

Appendix

Text of TERRA PACIS and commentary relating to ideas of the Perennial Philosophy and to paintings by Peter Bruegel.

N.B. This writer has kept the 17th century spelling.

The Spiritual Land of Peace

Look and behold: there is in the world a very unpeaceable Land and it is the wilderness land wherein the most part of all uncircumcised, impenitent and ignorant people do dwell and in which is, the first of all needful for the man; to the end that he may come to the Land of Peace and the City of Life and Rest.

The same unpeaceable land hath also a City, the name of which they that dwell therein do not know, but only those who are come out of it, and it is named *Ignorance*.

The people that dwell therein know not their original or first beginning; also they keep not any Genealogy or Pedigree; neither do they know from whence, or how, they came into the same. And moreover then, that they are altogether blinde, and blinde-born.

The forementioned city, named *Ignorance*, hath two Gates. The one standeth in the North, or Midnight, through the which men go into the city of darkness or ignorance.

This gate now, that standeth to the North, is very large and great, and hath also a great door, because there is much passage through the same; and it hath likewise his name, according to the nature of the same city.

Foreasmuch as that men do come into Ignorance through the same gate, therefore it is named *Men Do Not Know How to Do*. And the great door, wherethrough the multitude do run is named *Unknown Error*; and there is else no coming into the City named *Ignorance*.

The other gate standeth on the one side of the City, towards the East or Spring of the Day, and the same is the Narrow Gate, through the which, men travel out of the city and do enter into the Straight Way which leadeth to Righteousness.

Now when one travelleth out through the same Gate, then doth he immediately espie some Light, and that same reacheth to the Rising of the Sun.

Here the symbolism, taking up the theme of the ‘bread of life’, i.e. spiritual nourishment, employs the images of ‘corn’ and ‘seed’ whose esoteric meaning was discussed earlier

and which will be met again in the paintings by Bruegel of the *Harvest* and the *Ploughman (Fall of Icarus)*.¹ The importance of spiritual nourishment – or rather the lack of it – is discussed in the section dealing with the Peasant Wedding Feast (*Marriage at Cana*) where the lack of wine is shown to correspond, by rhetorical imitation, with famine imagery in the Old Testament where the sense is that of ‘famine for the word of God’.

In this land of Ignorance, for the food of men, there groweth neither corn nor grass. The people of this land live in confusion or disorder and are very diligent in their unprofitable work and labor. And although their work be vain or unprofitable yet hath everyone notwithstanding a delightful liking to the same.

Forasmuch as they all have such a delight to such unprofitable work, so forget they to prepare the Ground for Corn and Seed to live thereby. And so they live not on the manly food but by their own dung, for they have no other food to live by, for their stomach and nature is accustomed and naturally inclined thereto.

They make there diverse sorts of Puppet works for Babies for to bring up the children to vanity. There are made likewise many kinds of Balls, Tut-staves, or Cricket-staves, Rackets and Dice; for the foolish people should waste or spend their time therewith in foolishness.

¹ See above p. 106 ff and pp. 317 and 332.

There be made also Playing Tables, Draft-boards, Chess-boards, Cards and Mummary or Masks, for to delight the idle people with such foolish vanity. There are made likewise many Rings, Chains, and Gold and Silver Tablets and etc ... all unprofitable and unneedful merchandise.

They build there likewise divers houses for common assembly, which they call Gods houses; and there use many manner of foolishness of taken on Services which they call religious or godservices whereby to wave or hold forth something in shew before the ignorant people.

In this manner are the vain people bewitched with these things, wherethrough they think or perswade themselves that their godservices, and knowledges, which they themselves do make, or take on in their hypocrisie, that must needs be some holy or singular thing, and so honor the works of their own hands.

They make there also many Swords, Halberds, Spears, Bows and Arrows, Ordinance or Guns, Pellets, Gunpouder, Armor or Harness, and Gorgets and etc., for that the tyrannical oppressors, and those that have a pleasure in destroying, should use war and battel, therewithal, one against the other.

