thing that thou O God willest, or conceivest is complicated in thee the lovely God, for there cannot bee any thing except thou will it to be: All things therefore in thy lovely conception have their cause or reason of being, neither is there any other cause of all things, but because it so pleaseth thee, nothing pleaseth the lover, as a lover, but the lovely; Thou therefore a lovely God art the Son of God a loving father, for in thee is all the complaisance of the Father. So all being creatable is complicated in thee the lovely God.

Thou therefore a loving God,
when as of thee is a lovely God,
as the Sonne of the Father in as
G much

much as thou art God the loving
 Father, of God thy lovely Son;
 art the Father of all things that
 are, for thy conception is thy
 Sonne, and all things in him, and
 thy union, and thy conception, is
 the Act and operation arising,
 in which is the act and explica-
 tion of all things; as therefore
 of thee the loving God, is ge-
 nerated the lovely God which
 Generation is conception, So
 from thee the loving God, and
 thy lovely conception begotten
 by thee, proceeds thy act, and thy
 conception which is the knot
 knitting, and the God uniting
 thee, and thy conception, as to
 love unites the loving, and the
 lovely in love, and this knot is
 called the spirit, for the spirit is
 as motion proceeding from the
 mover and the moveable: conse-
 quently motion is the explicati-
 on of the conception of the
 mover.

All things therefore are to be expiated in thee, God the holy Ghost, as they are conceived in thee God the sonne.

I see then because thou God dost so enlighten me, how all things in thee God the sonne are God the Father, as in the reason, conception, cause or samplar, and have the sonne is the medium of all things as the reason or forme, for by the mediation of reason and wisdom, thou God the Father workest all things, and the spirit or motion puts the conception of reason in effect, as we finde by experience, that the Arke in minde of the Artificer, is put in effect by the mediation of the motive power which is in the hands; Then I see O my God thy Son is the medium or mean of the union of all things, that all things by the mediation of thy Son may rest in thee.

And I see blessed Iesus, the son of man most Highly united to thy son, and that the son of man could not be united to thee God the Father, but by mediation of thy son, the absolute Mediator.

Who is not most highly ravished that doth attentively consider these things. Thou my God openest unto mee wretch, such a secret that I see man cannot understand thee the Father, but in thy son which is intelligible, and the Mediator, and that to understand thee is to be united unto thee. Man may therefore be united unto thee by thy son which is the meane of the union, and humane nature most highly united unto thee in what man soever it be cannot be more united to the meane, then it is united, for without the medium it cannot be united unto thee.

It is therefore most united to the meane, yet it is not made the meane; whereupon though it cannot be made the meane, seeing it cannot be united unto thee without a meane, yet it is so joynd to the absolute meane, that betweene it and the sonne who is the absolute meane, nothing can mediate, for if any thing could mediate betweene mans nature, and the absolute meane, then were it not most highly or absolutely united unto thee.

O good Iesus, I see in thee mans nature to be most highly joynd to God the Father by the highest union, even a greater then by which it is joynd to God, the sonne the absolute Mediator.

Therefore humane filiation, because thou art the son of man, is in thee Iesus most highly united to the divine filiation, that

thou art worthily and truly called the Son of God and man, for in thee nothing mediates between the Son of man, and the Son of God.

In the absolute filiation which is the Son of God is complicated all filiation, whereunto thy humane filiation O Jesus is supremely united, therefore thy humane filiation subsists in thy divine, not only complicitly, but as the attracted in the attracting, and the united in the uniting, and the substantiated in the substantiating.

Therefore in thee O Jesus there is no possible separation of the Son of man from the Son of God, for separability is where the union might be greater, but where the union cannot be greater, nothing can mediate: separation therefore can have no place where nothing can mediate between

tweene the things united, and where the united subsists not in the uniting, the union is not the highest, for there is a greater union where the united subsists in the uniting, then where the united subsists a part, for separation is the greatest remotenesse from union.

So I see in thee my Iesus how humane filiation by which thou art the son of man, subsists in the divine filiation by which thou art the Sonne of God, as in the greatest union, the united with the uniting; To thee O God be glory for ever.

G 4 **How**

*How Jesus is understood the com-
plying of the divine and
humane nature.*

CHAP 20.

Very clearly dost thou
shew unto me, O never fail-
ing light, that that greatest u-
nion whereby mans nature in
thee Iesus is united unto the di-
vine nature, is not by any means
like to an infinite union, for the
union by which thou O God the
Father art united unto God thy
son, is God the holy Ghost, and
therefore an infinite union, for
it reacheth unto absolute essen-
tiall Identitie, but it is not so
where the humane nature is uni-
ted to the divine, for the hu-
mane nature cannot passe into
an essentiall union, which the di-
vine as that which is finite cannot
be

be infinitely united to that which infinite, for then it would passe into the Identitie of the infinite, and so it would cease to be finite, when the infinite were verified of it. Wherefore this union by which the humane nature is united unto the divine nature, is nothing else but an attraction of the humane nature to the Divine in the highest degree, so that the humane nature whilst such cannot be attracted any higher:

It is therefore the greatest union of his humane nature (as humane) to the divine, because there can be no greater, but it is simply the greatest, nor infinite as the divine union.

