Jacob Boehme's *Aurora*: Translation, Introduction, and Commentary

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Aurora
(*Morgen Röte im auffgang, 1612*)

and Ein gründlicher Bericht *or* A Fundamental Report
(Mysterium Pansophicum, *1620*)

By
Jacob Boehme

With a Translation, Introduction, and Commentary by
Andrew Weeks

and Günther Bonheim *in Collaboration with* Michael Spang
as Editor of Gründlicher Bericht

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To Austin Crothers
our joyous friend of wind chimes, cement trucks, and donkeys making faces
at the skies whose frequent visits were fresh breezes on arid stretches

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INTRODUCTION

Scope and Purpose of This Volume

This volume commemorates the four-hundredth anniversary of an intriguing anomaly of the early modern era: the appearance in manuscript in 1612 and the suppression in 1613 of an enduringly influential writing by the shoemaker Jacob Boehme (ca. 1575–1624): *Morgen Röte im auffgang* ("Morning Glow Ascending," more commonly known as *Aurora*). The mystery resides in the apparent incongruity of an uneducated shoemaker and self-professed "simple" man whose ingenious writings were nonetheless capable of influencing poets and philosophers for centuries to come. Recent studies have been devoted to the life, writings, and influence of Boehme.[1] This book should augment them by introducing a new English translation of *Morgen Röte* or *Aurora*[2] opposite its original. Also included here is a short but notable tract, *Ein gründlicher Bericht*, *A Fundamental Report* (*Gründlicher Bericht vom irdischen und himmlischen Mysterio*, known by a Latin title *Mysterium Pansophicum*, 1620), edited by Günther Bonheim with my translation and commentary. The materials allow direct access to a body of literature about which opinions have diverged inordinately. Independently of received opinion, the reader can assess whether *Aurora* is the work of a speculative philosopher, ecstatic mystic, prose poet, Gnostic, Kabbalist, Pietist, heretic, blasphemer, or some variant or combination of the above.

Boehme's *Aurora* is reproduced here in its original form following Werner Buddecke's critical edition of the manuscript from the author's hand.[3] The

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[1] Wilhelm Kühlmann and Friedrich Vollhardt (eds.), *Offenbarung und Episteme. Zur europäischen Wirkung Jakob Böhmes im 17. und 18. Jahrhundert* (Berlin/Boston: de Gruyter, 2012); Ariel Hessayon and Sarah Apetrei (eds.), *An Introduction to Jacob Boehme: Four Centuries of Thought and Reception* (New York, London: Routledge, 2014).

[2] Only *Morgen Röte im auffgang* appears on the title page of B.'s autograph. *Aurora*, a possibly inserted title which appears in B.'s edited letters (Ep. 1:17, 4:45, 10:2), follows the convention of offering Latin equivalents for titles of early modern works in German. It is not a replacement but a validation of the original and not at variance with B.'s ambiguous attitude toward Latin. *Aurora* will be used here as the conventional, convenient, and more poignant title.

[3] Jakob Böhme, *Die Urschriften*, vol. 1, ed. Werner Buddecke (Stuttgart-Bad Cannstatt: Frommann-Holzboog, 1963).

autograph which is preserved in the Herzog August Library, Wolfenbüttel, Germany, testifies to the simplicity, self-confidence, and radical innovation of the author, as well as to the rudimentary level of his formal education and unfamiliarity with Latin. A translation can only struggle to do justice to the ingenuity, flair, and profundity that enabled Boehme to win the admiration of Romantic and modern poets and philosophers such as Schelling, Hegel, and Schopenhauer. The juxtaposition of texts authorizes an interpretive rendering by allowing the original to counteract inadequacies in the translation. The objective is not to reinvent Boehme's work but to render it more accessible by respecting its untranslatable qualities while surrounding it with the concentric contexts of the author's life and times, his later work insofar as it casts light on *Aurora*, and pertinent information concerning his terminology and culture. These correlated contextual spheres which are ancillary in interpreting the original come full circle in the translation which is by nature a comprehensive interpretation.

In addition to the critically edited original text and its translation, this volume provides a commentary on the historical setting, language, and concepts of *Aurora*. The main tools are the the Bible, the Grimms' *Deutsches Wörterbuch*, and several other pertinent reference works. The methodology is simple. Interpreting *Aurora* in context requires searching out the most relevant and proximate sources for his terms. When we encounter an unfamiliar word in older literature, we consult dictionaries for the definition most relevant in time and semantic field. If our term occurs in the context of fourteenth-century river navigation, we will prefer the thirteenth-century citation to the seventeenth-century one and the citation from the Danube region to the one from the Baltic. If related navigational terms are found in our text or if its author was engaged in river navigation or came from a Danubian community, some confidence in the referenced definition is justified, despite the fact that the source of the lexicographic citation might not have been known to the author of our text. Since Boehme's *Aurora* arose within an early modern Lutheran culture, thoroughly influenced by devotion, sermon, and theology, Lutheran usage is relevant, even if his precise sources cannot be ascertained and despite the fact that his work has been condemned as heretical. Heinrich Bornkamm demonstrated the relevance of Lutheranism in general and Luther in particular.[4] The presence of Schwenckfelders, Paracelsians, and other elements of dissent in Boehme's

[4] See Heinrich Bornkamm, *Luther und Böhme*, Arbeiten zur Kirchengeschichte 2 (Bonn: Markus und Weber, 1925).

region does not obviate this Lutheran context. Nor, in citing Lutheran sources, do we intend to assert that he was orthodox. Whoever consults the histories of Reformation doctrines can confirm that Lutherans, Zwinglians, Anabaptists, Philippists, and Calvinists were capable of condemning one another as diabolical heretics even though much of their terminology and usage could have been glossed from shared sources. Even in violently disagreeing with one another, they spoke the same language. If we ignore this, we risk misconstruing what is unfamiliar to us as arcane in its time. Heterodoxy presupposes orthodoxy as originality presupposes convention.

The social-historical contextualization undertaken here might seem incompatible with an author understood as the mystical mouthpiece of a timeless *philosophia perennis*. But Boehme's themes, terms, and allusions must be taken into account in any approach to his work. The rules of empiricism and the iterations of Occam's razor suggest that no theme or concept which can be accounted for by common sources has to be attributed to obscure ones. Was the humble author who attributed his inspiration to promptings of the Holy Spirit a spiritualist mystic? We could ask the same question about any painter, poet, or musician who gave all credit to God. Piety in such cases is an assertion of authority and quality. But sound judgment relies on the properties of the work and the purposes for which it was created, not on the claim of divine inspiration.

Aside from intellectual consistency, an empirical approach may have its own rewards. Any encounter with the unfamiliar can either reveal the strangeness of what is uncommon or of what is familiar. We encounter an unfamiliar tribe and come to the realization that our culture, not theirs, is bizarre. To borrow from Boehme's language of allegory, it would be one thing to watch a light moving mysteriously in darkness and another to recognize that we, not it, are the bodies in motion. *Aurora* and the *Fundamental Report* offer evidence of a realization that the entities of common experience, nature, the elements, earth, sun, and heavens, good and evil, the authorities of society, or the common understanding of nature and scripture, are all caught up in change, the sense of which can be revealed in a quest for inner truth. Boehme was a voluntarist who believed that free choice between evil and good, selfishness and self-denial, makes the world what it is.

Numerous older or more recent literary-historical, biographical, philosophical, religious, or linguistic studies of Boehme offer readers an array of helpful information. My discussion of terms is intended to serve readers for whom sources are likely to be inaccessible or inadequate. The commentary that follows here can either be read in its entirety or consulted selectively for information of relevance to the language or context of the work. For

convenience, it is outlined to augment the passage-specific information of the footnotes which refer the reader back to its headings cited as Intro. This auxiliary discussion of terms by no means exhausts the themes of *Aurora*. The index directs readers to other topics. More substantial or definitive passages are cited in bold.

Despite its reputation, *Aurora* is not an impenetrable work, but it is in need of context, a considered approach, and a note of caution. The reader should be aware that Boehme elucidates his themes reciprocally, equating them to one another. Heaven and earth, good and evil, nature and spirit, creator and creature are discussed simultaneously. Boehme's composition is mystical in a double sense. It claims a divine source and also treats of matters divine. Calling it mystical, however, does not adequately clarify its meaning or demonstrate how it relates to its time. Since *Aurora* is historically conditioned, light can be cast on its author's intentions by precursors and contemporaries who developed similar themes. Questions were directed at the creation and at the corollary issues of the origin of evil, the consequences of free will or predestination, or the relations of creature and creator, nature and spirit, particular and universal, good and evil, and order and freedom. Intellectual history makes it possible to comprehend the colloquy of voices that entertain the great questions of any particular era. The hope of this volume is that Boehme's voice in *Aurora* will speak for itself in the colloquy of the early modern era.

INTRODUCTORY COMMENTARY

I

BOEHME'S LIFE AND TIMES BEFORE 1613

A. Outline of Boehme's Life

Jacob Boehme was born in 1574 or 1575[1] in Alt-Seidenberg, a village near Görlitz. He was the fourth of five children of a prosperous peasant family. His father was also a lay jurist (*Gerichtsschöppe*), a circumstance reflected in the author's predilection for legal rhetoric. What little we know of his childhood and youth suggests a personality governed by intense piety and fearful rectitude. We also know that he subtly but surely benefited from the cultural enrichment of the Lutheran Reformation which had extended its impact by then from the urban populations to the rural peasantry. The unstudied eloquence of his German writing owes much to his reading of the Bible and attendance of sermons. Religious preoccupations circumscribed and limited his thought yet also encouraged a guarded openness to secular intellectual matters.

The young man's pious cultivation and confident literacy were signs of a sophistication that may have aided him in establishing residence and citizenship as a self-employed shoemaker in Görlitz, where he acquired the rights of a citizen in 1599. By the turn of the century, Boehme was a burgher with a livelihood, house, wife, and first-born son. By September, 1611, his fourth son had been born and his vocation and circumstances had evolved to provide a moderate degree of flexibility, though not material independence. As a man of middle years, Boehme committed to paper the extended but incomplete draft of *Aurora* reproduced here, evidently breaking it off on June 12, 1612, before completion. Over a year later, on July 26, 1613, he was summoned to the Görlitz city hall and ordered to desist from writing. Copies[2] had circulated and come to the attention of the chief

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[1] On the basis of Franckenberg's *Vita et Scripta*, B.'s acquisition of burgher rights, and *Aurora*'s title page, Ariel Hessayon has estimated that we can safely assume a date of birth between mid-November 1574 and mid-June 1575; possibly even between mid-November 1574 and late April 1575. (From a forthcoming book on "Jacob Boehme's theology and the reception of his writings in the English-speaking world: the seventeenth century.")

[2] Günther Bonheim has raised important questions regarding the original of the

pastor of Görlitz, Gregor Richter, who denounced Boehme from the pulpit. The original of *Aurora* was seized and not returned, though it was preserved by others. Boehme seems to have complied with his order to desist, writing nothing for approximately five years.

B. Görlitz around 1600

In 1600, Görlitz was a city of just under 10,000.[3] A century earlier, it had stood at the pinnacle of its prosperity and power in an urban league of six Upper Lusatian cities, flourishing by manufacturing cloth and consolidating its power by conducting military operations against lawless renegade knights. Unfortunately, forces beyond the reckoning of its citizens, including new sea trade routes, had predestined German cities for slow but inexorable decline. Moreover, the very Reformation that bolstered burgher confidence also set the stage for religious war. In 1608 and 1609 respectively, Protestant and Catholic military-confessional alliances were formed. There were early foreshadowings of the religious conflict that would raze Bohemia, Lusatia, and Silesia between 1618 and 1620.

Remote military and dynastic events[4] had destined the Lutheran Upper Lusatians to fall under the rule of the Habsburg emperors who were to become the leading power of the Counter-Reformation. Though culturally German and Lutheran, the Lusatians were subordinated to the Kingdom of Bohemia under the dominion of a Catholic Habsburg emperor. Sovereignty rested in the hands of a confessional adversary with whom conflicts could end tragically. In the wake of the Protestant defeat in the Schmalkaldic War in 1547, Protestant Lusatians, whose loyalties had been divided, groaned beneath the penalties imposed by their Catholic sovereign. Pressed into debt, the city of Görlitz lost its de facto independence. Hardships and epi-

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circulating copies. There is fairly substantial evidence that those copies may have been based on an earlier draft of the work which later became the basis of the first printed verson of *Aurora* (1634). The discussion confirms the need for a complete critical edition of Boehme's works. See G. Bonheim, "Zur Entstehung und Verbreitung der *Aurora*," in *Morgenröte im Aufgang: Beiträge einer Tagung des Böhme-Instituts zum 400jährigen Jubiläum von Böhmes Erstschrift*. Böhme-Studien 4 (Berlin: Weißensee Verlag, forthcoming 2014).

[3] See Ernst-Heinz Lemper, *Jakob Böhme: Leben und Werk* (Berlin: Union Verlag, 1976), 25–25; Andrew Weeks, *Boehme: An Intellectual Biography of the 17th-Century Philosopher and Mystic* (Albany: State University of New York Press, 1991), 14–34.

[4] Nearly simultaneously with their conversion to Lutheranism, the people of Görlitz, along with Bohemia and its possessions Lusatia and Silesia, came under the Habsburg crown in the wake of the disastrous Battle of Mohács in August, 1526. See *Boehme*, 18–19.

demics reduced the population. And yet against the implacable forces of pestilence, economic decline, and punitive subjugation, the people of Görlitz rallied by transitioning from cloth making to the production of linen and shoes. The city adhered to its Lutheran identity, yet benefited from the leadership of an educated elite that favored compromise over conflict. As a burgher of Görlitz, Boehme was confronted with the diverse currents and opposing allegiances of his time.[5]

C. Conflict and Polarization

At a distance, this world appears to have been overshadowed by binary opposition and grim polarization. For centuries, religious upheavals and tensions between rulers and ruled had shaped the historical experience of the Upper Lusatians. The aftermath of the Reformation cast ominous shadows over Boehme's world. The period of confessional consolidation after 1555 led to polarization and conflict between the Lutherans and Calvinists over the doctrine and practices of Communion, the use of the formula of exorcism in baptism, and the doctrine of predestination. The Lutheran Formula of Concord (1577) which upheld the key Lutheran doctrine that salvation is by God's grace alone balked at the corollary that God not only foresees but effects damnation. Moreover, Lutherans also held that Christ was truly and even physically present in the bread and wine of the *Abendmahl*, thus not restricted to one place in heaven at the right hand of the Father. The right hand of God is "everywhere" and the trinitarian deity invisibly omnipresent in all three persons. The Lutheran doctrine of *communicatio idiomatum* linked Christ's distinct human and divine natures in an elusive and contentious way.[6] *Aurora* leaves the reader little doubt that it is a response to the quandaries of learned doctrine. Its author clearly understood that his judgments accorded with the spiritual autonomy that had been an attraction of Lutheranism. After reciting a long lineage of poor men chosen by God as prophets and after exalting the role of pious lay folk, the author takes his stand with Luther by exhorting, "Who was it that swept out of the church in Germany the pope's avarice, idolatry, scheming, and deceit? A poor, despised monk" (*A* 9:7).

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[5] For an overview of Upper Lusatia and Görlitz in early modern times, see *Boehme*, 14–34.

[6] Reinhold Seeberg, *The History of Doctrines* (Grand Rapids: Baker Book House, 1977), II, 386–388.

D. Lutheran Insurrections

Individual and community autonomy was imperiled in the late sixteenth century when succeeding Protestant rulers invoked the principle of *cuius regio, eius religio* by demanding that their subjects convert to the reinstituted faith of the successor. In Lutheran territories, religion was seen as an achievement of the popular will and bond of collective experience. Calvinism in German territories was more often imposed from the top down. This happened in the Palatinate in 1563, Nasssau, Bremen, and Anhalt in 1590, Hessen-Kassel in 1605, and, abortively and with attendant violence, in Saxony in 1587–1591.[7] In the wake of these impositions, riots and rebellions took place.[8] Though the doctrines under contention might seem arcane now, the urban uprisings should not be discounted as obscurantism. They were an assertion of popular self-determination. Typically, the new faith was instituted in Görlitz by popular demand in defiance of a recalcitrant town council and counter to the interests of imperial power. In one episode near Görlitz, the new faith allowed an uneducated cobbler named Franz Seidel to become the pastor of a village on the estate of a landowner with the blessings of the master and even Luther himself.[9] The people had some reason to associate Lutheranism with the liberation of the individual and community. Heir to this popular religion, Boehme clung to Lutheran biblicism, solafideism, and spiritual freedom. In fervently reaffirming his articles of faith, he reinterpreted them. Challenges to his vision are cast in grim apocalyptic hues. The devil is an inner tormentor and cosmic marauder. Eternal yet intimate, he is a vivid enemy who can be resisted only by a power even deeper and more eternal.

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[7] Bodo Nischan, "Ritual and Protestant Identity in Late Reformation Germany," in Nischan, *Lutherans and Calvinists in the Age of Confessionalism* (Aldershot: Ashgate, 1999), II, 142.

[8] Spectacular examples are in Johannes Janssen, *History of the German People*, trans. A.M. Christie (New York: AMS Press, 1966), 10:283. In Pforzheim, "the burghers swore in the marketplace 'to live and die in conformity with the Confession of Augsburg' … Ernest Frederic, on April 14, 1604, advanced against Pforzheim, with soldiers and armed peasants, in order to constrain the town by force to embrace Calvinism. The burghers had already barricaded the gates and seized arms, when the news came that the Margrave died of apoplexy on April 14."

[9] Johann August Ernst Köhler, *Die Geschichte der Oberlausitz von den ältesten Zeiten bis zu Jahre 1815, für Schule und Haus bearbeitet*, 2. Auflage (Görlitz: Verlag von Gustav Köhlers Buchhandlung, 1899), 199.

E. Pluralism in Görlitz

Aurora's vision of the natural order was certainly rent by the apocalyptic darkness of the devil and the light of God. Yet this polarized outlook is also complicated and ameliorated by theories of the natural order. Though nothing in the world is neutral, a paradoxical sense informs *Aurora* that evil is subtly rooted in good and good promoted by evil. The preface indicates that evil must be linked to good, because the struggle for the supreme good of a purified faith has led to conflicts and oppression, even as dissension and hatred are preparing the ground for the final comprehensive revelation which is to be realized in a renascent knowledge of nature. *Aurora*'s newly revealed knowledge of omnipresent divine forces in nature relates to secular innovations in his region. Just as the embattled Protestantism shared with the nearby Saxon heartland of the Reformation is reflected in the apocalyptic struggle of good and evil, the newly revealed forces of nature are related to the sciences of alchemy, medicine, astronomy, and astrology which were associating Görlitz with the more pluralistic and cosmopolitan cultural sphere of imperial Prague and other humanistic centers of learning and innovation. *Aurora* warily heralds these advances.

F. Calendar Reform of 1584

Though we cannot establish precisely what Boehme knew about the new sciences, one indelible advance had triumphed in Görlitz already in his childhood in a way that distinguished Upper Lusatians from their Saxon coreligionists and cemented their ties to the Habsburg realm and wider world. The year 1584 had seen the introduction of two innovations that affirmed the authority of mathematical science by reforming time and marking the Upper Lusatians off from their past: the introduction of the Gregorian calendar reform and the "half-day" measurement of the hours that would henceforth be rung out in two sequences of twelve units of equal duration instead of twenty-four variable hours beginning at sunset.[10] After 1584, every hour bore witness to the new time. Every traveler from or to neighboring Saxony knew the disjuncture between the Julian and Gregorian

[10] Tino Fröde, "Zur Einführung des Gregorianischen Kalenders in der Oberlausitz," *Neues Lausitzisches Magazin*. Neue Folge 10 (2007):17–28; Tino Fröde and Lutz Pannier, "Die Einführung der 'Halben Uhr' in der Oberlausitz im Jahr 1584," *Neues Lausitzisches Magazin*. Neue Folge 15 (2012): 47–56.

calendars. Upper Lusatians even knew the paradox of feast days celebrated twice in a single year. While other Protestant territories fiercely resisted the calendar reform as a papist abomination, the good offices of a humanist astronomer and Görlitz mayor Bartholomäus Scultetus helped initiate the reform without incident. The great clock of the city hall henceforth announced to ignorant country folk and transient visitors that the city of Görlitz abided by a new mathematical time in harmony with celestial science and terrestrial empire.

G. Bartholomäus Scultetus

Under the aegis of Scultetus, Görlitz enjoyed stability, passable relations with imperial authority, trade relations with surrounding territories, and informal cultural contacts with such visitors as the cabbalist Rabbi Jehudah Löw of Prague or Johann Kepler, who lived and worked in Prague (1600–1612) and later in the nearby Silesian town of Sagan.[11] There were ties linking Görlitz humanists, physicians, and clergy with Wittenberg, Basel, and other centers of learning. We do not know the details or extent of Boehme's involvement in such circles. His rudimentary education and resentment of academic arrogance suggest that he might have been excluded. But *Aurora* also makes oblique reference to a familiarity with the works of many authors ("Ich Habe viel Hoher Meister Schrifften gelesen"—10:27). The author acknowledges his grudging respect for the mathematical measurements and conclusions of the science of the heavens.

H. Abraham Behem

Another contemporary whose relation to Boehme is unknown suggests the degree to which the shoemaker's preoccupation with sacred and secular knowledge was not extraordinary in Görlitz.[12] Abraham Behem (1540–1614) was a prominent Paracelsian physician, Lutheran church official, and brother-in-law of Scultetus who, in his preoccupations, reconciled humanism and alchemy with some involvement in dissenting circles. As a student in Basel, Behem had known the humanist Conrad Gesner. He corre-

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[11] See *Boehme*, 26–31.

[12] For an overview of B.'s intellectual surroundings, see Leigh T.I. Penman, "Boehme's Intellectual Networks and the Heterodox Milieu of His Theosophy, 1600–1624," in Hessayon and Apatrei, *An Introduction to Jacob Boehme*, 57–76; and *Boehme*, 20–31.

sponded with the Lutheran dissenter Valentin Weigel and collected alchemical treatises of a practical-medical type.[13] In Görlitz, the religious implications of Paracelsism had elicited a furious orthodox response.[14] Behem, however, offers a measure of the pluralism of Görlitz. He was capable of corresponding amicably with Weigel while remaining in the fold of Lutheran respectability. The humanistic mayor Scultetus edited a Paracelsian plague tract without, or despite, clerical censure. In latitudinarian Görlitz, heterodox introspective spirituality and Paracelsian nature speculation went hand in hand with humanism, science, and religious respectability. The coexistence of orthodox and heterodox tendencies in Boehme's work, which posterity has often oversimplified to innocent piety or insolent heresy, was not unknown in his city.

I. Hope of the Year 1612

As the relations of Görlitz with its Catholic emperor were restored and the new learning brought about a recalculation of time, the neighboring Lutheran territories suffered from repeated inner-Protestant controversies. Upper Lusatia therefore became a haven of relative stability and diversity. Its people had reason to focus their political hopes on the prospect of an imperial letter of tolerance (*Majestätsbrief*), a guarantee granted to the Bohemian Protestants. Such aspirations gained plausibility from the conciliatory policies of Matthias, the brother, rival, and successor to Emperor Rudolf II. The six months prior to breaking off *Aurora* coincide with the interregnum between the death of Rudolph and the coronation of Matthias as his successor: this is an interval during which the Lusatians had grounds to hope for a guarantee of tolerance. *Aurora*'s sense of apocalyptic polarization and the corollary paradox that good and evil are interrelated correspond to the

[13] For assembling the available information on Behem, I am grateful to Leigh Penman, who I hope will pursue the leads he has found in P.C. Boeren, *Codices Vossiani Chymici* (Leiden: Bibliotheca Universitatis Leidensis, 1975); Richard J. Durling, "Conrad Gesner's *Liber Amicorum 1555–1625*," in *Gesnerus* 22 (1965), 153, 157; Eduard Machatschek, *Geschichte der Bischöfe des Hochstifts Meissen in chronologischer Reihenfolge* (Dresden: Meinhold, 1884), 804; Karl von Weber, *Anna Churfürstin zu Sachsen. Ein Lebens- und Sittenbild aus dem sechszehnten Jahrhundert* (Leipzig: Tauchnitz, 1865), 481; and above all Max Gondolatsch, *Neues lausitzisches Magazin* 111–112 (1935), 101. See *Boehme*, 30, 39; and Weeks, *Valentin Weigel: German Religious Dissenter, Speculative Theorist, and Advocate of Tolerance* (Albany: State University of New York Press, 2000), 167–168.

[14] Ernst-Heinz Lemper, "Görlitz und der Paracelsismus," *Deutsche Zeitschrift für Philosophie* 18:3 (1970): 347–360.

interplay of order and innovation in Boehme's era and region. In *Aurora*, the polarity of the devil and God is overlaid with the newly revealed natural forces which are in operation both in darkness and light. Polarities of darkness and light overlaid with colorful forces subliminally at work transforming nature are dimensions that mirror the situation of the Lutheran underdogs who were nurtured despite their opposition by their adversarial ruler's sphere of influence.

II

BOEHME'S VOCABULARY AND TERMINOLOGY

The commentary undertakes to clarify terms and concepts from several semantic fields corresponding to the subtitle of *Aurora*: theology, philosophy, and astrology. Since the reader may choose either to consider Boehme's sources all at once or disregard the commentary until needed, the terms are organized for convenient reference. The most important are A. the literary culture of Luther's translation of the Bible and Lutheran church hymns, sermons, and doctrinal, devotional, and polemical language; and B. the terminologies of sixteenth-century nature theory, Paracelsian philosophy and alchemy, early modern astrology and astronomy, and some medical and legal or juridical concepts. The commentary also explains how Boehme employs words in an ambiguous and counterintuitive sense (C) or adapts or combines common German and Latin roots to serve novel purposes, thereby crafting a unique language molded by his ideas (D).

A. Lutheran Literary Culture

Lutheran literary culture is distinct from the accepted teachings of the church. Even the heterodox author whose formulations were unacceptable to church authorities formulated his thoughts in a language saturated with Lutheran terminology and idiom.

1. *The Lutheran Bible*

The Lutheran Bible is Boehme's richest source. Puzzling formulations are sometimes variations of biblical texts cited from memory. Words, images, and phrases evolve as paradigms of thought. Tacitly understood even when not quoted verbatim, the language of the Bible shapes and colors Boehme's ways of conceptualizing his world. A few salient examples can suggest his paradigmatic and adaptive uses of biblical language. Many more examples are cited in the notes.

1a. *Image of God* (*Gen 1:27*)
Boehme's reference to the account of creation in Genesis is at times straightforward and at times implicit and heterodox. The creation of man in the image and likeness of God in Genesis 1:27 has a cosmic extension: the divine image is universal in the formation of nature (see *A* 20:18–19). In this, Boehme echoes the medieval notion of divine patterns or vestiges of the creator in the triadic structures of nature. Moreover, the separation of the waters above and below the firmament in Genesis 1:6–8 effects the cohesion we know as gravity by preventing the earthly waters from flying off a rotating earth and the earth from shattering (*A* 20:41–44).

1b. *Creator Word* (*John 1:1*)
No biblical allusion is more significant than the account of the creation in John 1:1, 3, and 5: "In the beginning was the Word, and the Word was with God, and the Word was God … All things came into being through him, and without him not one thing came into being … The light shines in the darkness, and the darkness did not overcome it." Verse five in the King James version reads: "And the light shineth in darkness; and the dark comprehended it not." Luther's verse five reads: "vnd das Liecht scheinet in der Finsternis / vnd die Finsternis habens nicht begriffen." In *Aurora*, adaptations of the Prolog of John enter into a counterpoint with Genesis and other references to creation. Because creation has been effected by the world-generating power of the divine word, physical nature can correlate with the "language of nature" which is also the language in which Adam gave names to all living creatures (Gen 2:19–20; cf. *A* 20:91). The word comprises all creation and informs the physical articulations of sound (*A* 18:93–95). If the waters above and below the firmament in Genesis 1:6–7 fill the role of gravity, the power at work in this natural action is the divine "word" that spoke their separation into effect (*A* 20:48). Nature is an array of forces and qualities (*A* 19:73, 76, 88) whose diversity is overshadowed by the antithesis of darkness and light. As in John, the life-imparting power of the light confronts the uncomprehending darkness of hell and the devil. The dissimilar creation accounts in Genesis and John imbue nature with a colorful multiplicity overlaid with stark polarity. Every passage in which the author writes of interpenetrating realms in which the one cannot grasp or comprehend the other can be traced to this source. Reflections on the biblical accounts of creation generate endless riffs and *jeux d'ésprit*.

1c. *Divine Presence* (*Acts 17:28*)
Without being specifically quoted, the Lutheran version of Acts 17:28, in which the Apostle Paul admonishes the pagans of Athens that the true God is omnipresent, lends pattern to Boehme's vision of God in creation: "Denn in [Gott] leben / weben / vnd sind wir." Rhyme and alliteration in redundant pairs and phrases are common in German. English also has this in such phrases as "through thick and thin" or "fast and furious." Luther translates the Apostle's words as, "Denn in jm leben / weben / vnd sind wir." The phrase "leben und weben," literally *live and weave*, suggests by its image and alliterative rhyme a creation saturated by the wafting coherence of an omnipresent power, a vision elaborated in the first chapter of *Aurora* where all-pervasive divine qualities effect a "lebende vnd webende Bewegung." (1:13, 15, 17; 13:115) throughout nature. These allusions evoke the being and becoming of all things as a perpetual creation.

1d. *Wheels* (*Ezek 1*) *and Guests* (*Mat 22, 25*)
Terms from Luther's Bible take on a narrative life of their own. The vision of wheel-based angelic creatures in Ezekiel 1 is expanded into a paradigm intended to reconcile freedom with order in nature (*A* 3:10). Bo Andersson has observed that Boehme identified with Jacob's wrestling with an angel until "daybreak" when Jacob demanded and received the angel's blessing (Gen 32:26; *A* 19:10). Based on the wedding parable in Matthew 22 and 25, guests who arrive without proper attire will be cast into "the outermost darkness, where there will be wailing and gnashing of teeth" (in das Finsternis hinaus / Da wird sein heulen vnd zeeneklappen—Mat 22:13). To the apocalyptic wedding feast a village fiddler is added. The guests are colloquially admonished not to let gout keep them from dancing at the nocturnal festivities. They should don their finest, tend their lamps, and not get locked out in the darkness where fierce wolves lurk. One would do well to consider the biblical context of every common term in *Aurora*: fire, cold, sweet, bitter, all the elements, trees, vegetation.

1e. Grimmigkeit, *Fierceness* (*Ps 90*)
Boehme's *Grimmigkeit* is a fierce, ferocious, grim quality in nature. It is difficult to convey this in English. Luther[1] attributed particular significance

[1] Martin Luther, *Martin Luthers Werke: kritische Gesammtausgabe* (Weimar: H. Böhlaus Nachfolger, 1883–2009), cited henceforth as WA by volume, page number, and line. Here *Ps 90* WA 40-III:486, 513, 536–551, 565–568. Translations from Luther's *Werke* are my own.

to Psalm 90 as a paradigm for the sway of a divine wrath that is reflected in the transience of created things that are renewed in the morning yet wither by night like grass.[2] This vast and timeless reign of death signifies the power of God's *Grimm* or *Zorn*: "DAs machet dein Zorn / das wir so vergehen / Vnd dein Grim / das wir so plötzlich da hin müssen … Wer gleubts aber / das du so seer zörnest? Vnd wer furcht sich fur solchem deinem Grim?" (For we are consumed by your anger; by your *wrath* … Who considers the power of your anger? Your *wrath* is as great as the *fear* that is due you.—Ps 90:7 and 11, KJV, italics added.) Even if Bornkamm was right that Boehme's cosmic projection of the divine wrath exceeds Luther's, it cannot be denied that Luther's use of the term *Grimm* and his representation of a stricken nature anticipated Boehme's. Bornkamm also noticed Lutheran and medieval sources of Boehme's understanding of the evils in nature as effects of the rebellion of the creature against the Creator.[3] The cosmic reign of anger and death, implicit in Luther's interpretation of Psalm 90, is rendered explicit in Boehme's *Grimm*, *Grimmigkeit*, *Zorn* (anger), and *Tod* (death). Luther and Boehme share a medieval belief that sin and the fall from grace initiated a physical worsening of the natural cosmos through the power of God's anger. I will translate *Grimm*, *Grimmigkeit*, and *grimmig* as ferocity, fierceness, and fierce or ferocious.

1f. *God as All in All* (*Eph 1:23*)

The biblical expressions for the all-inclusive totality of God, though not linked to a specific verse in *Aurora*, are of key importance. Boehme extracts this from words and phrases: "For whenever we say, 'All,' or 'From eternity

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[2] According to Jaroslav Pelikan, *Reformation of Church and Dogma* (*1300–1700*), in *The Christian Tradition: A History of the Development of Doctrine* 4 (Chicago: Chicago UP, 1984), 132, "In the language of the Bible, God's justice against sin is called 'the wrath of God,' … Nowhere in the Bible did Luther find the doctrine of the wrath of God more profoundly stated than in Psalm 90. … Since God was eternal and omnipotent, 'his fury or wrath toward self-satisfied sinners is also immeasurable and infinite.'" On the similarity of Luther and Boehme in this regard, see Heinrich Bornkamm, "Rensaissancemystik, Luther und Böhme," in *Luther: Gestalt und Wirkungen: Gesammelte Aufsätze*, Schriften des Vereins für Reformationsgeschichte188 (Gütersloh: Gütersloher Verlagshaus G. Mohn, 1975), 299–300.

[3] See Bornkamm, "Rensaissancemystik," 300. Luther's or B.'s view of natural disasters as the result of Adam's and humankind's sin is laid out at length in the commentary on Gen 1. See *WA* 42:153.30 ff. Not only do the effects include the kind mentioned by B.: "Nocent deinde frigora, fulgura, nocivi rores, venti, exudantia flumina, hiatus terrae, terrae motus etc." (154.3–4); the worsening calamities also reveal that, "Mundus enim de die in diem magis degenerat" (154.12). As with B., natural disaster and disease are lumped together (154.40–155.14). All of this and our physical maladies stem from the wrath of God: "in corpore nostro vestigia irae Dei" (155.36–37).

to eternity,' or 'All things in All,' we should take this to mean the entire God" (Den wen man spricht alles. oder von Ewigkeit zu ewigkeit / oder alles in allem / So ver stehe hie mitte den Gantzen Gott—*A* 2:18; cf. 19:26). The references by Paul to God as revealed in the fullness of time as "all in all"[4] confirm the divine omnipresence. The principle of "all in all" configures the structure of Boehme's writings by suggesting thematic leaps from any subject to any other, from the divine to the angelic to the human to the elemental.

2. *The Language of Lutheran Doctrine*

The language of doctrine and of homiletic or popular religious literature is important, though it cannot be documented as specifically as the Bible. There is no evidence that Boehme intended to found an alternative confession with distinct doctrines or rituals or his person as its leader. He did, however, defend tenets of Lutheranism against Calvinist and sectarian rivals.

2a. *Election of Grace* (Gnaden-Wahl)

Boehme was preoccupied with two teachings central to the conflicts of his time: the doctrine of Christ's real, invisible yet physical, presence in the bread and wine of the *Abendmahl* or Lord's Supper with its corollary assertion of the omnipresence of the trinitarian deity;[5] and the Lutheran doctrinal rejection of Jean Calvin's teaching of predestination or "election of grace" (*Gnaden-Wahl*). *Aurora* is distinguished by its aggressive defense of free will against Calvinist predestination or election of grace.

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[4] See 1Cor 12:6 ("there are varieties of activities, but it is the same God who activates all of them in everyone"; Luther: Vnd es sind mancherley Krefften / aber es ist ein Gott / der da wircket alles in allen) and 15:28 ("When all things are subjected to him, then the Son himself will also be subjected to the one who put all things in subjection under him, so that God may be all in all"; Wenn aber alles jm vnterthan sein wird / als denn wird auch der Son selbs vnterthan sein / dem / der jm alles vnterthan hat / Auff das Gott sey alles in allen), Eph 1:23 ("which is his body, the fullness of him who fills all in all"; da ist sein Leib / nemlich die fülle / des der alles in allen erfüllet), and Col 3:10–11 ("the new self, which is being renewed in knowledge according to the image of its creator. In that renewal there is no longer Greek and Jew … but Christ is all and in all!"; der da vernewert wird zu der erkentnis / nach dem Ebenbilde des / der jn geschaffen hat / Da nicht ist Grieche / Jüde / … Sondern alles vnd in allen Christus).

[5] Luther's position was not simply that the body and blood of Christ are present in the bread and wine but rather that the entire trinitarian God, which includes Christ's flesh, are omnipresent in the world. Boehme adheres to the Lutheran position on the real presence by arguing for the omnipresence of God.

This was in fact a sore point in Lutheran theology. Luther's *De servo arbitrio* (1525) had laid down a formidable basis for Calvin's teaching. Since God's power is absolute, human free will can accomplish nothing in matters of salvation. Yet the Lutheran *Concordienbuch* of 1580 (Article XI, affirmative, point one)[6] attempts to evade the consequence that God not only saves but damns souls to hell by distinguishing between prescience and predestination: "First of all, we must pay assiduous attention to the difference between *praescientia* and *praedestinatio*, that is, between prescience and the eternal election of God" (Anfänglich ist der Unterschied zwischen der praescientie et praedestinatione, das ist zwischen der Vorsehung und ewigen Wahl Gottes, mit Fleiß zu merken). Boehme deviates in rejecting prescience along with predestination (see *A* 14:35). Most important for *Aurora*, however, is the third "falsehood" condemned under Article XI: "It is thus refuted that God does not want everyone to be saved, but instead, irrespective of their sin, merely from the mere counsel, intention, and will of God, preordains their damnation so that they cannot be saved" (Item, daß Gott nicht wölle, daß jedermann selig werde, sondern unangesehen ihre Sünde, allein aus dem bloßen Rath, Vorsatz und Willen Gottes zum Verdamnis verordnet, daß sie nicht können selig werden—*CB* 305). God saves but does not damn. God's "intention and will" (Vorsatz und Wille) is the deepest and most lasting of Boehme's speculative interests. Despite his originality, his terms are never divested of their original doctrinal context.

2b. *Divine Omnipresence* (Gott überall, allenthalben)

In arguing for divine omnipresence, Luther used the terms *allenthalben* (everywhere) and *unbegreifflich* (incomprehensible). In a sermon of 1526, God is inconceivably everywhere: "He is bound to no place but everywhere and cannot be grasped anywhere …" (Er ist an kein ort gebunden, ist allenthalben, und lest sich doch nyrgend fassen …—*Predigt an dem 18. Sontag, über das Evangelion Mat. am XXII, WA* 20:520.27; see also Luther, *Vom Abendmahl Christi, Bekenntnis* [1528]; *WA* 26:318.15).[7] The *Concordienbuch* states (Article VII, affirmative, 5.2) that "God's right hand is everywhere" (Gottes rechte Hand allenthalben ist—*CB* 297), because (5.1) "Jesus Christ is [the] true, present, natural, complete God and human being in one person

[6] *Das Evangelische Concordienbuch, enthaltend die symbolischen Bücher der evangelisch-lutherischen Kirche* (Gütersloh: Bertelsmann, 1871), 304. Henceforth cited as *CB*.

[7] Martin Luther, *Martin Luthers Werke: kritische Gesammtausgabe* (Weimar: H. Böhlaus Nachfolger, 1883–2009), cited as *WA* by volume, page number, and line.

unseparated and undivided" (Jesus Christus ist wahrhaftiger, wesentlicher, natürlicher, völliger Gott und Mensch, in einer Person unzertrennt und ungetheilet—*CB* 297). In affirming the omnipresence of the one undivided God (and hence even of Christ's very flesh), the Formula of Concord (VII, 5.4) asserts that "God has various modes [of being present] and knows how to be in a place and not only the single mode which the philosophers call local or spatial" (daß Gott mancherlei Weise hat und weiß etwa an einem Orte zu sein, und nicht allein die einige, welche die Philosophi localem oder raumlich nennen—297). Theological discourse encompassed the philosophical terms *natürlich*, *localis*, *räumlich*, and *Ort*, even while contrasting space in God's mysterious disposition with space as understood by the *Philosophi*. Space has both a natural and a supernatural dimension. Both dimensions must be taken into account in clarifying the presence of God. For reasons that were commonplace then but appear mystical now, the world in *Aurora* is as counterintuitive as our own avant-garde physics.

2c. *Real Presence* (Wesen, wesentlich)

The invisible God is truly and even physically present everywhere. The word for this presence bequeathed by Luther to Boehme is *wesentlich*. In certain contexts, it means essential. In the discussion of Communion, it denotes a state of truly being there. It is the real, if invisible, divine being in the bread and wine and by extension in all places. God in all persons is present not only in heaven but indeed everywhere (wesentlich und personlich, wie an allen andern enden uberal—*Daß diese Wort Christi: "Das ist mein Leib" noch fest stehen* [1527] *WA* 23:141.17–18). Luther states that "Physical means present" (Leibhaftig / heisst wesentlich—*Vom Abendmahl Christi WA* 26:347.7–8). The *Concordienbuch* (Article VII, affirmative 1) uses *wesentlich* as I have italicized it below: "We believe, teach, and confess that in the holy Lord's Supper the body and blood of Christ are truly and *substantially* present, given out and received with the bread and wine" (Wir gläuben, lehren und bekennen, daß im heiligen Abendmahl der Leib und Blut Christi wahrhaftig und *wesentlich* gegenwärtig sei, mit Brot und Wein wahrhaftig ausgetheilet und empfangen werde—*CB* 296). The core of the adjective *wesentlich* is the noun *Wesen*, which will be translated as "being" or "inner being." Boehme's God is "the being of all beings" (das wesen aller wesen—*A* 26:53). Shockingly unconventional in *Aurora* is the divine omnipresence of the seven divine source spirits which constitute nature as the body of God. More will be said about them under the heading of astrology. Significantly, the divine omnipresence in nature and the human creature allows Boehme to counter predestination: the divine indwelling presence makes the creature free.

Sebastian Franck (1499–1543)[8] or the medieval mystics are possible sources of this dialectic reversal, though we have no strong evidence for their early influence in *Aurora*. Whatever his source, Boehme tapped into the time-honored recourse of paradox.

2d. *Paradox of the Greatest and Smallest* (Centrum)

In referring to the *Centrum*, Boehme has in mind not a midpoint but the omnipresence of the divine infinite in the finite. In maintaining the invisible omnipresence of a personal God, Luther evoked paradoxes comparable to Nicholas of Cusa's. In Luther's words: "The divine power … cannot be enclosed and encompassed. For it is incomprehensible and immeasurable, beyond and above everything that is or can be. Yet on the other hand, it must in all places be real (wesentlich) and present, even in the most trifling tree leaf" (Die Göttliche gewalt aber mag und kan nicht also beschlossen und abgemessen sein. Denn sie ist unbegreifflich und unmeslich, ausser und uber alles, das da ist und sein kan. Widderumb mus sie an allen orten wesentlich und gegenwertig sein, auch ynn dem geringesten bawmblat—*Daß diese Wort Christi* … in *WA* 23:133.26–29). The omnipotent divine majesty acts in, upon, and throughout every seed kernel and every part and organ of the human body, making it what it is. Yet Luther's God cannot be encompassed or grasped (*WA* 23:137:8–10; 134.6–11). Boehme's divinity is entirely present in all places, even in "the smallest circle" or "blade of grass." When he writes that God dwells in the *Centrum* (*A* 20:49), he means this focused total omnipresence. As with Cusa, the center is everywhere. Since God in *Aurora* is infinite and omnipresent but not identical with nature, the divine being in *Aurora* is characterized by "contraction" (Zusammenziehung), by "intensity" or "charged potency" (scherffe). For "Otherwise, the divinity would not persist, much less would any creature. And in this intensity, God is an all-comprehending, all-encompassing, intense God, for the birth and intensity of God are like this in all places" ("Sonst Bestünde die Gottheit nicht / viel weniger eine Creatur Vnd in diser scherffe ist Gott ein albegreifflich / vnd alle faslicher / scharffer Gott / den die geburtt vnd scherffe Gottes ist allendhalben also"—*A* 13:70).

[8] Franck understood that the omnipotence of God as "all in all" could be understood as the guarantee of freedom. See Sebastian Franck, *Paradoxa ducenta octoginata* (Ulm: Varnier, 1534), 23^{v} (Got ist ain frei / außgegoßne / inwonende guote / wirckende krafft / inn allen dingen / die in allen Creaturen weset / vnd alles in allen wirckt).

2e. *The Materiality of Things* (Begreiflichkeit)
In writing of material things, Boehme treats Lutheran doctrinal terms as descriptors of the physical reality of nature. From the vantage of the invisible and incomprehensible God, Boehme reduces sensible reality to *die Begreiflichkeit* or *äußere Begreiflichkeit*, an ontological mode of superficial comprehensibility. *Begreiflichkeit*, as a name for material reality, turns the tables on the materialism of common sense which Calvinists could cite in order to refute the real presence of Christ's body in the Eucharist. Boehme's *Begreiflichkeit* anticipates Berkeley's *esse est percipi*: That which is is that which is perceptible. If materiality is only the reified quality of being graspable or perceptible, how much deeper must the infinite reality beyond our grasp be.

2f. *Divinity* (Gottheit)
In writing of divinity, Boehme's claim that God is constituted also by the seven divine source spirits and their respective qualities in and beyond nature is furthest from Luther. In order to accommodate the cumulative-qualitative aspect of Boehme's divine being, I translate *Gottheit* with the substantival adjective "divinity" rather than the noun-based *Godhead* or *deity*. When he writes of *die klare Gottheit*, this implies a zero degree of all possible distinctions or qualities.

3. *Lutheran Sermons and Songs*

Luther's homiletics and rhetorical tradition anticipate Boehme's figurative use of terms. Along with the sermon, the Lutheran hymn is a literary source. His "hero in the struggle" (der Held im streitte) is the Jesus of Luther's hymn *A Mighty Fortress* (*Ein feste Burg—A* 16:25). Though we cannot point to specific quotations, the language of the Lutheran sermon would have been familiar to Boehme. Sermons were printed, read aloud, and imitated.

3a. *Lutheran Homiletic Symbolism*
Luther explained his use of homiletic symbolism in a sermon on Romans 8 for the first Advent Sunday (1522). He notes that the Apostle Paul divided the office of preaching into *doctrina* and *exhortatio*. *Exhortatio* requires a more colorful and figurative use of language:

> So that the exhortation will be all the stronger and more appealing, [the Apostle Paul] employs many pretty and flowery words and creates a subtly colorful speech referring to sleep, darkness, light, awakening, weapons, works, day and night … For [in doing this] he is not speaking of natural night,

> day, darkness, light, awakening, sleeping, weapons, and works, he is rather configuring a likeness for us by means of these natural things in order to excite us and lead us into our spiritual being …
>
> (*Adventpostille* [First Advent Sunday,1522, on Rom 12], *WA* 10. Abteilung 1. Hälfte 2: 2:2)

> Darumb auch das die vormanung sey deste stercker und lieblich eyngehe, braucht er vil hubscher vorblümeter wort und macht eyn feyne bundfarbe rede, nennet den schlaff, finsterniß, licht, auffwachen, wapen, werck, tag unnd nacht … Denn er redet yhe nitt von naturlicher nacht, tag, finsternis, licht, wachen, schlaffen, wapen und wercken, ßondern bildet uns fur durch solch naturlich weßen ein gleychniß, damit er uns reytze und fure in vnßer geystlich wesen …

3b. *Lutheran Homiletic Allegory*

If, in announcing his homiletic allegories, Luther made use of the formula frequently encountered in *Aurora*, "Merk ein gleichnyß" ("Take note of an allegory or likeness,"—*WA* 10 Abteilung 3:7.9), what this tells us is not that Luther was Boehme's source. It reminds us rather that images attributed to mystical tradition were often commonplaces. Boehme's allegories were not alien to everyday discourse. The aurora is evoked also by Luther: "the dear, joyous dawn and rise of the sun" (die liebe frohliche morgenrodt und auffgang der ßonnen—*Adventpostille* [First Advent Sunday, 1522, on Rom 12], *WA* 10. Abteilung 1. Hälfte 2:18–19) and occurs in the Bible (see Intro II A1d; Gen 32:26). If Boehme's images of darkness and dawn were grounded in the Bible and common to sermons, why must we assume that his use of "seed" (Same), "spark" (Funke), "font" (Brunnquell), much less "fire" or "light," derives from mystical sources? Any of these words were susceptible to metaphorical use even in the most banal context.[9]

3c. *Solar Symbolism and Nature as Language*

Boehme's solar symbolism and language of nature were not altogether alien to the Luther who compares faith to the sun that has splendor (its abiding power) and heat (love) (First *Invocavit* Sermon of 1522—*WA* 10 Abt. 3:7.9).[10]

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[9] Grimm provides relevant, but unmystical, citations for "Same" (4) and for the verb "Funken" (1b) from Johannes Mathesius (1504–1565), the unimpeachably orthodox and practical-minded Lutheran Saxon pastor and mineralogist known for his influential role in disseminating Luther's *Table Talks*. Though the same terms in Boehme might still derive from mystical sources, the fallacy of arguing the case from their mere presence in both should be apparent.

[10] "Merck ein gleichnyß: die Son hat zway ding, als den glantz und die hitze. Es ist kein künigk also starck, der den glantz der sonnen bygen oder lencken müge, sonder bleybt in

Preaching on chapter one of Genesis, Luther anticipates Boehme's allegorization of the speech act by positing that the words *created, spoke*, and *saw* allude respectively to God the Father, Son, and Holy Spirit (*WA* 24:31.19). Anyone devoutly listening to or reading sermons of this sort could have concluded that since God is at work in all things, the allegorical meanings of those things resulted from the divine immanence in nature rather from human whimsy. Luther's Genesis commentary states that God's words of creation ("*Sol splende*," "Let the shun shine forth") were not mere words but the created things themselves. As if the world were a cosmic speech bubble uttered by God, creation is expression (*Sic verba Dei res sunt, no nuda vocabula—WA* 42:17.22–23). Granted this premise, which Boehme could easily have absorbed from a Lutheran intellectual culture, how could nature *not* embody a divine semantics? The door to his heterodox theology and language of nature would have been thrown open by such uncontroversial equations.

3d. *The Rhetoric of the Ecstatic Experience*

The ecstatic terms as well as the colorful images of Boehme's language had homiletic sources. In his 1986 study, Bo Andersson quoted at length the exordium of a sermon by Pastor Martin Moller.[11] A key figure in what is called the *Frömmigkeitskrise* (crisis of Lutheran piety), Moller was chief pastor during Boehme's first years in Görlitz. In the sermon, he exhorts God in a dozen impassioned exclamations ("O Gott mein Vater …"). Thus a similar rapt exhortation in *Aurora* (8:96–109) need not be read as a transcript of ecstatic experience according to Andersson. Even the interjection *Ach!* could have conventional sources.

4. *Lutheran Popular Culture*

Set against the ecstasy of divine inspiration in *Aurora* is the melancholy and grim agony of the omnipresent agency and presence of the devil in nature and human life. Boehme shares his vision of omnipresent satanic

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seinen stellen geörtert. Aber die hitz läst sich lencken und bygen und ist al weg umb die sonne. Also der glaub, müß allzeyt reyn unbeweglich in unsern hertzen bleyben und müssen nit davon weychen …"—*WA* 10 Abt. 3:7.9–13. The point of the *Invocavit* sermon is to forestall the radicalism of the Wittenberg movement by distinguishing between faith and love or passion.

[11] Bo Andersson, *"Du Solst wissen es ist aus keinem stein gesogen": Studien zu Jacob Böhmes* Aurora *oder* Morgen Röte im auffgang. Acta Universitatis Stockholmiensis. Stockholmer Germanistische Forschungen 33 (Stockholm: Almqvist & Wiksell International, 1986), 21.

agency with the flourishing "devil literature" of the late sixteenth century. It included the *Historia von D. Johann Fausten* of 1587 as well as poems, folksongs, pamphlets, and tracts.[12] The compendious *Theatrum Diabolorum* (1569, 1575,[13] 1587) and the works compiled in it, many of which were published separately and circulated widely, painted a lurid panorama of Satan's presence in all domains: in storms and natural disasters, in petty sins and heinous crimes, in theological disputes and social injustices. The world of *Aurora* is no less a "theater of the devil" than in Lutheran popular literature and devotional lore.

4a. *Darkness and Light:* Anfechtung *and* Erleuchtung

"Darkness" and "light" are active agencies corresponding to the devil's aggression (*Anfechtung*) and illumination by God (*Erleuchtung*). The devil in *Aurora* is all-pervasive in darkness, suffering, and death. His omnipresence conditions the Lutheran insistence on God's ubiquitous real presence. The God of Luther "creates, effects, and sustains all things … he sends out no officials or angels." For all these things are the immediate effects of God's power (Denn Gott ists, der alle ding schafft, wirckt und enthellt durch seine allmechtige gewalt und rechte hand … er schickt keine amptleute odder Engel aus—*Daß diese Wort Christi … WA* 23:133.30–32). God's presence is thus urgently necessary in a world of satanic perils beset by assaults of the devil (*Anfechtungen*) and merciless death. Without irony or hesitation, Boehme captures this sense of reality by citing the Lutheran hymn: "Therefore it is right that we do sing, 'In the middle of life are we surrounded by death. Let us flee thither that we might obtain grace'" (Dar umb Singen wier wol Recht. Mitten wier im leben Sind / mit dem Tott vmb fangen / wo Sollen wier den flihen hin / das wier gnad er langen—*A* 14:103). Just as the devil in darkness conditions the meaning of light, the *Anfechtung* or satanic challenge conditions the meaning of the *Erleuchtung* by the Holy Spirit. The

[12] On the ubiquity of the devil and the figure of Faustus in late Reformation culture, see A. Weeks, "The German Faustian Century," in James van der Laan and Andrew Weeks (eds.), *The Faustian Century: German Literature and Culture in the Age of Luther and Faustus* (Rochester: Camden House, 2013), 17–40.

[13] *Theatrum Diabolorum, Das ist: Warhaffte, eigentliche vnd kurtze Beschreibung/ Allerley grewlicher/ schrecklicher vnd abschewlicher Laster/ so in diesen letzten / schweren vnd bösen Zeiten / an allen orten vnd enden fast bräuchlich / auch grausamlich im schwang gehen / Darauß ein jeder frommer Christ sonderlich zusehen vnd fleissig zu lernen / wie daß wir in disem elenden vnd müheseligen Leben / nit mit Keysern / Königen / Fürsten vnd Herrn / oder anderen hohen gewaltigen Potentaten / sondern mit dem aller mächtigsten vnd stärcksten Fürsten dieser Welt / dem Teufel / zu kämpfen und zustreiten* etc. (Frankfurt am Main: Peter Schmid, 1575).

ubiquity of the devil and the immediacy of the divine omnipresence are therefore inverse aspects of a single lived reality. The Lutheran rejection of a mediating hierarchy between God and the believer is a logical correlative of this awareness. The inextricable aspects of late-Reformation experience color Boehme's terminologies. His meaning is diminished when his terms are taken out of context.

4b. *Lay Opposition to Clerical Quarreling* (Zank der Theologen)

The invective against church authorities, scholars, and theologians found throughout Boehme's writings owes much to a discourse of religiously motivated anticlericalism. Recently scholars have researched this phenomenon in the first half of the sixteenth century,[14] but hardly at all for the second half, when theological quarreling (*Zank*) was an accusation directed at the clergy.[15] The associated lay antiauthoritarianism was ironically shared by important humanists such as Nicholas of Cusa, Sebastian Brant, and Agrippa von Nettesheim. Boehme's defiance of church authority has roots in anticlerical tradition and Luther's notion of the universal priesthood of the laity. Antiauthoritarianism in the face of learned arrogance could be harbored even by the humanists themselves.[16] We should bear in mind the coexistence of Weigelian and Paracelsian anticlerical dissent with humanistic interests in the Lutheran Abraham Behem, who may or may not have influenced Boehme, but in any case refutes the putative incompatibility of esoteric and scientific interests with religious respectability in Lutheran Görlitz.

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[14] See Hans-Jürgen Goetz, "Anticlericalism," *Oxford Encyclopedia of the Reformation*; Geoffrey Dipple, *Antifraternalism and Anticlericalism in the German Reformation: Johann Eberlin von Günzburg and the Campaign against the Friars*, in St. Andrews Studies in Reformation History (Aldershot, Scholar Press, 1996); Peter A. Dykema and Heiko A. Oberman (eds.), *Anticlericalism in Late Medieval and Early Modern Europe*, in *Studies in Medieval and Reformation Thought* (Leiden: Brill, 1993); Robert W. Scribner, "Anticlericalism in the Cities," *Studies in Medieval and Reformation Thought* 81, ed. Andrew Colin Gow (Leiden: Brill, 2001), 152–153; Scribner, "Anticlericalism and the Reformation in Germany," *Popular Culture and Popular Movements in Reformation Germany* (London: Hambledon Press, 1987).

[15] An exception is Gerald Strauss, "Local Anticlericalism in Reformation Germany," in Dykema and Oberman, *Anticlericalism*, 625–637. Lutheran pastors were often socially removed from their flock and despised on account of "the laity's awareness of the tensions dividing the clerical ranks" (635).

[16] See A. Weeks, "Antiauthoritarianism and the Problem of Knowledge in the *Faustbuch*," in van der Laan and Weeks (eds.), *The Faustian Century*, 222–223.

B. Nature Philosophy

In his nature philosophy, Boehme departs from Luther in embracing stunning theories of nature as the complement or completion of theology. However, both the philosopher of nature Boehme and the preacher or teacher Luther understood the processes of nature as miraculous.

1. *Natural Process as Divine Miracle according to Luther*

Natural process as divine miracle is recognized by Luther in a sermon on the miracle of Jesus feeding the multitude (Mark 8:1–9):

> We are of course used to the grain growing out of the earth every year, and habit blinds us so that we pay no attention to such a work. For whatever we see and hear every day we do not consider a miracle. And yet it is as great, indeed if we are truthful about it, probably an even greater miracle that he produces grain from sand and stones … The same applies to everything that grows and everything that the animals yield to us, each in its own way: where does it all come from but earth and dust?
>
> (*Evangelium des VII. Sontags Trinitatis—WA* 22:121.5–15)

> Wir sinds zwar also gewonet, das das korn jerlich aus der erden wechst, und durch solche gewonheit so geblendet, das wir solches wercks nicht achten, Denn was wir teglich sehen und hören, das halten wir nicht fur wunder, Und ist doch ja so gros, ja wenn man recht davon reden sol, wol grösser wunder, das er aus sand und stein das korn gibt … Der gleichen alles, was da wechset, und was alle Thier uns geben, ein jedes nach seiner art, wo komet es her denn aus erden und staub?

Here "er gibt" means "God miraculously brings forth." This is not Luther's figurative homiletic mode. He literally means that God brings the natural things forth. Similarly, *Aurora* recognizes a miraculous divine process in vegetation that sprouts and grows from "dead" earth and stones. The medieval sense that all things are wrought by divine operations was shared by the reformer and the cobbler, though Boehme speculated more extravagantly about the how and why of it.

2. *The Authority of Natural Knowledge*

This brings us to the question of the authority of natural knowledge. According to the subtitle of *Aurora*, a common authority is shared by theology, astrology, and philosophy. These are deceptively familiar terms that need to be understood in context to avoid false perceptions. It is commonly thought that Lutheranism was opposed to nature theology and Catholic superstition, and that astrology was rejected by Luther. However, in declaring Luther free

of medieval nature philosophy and superstition, we set up a false dichotomy. Luther's humanistic colleague Philipp Melanchthon embraced astrology on grounds which were arguably as rational as those on which Luther rejected it. Much of what Boehme means by astrology would have been unobjectionable to many people in that age, Luther included.

3. *Astrology*

Astrology, a familiar word to us, implied something different to Boehme. It implied a recognition of the overall impact of the heavens on the earth. In this broad sense, Boehme was in accord with the Luther who was no doubt expressing common knowledge in his sermon of 1522 (Second Advent Sunday, on Luke 21:25–36): "For all creatures under the heavens are ruled and strengthened by the light, warmth, [and] motion of the heavens; what would the world be without the heavens but a desolate, savage darkness?" (alle creaturn unter dem hymel werden regirt und bekrefftigt durch das licht, hitze, bewegung der hymel; was were die wellt on hymel, denn eyn wust, willt finsterniß?—*WA* 10 Abteilung 1. Hälfte 2:106.27–29). The great reformer and the dissenting cobbler did not differ in acknowledging the impact of the heavens on life. Boehme differs in that he ascribes to eternal divine agency the spirit forces he associates with astrology, doing so with little or no biblical pretext.

3a. *Astrology versus Astronomy*

We should consider the affinity of astrology and astronomy in late sixteenth-century Lutheran circles. The two were closely associated. Both disciplines had enjoyed, even prior to Copernicus and Kepler, spectacular progress in German lands from the fifteenth century (Georg von Peurbach, 1423–1461, and Johann Müller of Königsberg, known as Regiomontanus, 1436–1476) to the time of Kepler. In mid century, the Lutherans Andreas Osiander and Georg Joachim Rheticus (1514–1574) had promoted the publication of Copernicus' *De revolutionibus*. In the latter half century, the mathematical and empirical study of the heavens was pursued in Lutheran Wittenberg to the west and Catholic imperial Prague to the south. Both were centers of influence for Boehme's Görlitz. In Wittenberg, Melanchthon's son-in-law Caspar Peucer (1525–1602), a native of Upper Lusatia, published practical handbooks equipped with mathematical tables and movable dials for charting nativities.[17] It is not at all surprising that Boehme associated these paired

[17] Lynn Thorndike, *A History of Magic and Experimental Science*, vol. 6 (The Sixteenth Century) (New York: Columbia UP, 1941), 493–501.

disciplines. In reference to the science that had transformed the measurement of time in Görlitz, Boehme confesses he has not mastered its geometry. Yet he speaks of its operations in respectful tones. In greeting the truth of the new heliocentric astronomy, the author disavows all expertise. Yet he respects its rigor, just as many today acknowledge advances in physics without understanding them with any rigor.

3b. *Astrology of Planetary Forces*

Aurora is concerned mainly with an astrology of planetary forces. When we think of astrology, what comes to mind is the ludicrous belief in the correlation of stellar configurations with human life. Only the absurdly superstitious could imagine that the stars govern human fate. But more than with the stars, Boehme was concerned with the planets which could include the sun and the moon. If it is true that the sun affects life by generating warmth, light, and growth and the moon by effecting tides or fertility cycles, why should it have been illogical to suppose that the planets and constellations exercised an influence on the more intricate developments of life? No other science of that age could match the predictive power of the study of the celestial movements. Astrology in *Aurora* is concerned less with astral conjunctions than with the planets and sun. Their influences are subsumed in his ensemble of the seven source spirits and qualities, the cumulative operations of which detail the agency of the creator in the ongoing creation. An agency acknowledged but left general by Luther is rendered colorful and universal by Boehme. His seven source spirits are not only the seven planets. They are also the seven primary angels: "the seven planets signify the seven spirits of God, or the princes of angels" (die Siben Planeten Bedeuten die Siben Geister (Geister) Gottes / oder die fürsten der Engel—*A* 3:18).

Though Boehme asserts the correlation of the planets with the seven source spirits, the qualities of the latter conform only loosely to the traditional powers of the former. Knowledge of the planetary influences had been disseminated in astrological treatises published usually but not always in Latin. Planetary astrology was derived from the *Tetrabiblos* of Claudius Ptolemy. Proclus's Greek paraphrase of this astrological counterpart to Ptolemy's astronomical *Almagest* had been published in Latin by Camerarius in 1535 and by Melanchthon in 1553.[18]

[18] Claudius Ptolemy, *Tetrabiblos*: *The Famous Paraphrase by Proclus*, trans. J.M. Ashmand (1822) (Bel Air, MD: Astrology Classics, 2002), subsequently referred to as *Tet* by page.

3c. *Planetary Virtues in Ptolemy and Boehme*

The following planetary virtues overlap in Ptolemy and Boehme. Italics have been added to the relevant shared associations found in *Aurora*: "Saturn produces *cold* and *dryness*, for he is the most remote both from the Sun's heat and from the earth's vapours" (*Tet* 13). "Mars chiefly causes dryness, and is also *strongly heating*, by means of his own *fiery nature* …" (*Tet* 13). "Jupiter revolves in an intermediate sphere between the extreme cold of Saturn and the burning heat of Mars, and has consequently a *temperate influence*" (*Tet* 14). "To Venus also the same *temperate quality* belongs, although it exists conversely; since the *heat* she produces by her vicinity to the Sun is not so great as the *moisture* which she generates by the magnitude of her *light*, and by appropriating to herself the *moist* vapours of the earth, in the same manner as the Moon does" (*Tet* 14). "The Sun is found to produce *heat and moderate dryness*" (*Tet* 13). "The Moon principally generates moisture" (*Tet* 13).

3d. *Mercury as an Exceptional Planet*

"Mercury sometimes produces dryness, and at other times moisture, and each with equal vigour" (*Tet* 14). Boehme's sixth spirit, which is identified mainly with sound or music, falls outside the Ptolemaic oppositions of moist and dry, hot and cold, masculine and feminine, beneficial and harmful, or diurnal and nocturnal. A dictum from the *Centiloquy, or Hundred Aphorisms of Claudius Ptolemy*, offers a hint of the derivation of Boehme's mercurial quality: "Mercury, if established in either house of Saturn, and in power, gives the native a speculative and inquisitive *intellect*: if in a house of Mars, and especially of Aries, he gives *eloquence*" (*Tet* 156; Aphorism no. 38). Eloquence, intelligence, and expression similarly characterize Boehme's penultimate spirit. Its mysterious association with sound or music might derive from the notion of the music of the spheres. The quality that arises with the sixth source spirit, corresponding to Mercury, is imparted to the full ensemble of the seven source spirits.

3e. *Seven Qualities as Tastes or Impulses*

The seven spirits or qualities are associated with tastes and volitional or emotional affects, such as the tart or dry (*herb*), the bitter, the sweet, or the affects of fear, frustration, or love. Similar, if not comprehensively identical, qualities had been added to the Ptolemaic ones in the astrological publications of the preceding century. Bonatti's influential *Decem tractatus* for the most part followed suit in attributing frigidity and dryness to Saturn; tempering warmth, spirit, and life to Jupiter; and intemperate heat and

dryness to Mars. But to the fire of Mars was added the quality of a "bitter" or "acerbic" taste (*amari saporis*). Venus, in addition to moisture and warmth, "*est planeta delictionis et gaudij*" (the planet of love and joy). Mercury signifies "*cogitationem dilectionis*" (awareness of love).[19] What had reflected the inert material elements in Ptolemy acquires hints of a psychological articulation in Bonatti. The affective connotations of the planetary qualities merge in Boehme's anthropomorphic-affective pattern of seven source spirits. In *Aurora*, they at times appear to account for natural phenomena and at times to serve as paradigms for explaining why a creature develops a good or evil moral character. As if in reply to the despised Calvinist predestination doctrine, the source spirits account for the particularities of the human world through the free interplay, predisposition, and context of the divine spirits.

3f. *Solar Centrality as Symbol*

In the solar order and sequence of *Aurora*, two poles stand out: the celebration of the sun's centrality in the cosmos and the spiritualization of nature. The latter is a consequence of Boehme's view that the seventh source spirit, nature, is the fulfillment of all the preceding spirits and qualities (an original insight that helps explain his appeal for Schelling, Schopenhauer, and Hegel). The triumphant celebration of the sun is shared with Copernicus' *De revolutionibus*:

> In the center rests the sun. For who would place this lamp of a very beautiful temple in another or better place than this wherefrom it can illuminate everything at the same time? … And so the sun, as if resting on a kingly throne, governs the family of stars which wheel around … The Earth moreover is fertilized by the sun and conceives offspring every year.[20]

Expanding on Copernicus, Kepler is even more exact in his theological comparison:

> The Philosophy of Copernicus reckons up the principal parts of the world by dividing the figure of the world into regions. For in the sphere, which is the image of God the Creator and Archetype of the world … there are three regions, symbols of the three persons of the Holy Trinity—the centre, a

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[19] Guido Bonatus (Bonatti) de Forlivio, *Decem continens tractatus Astronomie* (Venice: Sesse, 1506), D4^{v}ff. An abidingly influential thirteenth-century astronomer, Bonatti has the distinction of being mentioned by Dante.

[20] Nicolaus Copernicus, *On the Revolutions of the Heavenly Spheres*, trans. Charles Glenn Wallis, in Great Books of the Western World 16 (Chicago: Encyclopedia Britannica, 1952), 526–528.

> symbol of the Father; the surface, of the Son; and the intermediate space, of the Holy Ghost.[21]

Some church historians find it necessary to define Luther's views in contradistinction to everything mystical or heterodox, while the historians of science reprimand Luther for his Bible-based geocentrism. We do not need to take issue with such distinctions when we observe that, in terms of the non-doctrinal utterances of Luther or the non-scientific metaphors of Copernicus or Kepler, there was ample room for an overlapping speculation: heliocentrism could be intuitively embraced by a pious thinker who found his articles of faith confirmed by the evidence of nature.

4. *Philosophy as Theology and Alchemy*

Philosophia is theology and alchemy. Boehme's term refers to a natural philosophy that claims to observe nature directly, yet discovers in it mainly relationships of macrocosm and microcosm and of the signatures of things.[22] These relationships are delineated early in *Aurora* without citing those concepts explicitly. The visible evidence of creation testifies to the power of its invisible creator.[23] Chapter Two of *Aurora* cites precedents for extending this commonplace to all of nature: "For whenever we say, 'All,' or 'From eternity to eternity,' or 'All things in All,' we should take this to mean the entire God. Take the human being as a likeness: he is made in the image or likeness of God, as Moses has written" (wen man spricht alles. oder von Ewigkeit zu ewigkeit / oder alles in allem / So ver stehe hie mitte den Gantzen Gott. Nim dir ein gleichnüs ahn einem Menschen / Der ist gemacht nach dem bilde oder gleichnis gottes wie in mosy geschriben steht—*A* 2:18; cf. II A1f). This accords with the definition of philosophy in the preface: "*Philosophia* … treats of the divine power: what God is; and of how it is that in the being of God, nature, stars, and elements are constituted; and of whence all things have their origin …" (Durch die *Philosophi* wirt gehandeld von der Göttlichen krafft / was Gott sey. vnd wie im wesen Gottes die Natur sternen vnd Elementa Beschaffen Sind / vnd wo Hehr alle ding seinen vrsprung

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[21] Johannes Kepler, *Epitome of Copernican Astronomy* (IV and V), trans. Charles Glenn Wallis, Great Books 16, 853–854.

[22] The medieval sources of this widespread concept or notion were detailed in the posthumous work of Friedrich Ohly, *Zur Signaturenlehre der Frühen Neuzeit* (Stuttgart: Hirzel, 1999).

[23] The Apostle Paul famously said as much in Romans 1:20: "Ever since the creation of the world his eternal power and divine nature, invisible though they are, have been understood and seen through the things he has made."

Hatt—Preface 84). *Philosophia* is closer to theology than to the heritage of ancient philosophy cultivated by the humanists. By reaffirming God's omnipresence as the font and inner being of all creation, *philosophy* resolves the doctrinal controversy between Calvinists and Lutherans in favor of divine ubiquity and real presence. Boehme's philosophy is accessible to the uneducated lay people: it requires no knowledge of Latin or Greek. His *Natursprache* or "language of nature" is older and deeper than either.

Yet Boehme's philosophy is also associated with the ideas of the most vocal propagandist for a new direct access to nature: the medical alchemist and lay theologian Paracelsus (1493/94–1541) whose science unfolded parallel to the immediate approach to revealed truth asserted for Luther's Bible-reading priesthood of the laity. In Boehme's region, the writings of Paracelsus were studied and edited among prominent scholars including Johannes Huser of Glogau, Silesia, and Scultetus and Behem in Görlitz. We cannot establish Boehme's relation to these men who were his social superiors and elders by at least one or two generations. Nor can we ascertain his specific knowledge of any particular writing. But Paracelsian or post-Paracelsian terminological and conceptual elements are present in and relevant to *Aurora*.

4a. *The Organic Nature Philosophy of Paracelsus*

The *Philosophia Philippi Theophrasti Paracelsi*, published in volume eight of Johann Huser's edition (1590)[24] clearly establishes the compatibility of their thinking. Their philosophy is firmly contextualized by the Genesis account of creation. To understand creation is to know its origin from its creator. Nature is understood organically. The elements are "mothers" of the things arising out of them. Moreover, Paracelsian philosophy encompasses Christian alchemy. Though his theological works were not included in the Huser edition, they are explicit in stating that Sulphur, Mercury, and Salt mirror the Trinity.[25] Without access to the theological works of Paracelsus, the parallels of the received notions of "nature" and God should have been obvious.

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[24] Sudhoff refers to this work as *Philosophia de generationibus et fructibubus quatuor elementorum* (S 13:5–123).

[25] Though not in Huser, Paracelsus' *De genealogia Christi* states that: "in drei ding seindt alle ding beschaffen, und die drei seindt der leib und das ganze wesen, nemblich in das salz, in den schwebel und in den liquor … dann zugleicherweis wie gott gesprochen hat: 'wir schaffen den menschen nach unser bildnus.' also verston ir auch, daß zugleicherweis wie der mensch geschaffen ist, daß dergleichen alle creaturn geschaffen seindt in die zal der trinitet." See *Sämtliche Werke*, division two, vol. 3, ed. Kurt Goldammer (Stuttgart: Steiner, 1986), 63.

Their God is a God of order. In nature, the pattern of coherence extends to all things. The seven planets correspond to the seven metals; and there are correspondences with the herbs as well (H 8:122; S 13:83). In Paracelsus's alchemical theory of the generative waters, the sharp, bitter, sour, tart, sweet, and fiery all play a role (H 8:130–131; S 13:92), much as these tastes also characterize the omnipresent source spirits in Boehme. The alchemy of Paracelsus was riddled with theological and speculative elements, even when he addressed the practical sphere of the metallurgical arts, as in *De Mineralibvs* (H 8:334–363; S 3:31ff.).

Of course, Boehme's allusions to alchemy, to the correspondence of planets and metals, or the sevenfold or threefold forces in nature need not refer to Paracelsus or Paracelsism. Similar features are found in other alchemical writings. Yet even if we were to assume that the author of *Aurora* was not familiar with any particular work, Paracelsus remains relevant as an influential reference. Lexicographic entries can disclose meaning without claiming to document influence. Paracelsus' growing prominence is indicated by Martin Ruland's *Lexicon Alchemiae* which came out in Frankfurt in the year *Aurora* was composed. Ruland recognized seven "Spiritus chymiae." *Aurora* confirms that the Paracelsian blend of chemistry with theology, "*Theoprastia Sancta*" as it was called in some quarters, was gaining currency around this time.[26]

The term that Boehme later appropriated for the title of his longest treatise, *mysterium magnum*, is defined by Ruland as: "Erste materia vnd Anfang aller Geschöpff Gottes" (the first material and beginning of all creatures of God). Ruland's definition accords with the term in the reputedly inauthentic Paracelsian *Philosophia ad Athenienses* (H 8:1–47; S 13:389ff.), but even more closely with the undisputed metallurgical-alchemical-theoretical *De Mineralibvs*, in which God is identified as the primary and ultimate material of all things: "Regarding the three things, I intend to demonstrate their beginning here so that you will know that three things are in the *materia ultima*" (Von den dreyen dingen/ will ich euch den Anfang hie haben fürgelegt/ also/ das jhr sollent wissen/ das drey ding seind in der *vltima Materia*—H 8:336; cf. S 3:33). This work states: "[God] alone is it, all in all; he is *rerum prima materia*; he is *rerum ultima materia*. He is the one who is all" (Er ists allein/ alles in allem/ er ist *Rerum prima materia*, er ist *Rerum vltima Materia*, er ist/ der alles ist—H 8:337; S 3:34). As Boehme asserts of all

[26] See Carlos Gilly, *Adam Haslmayr: Der erste Verkünder der Manifeste der Rosenkreuzer*, in Pimander 5 (Amsterdam: Bibliotheca Philosophica Hermetica, 1994).

material objects and creatures: "Now show me a single object … be it a human being, an animal, or clothing, or land, or money, or anything else besides, in which God is not present. Everything has emerged from him and he is in all things. Indeed, he is all things" (Nun So zeige mihr einen ortt … Es sey gleich ein mensch / oder viehe / oder kleider / oder Acker / oder Geld oder was genand mag werden / da nicht Gott ist aus ihm ist alles / vnd er [Gott] ist in allem / vnd er ist / selber alles—*A* 14:98). Paracelsism was broad and many-facetted. It is as difficult to isolate as it is to exclude.

4b. *The Peculiarity of Boehme's* Salitter

One terminological riddle of *Aurora* relates to an avant-garde theory of Paracelsian provenance. Boehme's use of the term *Salitter* has been derided by some scholars as a sign of theoretical ineptitude.[27] In fact, it echoes a widespread preoccupation of alchemical physicians during the period in which *Aurora* was inspired and composed. In Boehme's time, speculation about saltpeter and niter was stimulating alchemical and medical theories. The three principles of nature, Sulphur, Mercury, and Salt, embraced by Boehme are present throughout Paracelsus' work. His *Philosophia* attributes thunder to the action of the three and equates "salt" with a raw material for making gunpowder: saltpeter (H 8:80–82; S 13:37–38). Although we cannot know what Boehme learned or whether he took in hearsay from the Paracelsian physicians, we know that his mystifying speculations on his metaphysical *Salitter* historically coincide with those of an illustrious French Paracelsian, Joseph du Chesne (c. 1544–1609), a physician to the erstwhile Protestant, King Henry IV of France. Du Chesne's work was influential enough to be translated into English. *The Practise of Chymicall and Hermeticall Physicke* appeared in London 1605.[28] Though it can hardly have been a source, its content indicates that the nitrous equivalents of the shoemaker's disdained *Salitter* were of international medical and scientific interest.