This could be a description of part of Bruegel's *Adoration of the Kings* (1564) in the National Gallery.² There the imagery of swords, halberds and etc., conveys the corrupt state of the world in contrast to the purity of the innocent naked Christ child.

The people of this strange land have strange names, according to their nature. As their nature is such are their names written upon them. Whosoever can read the writing let him consider thereon. They are gross letters; whoso hath but a little sight and understanding, he may read them, whose names are there.

Highmindedness, Lust of the Eyes, Stoutness, Pride, Covetousness, Lust or Desire to Contrariness, Vanity or Unprofitableness, Unnaturalness, Undecentness, Masterfulness, Mocking, Scorning, Dallying, Adultery or Fornication, Contemning, Lying, Deceiving, Variance, Strife and Contention, Vexing, Self-seeking, Oppression, Indiscreetness, etc.

Identically named people are to be seen populating any of Bruegel's 'crowd scenes', in particular the *Numbering at Bethlehem* (1566) in Brussels which has already been discussed and the *Road to Calvary* (1564) in Vienna.³

Their dealings or manner of life is also variable; for now they take on something, then they leave somewhat else; now they be thus led, then they be so driven; now they praise this, then they dispraise that. So, to be short, they are always inconstant.

² Seep. 277 for a discussion of this painting..

³ See above pp. 30 and 302.

Their Religions or godservice is called the *Pleasure of Men*. Their doctrine and ministration is called *Good Thinking*. Their King is called the *Scum of Ignorance*.

Which could well describe the kings in Bruegel's *Adoration*.⁴

Whosoever findeth himself in this dark land full of ignorance and desireth to go out of it, and forsake the same, and hath a good liking towards the good land of Rest and Peace; he must go through the other gate that lieth towards the East, that is named *Fear of God*.

But in travelling forward upon the Way for to come to the good land of Peace, so do the perils first make manifest themselves. Therefore must the Traveller keep a diligent watch in the said grace of the Lord; otherwise he becometh hindered and deceived upon the Way. So we will mark out both the perils of seduction, and also the means unto preservation for that no man should err upon the Way, nor be seduced or deceived by any false ends.

Here the text describes how the traveler has to pass the first three stages of his journey: 1. Fear of God; 2. Beginning of Wisdom; 3. Grace of the Lord in the Confession of Sins. But he is still 'young' and needs instruction from the wise Elders of the Family of Love. There are two instructors. One is described as outwardly having a form that is

⁴ See above, p. 273.

... not very amiable or pleasant (according to the minds of the flesh) to behold, nor yet his sayings and counsels to be obeyed, because that he is contrary to all minds and knowledge of the flesh (notwithstanding, if the traveller have no regard for him, neither daily receive any counsel of him unto obedience, nor yet follow his counsel, then shall he not come to the Rest). And he is named the *Law or Ordinance of the Lord*.

The other wise one cometh before him out of the thoughts of mans good thinking, to draw him away from the Way that directeth to the Land of the Living. And his form is sweet and friendly (according to the minds flesh) to behold, and his sayings and counsels delightful. And he is named the *Wisdom of the Flesh*.

These two wise ones do give the traveller several counsels.

The traveller who abjures the *Wisdom of the Flesh* and who accepts the discipline of the *Law or Ordinance of the Lord* receives 'two instruments': a compass called the *Forsaking of Himself for the Good Lifes Sake*. The other instrument overcomes temptation and hindrance and it is called *Patience or Suffrance*.

Now the text gives instructions about 'meate and drink' which are the body and blood of Jesus Christ. The traveler accepts to find himself on the Cross from whence comes

... the death and burial of all the lusts and desires of the sinful flesh and all the flesh's wisdom or good thinking.

Again, this should not be understood literally but seen as the transition from the material to the spiritual, the soul's liberation from its entanglement in the world.⁵

Now the 'traveller', following the counsel of the Law of the Lord, finds himself

...in an unpathed land where many manner of temptations and deceits do meet with him, and coming into the same there appeareth unto him immediately a star out of the East, named *Belief and Hope*. This great unpathed land is named *Many manner of Wanderings*. And there is not one plain paved way.