I see therefore by the benignity of thy grace in thee Iesus the son of man, the son of God, and in the son of God I see the Father; for in thee the sunne of

man I see the Son of God, because thou art so the son of man that thou art also the son of God and in the finite attracted nature, I see the infinite attracting nature, I see in the absolute Son the absolute father, for the Son as Son cannot be seene unlesse the father be seene, I see in thee Iesus a divine filiation, or sonneship, which is the truth of all filiation, and likewise a most high human filiation which is the nearest image of absolute filiation.

As therefore the Image betweene which and the Patterne or samplar there cannot mediate a perfect image, dost most neerely subsist in the truth of that whose Image it is, so do I see thy humane nature subsisting in the divine nature: Therefore I see all things in thy humane nature, which I see in thy divine. But I see them after an humane manner.

ner in thy humane nature, which are the divine truth it selfe in the divine nature.

Those things which I see in thee after a humane manner O Jesus are the similitude of the divine nature, but a similitude is without a meane joynd to the Patterne or samplar, so that a more like can neither be nor be imagined in the humane or reasonable nature, I see are sonable humane spirit most strictly united to the divine spirit, which is absolute reason, and so the humane understanding, to the divine understanding and all things in thy understanding O Jesus, for thou O Iesus as God understandest all things as God, and this understanding is to bee all things; Thou understandest all things as man, and this understanding is to be the similitude of all things, for a thing is not understood

understood by a man but in a similitude, a stone is not in the understanding of a man as its proper cause or reason, but as in its species or similitude.

In thee therefore O Iesus the humane understanding is united to the divine, as the most perfect image to the truth of the Patern. As if then I should consider the Ideall forme of an Arke in the minde of the Artificer, and the species of an Arke made most perfectly, and according to the Idea by the Master himselfe, how then the Ideall forme is the truth of the species, and united unto it as the truth unto the image in one Master. So in thee O Iesus the Mr. of Masters, I see the absolute Idea of all things, and the similitudinarie species of the same most highly united, I see thee O good Iesus within the Wall of Paradise because
thy

thy understanding is both the Truth and the Image, and thou art beth God and a Creature infinity and finite. And it is not possible thou shouldst be scene on this side the Wall, for thou art the coupling of the divine creating nature with the humane created nature.

And I see this difference betweene thy humane understanding, and any other mans, that no one man knoweth all things, which may be knowne by man, because no mans understanding is so joynd to the samplar of all things as the similitude to the truth, but that it might be more neerely joynd and set more in act, and therefore the understandeth not so many things, but that he might understand more by his accesse unto the samplar of things, from whence every thing that is an act hath actual-

ly

ly. But thy understanding doth actually understand all things that are intelligible by man, because in thee humane nature is most perfect and most joyned to its samplar or Pattern, for which union thy humane understanding exceeds every created understanding in the perfection of understanding; Therefore all reasonable spirits are far beneath thee of all whom thou O Iesu art the Master and the light and thou art the perfection and fullness of all things, and by thee as by the Mediator, they came unto the absolute truth, for thou art both the way unto the truth, and the truth it selfe, thou art both the way unto the life of the understanding, and the life it selfe; Thou art the odour of the food of gladnesse, and also the taste that maketh glad. Be thou therefore O sweet Iesu, blessed for ever more. *That.*

That without Jesus there is no possible felicity.

CHAP. 21.

Jesu the end of all, in whom as in the last of their perfection all Creatures rest thou art utterly unknowne to all the wise men of this world, because of thee we affirme contradictories to be most true, thou being both the Creator and the Creature, the attracting, and the attracted the finite and also the infinite, they say it is folly to beleve this possible, They flye thy name therefore and receive not that light wherewith thou hast enlightened us, but thinking themselves wise, they continue fooles, and ignorant, and blinde for ever. But if they would beleve that thou Christ, God and man, and would receiue

receive and entertain the words of the Gospell, as the words of so great a Master, then would they clearly see that all things in comparison of that light, that there is hid in the simplicity of thy words, are most thick and palpable darknes and ignorance; Therefore only the little ones that beleeve do obataine this most gracious and quickening Revelation, for there is hid in thy most sacred Gospell which is the heavenly food, all desireable sweetnesse, which cannot be tasted but by him that beleeveth and eateth. And if any man beleeve and receive it, hee shall finde it most true by experience that thou camest downe from Heaven, and art the only Master of truth.