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[27] In his introduction to volume one of the facsimile edition, Will-Erich Peuckert cites August Faust: "es wäre beinahe zu bedauern, daß von den Böhmeschen Werken die Aurora am häufigsten gelesen worden sei" (13); conceding that its thought is "noch Wildwuchs" (14), Peuckert argues, "also lernte Böhme die paracelsischen Schriften nach dem 1612. Jahre und vor etwa 1618 kennen" (15).

[28] See Iosephus Quersitanus [Joseph du Chesne], Doctor of Physicks, *The Practise of Chymicall and Hermeticall Physicke*, translated from Latin into English by Thomas Timme, Minister (London: Thomas Creede, 1605), in *The English Experience* 728 (Amsterdam: Walter J. Johnson, Inc. Theatrum Orbis Terrarum Ltd.).

4c. *Boehme's* Salitter *and du Chesne's Sal Niter*

The peculiarities of Boehme's *Salitter* are its recursion from the triad of principles to a duo of *Salitter* and *Marcurius*; its confabulation of crude saltpeter or the refined product niter with a divine, universal substance; and its affiliation of *salitter* with the seven source spirits. To a considerable degree, Boehme was simply keeping pace with the medical alchemy of such men as du Chesne who embraced the Paracelsian triad and the precept that nature bears the image of a trinitarian deity while recognizing that, "the admirable nature of Salt-peter … comprehendeth in it two volatile parts: the one of Sulphur, the other of Mercurie. The Sulphurus part is the soule thereof, the Mercurial is his spirit" (II ch. 2, P3^{r}). Important is not whether Boehme names the dynamic duo correctly but how both he and Du Chesne envisage an earthly and celestial duality. Du Chesne well knew, as does *Aurora*, that "Niter, which men commonly cal Salt-Peeter," has a dual manifestation: the one is associated with urine and dung, and the other is purified and clean like "snow." The one has a "detestable and pernicious use … for the destruction of men"; the other, purer, substance is associated with the natural phenomena of "thunderings and lightnings" and "deserveth great admiration" (II, ch. 2, P^{v}). Much the same duality occurs in *Aurora*, where on the one hand niter is associated with corruption and the "terror" of gunpowder (*A* 8:66) and on the other with natural powers pertaining to divinity. Boehme was not unique in extending his *Salitter* from practical alchemy to the divine nature, or in conceiving the attributes and qualities of his substance in volatile terms. Thus the erudite du Chesne exclaims, "I cannot … sufficiently extol with prayse the true Salt-peter, and Fusile salt of the Phylosophers. This Salt, *Homer* cals diuine. And *Plato* writeth that this Salt, is a friend and familiar to diuine things. And many Phylosophers haue said, that it is the soule of the uniuersal, the quickening spirit, and that which generateth al things" (II, ch. 3, Q^{v}).

4d. *Boehme's Source Spirits and du Chesne's "Æthereall Spirits"*

To the educated Paracelsians in Görlitz, the universal *source spirits* of *Aurora* should not have seemed bizarre or primitive. Boehme's speculations on niter or sal niter, the product of saltpeter, and the metaphysical associations he ascribes to it as *Salitter* resemble and spiritualize du Chesne's teachings. The French alchemist recognizes a "universall Nature" or "divine vertue, which God hath put and implanted in all creatures" (I, ch. 1, B3^{v}). He is aware that, "the soule and body of the world are knit together by the meanes of the Æthereall Spirits going betweene, ioyning each part of the whole into one subsistence" (I, ch. 1, B3^{r}). Boehme's source spirits are du Chesne's

universal "Æthereall Spirits." Preeminent among salts, the "Sal Niter" of du Chesne assumes the watery, airy, earthy, or fiery qualities of the elements, the traditional or Aristotelian manifestations of nature (I, ch. 5, D2^{v}). Both theorists recognized volatile or dynamic qualities, properties, or virtues as the true manifestations of a sublime or divine matrix of all natural things.

4e. *Du Chesne and the Multiplicity of Virtues, Qualities, and Tastes*
As chemists today are guided by acid or base, du Chesne and Boehme were guided by the tastes of the bitter, sharp, sour, or sweet (I, ch. 5, D2$^{r–v}$; ch. 6, D3^{v}). Like Boehme, du Chesne programmatically asserts that "tastes" are more essential than the qualities of cold, hot, moist, or dry: "the natural qualities, vertues, and properties, are to be arrugated … rather to the essences of a nature which is salt, bitter, eger, sharpe, sower, tarte, sweete, and oylely" (I, ch. 6, D4^{v}). As this distinction indicates, the terms *quality* and *property* properly refer to taste-identified spirit qualities which constitute the *Salitter* (the "Æthereall Spirits going betweene, ioyning each part of the whole into one subsistence"). Just as Boehme associates his salnitrous spirit forces with the Holy Spirit, du Chesne associates his nitrous substance with "the quickening [life-giving] spirit" that generates all things. A seemingly nonsensical aspect of Boehme's worldview was cutting-edge science in its day. The division segregating him as a mystic from the Paracelsians is unwarranted. Though we cannot know when or by which route Boehme encountered theories disseminated mainly in Latin by du Chesne and other Paracelsians, it is only fair to point out that those who insist that Boehme must be understood as a mystic often cite weaker resemblances and more tenuous evidence in claiming that his inspiration and sources were indeed mystical.

4f. Siderischer Geist *and* animalischer Geist
Another concept of Paracelsian origin that had evolved and become widespread by 1600 is that of "siderial spirit" (*Siderischer Geist*). The stars were traditionally associated with the power of cosmic "intelligences." Paracelsus reconstituted and dispersed their astral agency from the higher celestial sphere to appear instead as "*Astra*," a pervasive astral presence in the elements and the psychic constitution of the human being. In *Aurora*, the "sidereal spirits" first appear as omnipresent astral equivalents of the source spirits or qualities (*A* 16:96). But they also have an anthropological dimension. The "sidereal spirit" is distinct from the soul. *Aurora* associates it at one point with the senses common to animals and humans: "The head contains five senses, that is, seeing, hearing, smelling, tasting, and feeling. In them are manifested the stars and elements with the result that the sidereal starry or

nature spirit arises in them in human beings and animals" (Das Haupt Hatt in Sich die fünff Sinnen / Als Sehen Hören / Richen / Schmecken / vnd fühlen / Darinnen qualificiren die sternen vnd Elementa / vnd end stehed darinnen der Siderische / S[t]ernen / oder Natur Geist in Menschen vnd Thiren—*A* 2:30). Boehme's distinction between the eternal soul imparted by God (*animalischer Geist*) and the sidereal spirit imparted by nature is consonant with a sixteenth-century debate, inaugurated by the Aristotelian humanist Pomponazzi, concerning the immortality of the soul. This distinction between sidereal spirit and soul claims its authority from Matthew 6:9 and Isaiah 66:1. It also derives from an unmentioned Paracelsus[29]when Boehme states: "the stars and elements … are our natural father, from which we have been made, and through the impulses of which we live here in the world, and from which we receive our food and sustenance. But God is our celestial father, because our soul perpetually longs for and desires him" (die sternen vnd Elementa / Die Selben Sindt vnser Naturlicher vater / daraus wir gemacht Sind / vnd in des Trieb wir alhie in diser weld leben / vnd von welchem wir vnser speiß vnd Narung Nemen / Er ist aber darumb vnser Himlischer vater / das vnser Seele stets nach ihm Senet vnd begeret—*A* 3:5–6).

What is decisive is not so much the system in which these concepts are components as the doctrinal difficulties they are intended to resolve. These are rooted in the problem of finding a place for freedom and an explanation for evil in a world in which God is omnipresent and all-powerful. The sidereal spirit and the seven source spirits project buffer zones between God and matter, soul and body, heaven and fallen nature. The pure divinity or the illuminated soul resides outside the realm of multiplicity. The first six source spirits relate to the seventh spirit, nature, as the sidereal spirit relates to the body: "The salitter of which the earth has been made has existed from all eternity, having subsisted in the seventh source spirit which is the nature spirit; the other six have perpetually given rise to the seventh, and are enclosed by it, as if they were enclosed in the maternal womb; they have been the force and life of the seventh; as is the sidereal birth in the flesh" (Der Salitter daraus die Erde ist worden / der ist von ewigkeit gewesen / vnd ist in dem Siebenden quel Geiste gestanden / welches ist der Natur Geist / vnd die andern Sechse Haben den Sibenden Immer gebohren / vnd sie sind

[29] Body as astral and soul as divine reflects the ambiguity of German *Himmel*. For B. cites passages that refer to God and heaven: Mat 6:9 [Jesus instructs his disciples], "'Pray then in this way: Our father in heaven …'"; and Isa 66:1, "Thus says the Lord: Heaven is my throne and the earth is my footstool." See also Paracelsus' *Opus Paragranum*: "The stars are the father of the human being" (Nun ist das Gestirn der Vatter des Menschen—W 176–177; H 1:47).

damitte vmb schlossen / oder als In ihrer mutter leibe gefangen gelegen / vnd Sind des siebenden krafft vnd leben gewesen / Gleich wie die Sidrische geburtt im fleische—*A* 21:13).

We need not embrace Boehme's thought to recognize that it was not idiosyncratic and primitive. Although the humble cobbler of Görlitz has been condescended to from his time to ours, he followed the new sciences and drew on the vanguard of European thought. Heliocentric cosmology and alchemical medicine were gaining elite recognition around this time in England, where by mid century Boehme attracted readers and translators from the ranks of the educated.[30] Boehme's heliocentrism, his awareness of the new sciences, and the appeal of his posthumous publications in cosmopolitan Amsterdam and London testify to the high culture and intellectual creativity of a German backwater city on the eve of the Thirty Years' War.

5. *Legal and Medical Language*

Legal or medical language and rhetoric also appear throughout Boehme's first work. In chapter 14, an interrogation and prosecution is simulated. To great effect, the devil is put on trial along with the supporters of Calvinist predestination whom Boehme regards as the devil's apologists and slanderers of God who attempt to shift the blame for evil from creature to creator. Implicit in the rhetoric is the trial of a tyrant king who will be made to submit to procedures and, if found guilty, replaced by a proper sovereign:

> *Advance, you philosopher and advocate of King Lucifer. Step forward* and praise him while he is still wearing the crown. For we intend to conduct criminal proceedings against him. If you win the case, you will retain the right to have him as your king. If not, he should be sent down to hell, and someone else receive his royal crown. One who governs better than he does.
>
> *Wol Hehr ihr philosophus / vnd recht sprecher des königes lucifers. Nun trett Her zu* / vnd ver reded ihn / weil er noch die kron hatt. Den alhie wollen wir Malificit recht vber ihn Halten / könt ihr das recht er halten / So sol er euer könig sein. Wo nicht / So Sol er Hinuntter In die Höle gestossen werden. vnd sol ein ander seine königliche kron bekommen. Der Besser Regired als ehr.
>
> (*A* 14:2)

Boehme's legal and medical language is for the most part self-explanatory, requiring no glosses.

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[30] See Ariel Hessayon, "Jacob Boehme's Writings During the English Revolution and Afterwards: Their Publication, Dissemination, and Influence," in Hessayon and Aptrei, *An Introduction to Jacob Boehme*, 77–97.

C. Boehme's Ambiguities and Neologisms

In addition to his adaptation or modification of scientific, traditional, and conventional usage, Boehme often uses words in an ambiguous, unfamiliar, and for us counterintuitive sense. An awareness of his unfamiliar usage will assist the reader.

1. Inficiren (*to infect*)

Boehme's *inficiren*, "to infect," seems to pertain to his medical sources of vocabulary. However, it is used in a positive sense. To "infect" is to imbue a thing with a quality. Infecting in *Aurora* is sometimes used negatively in connection with disease (*A* 1:22), but it can appear more like an act of love than a harmful contamination. Despite Boehme's evident unfamiliarity with Latin, he is on solid ground, for the Latin *inficere* is not always negative. It can also refer to dying something or imbuing it with particular qualities, to the impregnation of a substance with a flavor or smell, or the charging of an object with a power or influence, according to the *Oxford Latin Dictionary*. The misleading familiarity of *inficiren* in its negative sense is what language instructors call a "false friend."

2. Herb (*the dry or stringent*)

Is Boehme's quality of *das Herbe* another sort of false friend? German wine drinkers describe what we call dry wine as *herb*. What German calls *mild* is sweet to us. Boehme's *herb* and *bitter* qualities are rendered gentle or mellow (*sanft*) by the contrasting quality of sweetness. Since our wine tasting terms are an elevated branch of contemporary consumer culture, it seems unlikely that they hold the key to seventeenth-century usage, whether spiritual or commonplace. Yet, as chance or tradition would have it, Boehme's *herb* occurs in contrasting interaction with *bitter* and *sweet* and is explicitly associated with a physical process of drying out (*Trocknung*). Boehme's *herb* will be translated as stringent, dry, or tart.

3. Himmel (*heaven and heavens*)

The German noun *der Himmel* is ambiguous in a significant regard since it means both *heaven* and *the heavens*, implicating theology in the first sense and astronomy or astrology in the second. This ambiguity is a relic of the Middle Ages, when the visible cosmic hierarchy was in large measure aligned with the social, political, and metaphysical orders. Transitioning

from the Middle Ages, *Aurora* vacillates and at times equivocates between the two meanings (*A* 2:26–30), before resolving them at a key juncture by asserting that the true heaven is (or the true heavens *are*!) everywhere (*A* 19:24).

4. *Heaven and Heavens in Theological Disputes*

The translator who is forced to choose between singular and plural cannot salvage this key ambiguity. Source research does not and should not eliminate the meaningful equivocation. It can only enrich it by indicating how this same ambiguity was implicated in the debate over the nature of Christ's presence in the choice between his Lutheran presence in the earthly bread and wine (and indeed everywhere), or his Calvinist or Zwinglian presence at the right hand of God in heaven. Beginning with Luther's attacks on Zwingli, cosmic-celestial space became implicated in the debate. When ridiculing Zwingli's successors, the Lutheran divine Johannes Brenz (1499–1570) brought mathematical-astronomical measurements into play in order to defend the divine ubiquity. Brenz satirized the notion ascribed to opponents that Christ somehow commutes back and forth between his celestial place at the right hand of God and his innumerable earthly places in the Communion.[31] Lutheran insistence on divine ubiquity thus subtly undermined a medieval Aristotelian cosmological distinction between celestial and terrestrial elements. In proclaiming "the true heaven is everywhere," Boehme adhered to the Lutheran assertion of divine ubiquity, even while affirming a post-Aristotelian cosmology in which the heavens and earth embodied the same universal qualities.

D. Boehme's Adaptations and Extensions of Words

Boehme's adaptations and neologisms include German words that have their scope and meaning significantly altered, as well as German and Latin neologisms.

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[31] See Otto Ritschl, "Das orthodoxe Luthertum. Im Gegensatz zur reformierten Theologie und in der Auseinandersetzung mit dem Synkretismus," in *Dogmengeschichte des Protestantismus*, vol. 4 (Göttingen: Vandenhoeck & Ruprecht, 1927), 78 ("Wie nun schon Luther von diesem Standpunkt aus Zwinglis naiv sinnliche Vorstellung von dem räumlichen Aufenthalt der Menschheit Christi im Himmel kritisiert und verspottet hatte, so wandte sich auch Brenz gegen Bullingers Anischt, daß sich Christus lokal umgrenzt in dem höchsten Himmel, dem coelum empyreum befinde … Indem Brenz seinen Gegnern auf das von ihnen mit starker Überzeugung herangezogene Gebiet der Raum- und Zahlvorstellung folgte, wollte er sie durch seine mathematischen physikalischen Argumente lediglich ad absurdum führen").

1. Geburt, gebären (*birth*)

Prime examples of the adaptation of a German word are the noun *die Geburt* (birth) and the associated verb *gebieren* or *gebären* (to give birth). *Geburt* resonates with and draws on each of the three disciplines cited in the subtitle of *Aurora*. The nature philosophy of Paracelsus redefined the material elements as birth-giving "mothers." The astrology of the age understood birth-governing constellations as "genitures." And theology recognized spiritual "rebirth" as the transformation of salvation or bliss. *Geburt* is a regeneration brought about by the seven source spirits with their dynamic qualities acting in concert to give rise to something new in a process that regenerates nature, human life, and the eternal soul. Since the transformations effected by the divine eternal source spirits are ubiquitous and perpetual, *Geburt* implicates the dynamic life of nature. The implications range from the discrete event to the intimation that cosmic states or ontological realities are reborn out of other states or realities. It is helpful to consider *Aurora*'s fascination with an alchemy known to have been practiced or studied by Görlitz physicians such as Abraham Behem. Alchemy would have thrown open a window into invisible forces, capable of destroying and transforming old substances, liberating heat or light, and regenerating lifeless entities. To avoid monotony and liberate the full range of implications, *Geburt* is rendered here as *birth*, *generation*, or *transformation*. Where appropriate, it is also translated as *transformed state* or an equivalent expression.

2. Wallen, Wille, Welle, wollen

Boehme extends *Geburt* to virtually any transformation or its resultant being or state. He construes other words in accordance with creative etymologies by making them conform to *Aurora*'s vision of a reality in which flowing processes take precedence over inert objects. The nouns *Wille* (will), *Wallen* (wafting or flowing), and *Welle* (wave) are used associatively, so that nature appears as an oceanic realm of force-currents which are driven, urged, and transformed by innate desires, cravings, hopes, or fears.

3. Quelle, Qualität

Most compelling of all is his construal of Latin *Qualität* and German *Quelle* or *quellen* so that their similar root syllables are treated as if they were semantically related. Chapter one of *Aurora* defines quality thus: "qualitet ist die Bewegligkeit. quallen / oder treiben Eines dinges" ("quality is the motility, the surging or urging of a thing"—*A* 1:3). The example offered is that

of heat. The properties of color, warmth, cold, resonance, harmony, solidity, and impenetrability are dynamic rather than static, which in light of modern chemistry and physics they surely are. It is as if even color or solidity were manifestations of the drive and flow of forces, emanating and mixing with other forces to effect the perpetual births and rebirths of nature. *Aurora*'s references to alchemy are significant. One should imagine a pre-scientific experience of chemical reactions that conjure forth heat, light, or color and effect diffusions or consolidations in a liquid medium, all of which could be devoutly experienced as manifestations of divine spirit, of the good or evil occult powers that bear out the miraculous design of creation. Even in our banal experience, we know that spirits, born of a distilling rebirth and subtly mixed, interact with the spirit within us.

4. qualificiren (*to manifest itself*)

Finally, *Aurora* introduces noteworthy adaptations of the half-germanized Latin words *qualificiren* and *inqualiren*. It is helpful to imagine qualities wafting and flowing to couple and reproduce themselves. Each spirit is described as engaged in a riotous love play that injects its qualities into every other spirit. Boehme's use of *qualificiren* calls to mind the above-mentioned verb *quellen*. Natural qualities are not passive in *Aurora*. They express themselves actively and pointedly. I have translated *qualificiren* as "manifest itself" and where appropriate as "qualify."

5. inqualiren (*to imbue or infuse*)

Boehme's ingenious term *inqualiren* similarly implies an outflowing and insemination of one quality by another. Presumably his invention, *inqualiren* generalizes the action of several authentic Latin verbs formed with the prefix *in-* and expressing the conferral of a quality: *induro* (render hard), *inamaresco* (render bitter), *infresco* (render cold), *inaresco* (render thin), as well as the associated action of *insemino* (impregnate). Though these verbs are not used by Boehme, they all designate instances of his generalized action of *inqualiren*. The donor quality infects or impregnates the recipient quality in order to render the product, as if it were their offspring, hot, cold, bitter, sour, sweet, contracted, or at the higher stages of being temperate, sonorous, musical, or organically complete. I have translated *inqualiren* as "infuse," "imbue," or "unite with."

6. Schrack (*the fire flash of fright*)

Schrack is either a dialect variant of *Schreck* (fright or shock) or a nominalization of an older strong verb *schricken* (to jump or take fright).[32] It accords with our tendency to use words drawn from the objective realm to designate their subjective result (English "shock"). Where we would say that the objective stimulus is merely a dead metaphor, like *sang froid* or "fiery anger," for the subjective experience of the jolt, Boehme would maintain that manifestations of a single real spirit cause and constitute both the outer event and the inner experience.

E. Mystical, Esoteric, and Kabbalistic Sources

If mysticism is an ideal type, Boehme's themes of divine omnipresence, the birth of God in the soul, or the illumination of the Holy Spirit qualify as mystical, as does any work that claims a divine source. But his status as a mystic should not deflect attention from the purposes and inventions of his writing by representing it as a dehistoricized "*philosophia perennis*." The omnipresence of the divine Word in his work does not have to be attributed without evidence to Meister Eckhart, Tauler, or Caspar Schwenckfeld: Boehme's biblical sources suggest a plausible derivation. By analogy, if the main staple is eggs, no special source or secret recipe is needed to reinvent the omelette. What is needed is a reason. But since reasoned intentions and calculated inventions are unmystical, the text and context of *Aurora* are commonly ignored. Though useful as an ideal type, the concept of mysticism tends to induce circular argumentation to the exclusion of textual evidence.

A related problem is Boehme's affinity with Jewish mysticism or Kabbalah.[33] Here reasons certainly ought to matter. As an ardent trinitarian, he hardly shared the motives of the Christian Hebraists, or so-called Judaizers. Did he intend to wrest the Kabbalah from its Jewish pretenders as Paracelsus had attempted to do with his hostile reclamation of "*Gabalia*"?

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[32] See Grimm, *Schrack*.

[33] See Wilhelm Schmidt-Biggemann, "Jakob Böhme und die Kabbala," in Schmidt-Biggemann (ed.), *Christliche Kabbala*, in Pforzheimer Reuchlinschriften 10 (Ostfilden: Thorbecke, 2003), 158–160; and Schmidt-Biggemann, *Philosophia perennis: Historische Umrisse abendländischer Spiritualität in Antike, Mittelalter und Früher Neuzeit* (Frankfurt/Main: Suhrkamp, 1998), 169, 188–204. Also of interest for the theme is Sybille Rusterholz, "Elemente der Kabbala bei Jacob Böhme," in *Mystik und Schriftkommentierung*. Böhme Studien 1 (Beiträge zu Philosophie und Philologie) (Berlin: Weißensee Verlag, 2007), 15–45.

There is a more sensible way to approach the question of his relation to mysticism and Kabbalah. Jewish mysticism according to Gershom Scholem addressed difficulties posed by an absolute interpretation of monotheism. Did God create the world out of a raw material or out of nothing? What are the implications either way? One of the least discussed but most interesting Kabbalistic affinities that might be ascribed to Boehme is his view that creation came into being through the contraction of the omnipresent divine being, equivalent to the Kabbalistic *tsim tsum*. This would have offered Boehme his compromise of a creation out of God's own being.[34] His affinities with Kabbalah and mysticism result as much from such shared intellectual quandaries as from borrowing, though direct influences should not be ruled out.[35] His "language of nature" hardly resembles Kabbalistic *gematria* or *notarikon*, yet these notions all share the same resolve to wring secrets from the scriptural letter which it was not designed to yield. Only by refocusing from the esoteric center to the ragged fringes that define it can we rediscover *Aurora* as a text.

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[34] Gershom Scholem, "Schöpfung aus Nichts und Selbstverschränkung Gottes," in *Über einige Grundbegriffe des Judentums* (Frankfurt/Main: Suhrkamp, 1970), 53–89; *On the Kabbalah and Its Symbolism* (New York: Schocken Books, 1969), 110–111.

[35] An intellectually interesting approach is Bo Andersson's conference paper and forthcoming article "Jacob Böhme als Netzwerkdenker. Die Lehre von den sieben Quellgeistern in der *Morgen Röte im auffgang*," in *Morgenröte im Aufgang. Beiträge einer Tagung des Böhme-Instituts zum 400jährigen Jubiläum von Böhmes Erstschrift*. Böhme-Studien 4 (Berlin: Weißensee Verlag, forthcoming 2014).

III

PROCEDURES FOR REPRODUCING AND TRANSLATING THE AUTOGRAPH TEXT

The translation of *Morgen Röte im auffgang* has been undertaken here exclusively from the autograph as edited by Werner Buddecke and reproduced in this volume with the permission of Frommann-Holzboog Verlag (Stuttgart-Bad Cannstatt) with Buddecke's notations. Both the translator and reader should be confronted with the spelling, syllable division, and punctuation of an author who considered the phonetic production of sounds and syllables the key to meaning. The reproduced notations follow Buddecke's comparison of the autograph with the early print editions of 1656, 1682, 1715, and 1730. "Early edit" refers to those editions; "amend" to text emendations by a hand other than Boehme's. Notes of "changed" give more drastic revisions made by another hand. Words or letters that were struck out by Boehme appear in parentheses. His underscoring for emphasis is shown by means of italics in the original and the translation.

With a minimal knowledge of German, the reader can compare passages of interest with their adjacent source text to confirm or revise a translation that went through several stages. The first stage resulted in a version as close as possible to the syntax and word choice of the original. Subsequent stages of revision undertook to turn the initial draft into a more fluent and intelligible one. Losses were incurred along with gains. The greatest bane of the translator is the monotony of Boehme's invariant key words such as "light" (das Licht) or "ignite" (anzinden). Appositive constructions, often in extended sequences, lead to nested prepositions and a loss of momentum. There were reasons for his many repetitions, extended sequences, and appositions: they bear out his notion of all things in all. Unfortunately, the effect in translation is numbing and confusing, all the more since English is forced to replace German case endings with repeating prepositions. I shortened sentences, varied terms, and dropped some expendable elements. Readers in search of alternatives can retrieve what was lost with patience and a dictionary.[1] Of the translations I examined, John Sparrow's obsolete 1656

[1] The best strategy is to compare the two sides, noting for example that Boehme uses

version features intuitions made possible by a shared historical culture. The worst rendering of Boehme in English is marred by oracular pomposity.

The division of *Aurora* has been altered from the autograph to the Buddecke edition. In the autograph, numbers are placed along the margin of each page. Early editors chose to import a chapter and paragraph organization sensibly modeled on the Bible. In doing so, they instituted more paragraphs than there are numbers in the autograph margins. Confusingly, Buddecke kept the numbers in the margin but favored the early editors' more detailed subdivision of chapters. I have maintained the paragraph divisions of the autograph. Paragraph numbers corresponding to the 1730 edition have been reasserted in the margins to make it easier to compare the original with the translation or consult the facsimile of the 1730 edition which, despite the recent critical edition of Boehme's works by Ferdinand van Inghen, is still the most widely available German edition. Van Ingen's recent edition provides an excellent history of the manuscript and editorial tradition from 1613 to recent efforts, a version of *Aurora* based on the 1656 Amsterdam printing, and notes valuable for their thorough exposition of possible mystical sources. Though van Inghen's effort, as well as the 1730 edition and its precursors, are achievements that command the respect of a less qualified editor-translator attempting to augment them, all our efforts still fall short of the complete critical edition that would be required to assure Boehme scholars of an exhaustive scholarly foundation.

"*was*" instead of "*war*" for the past tense of "to be" and that his capital "*I*" can be the word or syllable "*je*" (*Imaln* is thus *jemals*).

IV

BOEHME'S *GRÜNDLICHER BERICHT* (*A FUNDAMENTAL REPORT*)

A. The Context of the Work

Günther Bonheim's new critical edition of a small writing best known by its Latin title *Mysterium Pansophicum* (1620) has been included in this volume along with my translation and commentary both because of its strong intrinsic interest and in order to call attention to the need for and potential benefits of a complete critical edition. Boehme is undoubtedly among the most influential German authors denied such treatment. The version of *Ein gründlicher Bericht* published for the first time here represents the methods of the proposed complete critical edition. Since this work is short and rather cryptic, its content and context are in need of detailed clarification.

Already the title restored by Bonheim prepares the reader to expect less a timeless echo of eternal mystical themes than an account of urgent concerns, one might almost say a reaction to breaking news. For its earliest readers and copyists, the *Report* would have been contextualized by the evolving political and confessional conditions of a unique moment: the tense interval after the Defenestration of Prague on May 23, 1618, which initiated hostilities in the Bohemian phase of the Thirty Years' War, and especially after the decision taken in Lusatia and Silesia to join the Bohemian Confederation. This interval ended in the fall of 1620 with the armed suppression of the Calvinist-led Protestant Confederation by the Lutheran Elector of Saxony Johann Georg at Bautzen near Görlitz and by the imperial forces under Tilly at Prague. The dating of the *Bericht* (May 8, 1620) places it within the most uncertain interval of all. In March, 1620, Johann Georg reached a separate agreement with the Catholic princes and emperor,[1] opening the way for his invasion of Lusatia. The *Bericht* was written during the calm before the storm that swept over Lusatia and Bohemia in the fall. Boehme's letters

[1] *Quellen zur Vorgeschichte und zu den Anfängen des Dreißigjährigen Krieges*, ed. Gottfried Lorenz (Darmstadt: Wissenschaftliche Buchgesellschaft, 1991), 451–453 (*Mühlhauser Erklärung*).

report on the mayhem in Central Europe and the rise and fall of the confederation.[2] The tone is fearful, the future enigmatic.

Boehme had been leading a restless life since he gave up his shoemaking to pursue his living by buying yarn spun in villages and selling it to the linen weavers in his city.[3] After he and his wife were warned and fined in 1616 for violating the commercial ordinances of Görlitz forbidding the sale of yarn except by guild merchants, he shifted his activities beyond his city. Often on the move, he traveled commercially to feed his family. He visited spiritual friends deep in Silesia and made weekly visits to his home village to attend to the well-being of an orphaned niece (*Ep*. 4:29–30). In perilous times travel and trade would have been challenging. The rulers in Bohemia had debased the silver currency, making trade more difficult.[4] Boehme's perennial hunting metaphors cast him as the hounded prey of the devil's "beater" (der Treiber). Yet new friendships, with Dr. Balthasar Walter and Christian Bernhard, to whom he writes in November, 1619, refreshed his soul, just "as the beater wanted to tear it from the land of the living, as it lay among the beaters, and the Antichrist wanted to swallow it up in the thorn bushes" (als sie der Treiber wolte reissen aus dem Lande der Lebendigen, da sie lag unter den Treibern, und sie der Antichrist im Dornen-Gewächse wolte verschlingen—*Ep*. 4:8). Evidently his life is in peril from the "murdering of the beater" (des Treibers Morden—*Ep*. 2:2), even as he is gaining a network of admiring supporters beginning with the Ender brothers, Walter, Bernhard, and others with whom he soon corresponds. Carl von Ender sends gifts of grain (*Ep*. 5:2, 6:1).

Despite his harried existence, 1620 is a year of consummate authorial productivity. He ends his imposed silence in 1618 and writes his pivotal *On the Three Principles of Divine Being* (*Beschreibung der drei Prinzipien göttlichen Wesens*), sending its last seven chapters to Carl von Ender in October, 1619 (*Ep*. 2:11). The flood-gates are wide open. Next come *Vom dreifachen Leben des Menschen* (*On the Threefold Life of Man*, written between November, 1619, and mid 1620), *Vierzig Fragen von der Seele* (*Forty Questions on the Soul*,

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[2] B.'s reporting on the events is summarized in A. Weeks, "Jacob Boehme and the Thirty Years' War," *Central European History* 24 (1991): 213–221.

[3] Lemper, *Jakob Böhme: Leben und Werk*, 60–61.

[4] R.J.W. Evans, "The Imperial Vision," in *The Thirty Years' War*, second edition, ed. Geoffrey Parker, with contributions by Simon Adams, Gerhard Benecke, Richard J. Bonney, John H. Elliot, R.J.W. Evans, Christopher R. Friedrichs, Bodo Nischan, E. Ladewig Petersen, and Michael Roberts (London and New York: Routledge, 1997), 80 ("Even under the government of the Estates, the coinage of Bohemia had been debased in order to make the same amount of silver go further").

completed August 3, 1620), and *Von der Menschwerdung JEsu Christi* (*On the Human Genesis of Christ*, completed before mid August, perhaps in May). All are longer works. Among the shorter writings of this year, the *Bericht* stands at the highwater mark of his output.[5] The productivity of this downtrodden and persecuted author is in need of context and explanation.

It seems that wide-ranging travels, perilous times, and prodigious writing bouts were not an unfavorable constellation. These factors colluded to elicit encouragement and a small reading public with urgent expectations. Boehme finishes his pivotal *Three Principles* as a guest at Carl von Ender's estate and returns the work to his host (*Ep*. 2:11). A tract critical of millenarianism later known as *Unterricht von den letzten Zeiten* (*On the End-Time*) comes into being as a letter. The phrases that his letters share with the *Fundamental Report* adumbrate the historical context. The "Children of God" (Kinder Gottes) are friends and supporters whose discretion is called for (*Ep*. 4:35, 7:7). "Babel in flames," "the Turba," and the Antichrist are perennial allusions to the conflict. He encourages his friends to shun the discourse of religious hypocrisy: "For everything taught or spoken about God without God's spirit is nothing more than *Babel*, no matter how it might glitter" (Dann alles was von GOtt lehret oder redet, ohne GOttes Geist, das ist nur Babel, es gleisse wie es wolle—*Ep*. 9:8). Long isolated and disgraced, Boehme is rejuvenated by a new respect that confers authority, focuses his inner life, and projects it onto the theater of the world.

Even unprinted, his manuscripts are copied and read. The sovereign and cautionary tone of the political-spiritual guiding light is audible in the final chapters of *The Three Principles of Divine Being* (1618) written in the first year of war and sent to Carl von Ender in October, 1619:

> The Lily will not be won in war or conflict, but only in an amiable and humble love-spirit, with sound reasoning. Only this will break up and drive away the devil's smoke, so that for a time things will become green. Therefore, let no one think that when the conflict begins things will turn out well; and the one who has been vanquished should not think, I have been judged unjust and must stand on that other opinion, and help persecute the others. No, that is not the true way and only leads to Babylon.
>
> Let each one regard himself and let each make a just human being of himself, fearing God and doing what is right and considering that his works will

[5] Werner Buddecke and Matthias Wenzel (in collaboration with Daniela Friese and Karin Stichel), *Jacob Boehme: Verzeichnis der Handschriften und frühen Abschriften* (first published in 1934 by Buddecke, revised in 2000 by Wenzel). Görlitz: Schriftenreihe der Städtischen Sammlungen für Geschichte und Kultur, 2000, 30 (see Zeittafel).

> appear before God in heaven, and that he stands at all times before God's countenance to be followed by the works he has done: only then will God's lily blossom and the world abide in his *saeculum. Amen!* (*3P* 27:34–35)

> Die Lilie wird nicht im Krieg oder Streit gewonnen werden; sondern in einem freundlichen demüthigen Liebe-Geiste, mit guter Vernunft, der wird den Rauch des Teufels zerbrechen und vertreiben, und grünen eine Zeit. Darum dencke niemand, der wird siegen, so der Streit angehet, nun wirds gut werden; und der unten liegt, dencke nicht: ich bin also ungerecht erfunden worden, du must auf jener Meinung treten, und diesen Hauffen helfen verfolgen; Nein, es ist nicht der Weg und ist nur in Babel.
>
> Sehe ein ieder in sich selber, und mache einen gerechten Menschen aus sich selber, und fürchte GOtt und thue recht; und dencke, daß sein Werck im Himmel vor GOtt erscheine, und daß er alle Stunden vor GOttes Angesichte stehet, und daß ihme alle seine Wercke werden nachfolgen: So grünet die Lilie GOttes, und stehet die Welt in seinem *Seculo Amen!*

Boehme's directives to shun involvement in conflict and instead look within are premised on a belief expressed in *On the Threefold Life of Man* that the tree of revelation grows from unity to multiplicity and conflict. When its limit or number has been filled, the will turns inward and faces an apocalyptic choice: "the prophet is born, and he is his own prophet, and he prophesies concerning the errors in the will, about how it can go no further, about the destruction; for he is born in the highest number in the crown, at the end of the goal, and he speaks of the *Turba* in his realm" (ist der Prophet geboren, und der ist sein eigner Prophet, und weissaget von den Irrungen im Willen, wie daß der nicht mehr vor sich gehen kan, und von der Zerbrechung; denn er wird in der höchsten Zahl der Crone, am Ende des Ziels, geboren, und redet von der *Turba* in seinem Reiche–*3fL* 13:31/265).[6] This is a key context linking prophecy, introspection, anticlericalism, and a response to current events. Written roughly at the time of the *Bericht*, Boehme advocates shifting authority to the congregation (13:5). He marshals nature theory and alchemy to defend the real presence of Christ's celestial flesh and the irenic universality of God (13:19–22), and he evokes the chaos of his times. What were the historical events playing out in the background?

The copyists and first readers of his *Bericht* include Christian Bernhard, Carl von Ender and his brother Michael, and Abraham von Sommerfeld, who were familiar with his treatises and missives. The perspective he relates to them brings his visionary references into historical focus. Six months

[6] See *Boehme*, 141.

before the *Bericht*, the long letter written to Bernhard on November 14, 1619, uses visionary terms in a sobering response to the arrival of the Calvinist Friedrich V of the Palatinate as the new elected king of Bohemia with sovereignty over Silesia and Lusatia. The author offers a lapidary report on the procession to the Castle in Prague: the young king has received from the estates all honors traditionally bestowed on a crowned monarch (*Ep*. 4:38). The author compares the current constellation of forces with the apocalyptic conflict in Ezekiel 38–39. He refers to the threat of "the Transylvanian" (Bethlen Gabor), allied with "the Turk" (*Ep*. 4:39),[7] and predicts a great defeat of the children in Babel by the two scourges of war and mass death: "Babel shall be broken" (Babel soll zerbrochen werden—*Ep*. 4:40). He moves back and forth between political reality and inner vision. In a time of militant apocalyptic prophecies, Boehme's dire but cautious projections and his proposed turn inward bear out admonitions both in the *Three Principles* and in the *Fundamental Report* that the "Kinder Gottes" should shun war and pursue the kingdom of God within. This advice evidently resonates with a discernible inclination of his friends. For the same transition from apocalypse to introspection is no less essential for the so-called *Third Part of Gnothi Seauton*, presumably written by Johannes Staricius but published under the name of M. Valentin Weigel in 1618.[8] In a letter to Bernhard in September, 1620, Boehme promises to help procure this work for his friend (*Ep*. 9:14). His friends would have read the following passage of the *Bericht* with his warnings, their shared interests, and the situation of their country in mind:

> Now the power of the greater rises up over the lesser and oppresses it by force unless it flees. Otherwise the strong dominates the weak. For this reason the weak runs forth and seeks the goal of the driver (Treiber); for it wants to be free from compulsion. Hence do all creatures seek the object that abides concealed in the mysterium. Thus and so arises all the violence of this world: in that the one dominates the other. (Text 6)
>
> jetzt fähret die Macht des Größern über das Kleinere / und hält das im Zwange / es entfliehe ihme denn / sonst herrschet das Starke über das Schwache / also laufet das Schwache auch / und suchet das Ziel des Treibers / und will

[7] In this reference, B. echoes pro-Habsburg propaganda against Gabor. See "Bethlen Gabor's Blood Flag," in Elmer A. Beller, *Propaganda in Germany During the Thirty Years* War (Princeton: Princeton UP, 1940), 23.

[8] *Dritter Theil / Deß* GNOTHI SEAVTON *oder* COGNOSCE TEIPSUM *genandt* … Beschriben durch *M. VALENTINUM WEI=gelium* (Newstadt [sic]: Johan KNU=ber/ Jm Jahr 1618). The work places equal emphasis on understanding the apocalypse and thinking for oneself or gaining self-knowledge.

> des Zwanges los sein / und wird also von allen Creaturen das Ziel gesuchet / welches im Mysterio verborgen stehet / und also und daher urständet alle Gewalt dieser Welt / daß je eines über das ander herrschet.

The overpowering of the weak by the strong or the collusion of the weak with the strong could not have failed to awaken associations in Boehme's historical situation. The Lusatians knew from historical experience, notably during the aftermath of the Schmalkaldic War of 1546–1547, that a conflict in which the Holy Roman Empire and Lutheran Saxony were arrayed against their small territory would not favor the weak. The penalties of the *Pönfall* imposed during the second half of the previous century were within living memory. By May, 1620, when the *Report* was written, Lusatia was in an exposed position. Orthodox Lutherans would have experienced a crisis of conscience. Urged into a Calvinist-led confederation, they were now imperiled by their Saxon coreligionists. Political declarations on the eve of the war were framed in the customary religious rhetoric, with God on the side of all warring parties.[9] Boehme and his fellows would have heard a relentless stream of invocations beginning with the Reformation Jubilee of 1617.[10] Religious diatribes and pious legitimations of aggression were the drumbeat of the *Treiber*.

Clearly then, the language of the *Bericht* cannot be read on one level alone. Boehme mixes the visionary with the political. His letter of 14 November 1619 avers that the election of a true German emperor will have to wait. First a great war and conflict will occur, destroying many cities, castles, and powerful lands. Whether now is the appointed time, he does not know: our reckoning is human, but in the sight of God, the 1,000 years of the millennium may be like a single day (*Ep*. 4:41). Human destruction is impending. Yet the time-frame of the apocalyptic wonders of God is known only to God (*Ep*. 4:42–44). On Friday before Advent, 1619, he writes in a similar vein to Carl von Ender. For the "Children of God," mutual support and steadfast faith are more essential than external apocalyptic events. The Antichrist has not yet been fully revealed. The reigning powers will make "laws and alliances

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[9] *Quellen*, 335 (the Böhmische Konföderationsakte, of vital significance to the Lusatians, were prefaced "Im Nahmen der Heiligen und unzertheilten Dreyfaltigkeit / Gott des Vatters / Sohns / und Heil. Geists / des einigen Gottes / hochgelobet in Ewigkeit"; the response of King Ferdinand II to the Bohemian Estates threatened with the anger of God, "Weiln uns dann bey einer solchen dermaßen hochärgerlichen Rebellion und perduellionswesen zue entgehung Gottes Zorn und strafe länger zuezuesehen keineswegs gebüren will …").

[10] On its impact in preparing the ground for war, see Johannes Burkhardt, *Das Reformationsjahrhundert. Deutsche Geschichte zwischen Medienrevolution und Institutionsbildung (1517–1617)* (Stuttgart: Kohlhammer, 2002).

with burdensome and threatening articles regarding religion" (Gesetze und Bündnisse, auch mit schweren und scharfen Artickeln der Religion—*Ep*. 5:11). The *Böhmische Konföderationsakte* of July 31, 1619, placed Protestant freedom under the protection of the insurgent state, hardly a source of reassurance for reflective Lutherans.[11] A new age of state intervention in confessional matters would indeed follow. On the whole, the introspective prophecy of the will appears to have been in tune with major trends.

In summation, Boehme's writings of this period consistently voice what I have referred to elsewhere as "visionary common sense."[12] He steadfastly encourages his friends to eschew the spirit of persecution and war. No one should disavow a conviction in order to placate the strong. The defeated should not run with the pack by joining in the persecution of others. He questions apocalyptic time-tables, encourages his friends to pursue self-knowledge, and anticipates that the impending day of reckoning in Babel will be followed by milder, more reasonable times. Until then, he advises calm and appeals for fraternity among the Children of God: "What is needed is a sober and quiet life perpetually infused into God's will" (dazu gehöret ein nüchtern stille Leben mit steter Einwerfung in Gottes Willen), he writes toward the end of the last text of the *Bericht*, modest but sober-minded advice for the nascent civil society of Lusatia and Silesia. Boehme's *Report* clearly addresses the evolving crisis by looking within, much as if we were to address our ecological crisis by examining our greed, or our penchant for armed conflicts by considering our fears and animosities. This is neither arcane nor absurd.

B. Terms and Concepts of Boehme's *Gründlicher Bericht*

1. Sucht (*craving*)

Possibly the most vital and creative term developed in the *Bericht* still carries relevant connotations in German. Like our word "addiction," the German noun *Sucht* denotes a strong irrational craving rooted in the physical being of the subject, as when a pregnant woman craves a food she would not

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[11] For example, even though the Calvinist king may have intended to guarantee tolerance, his letter of majesty in fact alarmed Lutherans in nearby Breslau, who saw it as a threat to their communal harmony. They asked him to revoke it during his residence in the city after fleeing Prague. See Brennan C. Pursell, *The Winter King: Frederick V of the Palatinate and the Coming of the Thirty Years' War* (Aldershot: Ashgate, 2003), 124.

[12] *Boehme* (1991), 141.

otherwise find delectable. Unlike addiction, Boehme's *Sucht* does not refer to an acquired taste. *Sucht* lies at the core of life and may well be its root. It spans the borderline between the involuntary impulse and the beginnings of conscious will and reflection. What *Sucht* by its very nature does is "to seek" (suchen). Craving compels and constitutes the animate will as a subject that seeks its object: "will is a spirit and as a thought it proceeds out of the craving. It is the craver of the craving" (Willen ist ein Geist / und als ein Gedanken / der gehet aus der Sucht / und ist der Sucht Sucher—Text 2). Since the craving of *Sucht* manifests itself as a seeking after something, the craver (or "seeker") is the animate subject of the driven seeking. Finding nothing, it becomes its own object. Mindless craving and deep frustration beget self-awareness and consciousness of subject and object.

The German noun *Sucht* is actually related to "sick" rather than "seek."[13] Its diseased or malevolent quality evokes a second polarity after the conscious and unconscious: the polarity of evil and good. Boehme's negative use of the word *Sucht* extends back to *Aurora* and forward to *Mysterium Magnum*. It is associated "with the corrupted craving of the devil" (mit der verterbten Sucht des Teufels—*A* 17:19). *On the Human Genesis of Christ* (*Von der Menschwerdung JEsu Christi*) recognizes a "magical craving of greed" (magische Geitzsucht—4:197/III.4:3), and a "hypocritical craving" (gleißnerische Sucht) that introduces itself into the "external mirror" (den äußern Spigel), causing the human image of God or true human being to become ensnared "with the external *magia*, and infected by that same craving" (mit der äußern *Magia*, als mit derselben Sucht inficiret—4:196/III.4:2). The valence of *Sucht* changes, however, in *Forty Questions on the Soul* (*Viertzig Fragen von der Seelen*): as a primal force in the creation of earth and the flesh, *Sucht* is neither pronouncedly good nor evil. It is in a sublime sense natural. At the beginning of *Forty Questions* the author links the concept of *Sucht* to his theology and theogony: to the theme of the eternal becoming of God which lies at the core of all creation, birth, and rebirth. Though, as Boehme says in perennial allusion to John 1:5, nature cannot grasp or hold God any more than the air can hold or grasp the radiance of the sun, "yet it must be said that nature was born in the will [of God], and that it is a craving from eternity; for where there is no will, neither is there any coveting" (so müssen wir doch sagen, daß die Natur sey in seinem Willen erboren, und eine Sucht sey aus der Ewigkeit: Dann wo kein Wille ist, da ist auch kein Begehren—

[13] See Grimm, "Sucht" is related both to epidemic disease (Seuche) and to the specificity of disease (Lungensucht).

3:8–9/Q1:4). Boehme almost suggests that nature is at root a craving in the eternal torment of God's will. It seems that nature emerges from a hidden divinity accessible in the depths of the tormented soul. The question arises how this apotheosis of *Sucht* relates to the source of evil which for the anti-Calvinist Boehme can be neither an eternal resolution of God excluding human freedom nor a power independent of the divine will. The answer lies in his peculiar reification of the will.

2. *The Eternal* Wille

The eternal *Wille* of God is inseparable from the concept of *Sucht*. All birth, rebirth, and creation are avatars of the eternal birth of God, which represents the core of all being and becoming whether in time or eternity, in the human soul or in material nature. The variants of this central theogony and cosmogony of the will are found throughout Boehme's writings from 1618 on. No reader familiar with his work could have failed to consider the *Bericht* in such a context. An early case in point is chapter seven, "On the heavens, their eternal birth and being," of *The Three Principles of Divine Being*. In order to understand the ground of the creation, the reader is told here to contemplate the tartness which is the "*matrix* and cause of all things." In its own substance, it is "dark, cold, and like a nothing." When the eternal divinity "mirrors" itself in this near-nothing, which is like a covetous "hunger," its vacuity becomes desirous of the light of divinity. The tartness then contracts upon itself "in its desire and great longing" (in ihrer Lust und grossem Sehnen—*3P* 65/7:11–12). The frustration in the contraction is the element of fire. The relief of birth is the water that extinguishes it. Longing, desire, or hunger are manifestations of the will which, though like a nothing, solidifies by contraction into a primal substance. The transcendent birth reconciles the notion of the creation out of nothing with the disparate view that "the light of God is a cause of all things" (*3P* 66/7:14–15). Since creation out of nothing would demean the human creature and creation from a preexisting material would demean God, the creation out of God, in which a reified divine will is both agent and raw material of creation, relieves Boehme's anti-Calvinist dilemma while allowing him to reassert his doctrine of divine omnipresence: "the true heaven in which God abides is everywhere, in all places" (*3P* 68/7:21).

Regarded in this context, *Sucht* is merely an addition to his terms for creation by the will which already included *Sehnen* (longing), *Begierde* (desire or covetousness), *Lust* (desire or joy), *Wille* (will), and *Hunger*. The eternal birth accommodates the emergence of awareness or mind. What

darkness longs for is the divine light or the spirit reflected in the opacity of non-awareness. These symbols are adapted to account for the generation of particularity. The interaction of the centripetal tartness and centrifugal bitterness causes "the wheel of essences" to turn. "Essences" (*Essentien*) are dynamic offshoots of particularity. The "wheel" spins out everything particular in nature. The "eternal band" safeguards continuity. The notion of *Qual* evokes both suffering and quality. It refers to the tormented particularity of creation. For just as the eternal band and wheel of essences symbolize the bound generation and regeneration of all creatures, the *Qual* of quality and particularity is the vain struggle to perpetuate life and attain bliss. The divine pattern of birth and creation therefore corresponds both to the freedom and to the fallenness of a creature thrown into its particularity in a chaotic and fallen nature. Because these terms appear to project the source of evil back into the primal form of divinity, I have assigned *Sucht* and *Qual* negative connotations in translating them. *Begierde* is translated with the negative "covetousness" rather than the more neutral "desire."

3. Mysterium, Mysterium Magnum, Turba

Mysterium, *Mysterium Magnum*, *Turba*, and to a lesser degree *Arcanum* are oracular concepts which attain a certain prominence in the phase that encompasses the *Bericht*. Though *Aurora* speaks often of *das Geheimnis* and a degree of mystery pervades all his writings, his first three are distinguished by their efforts to explain and justify their arguments and ideas. Boehme has a craftsman's instinctive knowledge of physical forces. His notion of the eternal generation presupposes a keen understanding of centripetal and centrifugal force, contraction, and diffusion. Moreover, he is not reticent in calling attention to the biblical passages that serve as his pretexts.

In mid career, however, his determination to explain and justify recedes and evocations of the divine mystery become more prominent. Early in *On the Threefold Life*, the rationalizing impulse still gives rise to a vivid image of the tart quality contracting insufferably until the pang of bitterness attempts to escape, thereby causing "the wheel of the multiplication of the essences" to generate a multitudinous nature (das Rad der Vielfältigung der Essentien—*3fL* 11/1:34). But by 1620, there is a sense that this self-perpetuating nature has an ultimate "number." Its dynamic must reach its limit and shatter. Since only God knows the final number of creation, the world is a "mystery" that cannot and should not be explained. There are more frequent references to awe-inspiring *Mysteria*. Trying to penetrate them with human reason throws the mind into a *Turba*. In fact, the

Babylonian confusion of the age is the outer manifestation of a *Turba* arising when the theological experts claim to know the mysterious intentions of God. As the world becomes more mysterious, insight is more arcane. All deeper knowledge derives from an *Arcanum*. The *Arcanum* is associated with the body in *Forty Questions*, where the author avers that "the earthly spirit is the seeker; the earthly body is the *Mysterium* within which the *Arcanum* lies in great concealment" (der irdische Geist ist der Sucher, der irdische Leib ist das *Mysterium*, darinnen das *Arcanum* liegt der grossen Verborgenheit—*4oQ* 3:96/Q16:5). *Babel, Turba*, and *turbiren*[14] express a stylized awe. The word *Turba* exudes the solemnity of a Babylonian confusion and warns against an illicit Faustian delving into sublime secrets. The term *Arcanum*, however, still retains an alchemical aura. The Paracelsian penetration and alchemical mastery of the secrets of nature could still inspire hope and confidence in his later *Signatura Rerum* (1623).

4. Magia *and* Magus

The transition from causal explanation to mystery accounts for the significance acquired by these two terms in the writings of his middle period. We can trace their evolution. In *Forty Questions on the Soul* much is said about a "false magic" associated with the "sorcery" of the "false spirit" (*4oQ* 3:70/Q6:6) and of "godless souls" or ghosts that seem to defy death (*4oQ* 3:109/*Q*19:7). But toward the end of *Forty Questions* and in *Human Genesis*, "false magic" and the perfidy of "*nigromantia*" contrast with the "*magia* GOttes." The author declares that in dreams the living may encounter the departed souls of those who remained pure and did not arouse the *turba*: "For dreams are all magical, therefore the soul without a body stands in the *magia* of God" (Dann die Träume sind alle magisch, so ist die Seele ohne Leib in der Magia GOttes—*4oQ* 3:130/Q26.17). Confronted with the enigma of the future, the author is opening his mind to supernatural, magical sources of knowledge: "figural spirits without corporealization have been from eternity in a *magia*" (figürliche Geister ohne Corporirung sind von Ewigkeit gewesen, als in einer *Magia*) (*4oQ* 3:109/Q19:7). By the end of *Forty Questions*, he is sure that the pure spirit can gain prophetic knowledge of celestial magic (*4oQ* 3:174/Q38:2–3). Paradise promises a complete access in magic: "We will

[14] *Turba* (or *turbiren*) were evidently in fashion, found even in government pronouncements. Not only did Boehme see the disturbances as a *turba*, the Bohemian documents of confederation obliged its confederated lands to stand by one another in all further "Turbirung" (*Quellen*, 339); cf Grimm, "turbieren."

lead a holy priestly life, and all will speak of God's wisdom and eternal wonders: for the divine *magia* has wonders without number" (Wir werden ein heilig Priesterlich Leben führen, und alle von GOttes Weisheit und ewigen Wundern reden: dann die Göttliche *Magia* hat Wunder ohne Zahl—*40Q* 3:178/40:9). Did Boehme seek access to celestial magic in the here and now? Do faith and imagination offer *equal* access to divine magic? *Forty Questions* states, "One faith captures the other: the faith of the living has captured the faith of the deceased saints, and faith has worked wonders" (*40Q* 4:132/Q26:28). Boehme's *magic* and *mystery* are not a new doctrine but more a matter of whistling in the dark.

5. Der Ungrund (*the "unground," or abyss*)

Der Ungrund is one of the most interesting and influential of Boehme's concepts in the *Bericht*. It is explicated more thoroughly in other writings of this period. In *The Human Genesis of Christ*, *der Ungrund* (Unground or Abyss) is given this quite relevant explanation:

> In eternity, that is, in the abyss outside of nature, there is nothing but quiet without being; nor does it have anything that could yield something; it is an eternal calm and not like [anything], an abyss without beginning or end … This abyss is like an eye; for it is its own mirror; nor does it have light or darkness; and it is above all a *magia*, and it has a will, after which we must not strive or search, for this would throw us into confusion.
>
> In der Ewigkeit, als im Ungrunde ausser der Natur, ist nichts als eine Stille ohne Wesen; es hat auch nichts, das etwas gebe, es ist eine ewige Ruhe, und keine Gleiche, ein Ungrund ohne Anfang und Ende … Derselbe Ungrund ist gleich einem Auge, denn er ist sein eigener Spigel, er hat … auch weder Licht noch Finsterniß, und ist vornehmlich eine *Magia*, und hat einen Willen, nach welchem wir nicht trachten noch forschen sollten, denn es turbiret uns.
>
> (*HGC* 4:120–121; 2. 1:8)

The *Ungrund* represents the evolution of Boehme's nature philosophy toward a negative theology or apophatic mysticism. As rationalization confronts the aporia of infinite regression, it explains by not explaining. The ground becomes the "un-ground." The German prefix *un-* both negates and magnifies. For example, if the word *Menge* denotes a multitude, an *Unmenge* is a great multitude. Distinct from "no ground," the "unground" effects the same purging of human reason that has led the author to embrace *magia* and *mysterium*. These terms indicate the binary aspect of his thought: the confrontation of being with nothing, the natural with the supernatural, immanence with transcendence. In context, they facilitate the verbal management of uncertainty.

6. *The Strong and the Weak*

Only the fact that Boehme is rarely read, and then mainly in selections with a devotional or esoteric purpose, can account for the lack of attention to his fierce outbursts of rebellion: his vociferous anticlericalism; his antiauthoritarian challenge to the educated elite; his plebeian condemnation of exploitation, wealth, and excess; his commoner's denunciations of war and violence; and his dissenter's fulmination against hereticization and persecution. The last two chapters of *The Three Principles of Divine Being* set a tone which is sustained throughout *The Threefold Life of Man* and in *The Human Genesis of Christ*, which are the prelude or accompaniment of the *Bericht*. Everything uttered by the God-fearing is spoken in opposition to the Antichrist who rules Christendom, preaches its sermons, persecutes its heretics, and falsifies its learning. Since Boehme's moral world is centered in the harm or good done by false or true faith, the motor of his outrage is his anticlericalism. No invective is spared the false teachers, preachers, and doctors who mislead princes, incite persecution and war, and legitimize an order founded on repression and exploitation. His denunciations of the Antichrist are aimed at clerical embodiments of false sanctity. Against their false authority, a secret order of creation soon to be revealed reassures him that a sanctimonious Christendom will soon be exposed (*3FL* 3:241–247/12:15–33; *HGC* 4:102, 117; 1.13:3, 14:12viii–x).

C. Problems of Interpretation

1. *The Peculiarities of* Ein gründlicher Bericht

Several peculiarities of the *Bericht* allow a range of interpretations. First are the limits of its language beginning with the almost complete absence of proper names for God. Christ and the eternal Son are mentioned only once. Though the word *God*, alone or in combination, occurs nearly fifty times, the Trinity of Father, Son, and Holy Spirit is invoked only indirectly. Love is mentioned twice. The ever-present *Herb* and *Bitter* do not appear. Adam, Eve, and the Virgin of Divine Wisdom who figure spectacularly in *Three Principles* are absent. The human being with its lower organs and higher faculties is a blank. Nothing is said about paradise, resurrection, or hell. Faith is not addressed verbatim, though imagination is referred to four times. As if to rival the references to God, the portentous *Mysterium* is evoked forty times, *magia* sixteen, and *magus* three. *Babel* (or *babelisch*) occurs sixteen times and the Antichrist eight.

The tone is also bleaker with fewer scriptural allusions of the kind that dignify and shape his other writings. The texture is as peculiar as the word choice. Sentences flow without pause. Abstract nouns without entities shoulder the burden of meaning. The result is obscure even for a difficult author. In fact, if the *Bericht* had not been transmitted by the most reliable of associates, we might be tempted to question its authenticity. How did readers in search of enlightenment or comfort find their concerns reflected in such a dark and cryptic little work?

2. *Some Possible Interpretations*

As an aid to the reader and a stimulus to further research, we will outline several possible interpretations of the work.

2a. *The Cryptographic Interpretation*

Simplest of all: it is possible that the author who was concerned about discretion was transmitting partially disguised messages to supporters. The widespread distribution of graphic broadsheets and the popularity of emblems created a semiotic reservoir and a reader training that could be exploited for such purposes. Boehme wrote at least one letter in which vivid prophetic images disguised his political sentiments.[15] However, research would be needed to evaluate this thesis, especially given the austerity of the images and language of the *Bericht*.

2b. *The Gnostic Interpretation*

A second possibility is that the *Bericht* expresses an abandonment of Christianity and a turn to gnostic spirituality. Boehme was either consciously asserting an alternate belief system or succumbing to the promptings of esoteric or gnostic thoughts that led him far afield into other belief systems. This interpretation is applicable whether we assume that his gnostic tenets arose a priori or were received from Balthasar Walter or others in his surroundings.

2c. *The Philosophical Interpretation*

A third interpretation suggests that Boehme was abandoning faith based on scripture and doctrine in favor of philosophical speculation. His previous writings attempted to reconcile the dilemma of human freedom versus divine omnipotence by speculating that God created out of himself for

[15] See *Boehme*, 136–138.

the purpose of self-knowledge (*A* 23:17). Perhaps in the *Bericht* he crossed the line from theosophy to philosophy. The work is preoccupied with competing ideas of freedom. The philosophical interpretation of the *Bericht* acquires its strongest implicit validation from his reception by the German nineteenth-century philosophers Schelling, Hegel,[16] and Schopenhauer. The influence on Schelling and Hegel is documented, though not necessarily for the *Bericht*; and Schopenhauer cited its first text during the seminal phase of his philosophical development. He knew the evocation of the metaphysical will in Boehme's *Bericht* before his own encounter with Indian thought, which in later years became his preferred precedent. Other references absorbed from Boehme in Schopenhauer's mature work raise questions about the possibly seminal nature of Boehme's influence on a philosopher whose impact on modern thought is undeniably great.[17]

2d. *The Rhetorical Interpretation*

A fourth possibility is that Boehme was repulsed by the abused conventional rhetoric of Christian theology and therefore sought to express his faith in provocative terms, as mystics from Meister Eckhart to Angelus Silesius have provocatively declared that God is more like nothing than anything. Another treatise of 1620, *The Human Genesis of Christ*, is a work of radical dissent yet within the fold of Christianity. It begins by condemning all quarreling over the person of Christ (Zanck und Streit um seine Person … welcher Streit den Erdkreis erfüllet hat—*HGC* 4:2; I.1:2). In reconceptualizing Christianity, this work appears as mysterious as the *Bericht*: "Thus we recognize the *mysterium* as the kingdom of God that abides hidden in the soul and yields to the soul a desire and covetousness to imagine itself into the *mysterium* to become magically impregnated, from which the will arises to leave the life of fire and enter into the *mysterium* of God" (Also erkennen wir das Mysterium für GOttes Reich, welches in der Seelen verborgen stehet, welches der Seelen eine Lust und Begierde gibt, daß sie in dasselbe *Mysterium* imaginiret,

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[16] The case for B.'s general influence on Hegel is made by Glenn Alexander Magee, "Hegel's Reception of Jacob Boehme," in *An Introduction to Jacob Boehme: Four Centuries of Thought and Reception*, Ariel Hessayon and Sarah Apatrei (New York and London: Routledge, 2014), 224–243.

[17] See A. Weeks, "Schopenhauer und Böhme," *Schopenhauer Jahrbuch* 73 (1992): 7–17; Günther Bonheim and Regehly (eds.), *Philosophien des Willens: Böhme, Schelling, Schopenhauer*, in Böhme-Studien 2; and Kristine Hannak, "Boehme and German Romanticism," in Hessayon and Apatrei, *An Introduction to Jacob Boehme*, 162–179.

da sie dann magisch in demselben *Mysterio* geschwängert, daraus ihr der Wille entstehet, aus dem Feuer-Leben auszugehen in das Mysterium GOttes —*HGC* 4:188; III, 2:4). The *mysterium* cited forty times in the *Bericht* is here the kingdom of heaven within, echoing the words of Christ in Luther's Bible. Imagination is faith: its self-impregnation by spiritual desire echoes the materialized craving of the will in our tract. By this account, the teasing abstraction of the *Bericht* is a provocative Christian literary reaction to the malaise of its time.

2e. *The Materialistic Interpretation*

Finally, another possible interpretation addresses the spiritualization of the material and the psychological. Boehme's evocation of divinity is based on his contemplation of his inner life or that of a generalized human subject. During this period, the introspective author may have gained an acute awareness of hunger. The poor in earlier times were more likely to experience want. Boehme was not thinking only of spiritual need when he wrote that, "My writings do not serve for the full belly, but for a hungry stomach" (Meine Schriften dienen nicht für den vollen Bauch, sondern für einen hungrigen Magen, *Ep*. 7:4). Belly (Bauch) and stomach (Magen) have contrasting connotations. "Serving one's belly" betokens the greedy and unspiritual, the "belly servant of Antichrist" (der Bauchdiener des Antichrist). The belly is an organ of gluttony, the stomach an organ of sustenance. In Matthew 4, Jesus fasting in the wilderness is tempted with the prospects of bread and power, "to place his imagination into the spirit of this world and to live in it" (seine *Imagination* setzen in den Geist dieser Welt, und darinnen leben). Boehme's alternative to the power or bread of Satan is the celestial bread of faith, the Lord's Supper, and "strong hope in God" (Himmel-Brod, welches der Mensch im Glauben und starcker Zuversicht in Gott empfähet—*3P* 2.12:12). The craving that in having nothing makes itself into something is Jesus' desert triumph; it is Boehme's wondrous self-realization; and it is his intuited theogony.

As a merchant or shoemaker, he could have profited by serving the interests of war. War could mean a tradesman's profit-making or, for the able, a soldier's pay and plunder. The needy would have pursued their material interests and the multitude followed in the hope of gain, as "a child of this world who regards its treasure as its love" (ein Kind dieser Welt / und hält seinen Schatz für seine Liebe—Text 8). The author advances no doctrinal criteria for describing the multitude as shameful. There are no groups or confessions here but only fundamental needs and compulsions. *Sucht* was the devil's impulse in earlier or later writings. Here it is a disembod-

ied hunger which, in itself like nothing, seems to float beyond good and evil in a wilderness of nothingness:

> For the nothing is a craving after something. Yet since there is nothing there that could give it something, the craving itself is the giving of that which is constituted as nothing but a mere covetous craving. This is the eternal precondition of the magic that creates within itself where there is nothing. (Text 1)

> das Nichts ist eine Sucht nach etwas / und da doch auch nichts ist / das etwas gebe / sondern die Sucht ist selber das Geben dessen / das doch auch ein Nichts ist / als bloß eine begehrende Sucht / und das ist der ewige Urstand der Magia welche in sich machet da nichts ist.

We know from reflective accounts of starvation and inhuman degradation that the mind that suffers protracted hunger and despair imagines and sees things: it creates in itself something out of nothing, as the *Bericht* says. The mind resists hopelessness by projecting harbingers and symbols which induce belief and influence the believer.[18] This is what we call magical thinking. Well-fed modern people know that it is illusory. Boehme surely thought otherwise.

This is the broad spectrum of plausible interpretations: the cryptographic, the gnostic or esoteric, the philosophical, the literary, and the blended spiritualistic-materialistic.

Andrew Weeks

D. Procedures of the Critical Edition (Günther Bonheim)

The text of *Gründlicher Bericht* reconstituted in this volume is based on a copy made by Michael Ender von Sercha (Buddecke-Verzeichnis, no. 71). The choice of this text does not imply, however, that his version is the most reliable. The divergences among the extant copies are hard to weigh against one another. Nonetheless, fewer uncertainties surround the provenance of 71 than of 101b (Bernhard) or 72 (Sommerfeld). Neither copy 78 (Hegenicht) nor 80 and 101 (Prunius) have been incorporated in my notes. Since neither

[18] An account by an observer with the objectivity of a scientist and the moral equanimity of a secular humanist is given by Primo Levi, *Survival in Auschwitz: The Nazi Assault on Humanity*, trans. Stuart Woolf (New York: Simon & Schuster, 1996), 74 ([in Auschwitz] "we ourselves are hunger, living hunger"), 77 ([yet] "we had an incorrigible tendency to see a symbol and a sign in every event").

Hegenicht nor Prunius consulted an autograph, their copies would complicate the edition without enhancing its informational value.

I have not attempted to reproduce rigorously all the characters of the base text. Doing so would not disclose any specifics of Boehme's original. We know from examining the copies made in his circle of acquaintances that his copyists respected grammatical, syntactic, and lexical peculiarities, while diverging from the source in matters of orthography and punctuation.[19] The danger of adopting a character-by-character transcription of the base text lies in promoting the unwarranted inference that Boehme's peculiarities of thought are reflected in the peculiarities of the spelling and punctuation. Any reproduced spelling and punctuation would of course not be Boehme's. In order to avoid false claims of authenticity, the text is reconstituted in a form that precludes the appearance of meaningful divergence from the norm of the autographs and copies. The exceptions to this normalization of the peculiarities of the base text are instances in which an orthographic peculiarity was, or at least could have been, acoustically perceptible.

The same principle applies to punctuation, which the copyists changed at will, perhaps in order to enhance the clarity. As the reader can see from the autograph of *Aurora*, Boehme used only periods (for terminating paragraphs) and the obsolete *Virgel* (/) for most other purposes. Where Ender or Sommerfeld changed his *Virgel* to their comma, this affected meaning. Thus, where the original with its less distinct relationship between words or clauses permits multiple interpretations, the ambiguity is reduced by their hyphens, commas, and exclamation or question marks. These marks as well as colons have been avoided in the reconstituted text. Following the norm of the autographs, the *Virgel* has been retained as the universal, all-purpose punctuation mark. The subdivision into nine numbered paragraphs follows the base text. Divergences in the paragraph division of the texts are explained in my footnotes, as is the use of square brackets.

The copies vary in their ways of signaling the emphasis of words or passages. Only the setting of words in all capitals and the use of Latin characters instead of German are found in Boehme's autographs. The latter is only unequivocal in words that contain the letter "e," such as *Babel* or

[19] Consider for example the following clause in the copies of Ender, Sommerfeld, and Bernhard: ENDER: Alß wier vnß allso enttsinnen vndtt erkennen, ieztt finden wier die wiederwerttigkeitt [...]; SOM: Alß wir vnß also entsinnen, vnd erkennen, Jtzt finden wir die Widerwerttigkeitt, [...]; BERN: Alß wier vns also endtsinnen, vnd erkennenn, izt finden wier die wiederwertiegkeit [...]. While word choice and order have been respected, no effort has been made to retain spelling or punctuation.

words with the stem *essenz-*. In older German notation, Latin characters signal Latin words. I have adopted the underlining, reproducing it as italic, and the capitalization from the base copy with divergences in the other copies cited in my footnotes. The underlining in 101b was so prevalent that it has to be taken as a peculiarity of the copyist. It is therefore not cited. The reader must bear in mind that without an autograph the reconstituted text can only approximate Boehme's version.

I worked from three manuscripts. The first, which bears the number 71 in Buddecke's registry, is held by the University Library of Wrocław in Poland with the catalog number AKC. 1975/252. It is in a collection that contains two writings by Boehme (*Gründlicher Bericht* and *Vierzig Fragen von der Seele*) as well as an illustration representing his symbol, "Philosophical Sphere." The copies were written by Michael Ender in 1620 or a little later in black, red, and green ink, about 20 by 15.5 cm. and 147 pages in length. This copy of *Gründlicher Bericht* is designated as ENDER.

The second, which bears the number 72 in Buddecke's registry, is also found in the University Library of Wrocław with the catalog number AKC. 1975/271. It is a collection that contains three writings by Boehme (*Gründlicher Bericht*, *Vierzig Fragen von der Seele*, and *Von dem Dreyfachen Leben des Menschen*—the latter bears the number 66 in Buddecke's registry), as well as an illustration representing "The Philosophical Sphere." The copies were written by a scribe of Abraham von Sommerfeld, possibly at the end of the third decade of the seventeenth century. A note at the end of *Vierzig Fragen* reads as follows: "Dieses Theÿl ist mit Göttlicher verleihung Anno 1629. Zum drittenmall nachgeschrieben" (With divine conferral this part was copied in 1629 for the third time). The copy is written in black and red ink. It is about 30.5 by 20.5 cm. and 330 pages in length. This copy of *Gründlicher Bericht* is designated as SOM.

The third, which bears the number 101b in Buddecke's registry, is found in the Herzog August Library in Wolfenbüttel, Germany, with the catalog number Cod. Guelf. 778 Helmst. It is a collection containing numerous writings of various authors from the seventeenth century. Most of the copyists are unknown. The size of the full document is about 20.5 by 16 cm. and 462 pages in length. The copy of the *Gründlicher Bericht* was written by Christian Bernhard in 1620 or a little later with brown ink. It is designated as BERN.

In the commentary, "edit" refers to the edition of 1730 (*Mysterium Pansophicum. Oder Gründlicher Bericht Von dem Irdischen und Himmlischen Mysterio* in Böhme, *Sämtliche Schriften*, 9).

Günther Bonheim

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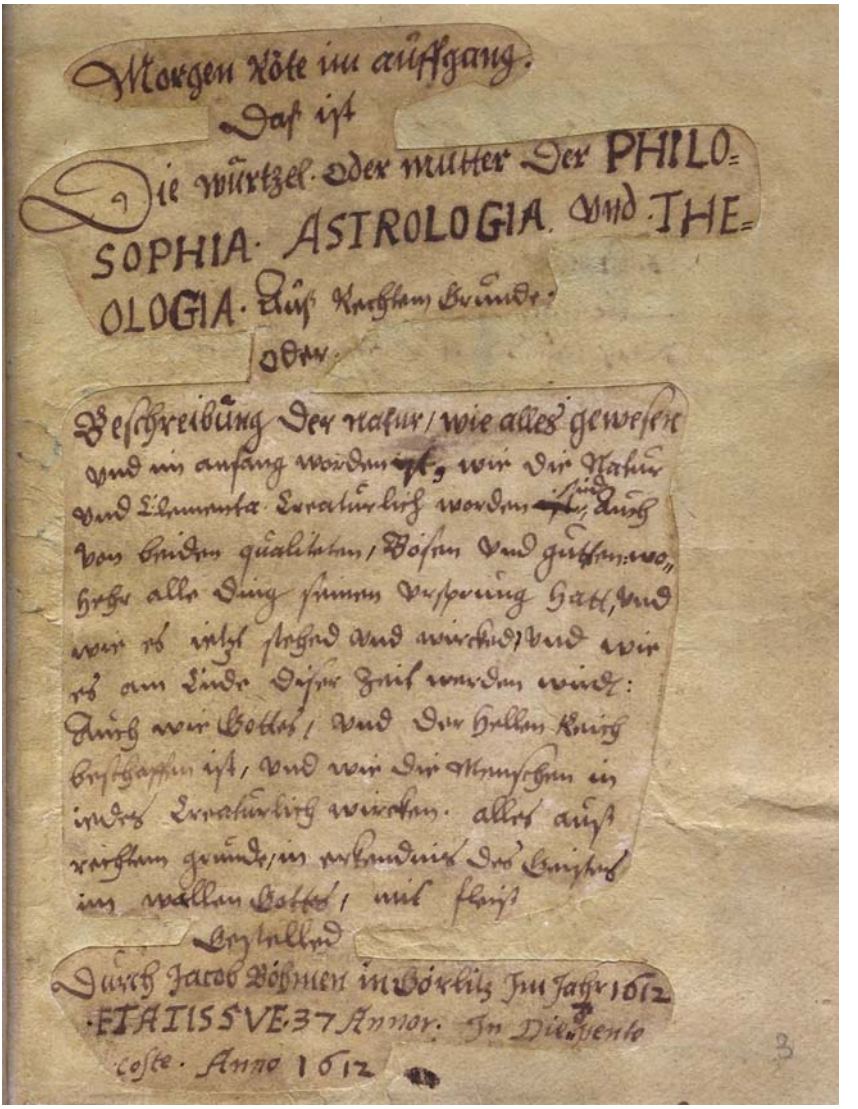
Morgen Röte im auffgang.
Das ist
Die würtzel oder mutter der PHILO=
SOPHIA. ASTROLOGIA. und THE=
OLOGIA. Aus rechtem Grunde.
oder.
Beschreibung der natur / wie alles gewesen
und im anfang worden ist, wie die Natur
und Elementa Creatürlich worden sind, auch
von beiden qualitäten / Bösen und gutem etc.
Ferner alle Ding seinen Ursprung hat, und
wer es ietzt stehet und wirket / und wie
es am Ende dieser Zeit werden wird:
Durch wie Gottes / und der Hellen Geist
beschrieben ist / und wie die Menschen in
ihren Creatürlich wirken. alles aus
rechtem grunde / in verbindung des Geistes
im wallen Gottes / mit fleiss
beschrieben
Durch Jacob Böhmen in Görlitz im Jahr 1612
ETATIS SVE 37 Annor. In Die Exalta
cõsle. Anno 1612

The original title page of Jacob Boehme's *Morgen Röte im auffgang* from the autograph held by the Herzog August Library in Wolfenbüttel. The extended title has been cut from the original sheet and mounted onto a new one. The title, date, and name with the rebound manuscript pages that follow are the author's fair copy of 1612. It is reproduced here with the kind permission of the Herzog August Bibliothek, Wolfenbüttel, Germany, (catalog no. 62-noviss-4f, 003 © Herzog August Bibliothek Wolfenbüttel).

AURORA
(*MORGEN RÖTE IM AUFFGANG*)

Morgen Röte im auffgang.

Daß ist

Die wurtzel. oder mutter der PHILO

SOPHIA. ASTROLOGIA. vnd. THE

OLOGIA. **Auß Rechtem Grunde.**

oder.