The names of the Travellers are:

Stricken in Heart, Cumbered in Minde, Wofulness, Sorrowfulness, Anguish, Fear, Dismaidness, Perplexitie, Uncomfortableness, Undelightfulness, Heavy-mindedness, Many Manner of Thoughts, Dead Courage.

This is reminiscent of the group consisting of Jesus' mother and her entourage in the foreground of Bruegel's *Road to Calvary* (1566) in Vienna. There we see the expressing just these emotions while the vast crowd constituting the main descriptive parts of the picture are oblivious and display all the characteristics, described by H. N., of those who

⁵ See especially À Kempis, '*On the Royal Road of the Holy Cross*', op. cit. pp. 84-89.

live in the Land of Ignorance or, as he says elsewhere, the ‘Land of Abomination and Desolation’.⁶

This land is an open and weak, or unwalled land; and is like unto a barren wilderness, wherein there is little joy to be found; but it is full of perils and deceits, because of the sundry sorts of temptations that do come to Travellers through perplexitie.

For if they (according to the Law of the Lord) have not a sharp watch unto the compass, nor hold them fast on the Cross, and also do not still mark the leading star, then they may soon be led into a by-way. For the wisdom of the flesh doth also come forth there oftentimes very subtilly, with her self-seeking, to point the traveller aside. But the traveller that passeth through the land of Mortyfying and, abstaining from all things, in patience, and seeketh not his own selfness; but (under the obedience of the Love) hath a much more desire to do the Lords will, he obtaineth a good salvation of the peaceable life. He shall be saved and rejoyce in the Everlasting Life.

Moreover, in this land, there is no perfect satisfying of hunger and thirst to be found, nor come by. For the herb wherewith they be sustained, and the fountain wherewith they be refreshed, do make them still the longer and more hungry and thirsty: as long as they are travelling towards the good Land of Peace.

⁶ See above, p. 302.

Here the writer openly reveals the meaning of the available food.

The Herb wherewith the travellers be sustained is named *the Serviceable Word of the Lord*, and the fountain waters wherewith they be refreshed are named the *Promise of Salvation in the New Testament of the Blood of Jesus Christ*.

In this land there lie also fair hills that seem to be somewhat delightful of which the traveller must beware, for it is nothing but deceit, vanity and seducing. These hills are garnished with divers trees which do likewise bring forth vain and deceitful fruits [causing] travellers to leave the forsaking of themselves, taking on their self-seeking (that is, they take on their own righteousness and made holiness, or their ease in the flesh.) They do likewise leave the Patience and become negligent towards the Law of Ordinance of the Lord, wherewith they be drawn away by the deceit of the wisdom of the flesh.

The hills are named *Taken on wit, or Prudence, Riches of the Spirit, Learned knowledg, Taken on Freedom, Good-thinking Prophecy, Zeal after Chosen Holiness, Counterfeit Righteousness, New-invented Humility, Pride in Ones Own Spiritualness, Unmindful of any better*, and etc.

The trees that grow on the hills are named *Colored Love, Literall Wisdom, Greedy towards Ones Own, Flattering-Alluring, Reproving of Naturalness, Promises of Vanity, Exalting of his Own Private Invention, Pleasing in Chosen Holiness, Greatly Esteeming his own Working of Private Righteousness.*

The name of their fruits is *Vain-Comforts* [and] the people, having left forsaking of themselves, and the Cross, with the Meate-offering and Drink-offering, make their dwelling among these deceitful hills [and] let themselves be fed. They get some satisfaction from the *Vain-Comforts* and are also at first somewhat glad therethrough, also singing and crying: We have it, We have it, We are illuminated, Born anew and Come to Rest.

But (alas) when the sun riseth somewhat higher, then do the fruits wither. And when the Winter cometh, then stand the trees barren, and all is deceit and seducing.