○ good Iesu thou art the tree of lif in the Paradice of delights. for no man can be fed with desirable

fireable life but from thy fruit,
Thou O Iesu art the forbidden
food to all the sons of *Adam*,
which being expulied out of Pa-
radice, doth seek their living in
the earth in which they labour.

It behoveth every one there-
fore to put off the old man of
presumption, and put on the new
man of humility which is accor-
ding to thy selfe, if he hope ever
to tast of the food of life within
the Paradise of delights.

There is a nature of the new
and old *Adam*, but it is in the
old *Adam* animall, and in the
new *Adam* spirituall, because in
thee Iesus, it is united to God
which is a spirit.

Every man therefore must as
by humane nature common to
him and thee, so in one spirit be
united to thee O Iesus, that so in
his nature which is common to
thee O Iesus, hee may come to
God

God the father which is in Paradise.

To see God the Father therefore and Iesus Christ his Son is to be in Paradise and $\left. \begin{array}{l} \text{Glory,} \\ \text{Joy,} \end{array} \right\}$

everlasting, because hee that is without Paradise cannot have such a vision, seeing neither God the Father nor thou O Iesus art to be found without Paradise, every man therefore hath attained felicity which is united to thee O Iesus, as a member to the head, no man can come to the Father except hee be drawne by the Father.

Thy Father therefore O Iesus drew thy humanity by his Son, and by thee O Iesus the Father deaweth all men.

As therefore thy manhood O Iesus is united to the son of God the Father, as to a meane by which the Father drew it, so eve-

ry mans humanity is united un-
to thee O Iesus, as to the only
meane by which the Father
drawes all men. Thou art there-
fore Iesu, without whom it is
impossible that any man should
attaine felicity, Thou art O Ie-
su, the Revelation of the Father,
for the Father is invisible to all
men, and only visible to his Son,
and next thee to him who shall
by thee and thy Revelation bee
found worthy to see him,

Thou art therefore hee that
unitest every blessed man, and
every blessed man subsisteth in
thee as the united with the uni-
ting.

Not one of the wise men of
this world is capable of happi-
nesse not knowing thee.

No happie man can see the
Father but with thee O Iesus
within Paradise. Of the happie
contradictories are verified as
of

of thee O Iesus, seeing he is united unto thee in a reasonable naturall and one spirit: for every happy spirit subsists in thine, as the quickned in thee quickning, Every happy spirit sees the invisible God, & in thee O Iesus is united unto the unapproachable and immortall God, and so in thee the infinite is united to the Infinite, and the incomprehensible is comprehended by eternall fruition which is the most pleasant felicity that can never be wasted nor spent; have mercy upon me O Iesus, have mercy upon me and grant that I may revealedly see thee, and then my soule is safe.

How

*How Iesus seeeth and
worketh.*

CHAP. 22.

Never can the eye of the
minde be satisfied with the
sight of thee O Iesus, because
thou art the complement and
fulnes of all mentall beauty.

And in this Picture I guesse at
the wonderfull and stupendious
sight: O more then blessed Iesus,
for thou Iesus whilst thou didst
walke in this sensible world, didst
use fleshly eyes like unto us, for
with them no otherwise than we
do, thou didest see one thing and
one thing, for there was in thine
eyes, a certaine spirit which was
the forme of the Organ, as the
sensible soule in the body of a
living wight. In that spirit there
was a noble discretive or discerning

ning power, by which O Lord thou didst clearely and distinctly see this thing coloured thus, and that other thing otherwise; And more highly yet by the figures of the face, and eyes of the men thou sawest, thou wast a true Iudge of the Passions of the soule anger, gladnesse, sorrow, and yet more subtilly by a few signes didst thou comprehend that which lay hid in the minde of man, for there is nothing conceived in the minde which is not in some sort signified in the face, and principally in the eyes (being the Messengers of the heart) for in all these Iudicia or signes, thou didst much more truely reach the inwards of the soule, than any created spirit, for from some one though very smal signe thou didst see the whole conception of a man, as understanding

men do by a few words see through a long preconceived speech, which is to be explicated at length, and as well learned men if they cast their eyes never so little upon a booke, are able to recite the whole intent of the writer as though they had read it through: In this kinde of seeing thou O Iesus didst far excell all the perfection, swiftnesse, and sharpnes of all men past, present and to come, and yet this vision was but humane, which was not done without a Carnall eye, nevertheless it was stupendious and admirable, for if there be men found that by long and subtill discussion are able to decipher any Carracter, and to read the minde of the writer in Characters and signes then newly invented and never seene before, thou O Iesus didst certainly see all things under every signe and figure

figure. If it be read that there was sometimes a man found which by whatsoever signes of the eye saw the thought of him that asked him, although hee sang some verse or meeter in his minde : Much better O Iesus didst thou apprehend and understand every conception by every motion of the eye. My selfe saw a deafe Woman which by the motion of her Daughters lippes which shee saw did understand what soever shee said aswell as if shee had heard her. If this by long custome be thus possible in them that are deafe and dumbe, and the Religious which speake to one another in signes, much more perfectly didst thou O Iesu which didst actually know whatsoever was to be known as a Mr. of Masters, give judgement true and infalible of the heart and its concep-
tions

tions in the least and to us invisible becks, and nods, or signes.