Beschreibung der natur wie alles gewesen
vnd im anfang worden ist. wie die Natur
vnd Elementa Creaturlich worden (ist.) sind Auch
von beiden qualiteten Bösen vnd gutten wo
Hehr alle ding seinen vrsprung Hatt vnd
wie es ietzt stehed vnd wircked. vnd wie
es am Ende diser zeit werden wirdt
Auch wie Gottes / vnd der Hellen Reich
beschaffen ist vnd wie die Menschen in
iedes Creaturlich wircken. alles auß
rechtem grunde in erkendnis des Geistes
in wallen Gottes. mit fleiß

Gestelled

Durch Jacob Böhmen in Görlitz Im Jahr 1612
ETATIS SVE. 37 Annor. In Die. ♂ pente
coste. Anno 1612

Morning Glow Ascending

That is

The Root or Mother of PHILOSOPHIA, ASTROLOGIA, and

THEOLOGIA, on the True Foundation

or

A description of nature: how all things were and came into being in the beginning; how nature and the elements became creatural; and of the two qualities of evil and good; from whence all things had their origin; and how it all abides and acts now; moreover, how things will come to be at the end of this age; as well as about the constitution of God's kingdom and the realm of hell; and how human beings react as creatures to either one. All diligently composed based on a true foundation, in the knowledge of the spirit, under the sway of God

By Jacob Boehme in Görlitz in the year 1612, *etatis sue*. 37 *annorum* In die. ♂ Pentecostal. *Anno* 1612[1]

[1] The autograph, thought to have been committed to paper during the first six months of 1612 by B. "in his thirty-seventh year" and signed "on Tuesday after Pentecost, 1612" (June 12), is a fair copy. In all likelihood it incorporates the earlier draft attempts alluded to in *Aurora* (*A* 19:14–16; cf. *Ep.* 12:10) and expands on another shorter version of the work that also circulated in his lifetime (see pp. 5–6, note 2).

Vor Rede[a] *über Dis Buch an den Günstigen leser*

1 *Günstiger Leser Ich vergleiche die gantze PHILOSOVIA. ASTROLOGIA. vnd THEOLOGIA*. Sampt ihr mutter einem köstlichen Baum / der in einem Schö-
2 nen lust garten wechst. Nun gibt die erde da der Baum inne stehed / dem Baum Immer Safft / da von der (der) Baum seine lebendige qualitet hatt / Der Baum aber in sich selbst wechst von dem Safft der erden vnd wird
3 Groß vnd Breitet sich auß mitt seinen Esten / Nun gleich wie die erde mit ihrer Krafft an dem Baum arbeitet das der selbe wachse vnd zu neme / Also arbeitet der Baum stettes mitt seinen Esten aus gantzem vermögen / das
4 er mechte immer viel gutter früchte Bringen. Wen aber der Baum wenig früchte Bringed / darzu gantz klein madig vnd wurm stichicht / so ist die schuld nicht an des Baumes willen / das der selbe vorsetzlich Begere Böse früchte zu tragen / die weil er ein köstlicher Baum gutter qualitet ist / Sondern die schuld ist / das ofte grosse kelte / Hitze / Miltaw / Raupen vnd ungezifer auff ihn feld / den die qualitet in der tiffe von den sternen auß
5 geworffen ver terbed ihn / das er wenig gutter früchte Bringed / Nun Hatt aber der Baum dise artt an sich / das ie grösser vnd Elter der Baum wird ie sisser frucht treged er / in seiner Jugend treged er wenig fruchte / den das macht die rawe vnd wilde artt des erdbodens / vnd die überley feuchte in dem Baum Vnd ob er gleich Schöne Blüed So fallen doch im ge(wes)wechse seine Epffel meisten Theil abe / es sey den Sache daß er gar in einem gutten acker stehet /

6 Nun Hatt der Baum auch eine gutte süsse qualitet an sich / dar kegen auch drey ander dem zu wider / als Bitter / Sawer vnd Herbe / Nun wie der Baum ist also werden auch seine früchte / Bis sie die Sonne wircked vnd Sisse mached das sie einen löblichen[b] geschmack bekommen / vnd mussen seine früchte bestehen im Regen wind vnd vngewitter /

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[a] Amend: des Authoris [b] Early edit: lieblich.

Preface to the Kind Reader Concerning this Book

Kind Reader, I will compare all of Philosophia, Astrologia, and Theologia together with their mother to a splendid tree growing in a garden of delight.[1] 1
Now the earth upon which the tree stands is perpetually lending it sap from which the tree takes its vital quality; but the tree of itself grows from the sap of the earth, waxing great and extending itself in its branches. And just as the earth labors with its powers in the tree to make it grow and increase, so does the tree exert itself perpetually with all its powers to bring forth much good fruit. When, however, the tree brings forth but little fruit which is stunted, infested, and worm-eaten, the fault lies not with the will of the tree, as if it had intended to bear evil fruit. For it is indeed a fine tree of good quality. At fault are rather the great cold, heat, blight, caterpillars, and pests that befall it. For the quality that arises in the depths of the world, emitted by the stars,[2] corrupts it that it bears so little good fruit. But now the tree is such that the larger and older it gets, the sweeter is the fruit it bears. In its youth it bears but little, because of the raw and savage nature of the soil and the surfeit of moisture in the tree; and though it might blossom beautifully, nonetheless most of its apples fall off, unless its soil is good indeed. 2 3 4 5

Now it happens that this tree possesses a good, sweet quality; and counter to it, three others, namely bitter, sour, and tart or stringent.[3] And as the tree is, so is its fruit,[4] until the sun acts upon them and renders them sweet and they acquire a pleasing taste. The tree must also withstand rain, wind, and storm. 6

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[1] See Grimm, in German Bible translations or in Luther a **Lustgarten** is a cultivated orchard or park (Ecc 2:5) which is also a source of nourishment and delight and a sign of divine grace (Luther: "Dis Land war verheeret / vnd jtzt ists wie ein Lustgarten," Ezek 36:35; cf. NIV, "This land that was desolate has become like the Garden of Eden").

[2] The weather phenomena emitted or ejected by the **stars** ("von den sternen auß geworffen") recall the philosophical meteorology of Paracelsus (*Liber primvs de elemento aeris*, H 8:55 ff.; or *Philosophia de generationibus et fructibus quatuor elementorum*, S 13:29 ff.). Wind, rain, and snow arise from stars that generate them, just as thunder is "cast out" or "emitted" by its star: "Die Donnerstern, so sie außwerffen iren egest" (H 8:80).

[3] In Paraceslsian theory, such **tastes** are as constitutive of human nature as of soil quality. See W 360, 362; H 1:44: "Jm leib sindt 4. gustus: also auch in der Erden: Sewri/ Süße/ Bitteri/ Sältzi … Die 4 Gustus sindt volkommen in eim jetlichen Subiect: Aber in keim Subiect sindt sie zuergründen/ dan allein im menschen." See also Intro II B3e.

[4] Cf. Mat 7:17, "every good tree bears good fruit, but the bad tree bears bad fruit"; cf. Luke 6:43–44.

7 Wen aber der Baum alt wirdt das seine Este verdorren / daß der Safft nicht mehr in die Höhe kan / So wachsen vntten umb den stam viel grine zweiglin auß / letzlich auch auff der wurtzel / vnd ver kleren den alten Baum / wie er auch ein Schönes grünes zweiglin vnd Beumlin gewesen ist / vnd nun gar ald worden / Den die Natur oder der Safft wered sich bis der stam gar dürre wirdt / den wirt er abgehawen vnd im fewer ver Brantt /

8 Nun Mercke was ich mitt disem gleichnüs an gedeutet Habe. Der Garten dises Baums bedeut die weld / der acker die Natur / der stam des Baums die sternen / die Este / die Elementa / Die fruchte So auff disem Baum wachsen Bedeuten(ten) die menschen. Der Safft in dem Baum bedeut die klare Gottheit. Nun sind die menschen aus der Natur sternen vnd Elementen gemacht worden / Gott der Schepffer aber hersched in allem / gleich wie der
9 Safft in dem gantzen Baum. Die Natur aber hatt zwo qualiteten in sich bis in das gerichte Gottes / Eine löbliche[a] himlische vnd heilige vnd Eine grimmige Hellige vnd durstige /

10 Nun qualificirt vnd arbeitet die gutte immer mit gantzem fleis das sie gutte früchte Bringe Darin hersched der heilige geist vnd gibt dar zu Safft vnd leben. Die Böse quilled vnd Treibed auch mitt gantzem fleiß das sie immer Böse früchte Bringe / Darzu gibed ihr der Teufel Safft vnd Hellischen Loh.

11 Nun dises Beides ist in dem Baum der Natur vnd die menschen sind aus dem Baum gemacht vnd leben in diser weld In disem garten zwischen beiden in grosser gefahr / vnd feld Bald auff sie Sonnen Schein Bald Regen
12 wint vnd Schne / das ist / So der mensch seinen Geist erhebed in die Gottheit / So quilled vnd qualificirt in ihme der Heilige Geist / So er aber seinen Geist Sincken lest / (d) in dise weld / in lust des Bösen / So quilled
13 vnd Hersched in ihm der Teufel vnd der Hellische Safft / gleich wie der apffl auff dem Baum madig vnd wurmstichicht wirdt / wen frost hitze vnd Miltaw auff ihn feld / vnd leicht abe feld vnd ver tirbed / Also auch der Mensch / wen er lest den Teufel mit seiner gifft in ihm Herschen.

14 Nun gleich wie in der Natur guttes vnd Böses quilled Hersched vnd ist / also auch im menschen / Der mensch aber ist Gottes kind / den er auß dem Besten kern der Natur gemacht hatt / zu Herschen in dem gutten vnd zu über winden das Böse / ob ihm gleich das Böse ahn henged / gleich wie in der natur das Böse am gutten henged / So kan er doch das Böse über winden / so er seinen Geist in Gott erhebed / So quilled in ihm der heilige Geist vnd hilfft im Sigen.

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[a] Early edit: lieblich.

And when the tree grows old and its branches wither so that the sap can 7
no longer rise up high, many green little twigs sprout on the trunk below and finally upon the root, thereby transforming the old tree. For once it was young and now it has grown old. For nature or the sap exerts itself until the trunk is altogether withered. Then it is cut down and burned up in the fire.[5]

Now take note what I have intimated in this parable. The garden of this 8
tree signifies the world. The field is nature. The trunk of the tree is the stars. The branches are the elements. The fruits growing on the tree are human beings. The sap in the tree signifies the clear divinity.[6] The human beings have been made from nature as well as from the stars and elements. God, however, prevails in all of these, as does the sap in the entire tree. Yet nature 9
possesses two qualities and will do so until the Judgment of God: a pleasing, good, celestial, and holy one and a fierce, hellish, and thirsty one.

Now the good quality perpetually manifests itself,[7] laboring as hard as it 10
can to bring forth good fruit. In it the Holy Spirit prevails lending it sap and life. The evil quality likewise surges and drives as hard as it can to yield evil fruit. The devil lends it sap and hellish fire.

Both these qualities are in the tree of nature, and human beings have been 11
made out of the tree and they live in this world in this garden in great peril between the two, and they are beset now by sun, now by rain, wind, and snow. This means that if the human being lifts his spirit into the divinity, the 12
Holy Spirit surges and qualifies in him; but if he allows his spirit to descend into this world, into the lust for evil, then what prevails in him is the devil and his hellish sap. Just as the apple on the tree becomes infected and worm- 13
eaten when it is beset by frost, heat, and blight so that it readily falls off and into ruin, so it is with the human being when he allows the devil and the infernal spirit to prevail within him.

And as in nature good and evil surge, predominate, and abide, so it is as 14
well in the human being. Yet the human being is the child of God who has been made of the best kernel of nature, to prevail in the good and overcome evil. And even if evil burdens him, as indeed in nature evil attaches itself to the good, he can nevertheless overcome evil. For if he raises his spirit to God, the Holy Spirit surges in him and helps him triumph.

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[5] The tree in the garden of delight soon reveals itself as the tree of the knowledge of good and evil in Gen 2:17. Its mixture of good and evil, inseparable until cast into the Judgment flames, recalls Jesus's parable of the wheat and weeds in Mat 13:24–30. The last greening shoot or branch on its trunk or root recalls the root of Jesse (Isa 11:1).

[6] On die **klare Gottheit** ("the clear divinity"), see Intro II A2f.

[7] On **qualificiren** as "manifest itself," see Intro II D4.

15 Gleich wie die gutte qualitet in der Natur mechtig ist zu Sigen über die Böse / den sie ist vnd kömpt aus Gott / vnd der heilige Geist ist Herscher dar innen. Also auch ist die grimme qualitet Mechtig zu Sigen In der Boshaftigen Seelen / Den der Teufel ist ein mechtiger Herscher in der grimmigkeit / vnd ist ein ewiger fürst der selben.

16 Der Mensch aber hatt sich selbst in die grimmigkeit geworffen durch den vall adam vnd Heua / das ihm das Böse Anhenged / Sonst were sein quel vnd trieb allein in dem gutten / Nun aber ists in beiden / vnd heissed Nun wie S. Paulus Saged / wissed ihr nicht welchem ihr euch begebed zu knechten in gehorsam / des knechte seit ihr dem ihr gehorsam seit / Endweder der sünde zum Tode oder dem gehorsam Gottes zur gerechtigkeit.

17 weil aber der Mensch in Beiden den Trieb hatt / so mag er greiffen zu welchem er will / Den er lebed in diser weld zwischen beiden / vnd sind beide qualiteten Bös vnd gutt in ihm in welches der mensch walled da mitte
18 wird er an gethan in heilige oder hellische krafft /. Den Christus Spricht mein vater wil den heiligen Geist geben denen die ihn darumb Bitten / Auch so hatt gott dem Menschen das gutte befohlen vnd das Böse verboten / vnd lest noch teglich predigen ruffen vnd Schreien / vnd den Menschen ver manen zum Gutten / darbey man Ja wol erkend das Gott das Böse nicht wiel / Sondern wil das sein Reich zu komme / vnd sein wallen gesche / wie im (helle) himmel / also Auch auff erden.

19 Weil Aber der Mensch durch die sünde vergiftet das die Grimme qualitet so wol als die gutte in ihm hersched / vnd Nun halb Tott / vnd mit grossem (unnfer) vnuerstandt Gott seinen Schepffer / So wol auch die Natur vnd ihre wirckung nicht mehr erkennen kan. So hatt die Natur ihren höchsten fleis vom anfang biß auff heute angeleged / darzu hatt Gott seinen heiligen Geist geben / Das sie ie vnd alwegen hatt weise heilige vnd ver stendige Menschen geboren vnd zu gerichtet / welche die Natur / So wol Gott ihren Schepffer haben lernen er kennen / welche alle zeit mitt ihrem Schreiben vnd lehren der weld licht Sindt gewesen / Dar mitte hatt Gott seine kirche auff erden zu gerichtet zu seinem ewigen lobe. Dar kegen hatt der Teufel gewittet vnd getobed / vnd manchen Edlen zweig verterbed / durch die
20 grimmigkeit in der Natur / welchs fürst vnd Gott er ist /. Wen die Natur

Just as the good quality in nature has the power to vanquish the evil one, 15
for the good quality is and comes from God, and the Holy Spirit rules within it; so does the fierce quality have the power to triumph in the malevolent soul. For the devil is a powerful ruler in the fierce realm and is its eternal prince.

But the human being has cast himself into the fierce realm through the 16
fall of Adam and Eve, so that evil burdens him, for otherwise his source and impulse would be to the good alone. But now it is both, and it can be said with St. Paul: Do you not know that to whichever you render yourself obedient, of that one will you be a servant and obey, either to sin unto death, or to the obedience of God unto justice.[8]

Yet because man is compelled to both, he can seize whichever he would. 17
For in this world he lives between the two. Both qualities, evil and good, are in him. To that unto which he sways will he become attached, to the holy or the hellish power. For Christ says: "My father wants to give the Holy Spirit 18
to those who ask him for it."[9] And thus too, God has ordered men to do the good and he has forbidden evil, and he lets this be daily preached, cried out, and proclaimed, and he has the human being admonished to the good. Thus can one indeed know that God does not want evil but rather wants that his kingdom come and that his way hold sway,[10] in heaven as on earth.

But since the human creature has been poisoned by sin so that the 19
fierce quality rules in him along with the good and so that, half dead, in great incomprehension, he can scarcely recognize God his creator, and just as little nature in its operation, nature therefore has exerted itself in full measure from the beginning unto this day, and God has contributed his Holy Spirit, so that wise, holy, and discerning people have been born and disposed to learn to recognize nature as well as God its Maker; and at all times they and their writings and teachings have been a light unto the world. Thus has God arrayed his church on earth to his eternal praise. Against it, the devil has stormed and raged, ruining many a fine branch by the fierceness of the natural realm of which he is the prince and god. Just as nature has 20

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[8] Rom 6:16. "Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness."

[9] Luke 11:13. Christ says: "If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!"

[10] B. inserts his idiom of nature and spirit into the personal wording of Mat 6:1 by writing here in place of "[s]ein *Willen* geschehe," "his will be done," a more visionary "**sein *wallen* gesche**." "Willen" is the intent of a personal God: "Wallen" suggests instead an event in the divinely informed nature as spirit. See Intro II D2.

hatt offte einen gelerten verstendigen Menschen zugerichtet mit schönen gaben / So hatt der Teufel seinen höchsten fleiß dran geleged / das er den selben verführed / in fleischliche lüste / in hoffart in begirde Reich zu sein vnd gewalt zu haben / Darmitte hat der Teufel in ihm geherscheḋ / vnd hatt die grimme qualitet die gutte über wunden / vnd ist aus seinem ver stande vnd aus seiner kunst vnd weisheit / ketzerey vnd irtumb gewachsen / welcher der warheit gespottet vnd grosse irtumb auff erden angerichtet / vnd ist dem Teufel ein gutter hehr fürer gewesen.[a]

21 Den die Böse qualitet in der Natur hatt von anfang vnd noch immer mit der gutten gerungen / vnd sich empor gehoben[b] / vnd Manche edel frucht in mutter leibe ver terbed / wie Solches klar zu sehen ist / Erstlich Bey Kain vnd habel / die aus einer Mutter leibe kamen / Kain was von mutter leibe ein ver echter Gottes vnd hoffertig. Darkegen habel ein demütiger Gottfürchtiger Mensch. So Sihed mans auch Bey den drey Söhnen Noa. So wol auch Bey abraham / mit Isaac vnd Ismael / Sonderlich aber Beim Isaac Mit Esaw vnd Jacob / welche sich in mutter leibe gestossen vnd gerungen / Darumb auch Gott saged Jacob hab ich gelibed vnd Esaw gehassed. ist anders nicht / den das Beide qualiteten in der Natur haben hefftig mit Einander gerungen.

22 Den Als Gott In der Natur zur selben zeit wallete vnd wolte sich der weld offenbaren durch den fromen Abraham Isaac vnd Iacob / vnd wolte ihm Eine kirche auff erden zu Richten zu seiner glory vnd herligkeit. So wallete in der Natur auch mitte die Bosheit vnd der selben fürst lucifer / weil den in dem menschen Böses vnd guttes war / So kuntten beide qualiteten in ihm Regiren / derwegen wart Ein Böser vnd gutter Mensch in einer Mutter auff ein mal geboren.

23 Auch so ist es bey der Ersten weld So wol auch an der andern Bis ans Ende vnser zeit klar zu sehen / wie das Himlische vnd hellische Reich in der Natur hat ie vnd alwegen mit Einander gerungen / vnd in grosser arbeidt gestanden als ein weib in der geburt.

24 Bey Adam vnd heua ist es am lautersten[c] zu sehen / Den da wuchs ein Baum im Paradis auff von Beider qualitet / Böses vnd guttes / da solten Adam vnd heua ver sucht werden / ob sie könten in der gutten qualitet in Englischer artt vnd form bestehen / Den der Scheffer[d] ver bott Adam vnd heua von der frucht (Nicht) zu Essen Aber die Böse qualitet in der Natur rang mit der gutten vnd Bracht Adam vnd heua in lust von Beiden zu Essen / Darumb Bekamen sie auch bald zur stunde Tirische art vnd form / vnd assen von Bös vnd gutt vnd musten sich auff Tirische Artt mehren vnd

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[a] Amend: hat [b] Early edit: gehaben (sich empor gehaben: striven upward) [c] Originally: lauterstersten (duplicating syllable eliminated by ed.) [d] Amend: Schöpffer

often provided a learned and discerning human being with fine gifts, so, too, has the devil just as often done his utmost to seduce the good one into the realm of fleshly lust, pride, and desire, and to hold power. Thus has the devil prevailed in him and thus has the fierce quality surmounted the good; and heresy and error have sprouted from his discernment, art and wisdom, which have then scorned the truth and caused great wrong in this world, creating a great commander for the devil.

21 For from the beginning to the present, the evil quality in nature has struggled with the good and risen up, and it has ruined many a noble fruit in the womb, as can clearly be seen, first with Cain and Abel, who came from the same mother's womb. From birth Cain was a disdainer of God and arrogant, Abel, however, a humble, God-fearing one. You find the same with Noah's three sons. So also with Abraham in the case of Isaac and Ishmael, and in particular with Isaac in Esau and Jacob, who fought and struggled in their own mother's womb, so that God himself said he loved Jacob and hated Esau.[11] This signifies nothing less than that the two qualities have always fought with one another.

22 For just as at that time God held sway in nature, intending[12] to reveal himself to the world through the pious Abraham, Isaac, and Jacob; and just as he intended to found himself a church for his glory and dominion, so also evil and its Prince Lucifer held sway in nature as well. For good and evil was in the human being, so that both qualities were able to rule within him. For this reason, an evil and a good man could be born together from a single mother.

23 So it is plain to see in the first world, as well as in the second and even to the end of our time, that the heavenly and hellish realms have perpetually struggled with each other and have been caught up in great labor like a woman giving birth.[13]

24 With Adam and Eve it is most clearly to be seen. For in their case, a tree grew up in Paradise with both qualities, evil and good. Adam and Eve were to be tempted to determine whether they could prevail in the good quality in angelic form and kind. For the Creator forbade Adam and Eve to eat of its fruit. But the evil quality in nature struggled with the good and induced them to desire to eat of both. For this reason they thereupon received animal

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[11] Rom 9:13, "As it is written, 'I have loved Jacob, but I have hated Esau'" (cf. Mal 1:2–3).

[12] The alliterating originality and parallelism of divine nature and personal will in B.'s "Gott in der Natur … *wallete* vnd *wolte* …" can only be imperfectly rendered by "*held sway* in nature, *intending* …."

[13] Rom 8:22, "We know that the whole creation has been groaning in labor pains until now."

25 leben. vnd ver Tarb mancher Edler zweig von ihn geboren / Her nach Sihed
man wie Gott In der Natur gewürcked Als die heiligen väter in der Ersten
weld geboren Als habel. Sedt. Enos. Kenan. Mahalaleel. Jaredt. Henoch.
Metusala. Lamech. vnd der heilige Noa. Die haben der weld des Herren
Namen ver kindiged vnd Busse geprediget / den der heilige Geist hat in
26 ihnen gewürcked. Darkegen hatt der hellische Gott auch gewircked / in
der Natur / vnd Spötter vnd ver echter geboren / Erstlich Kain vnd seine
nachkommen / vnd ist mit der Ersten weld gangen wie mit einem Jungen
Baume / Der wechst grüned vnd Blüed Schöne / Bringed aber wenig gutter
früchte / von wegen seiner wilden art / Also Brachte die Natur in der Ersten
weld wenig gutter früchte / ob sie gleich Schöne Blüed[a] in weldlicher kunst
vnd üpigkeid / den das kuntte den heiligen Geist Nicht ergreiffen / der auch
27 dis mal In der Natur So wol als ietzt hat gewürcked. Darumb Sprach Gott /
Es Rewed mich daß ich die Menschen gemacht habe / vnd er reged[b] die
Natur daß alles fleisch starb was im Trocken lebed[c] Biß auff die wurtzel vnd
stam der Bleib stehen / Vnd hatt hie mitte den wilden baum getinged vnd
angerichtet das der selbe Solte Besser früchte tragen / Aber als der selbe
wider gruned[d] Brachte er bald wider gutte vnd Böse frichte bey den Söhnen
Noa / Da funden sich bald wider spötter vnd ver Echter Gottes vnd wuchs
kaum ein gutter ast in dem Baum der heilige gutte früchte Brachte / Die
andern Este trugen vnd brachten die wilden heiden.

28 Als Aber Gott Sahe das der Mensch also in seiner er kendnis er storben
was / Beweged[e] er die Natur aber mal vnd zeiged[f] den menschen wie in der
selben were Böses vnd guttes / dar mitte sie das Böse flihen vnd in dem
gutten leben sollen[g] vnd lis fewer (vom) aus der Natur fallen vnd zinded[h]
29 ahn Sodom vnd gommora / zum Schrecklichen Exempel der weld / Als aber
der Menschen Blindheid über hand Nam vnd sich gottes geist nicht wollen[i]
lehren lassen / gab er ihnen gesetze vnd lehre wie sie sich halten Sollen[j]
vnd bestetiged[k] die mit wunder vnd zeichen / darmitte nicht er lösche die
30 erkendnis des rechten Gottes. Aber daß licht wolte hie mitte auch nicht an
Tag kommen Den die finsternüs vnd grimmigkeid in der Natur wered[l] sich /
31 vnd der selben fürst Regired[m] gewaltiglich. Als aber der Baum der Natur in
sein mittel alter kam da hub er ahn vnd Trug Edliche milde süsse früchte /
ahn zu zeigen das er hinfurd würde löbliche[n] früchte tragen / Den da worden

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[a] Amend: Blüede [b] Amend: erregede [c] Early edit: lebete [d] Early edit: grünete [e] Early edit: bewegete [f] Early edit: zeigete [g] Amend: solten [h] Early edit: zündete [i] Amend: wolten [j] Amend: Solten [k] Early edit: bestätigte [l] Amend: werede [m] Amend: Regirede [n] Early edit: lieblich

kind and form; and they ate of evil and good and had to live and breed in animal fashion. And many a noble twig born of them was ruined. Thereafter, 25
we see how God operated in nature as the holy patriarchs born in the first world, such as Abel, Seth, Kenan, Mahalaleel, Jared, Enoch, Methuselah, Lamech, and holy Noah. They sounded forth the name of the Lord in the world and preached penitence and the Holy Spirit worked through them. However, the hellish god operated in nature and gave birth to scoffers and 26
disdainers. First Cain and his descendents, and so it was in the first world as with our young tree. It grows and turns green and blossoms nicely, yet it yields but little fruit on account of the savage nature. Thus nature in the first world yielded so little good fruit even though it blossomed splendidly in worldly art and luxury; for it could not grasp the Holy Spirit, which even then operated in nature as it does now. Therefore, God said, "I am sorry that 27
I have made human beings,"[14] and he aroused nature so that every flesh that lived on dry land perished, clear down to the root and trunk which remained standing; and with this he fertilized the wild tree, and made it so that it should yield better fruit. But no sooner did it turn green again than it again bore its good and evil fruit among the sons of Noah. Soon there were again scoffers and disdainers of God, and scarcely a good branch grew to bear holy good fruit: the other branches bore and brought forth the savage heathens.

Yet when God saw that the human being was thus dead in awareness, 28
he again moved nature and revealed to them how in it there was both good and evil, so that they might flee from evil and abide in the good; and God let fire descend from heaven and burn Sodom and Gomorrah, to set a fearful example for the world. Yet as human blindness became unbearable 29
and refused to heed the spirit of God, he gave them laws and teachings on how to behave, and he confirmed them with wonders and signs, so that knowledge of the true God would not die out. But this did not bring forth 30
the light. For the darkness and fierceness in nature resisted, and their prince ruled violently. And yet when the tree of nature came into middle age, it 31
began to yield mild sweet fruit, as a sign that from then on its fruits would become pleasing. For it was then that the holy prophets were born from the

[14] Gen 6:7.

die heiligen Propheten geboren / aus dem süssen ast des Baumes / die lehreten vnd Predigten von dem licht / welchs kunfftig die grimmigkeid in der
32 Natur überwünden würde /. Auch So ging vntter den heiden ein licht in der Natur auff / das sie er kenneten die Natur vnd ihre würckung / wie wol dises nur ein licht in der wilden Natur was / vnd noch nicht das heilige licht / Den die wilde Natur was noch nicht über wunden / vnd Rang licht vnd fünsternus So lange mit Einander biß die Sonne auff ging vnd zwang disen Baum
33 mit ihr hitze das er löbliche[a] süsse früchte Trug. Das ist. Biß da kam der fürst des lichtes / Aus dem hertzen Gottes vnd wardt ein Mensch in der Natur / vnd Rang in seinem menschen leibe in krafft des Gödlichen lichtes in der
34 wilden Natur / Der selbe fürsten vnd Königliche zweig wuchß auff in der Natur / vnd wurd ein Baum in der Natur vnd Breitet[b] seine Este auß / von orient / Biß in occident. vnd umb fassed[c] die gantze Natur / Rang vnd kempffed[d] mit der grimmigkeit die in der Natur waß / vnd mitt der selben fürsten Bis das er über want vnd Triumpffired[e] als ein könig der Natur / vnd Nam den fürsten der grimmigkeit gefangen / In seinem eigen hause. psalm 68.[f]

35 Als dises geschahe da wuchsen aus dem königlichen Baume der in der Natur gewachsen was / viel Tausend legion kestlicher süsser zweiglin / die hatten alle den geruch vnd geschmack des kestlichen Baumes. Vnd ob gleich auff sie fil Regen schne hagel vnd ungewitter / das Manches zweiglin vom Baum gerissen vnd geschlagen wart / noch wuchsen immer ander zweiglin[g] / Den die grimmigkeit in der Natur vnd der selben fürst er reged[h] groß vngewitter / mit hageln donnern Blitzen vnd regen das Ja offte viel herlicher zweiglin von dem süssen vnd gutten Baume abe gerissen worden.

Aber die selben Zweiglin schmeckten also holdselig süsse vnd freudenreich das keines Menschen noch Engels zunge aus sprechen kahn / Den sie hatten grosse krafft vnd Tugend in sich / sie dinten zur gesundheit der wilden heiden / welch heide von den zweiglin dises Baumes aß / der wart Endlediged von der wilden artt der Natur / darin er geboren was / vnd wart ein süsser zweig in dem kestlichen Baum / vnd gruned[i] in dem Baum vnd
36 trug kestliche früchte wie der Königliche Baum / Darumb liffen viel heiden zu den kestlichen Baum da die kestlichen zweiglin lagen welche der fürst der finsters[j] hatte mit seinen sturmwinden abe gerissen / vnd welch heide an dise ab gerissen zweiglin Roch / der ward gesund von der wilden grimmigkeit die ihm von seiner mutter angeboren was /

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[a] Early edit: lieblich [b] Amend: Breitete [c] Amend: umbfassede [d] Amend: kempffede [e] Amend: Triumpffirede [f] Marginal citation [g] Last five words are written in B.'s hand above the line, the point of insertion marked with an a. [h] Amend: erregede [i] Amend: grunede [j] Amend: finsternus

sweet branch of the tree: they taught and preached of the light which in coming times was to overcome the fierce realm in nature. Moreover, a light 32
also emerged among the heathens so that they knew nature and its effects, though this was but a light shining in a savage nature and not as yet the holy light itself. For savage nature had not yet been overcome, and light and darkness were still struggling with one another until the sun rose and its heat made the tree bear pleasing sweet fruit. By this is meant that the Prince of 33
Light at last emerged from the heart of God and became a human being in nature and struggled in his human body in the power of the divine light in wild nature. The same prince and royal branch grew in nature and became a 34
tree within it and extended its branches from the orient to the occident; and it encompassed all of nature, struggling and fighting with the fierce realm in nature and with its prince, until the first prince won out and triumphed as a king of nature, and he took the prince of fierceness captive in his own dwelling [Ps. 68].[15]

When this happened, there grew from the royal tree in nature many 35
thousands of legions of splendid sweet little twigs, all of which had the smell and taste of the splendid tree. And even though rain, snow, hail, and storm fell upon it so that many a twig was torn and struck from the tree, more and more twigs nonetheless sprouted. For the fierce realm in nature and its prince incited great tempest with hail, thunder, lightning and rain so that many noble twigs were often torn from the sweet and good tree.

Yet these very twigs tasted so blessedly sweet and joyous that no human nor angel's tongue can express it. For they had great force and virtue in them. They served to heal the savage heathens. For any heathen who ate of the twigs of this tree was delivered of the savagery into which he had been born and became a sweet twig of the precious tree, greening in the tree and bearing precious fruit just like the royal tree. For this reason, many heathens 36
ran to the splendid tree, where there lay the splendid little twigs, torn off by the storm winds of the prince of darkness. And whichever heathen smelled the sundered twigs was healed of the savage fierceness inherited from his mother.

[15] Ps 68, a marginal notation, expresses the militant spirit and imagery if not the exact wording of this invocation.

37 Als aber der fürst der fünsternüs Sahe das sich die heiden umb die zweiglin rissen vnd nicht umb den Baum / vnd Sahe seinen grossen ver lust vnd Schaden / So lis er ab vom sturm kegen auffgang vnd mittag vnd steld[a] Einen kauffman vntter den Baum der las die zweiglin auff die von dem kestlichen
38 Baume waren gefallen / Vnd wen den die heiden kamen vnd fragten nach den gutten vnd krefftigen zweiglin / So bott der kauffman die selben ahn umps geld zu ver kauffen / da mitte er wucher von dem kestlichen Baume hette / Den solches foderd[b] der fürst der grimmigkeidt von seinem kauffmanne / darumb / weil ihm der Baum in seinem land gewachsen war / vnd ver terbed[c] seinen Acker /

39 Als Nun die heiden sahen das die frucht von dem kestlichen Baume umbs geld zu verkauffen feil waß liffen sie hauffen weise zu dem kramer vnd kaufften von der frucht des Baumes / vnd kahmen auch von fernen Insulen dahin zu keuffen / Ja von der weld Ende.

40 Als Nun der kramer Sahe das seine ware So viel goltt auch so ahn genem waß / Erdacht er ihm Eine list da mitte er seinem herren Mechte Einen grossen Schatz Samlen / vnd Schickte kauff leute aus in alle lande vnd lis seine wahr feil Bitten / vnd hoch loben / Aber er ver felschte die wahr vnd ver kauffte ander frucht für die gutte die nicht auff dem gutten Baum gewachsen war / darumb das seines herren Schatz nur groß würde /

41 Die heiden aber vnd alle Insulen vnd velcker die auff erden woneten waren alle aus dem wilden Baum gewachsen / der da gutt vnd Böse war / Darumb waren sie halb Blindt vnd Sahen den gutten Baum nicht der doch seine Este aus streckte vom auff gang Biß zum Nidergang / Sonst hetten sie
42 die falsche wahr nicht gekaufft / Weil sie aber den kestlichen Baum nicht kanten der doch seine Este über sie alle aus streckte / so liffen sie alle den kramern nach vnd kaufften vermengte falsche wahre für gutte / vnd ver meinten sie dinte zur gesundheit / weil sie aber alle so harte nach dem gutten Baum listert[d] / der doch vber ihnen alle schwe bete / So wurden ihr uiel gesund von der grossen lust vnd begirde die sie zu dem Baum trugen / Den des Baumes geruch der über ihn schwebete macht[e] sie gesund von ihrer grimmigkeit vnd wilden geburdt vnd nicht des kremers falsche wahr / Das wered[f] Eine lange zeit.

43 *Als Nun Der fürst In Der fünsternus. Der Da* ist der quel der grimmigkeit. Bosheit vnd verterbens Sahe / daß die menschen gesundt wurden von seiner gifft vnd wilden artt / von dem geruch des köstlichen Baums wartt er zornig

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[a] Early edit: stellete [b] Early edit: forderte [c] Early edit: verderbete [d] Amend: listerte
[e] Amend: machte [f] Early edit: währete

But now that the prince of darkness saw how the heathens came and 37
pleaded for the twigs, but not for the tree itself, and as he saw the great loss and detriment incurred, he desisted from the storm toward Morning and Noon and placed a merchant under the tree to gather up the little twigs fallen from the splendid tree. And now when the heathens came and asked 38
for the good and potent twigs, the merchant offered to sell them for money in order to make a profit from the splendid tree. For this is what the prince of the fierce realm demands of his merchant, inasmuch as the tree has grown on his property and is spoiling its soil.

As soon as the heathens saw that the fruit of the splendid tree was for sale 39
for money, they all came running to the merchant and purchased the fruit of the tree. They came from the distant islands,[16] indeed from the very ends of the earth.

When the merchant saw that his wares were worth so much and were so 40
pleasing, he devised a trick for the purpose of accumulating a great treasure for his master: he dispatched merchants to all lands and had his wares offered for sale and praised highly. Yet he counterfeited the wares, selling other fruit in place of the good that had grown on the tree so that his master's treasure would become great.

Yet the heathens and all the islands and all the peoples living on the earth 41
had grown upon the savage tree which was good and evil. For this reason, they soon became half blind and no longer recognized the good tree which stretched out its branches from Sunrise to Sunset. For otherwise, they would not have bought the false wares. But because they did not recognize the 42
splendid tree which raised up its branches over them all, they all chased after the merchants and bought the adulterated false wares instead of the good, and thought that it furthered their health. Yet since they all craved the good tree so sorely which hovered over them all, many nonetheless were made well by the great desire and craving they had for the tree. For it was the fragrance of the tree that hovered over them which healed them of their fierceness and their savage birth, and not the merchant's false wares. This went on for a long time.

But as soon as the prince of darkness, who is none other than the source 43
of the fierce realm, of its wickedness and ruination, saw that human beings were being cured of his poison and savage nature by the fragrance of the splendid tree, he became wrathful, and he planted a savage tree toward

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[16] In sixteenth-century usage, "the distant **islands**" suggests either the Indies or the New World; the latter association is strengthened by the subsequent reference to the tree's extending its branches to the Occident.

vnd Pflantzt[a] einen wilden Baum kegen mitter nacht Der wuchs aus der grimmigkeit In der Natur / vnd lis aus Ruffen. das ist der Baum des lebens wer da von issed der wird gesund vnd lebed ewiglich / Den an dem orte da der wilde Baum wuchs was eine wilde stette / vnd die velcker da selbst hatten das Rechte licht aus Gott von anfang bis zur selben zeit vnd auch noch heute nicht erkantt / vnd der Baum wuchs an dem Berge Hagar / in
44 dem Hause Ißmaelis des spötters. Da aber aus geruffen wart von dem Baum / Sihe / daß ist der Baum des lebens / Da liffen die wilden velcker zu dem Baum / die nicht waren aus Gott geboren / sondern aus der wilden Natur / vnd libeten den wilden Baum / vnd assen von seiner frucht.

Vnd der Baum wuchs vnd ward groß von dem Safft der grimigkeit in der Natur / vnd Breitet[b] seine Este auß von mitter nacht kegen morgen vnd abend /.

Der Baum aber hatte seinen quel vnd wurtzel auß der wilden Natur die da böß vnd gut waß / vnd wie der Baum waß also waß auch seine frucht.

45 Weil aber die Menschen dises orts alle auß der wilden Natur waren gewachsen / So wuchs der Baum über sie alle / vnd wardt also groß / das er mit seinen Esten reiched[c] bis in das werde land / vntter den heiligen
46 Baum / Das waß aber die vrsache / daß der wilde Baum so gros wardt. Die velcker vntter dem gutten Baum liffen alle den kremern nach die die falche[d] wahr ver kaufften / vnd assen von der falschen frucht / die auch Böß vnd gutt waß / vnd ver meinten sie würden da durch gesund werden / vnd lissen den heiligen gutten krefftigen Baum immer stehen / In des wurden sie Immer Blinder / mater / vnd Schwecher / vnd kuntten dem wilden Baum kegen mitternacht nicht weren das er nicht wuchs / Den sie waren viel zu Matt vnd Schwach / Sie Sahen wol daß es ein wilder Böser Baum waß / Aber sie waren zu Matt vnd Schwach / vnd kuntten ihm sein gewechs nicht wehren / So Sie aber nicht weren den kramern mit der falschen wahr nach gelauffen / vnd hetten von der falschen frucht gessen / Sondern hetten von dem kestlichen Baum gessen So weren sie krefftig worden / dem wilden
47 Baum wider standt zu Thun. Weil sie aber der wilden Natur im Menschen Tantt nach Hureten / in ihres Hertzen gelüste in heucheley / So herschede[e] auch die wilde Natur über sie / vnd wuchs der wilde Baum hoch / vnd
48 weit über sie / vnd verterbed[f] sie mit seiner wilden krafft / Den der fürst

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[a] Amend: Pflantzte [b] Early edit: breitete [c] Early edit: reichete [d] Amend: falsche
[e] Amend: herschede [f] Early edit: verderbte

midnight: it grew from the fierce quality in nature; and he had it proclaimed that this was the tree of life: whoever tastes of it is made whole and lives eternally. For in the region where the savage tree grew there was a wild place; and the peoples there had not known the true light of God from the beginning unto this very time; and the tree grew upon the mount of Hagar, in the house of Ishmael the blasphemer.[17] Yet as soon as the tree was 44
proclaimed, saying, Behold, here is the tree of life, the savage peoples who had not been born from God but rather from the savage nature ran up to the tree and were taken with it and ate of its fruit.

And the tree grew and became great from the sap of the fierce realm in nature and it extended its branches from Midnight to the Morning and Evening.

However, the tree took its source and root from the savage nature which was evil and good; and as the tree, so its fruit.[18]

But since the people of this place had all grown from savage nature, 45
the savage tree grew over all of them and waxed so great that its branches extended clear to the worthy terrain beneath the sacred tree. This was the 46
reason why the savage tree grew so great. The peoples who lived beneath the good tree all ran after the merchants who sold the false wares, and they ate of the false fruit, which was also both evil and good; and they imagined that they would become whole from it; and they went on abandoning the sacred, good, and potent tree; and in so doing, they became ever more blind, exhausted, and weak; and they could not take heed of the savage tree toward Midnight so that it would not grow; for they were much too exhausted and weak. They indeed saw that it was a savage evil tree; but they were too worn out and weak and could not resist its growth. But if they had not chased after the merchants with the false wares, and had not eaten of the false fruit, but rather of the the splendid tree, they would have been strengthened enough to resist the savage tree. Yet because they prostituted 47
themselves hypocritically in their heart's desire for the savage nature in the form of human trifles, the savage nature ruled over them, and the savage tree grew up high and wild over them and perverted them with its savage power. For the prince of the fierce realm in nature gave the tree its power 48

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[17] References to the savage peoples emerging from a wild place in the north echo the apocalyptic reference of Ezek 38:15 to the enemies of God who "come from [their] place out of the remotest parts of the north." The "mount" of Hagar alludes to the mother of Ishmael (Gen 16:15). "**Mitternacht**" in Boehme's German means "north" and refers at the same time to the near completion of time that began with Dawn and Midday and now approaches the second dawn of final revelation and second coming of Christ.

[18] Luke 6:43–44, "for each **tree** is known by its own **fruit**." See above, Pref 6.

der grimmigkeit in der Natur gab dem Baum seine krafft zu verterben die Menschen die von des kramers wilden frucht assen / Die weil sie ver lissen den Baum des lebens / vnd Suchten Eigen klugheid wie Mutter heua im paradis / So hersched[a] ihr angeboren Eigen qualitet über sie vnd geriten in Solch krefftig Irthum / wie S. Paulus Saged /

49 Vnd der fürst der grimmigkeit Er reged[b] krig vnd sturm winde von dem wilden Baum kegen mitternacht / über die velcker die nicht auß dem wilden Baum geboren waren / vnd sie fihlen in ihrer mattigkeit vnd Schwachheit / für dem vngewitter das auß dem wilden Baume ging.

50 Vnd der kauffman vntter dem gutten Baum / heuchelte mit den velckern kegen mittag vnd Abend vnd kegen mitternacht / vnd Lobed[c] seine wahr hoch / vnd Betrog die einfeltigen mit list / vnd die klugen macht[d] er zu seinen kauffleuten vnd kramern / das sie ihren gewin auch dauon hatten / Bis das ers dahin Brachte / das Nimand den heiligen Baum mehr recht

51 Sahe vnd erkante / vnd er das landt zum eigentuhm kriged[e] / Da lis er aus Ruffen Ich bin der stam des gutten Baumes / vnd stehe auff der wurtz[f] des gutten Baumes / vnd bin eingepfrupfft in den Baum des lebens / kauffed meine wahr die ich euch ver kauffe So werded ihr gesundt werden von Euer wilden geburt / vnd Ewig leben / Ich bin auß der wurtzel des gutten Baumes gewachsen / vnd habe die frucht des heiligen Baumes in meiner gewalt / vnd Sitze auff dem stull der Gödlichen krafft / vnd habe gewalt im himmel vnd auff erden / kommed zu mihr vnd kauffed euch umps geldt / von der frucht des lebens. / 2 Epist Tessalo 2 Cap.[g]

52 Da liffen alle velcker zu vnd kaufften vnd assen bis sie ver Schmachten / Alle könige von Mittage abend vnd kegen Mitternacht assen von des kramers frucht / vnd lebeten in grosser vnmacht / Den der wilde Baum von mitter nacht wuchs ie lenger ie Sehrer über sie / vnd ver Tilged[h] sie Eine lange zeit /.

Vnd es was Eine Elende zeit auff erden / Als nicht gewesen waß weil die weld gestanden / Aber die Menschen meinten es were gutte zeit / So harte hatte sie der kauffman vntter dem gutten Baum ver blendedt.

53 *Am abend aber Jammert*[i] *es Die Barmhertzigkeit Gottes* der Menschen Elend vnd Blindheit / vnd Beweged[j] aber mal den gutten Baum / den her lichen Gödlichen Baum der die frucht des lebens Trug / Da wuchs ein zweig nahe bey der wurtzel aus dem köstlichen Baum / vnd gruned[k] vnd ihm wart gegeben des Baumes Safft vnd geist vnd reded[l] mit Menschen

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[a] Amend: herschede [b] Early edit: erregte [c] Early edit: lobete [d] Early edit: machte
[e] Early edit: kriegte [f] Buddecke: Wurzel [g] Marginal citation [h] Early edit: vertilgete
[i] Early edit: jammerte [j] Early edit: bewegte [k] Early edit: grünete [l] Early edit: redete

to pervert human beings who ate of the savage fruit of the merchant. As long as they abandoned the tree of life and usurped knowledge like Mother Eve in Paradise, their innate quality ruled over them and they fell into such grievous error as St. Paul speaks of.[19]

49 And the prince of fierceness aroused war and storm winds proceeding from the savage tree toward Midnight over the peoples that had not been born of the savage tree; and they fell down in exhaustion and weakness before the storm that proceeded from the savage tree.

50 And the merchant beneath the good tree deceived the peoples toward Midday and Evening and Midnight, and he praised his wares highly and deceived the simple ones with cunning and the clever ones he made his merchants and vendors so that they too would profit from it, until it came to the point that no one any longer saw or recognized the holy tree, and he made the land his property. At that point, he had it proclaimed that he was 51 the trunk of the good tree, and stood upon the root of the good tree, and had been grafted into the tree of life: "If you buy my wares, which I will sell you, you will be healed of your savage birth and live forever. I have sprouted from the root of the good tree, and the fruit of the good tree is within my power; and I sit upon the throne of divine power; and I have power in heaven and on earth: Come to me and buy the fruit of life for money." 2 Thess 2.

52 All the nations then ran to the merchant and purchased and ate, dying to eat their fill. All the kings from Noon toward Midnight ate of the merchant's fruit and lived in great impotence. For the longer the savage tree of Midnight grew, the more grievously it overshadowed them; and it devastated them for a long time.

And this was a wretched time on earth, more so than at any time since the world had existed. Yet human beings thought it was a good time, since the merchant had so completely blinded them beneath the good tree.

53 *However, in the evening the mercy of God was stirred* by human wretchedness and blindness; and he once again aroused the good tree, the glorious, divine tree that bore the fruit of life: there grew then a twig near the root upon the splendid tree and the twig turned green; and to it was given

[19] Referenced in early editions to 2 Thess 2:11, following Boehme's own hand at the end of sec. 51.

Zungen / vnd zeiged[a] Jderman den köstlichen Baum / vnd seine stimme er
54 Schol weit in viel lender / Da liffen die Menschen zu sehen vnd Hören was da were / Da wartt ihnen gezeiged der kestliche vnd tugendreiche Baum des lebens / dauon die Menschen im anfang gessen hatten / vnd waren endlediged worden von ihrer wilden geburt.

55 Vnd Sie worden hoch er frewed / vnd assen von dem Baum des lebens mitt grosser freuden vnd erquickung / vnd krigten Newe krafft von dem Baum des lebens / vnd Sungen ein New lidt von dem warhafftigen Baum des lebens vnd worden End lediged von der wilden geburt / vnd hasseten den kauffman mit seinen kramern vnd falcher[b] wahr.

56 Es kamen aber alle die da hungert vnd durstet[c] nach dem baum lebens vnd die im staub sassen vnd assen von dem heiligen Baum / vnd wurden gesund von ihrer vnreinen geburt / vnd von der Natur grimmigkeit darin
57 sie lebeten / vnd wurden Eingepfrupft in den Baum des lebens / Allein die kramer des kauffmans vnd ihre heuchler vnd die ihren wucher hatten mit der falschen wahr getriben vnd ihre Schetze gesamled kamen nicht / Den sie waren im wucher der hurerey des kaufmans ersoffen vnd im Tott er storben / vnd lebeten in der wilden Natur / vnd die angst vnd schande die da auff gedeckt wart hild sie zu ricke das sie hatten mit dem kauffman so lange gehured / vnd die Seelen der Menschen ver führed / da sie doch rimmeten sie weren in dem Baum des lebens eingepfrupt / vnd lebeten in Gödlicher
58 krafft in heiligkeit / vnd trügen die frucht des lebens feil / Weil Nun offen bar wart ihre schande vnd betrug[d] vnd geitz vnd Schalckheit ver stummeten sie vnd bliben zu Ricke / vnd Schemeten sich das sie hetten Busse getahn / für ihre grewel / vnd apgötterey vnd weren mit den hungrigen vnd durstigen zu dem Brunquel des ewigen lebens gangen / Darumb verschmachten sie auch in ihrem durst / vnd ihre qual steiged auff von ewigkeit zu ewigkeit vnd ihr gewissen Naged sie.

59 Da Nun der kauffman Sahe mitt der falschen wahre / das sein betrug was offenbar worden / wart er sehr zornig vnd ver zagt / vnd Richtet[e] seinen Bogen wider das heilige volck das seine wahr nicht mehr kauffen wolte vnd Tötted[f] viel des heiligen volcks / vnd lestert[g] wider den grinen zweig der aus dem Baum des lebens was gewachsen. Aber der Groß fürst *Michael* der
60 für Gott stehed kahm vnd streit für das heilige volck vnd Siged[h] / Als aber

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[a] Early edit: zeigete [b] Amend: falscher [c] Early edit: durstete [d] Early edit: Schande, Betrug [e] Early edit: richtete [f] Early edit: tödtete [g] Early edit: lästerte [h] Early edit: siegete

the sap of the tree and it spoke with human tongue and showed to everyone the splendid tree; and its voice resounded abroad in many lands. At that 54
point, the people ran to it to see and hear what was there. Revealed to them was the precious and virtuous tree of life, of which human beings had tasted in the beginning, which had freed them of their savage birth.

And they rejoiced in the highest and ate of the tree of life in great joy and 55
refreshment; and they received new power from the tree of life and sang a new song of the true tree of life and were freed from their savage birth; and they hated the merchant and his vendors and false wares.

Thereupon, however, all who hungered and thirsted for the tree of life 56
came, as did those who sat in the dust, and ate of the sacred tree and were healed of their impure birth and of the fierce nature in which they lived and they were grafted then onto the tree of life. It was only the vendors of the 57
merchant and their hypocrites and those that had made their profit with the false wares and had heaped up their treasure who did not come. For they had drowned in the usury of the whorishness of the merchant and died from its death and lived in the savage nature; and the fear and shame which were thereby exposed held them back; and they had whored with the merchant for so long, seducing human souls. They still boasted that they were grafted into the tree of life, living in divine power in holiness, and offered the fruit of the tree for sale. Since their shame and deceit and greed and skulduggery 58
had now been revealed, they fell silent and kept to themselves and were ashamed that they might have been penitent for their abomination and idolatry, and might have gone with the hungry and thirsty to the source of eternal life. Hence, they wasted away in their thirst; and their torment will rise from eternity to eternity, and their conscience gnaws at them.

When the merchant with the false wares saw how his deceit had been 59
exposed, he became quite angry and dismayed; and he aimed his bow at the holy people who no longer bought from him. He killed many of the holy ones and cursed the green twig that had sprouted on the tree of life. But Grand Prince *Michael* who stands for God came and fought for the holy people and was victorious. But when the prince who came from darkness saw that his 60

der fürst aus der fünsternüs Sahe das sein kauffman was gefallen vnd sein betrug offenbar worden / Erreged[a] er das sturmwetter von Mitternacht aus dem wilden Baum kegen das heilige volck / vnd der kauff man von Mittag stürmed[b] auch wider sie / Da wuchs das heilige volck Sehr vnd hoch im Blutte /

Gleich wie es waß im anfang da der heilige vnd köstliche Baum wuchs / Der überwantt die grimmigkeit in der Natur vnd ihren fürsten / Also was es auch zu der zeitt.

61 *Als Nun Der Edle vnd heilige Baum allem Volck* was offenbar worden / das sie Sahen wie er über ihnen allen Schwebete / vnd seinen Schmack über alle velcker aus streckte vnd mochte da von essen wer da wolte / Da wart das volck über drüssig zu essen von seiner frucht die auff dem Baum wuchs vnd listerten nach der wurtzel des Baumes zu essen / vnd die klugen vnd weisen suchten die wurtzl vnd zanckten umb die selbe vnd der streit umb die wurtzl des Baums wart gros / also / das sie ver gassen von der frucht des süssen Baums zu essen von wegen des zancks umb die wurtzel des Baums /

62 Es was ihn aber nicht umb die wurtzel noch umb den Baum zu Thun / Sondern der fürst in der fünsternüs hatte ein anders im sinne. weil er sahe / das sie nicht mehr von dem gutten Baum essen wolten Sondern zanckten umb die wurtzel / Sahe er wol das sie gar Matt vnd Schwach wurden[c] vnd das die wilde Natur wider in ihnen herschete / Darumb Beweged[d] er sie Nun zur hoffart das ein ieder Meinte er hette die wurtzel bey dem stihl / man Solte auff ihn Sehen vnd hören vnd ihn ehren. Da mitte Baueten Sie ihre Pallast heuser vnd dinten heimlich dem ap Gott Mammon / Da durch wurd der leien stand geergerdt vnd lebten in ihres fleisches lust in begirde der wilden Natur / vnd dinten dem Bauche in üppigkeit / ver lissen sich auff die frucht des baumes die über ihnen allen Schwebete / ob sie gleich in ver terben geriten das sie da durch mechten wider gesunt werden / vnd dinten vntter des dem fürsten der fünsternüs / Nach der wilden Natur Trieb / vnd der köstliche Baum must ihn nur zum Schaw Spigel da stehen / Vnd ihr viel lebten gleich den wilden Thiren / vnd führeten ein Bös leben in hoffart pracht vnd üpigkeit / vnd der reiche ver zert[e] dem Armen sein Schweis

63 vnd arbeit vnd drenged[f] ihn noch dar zu / alle Böse Taten wurden durch geschencke gutt / die Rechte flossen aus der Bösen qualitet in der natur Ein

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[a] Early edit: erregete [b] Early edit: stürmete [c] Early edit: worden [d] Early edit: bewegte
[e] Amend: verzerte (here: takes from, steals) [f] Amend: drengede

merchant had been overcome and his deceit laid bare, he roused a storm against the holy people from Midnight out of the savage tree, and the merchant of Midday stormed against them. The holy people grew mightily and high in blood.

As it had been in the beginning when the holy splendid tree grew and overcome the fierce realm in nature and its prince, so it was now.

But now that the Noble and sacred tree had been revealed *to all people* and 61
they saw how it hovered over them all so that its taste spread to all nations and whoever wanted to could eat of it, at that point the people became sated of eating of the fruit that grew upon the tree and coveted the root of the tree, and the clever and wise among them sought the root and quarrelled over it and the conflict over the root of the tree grew great, so great that they forgot to eat of the fruit of the sweet tree on account of the quarrel over the root of the tree. But they were not concerned with the root nor with the tree; 62
rather, the prince of darkness had something else in mind. Since he saw that they no longer cared to eat of the good tree, but preferred quarrelling over its root, he knew indeed that they were becoming tired and weak and that the savage nature once again prevailed within them. Therefore, he stirred up pride in them, so that each thought he had a firm grip on the root and the others should look to and listen to him and accord him honor. With that, they built their palatial houses while secretly serving the false god Mammon. The lay people were aggrieved, and they lived in fleshly lust in the carnality of savage nature and they served their bellies in opulence, relying on the fruit of the tree that hovered over them even as they descended into ruination with no capacity for regaining health. And all the while they served the prince of darkness in accordance with the urging of savage nature. And the precious tree had to stand before them as a mirror, and many of them lived like wild animals and led a wicked life in pride, splendor, and luxury. And the rich man lived by the sweat and labor of the poor, and oppressed him as well.[20] All evil deeds were made good by bribes.[21] Legality[22] emanated 63
from the evil quality in nature. Everyone sought money and property, pride,

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[20] *Aurora* links the oppression of the lay folk by false authorities with their material exploitation by the wealthy.

[21] The negative sense of "**geschencke**" alludes to the source text of B.'s present rhetoric of justice, Ex 23:8, rendered by Luther, "Du sollst nicht Geschencke nehmen," in the NIV, "You shall take no bribe"; cf. Grimm, "Geschenk."

[22] For the neutral or negative sense of "**Recht**" implying the letter of the law and encompassing capital punishment, see Grimm, "Recht" 8 a, d. The implicit ambivalence of earthly justice accords with Luther's understanding of it.

ider Tracht[a] nach viel geld vnd Gutt / nach hoffart Prassen vnd Prangen / Der Elende hatte keine Errettung Schelten fluchen Schweren wurd für keine[b] laster gehalten / vnd Silten sich in der grimmen qualitet wie ein Saw im kott / Solches Taten die hirten mit den Schaffen. vnd Behilten nicht mehr als den Namen von dem Edlen Baume / Seine frucht krafft vnd leben must ihrer
64 Sünden deckel sein / Also lebed die weld zur selben zeit / Biß auff ein klein heufflein das ward geboren Mitten vntter den dornen / in grossem tribsal vnd ver achtung / aus allem volcke auff erden / von orient Bis in occident. Da was kein vntterscheit Sie lebeten alle im Trib der wilden Natur / in vnmacht / Bis auff ein kleines heufflein das wart er rettet aus allen velckern / Wie es was für der Sindflut / vnd für auff gang des Edlen Baums in die Natur vnd in der Natur / also auch zu der zeitt.

65 *Das aber die Menschen am Ende also harte nach* des Baumes wurtzel lüsterte / ist ein geheimnis misterium vnd den klugen vnd weisen Biß hehr ver borgen gewesen wirdt auch nicht in der höhe auff gehen / Sondern in der tiffe in grosser Einfalt / Gleich wie der Edle Baum mitt seinem kern vnd hertzen / alle zeitt ist den weld klugen ver borgen gewesen / ob sie gleich gemeintt haben sie stünden auff des Baumes wurtzel vnd Spitze / So ist es doch nicht mehr als ein lichter dunst für ihren augen gewesen.

66 Es Hatt aber der Edle Baum von anfang Bis auff Heute mitt Höchstem fleiß in der Natur gearbeitet daß er Mechte offenbar werden allen velckern zungen vnd Sprachen / Da wider hatt der Teufel in der wilden Natur gewittet vnd getobed / vnd sich gewered als ein grimmiger Lew / Aber der Edle Baum Brachte ie lenger ie süsser früchte / vnd offen bared[c] sich ie lenger ie sehrer wider alles witten vnd toben des Teufels. Biß Ans Ende. Da ward es lichte.

67 Den es wuchs ein grünes zweiglein auff der wurtzel des Edlen Baums vnd kriged der wurtzel Safft vnd leben / vnd ihm wardt gegeben des Baumes Geist / vnd ver klered[d] den Edlen Baum / in seiner herlichen krafft vnd
68 macht / dar zu die Natur darin er gewachsen war / Als Nun Dises geschach / Da gingen in der Natur beide Thüren auff / Die er kendnüs Beider qualiteten Böses vnd Guttes / vnd ward offenbar das Himlische Ierusalem So wol der hellen reich / allen Menschen auff erden vnd das licht vnd die stimme er Schol in die vier winde / vnd der falsche kauffman vom mittage ward gantz offenbar / vnd die seinen hasseten ihn / vnd Rotten[e] ihn auß von
69 der Erden / Als Nun dises geschahe / Da ver dorred auch der wilde Baum kegen Mitternacht / vnd alles volck Sahe den heiligen Baum auch in fernen Insulen / Mitt verwunderung.

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[a] Amend: Trachtete [b] Early edit: kein [c] Amend: offenbarede [d] Amend: verklerede
[e] Amend: Rotteten

boasting and ostentation. The wretched had no recourse. Slander, cursing and swearing were no longer considered blasphemy; and they wallowed in the fierce quality like swine in filth. This is what the pastors did with their sheep. And they kept nothing but the name of the noble tree. Its fruits, powers, and life had to serve as a cover for their sins. Thus does the world 64
live even to this very day, all but a small remnant born amidst the thorns, amid great suffering and disdain, from among all the peoples of the earth, from the orient to the occident. There was no difference: they all lived by the urgings of savage nature impotently, all but a small lot which was saved among all the peoples, just as it was before the Flood and before the ascent of the Noble Tree into nature and within nature: so it is, too, in this time.

That human beings in the end should have craved the root of the tree so 65
sorely is a secret mystery which has been concealed until now from the clever and wise ones and which will not be revealed on high but rather in the depths in great simplicity: just as the Noble Tree with its kernel and heart has at all times been hidden from the clever ones, even though they thought they stood upon the root and crest of the tree. Nevertheless, it was no more than a bright vapor before their eyes.

Yet the Noble Tree has labored from the beginning until now greatly exert- 66
ing itself in nature in order that it might be revealed to all peoples, tongues, and languages. Against it the devil has intrigued and raged, opposing it like a fierce lion. Yet the Noble Tree yielded with the passing of time ever sweeter fruit; and it revealed itself with the passing of time ever more certainly against all intrigue and fury of the devil. Unto the very end. Then there was light.

For a little green branch grew upon the root of the Noble Tree and drew 67
the sap and life from the root; and it received the spirit of the tree and it transfigured the Noble Tree in its glorious power and might, as well as the nature in which it had grown. And just as this happened, both gates 68
were opened in nature; knowledge of both qualities, evil and good, and the Heavenly Jerusalem were revealed as well as the realm of hell, indeed to all people on earth; and the light and voice resounded to the four winds; and the false merchant of Noonday was utterly exposed; and his own hated him; and they extirpated him from the earth. When this came to pass, the savage 69
tree withered toward Midnight, and all peoples saw the holy tree, even in the distant islands, with amazement.

Vnd der fürst in der fünsternüs ward offenbar vnd seine geheimnis wurden auff gedeckt / vnd seine schande vnd spott vnd verterben Sahen vnd erkenten die Menschen auff erden / den es was lichte worden. Aber das wered[a] ein kleine zeitt / So lissen die menschen das licht vnd lebeten in ihres fleisches lust zum ver terben / Den gleich wie sich die Thür des lichtes Hatte auff getahn / Also auch die Thür der fünster nüs vnd gingen (al) auß Bei-
70 den allerley kreffte vnd Künste was drinnen was. Gleich wie die Menschen vom anfang hehr hatten gelebed im gewechs der wilden Natur / vnd nur nach Irdischen dingen getracht / also wolte es auch am End nicht Besser / sondern Nur Erger werden /

71 In Mittel diser zeitt wurden viel grosse sturmwetter er reged vom abend kegen Morgen vnd mitternacht / Von mitternacht aber ging ein grosser wasser strom auß kegen dem heiligen Baum vnd ver terbed[b] viel zweig an dem heiligen Baum / vnd Mitten im strom wardt es lichte vnd ver dorred[c]
72 der wilde Baum kegen mitter nacht. Vnd Der fürst in der fünsternüs wardt er grimmed In der grossen bewegligkeit der Natur. Den der heilige Baum wallete in der Natur. Als der sich ietzt Bald erheben / vnd in glorificirung der heiligen Gödlichen Maiestet an zinden wolte / vnd den grim von sich geberen / der im so lange was Endkegen gestanden / vnd mit im gerungen.[d]
73 Des gleichen wallete der Baum der finsternis grimmigkeit vnd verterbens auch grausam / Als der ietzt Bald Solte angezindet werden vnd darinnen der fürst mit seinen legionen / ging auß zu verterben die Edle frucht von
74 dem gutten Baum / Vnd es stund in der Natur schrecklich in der grimmen qualitet / In der qualitet darin der fürst der fünsternüs woned / Menschlich zu Reden / Gleich als wen man Sicht ein grausam Schrecklick wetter auff zihen / das sich greulich vnd Schrecklich er zeiged / Mit vielen wetter leuchten vnd sturm winden / Da man sich end Setzt /

75 Dar kegen stundt es in der gutten qualitet in welcher der heilige Baum des lebens stundt / gar lieblich Süsse vnd wonnereich / gleich der himlischen freudenreich /.

Dises Beides wallete hefftig widereinander / Also hartt Bis da angezinded wurdt die gantze Natur Beide qualiteten / in einem augen Blick.

76 Vnd der Baum des lebens wartt angezintt in seiner eigen qualitet mitt dem feuer des heiligen Geistes vnd seine qualitet Brante im feuer der himlischen freudenreich in vner forschlichem lichte vnd klarheitt / In disem feuer qualificirten alle stimmen der himlischen freuden reich / die in der

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[a] Amend: werede [b] Early edit: verderbete [c] Early edit: verdorrete [d] Amend: hatte

And the prince of darkness was exposed and his secrets uncovered; and the people on earth recognized his shame and scorn and ruination; for it had grown light. Yet this lasted but a short time. Then people abandoned the light and lived in the pleasure of the flesh to their ruination. For just as the door of light had been thrown open, so also the door of darkness; and from both there proceeded all the powers and arts that had lain within. Just as 70
human beings had lived from the beginning in the growth of savage nature, seeking only earthly things, so it was to be no better but only worse in the end.

In the middle of this time, many great storms were unleashed from 71
Evening toward Morning and Midnight. Yet from Midnight a great stream of water proceeded toward the holy tree and ruined many twigs on the holy tree; and in the middle of the stream it grew light and the savage tree withered toward Midnight. And in the great mobility of nature the prince 72
of darkness was furious. For the holy tree held sway in nature just as it was about to rise up and become ignited in glorification of the holy Divine Majesty, to give birth to itself out of the fierceness which had opposed it and struggled with it for so long. Likewise, the tree of darkness, ferocity, 73
and ruination also held sway cruelly as it was about to be ignited; and in it the prince with his legions would go forth to despoil the Noble Fruit of the good tree. And things in nature were arrayed frightfully in the fierce 74
quality, the quality in which the prince of darkness dwelled. To express it in human terms, it was like watching a violent, terrible weather approach, which reveals itself as cruel and terrible with many lightning bolts and storm winds, so that you are horrified by it.[23]

In contrast to this, in the good quality in which the holy tree of life stood, 75
things were lovely sweet, and blissful, like the celestial realm of joy.

The two were in sway powerfully against one another, so firmly that all nature was ignited: both qualities at a glance.

And the tree of life was ignited in its own quality by the fire of the Holy 76
Spirit, and its quality burned in the fire of the celestial realm of joy in unfathomable light and clarity. In this fire were qualified all the voices of the

[23] Aside from the controversial natural "powers and arts" of the latter days alluded to above, it was not unheard of in B.'s times to recognize the devil roiling the elements, as when a Lutheran witness reported seeing a satanic struggle in the thick black clouds that congregated above Freiberg in August 1559. *Theatrum Diabolorum* (Frankfurt am Main: Peter Schmid, 1575), 105^{v}.

gutten qualitet waren von Ewigkeit gewesen / Vnd das licht der heiligen trinitet leuchtet[a] in dem Baum des lebens / vnd er fülled[b] die gantze qualitet darinnen er stundt /.

77 Vnd Der Baum der grimmen qualitet welches ist das ander Theil in der Natur / wardt auch angezintt vnd Brante im feuer des zornes Gottes mitt hellischem loh / vnd der grimme quel steig auff in ewigkeit Vnd der fürst der fünsternis mit seinen legionen Bleib in der grimmen qualitet als in seinem Eigen Reich. In disem feuer verging die Erde / die sternen vnd Elementa / Den es Brante alles zu gleich / ein Ides in dem feuer seiner eigen qualitet /

78 vnd wurdt alles Scheidlich / Den der Alte Beweged[c] sich / In dem da ist alle krafft vnd alle Creaturen vnd alles was genant mag werden / Vnd die kreffte von dem himmel / von den sternen vnd Elementen / wurden wider dinne / vnd in die gestalt for mired / wie sie furm anfang der Schepffung waren / Allein die zwo qualiten[d] Bös vnd gutt die in der Natur waren in einander gewesen / die wurden von Einander geschiden / vnd wartt die Böse dem fürsten der Bosheit vnd grimmigkeit zur Ewigen Behausung geben / vnd das heist die Helle oder verwerffung / welche die gutte qualitet in ewigkeit nicht mehr er greifft oder berired / Eine vergessung alles gutten vnd das in sein Ewigkeit.

79 In der Andern qualitet stunt der Baum des ewigen lebens / vnd ihr quel Herrired aus der heiligen trinitet vnd der heilige Geist leuchtet darinnen. vnd es gingen her für alle Menschen die von Adams des Ersten (d) Menschen lenden kommen waren / Ein Ider in seiner krafft / vnd in der qualitet darin er auff erden gewachsen war.

Die da hatten auff erden von dem gutten Baum gessen der da heist Jesus Christus / In denen was die Barmhertzigkeit Gottes gequollen zur ewigen freuden / Die hatten die krafft der gutten qualitet in sich / Die wurden auff genommen in die gutte vnd heilige qualitet / vnd Sungen das liedt ihres Breutigams / Ein Ider in seiner stimme nach seiner heiligkeit /

80 Die aber im licht der Natur vnd des geistes waren geboren / vnd auff erden den Baum des lebens nie recht er kant / waren aber in seiner krafft gewachsen / der über alle Menschen auff erden hatte geschattet / Als da sind viel heiden / vnd velcker / vnd vnmündigen Die wurden auch auff genommen In der selben krafft darin sie gewachsen waren / vnd damit ihr geist Bekleided was / vnd Sungen das lied ihrer krafft von dem Edlen Baum des ewigen lebens. Den ein Ider wurd nach seiner krafft glorificirtt.

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[a] Early edit: leuchtete [b] Early edit: erfüllete [c] Amend: bewegte (moved) [d] Amend: qualiteten

celestial realm of joy which had been in the good quality from all eternity. And the light of the holy trinity shone in the tree of life and fulfilled the entire quality in which it abided.

77 And the tree of the fierce quality which is the other part in nature was ignited as well and it burned in the fire of the anger of God with hellish flames, and the fierce source rose up in eternity. And the prince of darkness with his legions remained in the fierce quality which was his own domain. In this fire vanished earth, stars, and elements. For everything burned at once, each in the fire of its own quality, and everything became separate.

78 For the Ancient One moved, in whom every force and all creatures are, and everything that can be named. And the forces of the heavens, stars, and elements became thin again and were reconfigured in the form they had had before the creation. Only the two qualities, evil and good, which had been in one another in nature, were separated each from the other, and the evil was given to the prince of evil and fierceness as an eternal dwelling, which is nothing less than hell or the banishment which in eternity no longer grasps or touches the good quality, an oblivion of everything good which lasts in its eternity.

79 In the other quality stands the tree of eternal life, and its source derives from the holy trinity, and the Holy Spirit shines within it. And there proceeded all the human beings who had sprung from the loins of Adam, the first human being, each in his power and in the quality in which he had grown upon earth.

Those who on earth had eaten of the good tree, which is called Jesus Christ: in them the mercy of God had surged to eternal joy. Those that had the power of the good quality within them were taken up into the good and holy quality, and they sang the song of their bridegroom, each in his own voice and holiness.

80 But as for those born in the light of nature and the spirit who had never truly known on earth of the tree of life yet had grown in its power, which had cast its shadow over all people on earth, those like the many heathens and nations and the unfree: they were accepted in the same power in which they had grown; and their spirit was clothed in it, and in their power they sang the song of the Noble Tree of eternal life.[24] For each was glorified in accordance with his power.

[24] B. here confronts the problem of salvation for remote heathens or unfree souls who could not embrace Christ.

81 Vnd die heilige Natur gebar freudenreiche himlische früchte / gleich wie sie auff erden hatte in Beider qualitet irdische geboren / die da Bös vnd gutt waren also gebar sie ietzt himlische freudenreiche / Vnd die Menschen die ietzt den Engeln gleiche waren assen ein ieglicher von der frucht seiner qualitet / vnd Sungen das lied Gottes / vnd das lid von dem Baum des ewigen lebens / Vnd das was in dem vater wie ein heiliges Spiel. Ein Triumpffirende freude / Den dar zu waren alle ding im anfang auß dem vater gemacht / vnd bleibed Nun in sein Ewigkeit also.

82 Die aber auff erden waren in krafft des zorn Baums gewachsen / Das ist die die grimme qualitet hatte überwunden / vnd waren ver dorred / In der Bosheit ihres geistes / In ihren sünden / die gingen auch alle herfür Ein Ider in seiner krafft / vnd wurden auff genommen In das Reich der fünsternüs / vnd ein Ider wart angetahn in der krafft darin er gewachsen wart / Vnd
83 ihr könig heist Lucifer. Ein verstossner aus dem licht. Vnd die hellische qualitet Brachte auch früchte herfür wie sie auff erden hatte getahn / allein das gutte was von ihr geschiden / Darumb Brachte sie ietzt früchte in ihr eigen qualitet / vnd die Menschen welche ietzt auch den geistern gleich waren / assen ein ieglicher von der frucht seiner qualitet / So wol auch die Teufel. Den gleich wie ein vntterscheit ist In den menschen auff erden in den qualiteten / vnd nicht alle Einer qualitet Sindt / Also auch bey den ver stossen geistern / Also auch in der himlischen Pomp / In Engeln vnd Menschen / vnd daß weret in sein ewigkeit. *Amen*.

Günstiger leser dises ist ein kurtzer Bericht von den zwo qualiteten in der Natur vom anfang zum Ende / wie darauß zwey Reich End standen sindt / Ein Himlisches vnd Ein Hellisches / vnd wie sie in diser zeitt kegen Einander wallen vnd streitten / vnd wie es zu künfftig mitt ihnen Er gehen wirdt.

84 *Nun Habe ich aber disem Buche den Namen geben /* die Mutter oder wurtzel[a] der *PHilosophia. Astrologia / vnd THeologia.* Darmitte du aber wissest / wo von diß Buch Handeld /[b] Durch[c] die *Philosophia* wirt gehandeld von der Göttlichen krafft / was Gott sey. vnd wie im wesen Gottes die Natur sternen vnd Elementa Beschaffen Sind / vnd wo Hehr alle ding seinen vrsprung Hatt / wie Himmel vnd Erden Beschaffen sind / Auch Engel Menschen vnd Teufel / Darzu Himmel vnd Helle / vnd alles was Creaturlich ist / Auch was da sind Beide qualiten[d] in der Natur / Aus rechtem grunde / in er kendnis des Geistes / im Trib vnd wallen Gottes /

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[a] Amend except 1730: die Wurtzel oder Mutter [b] All early editions except 1656 Changed with: so verstehe [c] Amend: 1. [d] Amend: qualiteten

And the holy nature gave birth to joyous celestial fruits, just as on earth 81
it had given birth to earthly ones of both qualities. And the human beings, who were now like the angels, ate, each from the fruit of his own quality; and they sang the song of God and of the tree of eternal life. And in the father it was as in a holy play. A triumphant joy. To this end had all things been made in the beginning from the father, and so it will remain in eternity.

But those who on earth had grown in the power of tree of anger, who 82
had been overcome by the fierce quality and were withered in the evil of their spirit, in their sins: they, too, went forth, each in his power, and were accepted into the kingdom of darkness, and each was attached to it in the power in which he had grown. And their king is called Lucifer: the one banished from the light. And the hellish quality also brought forth fruits just 83
as it had done on earth, except that the good was now separated off from it. Hence it now yielded fruit in its own quality. And the human beings who were now also like the spirits ate each from the fruit of its quality. The devils likewise. For just as there is a difference among human beings on earth in their qualities, and they are not all of the same quality, so it is, too, with the banished spirits, just as it is with the celestial glory. Among angels and human beings, and this lasts unto its eternity. Amen.

Kind reader, this is a short report of the two qualities in nature from beginning to end: how two realms have arisen from them, a celestial one and an infernal one; and how in the present time, they hold sway and war with one another; and how things will be arrayed in them time to come.

I have given this book the title, the mother or root of *Philosophia*, *Astrologia*, and *Theologia*. But so that you should know what this book treats of: in 84
terms of *Philosophia*, it treats of the divine power: what God is; and of how it is that in the being of God, nature, stars, and elements are constituted; and of whence all things have their origin; of how the heavens and the earth are constituted; as well as of angels, human beings, and devils; of heaven and hell, and everything that is creatural;[25] and finally of what the two qualities in nature consist: all of this upon a true foundation, in knowledge of the spirit, at the urging and under the sway of God.

[25] "**Creaturlich**" refers in this context not to discrete creatures or kinds, but to everything created, in this case encompassing heaven and hell as well as the earth and heavens.

85 *Durch*[a] *die Astrologia wirtt gehandelt* von den krefften der Natur der sternen vnd Elementa / wie dar aus alle Creaturen sind Hehr kommen / vnd vie die selben alles Treiben Regiren vnd in allem wircken / vnd wie Böses vnd Guttes durch sie gewürckt wirdt in Menschen vnd Thiren / dar aus Her kompt das Böses vnd guttes in diser weld Hersched vnd ist / Auch wie der Hellen vnd Himmelreich darinnen Bestehed /

86 Nicht ist das mein für Nemen daß ich wolte aller sternen lauff ortt oder Namen Beschreiben oder wie sie Ierlich Ihre Coniunction oder kegenschein oder quadrat vnd der gleichen Haben / was sie Ierlich vnd stündlich wir-
87 cken / welch[b] durch die lange ver Jerung ist er fahren worden / von den Hoch weisen vnd klugen geistreichen Menschen / durch fleissig anschawen vnd auff mercken / vnd Tiffen sin vnd Rechen Ich habe das selbe auch nicht studdired vnd gelernt / vnd lasse das selbe die gelerten handeln / Sondern mein für Nemen ist Nach dem Geist vnd Sin zu Schreiben vnd nicht Nach dem ahn Schawen.