The whilst then that the traveller doth travel towards this good land by the leading star (named Belief and Hope) so cometh he clean through all the deceit by means

of *forsaking himself*. For that is a good compass unto him which pointeth to the good land.

And, with Patience, he likewise overcometh all assaults.

For there are many molesters and destroyers to be found, which do grievously vex the travellers in this land. But they do fear and tremble before the Holy Cross.

[They] are named *Trying of the Belief, Doubt or Distrustfulness to Come to the Good Land, Tempting with a Chosen Appeasement to the Flesh, Proving of the Belief with a Shew of Comforting with the Worldly Beauties, Proffering of the Possession of all the Riches of the Earthly Corruptibleness*.

Here the traveller is exhorted in various ways not to forsake the holy Cross. It may help him to understand the idea that on the spiritual journey he must not seek to escape from the impossible contradictions he experiences in himself. Indeed he should welcome the pain of seeing all his folly, weakness and inadequacy. In respect of that which he longs for, only an unflinching confrontation with the impossibility of his situation will show him that, in order to understand this lesson, he has to abandon all judgment and opinion of himself. The 'travellers' on the journey are told to 'forsake [them]selves' as Niclaes so often reminds them. The traditions have special exercises associated with the disciplines of meditation, contemplative prayer and various forms of inner and outer work to help us

here. Such labour introduces us to our personal, psychological cross. It is an inner state that, if we wish to continue, we cannot forsake.

Therefore be not afraid of your enemies, for God hath made them all dismayed through the Holy Cross of Christ.

The Holy Cross shall be unto you an Altar of the true burnt offering, and the serviceable gracious word of the Lord a safe-keeping gift or offering of Christ upon the same altar in the holy of the true Tabernacle of God and Christ, upon which Altar your gift becometh sanctified. [It is] kindled or set on fire for a burnt offering to the consuming of all the enemies of the good life, wherethrough then, likewise, your willing Dept-offering, Sin-offering and Death offering shall be acceptable to the Lord.

In this same throughfaring land, men also find a crafty murderer, that both high and low, wide and far, runneth all over this same land and he is named *Unbelief*. Of this wicked villain it behoveth us to be very wary, for by him there are many murdered. Forsake not the Holy Cross, nor the serviceable gracious word of the Lord.

[Also in this land there runs] a dangerous river where many travellers be drowned and choaked. It is named *Desire and Pleasure in the Flesh*.

The traveller is warned not to catch or eat the fishes that swim in the river whose names are:

Meate of the Temporal Delights instead of the Everlasting Good, Ease in the Flesh instead of Zeal to the Righteous, Honor of the World instead of Rest in the Spirit and Honor of God.

It seemeth indeed to be a very pleasant water for one to refresh and recreate himself in, but it is all meer deceit: vain and nothing.

[Also there are] thistles and thorns named *Uncertain Consciences*. Likewise divers natures of beasts named *Envy, Wrath, Churlishness or Unfriendliness, Cruelty, Offensiveness, Resistance of Disobedience, Craftyness, Greedy Desire of Honor, Subtilty of Deceit, and Violence*. And also one of the most detestable beasts (that will worst of all give way) is named *Hypocrisie or Dissimulation*, where under all manner of naughtiness is covered up with a colored vertue, or made holiness, and he is indeed the subtillest beast who provoketh the other beasts to devour travellers. Of which wild beasts the travellers must take heed with great

foresightfulness, that they run not into the mouth of them and be swallowed up.

[There are] three castles [upon which] are subtile watchers which are very crafty and wily.

The traveler is advised not to fear the castles though their powers are apparently very terrible. It is necessary to negotiate carefully, but once passed them he will see that they are

Nothing at all but deceit, vanity and bewitching. [They are named] *The Power of Devils Assaulting, The Forsaking of Hope, Fear of Death.*

The watchers, who try to capture people, are named ‘according to their natures’:

Appearing like Angels of Light, Endeavoring to Stealing of the Heart, Appearance of Vertue, Subtil Invention, Confidence in Knowledg, Made Laws and Imagined Rights, Disguised or Unknown Holiness, Self-framed Righteousness, and etc.