But to this thy humane and most perfect vision though infinite and contracted to the Organ, was the absolute and infinite vision united, by which vision as God, t'hou sawest all things and every thing at once aswell absent as present, aswell past as to come.

Thou therefore O Iesus didst by thy humane eye see visible accidents, but by thy absolute divine sight the substance of things. Never any man besides thee O Iesus saw the substance or quoditie of things whilest hee was in the flesh. Thou only didst truly see the soule and the spirit and whatsoever was in man: For as in man the intellectuall power is united to the animall visive power, so that man sees not only as a living Wight, but also discernes and judges of a man. So
H absolute

absolute seeing was in thee Iesus united to the humane intellectuall power which is discretion, or discerning in the animall sight.

The animall visive power in man subsists not in it selfe, but in the reasonable soule as in the forme of the whole, so the visible intellectuall power subsists not in it selfe, but in thee O Iesus the absolute visive power. O thy admirable sight most sweet Iesus, we finde some times by experience how with our eye wee see somebody passing by, but because wee took no heed to discern who it was, we cannot tell him that asketh us the name of him that passeth by though we know him well enough, and knew there was some body passed by; Wee did see him, therefore animally but not humanely, or wee saw him as we were living wights,

but

but not as we were men, because we did not apply our discretive, or discerning power : By which we finde that the nature of the powers, although they be united in the one forme of a man ; yet they remaine distinct, and have distinct operations. So in thee O Iesus I see after a certaine like manner the humane intellectuall nature united to the divine nature, and that accordingly as man, thou didst many things, and as God many wonderfull things above man.

I see O most mercifull Iesus the intellectuall nature in respect of the sensible absolute, and not as the sensible is finite, and tyed to the Organ as the sensible vivive power is tyed to the eye, but unproportionably more absolute is the divine power above the intellectuall : For the humane understanding to the end it may

be but unto act, hath neede of phantasmata or appearances in the phantasie, and they cannot be had without senses, and senses subsist not without a body, and therefore the power of humane understanding is contracted and small needing the aforesaid things. But the divine understanding is necessity it selfe, not depending nor needing any thing but all things need it, without which they cannot be. I do more attentively consider how there is one discursive power which by reasoning discourseth and seeketh, and another which judgeth and understandeth, for we see a Dog discourse and seeke his Master and discetne him, and heare his calling, and this discourse is in the nature of Animalitic in the degree of the specificall perfection of a Dogge, and there are yet other living wights

wights found of a more cleare
discourse according to the more
perfect species or kinde, and this
discourse in man comes nearest
to the intellectuall power that
it may bee the supreamnesse of
sensible perfection containing
under the intellectuall, many and
innumerable degrees of perfecti-
on as the species or kindes of li-
ving wights do make plaine un-
to us, for there is no species or
kinde which hath not the degree
of perfection proper unto it selfe,
and moreover every one of the
degrees hath its latitude within
the which we see the individuals
of the species pertake it diversly,
But the intellectuall nature in
likemanner under the Divine,
hath innumerable degrees of
sensible perfection; so in the di-
vine nature are complicated all
degrees of intellectuall perfecti-
on, of sensible likewise, and all

other things. So in thee my Iesus I see all perfection, for being most perfect man I se in thee the understanding united to the rationally or discursive power which is the supreamnesse of the sensitive power. And so I see the understanding in reason as the thing placed in its place, as a Candle in the Chamber which enlightens the Chamber, and all the Walls and the whole building, yet according to the degree of distance more or lesse.

I see next the divine word united to the understanding in its supreamnesse, and the understanding it selfe to the place where the word is received as we finde in our selves the understanding to be the place where the word of the Mr. is received, as if the light of the Sun should be joyned with the aforesaid Candle.

For

For the word of God illuminateth the understanding as the light of the Sun doth this world.

In thee therefore my Iesus I see the sensible life illuminated by that intellectuall light: I see the intellectuall life to be a light enlightning and enlightned; and I see the divine life illuminating or enlightning only; For I see the fountaine of light in that intellectuall light, to wit the word of God, which is the truth enlightning every understanding; thou therefore art only the light of all Creatures because thou art so a creature that thou art also the blessed Creator.

H 4.

How



*How Jesus dyed and yet the Union
with life remained.*

CHAP 23.