88 *Durch*[c] *die Theologia wirtt gehandelt von dem* Reich Christy / wie das selbe sey Beschaffen / wie es der Hellen reich sey Endkegen gesetzt / Auch wie es in der Natur Mitt der hellen Reich kempffed vnd streittet vnd wie die Menschen durch den glauben vnd Geist können der Hellen reich über wünden / vnd Triumpffiren in Gödlicher krafft vnd die Ewige Seligkeit erlangen vnd als Einen Sig im streitt dauon Bringen. Auch wie sich der Mensch durch die würckung der Hellischen qualitet Selbst in die verterbung wirfft vnd Endlich wie es Einen aus gang mitt Beiden Nemen wirtt.

89 *Der öberste Tittel.* Morgen Röte im auffgang ist ein geheimnis *misterium*. den klugen vnd weisen in diser weld ver borgen / welchs sie Selbst werden in kurtzen mussen er fahren / Denen aber So dises Buch in einfald lesen / Mitt begirde des heiligen geistes / die ihre Hoffnug alleine in Gott stellen / wirdt es nicht ein geheimnis sein / Sondern Eine offendliche Erkendnis.

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[a] Amend: 2. [b] Early edit: Welches [c] Amend: 3.

In terms of Astrologia it treats of the forces[26] of nature, the stars, and 85
elements; of how all creatures have arisen from them, and how these forces effect all driving force and governance in all things; and of how evil and good are effected through their agency in human beings and animals, from which it arises that evil and good prevail and exist in this world; and finally, of how hell and heaven abide in the same.

It is not my purpose to describe the course and location of all the stars or 86
their designations, or to discuss their annual conjunctions of oppositions or quadrants or that sort of thing, nor what it is that they effect in a year or a day, all of which has been understood by means of extensive annual study by 87
exceedingly wise and clever, intelligent men, by assiduous observation and notation, through subtlety and computation. I have not studied nor learned such things and leave them to the scholars. Rather, it is my intention to write by way of spirit and reflection[27] and not by observation.

Theologia treats of the realm of Christ, of how it is constituted, how it 88
is opposed to the realm of hell, how it also struggles and fights in nature with the realm of hell; how human beings can overcome the realm of hell through faith and the spirit in divine power in order to attain eternal bliss and achieve a victory in the battle; and finally, how the human being may by the action of the infernal quality bring about his own ruination; and how both qualities will turn out in the end.

The uppermost title, Morning Glow in ascent,[28] is a secret and *mysterium*. 89
Concealed from the clever and wise ones in this world, though they will soon find out for themselves what it means. Yet to those who read this book in simplicity, with longing of the Holy Spirit, who place their hope in God alone, it will soon cease to be a mystery and become instead plain knowledge.

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[26] Note that the prime specification for philosophy and astrology are the same word, used respectively in singular and plural: "krafft/ krefften." B.'s "astrology" could be called "astronomy": the two were not clearly distinguished in his time. B.'s delimitation of the theme that follows suggests that measurement is as familiar, and as acknowledged and admired by him, as prognosis. See Intro II B2, 3, 3a, 4.

[27] "**Nach dem Geist vnd Sin**": in the context of this passage and the work as a whole, the second term suggests "die geistige, intellectuelle, verstandesmäszige seite des menschen" (Grimm, "Sinn" 9). The intellect is active rather than passive ("Geist" as the Holy Spirit); it is reflective rather than observational ("ahn Schawen") and, given the topics to which it is applied, it is appropriately rendered by "reflection." "Searching" gives rise to B.'s theories, though not to their authority. If "Geist" qualifies B. as a mystic illuminated by God, "Sinn" characterizes him as a philosopher.

[28] The original German title, translated by B.'s friends into the Latin equivalent *Aurora*, soon found the acceptance of the author himself, with the result that the Latin and German titles have coexisted with comparable validity.

90 Ich wil disen Tittel Nicht er kleren / Sondern dem vnparteiischen leser / der da in diser weld in der gutten qualitet ringend zu vrtheilen geben /

91 *Wen Nun Meister Klügling. Der da in der grimmen* qualitet qualificirt / vber dis Buch kommen wirtt Der wirdt widerpart halten / gleich wie das himmel vnd hellenreich wider Einander walled vnd ist / Erstlich wird er sagen ich sey viel (zuh) zu hoch in die Gottheit gestigen mihr gezime Solches Nicht /

Dar nach wird er sagen / Ich Rihme mich des heiligen Geistes / Ich Muste auch also leben vnd Solches mitt wunder wercken beweisen.

Zum Dritten wirt er sagen Ich Thue Solches (Ich Thue Solches) aus Begirde des Ruhms.

Zum vierden wird er Sagen Ich sey nicht gelert gnug dar zu.

Zum fünfften wird ihn die grosse einfald des autors Sehr ergern / wie den der weld Brauch ist / Nur auff das Hohe zu Sehen / vnd sich ahn der Einfald zu Ergern.

92 Denen Parteiischen klüglingen wil ich Endkegen setzen die alt väter in der Ersten weld / die waren auch nur geringe verachte leute / wider welche die weld vnd der teufel wittet[a] vnd tobed[b] / Als zur zeit Henoch da die heiligen väter haben Erstlich gewaltig von des Herren Namen geprediged / Die sind auch nicht mit dem leibe in himmel gestigen / vnd[c] alles mit augen gesehen / Allein der heilige geist Hatt sich in ihrem Geist offenbared / Her nach Sihed mans In der andern weld auch Bey den heiligen alt vätern Patriarchen vnd Propheten / Die waren alle Sampt Nur Einfeltige leute /

93 vnd Ein Teils Nur vieh hürten / Auch Als Messias Christus Der Held im streitt in der Natur ein Mensch wardt / ob er gleich Ein fürst vnd könig der Menschen was / So hild er sich doch in diser weld in grosser einfaldt / vnd was nur der weld Hauß genoß /. So wol auch seine Apostel waren alle sampt Nur arme ver achte fischer knechte vnd leutlin. Ia Christus Selbst dancked seinem himlischen vater das ers den klugen vnd weisen In diser weld hatte

94 ver Borgen gehalten vnd den vnmündigen offenbared. Mattej 11.[d] Dar zu Sihed man wie sie auch in gleicher weise sind Arme sünder gewesen / vnd[e] Beide Trieb Bös vnd gutt In der Natur ahn sich gehabt. Das sie aber gleich wider die sünde der welt / Ia wider ihre eigen sünde haben geprediged /

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[a] Amend: wittete (wütete) [b] Amend: tobete [c] Amend: haben [d] Marginal citation [e] Amend: haben

I do not choose to explain the title, but rather prefer to offer it for the judgment of the unpartisan reader who struggles with the good quality in this world. 90

When Master Smart Aleck, who manifests himself *in the fierce quality* comes upon this book, he will contend against it, just as heaven and hell hold sway and are set against one another. First of all, he will say that I have gone too far up in the divinity; and that doing so is not proper for me. 91

Next, he will say, I am boasting of the Holy Spirit: I would have to live accordingly and prove that it is true by working miracles.

Third, he will say that I am doing this out of a desire for fame.

Fourth, he will say that I am not learned enough for such things.

Fifth, the great simplicity of the author will aggravate him, for it is customary in the world to respect only what is high and to be aggravated by simplicity.

To the partisan smart alecks of this sort I will reply that the patriarchs in the First World[29] were also insignificant disdained people, against whom the world and the devil curses[30] and rages. In the times of Enoch,[31] when the holy patriarchs first began preaching of the Lord's name, they did not ascend bodily into heaven in order to regard everything with their own eyes. Rather, the Holy Spirit revealed itself in their spirit. Later, we see this in the Second World with the holy arch fathers, patriarchs, and prophets: they were altogether but simple folk, some of them mere shepherds of livestock. 92

Moreover, as Messiah Christ, the hero in the struggle of nature, became human, although he was a prince and king of human beings, he maintained himself in this world in great simplicity, and was no more than a housemate of the world. Moreover, his apostles as well were but despised fishermen and little people. Indeed, Christ himself thanked his heavenly father for keeping him hidden from the clever and wise ones of this world and for revealing him instead to those who cannot speak for themselves.[32] Moreover, one sees how they too were but poor sinners and had both the evil and good impulses of nature within them. But that they preached against the sin of the world, 93 94

[29] In this passage, the first and second worlds are before and after the Flood respectively.

[30] B.'s "**wittet**" is presumably roughly as in Grimm, "wettern" 4, "fluchen, schimpfen, poltern, drohen."

[31] The point is that Enoch and the patriarchs pleased God with their faith, as in Heb 11:5, not by their knowledge.

[32] A marginal reference to Mat 11, refers to verse 25: "Jesus said, 'I thank you, Father, Lord of heaven and earth, because you have hidden these things from the wise and the intelligent and have revealed them to infants.'"

vnd die gestrafft / daß daß haben sie durch den Trieb des heiligen geistes gethan / vnd Nicht aus Ruhm sucht / Auch So haben sie aus eigen krefften vnd ver mögen nichts gehabt / oder in den geheimnis[a] gottes lehren können / Sondern es ist alles im Trieb gottes geschehen.

95 Also Auch kahn ich von mihr selbst Nichts Sagen Rümen oder Schreiben / Als daß. Das ich bin ein Einfeltiger Man Darzu ein armer sünder / vnd Muß alle Tage Bitten Herr ver gib vns vnser Schuld / vnd mitt den Aposteln Sagen / O Herr du Hast vns durch dein Blutt erlöst.

Ich Bin auch Nicht in himmel gestigen vnd[b] alle wercke vnd geschepffe Gottes gesehen / Sondern der selbe himmel ist in Meinem geist offenbared / Das ich im geist er kenne die wercke vnd geschepffe Gottes / Auch So ist der wille darzu nicht mein Naturlich wille sondern es ist des Geistes Trieb / Ich habe auch Manchen sturtz des Teufels mussen Hier Mitte erleiden.

96 Es ist Aber der geist des Menschen Nicht allein auß den sternen vnd Elementen Hehr kommen / Sondern es ist auch ein funcke aus dem licht vnd krafft Gottes darin ver borgen / Es ist Nicht ein leer wortt das im genesis stehed / Gott Schuff den Menschen ihm zum Bilde. Ia zum Bilde Gottes Schuff er ihn. Den es hatt eben den ver standt / das er auf dem
97 gantzem wesen der Gottheit ist gemacht worden / Der leib ist aus den Elementen darumb mus er auch Elementische speise Haben. Die seele hatt ihren vrsprung Nicht allein vom leibe. vnd ob sie gleich in dem leibe End stehed / vnd ihr Erster anfang der leib ist So hatt sie doch ihren quel auch von aussen in sich durch die lufft. auch so hersched darin der heilige Geist / Nach artt vnd weise wie er alles er filled vnd wie in Gott alles ist / vnd Gott
98 selber alles ist / Darumb weil der heilige Geist in der seele Creaturlich ist / Als der seelen Eigenthum So forsched sie Biß in die Gottheit / vnd auch in die Natur / den sie hatt aus dem wesen der Gantzen Gottheit ihren quel vnd hehr kommen. Wen sie vom heiligen Geiste angezinded wirdt / So Sihed sie was Gott ihr vater Macht / gleich wie ein Sohn im hause wol Sihed was der vater macht / Sie ist ein glied oder kind in des himlischen vaters
99 hause. Gleich wie das auge des Menschen Sihed Bis in das gestirne daraus es seinen anfenglichen vrprung hatt / Also auch die Seele Sihed Bis in das
100 Gödliche wesen / darin sie lebed. Weil aber die Seele Auch aus der Natur ihren quel hat vnd in der Natur Beses vnd guttes ist / vnd sich der Mensch auch[c] durch die sünde in die grimmigkeit der Natur geworffen / das Also die Seele täglich vnd stündlich mit Sünden Befleckt wirt / So ist ihre erkendnüs

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[a] Early edit: Geheimnissen [b] Amend: hab [c] Amend: hat

indeed, against their own sin, castigating it, this they did at the urging of the Holy Spirit, and not because of any desire for fame. They had nothing on account of their own powers and capacities, nor could they teach of the secrets of God. Rather, everything they did happened at the urging of God.

I can therefore say, claim, or write nothing at all about myself other than 95
that I am a simple man and indeed a poor sinner who must pray every day, "Lord forgive us our sins," who repeats with the apostles, "O Lord, you have saved us by your blood."

Nor have I ascended into heaven to see all the works and creatures of God. Instead that very heaven has been revealed in my spirit so that I recognize in the spirit the works and creatures of God. Nor is the urge to do this my natural will, but the urging of the spirit. What is more, I have had to suffer many an assault of the devil in this.

However, the spirit of the human being does not proceed solely from 96
the stars and elements; rather, a spark from the light and power of God is concealed in it. It is no empty word that states in Genesis, "God created the human being in his image. Truly, in the image of God he created him."[33] For this means that the human being was created out of the entire being of the divinity. The body is created from the elements and for this reason must have 97
elemental nourishment. But the soul has its origin not solely from the body. Even thought it originates in the body, and though its first beginning is the body, yet it has its source from outside as well through the air. Therefore, the Holy Spirit prevails within it, in the same way that the spirit encompasses all and everything abides in God, and God himself is all. Therefore, since the 98
Holy Spirit in the soul is creatural in accordance with its being the property of the soul, it searches into the very divinity and into nature. For it takes from the being of the Entire Divinity its origin and source. When it is ignited by the Holy Spirit, it can see what God its father does, just as a son sees in the house of his father what the father does. It is a member or child in the house of the celestial father. In the same way that the human eye sees clear to the 99
stars from which it has its origin, so, too, the soul can penetrate the Divine Being in which it lives. Yet since the soul also has its origin from nature, and 100
in nature is both evil and good, and since the human being by way of sin has been cast into the fierce realm of nature so that every day and hour the soul

[33] Gen 1:27, "So God created humankind in his image, in the image of God he created them." (Luther: "VND Gott schuff den Menschen jm zum Bilde / zum Bilde Gottes schuff er / Vnd schuff sie ein Menlin vnd Frewlin.") The implicit creation of the singular man or humankind, yet also of the double male and female human being, soon openly attracts B.'s speculation.

nur stickweise / den die grimmigkeit in der Natur Hersched Nun auch in
101 der Seele / Der Heilige Geist aber gehed Nicht in die grimmigkeit Sondern
hersched in dem quel der Seelen der in dem licht Gottes ist / vnd streitet
102 wider die grimmigkeit in der Seelen / Darumb kahn die Seele zu keiner
volkomnen erkentnis in disem leben kommen / Bis ans Ende da sich licht
vnd fünsternis Scheided / vnd wirt die grimmigkeit mit dem leibe ver zert in
der Erden / den Sihed die Seele helle vnd volkomlich in Gott ihren[a] vater /
Wen aber die Seele vom heiligen geist angezinded wirtt / So Triumpffired
Sie in dem leibe wie ein gros feuer auff gehed / das also hertz vnd Nirren für
freuden zittern / Es ist aber nicht Bald grosse vnd Tiffe erkendnis da in gott
ihrem vater / Sondern die libe kegen Gott ihrem vater Triumpffired also in
dem feuer des heiligen Geistes.

103 Die erkentnis Gottes aber wird in dem feuer des heiligen geistes geseed /
vnd ist Erstlich klein wie ein Senff korn wie es Christus vergleich / hernach
So wechst sie groß wie ein Baum vnd Breitet sich auß in Gott ihrem Sche-
pffer / Gleich wie ein tröpfflin wasser in dem grossen mehr nich kahn Sehr
wallen / So aber ein grosser strom darein gehed / der kahn edwas mehr thun.

104 Es ist aber das geschehenne / kegen wertige / vnd zu künfftige / So wol
die weite / tiffe / vnd höhe / Nahe vnd weit in Gott als ein ding / eine
Begreiffligkeit vnd die heilige Seele des Menschen Sihed Solches auch / aber
in diser weld Nur stick weise / Es end feld ihr auch offte das (sich) Sie Nichts
Sihed / Den der teufel Setzt ihr *h*efftig zu / in dem grimmen quel der in der
Seelen ist / vnd ver deckt offte das Edle Senff kernelein / Darumb mus der
Mensch immer im streit sein.

105 Auff Eine Solche weise in Solcher erkendnis des Geistes wil ich in disem
Buche von Gott vnserm vater Schreiben / In dem alles ist / vnd der Selber
alles ist / Wil ich handeln wie alles Scheidlich vnd Creaturlich ist worden /
vnd wie sich alles treibed vnd Beweged / *In* dem Gantzen Baum des lebens.

106 Alhier wirstu den rechten Gruntt der Gottheit Sehen / Vnd wie *es* Ein
wesen gewesen ist für den zeitten der weld / Auch wie die Heiligen Engel
Sind Erschaffen worden / vnd worauß. *Auch* von dem Schrecklichen valle
Lucifers / Sampt Seinen Legionen / Auch woraus Himmel Erde sternen vnd
Elementa Sind worden/ So wol in der Erden Methal vnd steine / vnd alle
Creaturen / wie da Seye die geburt des lebens vnd die leibligkeit aller dinge /
Auch was da Sey der rechte Himmel / da Gott und seine Heiligen Inne
wonen / vnd was da Seye der zorn Gottes vnd das Hellische feuer / vnd wie
alles ahn zintlich worden Sey / In Summa / was / oder wie da Sey das wesen
aller wesen.

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[a] Early edit: ihrem

is stained by sins, its knowledge is piecemeal, for the fierce realm in nature rules in the soul as well. But the Holy Spirit does not proceed into the fierce 101
realm but instead prevails in the source of the soul which abides in the light of God and struggles against the fierce realm in the soul. For this reason, the 102
soul cannot arrive at a perfect knowledge in this life, not until the end, when light and darkness separate, when the fierceness is consumed along with the body in the earth; at that point the soul sees clearly and perfectly into God its father. Nevertheless, if the soul is ignited by the Holy Spirit, it triumphs in the body, as when a great fire flames up and the heart and kidneys tremble for joy. Yet this is not immediately a great and deep knowledge in God its father: it is the love toward God its father which triumphs thus in the fire of the Holy Spirit.

But the knowledge of God is nonetheless sown in the fire of the Holy 103
Spirit; and it is at first as small as the mustard seed to which Christ compared it: afterward it is as great as a tree and extends itself in God its Creator. In the same way, a little drop of water cannot make much of a wave in the sea, but when a great stream enters in, it can do rather more.

In truth, however, what has happened, what is now, and what is to come, 104
no less than the breadth, depth, and height, the near and the far in God are a single thing, a single substantiality, and the holy soul of the human being sees this too, but only in a piecemeal fashion in this world. Often it is lost sight of and nothing is seen. For the devil resists it violently in the fierce source in the soul, thereby stifling the noble mustard seed. For this reason, the human being is always caught up in struggle.

In this manner, in this sort of knowledge of the Spirit, I intend to write in 105
this book of God our father in whom everything abides and who is himself all. I intend to treat of how all things became separate and creatural and of how all things are propelled and moved in the entire tree of life.

Here you will see the true ground of the divinity, and how all was One 106
Being before the time of the world; and how the holy angels were created, and out of what. Moreover, of the horrible fall of Lucifer together with his legions, and of what the heavens, the earth, stars, and elements arose, as well as the metals of the earth, the stones, and all creatures; how the birth of life came about, and the corporeality of all things. You will also see what the true heaven is in which God and his holy beings dwell; and what is the anger of God and the infernal fire, and how all things became ignitable. *In summa*: what, or how, the being of all beings is.

107 Die Ersten 7. Capittel Handeln gantz Schlechte vnd begreifflich vom wesen Gottes vnd Engeln Mit Gleichnüssen / da mitte der leser mechte von Einer stuffe zur andern Endlich in tiffen Sin vnd rechten Gruntt kommen / Im 8. Capittel fehed sich ahn die Tieffe im Götlichen wesen / vnd So fordt I. weiter I. Tieffer / Es wird Manche Species offte wider holed / vnd Immer Tiffer beschriben / umb des lesers / auch meiner selbst zehen Begreiffligkeit willen.

108 Was du aber In diesem Buche nicht Gnug erklered fündest das wirstu im andern vnd dritten Helle vnd klar finden / den von wegen vnser verterbnüs ist vnser Erkendnüs stickwerck vnd nicht auff ein mal Gantz volkommen. Wie wol dises Buch Ein wunder der weld ist / welches die Heilige Seele wol ver stehen wirdt.

109 *Hiermitte Thu Ich den leser In die Sanffte vnd Heilige Liebe Gottes Empfehlen.*

The first seven chapters treat quite simply and comprehensibly of the 107
being of God and the angels by means of likenesses, so that the reader may proceed from one topic to the next and at last to the deep meaning and true ground itself. In the eighth chapter the depth in the Divine Being begins, and so on, the further, the deeper. Many a species is frequently repeated and described ever deeper for the benefit of the reader's dense comprehension and my own.

Furthermore, what you might not find sufficiently explained in this book, 108
you will find lucidly and clearly presented in the second and third ones; for on account of our ruination, our knowledge is piecemeal and never complete all at once. Nevertheless, this book is a wonder of the world which the holy soul will indeed understand.

With this, I commend the reader to the gentle and holy love of God. 109

Das .1. Cappittel.

Von erforschung des Götlichen wesens
in der natur. Von beiden qualiteten

1 *Wie wol fleisch vnd Blutt Das Götliche wesen nicht* er greiffen kahn / Sondern der Geist wen er von Gott er leuchtet vnd angezinded wirt.

So man aber wiel von Gott Reden / waß Gott sey / So mus man fleissig erwegen die kreffte in der Natur Dar zu die gantze Schepffung Himmel vnd erden / So wol sternen vnd Elementa / vnd die Creaturen so auß den selben sind Hehr kommen / So wol auch die heiligen Engel / Teufel vnd Menschen / Auch himmel vnd Helle.

2 In Solcher betrachtung finded man Zwo qualiteten / Eine gutte / vnd Eine Böse die in diser welt in allen krefften / In sternen vnd Elementen / So wol in allen Creaturen in Einander Sint / wie ein ding / vnd bestehed auch keine Creatur Im fleische in dem Natur lichen leben Sie habe den Beide qualiteten ahn sich /.

3 Alhier Mus Man Nun betrachten was daß wortt qualitet / heist oder ist / qualitet ist die Bewegligkeit. quallen / oder treiben Eines dinges / Als da ist die Hitze / die Brennet ver zehret vnd Treibed alles das in sie kompt / das nicht ihrer eigendschafft ist /

Hinwiderumb erleuchtet vnd wermet sie alles was da ist kalt Naß vnd finster / vnd macht das weiche Harte. Sie hatt aber noch zwo Species in
4 sich / Als Nemlich das licht vnd die grimmigkeit dauon zu Mercken ist / Das licht oder das Hertze der Hitze ist an ihm selber ein lieblich freudenreicher anblick / Eine krafft des lebens Eine er leuchtung vnd anblick eines dinges das da ferne ist / vnd ist ein sticke oder quel der himlischen freudenreich / Den es (sie) macht in diser welt alles lebendig vnd beweglich / Alles fleisch / So wol Beume laub vnd graß wechst in diser welt in krafft des lichtes / vnd hatt sein leben darin / Als in dem guttem /

5 Hinwiderumb hatt sie in sich die grimmigkeit daß sie Brenned ver zeret vnd verterbed / Die selbe grimmigkeit quallet treibed vnd er hebed sich in dem lichte vnd macht das licht Beweglich / Ringed vnd kempffed mit

Chapter One

On Researching the Divine Being in Nature. On the Two Qualities.

Though flesh and blood cannot grasp the Divine Being, the spirit, when it is illuminated and ignited by God, can do so. 1

But if we would speak of God and what he is, we must attend closely to the powers in nature, as well as to the entire creation of heavens and earth, stars and elements, the creatures that have arisen from them, and the holy angels, devils, and human beings, as well as heaven and hell.

In such contemplation, we discover two qualities, one good and one evil, which are in this world and in all forces, in the stars and elements and all other creatures, everywhere united in one another like a single thing. Nor does any creature exist in the flesh in nature that does not possess the two qualities. 2

Here we must consider what the word quality[1] means and consists of: quality is the motility or activation, the surging or urging of a thing, as for example, the heat that burns, consumes, and acts upon everything that enters into it that is not of its property. 3

On the other hand, it illuminates and warms everything cold, damp, and dark, and hardens what is soft. But it has two species within it, namely the light and the harsh ferocity about which the following must be observed. The light, which is the heart of heat, is in itself a gentle, joyous aspect, a force of life, an illumination and sighting of a thing that is distant; it is a part or source of the celestial realm of joy. It makes all things in this world lively and active. Everything that is of flesh, as well as trees, foliage, and grass, grow in this world in the power of light; and all have their life in it, which is to say, within the good. 4

Conversely, it has within itself the fierceness[2] that burns, consumes, and despoils. This ferocity surges, urges, and rises up[3] in the light and makes the light active so that the two qualities struggle and contend with one another 5

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[1] B.'s quality is the reified aspect of an activity of particularizing self-manifestation. The corresponding verb will be rendered at times as "to qualify," true to B.'s neologism, but usually as "to manifest itself." See Intro II D3–4.

[2] On the Lutheran sense of B.'s **grimmigkeit**, see Intro II A1e.

[3] The reflexive "er hebed sich" (sich erheben) denotes also a rising in the sense of an insurrection against the good.

Einander in seinem zwifachen quel als ein ding / es ist auch ein ding / aber
6 es hatt einen zwifachen quel. Das licht bestehed in Gott ohne Hitze / aber in der Natur bestehed es Nicht / Den in der Natur sind alle qualliteten in Einander wie Eine qualitet / Nach artt vnd weise wie Gott alles ist / vnd wie von ihm alles Hehr kömpt vnd aus gehed / Gott ist das Hertze oder quell Brun der Natur / aus ihm Herrired alles /.

7 Nun Hersched die Hitze in allen krefften in der Natur / vnd er wermed alles / vnd ist ein quel in allem / Sonst wo daß Nicht were / So were das wasser viel zu kaltt / vnd die Erde erstarrete / Auch So were keine lufft nicht.

8 Die Hitze hersched in allem / in Beumen krautt vnd graß vnd macht das wasser Beweglich / das durch des wassers quel aus der Erden wechst krautt vnd graß. Darumb heist (es Ein) sie Eine qualitet / das sie in allem quilled vnd alles er hebed /

9 Das licht aber in der Hitze gibt allen qualiteten die krafft / daß alles lieblich vnd wonnereich wird (vnd ist /) Die Hitze ohne das licht ist den andern qualiteten kein Nutz Sondern ist eine verterbung des gutten / Ein Böser quel Den es ver tirbed alles in der Hitze grimmigkeit /

Also ist das licht in der Hitze Ein lebendiger quel Brun / darein der Heilige Geist Gehed / Aber in die grimmigkeit der Hitze nicht / Die Hitze aber Macht das licht Beweglich das es qualled vnd Treibed / Als man Sicht im winter da ist das licht der Sonnen gleich wol auff erden / Aber der Sonnen Hitze stralen kahn den Erdboden nicht er reichen / darumb wechst auch keine frucht /

Von der Kelte qualificirung.

10 Die Kelte ist auch eine qualitet wie die Hitze / Sie qualificirt in allen Creaturen / was aus der Natur worden ist / vnd in allem was sich darinnen Beweged / in Menschen Thiren / vogeln / fischen / würmen / laub vnd graß / vnd ist der Hitze End kegen gesetzt / vnd qualificirt in der selben / Als were es ein ding / Sie wered aber der Hitze grimigkeit / vnd stilled die Hitze /.

11 Sie Hatt aber auch zwo Species in sich / dauon zu Mercken ist / Als Nemlich / das sie die Hitze Senfftiged / vnd alles fein lieblich macht / vnd ist in allen Creaturen Eine qualitet des lebens / Den es kahn keine Creatur ausser der kelte bestehen / den sie ist eine quallende treibende Bewegligkeit in allen dingen /

12 Die Ander Species ist die grimmigkeit / den so sie gewalt kriged / So drücked Sie alles nider / vnd ver terbed alles wie die Hitze / Es kahn kein

in a twofold source, as if they were a single entity. It is a single entity, but with a twofold source. The light exists in God without heat; but not so in 6
nature. In nature all qualities are intermixed as if they were a single quality in the same way that God is all[4] and as everything comes from and arises out of him. God is the heart or source font of nature. From him everything emerges.

Heat rules in all the forces of nature. It warms all things and is a source 7
in all. If not for it, water would be too cold. The earth would stiffen. Nor would there be any air. The heat rules in all things: in trees, vegetation, and 8
grass. It makes the water active so that through the source which is water the vegetation and grass grow upon the earth. It is known as a quality because it surges in everything and exalts all things.

But it is the light within the heat that gives all qualities their power so that 9
all things become mild and joyous. In the other qualities heat without light is useless: a despoliation of the good. It is an evil source that spoils everything in the harsh ferocity of heat.

Therefore the light within the heat is a vital source font in which the Holy Spirit makes its way. But this does not apply to the ferocity of the heat. And yet the heat does make the light active so that it surges and drives. One sees this in winter. Even then the light of the sun shines upon the earth, but the rays of the sun's heat do not penetrate into the soil. Hence no fruit grows.

On the manifestation of the cold.

Cold is also a quality like heat. It manifests itself in all creatures that have 10
arisen out of nature and in everything that moves. In nature, in human beings, animals, foul, fish, worms,[5] foliage, and grass, it is set against the heat yet manifests itself within it, as if the two were a single entity. However, it opposes the ferocity of the heat and calms it.

Yet it also has two species within it about which the following must be 11
said: the cold softens the heat and makes it gently disposed. In all creatures it is a quality of life. For no creature can exist without cold: it is a surging, urging activity in all things.

The opposing species is the harsh ferocity. When it acquires force, it 12
oppresses all things and despoils them, as does the heat. No life could

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[4] God as all things in all sets the pattern for B.'s worldview and exposition. See Intro II A1f.

[5] See Grimm, **Wurm** could signify reptile, crawling animal, snake, infesting insect, and even dragon: the suggestion that it exemplifies lowliness and helplessness encourages a translation with the English cognate (V1a, b, d, e).

leben in ihr bestehen / So ihr die Hitze nicht wered. Die grimmigkeit der kelte ist eine verterbung alles lebens / vnd ein Haus des Todes / gleich wie der Hitze grimmigkeit auch ist.

Von der lufft qualificirung vnd des wassers.[a]

13 Die lufft Hatt ihren vrsprung von der Hitze vnd kelte / den die Hitze vnd kelte Treiben gewaltig von sich / vnd er fillen alles / Dauon wird Eine lebende vnd webende Bewegung / Wen aber die kelte die Hitze Senfftiged / So wird Beider qualitet dinne / vnd die Bitter qualitet zeuged es zu sammen das es Trepflicht wirdt. Die lufft aber Hatt ihren vrsprung vnd gröste Bewegung auß
14 der Hitze / vnd das wasser von der kelte / Nun Ringen die zwo qualiteten stets mit Einander / die Hitze ver zered das wasser / vnd die kelte zwinged die lufft. Nun ist aber die lufft Eine vrsache / vnd Geist alles lebens vnd aller Bewegung in diser weld / Es Sey gleich im fleische oder in allem dem / was aus der Erden wechst / So hatt es alles Sein leben von der lufft / vnd kahn nichts ausser der lufft Bestehen / das in diser weld ist / das sich Beweged /
15 Das wasser qualled auch in allem[b] lebendigen vnd webenden dingen in diser weld / In dem wasser Bestehed der leib aller dinge / vnd in der lufft der Geist / Es sey gleich im fleische / oder in den gewechsen auß der erden / Vnd dises Beides kömpt aus der Hitze vnd Kelte / vnd qualificirt vntter Einander wie Ein ding.

16 Nun aber ist in disen Beiden qualiteten auch zwo sonderliche Species zu Mercken Als Nemlich die lebendige vnd Tötliche wirckung / Die lufft ist Eine lebendige qualitet / So sie Senftig in Einem dinge ist / vnd der heilige Geist Hersched in der Sanfftmut der lufft / vnd alle Creaturen Sind frölich darinnen / Sie hatt aber auch die grimmigkeit in sich das sie tötted vnd verterbed / durch ihre grausame er hebung / Die qualificirung nimpt aber von der grimmen Er hebung ihren ursprung das es in allem quelled vnd treibed / dauon das leben ursprung hat vnd stehed / Darumb muß es beides in disem leben sein.

17 Das wasser Hatt auch einen Grimmen / Tötlichen quel in sich / Den es Tötet vnd ver zered / Dar zu mus alles lebende vnd webende / in dem wasser
18 ver faulen vnd verterben. Also ist die Hitze / vnd die kelte Eine vrsache vnd vrsprung des wassers vnd der lufft / darinnen alles wircked vnd stehed / Alles leben vnd Bewegligkeit stehed darinnen. Dauon ich von er schepffung der sternen klerlich schreiben wiel.

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[a] Order of the last four words indicated with numbers superimposed by another hand.
[b] Changed by another hand: allen

withstand it without the counterforce of the heat. The harsh ferocity of cold is the ruination of all life, a house of death, as is the ferocity of heat.

On the manifestations of air and of water.

The air has its origin from heat and cold. For heat and cold repel violently 13
from themselves and suffuse all things. This gives rise to an activity that lives and thrives.[6] But when the cold moderates the heat, both are attenuated and the bitter quality contracts to become dribbly.[7] Yet the air has its origin and greatest movement from the heat and water from the cold. The two 14
qualities constantly contend with one another. Heat consumes the water. Cold compels the air. The air, however, is nothing less than a cause and spirit of all life and movement in this world. Whether it be in the flesh or in anything that grows from the earth, whatever lies in this world, whatever moves takes its being from the air and cannot exist outside of it. The water, 15
too, surges in all living and thriving things in this world. The body of all things persists in water, the spirit in the air, be it in flesh or in vegetation from the earth. And both arise from heat and cold and manifest themselves mingled together like a single entity.

In both these qualities, however, two particular species are to be observ- 16
ed: they are the vital and the lethal activation. Air is an enlivening quality when it acts gently in a thing. Indeed, the holy spirit prevails in the mildness of air. All creatures rejoice in it. But it also has the ferocity in it that can kill and despoil by its violent upheaval. This manifestation has the fierce uprising as its source that causes a surging and urging in everything,[8] from which life arises and persists. For this reason, both these opposites have their place in this life.

Water also has a fierce and lethal source within it. It can kill and despoil. 17
Indeed, everything that lives and thrives must rot and spoil in water. Thus 18
are heat and cold a cause and source of water and air in which all things act and abide. All life and movement abides in them. About this I intend to write clearly in reference to the creation of the stars.

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[6] On the source of this kinetic image in Acts 17:28, see Intro II A1c.

[7] "Trepflicht," "tröpflich," is used by B. to denote an effect of drop-by-drop precipitation (see Grimm, "tröpflicht": *guttatim*). The plain German term is best rendered by means of its homely English cognate, suggesting the desultory drops of condensation that arise when heat encounters cold on the surface of a vessel.

[8] **das es in allem quelled vnd treibed**: on B.'s use of *quellen* and *qualitet*, see Intro II D3.

Von den Ein flissen der andern qualiteten
in die drey Elemend[a] / feuer / lufft vnd wasser.
Von der Bittern qualitet.

19 Die Bitter qualitet ist das hertze in allem leben / gleich wie sie in der lufft das wasser zu sammen zeuged vnd auch zur treibed / das es scheidlich wird / also auch in allen Creaturen / So wol auch in gewechsen der erden / Den laub vnd graß hatt seine grüne farbe von der Bittern qualitet /. So Nun die Bitter qualitet in Einer Creatur Senfftig woned / So ist sie Ein Hertze oder freude in der selben / den sie zur scheided alle ander Böse einflisse / vnd ist ein anfang
20 oder vrsachen der freuden oder des lachen / Den so sie Beweged wird macht sie Eine Creatur zittern / vnd freudenreich / vnd erhebed die selbe mit gantzem leibe / Den es ist gleich ein anblick der himlischen freudenreich / Ein Erhebung des geistes. Ein Geist vnd krafft in allen gewechsen aus der
21 erden / Eine Mutter des lebens / Der heilige Geist walled / vnd treibed in diser qualitet mechtig[b] / den sie ist ein sticke der Himlischen freudenreich / wie ich Hernach Beweisen wiel. Sie Hatt aber auch noch Eine Species in sich / Als Nemlich die grimmigkeit / die ist ein wahrhafftig Haus des Todes / Eine verterbung alles gutten / Eine verterbnüs vnd verzerunge des lebens im fleische /

Den So sie sich in Einer Creatur zu sehr erhebed vnd en zind sich in der Hitze / So scheidet sie fleisch vnd Geist vnd mus die Creatur des todes sterben / Den sie qualled vnd zinded ahn das Elemend feuer / Darinen kahn kein fleisch Bestehen / In der grossen Hitze vnd Bitterkeit.

So Sie sich aber in dem Elemend wasser endzind / vnd darinnen quellend wird / So bringt sie das fleisch in Sich tage vnd kranckheit / vnd Endlich in Tott.

Von der Süssen qualitet.

22 Die Süsse qualitet ist der Bittern End kegen gesetzt / vnd ist Eine Holdselige liebliche qualitet Eine erquickung des lebens / Eine senfftigung der grimmigkeit. Sie macht alles lieblich vnd freundlich / in allen Creaturen / Die gewechse aus der Erden macht sie wol richend vnd Schmeckend / Mit schönen gelben weissen vnd Rötlichen farben / Sie ist ein anblick vnd quel der Sanfftmutt / Eine wonne der Himlischen freudenreich Ein Haus des Heiligen Geistes / Eine qualificirung der libe vnd Barmhertzigkeit / Eine freude des lebens. Hin wider Hatt sie auch einen grimmen quel / Einen quel des Todes vnd[c] ver terbens in sich /

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[a] Amend: Elemenda [b] Early edit: mächtig in dieser Qualität [c] Early edit: und des

On the Influences of the other qualities
on the three elements, fire, air, and water.
Concerning the Bitter Quality.

The bitter quality is the heart in all life. Just as in the air it contracts the water 19
and can also disperse it, separating it off, it does the same in all creatures
and in the vegetation of the earth. For the foliage and grass take their green
color from the bitter quality. If the bitter abides mildly in a creature, it is its
heart or joy, dispelling all alien evil influences. It is an initiator or cause of
joy or laughter. For if it is animated it causes a creature to tremble and be 20
joyous, elevating it in the entire body. Indeed, it is an aspect of the celestial
realm of joy, an exaltation of the spirit, a spirit and force in all vegetation
on earth, a mother of life. The holy spirit holds sway in and animates this 21
quality powerfully, for it is an ingredient of the celestial realm of joy, as I
intend to demonstrate below. But it has within it another species too, the
fierce one, which is a true house of death, a ruination of everything good, a
despoliation and consumption of life in the flesh.

For if it rises up in a creature too much and inflames itself in the heat, it separates flesh from spirit so that the creature must languish to death. It surges and ignites the element of fire in which nothing of flesh can persist in great heat and bitterness.

But if it ignites in the element of water and becomes reactive in it, it causes the flesh to suffer illness and disease and finally death itself.

On the sweet quality.

The sweet quality is set against the bitter and is a blessed mild quality, a 22
refreshment of life, an amelioration of the ferocity. It makes everything mild
and friendly in all creatures. It makes the vegetation of the earth fragrant
and savory with lovely yellow, white, and reddish colors. It is an aspect and
source of gentleness, a love of the celestial realm of joy, a dwelling of the Holy
Spirit, a manifestation of love and mercy, a joy of life. Yet notwithstanding,
it also has within it a fierce source, a source of death and ruination.

Den So Sie in der Bittern qualitet End zinded wird In dem Elemend wasser / So gebüred sie kranckheit vnd auff geschwolne Pestilentz / vnd ver terbung des fleisches.

So Sie aber in der Hitze vnd Bitterkeit End zinded wird / So inficirert Sie das Element lufft / Dauon gebüred Sich die geschwinde fligende pestilentz / vnd gelig Tott.

Von der Sawern qualitet

23 Die Sawer qualitet ist der Bittern vnd Süssen End kegen gesetzt vnd temperired alles feine / Eine erquickung vnd leschung So sich die Bitter vnd Süsse qualitet zu Sehr erhebet / Eine begirde in dem geschmack / Eine lust des lebens / Eine quellende freude in allen dingen / Ein begirde / Sehnen / vnd lust der freudenreich / Eine stille wonne des Geistes. Solches temperired sie in allen lebendigen vnd quellenden dingen. Sie hatt aber auch in ihr Einen quel des Bösen vnd ver terbens / Den So (sich) sie sich zu Sehr erhebed oder in einem ding zu Sehr quelled / das sie sich end zinded / So gebüred Sie traurigkeit / Melancoley / in dem wasser Einen gestanck / Ruricht vnd Brüchicht / Eine ver gessung alles gutten / Eine trawrigkeit des lebens / Ein hauß des Todes / Ein anfang der trawrigkeit vnd ein Ende der freuden.

Von der Herben oder gesaltzen qualitet

24 Die gesaltzen qualitet ist Eine gutte temperantz / In der Bittern Süssen vnd Sawern / vnd macht alles feine lieblich / Sie wered dem auffsteigen der bitter qualitet So wol auch der Süssen vnd Sawren / das sie sich nicht end zinden / sie ist Eine Scharffe qualitet / Eine lust des geschmacks / Ein qual des lebens vnd der Freuden /.

Hin wider hatt sie auch in ihr die grimmigkeit vnd ver terben / wen sie in dem fewer end zinded wirt / So gebüred sie Eine Harte Reissende steinernde artt Eine grimmig qual Eine ver terbunge des lebens / Dauon wechst in dem fleische der stein / dauon das fleisch Grosse marter leidet. So sie aber in dem wasser Endzinded wird / So gebüred Sie in dem fleische Böse Rauden geschwer frantzosen kretze vnd aussatz / vnd Ein Trawerhaus des Todes / Ein Elend vnd ver gessung alles gutten.

For when it is ignited in the bitter quality in the element of water, it gives rise to sickness and to bloated pestilence and despoliation of the flesh.

And if it is kindled in the heat and bitterness, it infects the element of air, giving rise to flying pestilence and sudden death.

On the sour quality

The sour quality is set against the bitter and the sweet and it tempers 23
everything subtly; it is a refreshment and quenching when the bitter and the sweet qualities rise too high: a desire in taste, a joy of life, a surging merriment in all things, a lust, longing, and pleasure of the realm of joy, a calm tenderness of the spirit. Thus does it temper all living and surging things. But it also has within it a source of evil and ruination. For if it rises up or surges too much in a thing so that it is inflamed, it yields sadness, melancholy, a stench in water, diarrheic and swampy smelling.[9] An oblivion of all good things, a sadness of life, a house of death, a beginning of sadness, and an end of joys.

On the stringent or salted quality

The salted quality is a good temperance within the bitter, sweet, and sour 24
ones and makes everything pleasingly mild. The stringent, salted quality resists the intensification of the bitter quality and of the sweet and sour ones so that they do not become inflamed. It is a piquant quality, a delight to the taste, a source of life and joy.

But it also has within it ferocity and despoliation when it is ignited in fire. Then it gives rise to a hard, lacerating, stone-generating kind, a fierce torment, a ruination of life. From this grows the stone in the flesh from which the flesh suffers great torments. But if it is ignited in water, it gives rise in the flesh to malignant skin ailments, ulcers, syphilis, scabies, and leprosy,[10] and thus becomes a charnel house of death, a wretchedness and oblivion of everything good.

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[9] Grimm defines "**Brüchicht**" as *paludem redolens*, giving the above citation.

[10] The influence of Paracelsus, whose medical-philosophical writings had been edited in B.'s Görlitz and in nearby Silesia, is evident in the selection of ailments and their association with salt and its universal physical interactions, which in turn correspond to the divine principles in nature. Published by the Silesian Johann Huser and of interest to physicians in B.'s Görlitz, Paracelsus' *De Morbo Gallico* and its associated fragments analyze "**Krätzen**/ **Jucken**/ **Rauden**/ **Schöbigen**," as well as "Franztosen," in terms of the "Drey Ding" (*Chirurg.* III:676; S 6:297, cf. 279–280).

Das 2 Cappittel[a]

1 Dises alles wie oben er zeld / heist darumb qualitet / daß es alles in (Einander) der Tiffe über der erden auff der erden vnd in der erden / in einander qualificirt wie ein ding / vnd hatt doch mancherley krafft vnd wirckung / aber nur eine Mutter / daraus alle ding Hehr kömpt vnd quilled.

Vnd alle Creaturen Sind aus disen qualiteten gemacht vnd Hehr kommen / vnd leben darin / Als in ihr Mutter. Auch So hatt die Erde vnd steine daraus sein Hehr kommen / vnd alles was aus der erden wechst / das lebed vnd quilled aus der krafft diser qualiteten / Das kahn kein ver nünfftiger Mensch ver Neinen.

2 Diser zwifache quel. Böß vnd Gutt in allen dingen / Her rired alles aus den sternen / Den wie die Creaturen auff erden Sindt / in ihrer qualitet / Also auch die sternen. Den durch seinen zwifachen quel / hatt alles seine grosse Bewegligkeit / Lauffen / Rennen / quellen / Treiben / vnd wachsen /

3 Den die Sanfftmutt in der Natur ist eine stille Ruhe / Aber die grimmigkeit / in allen krefften macht alles Beweglich / lauffend / vnd Rennend / Dar zu geberend / Den die treibende qualiteten Bringen lust in alle Creaturen / zum Bösen vnd zum gutten / das sich alles vntter Einander begered / ver misched / zu nimpt / abnimpt / Schöne wird / ver tirbed / libed / feinded /.

4 Es ist in allen Creaturen in diser weld Ein gutter vnd Böser wille / vnd quel / In Menschen Thiren / fogeln fischen würmen / So wol auch in allem dem was da ist / In Gold/ in Siber[b] / zin. Kupffer. Eisen. stal. Holtz. kraut. laub

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[a] Early edit: Anleitung, wie man die Göttliche und Natürliche Wesen betrachten soll (chapter heading). [b] Amend: Silber

Chapter Two[1]

All of the above is called quality, because it all qualifies or manifests itself reciprocally like a single entity in the depths above the earth and in the earth; and although there are various forces and effects,[2] there is only a single mother[3] out of which all things arise and flow. 1

Moreover, all creatures have been made and have arisen from these qualities and abide in them as in their mother. Earth and stones originate the same way. So does everything else that grows out of the earth. Everything lives and flows from the power of these qualities. No reasonable human being can deny it.

The dual source, the evil and good in all things, stems entirely from the stars. For as are the creatures upon the earth in their qualities, so are the stars. It is through the twofold source that everything receives its great activation, its coursing, running, surging, urging, and growing. The gentleness that abides in nature is a calm repose, while the harsh ferocity in all the forces makes everything restless, fleeting, and frantic, as well as procreative. For the urgent qualities introduce the desire into all creatures for evil and for good, with the result that they all lust for one another, to mingle, to increase, to decrease, to become beautiful, to despoil, to love, to hate. 2 3

In all creatures in this world there is a good and an evil will and source: in human beings and in animals, in birds, fish, and worms, in gold, silver, tin, 4

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[1] The 1730 edition provides this chapter title: "Instruction on how to contemplate the divine and natural being."

[2] On the theories of qualities and virtues, see Intro II B3c, B4e, and on B.'s terminology D4–5.

[3] The Paracelsian terminology adopted by B. refers to the elements or nature as "mother(s)" and as such as the source of generation and knowledge ("so muß [der Artzt] solcher dingen erkanndtnuß nemmen / in der **Mutter** / darauß er beschaffen ist": "[the physician] must gain knowledge in such matters, in the mother out of which he has been made"—*Paragranum* H 2:25/ W 116–117). P. also offers the equivalent term *matrix*, which is soon adopted by B. to designate the generative source in the cosmogony as maternal. See Intro II B4a.

vnd Gras / So wol in der erden in steinen / im wasser / und in allem was man
5 forschen kahn / Es ist nichts in der natur da nicht Guts vnd Böses innen ist /
Es walled vnd lebed alles in disem zwifachen trieb / Es sey waß es wolte[a] /
Aus genommen die Heiligen Engel vnd die Grimmigen Teufel nicht. Den die
selben sind End schiden / vnd lebt qualificirt vnd Herscht ein ieglicher in
seiner eigen qualitet.

Die Heiligen Engel leben vnd qualificiren in dem licht in der gutten
qualitet / Darin der Heilig Geist Hersched. Die Teufel leben vnd herschen
in der grimmen qualitet / in der qualitet des grimmes vnd zornes / oder
6 verterbens. Sie Sind aber Beides Böse vnd Gutte Engel Aus den qualiten[b]
der Natur gemacht worden / daraus alle ding wurden sindt / Allein die
7 qualificirung ist in ihnen vngleich / Die Heiligen Engel leben in krafft der
Sanfftmut des lichtes vnd der freudenreich / vnd die Teufl leben in krafft
der auff steigenden oder erhebenden qual der grimmigkeit / erschrecken
vnd fünsternüs / vnd können das licht nicht er greiffen / darein sie sich den
selber gestossen[c] durch ihre erhebung / wie ich her nach von der Schepffung
Schreiben wiel.

8 So du aber nicht Glauben wilst das in diser weld alles von den sternen
Hehr rüre / So wiel ich dirs Beweisen / So du aber nicht ein klotz bist / vnd
ein wenig verunnfft hast / So Mercke wie Nach folged /.

9 Erstlich Schawe ahn die Sonne / Die ist daß Hertze / oder der könig aller
sternen / vnd gibed allen sternen licht / vom auff gang zum Nidergang /
vnd er leuchtet alles / vnd er wermed alles / alles lebed vnd wechst in ihrer
10 krafft / Dar zu so stehed die freude aller Creaturen in ihrer krafft. So Nun die
selbe würde weg genommen / So würde es gantz fünster vnd kald / Auch So
wüchse keine frucht / Auch So würde sich weder Mensch noch Thier können
mehren / Den die Hitze ver lösche / vnd der Same würde in allem kaldt vnd
erstarred /

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[a] Early edit: wolle [b] Amend: qualiteten [c] Amend: haben

copper, iron, steel,[4] wood, vegetation, foliage, and grass, as well as in earth, in stone, in water, and all things that one can research. There is nothing in 5
nature that does not have good and evil within it. All things hold sway and live in accordance with this twofold urge, no matter what they are. The only exceptions are the holy angels and the fierce devils; for with them it has been decided: each lives, manifests itself, and prevails in its own quality.

The holy angels live and qualify in the light, in the good quality in which the Holy Spirit rules. The devils live and prevail in the harsh-fierce quality, in the quality of ferocity and anger and despoliation. Though evil as well as 6
good angels are made from the qualities of nature out of which all things have arisen, the qualifications in them differ. The holy angels dwell in the 7
power of the gentleness of light and the realm of joy, the devils in the power of the rising or insurgent torment of ferocity, terror, and darkness. They cannot comprehend the light[5] from which they have expelled themselves by their insurrection, as I intend to explain later when I write of the creation.

If you cannot believe that in this world everything proceeds from the 8
stars, I intend to prove it to you.[6] If you are not a clod but have a measure of reason, then pay attention to what follows.

First of all, consider the sun. It is the heart or king of all the stars, and it 9
gives them all their light from sunrise to sunset. It illuminates and warms everything: all things live and grow in its power. Hence, the joy of all creatures resides in its power. If the sun were removed, things would become 10
entirely dark and cold. Nor would fruit of any kind grow. Nor could the human or animal thrive. If the heat were extinguished, the seed in all things would grow cold and stiff.

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[4] In his enumeration, B. largely follows the accepted hierarchy and order of nature from human to the animals that correspond to the elements of air, water, and earth, to plants, metals in order of merit, and at last to earth and stones; at the same time, he postulates the source and moral ambivalence of all things as a universal levelling equivalence.

[5] The embodiments of a darkness that cannot grasp or comprehend the light ("können das licht nicht er greiffen") allude to John 1:5 (in Luther: "das Liecht scheinet in der Finsternis / vnd die Finsternis habens nicht begriffen"). B. transforms this allusion into a figure of the cosmic cataclysm that divided creation and led to hell. See Intro II A1b.

[6] B.'s "proof" that all things come from the stars is a riddle based on a truncated syllogism (enthymeme). His stated premise is that the sun is the star of all stars and the source of their light. An unstated premise that equates light with God as the unrecognized source of all things is found in John 1:9–10 ("Das war das warhafftige Liecht / welchs alle Menschen erleuchtet / die in diese Welt komen. Es war in der Welt / vnd die Welt ist durch dasselbige gemacht / vnd die Welt kandte es nicht"). B.'s faith-based "proof" that all things come from the stars assumes that the astral light is the God from whom all things arise, which only the faithful, not the world, can grasp.

Von der Sonnen qualitet.

11 Wilstu Ein Philosophus vnd Natur kündiger sein / vnd Gottes wesen in der Natur er forschen / wie dis alles Beschaffen Sey / So Bitte Gott vmb seinen
12 Heiligen Geist / das er dich mit dem selben wolte[a] Erleuchten / den in deinem fleisch vnd Blutt kanstu Solches nicht er greiffen ob du es gleich lissest / So ists Nur ein dunst oder dünckel[b] für deinen augen. Allein in dem Heiligen Geist / der in Gott ist / vnd auch in der Gantzen Natur / daraus alle ding worden sindt / kanstu forschen Bis in den gantzen leib Gottes / welcher ist die Natur / So wol auch Bis in die Heilige Trinitet / Den der Heilige Geist gehed von der Heiligen Trinitet auß / vnd Her sched in dem
13 gantzen leibe Gottes / das ist in der Gantzen Natur / gleich wie der Geist eines Menschen in dem gantzen leibe in allen adern Hersched vnd er fülled den gantzen Menschen / Also auch der Heilige Geist er fülled die gantze Natur / vnd ist das Hertze der Natur / vnd hersched in den gutten qualiten[c] in allen dingen /

So du nun den Selben in dir Hast das der selbe deinen Geist er leuchtet / vnd er fülled / So wirstu ver stehen was hie nach folgend geschriben ist. Wo aber nicht / So wird dirs gehen wie den weisen Heiden / die Sich in der Schepffung vergaffeten / vnd woltens aus eigner verunfft Erforschen vnd kamen in ihren Tichten Bis für Gottes antlitzt / vnd kunten das selbe[d] nicht Sehen / vnd waren In der erkendnis Gottes stock Blindt / Wie Auch die kinder Jsrael in der wösten das angesicht Moisy nicht kunten Sehen / Darumb must er eine decke für sein angesicht machen wen er zu dem volck tratt. Das machte es das sie den Rechten Gott vnd seinen willen nicht ver stunden noch kanten / der doch vntter Inen wandelte / Darumb was die decke ein zeichen vnd vor Bilde Irer Blindheit vnd unuerstandes.

So wenig ein werck kahn seinen Meister ergreiffen / So wenig kahn auch ein Mensch Gott seinen Schepffer ergreiffen vnd er kennen / Es sey den / das in der Heilige Geist er leuchte welches Allein denen geschicht die sich auff sich selbst nicht ver Trawen / Sondern Setzen ihre Hoffnung / vnd willen allein in Gott / vnd wallen in dem Heiligen Geist / Die sind ein Geist mitt Gott.

14 So man Nun wiel die Sonne vnd sternen Recht betrachten / Mit ihrem Corpus / wirckungen vnd qualiteten / So finded man Recht darinnen das Gödliche wesen / Als. Das der sternen kreffte Sind die Natur /

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[a] Early edit: wolle [b] Amend: Dunckel [c] Amend: qualiteten [d] Amend: doch

On the quality of the sun.

If you would become a *philosophus* knowledgeable of nature, one who 11
searches in nature for the being of God in order to find out how all things
were constituted, then ask God to illuminate you with his Holy Spirit. For 12
the flesh and blood that you are cannot comprehend such things. Even if
you were to read of it, it would be no more than a haze or murkiness before
your eyes. It is only in the Holy Spirit which is in God, and indeed only in the
whole of nature from which all things have arisen, that you can search into
the entire body of God which is nature, and indeed into the Holy Trinity
itself. For the Holy Spirit proceeds from the Holy Trinity. It prevails in the
entire body of God, that is, in All of Nature. Just as the spirit of a human 13
being prevails in all arteries and encompasses the entire human being, the
Holy Spirit encompasses all of nature and is the heart of nature and prevails
in the good qualities in all things.

When you have the Holy Spirit within you and it illuminates and fulfills your spirit, you will understand what is written here and as follows. If not, you will fare as did the wise heathens who lost themselves peering into nature, trying to figure it out with human reason, and who even came before the very countenance of God without recognizing it. In the knowledge of God, they were utterly blind, no less than the children of Israel in the desert who could not look upon the face of Moses, for which reason he had to cover it when he stepped before the people.[7] This meant that they did not understand or recognize the true God who was among them nor his will. The veil was a sign and prototype of their blindness and lack of understanding.

As little as a work can comprehend the master who made it can the human being comprehend and know his creator, unless he has been illuminated by the Holy Spirit, which only happens to those who do not rely upon themselves, but instead place their hope and desire in none but God, and who sway in the Holy Spirit. They are of one spirit with God.

If you properly contemplate the sun and the stars together with their 14
corpus, effects, and qualities, you truly discover in them the divine being
insofar as the powers of the stars are nature.

[7] See Ex 34:30–35. Since after Moses speaks with the Lord his face is shining, he wears a veil so that the Israelites are not afraid of him: a symbol of the veiled versus the unveiled truth of God.

15 So man das Gantze Coriculum. oder den Gantzen umb zirgk der sternen betrachtet / So finded Sichs Balde das das selbe Sey die Mutter aller dinge / oder die Natur / daraus alle ding worden sind / vnd darin alle ding stehen vnd leben / vnd da durch sich alles Beweged / Vnd alle ding Sind aus den Selben krefften gemacht / vnd Bleiben darinnen ewiglich / Vnd ob sie gleich am ende diser zeit werden ver wandeld werden / in dem Sich das gutte vnd Böse Scheiden wirdt / So werden gleich wol Engel vnd Menschen In der krafft der Natur dar aus sie ihren Ersten anfang haben genommen In Gott ewiglich bestehen /.

16 Du Must aber deinen Sin alhie im Geist erheben vnd betrachten / wie die Gantze Natur / Mit allen krefften die in der Natur Sind / darzu die weite / Tiffe / Höhe / himmel / Erde / vnd alles was drinnen ist / vnd über dem Himmel / Sey der leib Gottes / vnd die kreffte der sternen Sind die quel adern / In dem Naturlichen leibe Gottes / in diser weld.

17 Nicht Mustu dencken das in dem Corpus der sternen Sey die Gantze Triumpffiren[a] Heilige dreifaltigkeit Gott vater Sohn Heiliger Geist / in welchem ist kein Böses Sondern ist der licht Heilige Ewige freuden quel / der vnzur trenlich / vnd vnuerenderlich ist / das keine Creatur gnug er greiffen oder aus sprechen kahn. welcher woned vnd ist über dem Corpus der sternen in
18 sich selbest / Seine Tiffe kahn keine Creatur er messen / Aber nicht also zu ver stehen / das er gar nicht sey in dem Corpus der sternen / vnd in diser weld / Den wen man spricht alles. oder von Ewigkeit zu ewigkeit / oder alles in allem / So ver stehe hie mitte den Gantzen Gott. Nim dir ein gleichnüs ahn einem Menschen / Der ist gemacht nach dem bilde oder gleichnis got-
19 tes wie in mosy geschriben steht. genesis c. 1. v. 27.[b] Das in wendig oder Hole im leibe eines Menschen / ist / vnd Bedeut die Tiffe zwischen sternen vnd erde / der Gantze leib mit allem bedeut Himel vnd erden / das fleisch bedeut die erde / vnd ist auch von erde / das Blut bedeut das wasser / vnd ist auch vom wasser / der odem bedeut die lufft vnd ist auch die lufft / die Blase darin die (tiffe) lufft qualificirt Bedeut die Tiffe zwischen sternen vnd erden / darinnen fewer / lufft vnd wasser Elementischer weise qualificirt Vnd die würme[c] / lufft / vnd wasser qualificiren auch in der Blase / wie in der tiffe über der erden. Die adern bedeuten die krafft genge der sternen / vnd sind (auch) auch die krafft genge der sternen / den die sternen mit ihrer krafft herschen in den adern / vnd treiben den Menschen in ihr gestalt /

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[a] Amend: Triumpffirende [b] Marginal citation [c] Read: Wärme (or possibly "warme")

If you contemplate the entire curriculum, the complete round circle of 15
the stars, you discern that it is the mother of all things, the nature from which all things have arisen and within which all things dwell and abide, and through which everything is moved. Indeed, all things have been made from their powers, and remain in them eternally. Even if they are to be transformed at the end of our times, when good is separated from evil, nevertheless, angels and human beings will abide in the power of nature from which they first originated, in God eternally.

In such matters, you must lift up your mind in the spirit and consider 16
how all of nature, all its forces, and the breadth, depth, height, heavens, earth, and everything in or above the heavens is the body of God, and the powers of the stars are the source arteries in the natural body of God in this world.

You must not suppose that within the corpus of the stars is found the 17
entire triumphant Holy Trinity, God, father, Son, [and] Holy Spirit, in whom there is no evil, who is rather the luminous Holy Eternal font of joy, inseparable and immutable, whom no creature can sufficiently grasp or speak of, who dwells and exists above the corpus of the stars within himself and whose depth no creature can fathom. But neither are we to conclude that he 18
is not in the corpus of the stars at all, nor indeed in this world. For whenever we say, "All," or "From eternity to eternity," or "All things in All," we should take this to mean the entire God. Take the human being as a likeness: he is made in the image or likeness of God, as Moses has written (Gen 1:27).[8] The 19
interior or hollow within a human being is and signifies the depth between the stars and earth. The entire body altogether signifies heavens and earth. Flesh signifies earth, and has been made of earth. Blood is water and from water. Breath signifies air and indeed is air. The bellows[9] in which the air qualifies itself signifies the depth between the stars and earth in which fire, air, and water qualify in the elemental mode. And warmth, air, and water also manifest their qualities in the bellows as they do in the depths above the earth. The arteries signify the power channels of the stars, and indeed they are the astral power channels. For the stars with their powers prevail in the arteries and urge on the human being in accordance with their configuration.

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[8] The correspondence of microcosm and macrocosm, a medieval commonplace, is introduced to illuminate a *tertium comparationis*, namely God (see Intro II A1a; A1f).

[9] Notwithstanding the usual sense of "Blase" (from blasen, to blow) as bladder, the word implies lungs in the context of the hollow within the body ("Hole im leibe eines Menschen"), in which the air manifests its life-giving quality.

Das Ein geweide (Bedeut) oder dermer / bedeut der sternen wirckunge / oder ver zerunge / alles was aus ihrer krafft worden / ist / was sie selber gemacht haben / das ver zeren sie selber wider / vnd bleibt in ihrer krafft / vnd die dermer sind auch die ver zehrung alles des / was der Mensch in seine dermer scheubed alles was aus der sternen krafft gewachsen ist /

20 Das Hertze im Menschen Bedeudt die Hitze / oder das elemed feuer / vnd ist auch die Hitze / den die Hitze Hat im hertzen seinen vr sprung in ganzen leib /

Die Blase bedeut das elemend lufft / vnd die lufft Her sched auch darinnen

Die leber Bedeut das Elemend wasser / vnd ist auch das wasser / Den aus der leber kompt das Blut in gantzen leib in alle glider / die leber ist des Blutes mutter.

21 Die lunge Bedeut die erde / vnd ist auch der selben qualitet /

22 Die fisse Bedeuten Nahe und weit / Den in Gott ist nahe vnd weit ein ding /. vnd der Mensch kahn durch die fisse Nahe und weit kommen / Er sey aber wo er wolle / So ist er in der Natur weder Nahe noch weit Den
23 es ist in Gott ein ding. Die Hende Bedeuten die almacht Gottes / Den gleich wie Gott in der Natur kahn alles verendern / vnd daraus machen was er wiel / Also auch kan der Mensch mit seinen Henden alles daß / was aus der Natur gewachsen oder worden ist ver endern / vnd aus den selben mit seinen Henden machen was er wiel / er Regired mit den Henden der gantzen Natur werck vnd wesen / vnd sie bedeuten Recht die almacht Gottes.

24 *Nun Mercke Hie weiter.*

Der gantze leib Bis an Hals Bedeut vnd ist der Runte Zirckel des umb gangs der sternen / So wol auch die Tiffe zwischen den sternen / darinnen die Planeten vnd Elementa Regiren. Das fleisch bedeut die erde / die ist er starred vnd hat keine bewegligkeit / Also auch das fleisch Hat in sich selbst keine ver nunfft begreiffligkeit oder bewegligkeit / Allein es wird von der sternen krafft / welche in dem fleische vnd adern regiren beweged /

The guts or intestines signify the effects of the stars or the destruction they cause.[10] Everything that has been made from their powers, everything that they themselves have made, they in turn consume. Therefore it all remains in their power. The intestines also represent the destruction of everything the human being has introduced into them which has grown by the power of the stars.

The human heart signifies heat or the element of fire, and indeed it is 20
heat, for the heat in the entire body originates in the heart.

The bladder signifies the element of air, and air indeed rules in it.[11]

The liver signifies the element of water, and it is indeed water; for from it the blood proceeds into the whole body and all organs. The liver is the mother of blood.

The lung means earth and it is of that very quality. 21

The feet signify near and far, for in God near and far are one and the same. 22
And with his feet, the human being can go near and far. But wherever he happens to be, he is in nature neither near nor far. For in God they are the same. The hands signify the omnipotence of God, for just as in nature God 23
can alter all things and make of them whatever he would, so can the human being change everything that has grown from nature and make of it with his hands whatever he would. With his hands, he rules over the work and substance of all of nature. Therefore, they truly signify the omnipotence of God.[12]

Now take note what follows here. 24

The entire body up to the neck means and is the round circle of the circuit of stars, as well as the depths between the stars, where the planets and elements rule. The flesh signifies the earth, which is rigid and without action, just as the flesh in and of itself lacks reason, comprehension, or activity except insofar as it is moved by the power of the stars that rule in

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[10] See Grimm, "verzehren II F1b": the word could mean not only to eat up, consume, or destroy; it knew a medical sense that resonates here with B.'s familiarity with astrological-alchemical medical theories. The view of digestion as a transformation of *prima* into *ultima materia* influenced by the stars is Paracelsian (see *De morborum origine et causa*—H 1:186–188/ W 609–613).

[11] Listed twice, "Blase" will be left as bladder here, though the bladder would seem to fit with water. This is either accidentally redundant or a peculiarity of B.

[12] That the hands refer to divine omnipotence supports the Lutheran position in the Eucharistic controversy that the right hand of God is, in accordance with divine omnipotence, everywhere, and not solely in heaven. The feet mean that near and far are the same in God; this also suggests that ubiquity in space is possible for God. See Intro II A2b.

25 Also auch die erde / Brechte keine frucht / auch So wüchse darin kein Metal / weder gold Silber kuffer eisen noch stein / So die sternen nicht darinnen würckten / Es wüchse auch kein greselein daraus ohne wirckung der sternen /.

Das Haupt bedeut den Himmel / das selbe ist mit den adern vnd krafft gengen an leib gewachsen / vnd gehen alle kreffte aus dem Haupte vnd Hirn in leib in die quel adern des fleisches.

26 Nun aber ist der Himmel ein lieblich freuden Sall / darinnen alle kreffte Sindt / wie in der gantzen Natur in sternen vnd elementen / Aber nicht also Harte treibende vnd quallende / Den iede krafft des Himmels Hatt nur eine Species oder gestalt der krafft / Helle / vnd gantz Sanftig quallende /. nicht Bös vnd gutt in einander wie in den sternen vnd Elementen / Sondern lauter / Rein. Er ist aus dem mittel des wassers gemacht / Aber nicht auff eine Solche weise qualificirende / wie das wasser in den Elementen / den die grimmigkeit ist nicht darinnen /

27 Aber Nichts desto weniger gehörd der Himmel zu der Natur / Den aus dem Himmel haben die sternen vnd Elementa ihren vrsprung vnd krafft den der Himmel ist das Hertze des wassers / gleich wie in allen Creaturen / So wol in alle dem was da ist in diser weld / das wasser Sein Hertze ist / vnd bestehed nichts ausser dem wasser / Es Sey gleich im fleisch / oder auser dem fleisch / In gewechsen der erden / oder in Metall vnd steinen / So ist in allen dingen das wasser der kern oder das Hertze /

28 Also ist der Himmel das hertze in der Natur / darin alle kreffte Sindt wie in sternen vnd Elementen / vnd ist eine weiche vnd Sanffte Materia aller kreffte gleich wie das Hirn im Haupt des Menschen /.

29 Nun zinded der Himmel mit seiner krafft die sternen vnd Elementa ahn das Sie quallen vnd Treiben / Also auch ist das Haupt des Menschen wie der Himmel. Gleich wie im Himmel alle kreffte Senfftig vnd lieblich dar zu freudenreich Sind / vnd qualificiren / Also sind im Haupt oder Hirn des Menschen / alle Kreffte Senftig vnd freudenreich. Vnd gleich wie der Himmel Einen Schluß oder festung Hatt ober den sternen / vnd gehen doch alle kreffte aus dem Himmel in die sternen. Also Hatt das Hirn einen Schluß oder festung für dem leibe / und gehen doch alle kreffte aus dem Hirn in leib vnd in den gantzen Menschen /

30 Das Haupt Hatt in Sich die fünff Sinnen / Als Sehen Hören / Richen / Schmecken / vnd fühlen / Darinnen qualificiren die sternen vnd Elementa /

the flesh and in the regime of the arteries. Nor would the earth yield fruits 25
nor metals grow in the ground, neither gold, silver, copper, iron, nor stone, if not for the action of the stars within it. Nor would even the tiniest blade of grass grow from the earth without the action of the stars.

The head signifies the heavens which with the arteries and force channels grows upon the body so that all powers proceed from the head and brain into the body and into the source arteries of the flesh.

Heaven for its part is a delightful dwelling of joy housing all forces, 26
as is the case in all of nature, even in the stars and elements; but the forces in heaven are not as harshly driving and surging as their earthly counterparts. For each power in heaven possesses only a single species or force configuration that is clear and gently flowing, and not evil and good mixed up together as is the case with the stars and the elements, but rather transparent and pure. The heavens are made from the middle of the water,[13] though not of water that manifests itself like the elemental kind in which the harsh ferocity dwells.

Notwithstanding, the heavens are part of nature; for it is from them that 27
the stars and elements have their origin and power. The heavens are the heart of the water as well as the heart in all creatures. Of everything in this world water is the heart. Nothing exists outside of it, whether of the flesh or of what is not flesh, whether the vegetation of the earth or metals and stones: water is the core or heart in all things.

Thus are the heavens the heart in nature. In them all forces are contained, 28
as they are in the stars and elements. They are a soft and gentle material of all forces, as is the brain in the human head.

The heavens by their power kindle the stars and elements causing them to 29
surge and be driven. As do the heavens, so does the head. As in the heavens all forces act and manifest themselves gently, mildly, and joyously, in the head all forces are no less gentle and joyous. And just as the heavens have an enclosure or firmament above the stars, even while all forces proceed from the heavens into the stars, so is the brain no less enclosed or fortified off from the body, and yet all its forces proceed from the brain into the body and into the entire human being.

The head contains five senses, that is, seeing, hearing, smelling, tasting, 30
and feeling. In them are manifested the stars and elements with the result

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[13] B. is alluding to Gen 1:6, in which God creates the firmament by separating the waters above from those below, a puzzling statement that gives rise to remarkable speculations here and elsewhere guided by the terms of Gen 1–2. In this section, B. initially speaks of heaven, in contrast to the stars, but ends by speaking of the created celestial realm.

vnd end stehed darinnen der Siderische / Sernen[a] / oder Natur Geist in Menschen vnd Thiren / in disen quilled Böses vnd guttes Den es ist ein Haus der sternen /.

Solche krafft nemen die sternen von dem Himmel / das Sie im fleisch können Einen lebendigen vnd Bewegenden geist Machen / in Menschen vnd Thiren.

Die Bewegung des Himmels macht die sternen beweglich / Also auch macht das Haupt den leib beweglich.

31 *Alhier Thu nun die augen deines Geistes auff*
vnd Schaw Gott deinen Schepffer.

Al hie ist nun die frage wo her den der Himmel Solch krafft Hatt oder nimpt das er Solche Bewegligkeit in der Natur macht /

32 Hie mustu nun Sehen vber vnd auser die Natur / in die licht Heilige Triumpffirende Götliche krafft in die vnuer Enderlich[b] Heilige Dreifaltigkeit. Die ist ein Triumpffirende quallende Beweglich wesen / vnd Sind alle kreffte darinnen wie in der Natur / Den das ist die ewige mutter der Natur dauon Himmel / erden / sternen / Elementa / Engel / Teufel / Menschen / Thire / vnd alles worden ist / vnd darinen alles stehed /

33 So man Nenned Himmel vnd erden sternen vnd Elementa / vnd alles was darinnen ist / vnd alles was über allen Himmeln ist / So nentt man Hie mitte den gantzen Gott / der Sich in disem ob er zelten wesen (also) in seiner krafft / die von ihm aus gehed also Creaturlich gemacht Hatt.

34 Gott aber in Seiner Dreyfaltigkeit ist vnuerenderlich Sondern alles was da ist / im Himmel vnd auff erden / vnd über der erden / das Hatt Seinen
35 quel vnd vrsprung von der krafft die von gott aus / gehed / Nicht Mustu dencken das darumb in Gott Böses vnd guttes quelle / oder Seye. Sondern Gott ist Selber das Gutte / vnd Hatt auch den namen von dem gutten / Die Triumpffirende ewige freude.

Allein alle kreffte gehen aus ihm aus die du in der natur er forschen kanst /
36 vnd die in allen dingen Sindt / Nun Mechtestu Sagen es ist Ia Böses vnd guttes in der Natur / weil den alle ding von Gott kömpt / So mus Ia das Böse auch von Gott kommen /

37 Sihe Ein Mensch hatt in Sich eine Galle / das ist Gifft vnd kahn ohne die galle nicht leben / den die galle macht die Siderische geister Beweglich / freudenreich Triumpffirende / oder lachende / den sie ist ein quel der

[a] Amend: Sternen [b] Amend: Enderliche

that the sidereal starry or nature spirit arises in them in human beings and animals.[14] Evil and good surge in them, making a dwelling place for the stars.

The stars draw from the heavens such powers that permit them to engender a living and moving spirit in the flesh in human beings and animals.

The motion of the heavens mobilizes the stars, just as the head does with the body.

Now you should open the eyes of your spirit 31
and behold God your creator.

Now we must ask where and how the heavens take or derive the sort of power that enables them to engender such motion in nature.

At this point, you must look above and outside of nature, into the resplen- 32
dent holy exalting power, that is, into the immutable Holy Trinity. It is a triumphing, surging, active being, and all forces are within it as they are in nature. It is the eternal mother of nature out of which heavens, earth, stars, elements, angels, devils, human beings, and animals, and indeed everything has come into being, and in which everything abides.

For if you invoke heavens and earth, stars and elements and everything 33
encompassed in them, and everything above the heavens, you are invoking the entire God who made himself creatural in the entire being mentioned above, in his power that proceeds from him.

But God in his trinity is immutable. It is rather the case that everything 34
that exists in the heavens and on earth and above the earth has its source and origin in the power that proceeds from God. You should not conclude 35
from this that evil and good surge or abide in God. Rather God is the good itself and derives his name from the good. The triumphant eternal joy.

But all forces that you can consider in nature and that are in all things proceed from him. Now you might want to reply that there is evil and good 36
in nature. Since all comes from God, one would have to say that evil, too, comes from God.

Consider that a human being has within him gall, which is poison, yet one 37
cannot live without gall. For it is gall that makes the sidereal spirits active, joyously triumphant, or merry; for it is a source of joy. But if it is ignited

[14] On sidereal spirit, see Intro II B4f.

freuden / So sie sich aber in einem Elemend End zinded / So verterbed sie den gantzen Menschen Den der zorn in den Siderischen geistern kömpt von
38 der galle / Das ist wen sich die galle er hebed vnd zu dem Hertzen leufft / So zinded Sie das Elemend feuer ahn / vnd das feuer zinded die Siderischen geister ahn / welche im geblüt in adern / in dem Elemend wasser regiren / Den zittert der gantze leib / für zorn vnd gifft der gallen /

Eben einen Solchen quel Hatt auch die freude / vnd auch aus diser Supstantz / wie der zorn / das ist wen sich die galle in der libhabenden oder Süssen qualitet enzindet / in dem was dem Menschen lieb ist / So zittert der gantze leib für freuden / In welchem Manch mal die Siderischen geister auch angesteckt werden / wen sich die galle zu Sehr erhebed / vnd in der Süssen qualitet end zindet.

39 Aber Eine Solche Supstantz hats in Gott nicht / Den er Hatt nicht fleisch vnd Blut / Sondern er ist ein geist in dem alle kreffte Sind / wie wir im vater vnser beten / Dein ist die krafft / vnd wie Esaias von ihm Schreibed / Er ist wunderbar / Raht / krafft / Heldt Ewigvater / fride fürst.