Now one cometh by the Good Land and approacheth neer unto the understanding of God. But many do run past the entrance thereof. For the neerer one cometh the more subtilly the deceits assault him; for beside the entrance there lieth [joyned to it] also a way that leadeth to an abominable or horrible land and the same way is a pleasant way to behold and pleasant likewise to enter into, wherewith many be deceived.

This pleasant way is named Knowledg of Good and Evil.

[Having] come into the pleasant way of the Knowledg of Good and Evil, and which in itself is ful of contention, ful of great and grievous incumbrances, then do appear in them an inward or spiritual pride, and they suppose they are somewhat singular and above other people because they have so much knowledg to talk of the truth, perswading themselves that the riches of knowledg is the very light of salvation.

Therefore this land is called the *Abomination of Desolation*. Howbeit it is all false and meer deceit.

In this land there is also a false light. The people do not know the true light, therefore they be all deceived and corrupted in this wilderness by the same false light, besides the which they know no other perfect good. [And so they have] nothing else but destruction and disturbance or dispensing of mindes and thoughts.

This same land of Desolation is like unto the intangled Babylon, because the knowledges do there run one against the other and cannot understand each other.

Here the author gives extended lists of psychological and moral disorders. We are given to understand that all these result from too much attachment to ‘knowledg’ *i.e.* ‘made knowledg’ (man-made knowledge) as opposed to revealed knowledge. There follows this insight

Many do chuse a way unto themselves, according to the knowledg of their own minde, to the intent to live to themselves therein: and thus doth everyone walk there according as his knowledg imagineth him.

Everyone is resistant against each other with the knowledg. And the false light shineth upon them all, quite over the whole land. Therefore everyone supposeth that he must needs have the right, or cannot err, in his

knowledg, and that he is illuminated by the Lord. But it is all dust, which dust scattereth abroad all over the whole land, like unto a drift-sand and is named *Self-Wils Chusing*.

The following is one of many passages whose psychological, moral and spiritual meaning has universal application. The description of the human condition, where things go ‘wonderfully absurdly’ seems close to Bruegel’s vision of the ‘upside down’ world.

Behold in this land, the Abomination of Desolation, it goeth very strange and wonderfully absurdly. For every man seeth that another mans foundation is vain and meer foolishness, but there is no man there, or very few, that can marke their own vanity or foolishness. Everyone doth very gladly thrust off another from his foundation to the end to advance his own. Yet are all their foundations, notwithstanding, *Self-Wils Chusing*; and are everyone uncertain and unstable and all their work is very feeble or weak. They strive and contend, and with high knowledg they caste down anothers work and turn up the foundations of it.

For whoever hath the highest mounting knowledge, or is the richest in spirit, or hath the most eloquent utterance of speech, he can there bear the sway, or get the chief praise, and can overthrow many other firm

foundations and works which are also vain. And when any mans foundation or work is overthrown through any manner of knowledg, then is the same a great delight and glory unto the other that getteth the victory and an advancement of himself. So (contending or taking part, one against the other) do they likewise divide themselves into many several religions or God-services.

But although they be partially affected, as also have severall religions, and many manner of God-services, yet do they, notwithstanding, give their Religions and God-services one manner of name. Everyones Religion or God-service is named *Assured Knowledge that is Right and Good*. And everyone liveth in his own God-service, thinking and perswading himself assuredly that his religion or God-service is the best or the holiest above all other.

They have a fair-spoken tongue; but commonly they are not loving, nor friendly of heart, but full of envy and bitterness, soon stumbling and taking offence by reason that they stand captive under the knowledg and not submitted under the Love, nor under the obedience of his service.

They are also generally covetous of the earthly riches.

Their inclination is to speak false against others, also to blaspheme, oppress, persecute, betray and kill, and yet do know how to excuse all the same with the knowledg that they do right and well therein.

They use not any common brotherhood.

Here Niclaes expands this theme, pointing out how the absence of brotherhood and love extends to their various different religious sects and especially how they are ‘unmerciful’ to anyone who offers them the truth.

