

the rational soul derived such enjoyment, that all the powers of brutishness and nature desisted from their action, and such an immersion into unity manifested itself, that there remained no consideration for the science relative to substance and bodies.

Again: "I felt some impressions of God's proximity, so that I was seized with trembling; and I heard the command: 'Proceed,' and I proceeded. Then came the word: 'Fear not nor be disquieted.'" This means: When I was initiated in the mystery of unity, I learned that the self-existent necessary Being is without the divisions of this world; I trembled at the boldness of my journey, which had attained such a height and distance; and I apprehended failing in the proof of the unity; but I heard the words: "Come nearer"; that is: dismiss thy pondering, fear, and terror; for such is the proper state of a believer in the unity of God, to be continually immersed in a spiritual ecstasy, so that he may never fall back into the disgrace of brutishness, and fear and hope belong to the state of brutishness.

"Moreover: I drew nearer, and upon me came the blessing of the Lord, such as I never had heard before"; that is: I received the revelation, the true words of the self-existent necessary Being: and his speech is not like that of creatures by letters and sounds; no! his speech is evidence of knowledge, by itself pure, communicating to the spirit what he wills in a universal not a particular way.

"Further: The command came: 'Say thy prayer': I replied: 'I cannot; for thou art thyself such as thou hast said.'" This means: When he was able to perceive the excellence of the belief in the unity of God, he found the truth of the words of the self-existing necessary Being; he then felt such delight as he had never experienced before; he knew that the self-existing necessary Being is worthy of all prayers, but he felt at the same time that he could not express his prayers with the tongue, because an arrangement of letters is required for everything which falls from the tongue, but that which has no connection except that of parts and the whole, is not suitable to the true, necessary, and self-existing Being, as he is not conceivable