40 Die Bitter qualitet ist auch in Gott / aber nicht auff art vnd weise wie im Menschen die galle / Sondern ist ein ewig werende krafft / Ein er Heblicher
41 Triumpffirender freuden quel / Vnd ob gleich in Moisy geschriben stehed / Ich bin ein zorniger Eiferiger Gott / So Hat es darumb nicht die meinung / das Sich Gott in sich Selbst er zürne / Oder das ein zorn feuer in der Heiligen dreyfaltigkeit auff gehe / Nein das kahn nicht sein / Den es stehed über
42 die So mich hassen in der selben Creatur gehed das zorn feuer auff So sich aber Gott in sich selbst Solte er züren/ So würde die gantze Natur Brennen / welches ein mal am Jüngsten Tage in der Natur / vnd nicht in / Gott geschehen wirtt / In Gott aber wird die Triumpffirende freude Brennen / wie es den
43 von Ewigkeit nicht anders gewesen ist / auch nicht anders werden wirtt. Nun Macht aber die erhebende / quallende / Triumpffirende freude in Gott den Himmel Triumpffirende vnd beweglich / vnd der Himmel macht die sternen vnd Elementa Beweglich / vnd die sternen vnd Elementa machen die Creaturen Beweglich /

44 Aus den krefften Gottes ist worden der Himmel / aus dem Himmel sind worden die sternen / Aus den sternen sint worden die Elementa / Aus den Elementen ist worden die Erde vnd die Creaturen / Also Hatt alles seinen anfang / Biß auff die Engel vnd Teufel Die sint für der schepffung Himmels

in an element, it ruins the entire human being. For anger in the sidereal spirits comes from gall. That is to say that when the gall rises up and proceeds 38
to the heart, it kindles the elemental fire; and fire in turn ignites the sidereal spirits ruling in the arteries of blood in the element of water. Then the entire body trembles from anger and the poison of the gall.

Joy has the same sort of source as anger, and is indeed from the same substance, which is to say that if the gall is kindled in the affectionate or sweet quality, in whatever is dear to the human being, the entire body trembles from joy. In the same, the sidereal spirits are infected at times too, when the gall rises up too high and is ignited in the sweet quality.

But in God there is no such substance, for he does not have flesh and 39
blood, but is a spirit in which all powers abide, as we pray in the Lord's Prayer,[15] "Yours is the power," or as Isaiah writes, "He is wonderful counsel, power, hero, eternal father, prince of peace."[16]

The bitter quality is also in God, but not in the way that the gall is in the 40
human being. It is instead an everlasting power, a rising, triumphant font of joy. And even though it is written in Moses, "I am an angry, jealous God,"[17] 41
this does not mean that God is enraged within himself, or that a fire of anger rages up in the holy trinity. No, this cannot be. For it is also written: "As for those who hate me, in that very creature a fire of anger will rise up." Indeed, 42
if God were to become angry in himself, all of nature would burn, which will come to pass once on the Day of Judgment, in nature but not in God. In God, however, the triumphant joy will blaze, just as it has from eternity and will continue without fail. The rising, surging, triumphant joy in God makes the 43
heavens exultant and mobile; and the heavens make the stars and elements mobile; and stars and elements make the creatures active.

The heavens have arisen from the powers of God; from the heavens 44
the stars; from the stars the elements; from the elements the earth and creatures: thus did everything have its beginning, except for the angels and

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[15] Mat 6:9–13.

[16] Isa 9:6, "For a child has been born to us, a son given to us; authority rests upon his shoulders; and he is named Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace." (the same verse is Jes 9:5 in Luther: "Vnd er heisst / Wunderbar / Rat / Krafft / Helt / ewig Vater / Friedfürst").

[17] B. is paraphrasing and interpreting passages such as Ex 20:5 or Deut 4:24. The latter reads in Luther: "Denn der HERR dein Gott ist ein verzehrend Fewr / vnd ein eiueriger Gott." The source of the citation that follows is unclear.

vnd der sternen vnd erden / aus der selben krafft worden / daraus Himel vnd sternen vnd Erde worden ist /.

45 *Dises ist also ein kurtzer eingang oder ahn leitung* wie man das Götliche vnd Natürliche wesen betrachten Sol / Hinfürder wiel ich nun den rechten grundt vnd Tiffe beschreiben / was Gott Sey / vnd wie im wesen Gottes alles
46 beschaffen ist / Dises ist zwar von der weld hehr ein Theil ver borgen Bliben / vnd Hatt es der Mensch mit seiner ver nunfft nicht können fassen / Weil Sich aber Gott in der einfald in diser letzten Zeit wiel offenbaren / lasse ich seinen trieb vnd willen wallen. Ich bin nur ein fünckliⁿ. Amen.

devils.[18] They were made before the creation of the heavens and stars, from the same force out of which heavens and stars and earth arose.

This was a brief introduction or instruction as to how one should regard 45
the divine and natural being. After this I intend to describe the true ground and depth, of what God is and how all things are constituted in the being of God. To be sure, these things have been heretofore in part concealed from 46
the world. The human being with his reason has been unable to grasp them. Yet since God is resolved to reveal himself in simplicity in this final time, I shall let his will and urge hold sway. I am but a tiny spark. Amen.

[18] The sequence of creation that begins with God and his eternal forces, embodied in the angels, or that descends out of God to the waters, stars, and elements and posits that all created things have a spiritual matrix, "each remaining in the other," is shared with Paracelsus and Valentin Weigel whose *Der güldene Griff* (*PW* 8:10) asserts: "gott besitzet alle Dinge in ihm selber … Aus den wassern kamen herfur die 4 elementa vnnd astra, aus den elementen vnndt astris, kamen herfur die Corpora, aus den Cörpern wuchsen herfur die fruchte … vnnd bleibt eins in den andern." "God possesses all things in himself … From the waters emerged the four elements and *astra*; from the elements and *astra* emerged the elemental bodies [*corpora*]; from the bodies grew forth fruits" (*VWSSW* 151).

Das 3 Cappittel

Von der Hoch gebenedeiten Triumpffirenden Heiligen. Heiligen. Heiligen. Drey faltigkeit. Gott vater. Sohn. Heiliger Geist. Einiger Gott.

1 Günstiger leser alhie wiel ich dich treulich vermanedt haben / das du deinen Tünckel fahren lassest / vnd dich nicht nach Heidnischer weisheit ver gaffest / Dich auch ahn der einfalt des autors nicht ergerst / den das werck ist nicht Seiner ver nunfft / Sondern des Geistes Trieb. Schaw du nur das du den Heiligen Geist der von Gott aus gehed / in deinem Geist Habest / der wird dich in alle warheit leiten / vnd sich dir offenbaren / Als den wirstu in seinem licht vnd krafft wol Sehen biß in die Heilige dreifaltigkeit / vnd verstehen was hie nach geschriben ist.

Von Gott dem Vater.

2 Als vnser Heiland Jesus Christus Seine Jünger lered Beten / So sprach er / Wen ihr wolt beten / So sprecht Vnser Vater / der du bist im Himmel. Matej 6.[a]

Dises Hatt nicht den ver standt / das der Himmel könte den vater begreiffen / oder umb fassen / den er ist Selber aus der Götlichen krafft gemacht /

3 Den Christus spricht / Mein vater ist grösser den alles. Vnd im propheten Spricht Gott / Esaie 66.[b] Der Himmel ist mein stull vnd die erde ist mein fus Schemel / Item waß was wold ihr mihr für ein Hauß Bawen / Ich vmb fasse den Himel mit einer spannen / vnd den erdboden mit einem dreiling. Item. In Iacob wil ich wonen vnd Israel Sol meine Hitte Sein.

4 Das aber Christus Seinen vater Einen Himlischen vater Nenned / Da mit meint er / das Seines vaters glantz vnd krafft gantz lauter Heel vnd rein im Himmel er Scheine / vnd das über dem Zirgk oder Schluß den wir da

[a] Marginal (refers to Mat 6:9) [b] Marginal (refers to Isa 66:1)

Chapter Three

Of the exaltedly sacred triumphant Holy, Holy, Holy
Trinity. God the father, Son, Holy Spirit. A single God.

Kind reader, here is where I intend to admonish you to drop your presumption so that you do not lose yourself by gawking in the manner of heathen wisdom, and do not take offense at the author's simplicity. For this work does not come from his reason. It is rather from the spirit's urging. Just see to it that you have the Holy Spirit that proceeds from God in your spirit: it will introduce you to the whole truth and reveal itself to you. For in its light, you will certainly see your way clear into the Holy Trinity and comprehend what is written here and in what follows. 1

Of God the Father

When our savior Jesus Christ taught his apostles how to pray, he told them, "When you want to pray, say, 'Our Father, who art in heaven.'" Mat 6.[1] 2

This does not indicate that the heavens are capable of encompassing or circumscribing the father, for they themselves are composed of the divine power. For Christ declares that, "My father is greater than all things."[2] And in the words of the prophet, God states that, "The heavens are my seat and the earth is my footstool." Isa 66.[3] Which is to say, "What sort of house are you trying to build for me? I encompass the heavens with a span and earth with a measure."[4] "In Jacob will I dwell, and Israel shall be my hut."[5] 3

When Christ calls his father a heavenly father, he means that his father's splendor and power appear entirely clear, bright, and pure in the heavens,[6] 4

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[1] Mat 6:9.

[2] John 10:29.

[3] Isa 66:1.

[4] Later editors reference this to Isa 40:12. B.'s Lutheran "mit einem **Dreiling**" uses a rustic term that can also allude to the Trinity (Grimm, "Dreiling," 2).

[5] Later editors traced this citation of uncertain provenance to Ps 135:4 (Luther: "Denn der HERR hat jm **Jacob** erwelet / Jsrael zu seinem Eigenthum") and Sir 24:13 ("vnd sprach / Jn Jacob soltu wonen / vnd Jsrael sol dein Erbe sein").

[6] B. creates the tension regarding God's relation to the heaven that will be resolved in ch. 19. See Intro II C3–4.

mit vnsern augen Sehen / das wir Himmel heissen er Scheine die gantze Triumpffirende Heilige drey faltigkeit / vater Sohn Heiliger geist.

5 Auch So vnter Scheided Christus Hie mitte Seinen Himlischen vater / von dem vater der Natur / welcher ist die sternen vnd Elementa / Die Selben Sindt vnser Naturlicher vater / daraus wir gemacht Sind / vnd in des Trieb wir alhie in diser weld leben / vnd von welchem wir vnser speiß vnd Narung
6 Nemen / Er ist aber darumb vnser Himlischer vater / das vnser Seele[a] stets nach ihm Senet vnd[b] begeret / Ia Sie durstet vnd Hungerd stets nach ihm / Den leib Hungert vnd durstet nach dem vater der natur / welchs sind die sternen vnd Elementa / vnd der selbe vater speised vnd trencked in auch / Die Seele aber durstet vnd Hungerd stets nach dem Himlischen Heiligen vater / vnd er speised vnd Trencked Sie auch mit Seinem Heiligen Geist / vnd freuden quel.

7 Nun aber Haben wier Nicht zwene väter / Sondern Nur Einen / Der Himmel ist aus Seiner krafft gemacht / vnd die sternen aus Seiner weisheit die in ihm ist / die von ihm aus gehed.

Von der Supstantz Vnd Eigenschafft des vaters

8 Wen Man nun betracht die gantze Natur vnd ihre eigendschafft / So Sihed man den vater / Wen man an Schaued den Himmel vnd die sternen / So Sihed man Seine ewige krafft vnd weisheit /. Also viel sternen vntter dem Himmel stehen die doch vnzellich vnd der ver nunfft vnbegreifflich / Auch ein theil vnsichtlich Sind Also viel vnd mancherley ist Gottes des vaters krafft vnd weisheit.

9 Es Hatt aber ein Ider stern am Himmel eine ander krafft vnd qualitet Als der ander. Welche auch machen So vielerley vntter Scheit / in / vnd vntter den Creaturen auff erden / In dem gantzen geschepffe /. Nun aber Hehr Rüren alle kreffte die in der Natur Sind aus Gott dem vater / Alles / licht / Hitze / kelte / lufft / wasser / vnd alle kreffte der erden / Bitter / Sawer / Süsse / Herbe / Harte weich / vnd das man nicht er zelen kahn /
10 Das Hatt alles seinen aus gang vom vater. wen man aber den vater mit edwas ver gleichen wiel So mus man ihn der Runten kugel des Himmels ver gleichen / Nicht mustu dencken / das Ide krafft die in dem vater ist / ahn einem Besondern Theil vnd orte In dem vater stehe / wie die sternen an dem[c] Himmel / Nein / Sondern der Geist zeiged das alle kreffte in dem vater in Einander Sind / wie eine krafft / wie man des ein Bilde Hatt Im propheten

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[a] Amend: sich [b] Amend: Ihn [c] Early edit: am

and that over the circle or firmament that we see with our eyes up there and call the heavens, the entire triumphant Holy Trinity appears: father, Son, Holy Spirit.

In this same way, Christ thereby distinguishes his heavenly father from 5
the father of nature, which is the stars and elements. The latter are our natural father from which we have been made and through the impulses of which we live here in the world and from which we receive our food and sustenance. But he is our celestial father, because our soul perpetually 6
longs for him and desires him. The body hungers and thirsts for the father of nature which is the stars and elements, and this father nourishes it and quenches its thirst. But the soul perpetually hungers and thirsts for the Celestial Holy Father, who likewise nourishes it and quenches its thirst with the Holy Spirit and font of joy.

Now, however, we do not have two fathers but rather only one: the heav- 7
ens are made from his power and the stars from the wisdom that proceeds from him.

On the substance and property of the father

Whenever one considers the entirety of nature and its properties, one recog- 8
nizes the father. When one considers the heavens and stars, one recognizes his eternal power and wisdom. So many stars stand beneath the heavens, innumerable and incomprehensible to reason, a part of them also invisible: no less varied are the power and wisdom of God the father.

Each star, however, has a different force and quality than the next one. 9
This state of affairs causes so many differences in and among the creatures on earth within the whole of creation. Moreover, all the powers in nature stem from God the father: all light, heat, cold, air, water, and all the forces of the earth, bitter, sour, sweet, stringent, hard, soft, so many indeed that one cannot recount them all. All such things have their origin in the father. If, 10
however, one wanted to compare the father with anything, it would have to be with the round circle of the heavens. It is not the case that you should imagine that each force that is in the father had a particular location within the father, like the stars in the heavens. Not at all. The spirit indicates instead that all the forces in the father are in one another as if they were a single

(Esaia) Hesekiel / Hesekiel 1.[a] Der Sicht den Herrn im Geist vnd for bildnis / gleich einem Rade / da vier Reder in einander Sind / vnd waren alle viere eines wie das ander / vnd wen sie gingen / So gingen Sie Schlechts für sich / auff welche Seite der wind ging da gingen Sie alle viere für Sich / vnd durffte keines keiner vmbwendung / Also ist auch Gott der vater. Den es Sind alle kreffte in dem vater Ineinander wie eine krafft / vnd alle kreffte Bestehen In dem vater in einem vner forßlichen licht vnd klarheit /

11 Nicht Mustu dencken daß Gott im Himmel vnd über dem Himmel edwan stehe vnd walle wie eine krafft vnd qualitet die keine ver nunfft vnd wissenschafft in sich Habe / wie die Sonne / Die laufft ahn ihrem zirg Herumb vnd Schitt von Sich die Hitze vnd das licht / Es bringe gleich der erden vnd den Creaturen Schaden oder fromen / welches den freilich gesche / So die ander Planeten vnd sternen nicht wereten / Nein So ist der vater nicht / Sondern ist ein Almechtiger / Allweiser / All wissender / Al Sehender / All Hörender / All Rüchender / Alfülender / All Schmeckender Gott / der da ist in sich Sänfftig / freundlich / lieblich / Barmhertzig vnd freudenreich / Ia die freude Selber /

12 Er ist aber von Ewigkeit zu ewigkeit (zu ewigkeit) also vnuer Enderlich / Er Hatt sich in seinem wesen noch nie ver enderd / wirdt Sich auch in all ewigkeit nicht ver endern / Er ist von nichts Her kommen / oder geboren Sondern ist Selber alles in ewigkeit / Vnd alles was da ist / das ist von Seiner krafft worden die von ihm aus gehed / Die Natur vnd alle Creaturen Sind aus Seiner krafft worden die von ihm ist von ewigkeit aus gangen / Seine weite Höhe vnd Tiffe kahn keine Creatur auch kein Engel im Himmel er forschen / Sondern die Engel leben In des vaters krafft Gantz Sänfftig vnd freudenreich / vnd Singen Immer in des vaters krafft.

Von Gott dem Sohne.

13 So man nun wiel Gott den Sohn Sehen / So mus man aber mal Natürliche dinge an Schawen / Sonst kan ich nicht von ihm Schreiben / Der Geist Sihed in wol aber man kan es nicht Reden oder Schreiben / Den das Götliche wesen stehed in krafft / die Sich nicht Schreiben oder reden lest / Mussen derwegen gleichnüsse für vns nemen / wen wir wollen von Gott Reden / den

[a] Marginal

force. We have an image of this in the prophet Ezekiel. Ezek 1.[7] He sees the Lord in spirit and in prefiguration in the likeness of a wheel, with four interlocking wheels, whereby all four are alike, so that when they went, they all went together. On whichever side the wind went, all proceeded together, and not one needed to be turned. Thus is God the father. All forces are in one another as if they were a single force. All forces abide in the father in unfathomable light and clarity.

You should not imagine that God stands and holds sway in and above 11
the heavens as a force without rationality or consciousness in him, like the sun which runs the ambit of its circle and emits heat and radiance regardless whether these harm or help the earth and its creatures, which indeed is what would happen if not for the planets and stars. Not so at all. This is not how the father is. He is rather an all powerful, all wise, all knowing, all seeing, all hearing, all smelling, all feeling, all tasting God, who in himself is gentle, friendly, mild, merciful, and joyous, indeed the very joy itself.

Indeed, from eternity to eternity he is so immutable: he has never 12
changed his being, nor will he ever do so, nor will he do so in all eternity. He has not arisen out of or been born of anything. Rather he is all in eternity. All that is has arisen from the power that proceeds from him. Nature and all creatures have arisen from the power that proceeds from him from all eternity. His breadth, height, and depth cannot be fathomed by any creature or angel in heaven. Indeed, the angels dwell in the power of the father altogether gently and joyously, and sing ever in the power of the father.

Of God the Son.

If one wants to envision God as the Son, one must again consider natural 13
objects. Otherwise I could not write of him. The spirit sees him indeed but not in a way one can speak or write of. The divine being abides in power that cannot be written of or uttered. We must therefore make use of likenesses whenever we intend to speak about God, for we live in this world piecemeal

[7] Ezek 1:15–18, the prophet recounts his vision of four living creatures with their accompanying apparatus: "As I looked at the living creatures, I saw a wheel on the earth beside the living creatures, one for each of the four of them. As for the appearance of the wheels and their construction: their appearance was like the gleaming of beryl; and the four had the same form, their construction being something like a wheel within a wheel. When they moved, they moved in any of the four directions without veering as they moved. Their rims were tall and awesome, for the rims of all four were full of eyes all around." Cf. *A* 13:71, note; Intro II A1d. To B., the wheels reveal God as all in all. Later the sevenfold wheel symbolizes the solar system (*A* 21:123).

wir leben in diser weld im stickwerck / vnd Sind aus stickwerck gemacht worden / Wiel derwegen den leser In Ienes leben zittirt Haben / da wiel ich eigendlicher vnd klerlicher mit ihm von disem Hohen Artickel Reden Es wolle der libhabende leser derweil auff des Geistes Sin Sehen / So wirds nicht fehlen er wird auch ein krefftlein da von bekommen / So ihn nur Hungerd /

Nun Mercke.

Es sprechen die Türcken vnd Heiden / Gott Habe keinen Sohn / Alhie Tutt die augen Recht auff / vnd macht euch nicht selber stock Blindt / So werded ihr den Sohn Sehen /

14 Der Vater ist alles / vnd alle krafft Bestehed in dem Vater. er ist der anfang / vnd das End aller dinge / vnd ausser ihm ist nichts / vnd alles was da worden ist / das ist aus dem vater worden / Den fürm anfang der Schepffung der Creaturen / was nichts Als Nur allein Gott / vnd wo Nun nichts ist / daraus wird nichts / Alle ding Mus eine vr sache oder wurtzel Haben / Sonst wird nichts /

Nun aber Mustu nicht dencken / das der Sohn ein ander Gott Sey als der vater / Du darffest auch nicht dencken das der Sohn ausser dem vater Sey / vnd Sey ein besonder Theil / Als wen zwene Man Neben einander stehen / da einer den andern nicht begreifft / Nein eine solche Supstantz hatt es nicht mitt dem vater vnd Sohn / Den der vater ist nicht ein Bilde mitt edwas zu ver gleichen / Sonder der vater ist der quel Brun aller kreffte / vnd Sind alle kreffte in einander wie Eine krafft Dar umb heist er auch ein Einiger Gott / Sonst wo seine kreffte zu trentt weren / So wer er nicht almechtig / Nun aber ist er der selb stendige Almechtige vnd alkrefftige Gott.

15 Der Sohn aber ist das Hertze (ist) in dem vater / Alle kreffte die in dem vater Sind / die Sind des vaters eigentumb / vnd der Sohn ist das Hertze oder der kern in allen krefften in dem Gantzen vater / Er ist aber die vr Sache / der quellenden freuden in allen krefften in dem gantzen vater / Von dem Sohn der da ist des vaters Hertze in allen Seinen krefften / Steiged auff die ewige Himlische freude / Vnd quilled in allen krefften des vaters Eine Solche freude die kein auge gesehen / vnd kein ohre gehöred[a] / vnd in keines Menschen
16 Hertze Nie gestigen ist / wie S. Paulus Saged / So aber ein Mensch alhie auff erden mit dem Heiligen Geist erleuchtet wird / Aus dem Brun quel Jesu Christy / das die Geister der Natur / welche Bedeuten den vater / angezinded

[a] Early edit: gehöret hat

and we are put together piecemeal. For this reason, I intend to summon the reader to that other life. In this sense, I would speak to the reader more genuinely and clearly about this sublime article of faith. May the well-disposed reader therefore look for now to the spiritual sense: doing so, he will not fail to gain a portion of that power for which he hungers.

Now Take Heed.

Turks and heathens[8] claim that God does not have a Son. Open your eyes properly and stop making yourself utterly blind: then you will see the Son.

14 The father is everything; and every force abides in the father: he is the beginning and the end of all things; and there is nothing outside of him. Moreover, everything that has come into being has arisen from the father. For prior to the creation of creatures, there was nothing at all except for God. And where there is nothing, nothing can arise from it. All things must have their cause or root. Otherwise there would be nothing.

But now you should not imagine that the son is a different God than the father. Nor should you think that the Son is outside the father, nor a particular part of him, as when two men stand beside one another, and the one does not encompass the other. No indeed, this is not in the nature of the substance of the father and Son. For the father does not offer the sort of image that one can compare with some entity. Rather the father is the source-font of all forces. Moreover, all these forces are in one another as if they were but a single force. This is why God is indeed called One God. For if his powers were instead divided, he would not be all-powerful. As it is, however, he is indeed in himself the Allmighty and all-powerful God.

15 But the Son is the heart within the father. All the forces which are in the father belong to the father. Hence the Son is the heart or kernel in all the forces within the entire father. Moreover, he is the cause of the surging joys in all the forces within the entire father. From the Son who is indeed the father's heart in all his forces arises the eternal celestial joy. Indeed, there surges in all the forces of the father a joy so intense that no eye could see nor ear hear it, so intense that it has not risen into any human heart, as St. Paul says.[9] But if here on earth, a human being is illuminated by the Holy 16 Spirit from the source-font of Jesus Christ, so that the spirits of nature which

[8] "Turks" in sixteenth-century usage denotes Muslims; "heathens" may include pagans or other non-Christians.

[9] See 1Cor 2:9, "'What no eye has seen, nor ear heard, nor the human heart conceived, what God has prepared for those who love him.'"

werden / So gehed eine Solche freude in Seinem Hertzen auff / in alle Adern / das der Gantze leib zittert / vnd der Animalische Geist Triumffired als wer er in der Heiligen Trinitet / welchs allein die ver stehen / die an dem orte Sind zu Gaste gewesen /.

17 Dises aber ist nur ein forbilde / oder anblick des Sohnes Gottes / In dem Menschen / da durch der glaube gesterckt vnd er Halten wird / Den die freude kahn in einem irdenen gefesse nicht also Gros Sein / Als in einem Himlischen Da die volkomne krafft Gottes völlig ist.

Hie Mus ich Nun in Gleichnüs Schreiben /.

18 Al hier wiel ich dir ein gleichnis in der Natur zeigen wie da seye das Heilige wesen / In der Heiligen Trinitet. Schawe ahn den Himmel der ist Eine Runtte kugel vnd Hatt weder anfang noch End / Sondern es ist überal der anfang vnd das End / wo du ihn nur an Sihest / Also ist auch Gott / In / vnd über dem Himmel /der Hatt weder anfang noch End.

Nun Sihe weiter ahn der sternen zirg / Die bedeuten des vaters Mancherley krafft / vnd weisheit / vnd Sie Sind auch aus des vaters krafft vnd weisheit gemacht worden /. Nun / der Himmel / die sternen / vnd die gantze Tiffe zwischen den sternen / Sampt der Erden / Bedeuten den vater / vnd die Siben Planeten Bedeuten die Siben Geister (Geister) Gottes / oder die fürsten der Engel / vntter welchen Herr lucifer auch Einer gewesen ist für Seinem vall / welche alle aus dem vater gemacht Sind / Im anfang der Schepffung der Engel / für der zeit der weld /

Nun Mercke.

19 Die Sonne Gehed mitten In der Tiffe zwischen den sternen / In dem Runten zirck / vnd Sie ist das Hertze der sternen / vnd gibed allen sternen licht vnd krafft / vnd Temperired aller sternen krafft das alles fein lieblich vnd freudenreich wird / Auch So er leuchtet Sie den Himmel die sternen vnd die Tiffe über der Erden / vnd wircked in allen dingen was in diser weld ist /

signify the father are kindled, then such a joy arises in one's heart, into all arteries so that one's whole body trembles and the animal spirit[10] triumphs, as if one abided in the Holy Trinity, which only they can understand who have been guests in that place.

This, however, is only a prefiguration of or peek at the Son of God in the 17
human being, by means of which faith is strengthened and maintained. For the joy in an earthen vessel cannot be as great as in a celestial one, in which the perfect power of God is complete.

At this point I must therefore write by analogy.

At this point, I intend to offer you an analogy in nature in order to indicate 18
to you how the Holy Being abides in the Holy Trinity. Look at the heavens which are a round sphere without beginning or end, since their beginning and end are everywhere you look.[11] This is how God is: within and above the heavens, he is without beginning or end.

Now go on regarding the sphere of the stars: they signify the multifarious powers and wisdom of the father. Indeed, they have been made from the father's power and wisdom. Furthermore, the heavens, the stars, and the entire depth between the stars, as well as the earth, signify the father; and the seven planets[12] signify the seven spirits of God, or the princes of angels (among whom Lord Lucifer was counted prior to his fall), all of which have been made out of the father in the very beginning of the creation before the time of the world.

Now Take Note.

The sun courses amidst the depths between the stars within the round 19
sphere; and it is the heart of the stars and gives all stars light and force. It tempers the forces of all the stars so that everything is subtly rendered mild and joyous. In the same way, it illuminates the heavens, the stars, and the depths above the earth; and it operates in all things that are in this world.

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[10] The "**Animalische Geist**" is the soul-spirit which pertains to God, as distinct from the "sidereal spirit" which is of nature. See Intro II B4f.

[11] B. appears to approach the trope made famous though not invented by Nicholas of Cusa: God is like an infinite circle whose center is everywhere and circumference nowhere. The analogy of the heavens with the divine being echoes a common trope. See Intro II A2d.

[12] Note that the "seven planets" will include the moon, and alternately either the sun or the earth, as well as Venus, Mercury, Mars, Jupiter, and Saturn. See Intro II B3b.

vnd ist der könig vnd das Hertze aller dinge in diser weld / Vnd die bedeutet
20 Recht Gott den Sohn / Den gleich wie die Sonne mitten zwischen den sternen vnd Erden stehed / vnd er leuchtet alle kreffte vnd ist das licht vnd Hertze aller kreffte / vnd alle freude in diser weld / Dar zu alle Schönheit vnd libligkeit stehed in der Sonnen licht vnd krafft. Also auch der Sohn Gottes in dem vater / Der ist das Hertze in dem vater / vnd leuchtet in allen krefften des vaters / vnd Seine krafft ist die Bewegliche quallende freude in allen krefften des vaters / vnd leuchtet in dem gantzen vater / gleich wie die Sonne in der gantzen weld / So man könte die Erde weg nemen welche bedeut das Haus der tribsal oder der Hellen / So were die gantze Tiffe gar lichte / an einem orte wie am andern / Also ist auch die gantze Tiffe im vater gar lichte / an einem orte wie am andern / von dem glantz des Sohnes Gottes / Vnd gleich wie die Sonne ist Eine Selbstendige Creatur / krafft / oder licht die nicht aus allen Creaturen Scheined / Sondern in alle Creaturen / vnd alle Creaturen freuen sich in ihrer krafft / Also ist auch (in) der Sohn in dem vater eine Selbstendige Person / vnd er leuchtet alle krafft in dem vater / vnd ist des vaters freude oder Hertze in Seinem Centrum oder Mitten /.

Hie Mercke die grosse geheimnis Gottes.

21 *Die Sonne ist aus allen sternen geboren* oder gemacht / vnd ist das licht / Aus der gantzen Natur genommen / vnd Scheined wider in die gantze Natur dieser weld / vnd ist mit den andern sternen ver bunden / Als were Sie mit allen sternen ein stern /

22 Also ist auch der Sohn Gottes aus allen krefften seines vaters von Ewigkeit Immer geboren / vnd nicht gemacht / vnd ist das Hertze vnd glantz aus allen krefften Seines Himlischen vaters Eine Selbstendige Person / Der Centrum. oder In der Tiffe / Der Corpus des glantzes / Den des vaters krafft gebüred den Sohn von Ewigkeit / zu ewigkeit Jmmerdar / So Nun der vater wirde auff Hören zu geberen / So were der Sohn nicht mehr / vnd So der Sohn nicht mehr in dem vater leuchtet[a] So were der vater Ein fünster Thal / den des vaters krafft Stige nicht auff von Ewigkeit zu ewigkeit / vnd könte
23 das Götliche wesen nicht bestehen / Also ist der vater das Selb stendige wesen aller kreffte / vnd der Sohn ist das Hertze In dem vater / das aus allen krefften des vaters Immer geboren wird / vnd der des vaters kreffte

[a] Early edit: leuchtete

It is the king and the heart of all things in this world. Therefore, it truly signifies God the Son. For just as the sun stands in the middle between stars 20
and earth; and just as it illuminates all forces and is the light and heart of all forces, indeed, the entire joy in this world, moreover, just as all beauty and mildness abides in the light and power of the sun: so too is the Son of God within the father: he is the heart in the father, shining in all the powers of the father.[13] Moreover, his power is the active surging joy in all the powers of the father, shining in the entire father, just as the sun in the entire world. If one could remove the earth (which signifies the house of woe, or indeed of hell), then the entire depth would be filled with light, in each place as much as any other. By the same token, the entire depth in the father is filled with light, in each place as much as any other, from the radiance of the Son of God. And just as the sun is one distinct creature, power, or light which does not shine forth out of all other creatures, but rather shines into them, whereby all creatures rejoice in its power, by the same measure the son is a distinct person in the father; and the father's joy or heart within his center or middle.

Now Take Note of the great secret of God.

The sun has been born of all the stars or made from them; and is indeed the 21
light, drawn from all nature and reflecting back into the entire nature of this world. It is also connected to the other stars, as if it and they were a single star.

In this way the Son of God has from all eternity been born from all the 22
forces of the father, but not made; and he is the heart and radiance of all the powers of his Heavenly Father, a distinct person, namely the center[14] or the corpus of the radiance within the depths. For the power of the father gives birth to the Son from eternity to eternity perpetually. Were the father to stop giving birth, the Son would no longer exist. And if the Son no longer shone within the father, the father would be a dark vale. For the power of the father would not ascend from eternity to eternity; and indeed the Divine Being would no longer be. In this way, the father is the distinct being of all 23
forces; and the Son is the heart in the father which is perpetually born from all the powers of the father, and which reflects his powers. You are not to

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[13] The analogy presumes a symbolic centrality of the sun between the stars and earth. Eventually the implication is confirmed more explicitly. See Intro II A3c, B3f.

[14] On B.'s use of *Centrum* and its relation to the notion or doctrine of divine ubiquity, see Intro II A2d.

wider er leuchtet /. Nicht mustu dencken / das der Sohn In dem vater ver mischt Sey / das man Seine Person nicht Sehe oder er kenne / Nein wen das were So were es Nur eine Person / So wenig als die Sonne aus den andern sternen Scheined / vnd ob sie gleich aus den andern sternen ihren vrsprung Hatt / So wenig Scheined auch der Sohn aus den krefften des vaters / was Sein Corpus anlanged / Vnd ob er gleich aus den krefften des vaters Immer geboren wirt / So Scheined er doch wider In die kreffte des vaters / Den er ist Ein ander Person als der vater / Aber nicht ein Ander Gott / Er ist ewig in dem vater vnd der vater gebüred ihn von Ewigkeit zu Ewigkeit Immerdar / vnd ist der vater vnd der Sohn ein Gott / gleiches wesens / In krafft vnd almacht / Der Sohn Sihed / Höred / Schmecked / füled / Reucht / vnd begreifft alles wie der vater / In seiner krafft lebed vnd ist alles was da gutt ist wie in dem vater / aber das Böse ist nicht in ihm /

Von Gott dem Heiligen Geist.

24 Gott der Heilige Geist ist die dritte Person / In der Triumpffirenden Heiligen Gottheit / vnd gehed vom vater vnd Sohne auß / Der Heilige wallende freuden quel / in dem gantzen vater / Ein lieblich / Sanfftes vnd stilles Sausen / Aus allen krefften des vaters vnd des Sohnes / wie Beim Propheten Elia am Berge Horep / 3. buch Regum. 19.[a] vnd am Pfingstage Bey den
25 Aposteln Christy zu Sehen ist / Acta Apost. 2.[b] So man aber Seine Person / Supstantz / vnd Eigendschafft auß Rechtem grunde Beschreiben wiel / So mus mans auch in gleichnüs für bilden / den den Geist kahn man nicht Schreiben / die weil er keine Creatur ist / Sondern die wallende krafft Gottes /.

26 *Nun Sihe aber ein mal die Sonne vnd sternen ahn* die Mannich vnd vielerley sternen die vnaussprechlich oder vnzelich Sind / Die Bedeuten den vater / Aus den selben sternen ist worden die Sonne / den Gott Hatt Sie draus gemacht / Die bedeut den Sohn Gottes / Nun sind von der Sonne vnd sternen worden die vier Elementa / feuer / lufft / wasser / Erde / wie ich Her nach klar beweisen wiel / wen ich von der schepffung Schreiben werde /

[a] Marginal [b] Marginal (cited erroneously as Paralips).

think that the Son is mixed with the father so that his person cannot be seen or recognized. No indeed. If that were the case, there would be but a single person. Just as the sun does not radiate out of the other stars, even though it has its origin in them, the Son does not radiate out of the powers of the father with respect to his corpus. Though he is perpetually born from the powers of the father, he radiates back into the powers of the father. He is not the same person as the father. Nor is he a different God. He is eternally in the father who gives birth to him from eternity to eternity. And the father and Son are one God, of the same being in power and and omnipotence. The Son sees, hears, tastes, feels, smells, and comprehends everything as does the father. In his power everything that is good lives and abides as in the father. But what is evil is not in him.

Of God the Holy Spirit.

God the Holy Spirit is the third person in the triumphant Holy Divinity 24
and proceeds from the father and Son. The Holy Spirit is the Holy radiating font of joy within the entire father: a mild, gentle, and quiet rustling[15] from all the powers of the father and the Son, as can be seen with the prophet Elijah on Mount Horeb,[16] on Pentecost with Christ's apostles.[17] How- 25
ever, if one wants to describe its person, substance, and character on true grounds, one must also depict it in a likeness; for one cannot write the spirit inasmuch as it is not a creature but rather the hovering power of God.

Now have a look, however, at the sun and stars, the diverse and manifold 26
stars which cannot be expressed or counted: they signify the father. Out of those stars has arisen the sun. For God made it from them: it means the Son of God. Out of sun and stars arose the four elements, fire, air, water, earth, as I intend to prove below when I write about the creation.

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[15] In Luther's version of 1Kings 19:12, the sound of the Lord passing by is, after the earthquake and fire, "ein still sanfftes Sausen" (NIV: "a sound of sheer silence"); the allusion to wind is thought to indicate the Holy Spirit.

[16] The erroneous notation to "3Kings 19" is written in the margin.

[17] The confusing citation of "Paralips 2," marked as erroneous in the autograph margin, is presumably to Acts 2:2, "And suddenly from heaven there came a sound like the rush of a violent wind."

Nun Mercke.

27 Die drey Elemend feuer lufft vnd wasser die Haben dreierley Bewegung oder qualificirung / Aber nur einen korpus / Sihe daß feuer oder Hitze / empöred Sich aus der Sonne vnd sternen / vnd aus der Hitze empöred sich die lufft / vnd aus der lufft das wasser / Vnd in diser Bewegung / oder qualificirung stehed aller Creaturen leben vnd Geist / Auch alles was in diser weld genand
28 mag werden. Vnd daß Bedeut den Heiligen Geist / Gleich wie die drey Elementa feuer lufft vnd wasser / von der Sonne vnd sternen auß gehed[a] / vnd Sind ein Corpus in einander / vnd machen die lebendige bewegung / vnd den Geist aller Creaturen in diser weld.

Also auch gehed der Heilige Geist vom vater vnd Sohne aus / vnd macht die lebendige bewegunge in allen krefften des vaters /

Vnd Gleich wie die drey Element In der Tiffe wallen / Als ein Selbstendiger Geist / vnd machen Hitze kelte wolcken / vnd flissen aus aller sternen krafft / vnd alle kreffte der Son vnd sternen / Sind in den drey Elementen / Als weren Sie Selber die Sonne vnd sternen / Daraus den aller Creaturen leben vnd Geist wird / vnd darinen bestehet.

Also gehed der Heilige Geist aus vom vater vnd Sohne / vnd walled in dem gantzen vater / vnd ist aller kreffte leben vnd Geist in dem gantzen vater.

Hie Mercke die Tiffe geheimnis.

29 Alle sternen die man Sihet vnd nicht Sihed / die bedeuten die krafft Gottes des vaters / Nun / Aus den selben sternen ist geboren die Sonne / die ist das Hertze aller sternen / Nun gehed aus allen sternen aus die krafft die In Idem sterne ist In die Tiffe. Nun gehed der Sonnen krafft Hitze vnd Schein auch in die Tiffe / vnd in der Tiffe ist aller sternen krafft / Mit der Sonnen Schein vnd Hitze Ein ding / Eine Bewegende wallung / Gleich eines geistes / oder einer Materia / Allein das es nicht ver nunfft Hatt / den es ist nicht der Heilige Geist / Auch So gehöred das vierde Element auch zu einem Naturlichen Geiste Sol er aber ver nunfft haben /.

[a] Early edit: ausgehen

Now Take Note.

The three elements, fire, air, and water, have a threefold action or self- 29
manifestation; but they have only a single corpus. Consider how the fire or heat arises[18] from the sun and stars; and from the heat the air rises up; and from the air water; and in this movement or self-manifestation the life and spirit of all creatures abides, as well as everything that can be named in this world. And this signifies the Holy Spirit: just as the three elements fire, air, 28
and water proceed from the sun and the stars, yet are a single corpus in one another, causing the active movement and the spirit in all creatures of this world.

And thus proceeds the Holy Spirit from the father and Son causing the vital activation in all the forces of the father.

And just as the three elements hold sway in the depths as a distinct spirit, causing heat, cold, clouds, and flowing out of the forces of all the stars. All the powers of the sun and stars are in the three elements, as if they were themselves the sun and stars out of which the life and spirit of all creatures arises and abides in them.

Thus the Holy Spirit proceeds from the father and Son and holds sway in the entire father and is the life and spirit of all powers in the entire father.

Now Note the Deep Secret.

All the stars one sees or does not see signify the power of God the father. 29
Out of these same stars the sun is born which is the heart of all stars. Now from all the stars there proceeds into the depths the power that is in each. Moreover, the power and radiance of the sun also proceed into the depths; and in the depths the power of all the stars is united with the sun's radiance and heat like a moving wave which resembles a spirit or material, except that it has no reason within it, for it is not the Holy Spirit. So too the fourth element relates to a natural spirit, except that it would require reason.

[18] B. writes "**empöred Sich**": to rise up from, sometimes in the sense of a rebellion or usurpation. Later editions insert "gebäret": to give birth to itself. To arise out of or rise up from captures the physical event that is the basis of the theological likeness. The verb remains open to signifying both generation and rebellion, birth and transgression, an ambivalence inherent in the natural world with its admixture of good and evil qualities.

Also gehet aus Gott dem vater auß / In seine Tiffe[a] / aus allen Seinen krefften / vnd gebüred den Glantz / daß Hertze oder den Sohn Gottes / In seinem Centrum / Den vergleicht man der runtten kugel der Sonnen / Der leuchtet über Sich / vntter sich / vnd Neben Sich / vnd gehed der glanz Sampt allen krefften aus dem Sohn Gottes in den gantzen vater /.

30 Nun ist in der gantzen Tiffe des vaters / ausser dem Sohne / nichts den die viellerley vnd unermeslicher oder vnerforschlicherley[b] krafft des vaters: vnd die vner forschliche krafft vnd licht des Sohnes / Das ist in der Tiffe des vaters Ein lebendiger All kretiger[c] al wissender / Al Hörender / Al Sehender / Al Rüchender / Al schmeckender / Al fülender Geist / In deme alle krafft vnd
31 glantz vnd weisheit ist wie in dem vater vnd Sohne / Gleich wie in den vier Elementen ist der Sonnen vnd aller sternen krafft vnd glantz / Also auch in der gantzen Tiffe des vaters. Vnd das ist / vnd Heist recht der Heilige Geist / der die dritte selb stendige Person ist in der Gottheitt.

Von der Heiligen drey faltigkeit.

32 Wen man nun redet oder Schreibed von drey personen In der Gottheit / So darffestu nicht dencken / das dar umb drey Götter Sint / da ein Ider für Sich Hersched vnd Regired / Gleich den Irdischen königen auff erden / Nein / eine Solche Supstantz vnd wesen hatt es nicht in Gott / Den das Götliche
33 wesen stehed in krafft / vnd nicht im leibe / oder fleische / Der vater ist die Gantze Götliche krafft / daraus alle Creaturen worden Sint / vnd ist von ewigkeit Immer gewesen / Er Hatt keinen anfang Noch Ende.

Der Sohn ist in dem vater / des vaters Hertze oder licht vnd der vater gebüred den Sohn von ewigkeit zu ewigkeit Immerdar / Vnd des Sohnes krafft vnd glantz leuchtet wider In dem gantzen vater / gleich wie die Sonne
34 in der gantzen weld / Vnd ist der Sohn ein ander Person als der vater / aber nicht ausser dem vater / vnd auch kein ander Gott als der vater / Seine krafft glantz vnd almacht ist nichts kleiner als der gantze vater.

35 Der Heilige Geist gehed vom vater vnd Sohne aus / vnd ist die dritte Selb stendige person In der Gottheit / Gleich wie die Elementa In diser weld von der Sonne vnd sternen aus gehen / vnd Sindt der bewegliche Geist In allen dingen In diser weld.

Also auch ist der Heilige Geist der bewegliche Geist in dem gantzen vater / vnd gehed von Ewigkeit zu ewigkeit Imer von dem vater vnd Sohn

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[a] Early edit: last three words in parentheses [b] Early edit: unermeßliche oder unerforschliche
[c] Amend: kreftiger

Thus there is a going out from God the father, into the depths, from all his powers bearing the radiance, heart, or Son of God in the center. One can compare this to the round sphere of the sun which shines above, below, and alongside itself. Moreover, the radiance along with all powers proceeds from the Son of God into the entire father.

Now in the entire depths of the father, except for the Son, there is nothing 30
but the manifold and immeasurable or unfathomable power of the father and the unfathomable power and light of the Son so that in the depths of the father there is one vital all-powerful, all-knowing, all-hearing, all-seeing, all-smelling, all-tasting, all-feeling spirit, in which all the powers and radiance and wisdom abide, as in the father and Son. As in the four elements there is 31
the entire power and splendor of the sun, so too in the entire depth of the father. And this is and is properly called the Holy Spirit, which is the third distinct person in the divinity.

On the Holy Trinity.

Now when one speaks or writes of the three persons in the divinity, you 32
should not think that for this reason there are three gods, with each one ruling and governing on its own, as with the worldly kings on earth. No indeed. There is no such substance or being with God. For the Divine Being consists in power, not in body or flesh. The father is the entire divine power, 33
out of which all creatures have arisen. He has always been from eternity. He has no beginning or end.

The Son is within the father, the father's heart or light; and the father gives birth to the Son from eternity to eternity perpetually. And the Son's power and splendor reflects in the entire father, as does the sun in the entire world. Moreover, the Son is a different person than the father; but not 34
outside the father, nor a different god from the father. His power, splendor, and omnipotence are nothing less than the entire father.

The Holy Spirit proceeds from the father and Son, and is the third distinct 35
person in the divinity, just as the elements in this world proceed from the sun and stars, and are the active spirit in all things in this world.

So, too, the Holy Spirit is the active spirit in the entire father and proceeds from eternity to eternity, perpetually from the father and Son, and fulfills the

aus / vnd er fülled den gantzen vater / Er ist nichts kleiner oder grösser als der vater vnd Sohn / Seine webende krafft ist in dem gantzen vater /

36 Alle ding in diser weld ist nach dem gleichnis diser dreyheit worden / Ir blinden Jüden / Türcken / vnd Heiden Tutt die augen Eures gemüts auff / Ich muß euch ahn eurem leibe / vnd an allen Natürlichen dingen zeigen An Menschen Thiren / vogeln / vnd würmen / So wol ahn Holtz / steine /
37 krautt / laub vnd graß / das gleichnüs der Heiligen Dreyheit in Gott / Ir Saget es Sey ein Einig wesen in Gott / Gott Habe keinen Sohn / Nun Thue die augen auff vnd Sich dich Selber ahn / ein Mensch ist nach dem gleichnis vnd aus der krafft Gottes / In seiner dreyheit gemacht / Schawe deinen Inwendigen menschen ahn So wirstu das Heelle vnd Rein Sehen / So du nicht ein Narr vnd vnuer nunfftig Thir Bist. So Mercke.

In deinem Hertzen Adern vnd Hirne Hastu deinen Geist All die krafft die Sich In deinem Hertzen Adern vnd Hirn Beweged / darin dein leben stehet / Bedeut Gott den vater Aus der selben krafft empöred Sich dein licht / das du in der Selben krafft Sihest ver stehest / vnd weist was du Thun Solst / Den das Selbe licht Schimmert In deinen[a] gantzen leib / vnd beweged Sich der gantze leib In krafft / vnd er kentnüs des lichtes / den der leib Hilfft allen glidern In er kentnüs des lichtes / Das bedeut Gott den Sohn / Den gleich wie der vater den Sohn aus Seiner krafft gebüred / vnd der Sohn leucht in dem Gantzen vater / Also auch gebüred die krafft deines Hertzens deiner Adern / vnd deines Hirns / ein licht / das leuchtet In allen deinen krefften in deinem gantzen leibe / Thue die augen deines gemüts auff vnd dencke ihm nach / So wirstu es also finden /

38 Nun Mercke / Gleich wie vom vater vnd Sohne aus gehet der Heilige Geist vnd ist Eine Selb stendige person In der Gott heit vnd walled in dem gantzen vater /

Also gehet auch aus den krefften deines Hertzens Adern vnd Hirn / auß / die krafft / die in deinem gantzen leibe wallet / vnd aus deinem licht gehet aus / In die selbe kraft ver nunfft / verstant / kunst vnd weisheit den gantzen leib zu Regiren / vnd auch alles was auser dem leibe ist zu vntter Scheiden / Vnd dises Beides ist In deinen Regiment des gemüttes ein ding / Dein Geist / vnd das bedeut Gott den Heiligen Geist / Vnd der Heilige Geist aus Gott Hersched auch In disem Geist in dir / bistu aber ein kind des
39 / lichtes / vnd nicht der fünsternis Den von wegen dises lichtes verstandes vnd Regiments ist der Mensch vntter schiden von den Thiren / vnd ein Engel Gottes / wie Ich klar beweisen wil wen Ich von er schepffung des

[a] Early edit: deinem

entire father. It is nothing smaller nor greater than the father and Son. Its vibrant power is in the entire father.

All things in this world have arisen in the likeness of this threesome. You 36
blind Jews, Turks, and heathens! Open the eyes of your mind! I will have to show you from your body and from all natural things, from human beings, animals, birds, and worms, as well as in wood, stones, plants, leaves, and grass, the likeness of the Holy Trinity in God. You say that there is but a 37
single being in God, that God has no Son. Just open your eyes and consider yourself! A human being is in the likeness and from the power of God, made in his threesome. Look at your inner human being. You will see this bright and clear, if you are not a fool and unreasonable beast. So take note.

In your heart, arteries, and brain you have your spirit. The entire force that acts in your heart, arteries, and brain, in which your life abides, signifies God the father. Out of that force arises your light, so that out of that same force you see, understand, and know what you are to do. For that same light shimmers in your entire body; and the entire body acts by the power and knowledge of the light. For the body helps all the members by the knowledge of the light. This signifies God the Son. For just as the father from his power gives birth to the Son, and the Son shines in the entire father, so also the power of your heart, arteries, and brain give birth to a light that shines in all the forces in your entire body. Open up the eyes of your mind and think about it. You will discover that this is how it is.

Now take note. Just as the Holy Spirit proceeds from the father and Son 38
and is a distinct person in the divinity and holds sway in the entire father:

So too there proceeds from the forces of your heart, arteries, and brain the power that prevails in your entire body; and from your light proceeds in the same power reason, understanding, art, and wisdom in order to govern the entire body, and every subordinate part of it. And both aspects are in the governance of the mind one and the same thing, your spirit; and it signifies the Holy Spirit. And the Holy Spirit from God rules also in this spirit in you, if you are a child of the light and not of darkness. For it is because of this 39
light, understanding, and governance that the human being is distinct from animals and an angel of God, as I intend to prove clearly, when I come to

40 Menschen Schreiben werde / Dar umb Merck eigend vnd Habe acht auff die ordnung dises Buches / du wirst finden was dein Hertze begert / oder Immer lustert /

41 Also findestu In einem Menschen drey quel Brunnen. Erstlich die krafft In deinem gantzen gemütte das bedeut Gott den vater / Darnach das licht In deinem Gantzen gemütte / das erleuchtet das gantze gemütte / das bedeut 42 Gott den Sohn / Darnach So gehet aus allen deinen krefften vnd auch aus deinem lichte ein Geist aus / der ist ver stendig / Den alle Adern / Sampt dem lichte / In dir / So wol Hertze vnd Hirn vnd alles was in dir ist / das macht den Selben geist / vnd das ist deine Seele vnd bedeut Recht den Heiligen Geist / der vom vater vnd Sohne aus gehed vnd Regired in dem gantzen vater / den 43 die Seele des Menschen Regired Im gantzen leibe / Der leib aber / oder das Tirische fleisch Im Menschen bedeut die Totte ver terbete Erde / das ihm der Mensch durch Seinen fall Selber also zu gerichtet Hatt / wie Her nach folgen wird an Seinem orte /.

44 Also findestu auch die dreyheit der Gottheit in den Thiren / Den wie der geist Eines Menschen wirt / vnd End stehed / Also auch in einem Thire / vnd ist in dem kein vntterscheit / Allein in disem ist der vntterscheit das der Mensch ist aus dem Besten kern der Natur gemacht von Gott Selber zu Seinem Engel vnd gleichnüs / vnd Hersched in dem Menschen mit seinem Heiligen Geist / das der Mensch kahn Reden vnd alles vntter scheiden vnd 45 ver stehen / Das Thir aber ist allein wurden aus der wilden Natur diser weld / Die sternen vnd Elementa Haben die Tihr durch ihre Bewegung 46 geboren / Nach dem willen Gottes / Also Endstehed auch der geist In vogeln vnd würmen / vnd hatt alles seinen drey fachen quel / Im gleichnüs der dreyheit In der Gottheit / Also Sihestu auch die dreyheit in der Gottheit In Holtz / vnd steinen / So wol in kraut laub vnd graß / Allein das das selbe alles irdische ist / Noch gebüred die Natur nichts es Sey In diser weld was es wolte[a] / vnd wen es gleich kaum eine stunde stehen oder bleiben Sol / Es wird alles In der dreyheit / oder nach dem gleichnüs Gottes geboren /

47 Nun Mercke / In einem Holtze / steine vnd kraut Sind drey dinge / vnd kahn nichts geboren werden oder wachsen / So vntter den dreyen Solte In einem dinge Nur Eines aussen bleiben /

Erstlich ist die krafft daraus ein leib wirt / Es Sey gleich Holtz oder steine oder krautt / Hernach ist in dem selben ein Safft / das ist daß Hertze

[a] Amend: wolle

write of the creation of the human being. Therefore pay heed and attend to 40
the order of this book: you will find what your heart desires or always longs
for.

Thus you find in the human being three source fonts. First of all, the 41
power in your entire mental constitution, which means God the father.
Second, the light in your entire constitution, which illuminates your entire
mental awareness: this means God the Son. After that, there proceeds from 42
all your powers, as well as from your light, a spirit which is discerning. For all
arteries and the light in you, as well as heart and brain and indeed everything
in you, engenders that spirit; and it is your soul and signifies truly the Holy
Spirit, which proceeds from the father and Son and rules in the entire father.
For the soul of the human being rules in the entire body. However, the body 43
or the animal flesh in the human being signifies the dead, despoiled earth,
which the human being brought about himself through his fall from grace,
as will be explained later in its place.

You also find the threesome of the divinity in animals. For the spirit of 44
a human being arises the same way in a human being and in an animal
without difference except that the human being has been made by God
himself from the best kernel of nature to be his angel and likeness; and
God rules through his Holy Spirit in the human being, so that the human
being can speak and distinguish and understand all things. However, the 45
animal has come into being solely from the savage nature of this world. The
stars and elements have given birth by their movements to the animals in
accordance with God's will. This is also how the spirit arises in birds and 46
worms. All of this has a threefold source in the likeness of the threesome in
the divinity. Thus you also see the threesome of the divinity in wood and
stones as well as leaves and grass. But in all of them it is merely earthly.
There is nothing whatsoever that nature bears in this world, not even if it
barely lasts but an hour: it is nevertheless born in the threesome or likeness
of God.[19]

Now take note. In any wood, stone, or plant, there are three things. 47
Nothing can be born or grow if even one of the three were excluded.

First of all there is the power out of which the body emerges, be it wood,
stone, or vegetation. After that there is the sap within it. It is the heart of the

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[19] According to Paracelsus, the human being and everything in nature is made of the three things, Sulphur, Mercury, and Salt: "diese drey machen den gantzen Menschen" (*Opus Paramirum*—H 1:68, W 300); moreover: "Ein jedlich *Corpus*/ steht in **dreyen dingen**" (H 1:73; W 316). In *De genealogia Christi* (G 3:63), Paracelsus relates the three to the Trinity in the image of which the human being has been created. See also Intro II A1a, II B4a.

eines dinges / Zum dritten ist darinnen Eine quellende krafft geruch oder geschmack das ist der Geist Eines dinges / dauon es wechst vnd zu nimpt / So Nu vntter den dreyen Einens fehlet So kahn kein ding bestehen /

48 Also findestu die Gleichnüs der dreyheit In dem Götlichen wesen In allen dingen / Schaw ahn was du wilst / Vnd Sol Sich nimand stock blind machen vnd ver Meinen Es Sey Anders / Oder dencken Gott Habe keinen Sohn / vnd Heiligen Geist / Ich wil Solches Hinfero wen Ich werde von der Schepffung Schreiben viel Heller klärer vnd lauter beweisen / Den Ich Neme Mein Schreiben vnd Buch Nich von Andern Meistern / vnd ob ich gleich viel exempel vnd zeugnis der Heiligen Gottes darin führe / So ist mir doch Solches alles von Gott In meinen Sin geschriben / das ichs gantz vngezweifeld glaube Er kenne vnd Sehe / Nicht im fleisch / Sondern im Geist
49 im Trieb vnd wallen Gottes / Nicht also zu ver stehen das meine ver nunfft grösser were / Als aller derer die da leben / Sondern ich bin des Herren zweig / Nur ein kleines vnd geringes fincklin aus ihm / Er mag mich Setzen wo er hin wiel Ich kahn ihm das nicht weren / Auch So ist dises nicht mein Naturlich wille / den ich *aus meinen krefften vermag Den So mihr der Geist Endzogen wirt / So kenne ich / oder*[a] ver stehe ich mein eigen arbeit nicht / vnd mus mich auff allen Seiten mit dem Teufel kratzen vnd Schlagen / vnd bin der anfechtung vnd Tribsal vntter worffen wie alle Menschen. Aber du wirst in den Nach folgenden Cappitteln den teufel mit seinem Reich Bald Blos Sehen / Es Soll ihm Seine Hoffardt vnd Schande bald auff gedeckt werden /.

[a] Early edit: kenne oder

thing. Third, there is a surging power, smell, or taste which is the spirit of the thing which makes it grow and increase. If any of the three is missing, the thing cannot persist.

Thus you can find the likeness of the threesome of the Divine Being in all 48
things. Look at anything. Do not let anyone blind you to it or tell you that it is any different, or think that God does not have a Son and a Holy Spirit. I intend to set out matters more clearly when I come to the creation. For I have not taken my writing and book from other masters, even if I use many examples and have much testimony of the Holy Spirit in it. Rather all of this comes from God, written in my way of thinking, so that I believe, recognize, and see it all without doubt. Not in the flesh, but in the spirit, at the urging and under the sway of God. This is not to say that my reason is keener than 49
of all others alive. I am a twig of the Lord, nothing but a small, trifling spark from him. He can dispose of me as he likes: I cannot resist him. Therefore this is not my natural will that I command by my powers. For if the spirit is withdrawn from me, I no longer know nor understand my own work, and must struggle and fight with the devil on every side.[20] I am subject to spiritual challenges and ordeals like all human beings. Nevertheless, in the chapters that follow you will soon find the devil exposed, along with his realm. May his arrogance and disgrace soon be uncovered.

[20] The **anfechtung vnd Tribsal**, the devil's assault of doubt and misery, are the inverse of inspiration and illumination. See Intro II A4a.

Das 4 Cappittel

Von erschaffung Der Heiligen Engel. Eine ahn weisung. oder. offene Porte des Himmels

1 Es Haben die gelärten vnd fast alle Scribenten viel vnd grosse Bekümmernis / Nachforschen / Tichten vnd Trachten in der Natur gehabet / Auch viel vnd Mancherley Meynung Her für Bracht / Wen. vnd wie / oder woraus doch die Heiligen Engel Beschaffen Sint /. Hinwiderumb was doch der Schreckliche fall des Groß fürsten lucifers Sey gewesen / Oder wie er doch So ein Böser vnd grim- miger Teufel Sey worden / wo doch Solcher Böser quel Hehr Rüre / oder was ihn doch dar zu getriben Habe /.

2 Wie wol dieser gruntt vnd grosse geheimnis von der weld Hehr vor borgen Bliben / vnd auch Menschlich fleisch vnd Blutt Solches Nicht fassen / oder begreiffen kahn / So wiel Sich doch der Gott der die weld gemacht Hatt / Ietzo am Ende offenbaren / vnd werden alle Grosse geheimnis offenbar werden / An zu zeigen das der grosse Tag der offenbarung vnd Endlichen gerichtes Nun Nahe / vnd Täglich zu gewarten Sey / An welchem wirt Herwider gebracht werden / was durch Adam ist ver loren worden / Ahn welchem Sich wirt Scheiden In diser weld / das Reich der Himmel / vnd das Reich der Teufel.

3 Dieses alles wie es beschaffen / wiel Gott in Höchster Einfald offenbahren / welchem Nimand wider Stehen kahn / Vnd Mag ein Ieder Seine augen Empor Heben / darumb das Sich Seine Erlösung Nahed / vnd nicht Nach Schendlichem Geitz / Hoffart / vnd üppigen Prassen vnd Prangen Trachten / vnd vermeinen Es Sey Hie das Beste leben / do er doch in Seiner über mut mitten in der Hellen Sitzt / den lucifer zu Hitten / welchs er bald mit grossem Schrecken / angst / vnd Ewiger ver zweifelung / darzu Spott vnd Schande wirt Sehen mussen / wie man des ein Schrecklich Exempel an den Teufeln Hatt / welche Sint die Schönsten Engel im Himmel gewesen / wie ich bald Hernach Schreiben vnd offenbaren wiel. Ich lasse es Gott wallen / Ich kahn ihm nicht wider Stehen.

Chapter Four

On the creation of the holy angels:
An instruction or open gate of heaven.

The learned, and indeed nearly all authors so far, have been subject to much consternation, inquiry, invention, and contention in the realm of nature, and they have brought forth many and sundry opinions as to when and how or out of what the holy angels were created and conversely as to the meaning of the frightful fall from grace of Grand Prince Lucifer, or how he ever came to be such an evil and fierce devil, or whence such an evil source arose, or what drove him to it. 1

Though the explanation is a great secret which has been concealed from the world, and indeed human flesh and blood cannot grasp or comprehend it, the God who made the world nonetheless intends to reveal himself at last. All those great secrets are to become manifest: it will be shown how the great day of revelation and final judgment is now approaching and indeed how it can be expected any day now: that day upon which shall be restored what was lost in Adam, upon which the realm of heaven and the realm of the devils shall be separated in our world. 2

God intends to reveal in the highest simplicity how all of this was constituted, which no one can gainsay. And let each lift up his eyes, for his salvation approaches, instead of endeavoring for shameful greed, pride, and luxurious pomp and display, instead of thinking this the best life while presumptuously residing in hell, heeding Lucifer. Soon the presumptuous will recognize their situation in great horror, terror, and eternal desperation, in derision and shame, as indeed we can see from the frightful example of those devils who were once the finest angels in heaven, as I intend to explain here. I will let God hold sway. I cannot oppose him. 3

Von der Götlichen qualitet

4 Als du nun im dritten Cappittel Hast gründlich ver nommen von der dreyheit im Götlichen wesen / So wil ich Nun alhie klerlich anzeigen von derkrafft vnd wirckung / So wol von den qualiteten / oder qualificirung im Götlichen wesen / Oder worauß eigendlich die Engel geschaffen Sind / Oder was ihr Corpus vnd krafft Sey.

5 *Wie ich vor auch gemeldet Habe / Das in Gott dem vater* Seye alle krafft / die kein Mensch mit Seinen Sinnen kahn er reichen / Allein ahn den sternen vnd Elementen / So wol ahn den Creaturen In dem gantzen geschepffe diser weld / er kend man das klar /.

6 Es ist alle krafft in Gott dem vater vnd geht von ihm auß / Als / Licht / Hitze / kalt / weich / Süsse / Bitter / Sawer / Herbe / Schal / vnd das unmüglich zu Reden / oder zu begreiffen ist / Dises alles ist in Gott dem vater In einander wie Eine krafft / vnd bewegen Sich doch alle kreffte in seinem ausgang / Es Sind aber die kreffte In Gott nicht auff Eine Solche art vnd weise qualificirende / wie in der Natur in sternen vnd Elementen / oder in

7 den Creaturen / Nein / So mustu nicht dencken / Den Herr Lucifer Hat in Seiner er Hebung die kreffte der vnreinen Natur Also Brennend Bitter kalt Herbe Sawer fünster vnd vnrein gemacht / Sondern in dem vater Sind Alle kreffte linde / weich / gleich dem Himmel / gantz freudenreich / Den alle kreffte Triumpffiren in Einander / vnd der Schal der Selben Steiged auff von Ewigkeit zu ewigkeit / Darrinnen ist Nichts den libe / Sanfftmut / Barmhertzigkeit / freundligkeit / Eine Solche Triumpffirender auff steigender[a] Freuden quel[b] / da alle stimmen der Himlischen freudenreich ergehen / das kein Mensch Sagen kahn / Auch mit nichts ver gleichen kahn / So manß aber wil ver gleichen / So muß manß der Seelen des Menschen ver gleichen / wen die Selbe vom heiligen Geist angezinded wirt / So ist sie also freudenreich vnd Triumffirende / alle kreffte steigen auff in ihr vnd Triumpffiren das Sie den Tirischen leib er Heben / das er zittert / das ist ein rechter anblick der

8 Götlichen qualitet / wie die qualitet in Gott ist / In Gott ist alles Geist Die qualitet des wassers ist nicht auff Solche lauffende vnd qualificirende artt vnd weise in Gott wie in diser weld / Sondern es ist Ein Geist / Gantz Helle vnd dinne in welcher der Heilige Geist auff steiged / Eine krafft / Die Bitter qualitet / qualificirt In der Süssen Herben vnd Sawren / vnd die libe steiged (steiget) darinnen auff von Ewigkeit / zu ewigkeit / Den die libe In dem licht vnd klarheit Gehed aus dem Hertzen / oder Sohn Gottes In alle kreffte des vaters / vnd der Heilige Geist walled in allem.

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[a] Early edit: triumphirende, aufsteigende [b] Early edit: Freuden-Quelle

On the Divine Quality

As you will have heard extensively in Chapter Three about the threesome in 4
the Divine Being, it is my intention now to give an indication of the power and effect, as well as of the qualities or self-manifestation in the Divine Being, which is the same as addressing the question whence the angels have been created or in what their corpus and force consists.

As I have previously reported that in God the father all power resides, which 5
no human being can attain by means of the senses, this can clearly be recognized in the stars and elements, and in the creatures, indeed in the entire creation of this world.

All power resides in God the father and proceeds from him in the form 6
of light, heat, cold, soft, sweet, bitter, sour, stringent, resonance,[1] and all the qualities which cannot be named or grasped. All of these in God the father are in one another as if they were a single force; and all forces activate themselves in his manifestation. Yet in God the forces are not manifest in the same way as in nature, stars, elements, or creatures. No indeed. You 7
must not suppose so. For it was Lord Lucifer who by his insurgency made the forces of an impure nature so searing, bitter, cold, stringent, sour, dark, and impure. In the father, in contrast, all forces are mild and soft and like the heavens utterly joyous. For all forces triumph in one another and their sound rises up from eternity to eternity. In all there is naught but love, gentleness, mercy, amicability, such a triumphant, ascendant font of joy when all the voices of the celestial realm resound that no one can utter it. Nor can anyone compare it to anything. If one were to attempt to do so, one would have to compare it to the human soul when it is ignited by the holy spirit so that it is thus joyous and triumphant. All powers intensify in it and rejoice so that they exalt the animal body and make it tremble. This is a true image of the divine quality as it abides in God. In God all is spirit. The quality of water 8
does not manifest itself in such a fleeting and transient manner in God as in this world. Rather it is a spirit, altogether resplendent and subtle, in which the Holy Spirit ascends, a single force. The bitter quality manifests itself in the sweet, stringent, and sour ones; and love rises up in it from eternity to eternity. For in the light and clarity, love proceeds from the heart or Son of God into all the powers of the father and the Holy Spirit holds sway in all.

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[1] Following upon a list of adjectives pertaining to sight, feeling, and taste, the noun ***Schal***[*l*] ("sound"), appears out of place. Yet *qua* quality, the active self-manifestation denoted by the noun *Schall* creates, defines, and effectively empowers sense objects no less than do light, heat, or texture. See Intro II B3d, B4e.

9 Vnd dises ist in der Tiffe des vaters Gleich wie Ein Götlicher Salitter / welchs ich nott Halben mus der Erden ver gleichen / die ist für ihrer verterbung Ein Solch er Salitter gewesen / Aber nicht also Harte kalt Bitter Sawer vnd finster / Sondern gleich der Tiffe / oder dem Himmel gantz Helle vnd Rein / darinnen alle kreffte Sind gutt Schön vnd Himlisch gewesen / Aber fürst Lucifer Hats also ver terbed / wie Hernach folgen wirt.

10 Diser Himlische Salitter / oder kreffte in einander / gebären Himlische freudenreiche früchte / vnd farben / Allerley Beume vnd stauden / darauff wechst die Schöne vnd liebliche frucht des lebens / Auch So gehen in disen krefften auff / allerley Blumen / Mit Schönen Himlischen farben / vnd geruch / ihr Schmack ist Mancherley / ein ides nach Seiner qualitet vnd artt / Gantz Heilig Gödlich vnd freudenreich / den Ide qualitet Treged Seine frucht / Gleich wie in der verterbeten Mortgruben / oder finster Thal der erden / auff gehen aller ley Irdische Beume stauden Blumen vnd früchte / darzu in der Erden Schöne / gesteine Silber vnd Gold / das ist als ein for bilde

11 der Himlischen geberung / Die Natur arbeitet mit Höchsten fleiß an der ver terbten vnd Totten Erde / das sie mechte Himlische form vnd artt geberen / Aber Sie gebüret Totte fünster vnd Harte früchte / die nicht mehr als Nur ein forbilde Sint der Himlischen / Darzu Sint Sie gantz grimmig Bitter Sawer Herbe Hitzig kalt Harte vnd Böse / vnd ist kaum ein gutter funck darinnen / ihr Safft vnd / Geist ist ver mischt mit der Hellischen qualitet ihr geruch ist ein gestanck / Also hatt Sie Herr lucifer zu gerichtet / wie ich den Her

12 nach klar beweisen wiel. Wen ich Nun Schreibe von Beumen stauden vnd früchten So mustus nicht Irdisch / Gleiche diser weld verstehen / Den das ist nicht meine Meinung / das im Himmel wachse Ein Totter Harter Höltzern Baum / oder stein / der In irdischer qualitet Bestehe / Nein / Sondern Meine Meinung ist Himlisch vnd Geistlich / Aber doch warhafftig vnd eigendlich also / Ich meine kein ander ding / Als wie ichs Im buch staben Setze /

13 In der Götlichen Pomp / Sind für Nemlich zwey ding zu betrachten / Erstlich der Salitter / oder die Götliche kreffte / Die Sind Ein Bewegende quallende krafft / In der Selben krafft wechst aus vnd gebüret Sich die frucht nach Ider qualitet vnd artt / Als Himlische Beume vnd stauden die ohne auff Hören ihr früchta tragen / Schöne Blüen vnd wachsen In Göttlicher krafft / Also freudenreich / das ich das nicht Reden oder Schreiben kahn / Sondern ich stamle dran / wie ein kind das da lernt Reden / vnd kans nirgend Recht Nennen wie es der Geist zu er kennen gibt.

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[a] Early edit: ihre Frucht

And in the depths of the father, this is like a Divine Salitter,[2] which I can 9
do no better than to liken to the earth. For prior to its despoliation it was just such a salitter. But it was not so hard, cold, bitter, sour, and dark. It was instead like the depths or heavens, altogether bright and pure, in which all forces were good, fine, and celestial. Unfortunately prince Lucifer ruined it, as will be explained hereafter.

This celestial salitter with its forces in one another bears celestial joyous 10
fruits and colors, all sorts of trees and shrubs upon which the lovely and mild fruit of life sprouts. Moreover, diverse flowers with beautiful celestial colors and smells blossom in these forces. Their taste is diverse, each after its own quality and kind, yet altogether holy, divine, and joyous; for each quality bears its own fruit, in the same way that in the spoiled pit of murder and dark vale of earth, all sorts of earthly trees, bushes, blossoms, and fruits blossom and beautiful minerals, silver and gold, grow in the earth. This is a figure of the celestial generation.[3] For nature operates with the highest intensity 11
upon the despoiled and dead earth in order to give rise to celestial forms and species. Yet it bears dead, dark, and hard fruits which are but a figure of the celestial ones. What is more, they are quite harsh, bitter, sour, stringent, hot, cold, hard, and evil, with scarcely a good particle in them. Their sap and spirit is intermingled with the infernal quality. Their odor is a stench. This is what Lord Lucifer has made of them, as I will soon clearly demonstrate. When I write of trees, bushes, and fruits, you should not take my meaning 12
in an earthly sense, as of this world. For I do not mean that in heaven some dead, hard, wooden tree grows, or a stone constituted in the earthly quality. No indeed. My meaning is instead celestial and spiritual. Yet what I say is true and real. What I mean is quite literally what I write.

In the Celestial Glory, two things in particular must be contemplated: 13
first of all, the Salitter or Divine Forces which are an active surging power. In it there grows and regenerates itself the fruit of each quality and kind in the form of celestial trees and bushes that perpetually bear such fruit, blossoming so beautifully and growing in the divine power so joyously that I cannot convey it in speech or writing. I can only stammer like a child learning to speak. I cannot express it as the spirit presents it to me.

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[2] The alchemical associations of B.'s terms acquire their focus in the concept of the celestial sal niter or **Salitter**. In B.'s day, the chemical product of niter, rooted in Paracelsus' theological-alchemical thought, had become an object of intense speculation and practical significance. See Intro II B4b–4e, *Boehme*, 65–68.

[3] See Intro II D1 on B.'s use of "**birth**" and its sources and implications.

14 Die ander gestalt des Himmels In der Götlichen Pomp / ist der Marcurius / oder der Schal / Gleich wie In dem Salitter der Erden / ist der Schal / dauon wechst Gold / Silber / kupffer / Eisen / vnd des gleichen Dauon Man kahn allerley Istrament Machen / zum schal oder zur freuden / Als da Sind glocken Pfeiffen / vnd alles was da Schalled / Auch So ist der
15 Selbe Schal In allen Creaturen auff erden / Sonst were alles stille / Nun durch den Selben Schal im Himmel / werden alle kreffte Beweged das alles freudenreich wechst vnd Sich gantz zirlich gebüred /.

Nun gleich wie die Götliche kreffte viel vnd Mancherley Sind / Also ist der Schal / oder Marcurius auch viel vnd Mancherley / Wen nun die kreffte In Gott auff steigen / So Rüged eine die ander / vnd wallen in einander vnd ist eine stette ver mischen / Als den gehet auß / In den Selben allerley farben / vnd In den Selben farben wechst aller ley frucht / Das gehed in dem Salitter auff / vnd der Marcurius / oder Schal ver menged sich auch vnd steiged auff In allen krefften des vaters / Als den gehet auff Dönen vnd Schallen / In der Himlischen freudenreich / So du In diser weld viel Tausenderley Istrament vnd Seiten spiel zu Sammen Brechtest vnd zögest Sie alle auffs kinstlichste In einander / vnd Hettest die aller künstlichsten Meister dar zu / die sie triben / So were es doch nur wie ein Hunde gebeel / kegen dem götlichen Schal vnd Musica / das durch den götlichen Schal
16 auff gehet von ewigkeit zu ewigkeit / So du Nun die Himlische Göttlich Pomp vnd Herligkeit wilst betrachten / wie die Seye / was für gewechse lust oder freuden da Sey / So Schawe mit fleiß ahn dise weld was für frücht vnd gewechse / aus dem Salitter der erden wechst / von Beumen stauden krautt wurtzeln Blumen / öle wein getreide / vnd alles was da ist / vnd dein Hertz nur forschen kahn / Das ist alles ein forbilde der Himlischen Pomp /
17 Den die Irdische vnd ver terbete Natur Hatt von anfang Irer Schepffung Bis auff Heute Immer gearbeitet / das Sie mechte Himlische form Her für Bringen Beides In der erden vnd in menschen vnd Thiren / Als man das den gar wol Sihet / wie alle Iahr New künste Her für gehen / Das Hatt vom anfang Bis auff dato geweret Aber Sie Hatt Nicht Götliche krafft vnd qualitet können Her für Bringen / Darumb ist ihre frucht Halb Tott ver terbed vnd vnrein.

The other manifestation of heaven in the Celestial Glory is the marcurius[4] 14
or sound, as in the salitter of the earth, from which gold, silver, copper, iron, and like things grow. Out of it can be fashioned all sorts of instruments for sound or joy, such as bells or pipes, or indeed anything that resounds. By the same token, the sound abides in all creatures on earth. Otherwise, all would be still. Through this sound in heaven, all forces are activated so that 15
everything grows joyously and regenerates itself splendidly.

And just as the Divine Forces are many and diverse, so too the sound or marcurius is many and diverse. When the forces rise up in God, each excites the other, and they hold sway within one another so that there is a perpetual mingling. When this happens, there manifest themselves in it all sorts of colors and in the colors grow all sorts of fruits. These arise within the salitter; and the marcurius or sound mixes in as well, and it rises up in the forces of the father with the result that there is a tone and sonorousness in the celestial world of joy. If in our own world you brought together many thousands of brass and string instruments and harmonized them in the most artful way with the help of the greatest maestros, you would nonetheless attain no more than a canine howling compared to the divine sound and music that result from the divine sonorousness from eternity to eternity. If you wish to contemplate the Celestial Divine Pomp 16
and Majesty in order to consider how it is constituted and what sort of vegetation, desire, and joy exist in it, just have a good look at this world, at the sort of fruits and vegetation that grow from the salitter of the earth, from trees, bushes, plants, roots, flowers, oil, wine, grain, and everything that abounds which your heart may ponder: all these things are a figuration of the Celestial Glory. For the terrestrial despoiled earth has from the outset 17
of creation toiled that it might bring forth celestial forms in the earth and in human beings and animals. One recognizes this from the fact that year by year new arts[5] come into being. This has gone on from the beginning down to this very day. And yet they have been unable to bring forth celestial powers and qualities. Hence, their fruits have been half dead, despoiled, and impure.

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[4] On the associations of the planet Mercury, see above *A* 4:8, note; and on the substance marcurius, Intro II B4c (the contemporary alchemical medicine of du Chesne knew that, "the admirable nature of Salt-peter … comprehendeth in it two volatile parts: the one of Sulphur, the other of **Mercurie**").