The next chapter further analyses man’s spiritual or psychological condition with the imagery of the inner ruler or king and his constitution.

[They] have also a king who reigneth very cruelly over them named *Wormwood or Bitterness*. His sceptre is named *Great Esteeming of the Vain and Unprofitable Things*. His crown is named *Honor and Glory in Evil Doings*. His horses and chariots are named *Treaders Down or Oppressors of the Simple People*. His council is named *Subtil Invention*. His kingdom is *Unfaithfulness*, All his nobility, horsemen, soldiers and guards are named *Disorderly Life*. His decrees or commandments are *Self-Wil*. His dominion or Lordship is *Violence*.

The kings subjects are called *Craftiness, Arrogant Stoutness, Stubbornness, Violence, Harmfulness, Spight, Sudden Anger, Greedy of Revenge, Gluttony, Cruelty, Bloodthirstyness, Resistance against the Love and her Service, Despising of Naturalness, Disobedience to Equity, Accusation over the Righteousness, Betrayers of Innocency, Oppressors of Humility, Killers of Meekness, Enviars of the Lovers of Unity, Exalters of Chosen Holiness, Usage of Falsehood, Own-selfness, Self-Wils Desire, Self-seeking* etc.

And when one presenteth or profereth any better thing unto them, then rises up, by and by in them, their king of Bitterness, for to defend their causes, and judg him to be naught that loveth them to the best good.

A false prophet bewitches them with many longings and so he leadeth their hearts, mindes and thoughts into captivity of the knowledg and not into the truth. This false prophet is named *Presumption whereof cometh Nothing*.

Forasmuch as he hath allured the people unto him with such a presumption of boasting that they likewise in their unregenerate state, do boast them of

the Light and the Word of Life; so perceive they not that they are bewitched by him.

It seemeth sometimes indeed, as though it would be somewhat, but it is all vain and presumption and nothing else but knowledg whereof cometh nothing.

The false prophet has a horrible beast with him named *Unfaithfulness* [who] maketh all the people utterly divided.

Niclaes' psychological insights are the observations of a specialist. Here, for example, developing themes he has introduced, he describes how 'the people' cover their inner nakedness with 'Garments named *Fear of Being Despised*'. His analysis of the spiritual condition of humanity – perhaps as relevant today as ever – brings light to the subconscious and shadowy parts of our inner landscape with the sure hand of a master.

This horrible beast, *Unfaithfulness*; this false prophet, *Presumption*; and the cruel king, *Wormwood*, have a great dominion in this same desolate abominable land.

[The traveller] perceiving that these abominations of desolation do stand in the place where Gods Holy Beeing ought to stand [must] immediately flie out of the same and submit himself under the obedience of Love, and not have any regard any more to the *Knowledg of Good and Evil*, nor to *Boasting of the Knowledge*, nor to *Assured Knowledg*, nor to *Presumption*, nor yet to *Unfaithfulness*. [And thus he frees himself from] bondage to *Bitterness*, the king of that detestable land.

[The traveller] must at the end of his journey find himself altogether turned about.

Hendrik Niclaes is making it quite clear that there can be no half measures for seekers on the spiritual path. To be ‘altogether turned about’ is nothing less than the ‘dying to oneself’ in order to be ‘reborn from above’ that is taught in all traditions. He refers here to the necessarily arduous methods of spiritual work, symbolized in the text as ‘the Compass’, ‘the Cross’ and ‘Patience’. With the help of these, having come thus far he now

cometh before the city gate of the Holy Land and stands in submission like unto a good willing one to the Lords will. [This] is called the *Burying of the Affections and Desires*. He findeth, through the same submission, the

key for to enter therewithal through the gate into the City where the Everlasting Life, Peace and Rest is. This key is called *Equity*.

In the City of Peace he is lovingly received:

Even thus one becometh as they, incorporated to the body of the same true king, *Gods True Beeing*, with all the people of the same good land.