IESUS the most favorie food of
the minde how admirable dost
thou appeare unto mee when I
behold thee within the Wall of
Paradice? for thou art the word
of God humanified and man dei-
fied, and yet thou art not as it
were compounded of God and
man. For amongst those things
that compound, proportion is
necessary without which there
can be no composition; but be-
tweene finite and infinite there
is no proportion: Nor art thou
the confidence of the Creature
and

and the Creator in such sort as the Coincidence makes one thing to be another, for the humane nature is not the Divine, nor contrary wise, for the divine nature is not changable or alterable into another nature being eternity it selfe, nor doth any nature whatsoever, because of its union to the divine nature pas into another nature, as when the Image is united to its truth for it cannot then be said to bee altered, but rather to goe backe from its alterity, because it is united unto its proper truth which is inalterability it selfe.

Nor canst thou O sweet Jesu be said to be a middle nature, betweene divine and humane, when as betweene them there cannot be any middle nature partaking of both, for the divine nature is not partakeable, being wholly absolutely most simple:

Not

Not couldst thou then O blessed
Jesus be either God or man.

But I see thee O Lord Jesus,
one supposition above all under-
standing, because thou art one
Christ after the same manner
that I see thy one human soule
in which as in the soule of any
man, I see there was a corrup-
tible sensible nature, which did
subsist in an incorruptible intel-
lectuall nature.

Nor yet was that soule com-
pounded of corruptible and in-
corruptible, neither did the sen-
sible soule coincide with the in-
tellectuall, but I see an intel-
lectuall soule to be united to the
body by a sensible power, quick-
ning the body; And if the
intellectuall soule should cease
to quicken and enlighten
the Body though it were not
separated from the body, yet
would that man be dead, because
his

his life would cease, notwithstanding the body were not separated from life, being the understanding is the life thereof. As when a man intellectually labours and seeks by the meanes of his sight to discern one that is comming, and yet being carried away with other considerations, his attention ceaseth about that inquirie though his eyes be still fastened upon it, his eye is not separated from the Soule; though it bee separated from the discretive or discerning attention of the Soule. But if that rapture should not only cease from the discretive quickning, but also from the sensitive quickening that eye were dead, because it were not quickened. Yet for all that it were not separated from the intellective forme which is the forme giving being. As a dry hand is united to the forme.

forme which unites the whole body.

There are found men as Saint *Augustine* relates, which can retract or draw back the vivifying spirit, and so they appeare dead and feele nothing supposing it to be so.

In this case, the intellectuall nature would remaine united to the body, which body would not be under any other forme than it was before, nay it would have the same forme and remaine the same body, neither would the quickening force cease to be, but would remaine in union with the intellectuall nature: a' though actually it did not extend it selfe into the body, I see that man truly dead because hee wants the vivifying life, for death is the want of the quickner) and yet that body would not be dead separated from the life which is the Soule there.

thereof. After the same manner most mercifull Iesus, I do behold absolute life which is God inseparably united to the humane understanding, and by it unto the body, for that union is such a one that a greater cannot be, and a separable union is much inferior to such a union as cannot be greater: Therefore it was never true, nor ever shall be that thy divine nature was separated from thy humane, consequently neither from the soule nor the body, which are those things without which humane nature cannot be, although it bee most true that thy Soule ceased to quicken thy body, and that thou didst truly suffer death and yet wast never separated from the truth of life.

If that Priest whom Saint *Augustine* mentions had whatsoever power it were to take vivificati-

on out of his body by drawing it up unto the soule, as if a candle that enlighteneth a Chamber were alive and should draw up those beames by which it enlightens the Chamber into the Center of its light, and its drawing up were nothing but a ceasing to inflame; what marvell is it if thou Iesus being the most free and living light hast power to lay downe, and to take up thy quickinnig soule, and when thou wouldest take it up thou sufferedest death, and when thou wouldst resume it by thine owne thou didst rise againe.

Now an intellectuall nature is called a humane soule when it quickens or animates a body. And the soule is said to be taken away when humane understanding ceaseth to quicken, for when the understanding ceaseth from the Office of quickening,
and

and in this respect separateth it selfe from the body, it is not therefore simply separated.

These things thou inspirest o Iesus that thou mightest shew thy selfe to most unworthy mee, as far as I am capable, and that I may in thee contemplate that mortall humane nature hath put on immortality, that all men of the same humane nature may in thee attaine resurrection and diuine life.

What then can bee sweeter, what more pleasant then to know this, that in thee O Iesu we finde all things that are in our nature, which on'y canst do all things and givest most liberally, and upbradest no man. O inexpressible mercy and pity, thou God which art goodnesse it selfe couldst not satisfie thy infinite clemency and bounty except thou gavest us thy selfe; Neither could this be done
more

more conveniently for us that are the receivers then that thou shouldst assume our nature because we could not approach unto thine, so thou camest to us and art named Iesus the Saviour blessed for evermore.