[5] Reference to progress in the **arts** (or crafts) as the divinely willed perfection of a flawed creation associated with alchemy recalls the encomium to alchemy in the *Paragranum* of Paracelsus. See *W* 210–212; H 2:61.

18 Nicht Mustu dencken das in der Götlichen Pomp Thir würme oder Creaturen im fleische Her für gehen / wie in diser weld / Nein / Sondern ich meine alleine (Probortz krafft vnd geschickligkeit) die wunderbarliche probortz krafft vnd geschickligkeit in den Selben / Die Natur arbeitet mit Höchstem fleiß / das sie möge in ihrer krafft Himlische figuren / oder formen Herfür bringen / Als man den Sicht in Menschen Thiren vogeln vnd würmen / So wol in den gewechsen der erden / das sich alles auffs künstlichste geberded / Den die Natur were gerne der Eitelkeit loß / das Sie mechte Himlische form In Heiliger krafft geberen /

19 Den In der Götlichen pomp gehed gleich wol Her für aller ley gewechs von Beumen stauden vnd aller ley früchta vnd ein Ides Treged Seine früchtb / Aber nicht auff Irdische qualitet vnd artt / Sondern In Götlicher qualitet
20 form vnd artt / Die früchte Sind nicht ein Tott Harte Bitter Sawer vnd Herbe aß / die ver faulen vnd zu einem gestanck werden / wie in diser weld / Sondern es stehed alles in Heiliger Götlicher krafft / Ihre zu Sammen figung ist auß Götlicher krafft / Auß dem Salitter / vnd Marcurio der Götlichen
21 Pomp / Eine speise der Heiligen Engel. Wenc des Menschen greulicher fall (hette) nicht Hette verterbed So Solte er In diser weld auch auff eine Solche weise Sein zu gaste gangen / vndd von Solchen früchten gessen / wie Sie ihm den im Paradis Beiderley für gestald würdene Aber die Inficirte lust vnd Sucht des Teufels / der den Salitter Inficirt vnd verterbed hatte / darauß Adam gemacht wardt / der Brachte den Menschen In Böse lust / von Beiden qualiteten Bösen vnd gutten zu essen / davon Ich Her nach klar Schreiben vnd Solches auch beweisen wiel.

Von erschepffung der *Engel*

22 Es zeiged vnd weiset der Geist Heel vnd klar das für er Schepffung der Engelf das Götliche wesen mit seinem auff steigen vnd qualisiciereng Sey von Ewigkeit gewesen vnd auch in der schepffung der Engel Sey bliben / wie es
23 Noch auff heute ist / vnd wird auch in ewigkeit also Bleiben / Der locum oder der ortt vnd Raum diser weld / Sampt dem Creaturlichen Himmel den wir mit vnsern augen Sehen / So wol der locum oder ort der erden / vnd sternen / Sampt der Tiffe ist ein Solch formam gewesen / wie es noch Heute
24 vber den Himmeln in der Götlichen Pomp ist / Es ist aber des Groß fürsten

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[a] Early edit: Frucht [b] Early edit: Frucht [c] Amend: es [d] Early edit: und haben [e] Early edit: fürgestellt worden [f] Note: weiset der Geist hell und klar, daß vor [der] Erschöpfung der Engel [g] Correct: qualificiren

You must not imagine that in the Celestial Glory, animals, worms, or other 18
creatures arise in the flesh, as happens in this world. No indeed. I have in mind rather the marvelous proportion, power, and agility in those creatures. For nature toils with the highest intensity to produce within its power celestial figures and forms. One sees this in human beings, animals, birds, and worms, as well as the vegetation of the earth: everything regenerates itself with the greatest artfulness of which it is capable, for nature yearns to be free of its vain longing to give birth to celestial forms with divine power.

For in the Divine Glory there indeed proceed from every kind of vegeta- 19
tion, from trees and bushes all kinds of fruits, and each bears its own fruit. Yet it does not do so in the earthly quality and kind. The fruits are not a dead, 20
hard, bitter, sour, and stringent carrion that rots and turns to stench as in this world. It all abides in holy divine power. Their composition is constituted by the divine power out of the salitter and marcurius of the divine glory as a nourishment for the holy angels. Had the dreadful fall of the human being 21
not despoiled it, even in this world Adam would have been as well received, eating from such fruits as were presented to him in paradise in both kinds. But the infected lust and the craving of the devil who infected and ruined the salitter from which Adam was made introduced the human being to the evil desire for both qualities, to eat of the evil and the good, about which I will soon write plainly in order to prove that this is indeed so.

Of the creation of the angels.

The spirit reveals and instructs luminously and clearly that prior to the cre- 22
ation of the angels the divine being existed with its ascending and qualifying from all eternity and that even with the creation of the angels, it remained as it is today and shall remain in all eternity. The *locus* or place and space of 23
this world, along with the creatural heavens which we see with our eyes, and indeed the *locus* or place of the earth and stars together with their depths, were in the same form in which they exist even now above the heavens within the divine glory. But in the creation of the angels, this world became 24

lucifers (lucifers) königreich wurden In der er schepffung der Engel / Der Hatt mit seiner Stoltzen er hebung In seinem königreich die qualiteten / oder den Götlichen Salitter daraus er gemacht was angezindet vnd Brennend gemacht Er meinte Hie mitte also Hoch lichte vnd qualificirende zu werden über den Sohn Gottes / Aber er ward ein Narr Darumb kunte diser locum nicht in seiner Brennende qualitet bestehen In Gott / Darauff den die schepffung diser weld er folged ist /

Es wird aber dise weld am ende in gott bestimpter zeit wider In ihren Erst[a] locum gesetzt werden / wie es was für er Schöpffung der Engel / vnd Her lucifer wird eine Höle grufft oder loch zu seiner ewigen behausung darin bekommen / vnd ewig in seiner angezinten qualitet Bleiben / Das wird sein ein ewige Schandwonunge. ein wust vnd fünster Tahl / Eine Höle der grimmigkeit.

Nun Mercke

Gott Hatt in seinem wallen die Heiligen Engel Alle auff ein mal geschaffen / Nicht auß fremder Materia / Sondern aus ihme Selber / Auß Seiner krafft vnd Ewigen weisheit. Es Haben die Philosophuß die meinung gehabed / Als Hette Gott die Engel Nur aus dem lichte gemacht / Aber Sie Haben geirred / Sie Sind Nicht alleine auß dem lichte gemacht / Sondern auß allen krefften Gottes /

Wie ich vor angezeiged / Es ist[b] In der Tiffe Gottes des vaters Sonderlich zwey ding zu Mercken / Erstlich Die krafft / oder alle kreffte / Gottes des vaters des Sohnes vnd des Heiligen Geistes / Die sind lieblich wonnesam vnd mancherley / vnd Sind doch alle Ineinander wie Eine krafft Gleich wie in der lufft aller sternen krafft Regired / Also auch in Gott / Es er zeiged Sich aber In Gott Ide krafft mit ihrer wirckung Insonderheit /

Darnach So ist der Schal In Ider krafft / vnd der Schal döned nach Ider krafft qualitet / vnd darinnen stehed die gantze Himlische freudenreich /

Aus disem Götlichen Salliter vnd Marcurio Sind alle Engel gemacht worden / ver Stehe aus dem leibe der Natur. Du Mechtest aber Nun fragen wie Sind sie gemacht / oder geboren / oder was ist das für eine forme /

Ia wen Ich eine Engels zunge Hette / vnd du einen Engels ver stand So wolten wir wol fein dauon Reden / Aber So Sicht es Nur der Geist / vnd die zunge kans nicht erheben / den Ich kan kein ander worte / Als die worte

[a] Early edit: ersten [b] Early edit: sind

the kingdom of Prince Lucifer.[6] With his prideful insurgence, he ignited and inflamed in his domain the qualities or divine salitter from which he had been made. He intended thereby to become luminous and manifest above 25
the Son of God. But he was proven a fool. Henceforth, this *locus* could not abide in God in its inflamed quality and there followed the creation of this world.

However, this world will be restored to its original place at a time determined by God as it was before the creation of the angels, and Lucifer will receive an infernal cavern or hole as his eternal place of dwelling in order to abide eternally in his inflamed quality. That is to be his eternal place of shame, a desolate and dark vale, a hell of ferocity.

Now Take Note

God in his outpouring created all the holy angels at once, not from some 26
alien material, but rather out of himself, out of his force and eternal wisdom. The philosophers have had the false opinion that God created the angels solely out of the light, but they were wrong. They were not made solely from the light but rather from all the powers of God.

As I indicated before, two things are particularly to be considered in the 27
depths of God the father: first the force, or all the forces of God the father, the Son, and the Holy Spirit, which are mild, amiable, and diverse, being all in one another like a single force. Just as a single force of all the stars rules 28
within the air, so it is in God. Yet in God each power reveals itself with its particular action.

Next comes the sonorousness in each power, and sound rings out in accordance with the quality of each power. Therein abides the entire celestial realm of joy.

Out of this Divine Salitter and Marcurius all angels have been made, which is to say out of the body of nature. You might now ask how they were 29
made or born, or what sort of form they have.

Indeed, if I had an angel's tongue and you an angel's mind, we might very well speak of this. But only the spirit recognizes the truth. The tongue cannot utter it. For I possess no other words than those of this world. Yet if the

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[6] The mystical-cosmological term of "**the place of the world**," considered simultaneously in space and eschatology, echoes the title and theme of Valentin Weigel's *Vom Ort der Welt* (1576), which might have been known to B. from the Görlitz alchemical physician Abraham Behem who corresponded with Weigel (see Intro I H; cf. *Boehme*, 30; cf. *VWSSW*, 104. Weigel's *On the Place of the World* cites Paracelsus: "this visible world" is the place of hell).

diser weld / So aber nur der Heilige Geist in dir ist / So wirds deine Seele
30 wol begreiffen / Sihe / die gantze Heilige Drey faltigkeit Hatt mit ihrem wallen Einen Corpus oder bilde / aus sich Selbest zu Sammen figurired / Gleich einem kleinen Gotte / Aber nicht also Harte aus gehend als die gantze
31 trinitet. Doch edlicher Massen nach der Creaturen grösse / In Gott ist kein anfang noch Ende / Die Engel aber Haben Einen anfang vnd Ende Aber nicht ab Meslich / oder begreifflich / Den Ein Engel kahn Edwan Groß Sein / vnd auch Bald kleine / Ihr geschwinde ver Enderung ist also geschwinde wie der Menschen gedancken / Es sind alle qualiteten vnd kreffte In Einem
32 Engel wie in der gantzen Gottheit / Du must aber dises Recht ver stehen / Sie Sind aus dem Salitter vnd Marcurio gemacht vnd zu Sammen figurired / daß ist aus dem aus gange / Sihe / ein gleichnis / Auß der Sonne vnd sternen gehen auß die Elementa / vnd die machen In dem Salitter der Erden Einen lebendigen Geist / Und die sternen bleiben ahn ihrem zirck / vnd der geist
33 kriged gleich wol der sternen qualitet / Nun ist aber der Geist nach seiner zu Sammen figung ein Sonderliches / vnd Hatt eine Supstantz wie alle sternen / vnd die sternen Sind vnd bleiben auch ein Sonderliches / Ein Ides für sich frey / Aber nichts desto weniger Hersched der sternen qualitet in dem Geiste / Aber der Geist kahn vnd mag Sich in Seinen qualiteten er heben / oder Sencken / oder mag in den Einflissen der sternen leben wie er wiel / den er ist frey / Den er Hat Seine qualiteten die er In sich Hatt zum
34 eigentumb kriged / vnd ob er sie gleich anfenglich von den sternen Hatt / So Sind sie doch nun seine / gleich als wen die mutter den Samen in ihr hatt / Weil sie den Hatt / vnd das es ein Same ist / So ist er der mutter / wen aber ein kind draus wird / So ist er nicht mehr der mutter / Sondern des kindes eigentumb / Vnd ob gleich das kind in der mutter Hause ist / vnd die mutter er Nered es von ihrer speise / vnd das kind könte ohne die Mutter nicht leben / Noch ist der leib / vnd der geist der aus der mutter Samen gezeuged ist / Sein eigentumb / vnd beheld sein corporlich recht für
35 Sich. Also Hatt es auch eine gestalt mit den Engeln / Sie Sind auch alle aus dem götlichen Samen zu Sammen figurired worden / Aber Sie haben Ein Ider den Corpus nun für Sich / vnd ob Sie gleich in gottes Hause Sind vnd Essen die frucht ihrer mutter daraus Sie worden Sind / So ist doch ihr Corpus
36 nun ihr Eigen thum / Aber die qualitet ausser ihnen / oder ihrem Corpus / als ihre Mutter ist nicht ihr eigen Thum / Gleich wie auch die mutter nich[a] des kindes eigen thum ist / vnd auch der mutter speise ist nicht des kindes

[a] Correct: nicht

Holy Spirit is within you, your soul will comprehend it. Consider that the 30
entire Holy Trinity in its emanation has shaped together a body or image,
like a small god, but one that does not proceed forth as firmly as the whole
trinity. Yet one that is rather proportioned of creatural dimension. In God 31
there is neither beginning nor end. But angels do have a beginning and
end, though not one that is measurable or comprehensible. For an angel
may be great now, then small. Their fleeting change is as swift as human
thought. All qualities and forces are in an angel, as in the entire divinity.
You must understand this in the proper sense, however: they have been 32
made and composed of the salitter and marcurius, that is, from what has
gone out. Consider this likeness.[7] Out of the sun and stars proceed the
elements, which make in the salitter of the earth a living spirit. Though
the stars remain in their sphere, the spirit receives the quality of the stars.
Now, however, the spirit after its composition becomes something of its 33
own and possesses a substance like that of all the stars. Moreover, the stars
are and remain something of their own as well, each one free unto itself.
Yet notwithstanding this, the quality of the stars rules in the spirit. Yet
again, the spirit can and might rise in its qualities. Or sink. Or it might live
within the astral influences, however it chooses. For it is free. It has received
the qualities that are within it as its own property. Even though it initially 34
received them from the stars, they are now its very own, the same as when a
mother has a seed within her. Because she has it, and as long as it is a seed, it
is of the mother. But when it becomes a child, it is no longer of the mother,
but rather the property of the child itself. For even though the child abides in
the mother's dwelling and the mother nourishes it from her own nutrition,
so that the child could not live without her, nonetheless, the body and the
spirit generated from the mother's seed are its own property, and it retains
its own corporeal right. And so it is with the angels. They have all been 35
composed from the divine seed. Yet each now has its own corpus. And even
though they reside in God's dwelling, eating the food of their mother from
which they have been made, nevertheless their corpus is their property. Yet 36
the quality external to them and to their corpus, comparable to their mother,
is not their property, in the same way that the mother is not the property
of the child. Nor is the mother's nutrition the child's property. Rather, the

[7] On the cultural context of B.'s use of natural likenesses such as the sun, see Intro II A3a–c and II B3f.

eigentumb / Sondern die mutter gibt es ihm aus libe die weil sie das kind
37 geboren Hatt / Sie mag das kind auch wol aus ihrem Hause stossen / wen es ihr nicht folgen wil / vnd mag ihm ihre speise endzihen / Welches dem fürstentumb lucifer[a] auch wider fahren ist.

38 Also mag Gott Seine Götliche krafft die ausser den Engeln ist / wen sie Sich wider ihn er Heben end zihen / wen aber das geschicht / So mus ein Geist ver schmachten / vnd ver terben / Gleich als wen einem Menschen die lufft / die auch Seine mutter ist end zogen wird / So mus er sterben Also auch die Engel / können auser ihrer mutter nicht leben /.

[a] Amend: lucifers

mother gives it to the child from love, because she has given birth to the child. She might also expel the child from her dwelling if it refused to obey her. She might withdraw her nourishment from it, which is what has befallen the principality of Lucifer. 37

So it is that God may withdraw his own power which is external to the angels, if they rise up against him. Then must a spirit wither and go to ruin, as when from the human being the air that is no less a mother of the human being is withdrawn. Then he must die. So it is with the angels who can no more live without their mother than can human beings. 38

Das 5 Cappittel.

Von dem[a] *Corporlichen Supstantz wesen vnd eigen thum eines Engels*

1 Alhier ist nun die frage waß den ein Engel für einen korpus form oder gestalt habe / oder wie er figurired Sey.

Gleich wie ein Mensch ist geschaffen zu gottes bildnüs vnd gleichnüs / Also auch die Engel / den Sie Sind der menschen Brüder / vnd werden die Menschen In der auffer stehung kein ander form vnd Bildnis Haben als die Engel / wie Solches vnser könig Christus Seber[b] zeuged / Mate 22 v. 30.[c] Auch So Haben Sich die Engel alhie auff Erden nie In keiner andern gestald den Menschen offenbared / Als in menschen gestald /

2 Die weil wir den in der aufferstehung Sollen den Engeln gleich Sein / So mussen die Engel Ia figurired Sein wie wier / Sonst musten wir ein ander bildnis In der auffer stehung ahn vns Nemen / welches doch wider die Erste
3 Schepffung were / Auch So er schinen Moses vnd Elias den Jüngern Christy In ihrer form vnd gestald auff dem Berge Tabor / die doch schon lange waren im Himmel gewesen / vnd Elias was mit lebendigen leibe in Himmel genommen worden / vnd Hatte doch nun kein ander gestald / Als er auff erden hatte gehabed / Auch als Cristus zu Himmel fuhr / Schwebeten zwen Engel in den wolcken / die sprachen zu den Jüngern Ir menner von Israel / was Sehed ihr Hinnach / Diser Jesus wird wider kommen wie ihr ihn gesehen habed[d] / Das ist Ja heel vnd klar / das er in solchr form werde am Jüngsten Tage (werde) wider kommen / mit Götlichem vnd Glorificirtem leibe / Gleich einem fürsten der Heiligen Engel / welchs werden sein die Menschen.
4 Es zeiged auch der Geist Heel vnd klar das die Engel vnd menschen ein Bildnis haben / Den Gott Hatt an des ver stossenen lucifers legionen stelle / Aus dem selben locum darin lucifer Sas / vnd dar aus er gemacht ward Einen andern Engel gemacht / Das was adam / So er nur in Seiner klarheit bliben wer / Aber es ist noch die gewisse Hoffnung der auffer stehung / da werden wir wider Englische klarheit / vnd Reinigkeit bekommen /

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[a] Early edit: der [b] Correct: Selber [c] Marginal [d] Amend: gen Himmel fahren

Chapter Five

On the corporeal substance, being, and property of an angel.

At this point the question arises, what sort of corpus, form, or figure does an angel possess, or just how is it configured? 1

Just as a human being has been created in God's image and likeness, so have the angels. For they are the brothers of human beings. And human beings will have no other form or image in their resurrected state than the angels, as indeed Christ our king himself testifies. Mat 22:30.[1] Moreover, here on earth the angels have never revealed themselves in any but human form.

Inasmuch as we are to be like the angels in the resurrection, they must also be configured as we are. For otherwise we would be taking on some other image which we did not have in the original creation. Furthermore, Moses and Elijah appeared to the disciples of Christ in this form and figure on Mount Tabor, though they had long since abided in heaven;[2] and Elijah had been taken up to heaven in his living body[3] and yet had no other form than on earth. Indeed, as Christ ascended to heaven, two angels floated in the clouds. They said this to the disciples: "you men of Israel, why do you look up toward heaven. This Jesus will return as you have seen him."[4] It is quite plain and clear that he will return in such a form with a divine and glorified body, like a prince of the holy angels who must be like human beings. The spirit also indicates plainly and clearly that angels and human beings have the same image. For in place of exiled Lucifer's legions, God crafted another angel out of the same *locus* in which Lucifer had resided and from which he had been made. This was Adam. If only he had remained in his state of clarity. Yet there is still the certain hope of resurrection when we will regain angelic clarity and purity. 2 3 4

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[1] The marginal biblical citation reads: "For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven." This indicates to B. that the resurrected state is not humanly gendered and therefore that the ungendered condition to be regained in the resurrection was lost in the fall of Adam and Eve.

[2] Mat 17:3 (cf. Mark 9:4, Luke 9:30): "Suddenly there appeared to them Moses and Elijah, talking with [Jesus]"

[3] See 2 Kings 2:11, "Elijah ascended in a whirlwind into heaven."

[4] Acts 1:11.

Nun fragestu wie Sind den die Engel
nach dem bilde Gottes geschaffen.
Antwortt.

Erstlich ist der zusammen figurirte leib / Der ist vnzertrenlich / vnd auch vnzurstörlich / vnd des Menschen Henden vnbegreifflich / Den er ist aus der Götlichen krafft zu Sammen getriben / vnd ist die Selbe krafft also mit Einander ver bunden das sie ewig nicht kahn zur stered werden / so wenig Imand / oder edwas kahn die Gantz Gottheit zur stören / So wenig kahn auch Edwas einen Engel zur stören / Den ein Ider Engel ist aus allen krefften Gottes zu Sammen figurired / nicht mit fleisch vnd Blutte / Sondern aus Gödlicher krafft /

6 Erstlich ist der Corpus aus allen krefften des vaters / vnd In den Selben krefften ist das licht Gottes des Sohnes /. Nun geberen die kreffte des vaters / vnd des Sohnes die In dem Engel Creaturlich Sind / Einen verstendigen
7 Geist / der in dem Engel auff steiged / Anfenglich geberen die kreffte des vaters (Einen) ein licht / da durch ein Engel Sicht in den gantzen vater / da durch er die Euserliche krafft vnd wirckung (Gottett) Gottes die auser Seinem Corpus ist kahn Sehen / vnd da durch er Seine mit Brüder kahn Schawen / vnd auch die Herliche frucht gottes Sehen vnd genissen / vnd
8 darinen Seine freude stehed. Vnd das Selbe licht ist anfenglich aus dem Sohn Gottes In den krefften des vaters / In den Englischen leib Creaturlich kommen / vnd ist des leibes eigentumb / das ihm durch nichts kahn end zogen werden / Er ver lösche es den Selber wie lucifer Tett /

9 Nun alle krafft die in dem gantzen Engel ist die gebüred das Selbe licht / Gleich wie Gott der vater seinen Sohn gebühred zu Seinem Hertzen / Also gebüred des Engels krafft auch Seinen Sohn vnd Hertze In Sich / vnd das er leuchtet Hinwiderumb alle kreffte in dem gantzen Engel /

Hernach gehed aus allen krefften des Engels / vnd auch aus dem licht des Engels Ein quel Brun auß / vnd quilled in dem gantzen Engel / Das ist Sein geist der steiged auff in alle Ewigkeit Den in dem Selben geist ist alle er kendnis vnd wissenschafft / Aller krafft vnd art (vnd art) die in dem gantzen
10 Gott ist / Den der Selbe geist quilled aus allen krefften des Engels vnd steiged in das gemutte / Da Hatt er fünff offen Tohr / da kahn er Sich umb Schawen /

Now you ask how it is that the angels
have been created after God's image.
The answer.

First of all, their configured body is indivisible and indestructible and intangible to human hands. For it has been conjoined from the divine power and embodies that power composed in order to be eternally indestructible. Just as no one can destroy the entire divinity, nothing can destroy an angel. For each angel is composed of all the forces of God, not of flesh and blood, but of divine power.

First the corpus is composed of all the forces of the father, and in these 6
forces abides the light of God the Son. The forces of the father and the Son which are creatural in the angel give birth to a comprehending spirit which is ascendant in the angel.[5] By way of origin, the forces of the father give birth 7
to a light by which the angel sees into the entire father, by which it perceives the external force and effect which is outside its body, and by which it can contemplate its brethren and recognize and enjoy the glorious fruits of God in which its joy abides. This very light had its origin in the Son of God, in the 8
forces of the father passing in a created mode into the angelic body. It is the property of the body and cannot be taken away from it by anything, unless the angel extinguishes it himself, as did Lucifer.[6]

All the force which abides in the entire angel is what gives birth to that 9
light, just as God the father gives birth to his Son to be his heart. In the same way, the angel's power also gives birth to its Son and heart within itself, and this in turn illuminates all the forces in the entire angel.

Thereafter, there proceeds from all the forces of the angel, as well as from the light of the angel, a source-font, which surges in the entire angel. This is its spirit, which ascends in all eternity. For in that light abide all discernment and knowledge, all power and nobility which abide in the entire God. For 10
that spirit surges from all the powers of the angel and ascends into its mind, where it has five open gates in order to contemplate what abides in

[5] In the same way that all qualities are active rather than passive states, the state of consciousness is characterized here peculiarly as an active rising above its corporeal preconditions. Cf. Grimm, **aufsteigen**: *ascendere*, *ascensus*.

[6] Cf. Grimm, **Eigenthum**, **Eigenheit**, **Eigenschaft**: in choosing the first term, B. reinforces the legalistic context of property and rights which serves his intention of resolving the underlying question whether the Creator or creature is responsible for the emergence of evil (cf. *Boehme*, 37). Positively, the angel also exemplifies the divine presence in the creature, the mystical birth of God in the soul.

was in Gott ist / vnd auch was in ihm ist. Er gehed aber aus allen krefften des Engels aus / vnd auch auß dem licht des Engels / gleich wie der Heilige Geist vom vater vnd Sohne / vnd er filled den gantzen Corpus

11 Nun mercke Die grosse geheimnis /

Gleich wie in gott ist zwey ding zu mercken[a] / Das Erste ist der Salitter. oder die götliche kreffte / daraus der Corpus ist

Daß Ander ist der Marcurius. Don / oder Schal / Also ist Solches auch
12 auff gleiche form in dem Engel / Erstlich ist die krafft / vnd in der krafft ist der Ton Der steiged in dem Geiste auff in das Haupt / In das gemütte / gleich wie im menschen im Hirn / vnd in dem gemütte Hatt er Seine offen Porten / Im Hertzen Hatt er Seinen Sessel / vnd ur sprung / da er endspringt aus allen krefften / Den aller kreffte quel brun quilled zum Hertzen / gleich wie auch im menschen / Vnd im Kopff Hatt er Seinen fürstlichen stull / da Sihed er alles was ausser ihm ist / vnd Höred alles / vnd Schmecked alles /
13 vnd reucht alles / vnd füled alles / Vnd wen er Nun Sihed vnd höred den Götlichen Don vnd Schal auff steigen / der ausser ihm ist / So wird Sein geist Inficirt / vnd mit freuden angezinded vnd er Hebed sich In Seinem fürstlichen stuel / vnd Singed / vnd klinged gar freudenreiche wortt / von Gottes Heiligkeit / vnd von der frucht vnd gewechs des ewigen lebens / von der zirheit vnd farben der ewigen freuden vnd von dem Hold Seligen anblick Gottes des vaters des Sohnes vnd des Heiligen Geistes / Auch von der löblichen Brüderschafft vnd gemeinschafft der Engel / von der Ewig werenden freudenreich / von der heiligkeit Gottes / von ihrem fürstlichen Regimend / In Summa von allen krefften / vnd aus allen Seinen krefften / das ich vor vnmut meiner verterbung im fleische / nicht schreiben kahn /
14 vnd (hette) were viel liber Selber dabey / Was ich aber alhie nicht Schreiben kahn / das wil ich deiner Seelen zu bedencken befohlen haben / Du wirst es am Tage der auffer stehung Heel vnd klar Sehen / Du darffest meines Geistes alhie nicht Spotten / Er ist nicht aus einem wilden Thir endsprungen / Sondern er ist von meiner krafft geboren / vnd von dem Heiligen Geiste
15 er leuchtet / Ich Schreibe alhier nicht ohne er kendnis So du aber als ein epicurer / vnd Teufels mast Saw auß des teufels anregen wirst diser dinge spotten / vnd wirst Sagen / Der Nar ist nicht in Himmel gestigen vnd Hats gesehen / oder gehöred / es Sind fabelley / So wiel ich dich in krafft meiner

[a] Early edit: Gleich wie in gott zwey Ding zu mercken sind

God and in itself. To be sure, it proceeds from all powers of the angel, as well as from its light, as does the Holy Spirit from the father and Son. It fulfills the entire corpus.

Now take note of the great secret 11

By the same token, two things must be considered. The first is the salitter, that is, the divine forces from which the corpus is made.

The second is the marcurius, tone or sound, these being in the angel in the same manner. First there is the power, and in the power the sound. 12 The sound ascends in the spirit into the head, into the mind, just as it ascends into the human brain. In the mind, it has its open gates, in the heart its seat and origin, where it emerges from all the powers. For the source-font of all the powers surges to the heart, as in the human being. In the head, it has its regal throne from which it surveys everything outside of itself, and hears all, tastes all, smells all, and feels all. And when it sees 13 and hears the divine sound and tone ascend from outside itself, its spirit is infected and kindled with joy, and it ascends to its regal throne, singing and ringing out the most joyous words of God's holiness and of the fruit and growth of eternal life, of the beauty and colors of the eternal delights, and of the blessed sight of God the father, Son, and Holy Spirit, as well as of the fraternity and community of the angels, of their everlasting realm of joy, of God's holiness, of their princely regime; in sum, of all the powers and from all his powers,[7] which, discouraged by my corruption in the flesh, I cannot describe, for I would much rather be there myself. But what I 14 cannot describe here, I at least want to commend to your soul for reflection. You will see it on the day of resurrection luminous and clear. You dare not disdain my spirit just now: it does not arise from a wild beast but is rather born of my own power and illuminated by the Holy Spirit. What I 15 write here is not without knowledge, but if you should mock these things, motivated by the devil, as an Epicurean and overfed devil's sow, if you should object that this fool did not ascend into heaven to see or hear these things, that they are fanciful tales, if so, then I intend, by the power of my

[7] The sound that enthrones sovereign spirit suggests Luther's doctrine of free faith *ex auditu* (from hearing), which is celebrated in joyous hymns. The visionary passage sublimates a Lutheran church worship without hint of the clergy.

16 erkendnis für das ernste gerichte Gottes zittired vnd geruffen Haben // Vnd ob ich in meinem leibe zu vnmechtig bin / dich dahin zu bringen / So ist doch der / von dem ich meine erkendnis Habe mechtig gnug / dich auch in
17 abgrund der Hellen zu werffen / Darumb Sey gewarned vnd dencke das du auch ahn den Englischen reien gehörest / vnd lis das Nach folgende liedlein mit lust / So wird der Heilige Geist in dir er weckt werden / und wirst auch
18 ein begirde vnd lust zum Himlischen Reigen Tantz bekommen / Amen / Der fidler hatt Seine Seiten Schon auff gezogen / der Breutigam kömpt / Schaw zu das du nicht das Hellische Bodegra in deinen füssen Hast / wen den der Reigen ahn gehed / das du zum Engels Tantz gar vngeschickt Seiest / vnd werdest von der Hoch zeit Hinaus gestossen / weil du kein Englisch kleid an hast Warlich die Thür wird Hinder dir zu geschlossen werden / vnd du wirst nicht mehr Hinein kommen Sondern du wirst mit den Hellischen wölffen im hellischen feuer tantzen / Der spott wird dich[a] den wol vergehen / vnd Reuel wird dich Nagen.

Von der qualificirung eines Engels.

19 Nun ist die frage / was den ein Engel für qualisicirung[b] Habe.
Antwortt.

Die Heilige Seele des Menschen / Vnd der Geist Eines Engels ist / vnd hatt eine Supstantz vnd wesen / vnd ist kein vntter Scheid In disem / Als nur die qualitet selber / In ihrem Corporlichen Regimend / die von aussen In den Menschen durch die lufft qualificirt / Die Hatt Eine ver terbte Irdische qualitet / Hin kegen aber Hatt Sie auch eine Gödliche vnd Himlische / den Creaturen verborgen / Aber die Heilige Seele verstehed das wol / wie der königliche Prophett Dauid Saged /. *Der Herr fehrtt auff den fittigen des windes*. etc.

In dem Engel aber quilficirt / die Götliche qualitet gantz Heilig Götlich vnd Rein.

20 Es Mechte aber ein einfeltiger fragen / was meinstu
mit dem qualificiren / oder was ist daß.

Ich Meine Hie mitte die krafft die in den Corpus des Engels von aussen in sich gehed / vnd auch wider Herauß / Als im gleichnis wen ein Menich odem Holed / vnd lest sie wider von Sich / Den darinnen stehed des Corpus

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[a] Early edit: dir [b] Correct: qualificirung

knowledge, to cite and summon you before the solemn court of God. And 16
though in body I am too powerless to bring you to it, the one from whom I
have my knowledge is powerful enough to cast you into the abyss of hell. So 17
be forewarned and know that you, too, belong in the angelic circles. Read
the tune that follows with desire and the Holy Spirit will be awakened in
you. And you, no less, will feel a desire and pleasure to join and cavort in the
celestial round dance. Amen. The fiddler has already tuned up his strings. 18
The bridegroom is approaching. See to it that the infernal gout is not in your
feet when the dancing begins, that you are not unfit for the angels' dance.
Do not get yourself cast out for not wearing angelic garments. Truly, the door
will be closed behind you and you will not get in, but instead dance with the
wolves of hell in infernal flames. Then will your disdain vanish and regret
gnaw at you.

On the qualification of an angel.
Now comes the question as to how an angel manifests itself. 19
The answer.

The holy soul of the human being and the spirit of an angel are and possess the same substance and being without any distinction between them, except for their individual manifestation in their corporeal constitution which infects the human being from without by way of the air. The latter has a despoiled, earthly quality; but it also has a divine and celestial one hidden from creatures. However, the holy soul knows very well that, as the royal prophet David says, "The Lord rides on the wings of the wind … etc."[8]

However, in the angel the divine quality manifests itself as altogether holy, divine, and pure.

A simple person might then ask at this point: 20
what do you mean by qualification, or what is it?

I mean by this the power that proceeds into the entire corpus of the angel from without to within, and back out again. A comparison is when the human being catches breath and breathes it back out. For in that action

[8] Ps 104:3.

21 vnd auch des Geistes leben / Die qualitet von aussen zinded den Geist im (gemitte ahn / vnd) Hertzen in dem Ersten quel Brune ahn / dauon alle kreffte im gantzen Corpus Rege werden /. Den steiged die Selbe qualitet In dem Corporlichen Geiste / welcher ist des Engels / oder Menschen Natur Geist auff in kopff / da Hatt er Seinen fürstlichen stuel vnd Regimend / vnd Hatt alda Seine Räte / Nach denen er sich Richtet vnd Tutt /

22 Daß Erste / oder der Erste Raht Sind die augen / die werden von allen dingen Inficirt waß sie nur ansehen / den sie Sind das licht / Gleich wie daß licht aus dem Sohn Gottes aus Gehed in den gantzen vater / In alle kreffte / vnd Inficirt alle kreffte (alle kreffte) des vaters / Vnd Hinwiderumb Inficiren alle kreffte des vaters daß licht des Sohnes Gottes dauon den der Heilige Geist End stehed.

23 Also wircken die augen in einem dinge / das Sie ansehen vnd das ding wircked wider In den augen / Vnd der Raht der augen Bringets In kopff für den fürstlichen stuel Da wird es abbrobired / So es Nun dem Geiste gefeld So Bringet ers dem Hertzen / vnd daß Hertze gibts den krafft gengen / oder quel Adern Im gantzen Corpus / Alsden Greifft zu / daß Maul Hende vnd füsse /

24 Der Ander Rahtt / Sind die Ohren / die Haben ihr auff steigen auch auß allen krefften im gantzen Corpus durch den Geist / Ir quel Brun ist der Marcurius / oder Schall / der aus allen krefften auff Steiged / Gleich wie in allen krefften Gottes der Marcurius auff steiged / vnd Schalled / darin der Himlische Don / oder freude stehed vnd der Don gehed aus allen krefften / vnd In der zu Sammen figung des Geistes in Gott / erhebed er sich / wen eine krafft die ander Rüget / vnd döned oder Schalled / Als den gehed auß der Don oder Schal vnd steiged wider auff in alle kreffte des vaters / vnd werden alle kreffte des vaters Hin widerumb dar mitte Inficirt / dauon sie des Dones Immer Schwanger Sind / vnd den in Ider krafft Immer wider geberen /

25 Also ist auch der Ander Raht im kopffe / Die ohren die stehen offen / vnd der Schall gehed durch Sie aus In alles das da Schalled / Wo Nur der Marcurius Schalled vnd Sich er hebed / da gehed der Marcurius des geistes auch Hinein / vnd wird damitte Inficiret vnd Bringets für den fürstlichen
26 stuel Im kopffe / da wird es durch die ander vier Räte approbired / Vnd So es dem Geiste gefeld / So Bringed ers für Seine Mutter / In daß Hertze / vnd daß Hertze / oder der quel Brun des Hertzens gibts aller krafft im

abides the life of the corpus and of the spirit. The quality from without kindles the spirit in the heart in the first source-font, from which all forces in the entire body are quickened. Then that same quality ascends into the corporeal spirit, which is the natural spirit of the angel or the human: into the head, where it has its princely seat and regime, and where it has its councillors upon whose advice it judges and acts.[9] 21

The first thing or first councillor are the eyes. They are infected[10] by whatever they see. For they are the light, in the same way that the light proceeds from the Son of God into the entire father, into all powers, infecting them all; and in the same way all powers of the father in turn infect the radiance of the Son of God, giving rise to the Holy Spirit. 22

The eyes act upon an object which they see, and the object acts in turn upon the eyes. And the councillor of the eyes brings this in the head before the princely throne. There it is adjudged. If it pleases the spirit, the spirit brings it to the heart, and the heart turns it over to the channels of power, the source-arteries in the entire corpus. Then the mouth, hands, and feet take it up. 23

The second councillor is the ears. They also take their ascendancy from all the forces in the entire body by way of the spirit. Their source-font is the marcurius or sound which rises up from all forces; just as in all the powers of God marcurius ascends and rings forth, in which abides the celestial ring or joy. And the ringing proceeds from all the forces; and in the configuration of the spirit in God it rises up, as one force excites the next, and rings or resounds so that the sound and ringing are emitted and rise up again in all powers of the father, and in turn all the powers of the father are infected by it, so that they become ever more pregnant with it in order to give birth in turn in each power. 24

This is how it is with the second councillor in the head: the ears that stand open and the sound passing through them into everything that resounds. Wherever the marcurius of the spirit enters and whatever is then infected by it, it brings it before the princely throne in the head, where it is assessed by the other four councillors. And if it pleases the spirit, the spirit brings it before its mother: the heart, and the heart or source-font of the heart passes 25 26

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[9] What follows suggests the error referred to by logicians as the "microcosmic fallacy": human sensory coordination is accounted for by positing a miniature human coordinating agency in the mind. If the fallacy appealed not only to the naïve B. but no less to the erudite Cusanus, this was no doubt in part because the tautological equation confirmed the active agency of an animate God in all things—and hence also of all things in all.

[10] On B.'s use of "**infect**," see Intro II C1.

gantzen Corpuß / Den greifft zu maul vnd Hende / Wen es aber dem gantzen fürstlichen Rahte im kopffe nicht gefeld / So es abprobired ist So lest ers wider von Sich / vnd Bringets nicht der Mutter dem Hertzen /

27 Der Dritte fürstlich Rahtt ist die Nase / Da steiged auff der quel Brunen aus dem Corpus In dem Geiste in die Nasen / da Hatt er zwo offen porten /. Gleich wie der löbliche vnd Holdselige Ruch auß allen krefften des vaters vnd des Sohnes auß gehed / vnd Temperired Sich mit allen krefften des Heiligen Geistes Dauon der Heilige vnd Hoch Teure geruch auß dem quel Brun des Heiligen Geistes auff steiged / vnd walled in allen krefften des vaters / vnd zinded ahn alle kreffte des vaters dauon Sie Hin widerumb des Holdseligen Ruches Schwanger werden / vnd den ge(be)beren / In Sohn vnd Heiligen Geist /.

28 Also auch im Engel vnd Menschen steiged auff die krafft des geruches auß allen krefften des Corpus durch den geist vnd fehred zu der Nasen Rauß / vnd Inficirt Sich mit allem geruch / vnd Bringed den durch die Nasen / Den[a] dritten Ratt In kopff für den fürstlichen stuel / da wird es approbired ob es ein gutter Ruch Seiner Complexion ahn nemlich Sey oder nicht / ist er gutt So bringt er ihn der Mutter das er Ins werck kömpt / wo nicht So wirt er aus gestossen / Vnd diser Raht des geruches der Sich aus dem Salitter gebüred / der ist auch mit dem Marcurio ver mischt / vnd gehörd zur Himlischen freudenreich / vnd ist ein Herlicher löblicher vnd Schöner quel Brun in Gott.

29 *Der Vierde fürstliche Raht ist der geschmack auff* der zungen / Der steiged auch aus allen krefften des Corps durch den Geist in die zunge / Den alle quel adern des gantzen leibes gehen in die zungen / vnd die zunge ist aller kreffte Scherffe oder geschmack /

30 Gleich wie der Heilige Geist vom vater vnd Sohne aus gehed vnd ist die Scherffe oder approbation aller kreffte vnd Bringeds[b] In Seinem wallen oder In seinem auff steigen / alles waß da Gutt ist / wider in alle kreffte des vaters / dauon des vaters kreffte wider Schwanger werden / vnd den Schmack Immer geberen / Was aber nicht gutt ist das speied der Heilige Geist aus / als einen Eckel / wie in der offenbarung Iohannes stehed / vnd wie er den Groß fürsten lucifer auß speiete / In Seinem Homut vnd ver terben / Den er kunte die feurige Hoffertige stinkichte qualitet nicht mehr Schmecken /

31 Also gehets auch allen Hoffertigen stinckenden Menschen / O Mensch las dir dis gesaged Sein / den der geist Eiferd in diser Species Ernstlich / las ab vom Homut / oder gehed[c] dir wie den Teufeln / Es ist kein Schertz. Die zeit ist gar kurtz du wirst es Bald Schmecken / das Hellische fewer.

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[a] Early edit: dem [b] Early edit: bringet [c] Early edit: es gehet

it on to every force in the entire body. Then the mouth and hands take it up. But if it does not please the entire princely council in the head when it is adjudged, it is instead sent forth and not brought to the mother in the heart.

27 The third princely councillor is the nose. The source-font ascends from the corpus in the spirit into the nose which has two open gates. Thence the laudable and blessed scent proceeds from all the forces of the father and Son, becoming tempered by the forces of the Holy Spirit, whereupon the holy and most precious smell ascends from the source-font of the Holy Spirit, and wafts in all the forces of the father, kindling them all, so that they in turn become pregnant with the blessed scent and give birth to it in the Son and Holy Spirit.

28 Thus in both the angel and the human being, the power of smell ascends from all the forces of the corpus by way of the spirit and exits by the nose, infecting itself with all smell, introducing it by way of the nose, the third princely councillor before the princely throne in the head. There it is assessed, whether it is a good smell, pleasant in complexion, or not. If it is good, it is brought to the mother to be taken up. If it is not, it is expelled. Moreover, this councillor of smell, which is generated from the salitter, is mixed as well with the marcurius, and belongs in the celestial realm of joy, being a glorious, laudable and lovely source-font in God.

29 *The fourth princely councillor is the taste on* the tongue. It ascends, too, from all the forces of the corpus by the spirit into the tongue. For all the force arteries in the entire body proceed into the tongue. The tongue is the acumen or taste of all the forces.

30 Just as the Holy Spirit ascends from the father and Son and is the acumen or approbation of all the forces, and in its wafting or ascent conveys everything good back into all the forces of the father, impregnating them with it in turn, perpetually generating the taste, so also does the Holy Spirit eject as nauseating everything that is not good, as we read in the Revelation of John that it spits out Grand Prince Lucifer with his arrogance and ruination.[11] For it could no longer bear the fiery, prideful, putrid quality. And this is what happens too with all proud, putrid human beings. Oh, man! Take heed of 31 this. For the spirit is truly zealous with your kind. Desist from pride or you will share the fate of the devils. This is no jest. Time is short and you will soon taste the fire of hell.

[11] Rev 3:16, "because you are luke-warm, and neither cold nor hot, I am about to spit you out of my mouth."

32 Nun gleich wie der Heilige Geist alles approbired also auch die zunge / Die abprobired allen Schmack vnd So es dem Geiste gefeld / So Bringed ers In kopff für die andern vier Räte / für den fürstlichen stuel / da wird es abprobired ob es auch den qualiteten des leibes Nutzlich Seye / vnd So es gutt ist / So wird es In die Mutter des Hertzens gebracht / die gibts allen adern oder krefften des leibes / Den greifft zu Maul vnd Hende / So es aber nicht Gutt ist So speied es die zunge auß / ehe es für den fürstlichen Raht kömpt / Ist es aber das es der zungen gefeld / vnd wol Schmeckt / vnd dint dem Gantzen Corpus nicht / So wirt es noch / wen es für den Raht kömpt / ver worffen / vnd die zunge mus es aus speien vnd nicht mehr ahn Rüren /.

33 *Der fünffte fürstliche Rahtt ist das fühlen*

Der fünffte Raht steiged auch aus allen krefften des Corps in dem geiste auff in kopff / Den gleich wie aus Gott dem vater vnd Sohne aus gehen alle kreffte In den Heiligen Geist / vnd Eine Rüged die ander / dauon der Schal oder Marcurius end stehed / das alle kreffte dönen vnd Sich bewegen / Sonst wo eine die ander nicht Rügete / So bewegte Sich auch nichtes / Vnd das Rügen macht den Heiligen Geist Beweglich / das er in allen krefften auff steiged / vnd Rüged alle kreffte des vaters / darinen den die Himlische freudenreich / oder Triumpffiren End stehed / So wol Schallen / dönen / geberen / Blüen vnd wachsen / Das Hatt alles Sein auff steigen von deme / das Eine krafft die ander Rüget / Den Christus Spricht im Euangelio / Ich würcke / vnd mein vater wircked auch. Eben dises Rügen oder würcken meined er / das alle krafft von ihm aus gehed vnd gebüred den Heiligen Geist / vnd in dem Heiligen Geiste Sind alle kreffte Schon Rüge von dem aus gehen des vaters / Darumb walled der Heilige Geist / vnd steiged auff von Eewigkeit zu ewigkeit / vnd zinded Hin widerumb alle kreffte des vaters ahn vnd macht Sie Rüge / das sie Immer Schwanger Sind /

34 Eben eine Solche gestalt Hat es auch in Engeln / vnd menschen / Den alle kreffte in dem Corpus steigen auff vnd rüged eine die ander / Sonst fülete der Engel vnd Mensch nichtes / So aber / So nur[a] ein glid zu Sehr beweged wird / So Schreied es den gantzen leib vmb Hilffe ahn / vnd der gantze leib Rüged Sich / als ein grosses auff Ruhr / als ob der feind ver handen were / vnd kompt dem Selben glide zu Hilffe / vnd erlöset es von der[b] Schmertzen / Wie du das kanst Sehen / So du dich nur Harte an einen finger stössest quietzschest / oder den ver wundest / oder es Sey in einem gliede wo es wolle / So laufft

[a] Early edit: So aber nur [b] Early edit: dem

Now just as the Holy Spirit assesses all things, so does the tongue. It judges every taste, and if it pleases the spirit, it is conveyed in the head before the other four councillors, before the princely throne, where they assess whether it is useful to the other qualities of the body. And if it is good, it is conveyed to the mother of the heart, who passes it on to all the arteries or forces of the body. Then the mouth and hands set to work. If it is not good, the tongue spits it out before it comes before the princely council. Even if it pleases the tongue and tastes good, yet does not serve the entire corpus, it is still rejected when it comes before the council, and the tongue must spit it out and not come in contact with it again. 32

The fifth princely councillor is feeling. 33

The fifth councillor ascends as well in the spirit from all the forces of the body into the head. For just as all forces proceed from God the father and Son into the Holy Spirit, one exciting the other, giving rise to the sound or marcurius, so [do] all forces ring out and become active. For if one did not excite the other, nothing would be moved. And just as the excitation activates the Holy Spirit so that it ascends in all the forces, exciting all the forces of the father, from which then the celestial realm of joy and triumph arises, as well as the ringing, resounding, generating, blossoming, and growing, all of this takes its ascent from reciprocal excitation. For Christ says in the Gospel, "I act, and so does my father."[12] He refers to this very exciting or acting: that all power proceeds from him and generates the Holy Spirit. In the Holy Spirit, all forces are already activated proceeding from the father. Hence does the Holy Spirit hold sway and ascend in all eternity, igniting in turn all the powers of the father and exciting them, so that they are always pregnant.

There is the same configuration in angels and human beings. For all forces in the corpus rise up and arouse one another. Otherwise, the angel or human being would sense nothing. Yet if but one single organ should be aroused too much, it would cry out to the entire body for relief. And the entire body would rise up in a great upheaval, as if an enemy were at hand. It would come to the aid of the organ to relieve its distress. You can see this when your finger or any other body part is struck, squeezed or wounded. The spirit 34

[12] John 5:17, "My Father is still working, and I also am working" (Luther: "Mein Vater wircket bis her / Vnd ich wircke auch").

Bald der geist an dem Selben orte zu der mutter dem Hertzen / vnd klagt es der mutter / vnd So der Schmertzen ein wenig gros ist / So weckt die mutter alle glider des gantzen leibes auff / vnd Mus alles dem gliede zu Hilffe kommen /

35 Nun mercke / Also Rüged ohne vntter laß Eine krafft die ander Im gantzen Corpus / vnd steigen alle kreffte auff in kopff für den fürstlichen Raht / Der approbired aller kreffte Rügen / So Sich ein glied zu Sehr rüged / vnd Irgend einem fürstlichen Raht Herrn Schaden Tutt / Als durch das Sehen wolte das liben das im nicht gebüred wie Her lucifer Tett / der Sahe den Sohn Gottes / vnd ihm libed[a] das hohe licht vnd beweget[b] vnd Rüged[c] Sich zu Sehr / In willens im gleiche / oder noch Schöner vnd Höher zu werden / Solch Rügen
36 Schaffen die Raht Herren abe / oder wolte Sich durch das Hören zu Sehr Rügen vnd bewegen / vnd gerne falsche Rede[d] / oder Sachen Hören vnd die
37 dem Hertzen Bringen / Solches Schaffen die Raht Herren auch abe / oder wolte Sich durch das rüchen lassen gelisten / Nach deme das nicht Sein ist / wie Her lucifer auch Tett / vnd lis Sich gelisten des Heiligen Ruches des Sohnes Gottes / vnd ver meinte er würde in Seiner er Hebung vnd anzindung Noch viel lieblicher rüchen / wie er den Mutter Heua auch also betrog / vnd Saged[e] / So Sie esse von dem verboten Baum So würde sie klug vnd Gott
38 gleich werden / Solches Rügen Schaffen die Räte auch abe / oder wolte Sich durch das Schmecken lassen gelisten / vnd das essen / das nicht des leibes qualitet ist / oder das nicht Sein ist / wie Mutter Heua im paradis lis Sich nach des Teufels Seu epffeln gelisten vnd aß dauon / Solches Rügen in der
39 lust Schaffen die Räte auch abe. / In Suma ihr Sind darumb fünffe in dem fürstlichen Raht / das Einer dem ander Sol Raht ein geben / vnd ein Ider ist einer Sonderlichen qualitet Vnd der zu Sammen gefügte geist / der Sich auß allen krefften gebüret / der ist ihr könig oder fürst / vnd Sitzt im kopffe im Hirn des Menschen / vnd im Engel in der krafft ans Hirns stelle auch im kopffe auff Seinem fürstlichen Stuel / vnd Exiquiret das Ienige / was durch den ganzen fürstlichen Raht ist Beschlossen worden /

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[a] Amend: libede [b] Amend: bewegete [c] Amend: Rügede [d] Early edit: Reden [e] Early edit: sagte

in that location runs to the mother heart and complains to her. If the pain is a bit too much, the mother arouses all members of the entire body and all must come to the aid of the wounded part.

Now take note. This is how at all times one force excites the other in the 35
entire body with all forces rising into the head to come before the princely council which adjudges the excitations of all the forces. If any part gets too excited, causing harm to any princely councillor, for example if the sense of sight were taken with something that is improper for it (as happened with Prince Lucifer when he saw the Son of God and was taken with the exalted light and became too moved and excited, with the intention of making himself his equal, or indeed more beautiful and exalted than he), then this sort of excitation is prohibited by the lord councillors. Or if hearing were 36
to become too moved and agitated, craving false speech or bringing such things before the heart, the councillors would also prohibit this. Or if smell 37
were to cause covetousness of things that are not one's own, like Lord Lucifer when he grew covetous of the holy scent of the Son of God and thought that in his insurgency and inflammation, he would smell even sweeter, in the same way that he seduced Mother Eve, telling her if she were to eat of the forbidden tree, she would become clever and like unto God: such excitation is prohibited by the councillors. Or if one were made covetous by taste to 38
eat of something that does not possess the body's quality or does not belong to one, as when Mother Eve in paradise let herself be tempted by the devil's swinish apples and ate of them: this excitation of desire is also prohibited by the councillors. In sum, there are five in the princely council; and each gives 39
council to the others; each has his particular quality. And the incorporated spirit generated from all forces is their king and prince, residing in the head and brain of the human being, and residing in the angel in the power that represents the brain, likewise in the head upon its royal throne, in order to execute whatever has been decided by the whole princely council.[13]

[13] The detailed attention to affairs of state and processes of decision-making may reflect the problematic anomalies of B.'s Upper Lusatia and its complex relations with its Catholic emperor. See *Boehme*, 17–22, 78–81; Intro I B–I.

Das .6. Cappittel.

Wie ein Engel vnd Mensch Gottes Gleichnüs vnd Bilde Sey

1 Sihe / wie das wesen in Gott ist / Also ist auch daß wesen im menschen vnd Engeln / vnd wie der Götliche Cor pus ist / Also ist auch der Englische vnd Menschliche / Allein das ist der vntter Scheit / daß ein Engel vnd Mensch Eine Creatur ist / vnd nicht das gantz wesen / Sondern ein Sohn des gantzen wesen /den das gantze wesen geboren Hatt / Darumb ist er billich dem gantzen wesen vntter Than / die weil er Seines leibes Sohn ist / vnd So Sich der Sohn wider den vater Setzt / So ists Ia recht So in der vater auß Seinem Hause Stöst / den er Setzt Sich wider den / der in geboren Hatt / vnd von des krafft er Eine Creatur ist worden / Den So einer edwas macht / Auß deme / das Sein eigen ist / So Hatt er Ia[a] So im das Selbe nicht nach Seinem willen gerett / damitte zu machen was er wiel / Ein gefesse zu ehren / oder zu vnehren / welchs dem lucifer auch geschach /

Nun Mercke.

2 Die gantze Götliche krafft des vaters / Spricht auß / auß allen qualiteten / Daß wortt / das ist den Sohn Gottes / Nun gehet der Selbe Schal / oder das Selbe wortt / das der vater Spricht / aus des vaters Salitter oder krefften / vnd aus des vaters Marcurio / Schal / oder don / Nun / daß Spricht der vater auß / in im Selber / vnd das Selbe wortt ist Ia der Glantz aus alle Seinen krefften / vnd wen es aus gesprochen ist / So steck es nicht[b] nicht mehr in des vaters krefften / Sondern es Schalled vnd döned in dem gantzen vater wider in alle
3 kreffte / Nun Hatt das Selbe wortt das der vater auß spricht / Eine Solche Scherffe das der don des worttes augen blicklich geschwind durch die gantze Tiffe des vaters gehed / vnd die Selbe Scherffe ist der Heilige Geist / Den das wortt das auß gesprochen ist / das Bleibed als ein glantz / oder Herlich mandat für dem könige / Der Schal aber / der durch das wortt aus gehed / der verricht des vaters mandat / das er durch das wortt Hatt aus gesprochen / vnd das ist die geburtt der Heiligen dreyfaltigkeitt.

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[a] Early edit: macht [b] Underlined by another hand, nicht should be deleted; marginal: nun

Chapter Six

In what way an angel or human being is a likeness and image of God

Consider what the being of God is like: it is the same with the being of humans and angels. And as is the Divine Corpus, so is the angelic or human one. The only difference is that an angel or human being is a creature and not the entire being, but a son of the entire being, to which the entire being has given birth. For this reason, he is properly subject to the whole being insofar as he is its true son.[1] And if the son opposes the father, it is only proper that the father should throw him out of his house. For he is opposing the one who gave birth to him and by whose power he has become a creature. For if one makes something out of what is one's own, one has the right to do with it as one pleases, if it does not turn out as one intends, either a vessel of honor or one of dishonor,[2] which is what occurred to Lucifer. 1

Now take note.

The entire divine power of the father utters out of all the qualities the word that is the Son of God. This same sound or word which the father utters proceeds from the salitter or forces and from the marcurius, sound, or tone of the father. The father utters this in himself, and that same word is the splendor from all his powers and when it has been uttered, it no longer abides in the father's powers; rather it resounds or rings in the entire father back into all his powers. This very word which is uttered by the father has such an acumen that the sound of the word swiftly penetrates the entire depths of the father. This penetrating acumen is the Holy Spirit. For the word which is spoken remains a splendor or glorious mandate before the king. But the sound that emanates by means of the word executes the father's mandate, uttered by means of the word. This is the birth of the Holy Trinity. 2 3

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[1] "Leibessohn" intensifies the filial relation rather than identifying it with the physical (cf. Grimm, **Leibesleben**, **Leibessen**).

[2] Rom 9:21, "Has the potter no right over the clay, to make out of the same lump one object for special use and another for ordinary use?" (Luther: "Hat nicht ein Töpffer macht / aus einem Klumpen zu machen / ein Fas zu ehren / vnd das ander zu vnehren?") Note here how severe the patriarchal perspective is compared to the matriarchal one in *A* 4:34. Note also the suggestion that there is a non-predestinarian gap between divine intention and outcome.

4 Nun Sihe / Also ist auch ein Engel vnd Mensch / Die krafft im gantzen
5 leibe / die Hatt alle qualiteten / wie in Gott dem vater ist / Nun gleich wie in Gott dem vater alle kreffte auff steigen von ewigkeit zu ewigkeit / Also steigen auch alle kreffte im Engel vnd Menschen auff in kopff / den Höher können Sie nicht steigen / den er ist Nur eine Creatur die einen anfang vnd Ende Hatt / Vnd im kopffe ist der götliche Raht stuel vnd bedeut Gott den vater / vnd die fünff Sinnen oder qualiteten Sind die Raht geber die Haben
6 ihre einflisse aus dem gantzen leibe / auß allen krefften / Nun Halten die fünff Sünnen immer Raht / in krafft des gantzen leibes / vnd wen der Raht Beschlossen ist / So Spricht es der zu Sammen gefügte Richter auß / In Seinen Centrum / oder in die Mitten des leibes als ein wortt / in das Hertze / den das ist aller kreffte quel Brun / von dem es auch Sein auff steigen nimpt /
7 Nun / Da stehed es Nun in dem Hertzen / Als ein zu Sammen gefaste / auß allen krefften Selb stendige per Son / vnd ist ein wortt / vnd bedeut Gott den Sohn / Nun gehed es aus dem Hertzen ins maul auff die zunge Die ist die Scherffe vnd Scherfft es / daß es Schalled vnd vntter Scheided es / nach den
8 fünff Sünen / auß welcher qualitet das wortt Seinen vrsprung nimpt / In der Selben qualitet wird es auff der zungen von Sich gestossen / vnd gehed die krafft des vntter Scheides von der zungen auß / vnd das Bedeut den Heiligen
9 Geist / Den gleich wie der Heilige Geist vom vater vnd Sohne auß gehet / vnd vntter Scheided vnd Scherffed alles / vnd richtet das aus / das der vater durchs wortt Spricht.

Also auch die zunge / Scherffed vnd vntter Scheided das Ienige / waß die fünff Sünnen im Haupte durch das Hertze auff die zunge bringen / vnd der Geist fehred von der zungen auß / durch den Marcurio oder Schal / an den ortt / wie es im Raht der fünff Sünnen Beschlossen ist / vnd Richtet das Ienige auß.

Vom Maule.

10 Daß maul bedeut das du ein vnalmechtiger Sohn deines vaters bist / du Seiest gleich ein Engel oder Mensch / den durch das maul Mustu deines vaters krafft in dich Raffen / wilstu aber leben / Ein Engel mus das So wol Thun als ein Mensch / vnd ob er gleich nicht das Elemend lufft auff eine Solche weise bedarff wie ein mensch / So muß er doch den geist in Sich
11 durch das maul raffen / dauon die lufft in diser weld Endstehed / Den im Himmel Hatt es keine Solche lufft / Sondern die qualiteten Sind gantz Senffte vnd freudenreich / Gleich einem lieblichen Sausen / vnd der Heilige Geist ist vntter allen qualiteten In dem Salitter / vnd Marcurio / vnd dises

Now consider: so too is an angel or human being the power in the entire 4
body, which has all the qualities that are in God the father. Just as in God the 5
father all the powers ascend from eternity to eternity, all powers likewise ascend to the head in the angel or human being. For they can ascend no higher, since they are but a creature with a beginning and end. Moreover, in the head resides the seat of divine council which signifies God the father; and the five senses or qualities are the advisers which draw their influences from the entire body and all forces. Now the five senses always hold council 6
in the power of the entire body, and when their council has been concluded, the composite judge makes his pronouncement to the center or midpoint of the body, as a word to the heart.[3] For that is the source-font of all forces, out of which it takes its ascent. Now, there it stands in the heart as a composite, 7
distinct person, composed of all the powers; and it is a word which signifies God the Son. And it proceeds from the heart into the mouth, onto the tongue, which is the acumen that sharpens it to a point so it sounds out and articulates it in accordance with the five senses from whose manifestation the word has its origin. In this manifestation, it is cast forth upon the tongue 8
and the power of articulation proceeds from the tongue, which signifies the Holy Spirit. For just as the Holy Spirit proceeds from the father and the 9
Son, distinguishing and refining everything, and bearing out what the father utters by the Son,

the tongue also refines and articulates what the five senses in the head bring to it by way of the heart. And the spirit proceeds from the tongue by means of the marcurius or sound to the place that has been decided in the council of the five senses communicating it.

Of the mouth.

Your mouth signifies that you are certainly not an all-powerful son of your 10
father, no matter whether you are an angel or a human being. For by way of the mouth you must snatch into you the power of your father if you want to live. An angel must do that no less than a human being. Even though it does not need the element of air as the human being does, it still must snatch into itself by way of its mouth the spirit out of which the air of this world arises. For in heaven, there is no such air as ours. The qualities are instead 11
altogether mild and joyous, like a gentle whisper. The Holy Spirit is among all the qualities in the salitter and marcurius; and the angel must avail itself

[3] "It" in the sentences that follow signifies the "word," the mystical analog of the Son of the God within, but also the miraculous power of speech.

mus Sich ein Engel auch gebrauchen / Sonst kahn er keine bewegliche Creatur Sein / den er muß auch von den Himlischen früchten Essen / durch das maul /

12 Du must dises aber nich irdisch ver stehen / den ein Engel Hatt keine dermer / darzu auch weder fleisch noch Bein / Sondern er ist von der Götlichen krafft zu Sammen gefüged auff form vnd artt gleich einem Menschen / Auch mit allen glidern wie ein Mensch / Aber die geburt glider vnd auch keinen
13 aus gang von vntten Hatt er nicht er bedarff es auch nicht / Den der Mensch hatt Seine geburt glider Erst / darzu[a] auch Seinen aus gang / In[b] dem klegli-chen vall bekommen / Ein Engel Treibed Nichts von Sich / Als die (er von) götliche krafft die er mit dem maule fassed / da mitte er Sein Hertze an zinded / vnd das Herze zinded alle glieder ahn / Das Selbe Treibed er durch das maul wider von Sich wen er Reded vnd Gott Lobed /

14 Die Himlischen früchte aber die er issed / die Sind nicht irdisch / vnd ob Sie gleich in form vnd gestald Sind wie die irdischen / So Sind Sie doch nur götliche krafft / vnd Haben also einen lieblichen Schmack vnd Ruch / das ich daß mit nichtes in diser weld vergleichen kahn / den Sie Schmecken
15 vnd Rüchen Nach der Heiligen dreyfaltigkeit / Nicht Solstu dencken als wens nur edwan ein vorbilde were / wie ein Schatten / Nein / Der Geist zeuged Heel vnd klar / Daß in der Himlischen Pomp / In dem Himlischen Salitter / vnd Marcurio wachsen götliche Beume stauden Blumen / vnd vielerley was in diser weld ein forbilde ist / Gleich wie die Engel Sind / also auch die
16 gewechse / vnd die frucht[c] alles auß Götlicher krafft / Nicht mustu mihr diß gewechse des Himmels / diser weld gar vergleichen / den in diser weld Hats zwo qualiteten / Eine Böse / vnd eine Gutte / vnd wechst viel durch krafft der Bösen qualitet Das Selbe wechst im Himmel nicht / den der Himmel Hatt Nur eine gestald / es wechst nichts daß nicht Gutt ist / Allein Herr lucifer Hatt dise weld also zu gerichtet / Darumb Schemed[d] Sich Mutter Heua / Als Sie Hatte von dem gessen / was durch die Böse qualitet was zu gerichtet worden / gleichs fals Schempte Sie Sich ihrer geburd glider / die Sie ihr durch disen apffel biß hatte zugerichtet

17 Nun / Eine Solche Supstantz Hats nicht vmb die Englische vnd Himlische frucht / Es Hatt wol gewieß vnd warhafftig allerley früchte im Himmel / vnd nicht nur forbilde / (Sondern) vnd die Engel Nemen die mit ihren Henden vnd essen die / wie wir Menschen / Aber Sie durffen keiner zeene dar zu / Sie Haben auch keine / den die frucht ist von gödlicher krafft/.

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[a] Early edit: Geburts-Glieder, dazu [b] Early edit: erst in [c] Early edit: Früchte [d] Early edit: schämete

of this, since otherwise it cannot be an active creature. For it, too, must eat of the celestial fruit by way of its mouth.

12 But you should not think of this in the earthly way. An angel has no intestines, no more than it has flesh and bones. It is configured out of the Divine Power, in form and kind like a human being and indeed with all the human members. But it has no organs for giving birth, and no exit passage below. It has none and it needs none. 13 For the human being only received his organs of birth and his expulsion passage in the wretched fall. An angel has nothing to expel from itself but the divine force that it takes into its mouth, by which it kindles its heart so its heart fires up all its organs. This force is expelled again by way of its mouth when it speaks and praises God.

14 The celestial fruits it eats are not earthly. Even though in form and shape they are like the earthly ones, they are but divine force. They have such a lovely taste and smell that nothing in this world can be compared to it. 15 For they taste and smell of the Holy Trinity. Not that you should think this would be a mere figure, like a shadow. Not at all. The spirit reveals bright and clear that in the celestial glory, in the celestial salitter and marcurius, there do grow divine trees, bushes, flowers, and many things besides that are prefigured in this world. As the angels are, so too is the vegetation, and their fruit consists entirely of the divine force. 16 Not that you should compare the vegetation of heaven to that of this world. For in this world it has two qualities: an evil and a good one; and much grows by the power of the evil quality. But this does not grow in heaven. For heaven has but a single kind. Nothing grows that is not good. Only Lord Lucifer has made our world what it is. This is why Mother Eve was ashamed when she ate of what had been tainted by the evil quality. Likewise, she was ashamed of her birth organs which had been brought about by the apple bite.

17 Now with the angelic and celestial fruit there is no such substance. There are surely and truly all kinds of fruit in heaven, and not mere figurations. The angels take them in hand and eat them, as we humans do, but they have no need of teeth, and have none. For the fruit is of divine force.

18 Nun dises alles waß Sich ein Engel gebraucht / waß auser ihm ist / zu er bawung Seines lebens / das ist nicht Sein körperlich eigentumb / daß er für Natur Recht Hatt / Sondern der Himlische vater gibts ihnen alles auß liebe / Ihr korpus ist zwar ihr eigenthum / den gott Hats ihn zum eigenthum geben / vnd was einem Nun für eigen / oder zum eigenthum geben ist / das ist aus Natur recht Sein / vnd Handeld der nicht recht dran / ders ihm ohne gedinge wider Nimpt / Also Tutt Gott auch nicht / Dar umb ist ein Engel Eine Ewige vnuergengliche Creatur / die in alle Ewigkeit bestehed /

19 Nun aber was wer ihm den[a] Corpus Nütze / wen ihn Gott nicht Speisete / So Hette er keine beweglichkeit / vnd lege da wie ein Tott Holtz / Darumb Sind die Engel Gott gehorsam / vnd demittigen Sich für dem gewaltigen Gott / loben Ehren Rümen vnd Preisen den Selben In Seinen grossen wunder Tatten / vnd Singen Stets von Gottes Heiligkeit. das er Sie speissed.

Von der Hold Seligen vnd freudenreichen liebe
Der Engel kegen Gott. auß Rechtem grunde.

20 Die Rechte liebe in der götlichen Natur / Her rüret auß dem Brunquel des Sohnes Gottes / Sihe du Menschen kind / las dirß gesaged Sein / die Engel wissen vorhin wol / waß die rechte liebe Sey kegen Gott. Du darffest der
21 Selben in dein kaltes Hertze / Mercke / Wen der Hold selige freudenreiche glantz vnd licht / mit der Süssen krafft auß dem Sohne Gottes In den Gantzen vater leuchtet / in alle kreffte / So werden alle kreffte mit dem Hold Seligen lichte vnd Süssen krafft End zinded / Triumpffirende vnd
22 freudenreich. Also Auch / wen das Holdselige vnd freudenreiche licht des Sohnes Gottes / die lieben Engelichen / ahn leuchtet / vnd Schimmerd ihn in ihr Herze Hinein / da zinden Sich alle kreffte in ihrem leibe ahn / vnd gehed ein Solch freudenreich liebe feuer auff / Das Sie für grossen freuden loben
23 Singen vnd klingen vnd das ich noch keine Creatur aussprechen kahn / Mitt diesem gesang wiel ich den leser In Ienes leben zittired Haben / da wird ers
24 Selber erfahren / Ich kanß nicht Schreiben / Wilstu es aber in disem leben er fahren / So laß ab von deiner Heucheley / finanzen vnd betrug / auch von deiner Spötterey vnd wende dein Hertz mit gantzem Ernst zu Gott / vnd Thu Busse für deine Sünde / In Rechtem Ernsten vorsatz Heilig zu leben / vnd bitte Gott umb Seinen Heiligen Geist / vnd Ring mit ihm / wie der Heilige Ertzt vater Iacob Hatte die ganze Nacht mit ihm gerungen / Bis die morgen Röte Hatte angebrochen / vnd auch nicht Ehe nach gelassen / Bis er ihn gesegned Hatte / Also Thue du ihm auch / der Heilige Geist wird wol eine

[a] Amend: der

Everything that an angel needs that is external to it and for the maintenance of its life is not its corporeal property which it has a natural right to. Rather, the celestial father gives it all to them out of love. Their corpus is their property, for God gave it to them as such, and what one owns or holds as property is indeed owned by natural right, and one would not act justly in taking it away without proper proceedings. Therefore, God does not do that. For this reason, an angel is an eternally imperishable creature that endures in all eternity. 18

But of what use would the corpus be to it, if God did not nourish it? It would have no vitality and just lie there like dead wood. For this reason, the angels are obedient to God. They humble themselves before the great God, lauding, exulting, honoring, and praising him in his great and wondrous deeds. Perpetually they sing of his holiness, since it is he that nourishes them. 19

Of the blessed and joyous love of the angels toward God. Properly explained.

The true love in the divine nature stems from the source-font of the Son of God. Look, you child of man. Let it be said to you. The angels already knew the proper love toward God. You would need it too in your cold heart. Take note. When the blessed, joyous splendor and light with the sweet force from the Son of God shines into the entire father, into all forces, all of them are ignited with the blessed light and sweet power, triumphantly, joyously. So, too, when the blessed and joyous light of the Son of God shines on the dear angels and glows into their hearts, all the forces in their bodies light up and such a joyous love flames up that out of their great joy they sing and ring out in a way that neither I nor any other creature can express. By this song I hope to have directed the reader toward that life in which he might experience this for himself. I cannot write of it. But if you desire to experience it in this life, desist from your hypocrisy, usury, and fraud, and from your disdain as well, and turn your heart with all seriousness toward God. Do penance for your sin with true intention to live in a holy manner. And ask God for his Holy Spirit, and struggle with him, as the holy patriarch Jacob wrestled with him the entire night, until the dawn broke, not leaving off before he had blessed him.[4] Follow his example. The Holy Spirit will no doubt take shape 20 21 22 23 24

[4] Gen 32:26, "Then [God] said, 'Let me go, for the day is breaking.' But Jacob said, 'I will not let you go, unless you bless me'" (Luther: Vnd er sprach / Las mich gehen / denn die morgenröte bricht an / Aber er antwortet / Jch las dich nicht / du segenest mich denn).

gestald in dir bekommen / Wirstu aber in deinem Ernst nicht Nach lassen / So wird dises feuer Plötzlich über dich kommen / vnd dich anblicken / Den wirstu wol erfahren / was ich Hie geschriben Habe / vnd wirst meinem Buche wol glauben geben / Du wirst auch gar ein ander mensch werden / vnd wirst dran dencken weil du lebest / deine lust wird Mehr im Himmel Sein als auff erden / Den die Heilige Seele wandeld im Himmel / vnd ob Sie gleich auff erden in dem leibe wandeld / So ist Sie doch alle zeit bey ihrem er löser Jesuchristo / vnd issed mit dem zu gaste / Das Mercke.

in you. For if you do not desist in your seriousness, this fire will suddenly come over you and illuminate you.[5] Then you will indeed experience what I have written of here and you will believe my book. You will then become quite another human being and think about it for as long as you live. Your desire will be more in heaven than on earth. For the soul that is holy whiles in heaven. Even if it tarries in the body on earth, it is nonetheless at all times with its savior Jesus Christ, eating at his table as a guest. Take note of that.

[5] B. has **anblicken**, "to glance at," which makes little sense here, but the nearly identical *anblitzen* would signify a sudden illumination by a flash from without.

Das .7. Cappittel.

Von dem Refier ortt. wonung. So wol von dem Regimend der Engel. wie es am anfang gestanden ist / nach der Schepffung / vnd wie es also worden ist.

1 Alhier wird Sich der Teufel weren / wie ein gebeissiger Hund / Den Seine Schande wird alhie auff gedeckt werden / Vnd wird dem leser manchen Harten stuß geben / vnd es Immer an zweifel stellen / Es Sey nicht also / Den es tutt ihm nichts weher als wen man ihm Seine Herligkeit für würfft / wie er So ein Schöner fürst vnd könig gewesen ist / So ihm nun das für geworffen wird / So wittet vnd Tobed ehr / als wolte er die weld stürmen/

2 So Nun ein leser über dis Cappittel kommen Mechte / In deme des Heiligen Geistes fewer edwaß Schwach Sein würde / So fürcht ich wol der Teufel wird ihm zu Setzen / vnd zur zweifelung Reitzen / ob Sichs auch also ver halte wie es geschriben ist. Darmitte Sein Reich Nicht also gar Blos Stehe / vnd Seine Schande Nicht So gar auff gedeckt Sey / So er dis nur in einem Hertzen wird können zum zweifel Bringen / So wird ers ahn Seiner kunst Mühe vnd arbeit nicht fehlen lassen / Ich Sehe das auch zu vorhin wol

3 das ers im Sinne hatt. Wiel der wegen[a] den leser gewarned Haben / das ers mit fleiß lese / vnd Sich also lange gedulde / bis er auff die Schepffung / vnd auff die Regimente diser weld wird kommen / Den wird ers Heel vnd klar auß der Natur Bewisen finden.

Nun Mercke.

4 *Als Gott der almechtige in Seinem Raht Beschlossen* das er wolte Engel oder Creaturen auß ihm Selber machen / So machte er die Selben auß Seiner ewigen krafft vnd weisheitt / Nach form vnd artt der dreyheit in Seiner Gottheit

5 vnd Nach den qualiteten In Seinem Götlichen wesen / *Erstlich So macht*[b]

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[a] Later edit: Will derowegen (I therefore intend) [b] Early edit: machte

Chapter Seven

On the quarter, place, and dwelling of the regime of the angels as it originally stood after its creation and what then became of it.

Here the devil can be counted on to fight like a biting dog. For this is where 1
his disgrace will be uncovered. The reader can count on many a harsh jolt from him, on his claiming that it was not so. For nothing wounds him more than our confronting him with his erstwhile glory, when he was still a fine prince and king. When we do this, he rages and fumes, as if he were about to storm the world.[1]

Should a reader in whom the fire of the Holy Spirit is somewhat weaker 2
chance upon this chapter, I would certainly worry that the devil might put up a fight by inducing desperation in him, making him wonder whether things are the way they are described here. To keep from having his realm exposed and his disgrace laid bare, even if he can achieve this in but a single heart, he will spare no artifice or effort. I can see from what has gone before that this is what he intends to do. For this reason, I must warn the reader to 3
read this with care and patience until he arrives at the creation and at the orders of this world. At that point, he will have his proof from nature, bright and clear.

Now take note.

When God the Almighty in his council decided to create angels and creatures 4
out of himself, he made them out of his own eternal power and wisdom after the form and manner of the threesome in his divinity and after the qualities in his divine being. *First of all, he made the three royal regimes* after 5

[1] This dead serious game in which the devil is expected to trick the reader, who is urged to taunt him in retaliation is in the spirit of Luther's personalized and often coarse back-and-forth with the greatest and most intimate of enemies. But the ploys anticipated from the devil are none other than those expected from B.'s own detractors.

er Drey königliche Regiment / Nach der zall der Heiligen dreyfaltigkeit. vnd Ides königreich Hatte die ordnung krafft vnd qualitet des Göttlichen wesens /

6 Alhier erheb deinen Sin vnd Geist in die Tiffe der Gottheit / den alhier wird eine Thür auff gethan /

7 Der locum vnd ortt diser weld / die Tiffe der erden vnd über der erden biß an Himmel / So wol der erschaffene Himmel / der aus dem mittel des wassers ist gemacht worden der über den sternen schwebet / den wir mit vnsern augen Sehen / dessen Tiffe wir mit unsern Sinnen nicht ergrinden können / Diser raum vnd ortt alles zu Sammen ist ein königreich gewesen / vnd lucifer ist der König darinnen gewesen / für Seiner ver stossung.