The names of the saints [there] are *Meekness, Courtesie, Friendliness, Longsuffrance, Mercifulness*, etc.

The city, we are told, has strong fortress-like walls and a watchman who ‘keeps a diligent watch’, who never sleeps and who

Overlooketh all things, namely, Good and Evil, Light and Darkness. His trumpet, wherethrough he playeth his song is named *After this Time no More*.

There follow several chapters consisting almost entirely of quotations from both Old and New Testaments in the celebratory style reserved for praising God, his creation and all his works. The author then returns to describing details of the

city's layout and structure. We learn, for example, that situated on the walls is an ordinance called the *Power of God.*, and from the city

floweth an unsearchable or infinitely deep river with also a very tempestuous winde [that] devours all the enemies of the same good City. [The river and the winde] are called *Righteous Judgment of God* and the *Spirit of the Almighty God*. [Protected by these] the children of the City learn Understanding and Knowledg, which wisdom (that they learn thereout) is also an holy wisdom and that Understanding is Godly knowledg.

The author stresses the entirely different nature and quality of the attributes of the City and its inhabitants. No enemy can get into the city; and Niclaes is uncompromising in his criticism and warnings regarding the attempts of men, through their own foolish and arrogant 'manly knowledg', to gain an entrance.

For without this City there is no understanding, wisdom or knowledg of God, or of Godly things; no not at all. All else is foolishness and hypocrisie.

Niclaes emphasizes the absolute newness of everything in this place. He tells us that we have to be 'new-born in the spirit' and that this new birth takes place only

through 'Love and the service of Love'. For Nicolaes and the Familists the definition of love is that given in the New Testament: 'God is Love'.⁷

His remarks here remind us that what he describes is an entirely inner experience.

The City is a spiritual City of Life

The nature and minde [of the inhabitants] is nothing else but love, like those that are risen from the death with the Resurrection of the Righteousness in the Everlasting Life.

The God whom we serve is a secret God. He is the substance of all substances, the true life of all lives, the true light of all lights, the true mind of all minds.

Whosoever now forsaketh all the desolate lands and people [and] also hath his respect diligently bent upon the leading star in the East, and walketh on rightly according to the compasse, as likewise, forsaketh not the Crosse,

⁷ cf 'steady manifestation of love...nobody has ever expressed in equal perfection and beauty the fervor and enthusiasm of the initiated mystic, inspired by union with God, as Paul has expressed them in his two hymns of love — the hymn on the love of God (Rom. viii. 31 ff), and the hymn on the love of men (1 Cor. xiii) 15. Love is the Kingdom of God.' See above p. 101.

and so cometh to the Submission, by him shall be found the equity, with the which he entereth into Gods nature. And so he cometh into the good Citie, full of riches and joy.

The traveler, having reached his goal, is free to go anywhere he wants. He may even wish to return to his previous abode in order to help those still there to make their escape.

He now therefore, that is, in this manner come thereunto, may, as then, in the love and in the unity of peace, go out and in without any harme, and may walk through all Lands, Places and Cities; bring unto all lovers of the good land, that are seeking the same, good tydings, give them good incouragement, as to respect all enemies like chaffe, and as nothing, show them the next way into the life, and so lead them with him into the good land.

Whosoever now is under the obedience of the love doth flow out of and into the same secret kingdome, even like unto a living breath of God. And [he] can very well walk in freedome, among all people, and also remaine still free.

For the knowledg separateth nor hurteth not him

The serpents deceit nor her poison cannot kill him

The foolishness allureth not him

The chosen righteousness snareth not him

The deceitfull hills seduceth not him

The ignorance blindeth not him

Nor the leaders of the blind doe not lead him

And even thus is God with him and he with God

We praise thee O Father for thou hast hidden these things from the proud-boasting wise, and the prudent understanding ones, and revealed them to the little humble ones. The rich in spirit, nor the great, wise or industrious scripture-learned ones, have not understood the same; but to the poor in spirit, and to the simple of understanding, has thou given it.

There follow here several chapters in the form of hymns of praise and rejoicing, very much in the style of – if not actually quoting from – the Psalms and the Old Testament prophets.