How Iesus is the word of life

CHAP. 24.

THy gift, thy best and greatest gift inables me to contemplate thee my Iesus preaching the words of life and bountifully sowing the Divine seeds in the hearts of the hearers, And I see them go away which received not the things of the spirit: But I see thy Disciples abiding it which began to tast the sweetness of that Doctrine which quickneth the soule, for all whom

that first and chiefest of all the
Appostls *Peter* confest that thou
Jesus hadst the word of life, and
wondered that they which seeke
life would go from thee: *Paul*
heard from thee Jesus in a rap-
ture the words of life, and then
neither sword nor famine of bo-
dy separate him from thee: No
man could ever forake thee that
had tasted the words of life who
can separate a Beare from Hony,
after hee hath once tasted the
sweetnesse of it; How great is
the sweetnesse of truth, how most
delectable a life doth it give a-
bove all bodily sweetnesse, for it
is absolute sweetnesse, from
whence floweth all that by any
tast is desired: What is stronger
than love by which every lovely
thing hath to bee loved? If the
knot or Bond of contracted love
be sometimes so great that the
feare of death cannot breake it,
what

What a knot is there of that love tasted from whence is all love? I wonder not that all cruety of paines was accounted nothing by other of thy Souldiers of Jesus, to whom thou gavest thy selfe, the life to be tasted aforehand.

O Jesus my love, thou hast sowed the seed of life in the field of beleevers, and watered it with the testimony of thy blood, and shewed by bodily death, *that truth is the life of the reasonable spirit*, the seed grew in the good ground and brought forth good fruit, thou shewest me O Lord how my soule is the breath of life in regard of my body into which it breatheth and infloweth life, And it is not in regard of thee O God, but as it were a power or possibility of life: And because thou canst not but grant the things that are asked, if they be

be asked with a most attentive
faith, thou inflowest or inspirest
me that there is in a Child a
soule which hath a vegetative
power and force in act, for the
Childe groweth; It hath likewise
a sensive power in act, for the
Childe feeleth, it hath likewise
an imaginative power, but not
yet act, it hath likewise a discurs-
five power, whose act is yet more
distant; And it hath an intel-
lectuall virtue, but in a power
yet more remote & further off,
so we finde by experience, that
one and the same soule is first in
act in regard of the inferior
powers, and afterwards in regard
of the superior, that first he is an
animall man before a spirituall
man.

So likewise we know by prooffe
that there is a certaine numerall
virtue in the Bowells of the
earth which may also be called a
spirit

spirit, and that it is first in power or possibility to be made a minera of stone, and another to be made a minera of Salt, and another of Metall, and that there are divers such spirits according to the diversity of Stones, Salts, and Mettalls, but yet that there is one spirit of the Minera of Gold, which by the influence of the Sun, or of the Heaven, is continually more and more purified, and at length fixed into such Gold as is not by any Element to be corrupted or destroyed, and that in it there shines exceeding much of the incorruptible light of heaven, for it is very like the corporall light of the Sun.

And the like wee finde also of the vegitable and sensitive spirit, for the sensitive spirit in a man doth much conforme it selfe unto the moving and influentiall
virtue

virtue of Heaven, and doth successively take increase under the influence of Heaven, untill it be put in perfect act: And it is brought out of the power or possibility of the body, and therefore the perfection of it ceaseth as soone as the perfection of the body faileth.

Then is there an intellectuall spirit which in the act of its perfection depends not of the body but is united unto it by meanes of the sensitive virtue. This spirit because it dependeth not of the body, is not subject to the influence of the heaven, by bodies, neither depends it of the sensitive spirit, and so not of the moving power of Heaven; but as the movers of the heavenly.

Orbs are subject to the first mover, so likewise this mover, which is the understanding, but because it is united to the
bodie

body by the meane of the sensitive power; therefore it is not perfected without the senses, for all that comes unto it from the sensible world comes unto it by meanes of the senses.

And therefore there can bee nothing in the understanding which hath not first bin in the sense; And by how much the sense is purer and perfecter, and the imagination clearer, and the discourse biter, by so much the understanding in its intellectuall operations is lesse hindered, and more perspicacious.

Now the understanding is fed by the word of life, under whose influence it is placed as the movers of the Orbs but differently, as also the spirits that are subject to the influences of Heaven are differently perfected: And it is not perfected but accedentially by the sensible spirit as the
Image

Image doth not perfect, although it excite to enquire the truth of the samplar or patterne, as the Image of the Crucified doth not inflow devotion, but stir up the memory that devotion may be inflowed, and because the intellectuall spirit is not necessitated by the influence of Heaven but is wholly free, therefore except it do by faith subject it selfe unto the influence of the word of God, it is not perfected as a Schollar that is free, and in his owne power, unlesse he subject himselfe unto the word of his Master, by beleeveing hee is not perfected for hee must trust and heare his Master.