8 Die Andern Zwey königreich / Als Michaels / vnd Vriels die Sind über dem erschaffenen Himmel / vnd Sind dem königreiche Gleiche / Dise drey königreich zu Sammen begreiffen Eine Solche Tiffe / die da keine Menschliche zahl ist / vnd kahn durch nichtes gemessen werden / Doch solstu wissen das dise drey königreich Einen anfang vnd Ende Haben / Aber der Gott / der diese drey königreich aus ihm Selber gemacht Hatt / der Hatt kein Ende / Es ist auser Halbe diser drey königreich gleich wol die krafft der Heiligen
9 dreyfaltigkeit / den Gott der vater Hatt kein Ende / Du Solt aber dis geheimnis wissen / das In Mitten diser drey königreich / werde der Glantz oder der Sohn Gottes geboren / vnd die drey königreich Sind zirckel Runtt vmb den Sohn Gottes / keines ist das weiteste / vnd auch keines das Neheste von dem
10 Sohne Gottes / Eines ist So Nahe umb den Sohn Gottes als das ander / Von disem Brunne vnd aus allen krefften des vaters Gehet der Heilige Geist auß / mit Sampt dem lichte vnd krafft des Sohnes Gottes / In / vnd durch alle Engelische königreich / vnd ausser alle Engelische königreich / das kein Engel
11 noch Mensch erforschen kahn / Ich Habe mihr auch nicht für genommen weiter zu gedencken / viel weniger zu Schreiben / Sondern meine offenbarung langed bis in die drey königreich / gleich einer Englischen wissenheit / Aber nicht in meiner vernunfft oder begreiffligkeit oder vol kommenheit gleich einem Engel. Sondern stickweise / Nur So lange als der Geist in mihr beharred / weiter er kenne (vnd) Ichs Nicht / wen der von mihr weicht / So weis ich nichts / Als nur von Elementischen vnd irdischen dingen dieser weld/ Aber der geist Sicht biß in die Tiffe der Gottheit.

the number of the of the Holy Trinity.[2] Moreover, each kingdom had the order, force, and quality of the Divine Being.

Here you must lift up your mind and spirit toward the depths of the 6
divinity. For here a gate is to be opened.

The locus or place of this world,[3] the depths of the earth and above the 7
earth to the heavens, as well as the created heavens which were made from the middle of the water, hovering above the stars, which we can see with our own eyes but whose depths we cannot fathom, this space and place in its entirety was altogether one single kingdom ruled by Lucifer prior to his expulsion.

The other two kingdoms of Michael and Uriel are above the created 8
heavens and like this kingdom.[4] Together, the three kingdoms encompass such a depth that it has no human number, and indeed nothing can measure it. Yet you should be instructed that the three kingdoms do have a beginning and an end. Yet the God who created these three kingdoms out of himself has none. Outside of the three kingdoms is the power of the Holy Trinity. For God the father has no end. But you should know the secret that in 9
the midst of these three kingdoms the splendor or the Son of God is born. Moreover, the three kingdoms are like circles around the Son of God. None is the furthest and none the nearest to the Son of God. Each is as close to the Son of God as the next. From this source and from all the forces of the 10
father proceeds the Holy Spirit, together with the light and power of the Son of God, passing into and through all angelic kingdoms, and beyond them all, beyond what any angel or human being can fathom. Nor have I taken it upon 11
myself to think beyond that, much less to write of it. My revelation extends into the three kingdoms, like an angelic knowledge, but not in my reason or comprehension or perfection am I like an angel. Only piecemeal, as far as the spirit in me reaches: beyond that I know nothing about it. If it departs from me I know only of the elemental and earthly things of this world. Yet the spirit peers into the depths of the divinity.[5]

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[2] B. may have know from Paracelsian tradition that all things were created in the image of the Trinity, "daß … alle creaturn geschaffen seindt in die zal der trinitet" (*De genealogia Christi*), in Paracelsus, *Sämtliche Werke*, division two, ed. Kurt Goldammer (Stuttgart: Steiner, 1986), 63; "so hatt Got Drey für sich genomen/ vnd auß Dreyen alle ding gemacht/ vnd alle ding in Drey gesetzt" (*Liber Meteororvm*, H 8:185; S 13:135). The notion of *vestigia trinitatis* in nature was, however, common enough to have been accessible from other sources.

[3] On the cosmological-theological symbol of "the place of this world," see *Weigel*, 103–114.

[4] That is, like the angelic kingdom despoiled by Lucifer, which subsequently became our world.

[5] 1 Cor 2:10, "for the Spirit searches everything, even the depths of God."

12 Nun mechte Einer fragen / wie ist das Eine Supstantz / das der Sohn Gottes in mitten diser königreich geboren wird / So wird freilich ein Englisch Hehr Neher bey ihm Sein als daß ander / die weil ihr reich eine Solche grosse Tiffe Hatt / Auch So wird ausser disen königreichen / die klarheit vnd krafft des Sohnes Gottes nicht also groß Sein / Als bey denen die ihm Nahe Sind / vnd als in den Englischen Refiren.

Antwortt.

13 Die Heiligen Engel Sind darumb zu Creaturen aus Gott gemacht worden / das Sie Sollen für Gottes Hertzen / welches ist der Sohn Gottes / loben / Singen / klingen / Jubiliren / vnd die Himlische freude vermehren / Vnd wo wolte Sie der vater Sonst hin ver ordnen / als für Seines Hertzen Thür / End Springed doch alle freude des Menschen die im gantzen Menschen ist aus dem Brunquel des Hertzens /

Also auch in Gott / Endspringed die gröste[a] freude auß dem Brun quel Sei-
14 nes Hertzens / Darumb Hatt er die Heiligen Engel aus Sich Selbest geschaffen / die Sind wie kleine Götter nach dem wesen / vnd qualiteten des gantzen Gottes / daß Sie Sollen in der Götlichen krafft Spilen / loben / Singen / vnd klingen / vnd die auffsteigende freude aus dem Hertzen Gottes vermeh-
15 ren. Der glantz aber vnd die krafft des Sohnes Gottes / oder daß Hertze Gottes / wels[b] ist daß licht / oder quel der freuden / Nimpt in mitten diser königreich / Seinen Schönsten freudenreichsten vrsprung Vnd leuchtet / In / vnd durch alle Engelische Pordt.

16 Du must aber dises eigendlich ver stehen / wie es gemeind Sey / Den wen ich im gleichnis Rede / vnd ver gleiche den Sohn Gottes der Sonnen / oder einer Runtten kugel / So Hats nicht die Meinung daß er Sey ein ab meslicher Brunquel / den man ab Messen / oder Seine Tiffe / anfang / oder Ende er grinden könte / Ich Schreibe Nur also im gleichnis / bis der leser mechte
17 auff den Rechten ver stand kommen / Den es Hatt nicht die meinung / das der Sohn Gottes allein in mitten diser Englischen Porten Solte geboren werden / vnd nicht auch ausser halbe der Engels Porten / Den Sind doch des (des) vaters kreffte allend Halben / dauon / vnd darauß der Sohn geboren wird / vnd dauon der Heilige Geist auß gehed / wie Solte er den alleine
18 in mitten dieser Engels Porten geboren werden / Allein das ist der grund / vnd die meinung / das der Heilige vater / der alles ist / In diser Engelischen

[a] Early edit: große [b] Amend: welchs

Someone might well ask, what sort of substance is it that the Son of God 12
is born into in the midst of these kingdoms? One angelic host will surely be closer to him than another, since their realm possesses such a great depth. Moreover, outside of these kingdoms the clarity and power of the Son of God will surely be less than with those near him, less than in the angelic domains.

The answer.

The holy angels were made out of God in order to praise, sing, ring, jubilate, 13
and increase the celestial joy before God's heart which is his Son. And where would the father want to deploy them if not before the gate of his heart, since the entire joy of the human being arises from the source-font of the heart.

So, too, there arises in God the greatest possible joy from the source-font of his heart. This is why he created the holy angels out of his own being—in 14
essence, they are like miniature gods and in accordance with the qualities of the entire God—so that in the divine power they might play, praise, sing, and ring, increasing the joy rising from the heart of God. But the splendor 15
and power which are the Son or heart of God, which is the light or source of joys, finds amidst these kingdoms its most beautiful and joyous source, shining in and through all the angelic gates.

You must understand this as I mean it. For when I speak in parables, 16
comparing the Son of God to the sun or to a round sphere, this does not mean that he is a measurable source-font which one can gauge or fathom the depths or beginning or end of. I write simply as in a parable, so that the reader may arrive at the proper understanding. For it is not meant that the 17
Son of God is born only in the middle of the angelic gates, and not outside them as well. For if the forces of the father are everywhere, from which the Son is born, and from which the Holy Spirit proceeds, how should he be born only there. What is meant is rather that in this angelic gate the holy father 18

Portt / Habe Sein aller freudenreichste / vnd liebreichste qualiteten / dar auß das aller freudenreichste vnd lieb Reichste licht / wortt / Hertze der krefften / oder Brun quel geboren werde / Darumb er den auch ahn disen orten die Heiligen Engel geschaffen / zu Seiner freude Ehre vnd Herligkeit /
19 Vnd ist dis der auß er welte locum der Herlighkeit Gottes / den Gott der vater In Sich Selbst er weled Hatt / da Sein heiliges wortt / oder Hertze / In
20 Höchster klarheit / krafft / vnd Triumpffirender freude geboren wird / Den Mercke diß geheimnis / wird doch das licht welches auß des vaters krefften geboren wird / welchs der Rechte Brun quel des Sohnes Gottes ist / Auch in Einem Engel / vnd Heiligen Menschen geboren / das er in dem Selben licht vnd erkendnis / In grosser freude Triumpffired / Wie Solte es den nicht allendhalben in dem gantzen vater geboren werden / Sintemal Seine krafft ist alles / vnd allend Halben / Auch da vnser Hertze vnd Sinnen nicht Hin
21 reicht / Wo Nun der vater ist / da ist auch der Sohn / vnd Heilige Geist / Den der vater gebüred allend Halben den Sohn / Sein Heiliges wort / krafft / licht vnd Schal / vnd der Heilige Geist gehed allendhalben vom vater vnd Sohne auß Auch in allen Engelischen Porten / vnd auser allen Engelischen Porten /
22 Wen man nun den Sohn Gottes der Sonnen kugel vergleicht / Als ich den in den vorgehenden Capitteln zum offtermal gethan Habe / So Reded man in Naturlichen gleichnissen / vnd Habe ich also mussen Schreiben / umb des lesers vnuer stand willen / darmitte er In disen Natürlichen dingen Mechte Seinen Sin er heben / vnd also von einer stuffen zur andern steigen / Biß er in die Hohe geheimnis Mechte kommen /
23 Es Hatt aber nicht die meinung / daß der Sohn Gottes Sey ein zu Sammen figurired Bildnüs gleich der Sonnen / Den wen das were / So muste der Sohn Gottes einen anfang Haben / vnd muste in der vater auff ein mal geboren Haben / So würde er nun nicht ein ewiger almechtiger Sohn des vaters Sein / Sondern er were gleich einem könige / der noch einen grössern König über Sich Hette der ihn in der zeit geboren Hette / vnd der ihn macht Hette zu
24 ver endern / Das were ein Sohn der einen anfang Hette / vnd Seine krafft vnd glantz were gleich der Sonnen[a] / die von der Sonnen aus gehed / vnd der korpus oder kugel der Sonnen bleibed ahn Seinem orte / Wen Nun dis also were / So were freilich eine Engelische Portte viel Neher bey dem Sohn Gottes / als die ander / Aber Ich wiel dir alhie die Höchste Porte des Götlichen geheimnis zeigen / vnd darffest keine Höher[b] Suchen / den es ist auch keine Höher.[c]

[a] Amend: krafft [b] Amend: Höhere [c] Amend: Höhere

has his most joyous and loving qualities from which is born his most joyous and loving light, word, heart of forces, or source-font. This is why in these places he created the Holy Angels to his joy, honor, and glory. Moreover, this 19
is the chosen *locus* of the glory of God, which God has chosen within himself, as his holy word or heart is born in the highest clarity, power, and triumphant joy. For take note of this secret: if this light which is born out of the forces 20
of the father, which is the source-font of the Son of God, is also born in an angel and in a holy human being so that it should triumph in that same light and cognizance in great jubilation, how, then, should it not be born as well in the entire father—all the more so, since his power is everything and everywhere, even where our heart and senses do not reach? Where the 21
father is, there too is the Son and Holy Spirit. For the father everywhere gives birth to the Son, his holy word, power, light, and sound. And everywhere the Holy Spirit proceeds from the father and the Son, even in all angelic gates and beyond them as well.

If one compares the son of God to the solar sphere, as I have often done 22
in the preceding chapters, one speaks in natural likenesses. I have had no other choice on account of the incomprehension of the reader, so that he might raise up his mind in these natural matters from step to step, in order to arrive at the high secret.

But this does not mean that the Son of God is a composed image like 23
the sun. For if that were the case, the Son of God would have a beginning, and would have to have been born at some time within the father. In that case he would not be an eternal, all-powerful Son of the father. Instead, he would be like a king who had an even greater king above him, who had given birth to him in time and would have the power to change him. That would 24
amount to a Son who had a beginning, and his power and splendor would be like the sun, which proceeds from the sun, with the corpus or sphere of the sun remaining in its place. If this were the case, then indeed one angelic gate would be much nearer the Son of God than the other. But here I want to reveal the very highest gate of the divine secret. You need not seek any higher one, for there is none higher.

25 Merke /

Des vaters krafft ist alles / In / vnd über allen Himmeln / vnd die Selbe krafft gebüred allendhalben daß licht / Nun ist vnd Heist die Selbe alle krafft der vater / vnd das licht das auß der Selben / Alle krafft geboren wird / das ist
26 vnd Heist der Sohn / Es Heist aber darumb der Sohn / das es auß dem vater geboren wird / das es des vaters Hertze in Seinen krefften ist / Vnd wen es Nun geboren ist / So ist es eine ander Person Als der vater / Den der vater ist die krafft vnd das Reich / vnd der Sohn ist das licht (licht) vnd der glantz in dem vater / Vnd der Heilige Geist ist das wallen / oder der auß gang aus
27 den krefften des vaters vnd Sohnes[a] / vnd formired vnd Bilded alles / gleich wie die lufft aus der Sonnen vnd sternen krefften aus gehed / vnd walled in diser weld / vnd macht das Sich alle Creaturen geberen / vnd graß krautt vnd Beume auff gehen / vnd alles waß in diser weld ist / Also auch gehed der Heilige Geist Aus dem vater vnd Sohne auß / vnd walled / formired vnd bilded alles in dem gantzen Gott / Alle gewechse vnd formen In dem vater gehen auff In dem wallen des Heiligen Geistes / Darumb ist ein einiger Gott / vnd drey vntter Schiedliche Personen / In einem Götlichen wesen /
28 Wen man nun wolte Sagen der Sohn Gottes were ein Bilde der abmeslich were / wie die Sonne / So weren allein ahn dem orte drey personen wo der Sohn were / vnd auser halbe were Nur Sein glantz / der von dem Sohne aus ginge / Vnd were der vater auser halbe dem Sohne nur einig / So würde die krafft des vaters die weit vnd ferne von dem Sohne were / auser den Engels Porten / keinen Sohn vnd Heiligen geist geberen / vnd were ein vnalmechtig wesen auser disem locum deß Sohnes / Darzu So muste der vater auch ein
29 ab meslich wesen Sein / Aber also ist es nicht / Sondern der vater gebüred allend halben / aus allen Seinen krefften den Sohn / vnd der heilige Geist gehed allendhalben vom vater vnd Sohne auß / vnd ist ein einiger Gott / in einem wesen / mit drey vntter Schidlichen Personen /

Des Hastu ein gleichnis ahn einem köstlichen goldsteine / der vngeschiden ist / Erstlich ist die Materia / das ist der Salitter vnd Marcurius / Das ist die mutter oder der gantze stein / die gebüred allendhalben in dem gantzen
30 stein das gold / vnd in dem golde ist die Herliche krafft deß steines / Nun der salitter vnd Marcurius bedeuten den vater / das gold bedeud den Sohn / die krafft den heiligen Geist. auff eine Solche weise ist auch die dreyheid in der Heiligen dreyfaltigkeit / Allein das sich darinnen alles beweged vnd auß gehed /

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[a] Early edit: des Sohnes

Note

The power of the father is everything in and above all the heavens; and that same power gives rise everywhere to the light. Now that same all-power is and is called the father, and the light born of that all-power is and is called the Son. It is called the Son because it is born from the father and it is the heart of the father in his forces, and when it is born, it is a different person than the father. For the father is the power and the kingdom, and the Son is the light and the splendor in the father. The Holy Spirit is the wafting or emanation from the powers of the father and the Son, forming and shaping everything. Like the air proceeding from the forces of the sun and stars, undulating in this world, causing all creatures to bear, and the grass and vegetation to grow, along with everything else in this world: that is how the Holy Spirit proceeds from the father and Son, undulating, forming, and shaping everything in the entire God.[6] Everything that grows and all forms rise up in the father in the emanation of the Holy Spirit. For this reason, there is but one God with three distinct persons in one divine being. If one were to say that the Son of God is an image which is finite like the sun, then only in that place where the sun is would there be three persons, and beyond only his splendor that would proceed from the Son. And if beyond the Son the father were singular, the power of the father which would be far removed from the son would not give birth to the Son and Holy Spirit beyond the angelic gates, and the father would not be an allmighty being beyond the locus of the Son. Moreover, the father too would have to be a finite being. But this is not how it is. The father instead gives birth everywhere to the Son out of all his forces, and the Holy Spirit proceeds everywhere from the father and the Son and is one single God in one being with three distinct persons.

We have a likeness of this in a precious gold stone which has not been separated. First of all, we have the material, which is the salitter and marcurius. This is the mother or stone in its entirety, which gives birth throughout itself to the gold; and in the gold resides the glorious potency of the stone.[7] The salitter and the marcurius signify the father, the gold the Son, and the potency the Holy Spirit. In the same manner, we have the threesome in the Holy Trinity, except that in it, all is active and emanating.

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[6] That the stars emit influences that make things grow in a cosmos imagined as intimately as a biotope is consonant with Paracelsus' *Philosophia* (H 8:57; S13:11; cf. *A* Pref: 4, note).

[7] The theological analogy of refining gold was too general to be assigned to a source; however, the citation of salitter and marcurius points to Paracelsus or the current of practical and theoretical work in his wake. See *Boehme*, 67–68.

31 Man finded auch in einem goldsteine edwan ahn einem orte einen Punckt / da mehr vnd Schöner gold inne ist als in dem andern / vnangesehen das doch im gantzen steine gold ist /

Also auch ist der locum oder ortt / in mitten der Engels Porten dem vater ein lieber Schöner Holdseliger ortt / da Sein Sohn vnd Hertze am aller liebreichsten geboren wird / vnd da der Heilige geist am aller liebreichsten vom vater vnd Sohne aus gehed.

32 Also hastu den Rechten grundt diser geheimnis / vnd darffest nicht dencken das der Sohn gottes Sey auff ein mal zu einer gewissen zeit aus dem vater geboren / der einen anfang Habe / vnd stehe nun da als ein könig vnd
33 lasse Sich ahn beten / Nein das wer nicht ein ewiger Sohn Sondern er hette einen anfang / vnd were vntter dem vater der ihn geboren hette / er köntte auch nicht alwissend Sein / den er wiste nicht wie es gewesen were ehe ihn der vater geboren Hette / Sondern der Sohn wird von ewigkeit zu ewigkeit Immer geboren / vnd leuchtet von ewigkeit zu ewigkeit Immer wider in des vaters kreffte / dauon des vaters kreffte von ewigkeit zu ewigkeit Immer des
34 Sohnes Schwanger Sind / vnd den Immer geberen / Darauß end stehed der Heilige Geist von ewigkeit zu ewigkeit Immerdar / vnd gehed von ewigkeit zu ewigkeit Immer vom vater vnd Sohne auß / vnd Hatt auch keinen anfang
35 noch Ende / Vnd dis wesen ist nicht ahn einem orte des vaters alleine also / Sondern überal In dem gantzen vater / der weder anfang noch Ende Hatt / Dahin keine Creatur Sinnen noch dencken kahn. Amen /.

Von den Natiuiteten der Englische[a] *Könige.* wie die wurden Sindtt /.

36 Die Person / oder der Corpus Eines königes der Engel / ist aus allen qualiteten / vnd auß allen krefften Seines gantzen königreiches geboren worden / durch den wallenden Geist Gottes / Vnd darumb ist er ihr könig das Seine krafft in alle Engel Seines gantzen königreiches reicht / vnd er ist ihr Heupt / oder Hehr fürer / der aller Schöneste vnd krefftigste Ierubin / oder Trohn Engel / Ein Solcher ist Herr lucifer auch gewesen für Seinem Vall.

Von dem grundt vnd geheimnis

37 So man wiel die geheimnis er finden / vnd den Tiffesten grund / So muß man mit fleiß ahn schawen vnd betrachten die Schepffung diser weld / das

[a] Amend: Englischen

In gold ore one finds perhaps in one spot a point where there is more and 31
finer gold than in another, notwithstanding that there is gold throughout the stone.

So it is too that the locus or place amidst the angelic gates is a dear and blessed one to the father, where his Son and heart are born most preciously, and from which the Holy Spirit proceeds most preciously.

With that you have the true explanation of this mystery. You must not 32
think that the Son of God was born at a particular time from the father, having a beginning, emerging as the king to be worshiped. No, that would 33
hardly be an eternal Son but one with a limit, subordinate to the father who had born him. Nor could he be omniscient. For he would know nothing about before the father had given birth to him. Instead the Son is born perpetually from eternity to eternity again and again in the powers of the father, shining from eternity to eternity again and again into the forces of the father, out of which from eternity to eternity the powers of the father are pregnant with the Son, always giving birth to him. From this there arises the 34
Holy Spirit from eternity to eternity without cease, proceeding from eternity to eternity from the father and Son, having no beginning or end. Moreover, 35
this being is not in one place of the father alone, but everywhere in the entire father which is without beginning or end. No creature can conceive or ponder this. Amen.

On the nativities of the angelic kings.
How they came to be.

The person or corpus of a king of the angels has been born from all the 36
qualities and all the powers of his entire kingdom through the wafting spirit of God. He is their king because his power extends into all the angels of his kingdom. He is their chief or commander of forces, the most beautiful and powerful cherub or throne angel. Indeed, Lord Lucifer was such a one too, before his fall.

On the ground and mystery

If you want to find the mystery and its deepest ground, you must look 37
and contemplate with devotion the creation of this world and consider its

Regimend vnd ordnung / So wol die qualiteten der sternen / vnd Elementa / wie wol dis ein verterbtes vnd zwifaches wesen ist / vnd auch nicht lebendig vnd ver stendig / Den es ist nur der verterbete Salitter vnd Marcurius / in welchem könig lucifer Hatt Hauß gehalten / darinnen Böses vnd guttes ist / wiewol es doch die war hafftige krafft Gottes ist / die für ihrer ver
38 terbung ist Heel vnd rein gewesen / wie Ietzo im Himmel / Diese kreffte der sternen vnd Elementa / Hatt der Schepffer nach dem greulichen fall des Reiches lucifers / wider in eine Solche ordung ver fassed / wie das Reich der Engel in der Göttlichen Pomp stund für Seinem vall. Allein du Sold nicht dencken / das daß Englische reich mit seinen Creaturen were also Herumb gedrehet worden wie Jetzo die sternen / welche Nur kreffte Sind /
39 vnd von wegen der geburt diser weld also Herumb gedrehed werden welches geburt stehed in der quallenden Angst in Bösen vnd Gutten / In der ver terbung vnd Er lösung / Biß ans Ende / diser Enumeration. oder Iüngsten Tag.

Nun Mercke.

40 Die Sonne stehed mitten in der Tiffe / vnd ist daß licht / oder Hertze auß allen sternen / Den als der Salitter vnd Marcurius für der Schepffung der weld / Im Reich lucifers ist dinne gewesen vnd[a] vntter Einander qualificirt. So Hatt Gott das Hertze Herauß gezogen / Auß allen krefften / vnd die Sonne daraus gemacht. Darumb ist Sie das aller lichteste / vnd er leuchtet wider alle sternen / vnd alle sternen wircken in ihrer krafft / vnd Sie Selber Hatt aller sternen krafft / vnd zindet mit ihrem glantz vnd Hitze ahn / aller sternen krafft / vnd ein Ider stern fehed nach Seiner krafft vnd artt von der Sonnen /

41 *Also auch ist das Englische Reich Beschaffen.*

Die Sonne Bedeut den öbersten Tron Engel. Den Ierubin oder könig In einem Engelischen Reich. Als den Herr lucifer auch einer gewesen ist für Seinem vall. Der Hatt Seinen Sitz im Centro / oder in mitten Seines Reichs gehabed / vnd Hatt mitt Seiner krafft in allen Seinen Engeln geherscheď / Gleich wie die Sonne in allen krefften diser weld Hersched / im Salitter vnd Marcurio / Daß ist / in weich vnd Harte / In Süsse vnd Sawer In Bitter vnd Herbe / In kelte vnd Hitze / In lufft vnd wasser / Als man den Sicht im witter[b] wen es also Harte kald ist / das das wasser zu Eise wird / So Scheined die

[a] Early edit: und hat [b] Amend: winter

governance and order and the qualities of the stars and elements, even though it has a despoiled and polarized being which is neither vital nor sensate. For it is nothing more than the despoiled salitter and marcurius in which king Lucifer made his dwelling, in which evil and good exist side by side, notwithstanding that prior to its ruin it embodied the true power of God which was bright and pure as the heavens now are. After the 38
dreadful fall of Lucifer, the creator restored the stellar forces to the order that prevailed in the angelic Celestial Glory prior to his fall. Of course you should not suppose that the angelic realm and its creatures revolved the way the stars do now, since they are but forces that rotate on account of the birth of this world. For its birth abides in compulsive terror, in evil and good, in ruin 39
and salvation until its final enumeration or Day of Judgment.

Now take note.

The sun stands in the midst of the depths and is the light or heart from all the 40
stars. For when the salitter and marcurius in Lucifer's realm became thin and mixed its qualities together prior to the creation of the world, God extracted the heart of all forces and made the sun. For this reason, it is the brightest object of all and shines back into all the stars. And all the stars are active in its power. It in turn possesses the force of all the stars, igniting with its splendor and heat the power of all the stars. Every star receives[8] from the sun in accordance with its force and kind.

Thus too is the Angelic Realm Constituted. 41

The sun signifies the uppermost throne angel, the cherub or king in an angelic realm, such a one as Lucifer was before his fall. He had his seat in the *centrum* or in the midst of his realm; and he ruled by his power in all his angels. Just as the sun rules in all the forces of this world in the salitter and marcurius, in the soft and the hard, in the sweet and the sour, in bitter and stringent, in cold and heat, air and water, as one can see in the winter when it becomes so hard-cold that water turns to ice. Yet nonetheless the

[8] See Grimm, **fangen** (4). B.'s "fähet" retains the medieval form "vâhen" without "n."

Sonne gleich wol warm durch alle kelte / vnangesehen das in ihrer strasse / da durch ihr glantz gehed / Schnee vnd Eis gefreured /

42 Ich wil dir aber alhier die Rechte geheimnis Zeigen / Sihe / Die Sonne ist das Hertze aller kreffte in diser weld / vnd ist auß allen krefften der sternen zu Sammen figurired / vnd erleuchtet Hinwiderumb alle sternen vnd alle kreffte in diser weld / vnd alle kreffte werden in ihrer krafft qualificirende /

43 Gleich wie der vater Seinen Sohn / das ist Sein Hertze oder licht aus allen Seinen krefften gebüred / vnd das Selbe licht / welchs der Sohn ist / gebüred das leben in allen krefften des vaters / Das in dem Selben licht in des vaters krefften / auff gehed / allerley gewechs zirheit vnd freuden /.

Also ist auch der Engel Reich beschaffen / Alles nach dem gleichnis vnd wesen Gottes.

44 Ein Ierubin / oder Hehr fürer eines königreichs der Engel / der ist ein quel Brun / oder Hertze / Seines gantzen königreichs / vnd ist aus allen krefften gemacht worden dar aus Seine Engel gemacht Sind worden / vnd

45 ist das aller krefftigste / vnd lichteste / Den der schepffer Hatt aus dem Sallitter vnd Marcurio der Götlichen kreffte das Hertze Heraus gezogen / vnd den Ierubin oder könig daraus formired / Das der Selbe Sol mit Seiner krafft / wider in alle Seine Engel dringen / vnd Sie alle mit Seiner krafft Inficiren / Gleich wie die Sonne mit ihrer krafft in alle sternen dringed / vnd Sie alle Inficiret / oder wie die krafft Gottes des Sohnes / in alle kreffte Gottes des vaters dringed / da durch Sie alle Inficiret werden / Darinnen die

46 geburt der Himlischen freudenreich auff gehed. Also Hats auch eine form vnd gestald mit den Engeln / Alle Engel Eines königreichs bedeuten die viel vnd mancherley krafft Gottes des vaters / vnd der Engelische könig Bedeut den Sohn des vaters oder das Hertze aus des vaters krefften / vnd er ist auch das Hertze aus allen krefften / daraus die Engel gemacht Sind / Der auß gang aus dem könige Eines Engels in Seine Engel / oder die Inficirung Seiner Engel / Bedeut Gott den Heiligen Geist / Gleich wie der Selbe vom vater vnd Sohne aus gehed / vnd Inficiret alle kreffte des vaters / So wol alle Himlische früchte vnd formen / dauon alles Sein auff steigen Hatt / vnd darinnen die Himlische freudenreich stehed /.

sun shines no less warmly through the cold, though in its path, through which its radiance passes, snow and ice are frozen.[9]

But here I intend to reveal to you the true mystery. Behold, the sun is the 42
heart of all forces in this world,[10] composed of all the forces of the stars, and it shines in turn upon all the stars and forces in this world, and all forces are made to manifest themselves in its power.

Just as the father out of all his powers gives birth to his son, which is his 43
heart or light; and just as the light which is the Son gives birth to the life in all the forces of the father, so that in the light in the father's forces there rise up all sorts of growth, delicacy, and delights:

In the same way the realm of the angels is constituted, everything in accordance with the likeness and being of God.

A cherub or commander of a kingdom of angels is a source-font or heart 44
of his entire kingdom, made from all the same forces as his angels and the most powerful and luminous of all. For the creator extracted the heart 45
from the salitter and marcurius of the divine forces in order to fashion the cherub or king from them, so that by his power he should penetrate back into all his angels, infecting them all with his power, just as the sun by its power penetrates all the stars, infecting all of them. Or just as the power of God the Son penetrates into all the powers of the father, infecting them all, wherein the birth of the celestial heavenly realm ascends. It is the same 46
with the angels. All the angels of a kingdom signify the many and manifold forces of God the father. And the angelic king signifies the father's Son or the heart from the father's powers, and is indeed the heart of all forces out of which the angels have been fashioned. The emanation of an angelic king into his angels and infection of his angels signifies God the Holy Spirit which proceeds thus from the father and Son infecting all the forces of the father and all celestial fruits and forms whereby everything rises up and in which the celestial realm of joy abides.

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[9] The power of the sun penetrates ice in its path, exerting its warming effect by shining through cold embodying here an evil quality of nature. The sun as divine symbol was too widespread for clear attribution, but Paracelsus may have influenced B.'s focus on its penetrating power in an eschatological context: "die Sonne scheint/ vnnd gibt ihre Krafft in alle *Corpora*, biß in *Centrum*, durch und durch." *Das Buch der Philosophey deß himmlischen Firmaments* (H 10:379; *Astronomia Magna*, S 12:425).

[10] The author of *Aurora* has heard and credited the heliocentric theory: not expert knowledge, but its coherence with his Christocentric nature theology in which the central sun symbolizes the Son of God secures its credibility.

Also auch hats eine gestald mit der würckung oder krafft eines Jerubins / oder TroN Engels / Der wircked in allen Seinen Engeln / Gleich wie der Sohn vnd Heilige Geist in allen krefften des vaters / oder wie die Sonne In allen
47 krefften der sternen / Dauon krigen alle Engel den willen des TroN Engels / vnd Sind ihm alle gehorsam / den Sie wircken alle in Seiner krafft / vnd er dringed mit Seiner krafft in Sie alle / Den Sie Sind Seines leibes Glider / Gleich wie alle kreffte des vaters des Sohnes glider Sind / vnd er ist ihr Hertze vnd wie alle Himlische formen vnd fruchte des Heiligen Geistes Glieder Sind / vnd er ist ihr Hertze / in dem Sie auff gehen / oder wie die Sonne ist das Hertze aller sternen / vnd alle sternen Sind der Sonnen glieder / vnd wircken vntter Einander wie ein sterne / vnd die Sonne ist doch daß Hertze darinnen / obs gleich viel vnd Mancherley kreffte Sind / Noch würcked alles In der Sonnen krafft / vnd alles Hatt Sein leben von der Sonnen krafft / Sihe ahn was du wilst / Es Sey gleich im fleische oder in Metalen / oder in gewechsen der Erden /

Things are configured the same in the effect or power of a cherub or throne angel: it acts in all its angels, as the Son and Holy Spirit act in all powers of the father, or the sun in all powers of the stars. Thereby all angels 47
receive the will of the throne angel and all become obedient to him. For they all act in his force, and with his force he penetrates them all. For they are the members of his body, just as all the forces of the father are members of the Son and he is their heart, and just as all celestial forms and fruits are of the Holy Spirit, and it is in their heart they all ascend, or just as the sun is the heart of all stars, and all stars are its members, acting reciprocally like a single star, yet the sun is the heart amongst them, even though the forces are many and manifold. Yet everything acts in the power of the sun, and everything owes its life to the power of the sun. Look at anything you like, be it flesh or metals, or the vegetation of the earth.

Das 8 Cappittel

Von dem gantzen Corpus Eines Englischen König Reiches. Die grosse geheimnis

1 Die Englische königreich Sind durchaus nach dem Götlichen wesen formired / vnd Haben kein ander gestalt als das Götliche wesen in Seiner dreyheit Hatt / Allein das ist der vntter Scheitt das ihre leibe Creaturen Sind / die einen anfang vnd Ende Haben / vnd das das reich darinnen Sie ihr Refier Haben / nicht ihr Corporlich Eigenthum ist / das Sie für Natur recht Haben / wie Sie ihren Cörper für Natur Recht Haben / Sondern das Reich ist Gottes des vaters / Der Hatt Sie aus Seinen krefften gemacht / vnd mag Sie Setzen wo er Hin wiel /. Sonst ist ihr leib / nach allen / vnd aus allen krefften des vaters gemacht. Vnd ihre krafft gebüred das licht vnd er kendnis in ihnen / Gleich wie Gott Seinen Sohn aus allen / Seinen krefften gebüred / vnd gleich wie der Heilige Geist auß allen krefften des vaters vnd des Sohnes aus gehed. Also auch In einem Engel / Gehed ihr Geist auß / aus ihrem Hertzen / aus ihrem lichte / vnd aus allen ihren krefften /.

2 Nun Mercke.

Gleich wie ein Engel in Seinem Corporlichen leibe ist beschaffen / mit allen gliedern / also ist auch ein gantz königreich beschaffen / das ist zu Sammen
3 wie ein Engl / Wen man alle vmb stende recht betrachtet / So finded Sichs / das das gantze Regiment in Seinem Refier / In einem königreich ist beschaffen wie ein Corpus eines Engels. oder wie die Heilige dreyfaltigkeit.

Hie mercke die Tiffe.

4 In Gott dem vater ist alle krafft / vnd er ist aller kreffte quel Brun in Seiner Tiffe. In ihm ist licht vnd finsternüs lufft vnd wasser / Hitz vnd kelte Hart vnd weich dick vnd dinne / Schal ond don / Süß vnd Sawer Bitter vnd Herbe / vnd das ich nicht er zelen kahn. Allein ahn meinem leibe Neme ichs abe / den der ist anfenglich von adam hehr / aus allen krefften / vnd nach dem bilde Gottes gemacht.

5 Du must aber alhie nicht dencken das die kreffte in Gott dem vater auff eine Solche weise Sind / oder in Solcher verterbeten art qualificiren / wie

Chapter Eight

On the entire Corpus of an Angelic Kingdom. The great mystery.

The angelic kingdoms have been crafted entirely like the divine being. They have no other form than the divine being has in its triunity. The only differences are that their bodies are made as creatures with a beginning and end; and where they have their domains is not their corporeal possession held by them like their bodies as a natural right. For their realm belongs to God the father who has fashioned them out of his powers and can place them where he will. Their body has been made like and from all the powers of the father; and their power generates the light and knowledge that abides in them, just as God gives birth to his Son from all his powers and just as the Holy Spirit proceeds from all the forces of the father and Son. So does the spirit in an angel go out from their heart, from their light, and from all their powers. 1

Now take note. 2

Just as an angel in its corporeal body is constituted with all its members, that is how an entire kingdom is constituted. It is put together like an angel. Taking everything into account and viewing it in a proper light, it would appear that the entire order in the domain of a kingdom is constituted like an angelic corpus or indeed like the Holy Trinity. 3

Now consider the depths.

In God the father all power resides. He is the source-font of all forces in his depths. In him are light and darkness, air and water, heat and cold, hard and soft, thick and thin, sonorousness and sound, sweet and sour, bitter and stringent and more things than I can recount besides. From my body alone I adduce this. For it is descended from all the powers of Adam and has been made in the image of God. 4

You must not imagine that the forces in God the father are arrayed in such a way, manifesting themselves in such corrupted nature as in a human being 5

in einem Menschen / welches Herr lucifer Hatt also zugerichtet / Sondern
6 es ist alles feine lieblich / vnd wonnereich / Gantz Sänffte. Erstlich ist das
licht gleiche / wie ichs Naturlich mechte vergleichen / dem licht der Sonnen
aber nicht also vnertreglich / wie das licht der Sonnen in vnsern verterbeten
augen vnertreglich ist / Sondern gantz lieblich vnd wonnesam / ein anblick
7 der liebe. Die fünsternüs aber ist im Centro des lichtes ver borgen / Das ist
wen eine Creatur aus der krafft des lichtes gemacht würde / vnd wolte in
dem Selben licht Höher vnd Sehrer wallen als Gott Selber / So ver lischt
in ihm das selbe licht / vnd Hatt an statt des lichtes die fünsternis / Da er
8 ferd Eine Creatur daß im Centro ein füsternis verborgen ist / Gleich als wen
mahn eine wachs kertze anzinded / So leuchtet Sie / wen man sie aber aus
lescht / So ist der stock / oder die kertze ein fünsternis / also leuchtet das
licht aus allen krefften des vaters / wen aber die kreffte ver terbed würden
So erlösche das licht / vnd bliben die kreffte ein fünsternis. wie Beim lucifer
zu Sehen ist /.

9 Die lufft ist auch nicht auff eine Solche artt in Gott Sondern es ist ein
lieblich / stille Sausen / oder wallen Das ist / der aus gang oder wallen der
kreffte ist der vr sprung der lufft in welcher der Heilige Geist auff steiged.
10 Das wasser ist auch nicht auff eine Solche artt in gott Sondern es ist der quel
in den krefften / nicht auff Elementischen artt wie in diser weld / So ichs
mit edwas ver gleichen Sol / So mus ichs mit dem Safft / in einem apffel ver
gleichen / aber ganz lichte / gleich dem Himmel / der geist aller kreffte /
Herr lucifer Hats also ver terbed / das es in diser weld also wittet vnd Tobed
lauffed vnd Renned / vnd das es also fünster vnd dicke ist / vnd dar zu So es
nicht leufft / So wird es stinckicht / Dauon ich wen ich von der Schepffung
Schreiben werde / aus fürlich handeln wiel /.

11 Die Hitze ist in Gott ein liebliches Senfftes wermen ein aus gang des
lichtes / die Sich aus dem lichte empöred / darinnen der quel der liebe auff
12 steiged /. Die kelte ist auch nicht auff Solche Ardt in Gott / Sondern es ist das
külen der Hitze / Eine Sänfftigung des Geistes / Ein auff steigen oder wallen
des Geistes.

Hie Mercke die Tiffe.

13 Gott Spricht in Mosy Als er den kindern Israel das gesetze Gab / Ich Bin Ein
Zorniger Eiferiger Gott / über die So mich hassen / Hernach Nend er Sich
auch ein Barm Hertziger Gott / über die So ihn fürchten.

as he has been arrayed by Lord Lucifer. On the contrary, all is quite mild and lovely, quite gentle. First, as to his luminosity: if I had to compare it to nature, 6
it is like the light of the sun but not as unbearable as the light of the sun when it glares into our debilitated eyes. It is instead quite mild and lovely, a glance of love. But darkness is concealed in the center of the light.[1] For a creature 7
made from the force of light strove to rise up in the light, higher and further than God himself. Its light was extinguished and the darkness took its place instead. This is why a creature can experience an obscurity hidden in the center. Light a candle. It shines. But put it out and the stick or candle is an 8
opacity. So does the radiance shine from all the forces of the father. But if his forces are corrupted, the light goes out and they remain in darkness. You can see this with Lucifer.

Nor in God is the air like ours. It is a lovely, quiet rustle or wafting.[2] It is the 9
emanation or wafting of forces in which the Holy Spirit ascends. Nor in God 10
is water in our way. It is the font in the forces, but not in the elemental way of this world: if I were to compare it to anything, it would be to the juice in an apple, but utterly gleaming like the heavens: the spirit of all forces. Lord Lucifer has ruined our water so that in our world it storms, runs, and floods, and is so dark and sullied, and putrid when it stagnates. When I write about the creation, I will cover this too.

In God, the heat is a lovely, gentle warming, an emanation of the light, 11
emerging from the radiance in which the source of love ascends. Nor is cold 12
this way in God. It is a cooling of the heat, a mellowing of the spirit, a rising up or wafting of the spirit.

Now consider the depths.

God speaks in Moses when he gives the law to the children of Israel, "I am an 13
angry, zealous God towards those who hate me." After that, he calls himself a merciful God toward those who fear him.[3]

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[1] Paracelsus' *Astronomia Magna* could have offered inspiration for the notion that darkness and the world of hell are hidden in the light: "wo die Sonnen ist / da seindt die Teuffel/ wo Creaturen seind / da seind teufel: Dann der gantze Vmbkreiß der Creaturen ist die Welt/ vnd ist die Helle"—H 10:380/ S 12:425–426. Of course there was no dearth of demonologies. Such sentiments remind us of the German proverb, where there is much light, there is much shadow.

[2] "**ein lieblich / stille Sausen / oder wallen**" is derived from 1 Kings 19:12 (Luther: ein still sanfftes Sausen). On B.'s use of "wallen," see also Intro II D2.

[3] Citations were later added: Ex 20:5–6; Deut 5:9–10 ("for I … am a jealous God, punishing children for the iniquity of parents … but showing steadfast love to the thousandth generation to those who love me").

14 Nun ist die frage was den der zorn Gottes im Himmel Sey / Ob Sich den Gott in Sich Selber er zürne / oder wie Gott er zürned werde.

15 Sihe / In disem ist Sonderlich auff Sibennerley qualiteten oder umb stende zu mercken / Erstlich ist in der Götlichen krafft im ver borgen / die Herbe qualitet / Das ist eine qualitet des kernß / oder ver borgenen wesens / Eine Scherffe / zu Sammen zihung / oder durch dringung / in dem Salitter gantz Scharff vnd Herbe / Die gebüred die Hartigkeit / vnd auch die kelte / vnd So Sie end zinded wird / gebüred Sie die Scherffe / gleich dem Saltze /

16 Das ist Eine Species / oder zorn quel in dem Götlichen Salitter / So diser quel angezinded wird / welches geschehen kahn durch grosse bewegung / oder erhebung / oder rügung So qualificired darinnen die Herbe grosse kelte / die ist gantz Scharff gleich dem Saltze / auch gantz Harte zu Sammen

17 zihung[a] / gleich den Steinen / Sie ist aber in der Himlischen Pomp nicht also er heblich / den Sie er hebed Sich nicht Selber vnd zinded Sich nicht Selber ahn / Allein könig lucifer Hatt dise qualitet in Seinem Reich durch Seine er Hebung vnd Hoffard angezinded / dauon dise qualitet noch Brenned Bis

18 an Jüngsten Tag / Dauon Nun in der Schepffung diser weld die sternen vnd Elementa / So wol alle Creaturen zittern vnd Brennen / Daraus den worden ist daß Hauß des Todes vnd der Hellen / vnd dem Reich lucifer / vnd allen Gottlosen Menschen ein ewige Schand wonunge.

19 Diese qualitet gebüred in der Himlischen Pomp die Scherffe des Geistes / daraus / vnd da durch formired wird das Creaturliche wesen / das ein Himlischer Corpus kahn gebilded werden / So wol allerley farben / formen vnd gewechse / den es ist die zu Sammen zihung / oder Bildunge eines dinges / Darumb ist Sie die Erste qualitet / vnd ein anfang der Englischen Creaturen / vnd aller Bildnüssen / die da Sind im Himmel / vnd in diser

20 weld / vnd alles was genand Mag werden. So Sie aber durch erhebung angezinded wird / welches allein die Creaturen in ihrem Reich / die auß dem Götlichen Saliter geschaffen Sind können Thun. So ist es Ein Brennende quel ader des zornes Gottes / Den es ist der Siben Geister Gottes Einer / in welches krafft daß Götliche wesen stehet / in der Gantzen Götlichen krafft / vnd Himlischen Pomp / So es nun angezinded wird / So ist es ein grimmiger zorn quel / vnd ein anfang der Hellen / vnd auch eine Marter vnd weh des Hellischen feuers / vnd auch eine qualitet der fünsternüs / Den die Götliche libe vnd auch daß Götliche licht ver lischt darinnen.

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[a] Early edit: zusammenziehend

Now we must ask, what is the anger of God in heaven? Does God become angry in himself? How is he angered? 14

Take note: in this matter one must attend above all to seven qualities or conditions.[4] First of all, the stringent quality is latent in the divine power. This is a quality of the core, of the hidden being, an acerbity, contraction, or penetration within the salitter, quite sharp and constringent: it yields hardness as well as coldness; and if it becomes inflamed, it then yields the acerbity which is like salt. That is a species or anger-font[5] in the Divine Salitter. If this source is inflamed, which occurs through intense movement, upheaval, or excitation, then within it there manifests itself the stringent, harsh cold which is highly acerbic like salt and rigidly contracting like stone. However, in the celestial glory, it is not as insurgent. It does not rise up or become inflamed on its own. Only King Lucifer could inflame this quality in his domain with his insurrection and pride. It will therefore continue blazing until the Day of Judgment. So do, as a result, the stars and elements in the creation of this world; and all creatures tremble and burn as well. Thus arose the house of death and hell, the eternal disgraced dwelling of Lucifer's realm and of all godless human beings. 15 16 17 18

In the Celestial Glory, this quality gives rise to acerbity of spirit. From and through it, the creatural being is formed, allowing a celestial corpus to be crafted, as well as diverse colors, forms, and growths. For this quality is the contraction or formation of a thing. For this reason, it is the first quality, a beginning of the angelic creatures, as well as of all other images that abide in heaven and this world and indeed of everything that can be named. If, however, it is set ablaze by upheaval, which can be caused only by the creatures in their realm, which have been made of the Divine Salitter, it becomes a burning source-vein of the anger of God. For it is one of the seven spirits of God in the power of which the divine being abides within the entire divine power and Celestial Glory. If it is kindled, it becomes a fierce anger-font and principle of hell, as well as a torment and woe of the infernal fire and quality of the darkness. For the divine love as well as the divine light is extinguished in it. 19 20

[4] The spiritualizing reading of Scripture coincides here with a spiritualization of nature and reality itself.

[5] The physicians of Görlitz may have known that anger had been explained alchemically by the Paracelsian quality of tart astringency: "Also ein herbigs ding ist es vmb Zorn" (H 4:101; *Das neunte Buch in der Arznei*, S 2:468).

Von der Andern vmbstende oder Species.

21 Die Ander qualitet / oder der Ander Geist Gottes / in dem Götlichen Salitter / oder in der Götlichen krafft / ist die Süsse qualitet / die würcked in der Herben / vnd Sänfftiget die Herbe / daß Sie Gantz lieblich vnd Sänffte wird / Den Sie ist eine über windung der herben qualitet / vnd ist eben der quell der Barmhertzigkeit Gottes / welche den zorn über wündet / da durch der Herbe
22 quel gesenfftiged wird / vnd die Barmhertzigkeit Gottes auff steiged /. Des Hastu ein gleichnis ahn einem apffel / Der ist anfenglich Herbe / wen ihn aber die Süsse qualitet zwinged vnd über windett / So ist er gantz Sänffte vnd lieblich zu essen / Also ist es auch in der Götlichen krafft / Den wen man von Gottes des vaters Barmhertzigkeit reded / So reded man von Seiner krafft / von Seinen quel Geistern / die in dem Salitter Sind / daraus Sein liebreich Hertze / oder Sohn geboren wird /.

Hie Mercke.

23 Die herbe qualitet ist daß Hertze / oder der kern in der götlichen krafft / die zu Sammen zihung / oder Bildunge / oder formunge / oder (truke) truckunge / den es ist die Scherffe / vnd kelte / wie man den Sicht das die Herbe kelte das wasser truckned vnd zu Scharffem Eise macht /

Vnd die Süsse qualitet ist die linderung / oder wermung / dauon die Herbe vnd kalte qualitet dinne vnd linde wird / daraus daß wasser Seinen vrsprung
24 nimpt / Also Heist vnd ist[a] die Herbe qualitet / Hertz / vnd die Süsse Barm / oder warm / oder linderung / oder Sänfftigung / vnd Sind zwo qualiteten / daraus das Hertze / oder der Sohn Gottes geboren wird.

Den die Herbe qualitet / ist in ihrem stock / oder kern / wen Sie in ihrer eigen krafft qualificird / ein fünsternis. Vnd die Süsse ist in ihrer eigen krafft / ein quellend vnd wermend auff steigendes licht / ein quel
25 der Sanfftmut / vnd des wol Thuenß. Die weil Sie aber in der Götlichen krafft / in Gott dem vater / alle beide in Einander qualificiren / Als were es nur eine krafft / So ist es ein Sanfftes liebliches / Barmhertziges qualificiren

[a] Early edit: ist und heist

On the second condition or species.

The second quality or second spirit of God within the Divine Salitter or 21
divine power is the sweet quality which acts in the stringent one, mellowing it so that it becomes altogether mild and gentle. For it is a subduer of the stringent quality and nothing more nor less than the source of the mercy of God which subdues anger so that the stringent source is made mild and the mercy of God ascends. You have a likeness of this in an apple. It is at first tart, 22
but when the sweet quality acts on and subdues it, it becomes quite mellow and mild to eat.[6] So it is too in the divine force. For when you speak of the mercy of the father, you are speaking of his power, of his source-spirits in the salitter from which his loving heart or Son is born.

Here take note.

The stringent quality is the heart or core in the divine force, the contraction 23
or formation or forming up or drying out. For it is the acerbity and cold, as one can see that the stringent cold makes water dry and turns it into sharp ice.

And the sweet quality is the melioration or warming that makes the stringent and cold qualities thin and mild, giving rise to water. Thus the 24
stringent quality is properly known as *Hertz* and the sweet as *Barm*[7] or "warm," that is, melioration or mellowing. And these are the two qualities from which the heart or Son of God is born.

For in its stem or core,[8] manifesting itself in its own force, the stringent quality is an obscurity. And the sweet quality in its own force is a surging and warming, an ascending light, a source of gentleness and benevolence. As long as they manifest themselves in one another within the divine force 25
within God the father as if they were a single force, the resultant manifestation is a gentle, lovely, merciful action. These two qualities are a duo of God's

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[6] The *Paragranum* and *Paramirum* of Paracelsus similarly regarded the process of ripening fruit as an alchemy of nature, the knowledge of which lent his age a chiliastic aura by revealing the divine process embodied in the triune Sulphur, Mercury, and Salt (see H 2:61–63, 70–72, H 1:68–70; W 210–215, 234–235, 298–315).

[7] In the first of many etymological and phonetic allusions, B. refers to the roots of German *Barmherzigkeit*, a loan translation for *misericordia*. Despite his specious etymologies, B. is intuitively sensitive to the fact that German compound words of theological import often have complex and at times visual associations that interpret the Latin.

[8] The words "stock" and "kern" recollect the previous examples, candle and apple respectively.

Vnd Sind dise zwo qualiteten / zwene Geister Gottes vntter den Siben quel Geistern / in der Götlichen krafft / wie du des ein Bilde kanst Sehen / in der offenbarung Johannis. Cap. 1.[a] Der Sihed Siben gülden leuchter für dem Sohn Gottes / welches bedeuten die Siben Geister Gottes die da in grosser klarheit leuchten für dem Sohne Gottes / Aus welchen der Sohn Gottes von ewigkeit / zu ewigkeit immer geboren wird / vnd ist das Hertze der Siben Geister Gottes. Welche ich alhie ordendlich nacheinander beschreiben wiel. Du must deinen Sin alhie im Geist erheben / wilstu es ver stehen / oder begreiffen / in deinem eigen Sin / wirstu ein Herber blinder stock Sein.

Von der dritten vmb stende. oder Species.

26 Die dritte qualitet / oder der dritte Geist Gottes in des vaters krafft / ist die Bitter qualitet / Die ist eine durch dringung oder zwingung / der Süssen vnd herben qualitet / die ist zitternde / durch dringunge[b] / vnd auff steigende /.

27 Hie Mercke. Die Herbe qualitet ist der kern oder stock / oder Sawer / oder zu Sammen zihung. vnd die Süsse ist die lichte linderung / oder Sänfftigung vnd die Bitter ist die durch dringung oder Triumpffirung / die da in der Herben vnd Süssen auff steiged / vnd Triumpffired / Das ist der freuden quel / oder die vrsache der lachenden auff hebenden freuden / dauon ein ding für freuden zittert / vnd Jubilirett / dauon die Himlische freude Endstehet / Dar zu ist Sie die Bildung allerley Roten farben / in ihrer eigen qualitet in der Süssen Bilded Sie allerley weisse vnd Bloe / In der Herben vnd Sawren / Allerley grine vnd tunckele vnd vermengte farben / mit mancherley

28 gestald / vnd geruch. Die Bitter qualitet ist der Erste Geist / dauon das leben Rüge wird / dauon die beweglichkeit ursprung Nimpt / vnd Heist Recht Cor. oder Hertz / Den es ist der zitternde / kürrende / er Hebliche / Durchdringende Geist / daß Triumpffiren / oder freude / ein er Heblicher quel des lachens / In der Süssen qualitet wird die Bitter gesenfftiged / das Sie Gantz liebreich vnd freudenreich wird.

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[a] Marginal [b] Early edit: durchdringend

spirits from among the seven source-spirits in the divine force, as you can recognize them in Revelation 1.[9] John sees seven golden lamps before the Son of God: they allude to the seven spirits of God which burn with great luminosity before the Son of God. From them the Son of God is born perpetually as the heart of the seven divine spirits from eternity to eternity. I intend to render an account of them properly in succession. You must lift up your mind in the spirit. If you try to make sense of it by your own devices, you will be but a stringent blind candlestick.

On the third condition or species.

The third quality or third spirit of God in the power of the father is the bitter 26
one. It is a penetration or defeat of the sweet or stringent qualities. It is a trembling penetration and an ascending quality.

Note. The stringent quality is the core or stock or the sour or contrac- 27
tion. The sweet is the lightening melioration or mellowing. The bitter is the penetrating or triumphant which ascends then in the stringent and sweet and triumphs. This is the font of joys or cause of laughter[10] and rising delights, wherefrom a thing trembles for joy and jubilates, giving rise to the celestial joy. In addition it is the formation of all kinds of reddish colors in their own quality. In the sweet, it forms many shades of white and blue, in the stringent and sour many of green and dark or mixed colors with diverse figures and smells.[11] The bitter quality is the first spirit by 28
which life is aroused, from which its activation has its source. It is properly called *cor* or heart. For it is the trembling, creaking, uplifting, penetrating spirit. It is the exultation or delight, an uplifting font of laughter. In the sweet quality, the bitter is mellowed, so that it is altogether mild and joyous.

[9] Rev 1:4, "Grace to you … from the seven spirits who are before his throne." There follow seven churches, seven lampstands, and seven stars. Seven is associated with heavenly realities. B. soon confirms its conformity with the stars, the fiery being of nature as alchemical process, and the hidden being of God.

[10] It rarely seems more likely than in this passage that B. is describing the effects of alchemical experiments, perhaps with an early compounding of laughing gas (cf. *Boehme* 67–68). Spirit consists of the invisible forces that transform colors and properties and yield pleasurable influences such as the power to release warmth and light.

[11] The seemingly unmotivated mention of precise colors suggests the description of particular chemical processes, perhaps something like those associated with the medical alchemy of vitriol which Paracelsus associated with such colors, with transforming and healing powers and the anticipation of a "golden world" (see W 134–135, notes b, 1).

So Sie aber zu Sehr erhebed / Beweget / oder angezinded wird / So zinded Sie die Süsse vnd Herbe qualitet ahn / vnd ist als eine Reissend stechend vnd Brennend Gifft / Gleich als wen ein Mensch Eine Reissende Pestilentze Beule Hatt / dauon er ach vnd wee Schreied.

29 Dise qualitet ist in der Götlichen krafft / wen Sie angezindet wird / der Geist / des Eiuerigen / vnd Bittern zornes Gottes / der vnerleschlich ist / wie Bey den legionen Lucifers zu Sehen ist / Noch mehr / Diese qualitet wen Sie ahngezindet wird / So ist Sie daß Bitter Hellische feuer / Die da ver lescht das licht / Die auß der Süssen qualitet macht ein gestanck / In der Herben eine Scherffe vnd Reissen / Eine Herte vnd Kelte / In der Sawren Ruricht vnd Brüchicht / ein gestanck / Ein Elend / Ein Trawer Hauß / Ein Hauß der fünsternis / des Todes vnd der Hölen / Ein End der freuden / welcher darin nicht mehr kahn gedacht werden / Den es kahn durch nichts gestilled werden / vnd kahn durch nichtes wider erleuchtet werden / Sondern der fünster Herbe stinckende Sawer rurichte Bitter grimmige quel steiget auff in all Ewigkeit.

Nun Mercke.

30 In Diesen Dreien Species / oder qualiteten Stehet daß Corporliche wesen / oder daß Creaturliche wesen / aller Creaturen im Himmel vnd in diser weld / Es Sey gleich Ein Engel oder Mensch / oder viehe / oder fogel / oder gewechse / auff Himlische / oder Irdische form. qualitet vnd Artt. So wol alle farben vnd formen / In Summa / Alles was sich Bilded Das stehed in diser drey Haupt qualiteten krafft vnd gewalt / vnd wird durch Sie gebilded / vnd auch auß ihrer Eigen krafft formired.

31 Erstlich ist die Herbe qualitet / vnd die Sawer ein Corpuß oder quel. Daß zeuged die Süsse krafft zu Sammen vnd die kelte In der Herben macht es Trucken / Den die Süsse qualitet ist des wassers Hertze / Den Sie ist dinne vnd lichte / vnd vergleicht Sich dem Himmel. Vnd die Bitter qualitet macht es Scheidlich das Sich die kreffte in glieder for miren / vnd macht in dem Corpuß die Bewegligkeit.

32 Vnd wen den die Süsse qualitet getrockned ist / So ists ein Corpuß / der vol kommen ist / Aber ohne vernunfft / vnd die bitter qualitet dringed im Corpus / In der Herben Sawren vnd Süssen durch / vnd bildet allerley farben / nach welcher qualitet der Corpuß am Seresten geneiged ist / oder welche qualitet am sterckesten im Corpuß ist / nach der Selben Bilded die Bitter qualitet den Corpuß mit seiner farbe. vnd nach der Selben qualitet Hatt die Creatur Seinen grösten trieb vnd Neigligkeit / vnd wallen / oder willen.

But if it rises up too much, becoming too active or inflamed, it ignites the sweet and stringent qualities and is like a trenchant, prickling, and burning poison, much as when a human being suffers from a lacerating plague boil, causing him to cry out in pain. Oh! and Woe!

This quality is in the divine force when it is inflamed: the spirit of the 29
zealous and bitter anger of God which is unquenchable, as can be seen in Lucifer's legions. Even worse: this quality when it is inflamed, is the bitter infernal fire which extinguishes the light, making of the sweet quality a stench, of the stringent one an acerbity and laceration, a hardness and cold, of the sour quality a foul swampy[12] brew, a stench and wretchedness, a mourning house of death, a house of darkness, of death, of the pit, an end of all joy, which is no longer even conceivable. For nothing can give it satisfaction, nothing can again illuminate it. For the dismal, stringent, stinking, sour, swampy, bitter, fierce source will ascend in all eternity.

Now take note.

In these three species or qualities abides the corporeal being or creatural 30
being of all creatures in heaven or in this world, angelic or human, whether beast or fowl or herb, whether in celestial or earthly form, quality, and kind, as well as all colors and shapes. In sum: everything that takes shape abides in the force and power of these three chief qualities, being shaped by them and out of their own force.

First comes the stringent and sour quality, a corpus or source. It contracts 31
the sweet force, and the cold in the stringent makes it dry. For the sweet quality is the heart of water: thin and light and resembling heaven. And the bitter quality causes separation, so that the forces form up into parts or members; it activates the corpus.

And when the sweet quality is dried, it is a corpus which is complete but 32
without mind; and the bitter quality pierces through in the corpus, in the stringent, sour, and sweet; it engenders all sorts of colors in accordance with the quality of the corpus to which it is most intensely inclined, or depending on which is strongest in the corpus. As a result, the bitter quality forms the corpus with its color. From the same quality, the creature then has its strongest drive and inclination, its sway or will.

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[12] **Ruricht**, see Grimm Rühricht, refers to a mixture in cooking, as of eggs and flour; **brüchicht** is *paludem redolens*.

Von der vierden vmb stende oder Species.

33 Die vierde qualitet / oder der vierde quel Geist / in der Götlichen krafft / Gottes des vaters / ist die Hitze / Die ist der Rechte Anfang des lebens / vnd auch der Rechte Geist des lebens / Die Herbe Sawre vnd Süsse qualitet ist der Salitter der zum Corpus gehöred / daraus der Corpus gebildet wird / Den es stehet in der Herben / die kelte vnd die Hartigkeit / vnd ist die zu sammen zihung vnd ver trockung / Vnd in der Süssen stehed das wasser vnd das licht / oder Scheinligkeit / vnd die gantze Materia des Corpß.

Vnd die Bitter ist die Scheidung / oder formirung / vnd die Hitze ist der Geist / oder die ahn zindunge des lebens / Dauon der Geist im Corpuß End stehed / der in dem gantzen Corpus qualled / vnd ausser dem Corpus leuchtet vnd macht die lebendige Bewegunge / in allen qualiteten des Corpuß /.

34 Es ist aber Sonderlich auff zwey Ding in allen qualiteten zu Sehen / So man einen Corpuß an sihet / So Sihet man Erstlich den stock / oder kern aller qualiteten / der aus allen qualliteten gebildet ist / Den zu dem Corpus ist Herbe / Sawer / Süsse / Bittr vnd Hitze / Dise qualiten Sind zu Sammen ver trockned / vnd machen den Corpuß / oder stock.

Die grosse geheimnis des Geistes.

35 Nun dise qualiteten Sind in dem Corpus ver mischt / Als weren sie alle Nur eine qualitet / vnd quilled doch Ide qualitet in Seiner Eigen krafft / vnd gehed auß / Eine Iede qualitet Gehed aus Sich selber / in die andern / vnd Rüget die andern / daß ist / Sie inficiret die Andern / Dauon Bekommen die Ander qualiteten / diser willen / das ist / Sie abprobiren diser qualitet

36 Scherffe vnd Geist / was in ihr ist / vnd ver mischen Sich Immer /. Nun zeuget die Herbe qualitet mit der Sawren Immer die ander qualiteten zu Sammen / vnd fassed vnd Held den Corpus vnd vertrockned ihn. Den Sie vertruckned alle ander kreffte / vnd Held Sie alle / durch Ire Inficirung. vnd die Süsse Sänfftiged vnd befeuchtet die ander alle vnd Temperired Sich mitt den Andern allen / dauon werden Sie feine lieblich vnd Sänffte.

37 Vnd die Bitter Macht die andern alle Rüge / vnd beweglich / vnd Scheidets in glider / das Ides glied in der Temperirung aller kreffte quel Brun kriged dauon die Bewegligkeit End stehed.

On the fourth condition or species.

The fourth quality or fourth source-spirit in the divine power of God the 33
father is the heat. It is the true beginning of life. It is the true spirit of life. The stringent, sour, and sweet quality is the salitter, belonging to the corpus from which it is composed. For in the stringent abide the cold and hardness, the contraction and de-liquefaction. In the sweet abide the water and the light or luminosity and the entire material of the corpus.

The bitter, then, is the separation or formation, and the heat is the spirit, the sparking of life, from which the spirit in the corpus arises, which surges in the entire corpus, shining beyond the corpus to cause vital activation in all qualities of the corpus. Attention must be accorded, however, to two things 34
in particular in all the qualities when considering a corpus: first one must consider the stock or core of all the qualities formed from them. For the stringent, sour, sweet, bitter, and heat pertain to the corpus. These together are deliquified and constitute the corpus or stock.[13]

The great mystery of the spirit.

These qualities are combined in the corpus, as if they were one single qual- 35
ity, whereby each quality surges in its own force and disseminates. Each emanates out of itself and into the others, arousing or infecting them, whereupon the others receive its will, thereby affirming its keenness and spirit or whatever it is that resides in it, whereupon they continue mingling with one another perpetually. The stringent quality together with the sour one 36
concentrates the other qualities, thereby consolidating and maintaining the corpus by deliquifying it. For it dries out all the other qualities, sustaining them all by its infection. The sweet quality mellows and moistens all the others, tempering itself in harmony with them and rendering them quite mild and gentle.

Then the bitter quality excites and activates the others, parting them in 37
members so that each part in its modification receives a source-font giving rise to an activation.

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[13] One can readily imagine here too that B. was generalizing from observed alchemical processes. If so, he was also bringing the given things of Gen 1:1–20 to bear, the air, water, light, darkness, the heat of the heavenly bodies, and the separation and drying that yielded the corpus of the earth and the multiplicity of its vegetation. The stones are a devitalizing and drying out of the waters of life resulting from Lucifer's fall (cf. *A* 14:70).

38 Vnd die Hitze zindet alle qualiteten ahn / daraus empöred Sich das licht
in allen qualiteten / das Eine die ander Sicht / Den wen die Hitze in der
Süssen feuchtigkeit wircked / So gebüred Sie das licht / in allen qualiteten /
39 das eine die ander Sihed / Daraus End stehen die Sinnen vnd gedancken /
das Eine qualitet die ander / die auch in ihr / vnd mit ihr Selber temperired
ist / Sihed / vnd mit ihrer Scherffe approbired / das es ein wille wird / der in
dem Corpuß auff steiged in den Ersten quel Brun / In die Herbe qualitet /
40 Da dringed die Bitter qualitet in der Hitze durch die Herbe / vnd die Süsse in
dem wasser lest Sie Sänfftig durch / Da feret die Bitter in der Hitze durch das
Süsse wasser aus dem Corpus / vnd macht ihm zwo offen Porten / das Sind
41 die augen / die Erste Sinligkeit. Dessen hastu Ein Exempel vnd für Bilde /
Sihe ahn dise weld / Sonderlich die Erde / Die ist aller qualiteten Artt /
vnd Bilden Sich darinnen allerley figuren. Erstlich ist darinnen die Herbe
qualitet Die zeuged den Salitter zu Sammen vnd befestiged die Erde / das sie
ein Corpus ist / vnd nicht zu Bricht / vnd Bilded darinnen allerley Corpus /
Nach Ider qualitet Artt / Als allerley steine vnd Ertzt[a] vnd allerley wurtzeln /
42 nach Ider qualitet Artt / Nun. wen das Selbe gebilded ist / So leits da / Als
ein Corporliche quellende / Bewegligkeit / den es qualled durch / vnd in der
Bittern quallitet in Sich Selbest / Als in Seinem eigen gebil- deten Corpus /
Es Hatt aber Noch kein leben zur wachsung oder aus Breitung / ohne die
43 Hitze / die ist der Natur Geist / Wen der Sonnen Hitze den Erdboden ahn
leuchtet / So quellen vnd wachsen In der Erden / alle Bildunge von Ertzt
44 vnd kreutern wurtzeln / wurmen / vnd alles was drinnen ist. Dis verstehe
Recht. Der Sonnen Hitze zinded in der Erden die Süsse qualitet des wassers
ahn / in allen gebildeten figuren / Nun wird durch die Hitze in dem Süssen
wasser das licht / Das erleuchtet die Herbe Sawre vnd Bitter qualitet das
Sie in dem lichte Sehen / vnd in dem Sehen Steiged Eine in die ander / vnd
approbired die Ander / das ist Sie kostet in dem Sehen der Andern Scherffe /
45 *Daraus kompt der geschmack.* Vnd wen die Sisse qualitet der Bittern qualitet
geschmack kostet / So flendt Sie Sich vnd gibed das weichen / wie ein
mensch wen er bitter / oder Herbe gallen kostet / So Breitet er im maul
Beide gaumen aus / vnd flendt Sich / vnd er weitert die gaumen / weiter
als sie ihm gewachsen Sind / Also tutt die Süsse qualitet kegen der Bittern /
46 Vnd wen sich die Sisse qualitet also (also) Auß dendt / vnd weicht für der
Bittern / So dringt die Herbe Immer Hinnach vnd wolte Auch gerne von
der (Bittern kosten) Süssen kosten / vnd macht den Corpus Hinder vnd in
ihr immer trocken / Den die Süsse qualitet ist des wassers mutter / vnd ist

[a] Early edit: Ertze

Then the heat inflames all the qualities, causing the light to rise in them 38
all so that the one sees the other. For when the heat acts within the sweet moist quality, this yields the light in all qualities with each seeing the other. Senses and thoughts arise when one quality sees another as in itself and har- 39
monized with it, and when the one is tempered and tested by the keenness of the other, so that a single will emerges, rising up in the corpus to become the first source-font in the stringent quality. At that point, the bitter quality 40
in the heat penetrates the stringent; and the sweetness in the water gently lets it pass through. Then the bitter quality in the heat surges through the sweet water out of the corpus, giving it two open gates which are the eyes, the first manifestation of sensuality. You can find an example and image of this. 41
Consider this world, particularly the earth. It has the nature of all qualities, and all kinds of figures shape up within it. First of all, there is the stringent quality. It contracts the salitter, thereby consolidating the earth, making it a corpus that does not crumble, and forming up within it all sorts of corpora, after the nature of each quality, for example all sorts of stones and ores and roots, each in accordance with the character of its quality. But when these 42
things have been formed, they all lie there as a corporeally surging activation. For it surges through and in the bitter quality within itself, that is, in its self-made corpus. But it does not yet have any life for growth or expansion without the heat which is the spirit of nature. When the sun's heat shines 43
on the soil, all things in the earth surge and grow, all the formations of ores and plants, roots, worms, and everything that is in it. You must understand 44
this properly. The heat of the sun kindles in the earth the sweet quality of the water in all the formed figures. Now there emerges through the heat in the sweet water the light which illuminates the stringent, sour, and bitter qualities, so that they see in the light and in seeing, the one rises up into the other and tests the other. This means that in seeing it tastes the keenness of the other. *This gives rise to taste*. And when the sweet quality savors the 45
taste of the bitter quality, it grimaces[14] and shrinks, like someone who tastes bitter or stringent gall: one distends both gums and grimaces, distending them further than they are normally. This is how the sweet quality reacts to the bitter. And when the sweet quality thus attenuates itself and shrinks 46
from the bitter, the stringent comes along after, desiring to taste of the sweet too. This continually desiccates the corpus behind and within. For the sweet

[14] "**So flendt sie sich** …" See Grimm, flinsen, *turgere?* Presumably this alludes to grimacing given what follows: "**wie ein mensch wen er bitter … kostet.**"

47 gantz Sänffte /. wen Nun die Herbe vnd Bitter qualitet von der Hitze ihr licht Bekommen / So Sehen Sie die Süsse qualitet / vnd kosten ihr Süsses wasser / Den Eilen Sie dem Süssen wasser Immer nach / vnd trincken des In sich / den Sie Sind gantz Harte Rauch vnd durstig / vnd die Hitze ver trockned Sie follend / Vnd die Süsse qualitet fleuhed Immer für der Bittern vnd Herben / vnd dendt ihren gaumen Immer weiter Aus / vnd die Bitter vnd Herbe Eilen Immer der süssen Nach / vnd laben Sich von der Süssen / vnd ver trocken den Corpus. Also ist das warhafftige gewechse / In der Natur. Es Sey gleich in Einem Menschen / Thire / Holtze / kraute / oder steine.

Nun Mercke Das Ende Der Natur in diser weld.

48 Wen Nun die Süsse qualitet also für der Bittern Sawren vnd Herben fleuhed / So Eilen ihr die Herbe vnd bitter Also hefftig Nach / Als ihrem Besten Schatze / vnd die Süsse dringed So Hefftig von ihnen / vnd Bemuhed Sich So hefftig Das Sie durch die Herbe qualitet dringed vnd zu reist den Corpus / vnd weicht auser dem Corpus ausser / vnd über die Erden / vnd Eiled auch
49 So Harte / Bis ein langer Halm wechst / Den dringed die Hitze über der erden auff den Halm / So wird die Bitter qualitet als den von der Hitze angezindet / vnd kriged einen stuß von der Hitze das Sie erschrickt / vnd die Herbe qualitet ver trockned es / Da streitn die Herbe Süsse vnd Bitter vnd Hitze mit Einander / vnd die Herbe macht in Irer kelte ihre trockenheit Immerdar / So weicht den die Süsse auff die Seite / vnd die Andern Eilen
50 ihr nach / Wen Sie aber Sihed das Sie Sol gefangen Sein / das die Bitter also Harte auff Sie dringed / vnd die Hitze von aussen auch auff Sie dringed So macht Sie die Bitter In Brinstig / vnd End zind Sie / Da Tutt Sie Einen Sprung durch die Herbe qualitet / vnd steiged wider über Sich / So wird als den ein Harter knoten Hintter ihr / ahn dem orte wo der streit was / vnd der knoten
51 kriged ein lechel / Wen aber die Süsse qualitet durch den knoten springed / So Hat Sie die Bitter also Harte Inficiret / das Sie gar zittern ist / vnd als bald Sie über den knotten kompt / dendt Sie Sich geschwinde auff allen Seiten aus / In willens der Bittern zu endflihen / vnd in Solchem aus denen Bleibed ihr leib in der Mitten Holl / vnd in dem zitternden sprung durch den knotten / kriged Sie noch mehr Halmen / oder laub. vnd ist nun frölich das
52 Sie dem krige end lauffen ist. Vnd wen Nun die Hitze von aussen also auff den Halm dringed / So werden die qualiteten In dem Halm angezinded / vnd dringen durch den Halm / vnd werden in dem aus wendigen licht von der Sonnen Inficiret / vnd gebären die farbe In dem Halme nach ihrer qualitet
53 Artt. weil aber das Süsse wasser in dem Halm ist / So beheld der Halm Seine
54 grine lichte farbe / Nach der Süssen qualitet Artt. Solch wesen treiben die

quality is the matrix of water and utterly gentle. But as the stringent and bit- 47
ter qualities acquire their light from the heat, they see the sweet quality and taste of its sweet water. They keep on pursuing the sweet water and absorbing it into themselves, for they are sorely rough and thirsty. The heat is drying them out utterly and the sweet quality is fleeing on and on before the bitter and stringent, causing the mouth to become ever more distended, with the bitter and stringent running on after the sweet, refreshing themselves from it and thereby desiccating the corpus. This is how real growth takes place in nature, whether it is in a human being, animal, wood, vegetation, or stone.

Now consider the end of nature in this world.