H. N. now lays out his justification for speaking so openly ‘because of the great need of the times’. Yet he regrets that he is so little heard. Again and again he

emphasizes the fact that a man cannot come to God through his ordinary mind, however well educated and well developed.

But oh, Alas! We have now in this rebellious time, very speciall cause to sigh and mourn grievously, over the blindness of many people and to bewaile the same with great dolour of our hearts. And that chiefly, because there is now in the same day of love and of the mercy of God, so little knowledg of the good life of peace and of Love to be found among them. And also, for that the same knowledg is desired of so few, and yet much lesse loved. But they do almost everyone delight to walk in strange waies that stretch to contention and destruction, by which occasion they live in molestations and deadly afflictions everywhere.

Therefore may we, with wofulness and sighing hearts, very justly say, that it is now a perilous time to be saved, and to escape or to remain over to preservation. Oh, what venomous windes do there blow to the desolation and destruction of men! Yea, it seemeth almost impossible for the man to come to his salvation, or preservation in Christ, or the lovely life of peace.

Yet have some, notwithstanding, according to the imagination of their knowledg, run on, or labored for the spiritual things, for that they would

understand them; also many have, according to their understanding of the flesh, testified of them.

But seeing they have not sought their knowledg of spiritual things in the obedience of the Christian doctrine of the service of love, but in their knowledg of the flesh, and so have taken on their understanding of the knowledg of spiritual things out of the imagination of their own knowledge; therefore they have likewise understood those same spiritual things according to the mind of their flesh, and witnessed of them in the same manner also. For that cause likewise the right knowledge of spiritual things and heavenly understanding hath not in the cleernesse of the true light shined unto them.

Wherefore it is in like manner found true, that the fleshly-minded ones, which sow upon the flesh or which build upon the foreskin of their uncircumcised hearts, doe mow the corruption and inherit the destruction. But those that are circumcised in their hearts, in the laying away of the fore-skin of the sinfull flesh, and in the obeying of the requiring of our most holy service of Love, are become spiritually minded and so then do sow upon the spirit, or build upon the spirituall, which is the true being itselfe.

For all flesh, although it does speak of spirituall and heavenly things, through knowledg, yet it is doubtlesse nothing else but like the grasse of the field, and all his garnishing of beauty and holiness is like the unto the flowers of the field; behold the grasse drieth away, and the beauty of the field withereth and decayeth.

But the spirituall good, the power of God and his living being (whereof all what is good standeth firm, and floweth thereout) remaineth stedfast, unchangeable for ever and in the same, or through, the manifestation of the same being, the Kingdome of God of heavens, cometh inwardly in us, and that is the true light of everlasting life.

Whose naked cleernesse, although the same be nothing else but light and life, is hidden, shut and covered from all understandings and wisdomes of the flesh, or that build thereon.

But it is manifest and shineth bright to the circumcised heart, and to the upright spirituall minded ones, in a spirituall heavenly understanding. And the same cleerness is the beeing of God from heaven, the upright righteousness and holinesse, and the life of God in eternity.

Wherefore the doore of life is now opened unto us, the Kingdome of the God of heavens and the *Heavenly Jerusalem*, or the City of Peace, descended downe to us and come neerby.

But not according to the thinking-good, or imagination, of our own hearts, nor according to the mind of the earthly wisdom, wherethrough many have estranged them from the truth of life.

Therefore can no man see the kingdom of God except that he becometh born anew in the spirit and is become plain, and just, and simple like unto a new-born babe.

We have signified or shewed in writing all of what the lover of the kingdom must forsake; if he will come to the good land of Peace, or enter into the rest of all the holy ones of God.

But not that the lover of the good land shall therefore think that he must first come to everyone of the forementioned horrible places, or that must pass through them all, before he can come to the good city of Peace. O no,

ye dearly beloved, but the cause why we have marked out all the
abominations and desolation is, for to make knowne every place of deceit
and all the seducing or leading away from the good land of life.

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