And the understanding is perfected by the word of God, and growes, and is made every day more capable and apt, and more like to the word, And this perfection which thus comes from
the

the word from whence it had its being, is not a corruptible perfection, but a perfection deiforme or formed by God, as the perfection of Gold is not corruptible, but of the forme of heaven. And every understanding must by faith subject it selfe to the word of God, and most attentively harken to that internal reaching of the highest Mr. and by hearing what the Lord saith in it, It shall bee perfected.

Wherefore thou O Jesus the only Master hath preached, that faith is necessary for every one that comes to the fountaine of life, and hast shewne that according to the degree of faith, the influence of the divine power is present. O Saviour Christ, two things only hast thou taught, Faith and Love: By faith the understanding comes to the
word

word, and by love it is united
 to it, By how much more it
 comes unto it, by so much more
 it is increased in power, and by
 how much more it loveth, by so
 much more it is fixed to the
 light thereof, and the word of
 God is within it, [the understand-
 ing] and it needs not seeke for
 it without it selfe, for hee shall
 finde it within, and by faith hee
 shall approach unto it.

And that hee may come nee-
 er hee shall obtaine by prayers,
 or the word will increase faith,
 by the Communication of its
 light.

I give thee thanks O Jesus be-
 cause by thy light I am come
 thus farre, for in thy light, I see
 the light of my life, how thou
 the word inflowest, life to all
 that beleve and perfectest all
 that love thee. What other
 Doctrine was ever so short and
 I effectually

the word from whence it ha
its being, is not a corruptible
perfection, but a perfection dei
forme or formed by God, as the
perfection of Gold is not cor
ruptible, but of the forme of hea
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tentively harken to that inter
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thus farre, for in thy light, I see
the light of my life, how thou
the word inflowest, life to all
that beleve and perfectest all
that love thee. What other
Doctrines was ever so short and
I effectually

effectuall as thine O good Jesus, thou perswadest nothing but to beleeve, and thou commandest nothing but to love, What is more easie then to beleeve God, what more sweet than to love him? How sweet is thy Yok, and how light is thy burthen O my Mr. thou promisest to them that keepe this Doctrine, whatsoever can be desired, for thou requirest nothing that is hard to him that beleeves, nothing denied to him that loves. Such are the promises thou makest to thy Disciples and they are most true because thou art truth which canst promise nothing but true things, nay thou promisest nothing but thy selfe, who art the perfection of every thing that may be perfected. To thee be praise, to thee be Glory, to thee be thanksgiving through all ages

Amen.

How

How Iesus is the consumation.

CHAP. 25

YET what may that be O Lord that thou sendest into the spirit of that man whom thou perfectest? Is it not thy good spirit which is wholly in Act, the vertue and power of all vertues, and the perfection of all perfect things, because it is hee that worketh all things. For as the power of the Sunne descending into the vegitable spirit, moves it that it may be perfected, and so by the meanes of a good Tree, there is made good fruit, but a most acceptable and naturall decoction of a heavenly heate. So thy spirit O God comes into the intellectual spirit of Good men, and by the heat of divine love, concocts the virtuall power that

it may be perfected, and made most acceptable fruit unto it.

We finde by experience that thy simple spirit infinite in virtue is many wayes received: for it is otherwise received in one where it makes a prophetick spirit, & otherwise in another where it makes a cunning and skilfull interpretor, and otherwise in another where it teacheth knowledge, and otherwise in other men, For there are divers gifts thereof, and they are the perfections of the intellectuall spirit, as the same heat of the same in divers Trees perfecteth divers fruits.

I see O Lord that thy spirit is not wanting to any spirit, because it is the spirit of spirits, and the motion of motions, and it filleth all the world, but it disposeth all things which have not
the

the intellectual spirit by that intellectuall nature, which moves the Heaven, and by the motion thereof all things that are under it, only the disposition and dispensation in the intellectuall nature, it hath reserved unto it selfe a Love: For it hath espoused to it selfe this nature, in which it hath chosen to rest as in a Mansion house, and in the Haven of truth, for no where els can this truth be received in it selfe, but in the intellectuall nature.

Thou O Lord which workest all things for thy selfe hast created this whole world for the intellectuall nature. As a Painter which tempreth divers Colours, that at length hee may paint himselfe, to the end hee may have his owne Image that his Art may therein rest and take delight, that so being himselfe

one and unmultipliable at the least, hee may be multiplied after the best manner possible in the nearest similitude. And Hee makes many figures, because the similitude of his infinit virtue & power cannot bee after a more perfect manner explicated, but in many things, and all intellectuall spirits are to every spirit opportune. For if they were not innumerable, thou being an infinite God couldst not be known after the best manner: for every intellectuall spirit seeth something in thee my God, which if it were not revealed unto others they should not approach unto thee their God after the best manner possible. Therefore the spirit being full of love, reveale their secrets one to another, and by this meanes the knowledge of the beloved is increased, and the desire unto it, and

and the sweetnesse of joy is inflamed.

Neither yet O Lord God hast thou made the accomplishment of thy work without Jesus thy Sonne whom thou anoyntedst above his fellowes, who is therefore Christ, In whose understanding rests the perfection of every creatable nature, for it is the last and perfectest unmultipliable likenesse of God, and there can bee no one such supreme one: For all other intellectuall spirits are by the mediation of that spirit similitudes, and by how much more perfect, so much more like unto it, And they all rest in that spirit, as in the last of perfection of the Image of God, of which Image they have attained some similitude and degree of perfection.

I have therefore by thy gift
O God all this visible world, and

all

all the scripture, and all admini-
string spirits to helpe me profit
in the knowledge of thee, all
things excite mee to be turned
to thee.

All Scriptures labour for no-
thing but to shew thee, all intel-
lectuall spirits have no other ex-
ercise but to seeke thee, and re-
veale what they have found of
thee. Above all things thou hast
given me Jesus for a Master the
way of life, and the truth, that so
there might bee nothing at all
wanting unto mee.

Thou comfortest me by thy
holy spirit, by it thou inspirest
the choise of life, holy desires:
Thou assurest mee by a foretaste
of the sweetnesse of that glori-
ous life to love thee the infinite
good.

Thou ravishest mee that I am
above my selfe, and do before
hand see that place of glory to
which

which thou inviteſt mee, Thou ſheweſt mee many delicate and favorie diſhes that draw mee by their moſt excellent odour, thou ſuffereſt mee to ſee the treaſure of riches, life, joy, beauty, Thou diſcovereſt the fountaine from whence flowes every deſireable thing, as wel in nature as in art, Thou keepeſt nothing ſecret, thou hideſt not the vaine of love, nor peace, nor reſt.

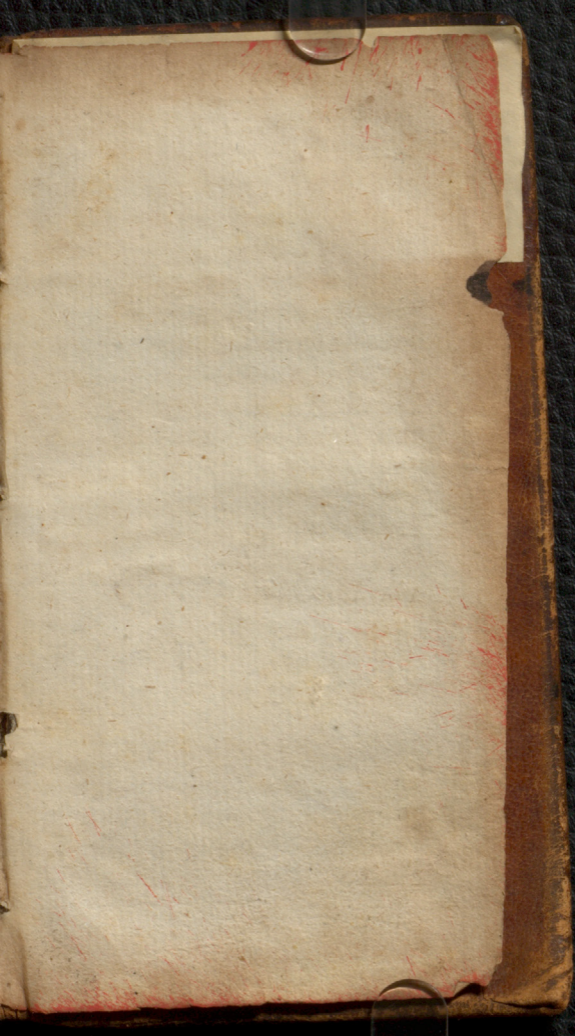
Thou offerſt all things to me moſt miſerable man whom thou haſt created of nothing.

Why do I therefore ſtay? why doe I not runne after my Chriſt in the odour of this oynments? Why do I not enter into the joy of my Maſter? What holdeth me, if ignorance of thee O Lord and the vaine delights of this ſenſible world have withholden me, it ſhall now hold me

no longer, for I will O Lord (because thou givest mee power to will) leave the things of this world, because the world will leave mee, I make hast to the end I have almost finished my course I will prevent the world in bidding it farewell, because I labour towards the Crowne, draw mee O Lord (for no man can come to thee except he bee drawne by thee) that being drawne by thee, I maybe freed from this world and joyne to thee the absolute God in the eternity of a glorious life. *Amen.*

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