When the sweet quality thus flees from the bitter, sour, and stringent, the 48
stringent and bitter hasten after it as their most coveted prize; and the sweet hastens from them so precipitously and exerts itself so compulsively that it escapes through the constringent to burst open the corpus and escape outside above the earth, rushing on so forcefully that a long plant stem grows. Then the heat from above the earth rushes to the stem with the 49
result that the bitter quality is kindled by the heat, receiving a jolt from it so that it takes fright, and the stringent quality dries it out. At that point, the stringent, sweet, and bitter qualities and the heat wrestle with one another; and the stringent in its coldness goes on causing desiccation. The sweet quality then yields to one side, with the others rushing after it. But when the 50
sweet quality sees that it will be caught by the bitter quality coming after it, and the heat pushes in from outside, the bitter makes it come into heat by inflaming it: the sweet quality then leaps upward through the stringent, causing a knot to form after it at the point of altercation, and the knot gets a tiny hole. But as the sweet quality leaps through the knot, it has been 51
infected by the bitter so firmly that it trembles, and emerging from the knot, it expands immediately on all sides trying to escape the bitter, and in so doing its body remains hollow in the middle. In this tremulant leap through the knot it sprouts more stems or leaves, rejoicing to have escaped the melee. And when heat presses in on the stalk from without, the qualities 52
in it are kindled, pushing through it and becoming infected by the external radiance of the sun, generating the color in the stem in accordance with the nature of its quality. Yet because there is the sweet water in the stem, it 53
retains its bright green color in accordance with the nature of its sweetness. These manifestations are always caused in the stem by the qualities aided 54
by the heat, so that the stem grows on and on, with assault following assault, producing more and more knots in the stem and extending its branches

qualiteten mit der Hitze / Immer in dem Halm / vnd wechst der Halm Immer
für Sich / vnd wird Immer Ein sturm nach dem Andern gehalten / davon der
Halm Immer Mehr knoten kriged / vnd Seine Este Immer weiter aus Breitet /
In dessen ver truckned die Hitze von aussen Immer das Süsse wasser in
dem Halm / vnd wird der Halm Immer dinner / Ie / Höher er wechst /
55 I. dinner wird er / Bis er nicht mehr End rinnen kahn / Als den gibt Sich
die Süsse qualitet gefangen / So Hersched den die Bitter Sawer Süsse vnd
Herbe zu gleiche vntter Einander / vnd die Süsse dendt Sich noch edwas
56 aus / Aber Sie kahn nicht mehr End Rinnen / den Sie ist gefangen / Als
den wechst aus allen qualiteten die in dem Corpus sind Eine kolbe / oder
kopff / vnd wird ein Neuer leib In der kolbe / oder kopffe / vnd wird figurired
gleich wie Erstlich die wurtzel in der Erden / Allein das es nun eine ander
57 Suptiler form kriged / Als den dringed die Süsse qualitet Senffte von Sich /
vnd wachsen kleine Suptile Blettlein in dem kopffe / die Sind aller qualiteten
artt / Den das Süsse wasser ist nun wie ein Schwanger weib / das den Samen
empfangen Hatt / vnd Sie dringed Immer von Sich / Bis Sie den kopff zur
58 Sprenget. Als den dringed Sie auch in den Bletlein her für / Als ein weib das
gebüred /. Aber die Blettlein / oder Blüed Haben nicht Mehr ihre farbe vnd
gestald / Sondern der andern qualiteten alle / Den die Süsse qualitet mus
nun der Andern qualiteten kinder gebären /Vnd wen den die Süsse mutter
die Schönen grünen Blawen weissen Roten vnd gelben / Blümelein / oder
kinder geboren Hatt / So wird Sie gar Müde / vnd kahn die Selben kinder
nicht lange erneren / vnd mag Sie auch nicht lange Haben die weil es nur
59 ihre stiff kinder Sind / die gar zarte Sind / Vnd wen den die Hitze von aussen
auff die zarten kinder dringed / So werden alle qualiteten in den kindern
angezindet / den der geist des lebens qualificirt in ihnen / Die weil Sie den
Nun zu vnmechtig Sind / zu disem starcken Geist / vnd können Sich nicht
erheben / So lassen Sie ihre Edle krafft von Sich gehen / vnd das Reucht also
lieblich das einem das Hertze lacht / Sie aber mussen ver welcken vnd abe
60 fallen / weil Sie zu zarte Sind / zu disem geist / Den der Geist zeuged aus dem
kopffe in die Blüed. vnd der kopff wird formired Nach aller qualitet Artt /
Die Herbe qualitet zeuged zu sammen den leib des Copffs vnd die Süsse
Senfftiged ihn / vnd dendt ihn auß / vnd die Bitter Scheided die Materia
61 in glieder / vnd die Hitze ist der lebendige Geist darinnen / Nun Arbeiten
alle qualiteten darinnen / vnd geberen ihre frucht oder kinder / vnd ein
Ides kind ist nach aller qualiteten Artt / vnd Eigendschafft qualificired /.
Solhes treiben Sie Also lange / Bis die Materia gar ver trocked / Bis die Süsse
qualitet / oder das süsse wasser ver trockned / Als den feld die frucht aus /
62 vnd ver truckned auch der Halm / vnd feld umb. Vnd das ist der Natur Ende
In diser weld. In Disem Sind noch gar Hohe ding zu schreiben / das wirstu

further and further, even as the heat without perpetually dries out the sweet water in the stem, with the stem becoming thinner and thinner. The higher it grows, the thinner it gets, until at last it can escape no more. At last the sweet 55
quality yields itself to captivity, with the bitter, sour, sweet, and stringent prevailing together, and the sweet rising up a bit more. But it can no longer escape. It is caught. At that point, a pod or head grows from all qualities in 56
the corpus. A new body in the pod or head is thereupon configured, just like the root in the earth in the beginning. The only difference is that it takes a new and subtler form. At this point, the sweet quality gently pushes beyond 57
itself: tiny subtle little leaves grow in the pod, which are of the nature of every quality. For the sweet quality is now like a pregnant female, having received the seed, and it presses further beyond itself until the head or pod bursts. At that point, it emerges from itself in the tiny leaves like a woman 58
giving birth. But the tiny leaves or blossoms no longer have its color and form but rather those of all the other qualities. For the sweet quality must bear the children of the other qualities. When the sweet matrix has given birth to the lovely green, blue, white, red, and yellow flowers, its children, it is quite exhausted and cannot nourish these children for long. Nor does it wish to have them for long, for they are only step-children and quite frail. And 59
when the external heat presses in upon these frail children, all the qualities in them are kindled. For the spirit of life manifests itself in them. As long as they are too weak for this strong spirit, unable to lift themselves up, they emit their noble power, which smells so lovely that it makes one's heart laugh. Yet they must wither and fall away because they are too frail for this spirit. For 60
the spirit generates out of the head or pod into the blossoms, and the head is formed in accordance with the nature of all the qualities. The stringent quality contracts the body of the corpus and the sweet mellows the stringent and extends it. And the bitter parcels the material into sections. The heat is the vital spirit in it. Now all the qualities are at work in it, giving birth to their 61
fruit or children. Each child manifests itself in accordance with the nature of all the qualities and their properties. They carry on with this until the material is desiccated, until the sweet quality or sweet water dries up. Then the fruit drops and even the stem dries up and falls. This is how nature ends 62

bey der Schepffung diser weld finden / Dises ist Nur zu Einem gleichnis alhie ein gefüred worden. vnd auffs kürtzte beschriben.

63 Nun die Ander gestald der qualiteten / oder der Götlichen kreffte / oder der Siben Geister Gottes / ist Sonderlich Bey der Hitze zu Mercken.

Erstlich ist der grund / oder das Corporliche wesen / wiewol Sie in der Gottheit / vnd auch in den Creaturen keinen Sonderlichen Corpus Hatt /. Sondern es Sind alle qualiteten vntter Einander wie Eine. I. doch vermerckt man Ider qualitet wirckung In Sonderheit.

64 Nun in dem Corpus / oder quel Brun / ist die Hitze / die das feuer gebüred. Das ist Eine gestald. vnd die kahn man erforschen /. Vnd auß der Hitze gehed das licht durch alle Geister / oder qualiteten / vnd das licht ist der lebendige Geist /. Den kahn man nicht er forschen.

Seinen willen kahn man aber[a] erforschen / was er wiel / oder wie er ist / Den er fehed in der Süssen qualitet / vnd das licht gehed in der Süssen qualitet auff. In dem Süssen wasser / vnd in den Andern qualiteten Nicht.

65 Dessen Hastu ein Exempel. Du kanst alle ding In diser weld an zinden das es leuchtet vnd Brenned da die Süsse qualitet das ober Regimend Innen Hatt / Vnd da die Andern qualiteten das Regimend Innen haben kanstu nicht ahn zinden / vnd ob du gleich die Hitze drein Bringest So kanstu doch nicht den Geist drein Bringen das es leuchtet / Darumb Sind alle qualiteten / der Süssen oder des Süssen wassers kinder / die weil der Geist allein in dem

66 wasser auff gehed. Bistu Nun ein verunfftiger[b] Mensch / in dem Geist vnd verstand ist / So Sich dich vmb In der weld / du wirst es also finden.

Ein Holtz kanstu ahn zinden das es leuchtet / den das wasser ist Primus drinnen / Des gleichen allerley kraut über der erden / da das Süsse wasser Primus ist. Einen stein kanstu nicht ahn zinden / den die Herbe qualitet ist Primus darinnen / Die Erde kanstu auch nicht ahn zinden / Es werden den zu vorhin die Andern qualiteten überwunden / vnd Raus gesotten / welches ahn dem Puluer zu Sehen ist / welches doch Nur ein Plitz / oder ein Geist des schreckens ist / da Sich der teufel in dem zorn Gottes drin für Bilded / Welches Ich ahn einem Andern orte aus fürlich Beschreiben / vnd Auch Beweisen wiel.

67 Nun wirstu Sagen Man kahn Ia das wasser nicht ahn zinden das es leuchtet / Ja lieber Mensch Hie steckt die geheimnis / Das Holtz das du ahn zindest ist auch nicht das feuer / Sondern Ein fünster stock. Allein das feuer vnd licht

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[a] Early edit: aber kan man [b] Correct: vernunfftiger

in this world. About this exalted matters remain to be written. You will find them when you come to the creation of the world. What has been said here is merely configured as a likeness and summarized briefly.

Now we come to the second form of the qualities or divine forces, also 63
called the seven spirits in God, and it is to be found precisely in heat.

First of all, there is the ground or corporeal being, though in the divinity and even in creatures, it has no particular body unto itself: rather, all the qualities are mixed together like a single quality, yet the effect of each is noticed in particular.

In the corpus or source-font, there is the heat that engenders fire. It has a 64
form and as such can be investigated. From the heat, the light proceeds into all the spirits or qualities, with the light acting as the vital spirit. The latter cannot be researched.

Yet its will can be, as regards its intention or behavior. For it takes hold in the sweet water; and the light ascends in the sweet quality, that is, in the sweet water, but not in the other qualities. Here is what I mean. You can 65
ignite anything in this world so that it becomes luminous and fiery if the sweet quality predominates in it. If the other qualities predominate, you cannot. No matter how much heat you apply, you cannot make the spirit in it luminous. In this sense, all qualities are offspring of the sweet or sweet water, for the spirit only emerges in the water. If you are a sensible fellow 66
with spirit and understanding in you, just look around in the world and you will find this to be the case.

A piece of wood can be lit up and made luminous, for water has primacy in it. The same is true of all sorts of vegetation over the earth in which the sweet water has primacy. A stone cannot be ignited, for the stringent quality has primacy within it. Nor can earth be ignited, unless the other qualities have previously been overcome and boiled out. This can be seen in the powder which is little more than a flash or spirit of terror[15] in which the devil is prefigured in the anger of God, which is something that I intend to describe and demonstrate in another place.

Someone might want to object that water cannot be ignited to burn. Yes, 67
dear fellow, this is where the mystery is found. The piece of wood you ignite is not fire either but only a dark stick. Yet the fire and the light take their

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[15] The "stone" which has its other qualities "boiled out" is is saltpeter (*sal petrae*, "salt of rock"), which was a long established raw material for producing gunpowder (the "flash" or "spirit of terror"); but following Paracelsus, it had become an object of intense metaphysical speculation as well. See *Boehme* 66–68.

nimpt Seinen vrsprung dauon / du must aber ver stehen von der Süssen qualitet des wassers / vnd nicht vom stocke / das ist von der fettigkeit / das
68 ist der geist drinnen. Nun ist In dem Elementischen wasser / auff Erden die Süssigkeit Nicht Primus / oder ober Regente / Sondern die Herbe Bitter vnd Sawer qualitet / Sonst wer das wasser Nicht tötlich / Sondern es wer wie das wasser ist / da der Himmel aus geschaffen ist. Das wiel Ich dir beweisen / das In dem Elementischen wasser auff erden / die Herbe / Sawer vnd Bitter
69 qualitet Primus ist. Nim korn / weitzen gersten Habern / oder was du wilst / da die Süsse qualitet Primus Innen ist / vnd weiche das In Elementisch wasser / vnd Brenne es Hernach / So wird die Süsse qualitet den Andern das Regimend Nemen / vnd zinde das selbe wasser Hernach ahn / So wirstu Auch den Geist Sehen / der von der fettigkeit des korns in dem wasser bliben ist / des das wasser über wunden Hatt.

Solches Sichstu auch Im fleische / Daß fleisch Brend vnd leucht nicht /
70 Allein das fette Brendt vnd leucht. Nun Mechtestu fragen wie kömpt daß / oder wie Hats eine gestaldt. Sihe In dem fleische ist die Herbe Sawer vnd Bitter qualitet Primuß / vnd in dem fetten die Süssigkeit. Darumb ist eine fette Creatur Immer frölicher als eine Mager, die weil der Süsse Geist Sehr[a] In ihm qualled als im Magern / Den das licht der Natur / welchs der Geist des lebens ist Scheined Sehr[b] in ihm als in dem Magern / Den In dem Selben lichte / In der Süssen qualitet stehed das Triumpffiren / oder freude[c] / den die Herbe vnd Bitter qualitet[d] triumpffiren darinnen / Den sie freuen Sich das sie von der Süssen vnd lichten qualitet gelabed / gespeiset / getrencked / vnd er leuchtet werden / den In der herben ist kein leben / Sondern der herbe kalte Harte tott / vnd In der Bittern ist kein licht / Sondern die fünster Bitter vnd wittende Pein / das Haus des zitternden vnd grimmigen furcht Samen Elendes.

71 Darumb wen Sie Bey der Süssen vnd lichten qualitet zu gaste Sind / So werden Sie Inficirt / vnd löblich[e] / dar zu gantz freudenreich / vnd triumpffiren In Einer Creaturen /. Darumb ist keine Mager Creatur frölich. Es Sey den Sache das die Hitze In ihr Primus ist / Das ist ob Sie gleich Mager[f] vnd wenig fettes Hatt / So ist es dennoch trefflicher Süssigkeit. Darkegen Hatt Manche Creatur viel fettes / vnd ist doch gantz Melancolisch. Das ist die vrsache / das sein fettes Nach dem Elementischen wasser geneiged ist. da die Herbe vnd Bitter qualitet edwas starck ist.

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[a] Amend: Sehrer [b] Amend: Sehrer [c] Early edit: die Freude [d] Early edit: Qualitäten
[e] Early edit: lieblich [f] Early edit: mager ist

origin from it, which you must attribute to the sweet quality of the water, not to the stick, which means to the oiliness or spirit within it. In the elemental 68
water on earth the sweetness does not have primacy or the upper hand: the stringent, bitter, and sour do. Otherwise water could not pertain to death; it would instead be like the water which existed when the heavens were created from it. Let me prove to you that in the elemental water on earth, the stringent, sour, and bitter qualities have primacy. Take grain, wheat, barley, 69
oats, or what have you, in which the sweet quality has primacy. Soak it in elemental water and then ignite it. The sweet quality will take away the dominant power of the others. Then ignite the water and you will witness the spirit that was left over from the oiliness in the grain, which has come to dominate the water.

You find the same thing in the flesh. Flesh does not burn or give off light: only the fat in it does. Now you might want to ask how it comes about or 70
acquires such a form. Consider that in the flesh the stringent, sour, and bitter quality has primacy. But the sweetness is in the fat. For this reason, a fat creature is always merrier than a thin one, for the sweet spirit surges more intensely in the fat than in the thin. The light of nature, which is the spirit of life, shines more in it than in the thin one. It is in that very light in the sweet quality that the triumph and joy abide. For the stringent and bitter qualities triumph in it. They rejoice in being refreshed, nourished, quenched, and illuminated by the sweet and light quality. For in the stringent there is no life, but only tart, cold, hard death. Nor in the bitter is there any light, but only dark, bitter, and raging torment. It is the residence of the trembling and fierce frightful misery.

When they are guests of the sweet and light quality, they become infected 71
with it and pleasing, and quite joyous and triumphant in a creature. This is why no thin creature is merry. Heat must have primacy in it: even if it is lean and with little fat, it is nonetheless of excellent sweetness. On the other hand some creatures have much fat and are still quite melancholy. The reason for this is that their fat favors the elemental water in which the stringent and bitter quality are more powerful.

72 *Bistu Nun ein ver Nünfftiger Mensch / So Sihe.*

Der Geist der Sich aus der Hitze empöred / der Nimpt in der Süssen qualitet Seinen aus gang / auff steigen vnd leuchten / Darumb ist die Süsse qualitet Sein freundlicher wille / vnd Hersched In der Sanfftmut / vnd die Sanffmut vnd demut ist Sein Eigen Hauß. *Und Daß ist der kern der Gottheit.* Vnd darumb Heist er Gott / das er ist Süsse Sanfftig / freundlich / vnd Güttig /

Vnd Darumb heist er Barmhertzig. das Seine Süsse qualitet / In der Herben Sawren vnd Bitter auff steiged / vnd Sie labed / erquicked / Befeuchtet /
73 er leuchtet / das Sie nicht ein fünster Thal Bleiben / Den ver stehe Nur deiner Mutter sprache Recht / Du Hast So tiffen Grund darinnen / Als In der Hebraischen / oder lateinischen / ob Sich gleich die gelerten / darinnen erheben wie eine stoltze Brautt / Es kümmerd Nichts. Ire kunst ist Jetzt auff der Boden neige / Der geist zeiged / das noch furm Ende / Mancher leye wird mehr wissen / vnd ver stehen / Als Ietzt die klügsten doctor wissen/ Den die Thür des Himmels Tutt sich auff / wer Sich Nur selber nicht ver blenden wird / der wird sie wol Sehen. Der Breutigam krönt Seine Brautt. Amen.

74 Sihe / Das wortt *Barm* / ist nur auff deiner lippen / vnd wen du sprichst / *Barm*. So machstu das maul zu / vnd karrest[a] Hinden nach / vnd das ist die Herbe qualitet / die umb Schleust das wortt / Das ist / Sie zu Sammen figurired das wortt / das es Harte wird / oder Schalled / Vnd die Bitter
75 qualitet / zur Scheided es / Das ist / wen du sprichst / *Bar.* So kirdt der letzte Buch stabe / R. vnd murred / als ein zitternder Adem / vnd das tutt die Bitter qualitet / die ist zitternde / Nun ist aber das wortt Barm / Ein tott vnuerstendig wortt / das nimand verstehed /. Das Bedeut das die zwo qualiteten / Herbe / vnd Bitter / ein Harte / tunckel kald / vnd Bitter wesen Sind / die kein licht in Sich Haben / darumb kahn man ihre krafft / Auser
76 Halbe des lichtes nicht ver stehen. Wen man aber spricht / *Barmhertz.* So drückt man die ander Silbe / Hertz / aus der tiffe des leibes / aus dem Hertzen / Den der Rechte Geist Spricht das wortt / Hertz / auß / der Sich aus der Hitze des Hertzens empöred / In welchem das licht aus gehed / vnd qualled /

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[a] Early edit (except 1730): knarrest

If you are a reasonable human being, then consider this. 72

The spirit which rises up from the heat comes out in the sweet quality, ascending and shining. For this reason the sweet quality is its amiable will, holding sway in the gentleness. Gentleness and humility are its abode. *And this is the core of divinity*. Moreover, he is called God because he is sweet, gentle, friendly, and kind.

And this is why he is called merciful: his sweet quality in the stringent, sour, and bitter ascends and refreshes, enlivens, moistens, and illuminates, making them no longer a dark vale. For if you but understand the language 73
of your mother properly, then in it you are as deeply grounded as in Hebrew or Latin.[16] Though the scholars preen themselves in those like a proud bride, one need not concern oneself. Their art is at an end. The spirit is revealing that before the end many a lay person will know and comprehend more than the cleverest doctors do now. For the gates of heaven are opening up. Anyone who is not self-blinded, has yet to see. The bridegroom crowns his bride.[17] Amen.

Look, the word *Barm* abides only on your lips. And when you speak 74
Barm you close your mouth and it rumbles in back, which is the stringent quality that encloses the word, meaning that it configures the word making it hard and resonant.[18] And the bitter quality slices it. When you pronounce 75
the *Bar-*, the last letter "R" rattles and murmurs like a tremulant breath. This is the bitter quality that trembles. But the word *Barm* is a dead and incomprehensible word that no one understands: this signifies the fact that the two qualities, stringent and bitter, are a dark, cold, and bitter entity without any light in them. Their force cannot be grasped without the light. But when one utters *Barmhertz*, one presses the second syllable, *Hertz*, from 76
the depth of the body out of the heart. For it is the true spirit that pronounces the word *Hertz*, rising up from the warmth of the heart in which the light rises and surges.

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[16] When B. parlays his intuitions of the inherent symbolic import of natural processes and the attendant "language of nature" into a superior counterpart of the scholars' knowledge of sacred languages, he is reclaiming medieval nature theology as the inalienable possession of the lay believer.

[17] B.'s crescendo of epistemological ecstasy is accompanied by free play on biblical motifs of bride and bridegroom which must be understood in association with their revelatory import (cf. Isa 62:5; Mt 9:15; John 3:29; Rev 21:9).

[18] A keen observational phoneticist, B. recognizes the utterance of the spirit in the bilabial enclosure of the syllable, which embodies the action of the stringent quality; the bitter is embodied in the tongue or uvular trill of the *r*.

77 Nun Sihe / wen du sprichst Barm. So figuriren die zwo qualiteten / Herbe / vnd Bitter das wortt /. *Barm.* gar langsam zu Sammen / den es ist eine lange vnmechtige Silbe / von wegen der qualiteten Schwacheit / wen du aber sprichst / *Hertz.* So ferdt der Geist in dem wortte / Hertz / geschwinde wie ein Plitz Her auß / vnd gibt des wortes vntterscheidt vnd verstand / Wen du aber Sprichst / *ig* / So fengstu den geist mitten in den andern zwo qualiteten / das er mus drin Bleiben / vnd das word formiren.

78 Also ist die Götliche krafft / Die Herbe vnd Bitter qualitet Sind der Salitter / der Götlichen almacht / Die Süsse qualitet ist der kern der Barmhertzigkeit / Nach welcher das Gantze wesen mit allen krefften / Gott Heist / Die Hitze ist der kern des Geistes / aus welcher das licht ferd / vnd zind Sich in der Mitten / In der Süssen qualitet ahn / vnd wird von der Herben vnd Bittern gefangen / Als in mitten / Darinnen wird der Sohn Gottes geboren /

79 *Vnd das ist daß Rechte Hertze Gottes* / Vnd des lichtes flam oder Plitz / das augen Blicklich in allen krefften leuchtet / gleich wie die Sonne in der Gantzen weld / das ist der *Heilige Geist.* Der gehed aus der klarheit des Sohnes Gottes / vnd ist der Plitz vnd die Scherffe / Den der Sohn wird mitten in den andern qualiteten geboren / vnd ist mit den andern qualiteten (qualiteten)

80 gefangen / *Verstehe dis Hohe ding recht.* Wen der vater das wortt spricht / das ist Sein Sohn gebürd / welches den Immer vnd ewig geschicht / So nimpt das Selbe wortt Erstlich In der Herben qualitet Seinen vrsprung / Da fast Sichs / vnd in der Süssen nimpts Sein quel / vnd in der Bittern Scherfft Sichs / vnd Beweged Sich / vnd in der Hitze steigeds auff / vnd zind den Mitlern Süssen

81 quel ahn /. Nun Brennets zu gleiche in allen qualiteten / von dem an gezinten feuer / vnd das feuer Brent aus den qualiteten / Den alle qualiteten Bren-

82 nen / vnd das selbe feuer ist Ein feuer / vnd nicht viel feuer / *Vnd das Selbe feuer ist der warhafftige / Sohn Gottes.* der von Ewigkeit / zu ewigkeit / Immer also geboren wird / Das wolte Ich Ahn Himmel / vnd Erden / ahn sternen[a] vnd Elementen / vnd ahn allen Creaturen / an steinen / an laub vnd graß / Ia ahn dem teufel Selber beweisen / vnd nicht mit totten Schlechten vnuerstendigen Argumenten / Sondern mit Eitel lebendigen / vnd un vberwindlichen Ia mit vn widerrufflichen / vnd un widerleglichen festen Argumenten / Auch über / vnd wider aller menschen vernunfft / vnd Endlich wider aller teufel vnd Hellen Porten / So es alhie nicht zu viel vnd (raumß) weit Raumes

83 Nemen wolte / Allein es wird in dem gantzen Buche / in allen Artickeln vnd sticken gehandelt werden / vnd wirst es freilich bey der Schepffung

[a] Early edit: Erden, Sternen

Just look what happens when you say *Barm*. The two qualities, stringent 77
and bitter, join this word, *Barm* bit by bit together. It is a long and impotent syllable because of the weakness of the qualities. But when you utter *Hertz*, the spirit in this word goes out as fast as a flash. This gives the distinctness and meaning of the word. But when you utter *ig*, you catch the spirit between the other two qualities where it must stay and form the word.

That is the divine force. The stringent and bitter qualities are the salitter 78
of divine all-power. The sweet quality is the core of mercy in accordance with which the entire being with all its forces is called God. The heat is the core of the spirit, from which the light proceeds to ignite in the center, in the sweet quality: it is captivated by the stringent and the bitter, in the middle, there where the Son of God is born *which is the true heart of God*. And the 79
flame or flash which in an instant shines in all forces, like the sun in the entire world, is the *Holy Spirit*. It proceeds from the brilliance of the Son of God and is the flash or keenness. For the Son is born in the midst of all the other qualities and is captivated with the other qualities. *Understand this* 80
exalted thing properly. When the father speaks the word, giving birth to the Son, who gets spoken by him always and eternally, that very word has its origin in the stringent quality. There it collects itself, finding its source in the sweet and in the bitter it becomes keener and activates itself, and in the heat it ascends, kindling the interior sweet source. Now it burns alike in all 81
qualities with the kindled flame, and the fire burns from the qualities. For all the qualities burn, and that very fire is one and not many. *And that very fire is* 82
the true Son of God, who is perpetually born just so from eternity to eternity. I would prove this by the heavens and earth, by the stars and elements, by all creatures, stones, leaves, and grass, indeed by the devil himself. I would do so not with dead, dumb, incomprehensible arguments, but with living and insurmountable ones, indeed with irrefutable and insurmountably solid ones, even over and against all human reasoning, and finally against all devils and the very gates of hell, if that would not take up too much space here. But this will be treated of in the entire book, in all its articles and 83

der Creaturen / So wol bey der Schepffung Himels vnd erden / vnd aller dinge finden / welchs Sich den Besser Schickt / vnd dem leser Begreifflicher ist.

84 *Nun Mercke.* Aus dem Selben feuer gehed der Plitz / oder das licht aus / vnd walled in allen krefften / vnd Hatt aller kreffte quel Brun / vnd Scherffe in Sich. Die weil es durch den Sohn aus allen krefften des vaters geboren ist / So macht es Nun Hinwiderumb alle kreffte in dem vater lebendig / vnd beweglich / Vnd durch den Selben Geist Sind alle Heiligel Engel formired / vnd aus des vaters krefften gebilded worden vnd der Selbe Geist Er Held vnd treged alles / formired alles / Alle gewechse vnd farben / vnd Creaturen / Im Himmel vnd in diser weld / vnd über aller Himmel Himmel / *Den die geburtt der Heiligen / Dreyfaltigkeit / ist überal also. vnd nicht anders.* vnd wird auch in ewigkeit nicht anders werden.

85 *Wen aber das feuer in Einer Creatur angezinded wird* / Das ist wen Sich eine Creatur zu Sehr erhebed wie lucifer vnd Seine legionen thete[a] / So ver lischt das licht. vnd gehed auff der grimmige vnd Hitzige quel / der quel des Hellschen feuers / Das ist es gehed auff der Geist des feuers In der grimmen
86 qualitet / Hie / Mercke die umb stende / wie das geschicht / oder geschehen kahn / Ein Engel ist aus allen krefften zu Sammen figurired wie Ich nach der lenge Beschriben Habe.

Nun wen er Sich er hebet. So er hebed er sich Erstlich in der herben qualitet / die rafft er zu Sammen wie ein weib / das gebären wiel / vnd drückt Sich / Dauon wird die Herbe qualitet Also Harte vnd Scharff / das Sie das Süsse wasser Nicht mehr zwingen kahn / vnd kahn nicht mehr Senfftig in der Creaturen auff steigen / Sondern es wird von der Herben qualitet gefangen / vnd ver trockned / vnd in eine Harte / Scharffe grimmige kelte verwandeld / Den es wird zu derb von der Herben zu Sammen Zihunge / vnd verleured Sein lichten glantz / vnd Seine fettigkeit darin(nend) der lichte geist auff gehed / *Der der Geist des Heiligen Englischen vnd Götlichen lebens ist* / wird[b] durch die Herbe qualitet also Harte zu Sammen gezogen vnd gedruckt /
87 dauon er ver drückned / Als ein Süsses dürres Holtz. Vnd wen den die Bitter qualitet In der ver trockneten Süssen qualitet auff Steiged / So kahn Sie die Süsse nicht Senfftigen / vnd mit ihrem Süssen lichten wasser trencken / die weil Sie ver trockned ist /

Da wittet vnd tobed die Bitter qualitet / vnd Sucht ruge / oder speise vnd finded ihr nicht / vnd walled in dem Corpus als eine ver Schmachte Gifft.

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[a] Amend: theten [b] Early edit (except 1656): welcher wird

sections. You will find it in reference to the creation of all creatures, and that of heaven and earth, and all things, which is more proper and more comprehensible to the reader.

Now take note. The flash or light radiates out of this fire and holds sway 84
in the forces, having within it the source-font and keenness of all of them. Since it is born by way of the Son from all the forces of the father, it quickens and activates them in the father; by way of the spirit all holy angels have been formed of these same forces of the father. That same spirit sustains and shapes everything that grows; it forms all colors and creatures in heaven, in our world, and even above the very heavens of the heavens. *For the birth of the Holy Trinity is like this everywhere and no different*. Nor will it be any different in eternity.

But when the fire is set ablaze in a creature, which is what happens when 85
a creature rises up too far as did Lucifer and his legions, the light is then extinguished and there emerges the fierce and heated source, the source of the infernal fire. This means that the spirit of fire emerges in the fierce quality. Note here the circumstances that make this happen and be possible. 86
An angel is composed of all forces, as I have elaborated at length.

Now when it rises up, it rises first of all in the stringent quality, which contracts like a woman giving birth and presses. This makes the stringent quality so hard and sharp that it can no longer master the sweet water, which can no longer rise to mellow the creature. It is trapped by the stringent quality, drying and acquiring a hard, sharp, fierce coldness: it is rendered too rough by the stringent contraction, losing its luminous aura and the oiliness in which the luminous spirit ascends. *Namely, that which is the spirit of the Holy, Angelic, and Divine life* is compressed and contracted by the stringent quality too harshly, thereby becoming desiccated to a sweet, dried up wood. And when the bitter quality rises up in the desiccated sweet 87
quality, it cannot mollify the sweet or quench it with its sweet, radiant water, for it is dried up.

Thereupon the bitter quality rages and fumes and seeks calm[19] or nourishment and does not find it, and holds sway in the corpus like a famished poison.

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[19] "**Sucht ruge**": later editors interpreted "ruge" as "Ruhe," calm, but it could also be "Rüge," which with "sucht" would mean something on the order of "looking for trouble."

88 Wen den (den) nun die Hitze die Süsse qualitet ahn zin- ded / vnd wiel ihre Hitze / in dem Süssen wasser Senfftigen / Dauon Sie auff steiged vnd in dem gantzen Corpus leuchtet. Dan finded Sie nichtes / Als einen Harten dürren Süssen quel / da kein Safft Innen ist / der gar ver trockned ist / von
89 der Herbigkeit /. Als den zinded Sie den Süssen quel ahn / In willens Sich zu laben / Aber da ist kein Safft mehr. Sondern der Süsse quel Brenned vnd glüed nun / wie ein Harter ver dorreter stein / vnd kahn Sein licht nicht mehr ahn zinden. Vnd der Gantze Corpus Bleibed Nun ein fünster Thal / Da nichtes Innen ist / Als in der Herben qualitet eine grimmige Harte kelte / In der Süssen ein Harte glüend feuer / darinnen die grimmige Hitze auff steiged / in alle Ewigkeit / vnd in der Bittern ein witten toben stechen vnd
90 Brennen. *Vnd da Hastu die warhafftige beschreibunge* / Eines ver stossenen Engels / oder Teufels / vnd auch die vrsache / vnd ist nicht nur im gleichnis geschriben / Sondern im Geist / Durch die krafft / Aus dem alles worden ist /. *Mensch Hierinne Besinne dich Hinder sich / vnd für Sich / Es ist nichts vergebens. etc.*

91 Dise grosse geschichte wirstu / wie Sie ergangen ist[a] / Bey dem vall des teufels nach der lenge finden.

Von der fünfften vmb stende oder Species

92 Die (vierde) fünffte qualitet / oder der fünffte Geist Gottes / vntter den Siben geistern Gottes / in der Götlichen krafft des vaters. ist die Holdselige /
93 freundliche vnd freuden- reiche. *liebe.* Nun mercke / was da Seye der quel brun der Holdseligen vnd freundlichen liebe Gottes /.

Mercke Hie Eigendlich den es ist der kern.

94 Wen die Hitze / In der Süssen qualitet auff gehet / vnd zinded den Süssen quell ahn / So Brenned das selbe feuer in der Süssen qualitet. Die weil den nun die Süsse qualitet / Ein dinne lieblich Süsse quel wasser ist / So Senfftiged Sie die Hitze / vnd lescht das feuer / So bleibed Als den In dem Süssen quel Brun / des Süssen wassers / nur das freudenreiche licht / vnd die Hitze ist nur ein Sanfftes wermen / Gleich wie in einem Menschen / der Sanguinischer Complexion ist / Da ist die Hitze auch nur ein freundlich
95 wermen / So er Sich nur recht messig Held. *Das Selbe freundliche / liebe / licht*

[a] Early edit: wie sie ergangen ist, wirst du

Yet when the heat kindles the sweet quality, seeking to cool itself in 88
the sweet water, it rises up in doing so and glows in the entire corpus. It finds nothing there but a hard, dried out, sweet source without sap, entirely desiccated by the stringency. It ignites the sweet source then, trying to 89
refresh itself but there is no more sap. Instead, the sweet source burns and glows now like a hard incinerated stone. It can no longer give off light. The entire corpus remains a dark vale with nothing in it but the fierce hard coldness in the stringent quality and a harsh, glowing fire in the sweet quality. In it the fierce heat rises up in all eternity, and there is a raging, fuming, piercing, and burning in the bitter quality. *And with that you have* 90
a true account of an exiled angel or devil, as well as the cause of such. This is not just written allegorically but in the spirit, by the power from which all things have come into being. *At this point, oh human being, reflect what lies behind you and before you. There will be no forgiveness, etc.*

You will find his great story at length, just as it happened, in the account 91
of the fall of the devil.

On the fifth circumstance or species.

The fifth quality or spirit of God among the seven spirits of God within the 92
divine power of the father is the blessed, friendly, and joyous *love*. Now take 93
note what is the source-font of the blessed and friendly love of God.

Take special note for this is the core of the matter.

When the heat in the sweet quality rises up and kindles the sweet source, the 94
fire burns in the sweet quality. Since the sweet quality is a subtle, mild, sweet source-water, it mellows the heat and puts out the blaze. There remains then in the sweet source-font of the sweet water only the joyous light. And the heat is only a gentle warming, as in a human being who is of a sanguine complexion: there too the heat is only an amiable warming as long as he remains properly mild. *That friendly love-bright fire* ascends in the sweet 95

feuer / gehed in der Süssen qualitet auff In die Bitter vnd Herbe qualitet vnd zinded die Bitter vnd Herbe qualitet ahn / vnd speised vnd trencked Sie / Mit ihrem Süssen liebe Safft / vnd er quicked Sie / vnd er leuchtet Sie / vnd macht
96 Sie lebendig vnd freundlich /. Vnd wen den die Süsse lichte liebe krafft zu ihnen kömpt / das sie dauon kosten / vnd ihr leben krigen / *Ach. Da ist ein freundlich Beniuentiren.*[a] *vnd Triumpffiren* / Ein freundlich wilkommen vnd grosse liebe / Gar ein freundlich vnd Hold selig küssen vnd wol schmecken /
97 Da küst der Breutigam Seine Brautt. o Holdseligkeit / vnd grosse liebe wie Süsse bistu / wie freundlich bistu / wie lieblich ist doch dein geschmack / wie Sänffte Reuchstu doch / Ach Edles licht vnd klarheitt. wer kahn deine Schönheit er messen wie zirlich ist deine liebe / wie Schöne Sind deine farben / *Ach. vnd Ewiglich. wer kahn das Aus Sprechen.* oder was Schreibe Ich
98 doch / der ich doch nur stamle / wie ein kind / das da lernd Reden / Wem Sol Ichs doch vergleichen Sol Ichs der liebe diser weld vergleichen / So ists nur ein fünster Thal. Ach. vnd Groß. Ich kahn dich mit nichtes ver gleichen / Als Nur mit der Auff erstehung von den Totten / Da wird das liebe feuer wider auff gehen In vnß. vnd den Menschen freundlich vmbfangen / vnd vnser Herbe Bitter vnd kalte fünster / vnd Totte qualitet wider ahn zinden. vnd
99 vns freundlich vmbfangen. O. Edler gast warumb Bistu von vns gewichen / O grimmigkeit vnd Herbigkeit / du bist vrsache / O grimmiger Teufel was hast doch du gethan / Der du dich vnd alle deine Schöne Engel In die fünsternis ver sencked Hast. Ach. vnd Immer Ach. was doch die Holdselige Schöne liebe auch In dir. O du Hochmüttiger Teufel warumb listu dir nicht genügen / warestu doch ein Ierubin / vnd was Im Himmel nichts Schöner als du / Was Suchstu doch. woltestu der Gantz Gott Sein / wustest du doch wol / das du Eine Creatur warest / vnd Hast nicht die wurff Schauffel In deiner Hand.
100 O. was[b] klage Ich ich dich doch / du stinckender Bock / O du ver fluchter stinckender Teufel / Wie Hastu vns ver terbed / was wilstu dich doch aus Reden / oder was wirffst du mir für / Du Sagest wen dein fall nicht were geschehen So wer der mensch Nie erdacht worden / O du lügen Teufel / Ob das gleich war ist / So were der Sallitter / daraus der Mensch gemacht ist / der Auch von Ewigkeit ist / So wol Als der / daraus du gemacht Bist. In ewiger freude vnd klarheit gestanden / vnd were gleichwol In Gott auff gestigen / vnd Hette In den Siben Geistern Gottes / die Hold Selige liebe
101 gekostet vnd der Himlischen freude[c] genossen / O du ligen Teufel warte noch ein wenig / der Geist wird dir deine Schande auff decken / ver zeug noch eine kleine weile / So wirstu aus gepranged Haben / warte / Der Bogen ist

[a] Early edit: Beneveniren [b] Early edit: Hand. Was [c] Early edit: Freuden

quality into the bitter and stringent to ignite and nourish them, slaking their thirst with its sweet sap of love, refreshing and illuminating them, rendering them lively and amiable. And when the sweet and radiant force of love 96
comes to them, they taste it and come to life. Oh, indeed! *What comes then is an amiable heralding and triumphing*, a friendly greeting and great love. Oh yes, an amiable and blessed kissing and good tasting! The bridegroom kisses 97
his bride. Oh, bliss and profound love! How sweet you are! How amicable! Yet how lovely your taste, how mellow your smell. Oh, noble light and clarity! Who can fathom your beauty? How exquisite is your love, how beautiful your colors. *Oh! And eternally! Who can express such things!* But what on earth am I writing here? I who can do no more than stammer like a child learning to speak. To whom should I compare this? Should I compare it to 98
the love of this world: that would be no more than a dark vale. Oh, how great it is! I can compare you to nothing other than the resurrection of the dead. Then will the fire of love be rekindled in us to embrace the human being lovingly, reigniting our stringent, bitter, and cold-dark and dead quality to embrace us endearingly. Oh, noble guest! Why have you left us! Oh, ferocity 99
and stringency, you are the cause! Oh, ferocious devil, what have you done to plunge yourself and all the fine angels into darkness! Oh and forever oh! In you too the blessed beautiful love once abided. Oh, proud devil, why was it not enough for you? You were a cherub too and nothing in heaven was more beautiful than you. What are you after? Did you want to be the whole God, when you knew you were a creature? You do not hold the winnowing shovel[20] in your hand. Oh, but how can I indict you, you filthy goat, you 100
accursed and putrid devil. How you have ruined us! How could you excuse yourself? What reply will you throw back at me? You will say that if not for your fall, the human being would never have been conceived. Oh, you deceiving devil! Even though that is true, the salitter out of which the human being was made, which is as eternal as yours, would have abided in eternal joy and clarity, ascending up into God. It would have tasted the blessed love of God in his seven source spirits and relished celestial joys. Oh, you 101
mendacious devil! Wait a little longer: the spirit will uncover your shame. Tarry a little longer and your strutting will come to an end. Just wait! The bow has already been drawn. When the arrow strikes, you will topple. The place is already prepared. It only needs to be set ablaze. So bring more wood so you won't shiver. You will certainly sweat. Do you think you will regain

[20] See Isa 30:24, the winnowing shovel pertains both to an image of promised abundance as well to John the Baptist's sermon of repentance in Mat 3:12, God's "winnowing fork is in his hand" for gathering in the wheat and burning the chaff.

Schon gerichtet / trifft dich der Pfeil / wo wirstu Hinfallen / Der locum ist schon Bereit[a] / Er sol Nur noch ahn gezind werden / Trage Nur tapffer Holtz zu / das du nicht erfreuerst / du wirst wol Schwitzen / Meinestu du wolst das licht wider krigen / Ja / Nobis Infernum. Reuch deine Süsse liebe / Raht
102 fritsch[b] / wie Heist Sie / *gehenne.* Das wird dich ewig lieben. Ach we / du armer ver Blenter mensch / warumb lestu dir den Teufel dein leib vnd Seele So fünster vnd Blind machen. O. zeidlich Gutt vnd wollust dises lebens /
103 du Blinde Hure / warumb Bulstu mit dem Teufel / O Sicherheit der teufel wartt deiner / O Homut du Bist Hellisch feuer / O. Schönheid du bist ein fünster Thal / O gewald du bist ein witten vnd Reissen / des Hellischen
104 feuers / O Eigen Rach du bist der grimme zorn Gottes / O mensch warumb wil dir die weld zu Enge werden / Du wilst Sie allein Haben / vnd Hettestu sie / So Hettestu noch nicht Raum / Ach das ist des Teufel Homudt / der aus dem Himmel In die Helle fiel / Ach Mensch / O Mensch / warumb tantzest du doch mit dem Teufel der dein feind ist / Hastu nicht Sorge Er wird dich In die Helle stossen / wie gehestu so Sicher / Hastu doch Nur ein Schmales steglein / darauff du Tantzest / vntter dem stege ist die Helle / Sihestu nicht wie Hoch vnd geferlich du gehest / Du tantzest zwischen
105 Himmel und Helle / O du Blinder Mensch / wie spott der teufel deiner / Ach warumb Betribestu den Himmel / Meinstu du wirst nicht genung Haben In diser welt / O Blinder Mensch ist doch Himmel vnd Erde dein / dar zu Gott Selber / Was Bringstu In dise weld / oder was Nimmestu mitte / Ein Engels kleid Bringstu In dise weld / vnd machst In deinem Bösen leben Eine teufels
106 larffe drauß. O du armer Mensch kehr vmb / Der Himlische vater Hatt Beide Armen aus gestreckt / vnd Ruffed dir / *kom Nur* / Er wil dich In seine libe fassen / Bistu doch Sein kind / er Hatt dich lieb / So er dich feindete / so muste er mit ihm selbst vneines Sein / O Nein das ist nicht / In Gott ist
107 nichts als Barmhertzige freundliche liebe / vnd klarheit. O ihr Hitter Israrel warumb Schlaffed ihr / wacht auff vom schlaff der Hurerey / vnd Schminckt[c] Eure lampen / Der Breutigam kömpt / lassed Euer Posaunen Schallen. O ihr geitz Helse / vnd truncken poldt / wie Buled ihr mit dem geitz teufel / *So spricht der Herr.* wold ihr mein volck nicht weiden / das Ich euch ver Trawed Habe / Sihe. Ich habe euch auff Moises stuel gesatzt / vnd euch meine Herde ver trawed / Aber ihr meindt nur die wolle / vnd nicht meine Schefflein / Da mitte Baut ihr euer Pallast Heuser. *Aber Ich wiel Euch auff den Stuel der Pestilentz Setzen / vnd mein Hirte Sol Seine*[d] *schäflin Ewig weiden.*

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[a] Early edit: bereitet [b] Early edit (except 1656): Fritz [c] Early edit: schmücket [d] Early edit: meine

the light? Yes, you might. Nobis infernum. Sniff your sweet love. Just guess what it is called: *gehenna*. It will love you forever. Oh woe,[21] you poor blinded 102
human creature, why do you let the devil make you so obscure and blind in body and soul? Oh, temporal good and lusts of this life! You blind whores, why do you flirt with the devil! Oh, security of the devil, see what you have 103
coming! Oh, pride, you are the infernal fire! Oh, beauty, you are a dark vale! Oh, violence, you are a raging and searing of the blazes of hell! Oh, self-inflicted revenge, you are the fierce wrath of God. Oh, human creature, why 104
is the world growing too narrow for you? You want to have it all to yourself. If you had it, even then you would want for space. Oh, that is the pride of the devil who fell from heaven into hell. Oh, you human creature, why do you dance with the devil who is your enemy? Do you not fear he will shove you into hell? How securely you strut! You have only a narrow walkway on which you dance. Below it lies hell. Do you not see how high and perilously you go? You dance between heaven and hell. Oh, blind human being, how 105
the devil makes fun of you! Oh, why do you darken the heavens! Do you think there is not enough for you in this world? Oh, blind human creature, is not heaven and earth yours? And God himself. What do you bring into this world and what do you take with you out of it? You bring an angelic garment and make of it a devil's disguise in your evil life. Oh, wretched human creature, 106
turn around! The heavenly father has stretched out both arms and is calling to you: *Come!* He wants to embrace you in his love. You are his child. He cares for you. If he were set against you, he would have to be divided in himself. Oh, no! It is not so. In God there is only merciful, amiable love and clarity. Oh, you guardians of Israel, why do you sleep! Awaken from the 107
slumber of whorishness and adorn your lamps. The bridegroom nears! Let your trumpets resound! Oh, you misers and drunkards! How do you cavort with the devil of greed. *Thus speaks the Lord:* "Do you not care to tend my people that I have entrusted to you? Behold: I have put you on the seat of Moses and entrusted my flock to you. But you only want the wool and not my sheep. By that you build your palatial houses. *But I shall place you upon the seat of pestilence, and my shepherd shall graze his sheep forever*."

[21] On the rhetorical character and a possible source of this ecstatic passage, see Intro II A3d.

108 Ach du Schöne weld wie klaged dich der Himmel / wie Bitribestu die Elementa. Ach Bosheid wen wilstu auff Hören / *Wach auff. wach auff.* vnd gebür du trauriges weib / Sihe / dein Breutigam kömpt / vnd foderd von dir
109 die frucht /. warumb Schleffestu / Sihe er klopffed ahn. O. Hold Selige liebe / vnd klares licht / Bleib doch bey vns / Den es wiel Abend werden.

Ach. warheit. O. Gerechtigkeit / vnd Rechtes gerichte wo Bistu Hin kommen / wunderd Sich doch der Geist Als wen er die weld zu vorhin Nie geschen hette.

Ach was Schreibe Ich doch die Bosheit der weld / der Ichs Thun muß / vnd die weld gibt mir dafür des teufels Danck. Ach. Amen.

Oh, you beautiful world, how does heaven indict you! How you darken 108
the elements! Oh, wickedness, when will you cease! *Awaken!* Awaken! Give
birth, you sad woman! Behold! The bridegroom draws near and asks of you
the fruit. Why do you sleep! See how he knocks. Oh, blessed love and radiant 109
light! Abide by us. For evening draws near.

Oh, truth! Oh, justice! Oh, just judgment! Where have you gone! The spirit is amazed as if it had never before seen the world.

Oh, why do I write the wickedness of the world, I who must do so, and the world will repay me with the devil's gratitude. Oh! Amen.

Das 9 Cappittel.

Von der Holdseligen / freundlichen / vnd Barm-Hertzigen liebe Gottes. *Die Grosse Himlische / vnd Götliche geheimnis.*

1 Die weil Ich alhie von Himlischen vnd Gödlichen dingen Schreibe / welches der verterbeten Natur des Menschen gar fremde ist / darob Sich der leser ahn der Einfald des Autors ohne zweifel mechte wundern / vnd ergern / die weil der verterbeten Natur trieb nur auff das Hohe Sicht / Als eine stoltze wilde geile vnd Hurische frawe / die Sich In Irer Brunst / Immer Nach Schönen
2 Mennern vmb Sicht / mit den Selben zu Bulen / also ist die Hoffertige ver terbete natur des Menschen auch / Die Sicht nur auff daß / was für der weld gleissed vnd pranged / vnd ver meint Gott Habe des Elenden vergessen / darumb Plage er ihn also / Sie denckt der Heilige Geist / Sehe nur auff das
3 Hohe / auff die kunst / diser weld / Auff das grosse vnd tiffe studium / Ob sichs aber auch aso[a] verhalte / So Sich nur zu Ricke / So wirstu den grund finden / Wer was Habel / ein scheffer / wer was Henoch / vnd Noa / ein feltige leute / wer was Abraham Isaac.[b] Iacob. viehe hirten waren Sie. wer was Moises der teure Man gottes / ein viehe Hirte / wer was Dauid als in des Herren Mund berieff. ein scheffer. wer waren die propheten / groß vnd klein / gemeine vnd geringe leutlin / ein theil nur pauren vnd vnd Hirten / die Nur der weld fus Hadern waren / Man hild Sie nur für narren / vnd ob Sie gleich wunder vnd zeichen teten / Noch Sahe die weld nur auff das Hohe / vnd der Heilige Geist muste ihrer füsse Schemel Sein / Den der stoltze
4 teufel Hatt I. vnd alwege wollen ein könig in diser weld Sein / Nun wie kam vnser könig Iesuschristus in diese weld / Arm / vnd in grossem kummer
5 vnd Elend / vnd Hatte nicht / da er Sein Heupt kunte Hin legen. Wer waren sein Apostel / Arme verachte vngelerte fischer knechte / Wer glaubed[c] ihren predigten / das arme geringe velcklin / Die Hohen vnd schrifftgelarten waren
6 Christy Hencker knechte / Die da Schrien Crucifige. Crucifige. Wer ist Ie vnd alle wege bey der kirchen Christy am festen gestanden / das arme verachte velcklin / das Hatt vmb Christy willen Sein Blud ver gossen / Wer Hatt die Rechte Reine / Christliche lehr verfelscht / vnd I. vnd alwege angefochten / Die Schrifft gelerten / Päpste / Cardinal Bischoffe / vnd grossen Hansen /

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[a] Amend: also [b] Early edit: Isaac und [c] Early edit: glaubete

Chapter Nine

Of the blessed, amiable, and merciful Love of God.

The Great Celestial and Divine Mystery.

Since I am writing here of celestial things which are alien to the corrupt 1
nature of the human being, the reader may well be amazed and offended by the simple-mindedness of the author. For corrupt nature only looks to the high and mighty as to a proud, wild, lustful, and whorish woman, who, in her lustfulness, is always on the lookout for fine men with whom she can carouse. Not unlike that is the proud, corrupt nature of the human being. 2
For it only looks to what glitters and struts before the world, thinking that God must have forgotten the wretched, who, for that reason, are so plagued and hounded. It thinks that the Holy Spirit only cares for the high and mighty, for the art of this world, for grand and deep studies. But if you want 3
to know whether this is really how it is, just look back and you will find the explanation. Who was Abel? A shepherd. Who were Enoch and Noah? Simple folk. Who was Abraham, Isaac, or Jacob? Herders of livestock, that is what they were. Who was Moses, the dear man of God? A herdsman. Who was David when he was summoned by the mouth of the Lord? A shepherd. Who were the prophets, great and small? Common, trifling little people. Some of them mere peasants and shepherds who were the world's doormats. They were considered fools, even though they performed wonders and signs. For even then the world only looked to the high and mighty, and the Holy Spirit was no more than its footstool. For the arrogant devil has always wanted to be a king of this world. So how did our king Jesus Christus 4
come into this world? Poor and in great sorrow and misery, without a place to lay his head. Who were his apostles? Poor, despised, unlearned 5
fisher folk. Who was it that believed their sermons? The poor, pitiful little people. The high and learned Pharisees assisted the henchmen of Christ, crying out, "*Crucifige! Crucifige!*" Who has at all times stood most firmly with 6
the church of Christ? The poor disdained little people that lets its blood be shed for Christ's sake. Who falsified the true, pure Christian doctrine, always standing in opposition to it? The Pharisee scholars, popes, cardinals, bishops, and big shots. Why did the world follow them? For the simple

Warumb folged[a] ihnen die weld / Darumb das sie ein gros ansehen Hatten / vnd für der weld prangeten / Eine Solche stoltze Hure ist die verterbete
7 menschliche Natur / Wer Hatt des Pabst geld Sucht / ap götterey / finantzen vnd betrug / In deutschland aus der kirchen gefeged / Ein Armer ver achter Münch / Durch wes[b] macht oder krafft. Durch die macht Gottes des vaters /
8 vnd durch die krafft Gottes des Heiligen Geistes / Was ist noch ver Borgen. die rechte lehr Christy / Nein / Sondern die Philosophia / vnd der Tiffe grund Gottes / die Himlische wonne / die offenbarung der Schepffung der Engel. die offenbarung des greulichen fallels des teufels / dauon das Böse Hehr kömpt / Die Schepffung diser weld / der tiffe grund vnd geheimnis des Menschen / vnd aller Creaturen in diser weld / Das Jüngste gerichte / vnd ver enderung diser weld / (das) die geheimnis der aufferstehung der totten /
9 vnd des Ewigen lebens. Dises wird In der Tiffe In grosser Ein fald auff gehen /. warumb nicht in der Höhe In der kunst /. auff das Sich Nimand Rümen darff er Habe es gethan. vnd des teufels Hoffard Hie mitte auff gedeckt / vnd zu Nichte gemacht werde. Warumb Tutt Gott daß. / Auß Seiner grossen liebe vnd Barmhertzigkeit über alle velcker. vnd Hie mitte ahn zu zeigen / das nun mehr verhanden Sey die zeit der widerbringunge / was verloren ist / Da die menschen werden schawen vnd genissen der volkommenheit. vnd wallen
10 in der Reinen / lichten vnd tiffen er kendnis gottes. Darumb wird zu forhin auff gehen eine Morgen Röte / da bey man den tag erkisen / oder Mercken kahn / Wer nun wil schlaffen / der schlaffe Immer Hin / vnd wer da wiel wachen / vnd Seine lampen Schmicken / der wache Immer hin / Sihe der Breutigam kompt / wer Nun wached / vnd geschminckt ist / der gehed mitte zur Ewigen Himlischen Hochzeit ein. Wer aber schlefft wen er kompt / der schlefft Immer vnd Ewig im finstern kercker der grimmigkeit.

11 Darumb wiel ich den leser treulich gewarnd haben / das er das[c] Buch mit fleiß lese / vnd Sich nicht ahn der einfald des autors ergere / Den Gott Sihed nicht auff das Hohe / den er ist allein Hoch / Sondern er Sihed wie er dem Nidrigen Helffe / Wirts So weidt mit dir kommen das du des autors Geist vnd Sin er greiffst / So wirds keiner er manung mehr bedirffen / Sondern du wirst dich in disem licht freuen vnd frölich Sein / vnd deine Seele wird darinnen lachen /. vnd Triumpffiren /.

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[a] Early edit: folgete [b] Early edit: was [c] Early edit: dies

reason that they had a high standing and strutted before the world. That is the corrupt human nature. Who was it that swept out of the church 7
in Germany the pope's avarice, idolatry, scheming, and deceit? A poor, despised monk. By what sort of power? By the might of God the father and by the power of God the Holy Spirit.[1] What is it that still remains concealed? Is 8
it the true teaching of Christ? Indeed it is not. It is rather the *philosophia* and the deep ground of God, the celestial joy, the revelation of the creation of the angels, the revelation of the frightful fall of the devil which gave rise to evil, the creation of this world, the deep ground and secret of the human being and of all creatures in this world, the Day of Judgment and transformation of this world, and the mystery of the resurrection of the dead and of eternal life. All of this will rise up in the depths in great simplicity. Why will it not 9
emerge in the heights or in the arts? So that no one can boast of having done it. And so that the devil's pride will be exposed and annihilated thereby. Why does God do such a thing? From his great love and mercy toward all peoples. And in order to indicate that the time has come for the return of what has been lost, when people will gaze upon and enjoy perfection and abide in the realm of the pure, luminous, and deep understanding of God. Therefore, 10
on its eve there will ascend a morning glow by which one will discern or recognize the day. Whoever would sleep now will forever sleep. Whoever would awaken and adorn his lamp will remain forever awake. Behold, the bridegroom is drawing near. Whoever is awake and adorned shall join the celestial wedding. But whoever is asleep when he comes, shall sleep forever and eternally in the dark prison of ferocity.

Hence, I must faithfully warn the reader to read this book attentively and 11
not take offense at the simplicity of the author, for God does not attend to the high and mighty. God alone is high. God seeks to help the lowly. If you arrive at the point of understanding the author's spirit and mind, no further warning will be necessary. You will rejoice in this light and be light-hearted and your soul will delight and triumph therein.

[1] B. presents here his most sweeping defense of the laity against the clergy and academic elite, a case that may have appealed to local tradition (see Intro I D–E, II A4b, IV B6).

Nun Mercke.

12 Die Hold Selige liebe / welches[a] ist der fünffte quel Geist / In der Götlichen krafft / ist der verborgene quel / den das Corporliche wesen nicht begreiffen / oder umb fassen kahn /. Als Nur / wen er in dem Corpus auff gehet / So Triumpffired der Corpus darinnen / vnd geberded Sich freundlich vnd lieblich / Den er gehöred nicht zur bildung Eines Corpus / Sondern gehed in dem Corpus auff / wie Eine Blume aus der Erden /.

Nun der Selbe quel Geist / Nimpt anfenglich / seinen vrsprung / Aus der
13 Süssen qualitet des wassers / ver stehe dis wie es Seye /. Hie Mercke eigend. Erstlich ist die Herbe qualitet / darnach die Süsse / darnach die Bitter / Die Süsse ist zwischen der Herben vnd Bittern mitten Inne / Nun macht die Herbe Immer Harte / kald / vnd finster / vnd die Bitter Reisset / treibed / wittet vnd zur scheided / Die zwo qualiteten / Reiben[b] treiben Sich So Harte mit einander / vnd wallen So strenge / das Sie die Hitze gebären / Die ist
14 nun in den zwo qualiteten / finster / wie die Hitze in einen stein / wen man einen stein nimpt / oder sonst edwas Hartes vnd Reibed es auff Holtz / So er Hitzen Sich die Beyde dinge / Nun ist die Selbe Hitze nur ein finsternis / vnd darinnen kein licht /. Also ists auch in der Götlichen krafft /. Nun die Herbe vnd Bitter qualitet / ohne das Süsse wasser / Reiben vnd treiben Sich So
15 Harte / das Sie die finster Hitze geberen / vnd in sich end zinden /. *vnd das ist nun zu Sammen der Zorn Gottes / der quel. vnd der vrsprung*[c] des Hellischen feuers / wie Beim lucifer zu Sehen ist / Der er Hub Sich / vnd druckt[d] Sich So Harte zu Sammen / mit seinen legionen / das daß Süsse quel wasser in ihm ver trockned[e] / darinnen Sich das licht ahn zind / vnd darinen die liebe auff steiged / Darumb ist er nun ewig Ein Herber Harter kalter Bitter vnd Hitziger vnd Sawer stinckender quel Brun / Den als die Süsse qualitet in ihm vertruckned[f] / So wards ein fünster Sawer gestanck / vnd ein Iammerthal / ein Hauf der verterbung / vnd Elendes.

Nun weiter in der tiffe.

16 Wen Sich nun die Herbe vnd bitter qualitet / Also Harte mid einander reiben / das Sie die Hitze geberen / So ist Nun die Süsse qualitet / das Süsse qual wasser / zwischen der Herben vnd Bittern mitten Innen / vnd die Hitze wird zwischen der Herben vnd Bittern qualitet in dem Süssen quel wasser

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[a] Early edit: welche [b] Amend: vnd [c] Early edit: und Ursprung [d] Early edit: drückte [e] Early edit: vertrocknete [f] Early edit: vertrocknete

Now take note.

The blessed love, which is the fifth source spirit in the divine power, is the 12
hidden source that corporeal being can neither grasp nor comprehend. Only as love rises up in the corpus does the latter exult in it as it gives itself amiably and lovingly. For it does not take part in the formation of a corpus but ascends in it like a flower sprouting out of the earth.

This quality has its origin from the sweet quality of the water. Consider 13
this about it and take note. First of all there is the stringent quality, after that the sweet, then the bitter. The sweet is in the middle between the stringent and bitter, and the stringent is always making hard, cold, and dark and the bitter is lacerating, forcing, raging, and cutting. The two qualities rub and compel one another and exert themselves so harshly that they generate the heat that is at first dark in the two qualities, like the heat in a stone. If you 14
take a stone or something else that is hard and rub it against wood, both things heat up; but their heat is only an opacity without any light in it. This is how it is in the divine power. Without the sweet water, the stringent and bitter qualities rub and act on one another so harshly that they engender a dark heat by kindling it between them. *Taken together, these are the font and* 15
source of the anger of God and of the blaze of hell, as can be seen with Lucifer. He rose up and compacted himself so violently with his legions that in him the sweet water that kindles the light dried up. This is why he is an eternal stringent, hard, cold, bitter, hot, sour, and stinking source-font. For the sweet quality within him dried up, and it became a dark, sour stench and vale of sorrows, a dwelling of ruination and misery.

Further into the depths.

When the stringent and bitter qualities come up against one another so hard 16
that they generate heat, the sweet quality or sweet source water is between them. The heat is then born between the stringent and the bitter in the sweet

17 geboren / durch die Herbe / vnd Bitter qualitet. Alda zinded Sich das / licht In der Hitze / In dem Süssen quel wasser ahn / Daß ist der anfang des lebens /. Den die Herbe vnd Bitter qualitet sind der anfang / vnd eine vrsache der Hitze / vnd des lichtes / Also wird das Süsse quel wasser ein Scheinend
18 licht / gleich dem Bloen lichten Himmel /. Vnd das Selbe lichte quel wasser zinded ahn / die Herbe vnd Bitter qualitet. Vnd die Hitze / welche von der Herben vnd bittern qualitet in dem Süssen wasser geboren wird / die steiged aus dem Süssen quel wasser auff / durch die Bitter vnd Herbe qualitet / vnd In der Bittern vnd Herben qualitet / wird erst das licht trucken vnd Scheinend / darzu Beweglich vnd Triumpffirende /

19 Vnd wen den Nun daß licht / Aus dem süssen quel wasser / In der Hitze In der Bittern vnd Herben qualitet auff gehed / So schmecken die Bitter vnd Herbe qualitet / das lichte vnd Süsse wasser / vnd die Bitter qualitet fenged den schmack des Süssen wassers vnd In dem Süssen wasser ist das
20 licht. Aber nur Himmel Blo farbe. Als den zittert die Bitter qualitet / vnd zur treibed die Hartigkeit in der herben / vnd das licht truckned Sich in der Herben / vnd Scheind Helle. viel lichter als der Sonnen glantz / In disem auff steigen wird die Herbe qualitet Senffte / lichte / dinne vnd lieblich / vnd kriged ihr leben / welches ursprung steiged aus der Hitze / in dem Süssen wasser.

Vnd das ist nun der *Rechte Brunquel der liebe.*

Mercke dis im Tiffen Sin.

21 Wie wolte da nicht liebe vnd freude Sein / wo mitten im Tode daß leben geboren wird /. Vnd mitten in der finsternis das licht / Sprichstu / wie gehed das zu /. Ia wen mein geist in deinem Hertzen Sesse / vnd quille in deinem Hertzen auff / So befinde / vnd begriffe es dein leib /. Aber anders kahn ichs nicht in deinen Sin Bringen / Du kanst es auch nicht begreiffen / oder ver stehen / der Heilige Geist zinde den deine Seele ahn / das dises licht In deinem Hertzen Selber Scheine / Als den wird dises licht in dir Selber geboren / wie in Gott / vnd steiged in deiner Herben vnd Bittern qualitet auff / In deinem Süssen wasser / vnd triumpffired wie in Gott / Wen Nun dis geschicht / So wirstu erst mein Buch verstehen / vnd Eher nicht.

Mercke.

22 Wen das licht in der Bittern qualitet geboren wird / Das ist / wen das Bitter vnd trucken quellen / das sisse quel wasser des lebens fenged / vnd trincked des / So wird der Bitter geist lebendig / in dem Herben geist / vnd ist der

source water by the agency of their qualities. The light is ignited in the heat 17
in the sweet source water, and this is the beginning of life. For the stringent and bitter qualities are the origin and cause of the heat and light. This is how the sweet source water becomes a radiant light, like the blue and luminous sky. The luminous source water ignites the stringent and bitter qualities, and 18
the heat born of the two in the sweet water rises up from it through their agency. In them the light becomes dry and luminous, active and exultant.

And now that the light arises from the sweet source water in the heat 19
within the bitter and stringent qualities, these taste the light and the sweet water; and the bitter quality catches the taste of the sweet water; and in it is the light. But it is only sky blue color. Then the bitter quality trembles and 20
dispels the hardness in the stringency; and the light dries in the stringent and shines brilliantly, brighter even than the radiance of the sun. In this ascent, the stringent quality becomes mellow, bright, rarified, and lovely, receiving its life whose origin rises from the heat in the sweet water.

And this is the true source-font of love.

Note this in the deep sense.

How should there not be love and joy when in the midst of death life is born. 21
And amidst darkness light. Do you ask, how can that be? Yes, if my spirit were seated in your heart and poured forth into it, your body would see and grasp this. But there is no other way I can bring it to your mind. You could not comprehend or understand it unless the Holy Spirit were to kindle your soul so that this light should shine in your own heart. Then the light would be born in you as in God and it would ascend in your stringent and bitter qualities, in your sweet water, to exult as in God. When that happens, you will understand my book, not before.

Take note.

When the light is born in the bitter quality and this bitter and dry source 22
catches the sweet source water of life, drinking of it, the bitter spirit comes to life in the stringent spirit, and the latter becomes like a pregnant spirit

Herbe geist nun wie ein Schwanger geist / der des lebens Schwanger ist / vnd mus das leben Immer gebären /. Den das Süsse wasser / vnd in dem Süssen wasser das licht / steiged nun Immer in der Herben qualitet auff / vnd die Bitter qualitet triumpffired nun Immer darinnen / vnd ist nichts (nichts)
23 den eitel lachen vnd freude / Eitel lieb haben / Den die Herbe qualitet libed das süsse wasser / Darumb / das in dem Sissen wasser der geist des lichtes geboren wird / vnd trencked die Herbe / Harte vnd kalte qualitet vnd erleuchtet sie. vnd wermed Sie / Den in dem wasser Hitze / vnd licht stehed
24 das leben /. ferner Hatt die Herbe qualitet die Bitter lieb / Darumb / das die Bitter in dem Süssen wasser / das ist / in dem wasser Hitze vnd licht / In der Herben triumpffired. vnd die Herbe beweglich macht / darinnen die Herbe auch kahn Triumpffiren /.

25 Zum Dritten Hatt die Herbe qualitet die Hitze lieb / Darumb das in der Hitze das licht geboren wird / da durch die Herbe qualitet wird er leuchtet / vnd gewermed /.

26 Vnd die Süsse qualitet Hatt die Herbe auch lieb / Darumb / das sie die Herbe trockned / das sie nicht dinne wird gleich dem Elementischen wasser / vnd ihre qualitet in krafft bestehed / vnd das in der Herben qualitet / das licht das in ihr geboren wird / Scheinend vnd trucken wird / Dar zu ist die Herbe qualitet eine vrsache der Hitze / welche in dem Süssen wasser geboren wird / darinnen das licht auff gehed / darinnen das Süsse wasser in grosser klarheit stehed /

27 Zum andern Hatt die Sisse qualitet / die Bitter auch lieb / Darumb das sie auch eine vrsache ist der Hitze / vnd auch darumb das der Bitter Geist in dem Süssen wasser / Hitze / vnd licht / Triumpffired / vnd zitterd / vnd macht die Süsse Beweglich / vnd lebendig /.

28 Zum Dritten Hatt die Süsse qualitet / die Hitze trefflich Sehr lieb / Also lieb / Das ich das mit nichtes vergleichen kahn / Nim dir ein gleichnis / welches doch wol viel zu geringe ist / Ahn zweien Jungen Menschen / Edler Complerion / wen die selben ahn einander er Hitzen in liebe Brunst / So ists ein Solch feuer / könten Sie einander In leib krichen / oder sich in einen leib ver wandeln / Sie theten daß / Aber dise Irdische liebe ist nur kald wasser / vnd nicht recht feuer / Man kahn kein Recht gleichnis in diser Halb toten weld finden / Als nur die auff erstehung der totten am Jüngsten tage / Das ist ein volkommen gleichnis / in allen gödlichen dingen / das rechte liebe empfangen /.

29 Die Süsse qualitet Hatt aber die Hitze dar umb also lieb / das sie in ihr den lichten geist gebüred / der da ist der Geist des lebens / den das leben end stehed in der Hitze. Sonst wo die Hitze nicht were So were alles ein fünster

that bears life within it, and must continually give birth to life. For the sweet water and the light within it now rises up continually in the stringent quality and the bitter quality exults in it perpetually, and there is now nothing but laughter and joy, pure affection. For the stringent quality loves the sweet 23
water since in it the spirit of light is born, and this quenches the thirst of the stringent, hard, and cold quality, rendering it luminous and warming it. For in water, warmth, and light abides life. Moreover, the bitter quality is now 24
dear to the stringent, because the bitter in the sweet, in water, warmth, and light, triumphs in the stringency, bringing it in motion so that it triumphs and exults as well.

Third, the warmth is dear to the stringent quality because in heat light is 25
born, whereby the stringent quality is rendered luminous and warmed.

And the stringent is also dear to the sweet quality because the sweet dries 26
it so that it does not become thin like the elemental water; and its quality abides in force so that the light born in the stringent quality is rendered luminous and dry. Moreover, the stringent quality is a cause of the warmth that is born in the sweet quality in which the light ascends so that the sweet water stands in great clarity.

Second, however, the bitter quality is also dear to the sweet, because 27
the bitter is a cause of warmth, and because the bitter spirit triumphs and trembles in the sweet water, in its heat and light, making the sweet active and lively.

Third, the warmth is intensely dear to the sweet quality, so much so 28
that I can find nothing to compare it to. I will offer you a likeness which is unfortunately far too trifling. Take two young people of noble complexion.[2] When the two warm up to one another in the heat of love, that is the sort of fire I mean. If they could crawl into one another's bodies, turning themselves into a single body, they would do so. Yet this earthly love is but cold water without real fire. There is no real comparison in this half-dead world of ours. None but the resurrection of the dead on the Day of Judgment. That is the perfect likeness in all divine matters: that of truly receiving love.

The sweet quality is so much in love with warmth that it gives birth to 29
the light within it, which is the spirit of life, for life emerges in warmth. For

[2] B. anticipates themes to come: the drama of temptation and the alchemy of love (see *Boehme*, 117–120, 194–195).

thal / Also lieb als nun das leben ist / Also lieb ist auch dem süssen geist die Hitze / vnd in der Hitze das licht.

30 Vnd die Bitter qualitet liebed auch alle ander quel geister / Erstlich die Süsse / Den in dem Süssen wasser wird der bitter geist gelabed / vnd er lescht darinen seinen grossen durst / vnd Seine Bitterkeit wird darinnen gesanfftiged / vnd kriged sein lichte leben darinnen / vnd in der Herben Hatt er seinen leib / darinnen er triumpffired / vnd sich küled vnd Sanfftiged / vnd in der Hitze Hatt er seine krafft vnd stercke / darinnen seine freude stehed.

31 Vnd die Hitzige qualitet / Hatt auch alle ander qualiteten lieb / vnd ist die liebe also gros in ihr kegen / vnd in den Andern / das mans nicht ver gleichen kahn / Den sie wird von den andern geboren / Die Herbe vnd Bitter qualitet sind der Hitze vater / vnd das Süsse quel wasser ist Seine mutter / die es empfenged / beheld vnd gebüred / Den durch der Herben vnd Bitter Harte[a] treiben wird die Hitze / die gehed in der Süsse qualitet als in einem Holtze auff.

32 Wilstu das nicht glauben / So thue deine augen auff vnd gehe zu einem Baume / vnd Sich den ahn / vnd besinne dich / So Sihestu Erstlich den gantzen Baum / Nim ein messer vnd schneid darein / vnd kuste ihn wie er ist / So Schmeckstu Erstlich die Herbe qualitet / die zeuged dir deine zunge zu sammen / Nun die selbe Held auch / vnd zeuged zu sammen / alle krafft des Baumes / Darnach schmeckstu die Bitter qualitet / die macht den Baum beweglich das er wechst gruned / vnd seine Este laub vnd frucht kriged /. Darnach schmeckstu die Süsse / die ist gantz sänfftig vnd scharff /

33 den von der Herben vnd bittern qualitet kriged Sie die scherffe /. Nun dise drey qualiteten weren finster vnd tott / So die Hitze nicht darinnen were / Als bald aber der früling kömpt / das die sonne mit ihren stralen die erde erreicht vnd erwermed die / so wird der geist In der Hitze / in dem baume lebendig / vnd Heben die geister des Baumß an zu grünen wachsen vnd Blüen / Den der geist gehed in der Hitze auff / vnd alle geister freuen sich darinnen / vnd leben darinnen / vnd ist eine Hertzliche liebe zwischen Inen. Die Hitze aber / wird durch krafft vnd trieb / der Herben vnd bittern[b] / in dem Süssen wasser geboren / Der Sonnen Hitze aber / mussen Sie zur anzindung gebrauchen / Dar umb / das die qualiteten in diser weld / Halb Tott / vnd zu vnmechtig Sind / An welchem könig lucifer eine vr sache ist / welches du bey seinem val / vnd bey der schepffung diser weld finden wirst.

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[a] Early edit: bittern hartes [b] Amend: qualität

without warmth everything would be but a dark vale. As dear as life is, this is how dear to the sweet spirit are warmth and in it light.

30 Moreover, the bitter quality loves all the other source spirits: first the sweet, for in the sweet water the bitter spirit is refreshed, quenching in it its great thirst, and mellowing therein its own bitterness, while acquiring its luminous life. In the stringent quality, it acquires its body in which it exults, cooling and mellowing itself. In the warmth it takes its force and strength in which its joy abides.

31 The warmed quality loves all the others, with an affection so great toward and in the others that there is no comparison for it. For it is born of the others. The stringent and bitter are father to the warmth, the sweet source water its mother that conceives, maintains, and bears it. For by the compelling agency of the stringent and bitter emerges the warmth in the sweet quality as in a piece of wood.

32 If you cannot believe that, then just open up your eyes and go have a look at a tree and think about this. What you will see first of all is the entire tree. Take a knife and cut into it and taste what is there. First, you will taste the stringent quality which will make your tongue contract. But this very quality holds together all the forces of the tree. After that, you will taste the bitter quality which is what quickens the tree so that it grows, turns green, and gets branches and fruit. Next, you will taste the sweetness, which is juicy and pungent, for it gets its pungency from the stringent and bitter qualities. But 33 these three qualities would be dark and dead, if not for the warmth within them. As soon as spring arrives and the sun's rays reach the earth to warm it up, the spirit in that warmth becomes active in the tree so that its spirits begin to grow and blossom. For the spirit ascends in the warmth and all the spirits rejoice within it and there is a hearty love between them all. But by the power and drive of the stringent and bitter, the heat is born in the sweet water. Yet to become ignited, it requires the warmth of the sun, because those qualities are half dead and powerless in this world due to Lucifer, about which you will read with reference to his fall and to the creation of this world.

Von der freundlichen liebe / Holdseligkeit / vnd einigkeit Diser fünff quelgeister Gottes.

34 Wie wol dis mit Menschen Henden vnmüglich ist genungsam zu schreiben / So Sicht es doch der er leuchte geist des Menschen / Den er gehed gleich in solcher form vnd geburd auff / wie das licht in der Götlichen krafft / vnd
35 auch in den selben qualiteten / die in Gott Sind /. Allein das ist zu beklagen bey dem Menschen / das seine qualiteten ver terbed vnd halb Tott Sind / dar umb den des Menschen Geist / oder sein quallen / auff steigen / oder
36 ahn zinden In diser weld zu keiner volkommenheit / kommen kahn. Hin widerumb / ist sich des Hoch zu er freun / das des menschen geist / in seiner Notdürfftigkeit / vom Heiligen Geist er leuchtet / vnd angezindet wird / gleich wie die sonne die kalte Hitze in einem Baume oder krautt an zinded / dauon die kalte Hitze lebendig wird.

Nun Mercke.

37 gleich wie die glider des menschen eines das ander libed / Also auch die geister in der Götlichen krafft / Da ist nichts den Eitel Senen / begeren / vnd erfüllen / dar zu Einer in dem andern triumpffiren / vnd Sich freuen / Den durch dise Geister kömpt der verstand / vnd vntter scheid / In Gott / in Engeln / Menschen / Thiren / vnd vogeln / vnd in allem was da lebed /

Den In disen fünff qualiteten / gehed auff das sehen / richen / Schme-
38 cken / vnd fülen / vnd wird ein ver nünfftiger Geist / Wen das licht auff gehed / So Sicht ein Geist den andern / vnd wen das Süsse quel wasser in dem licht durch alle geister gehed / So Schmeckt einer den andern / Als den werden die geister lebendig / vnd dringed die krafft des lebens durch alles / vnd in der Selben krafft Reucht einer den andern / vnd durch dises quallen vnd durch dringen / füled einer den andern /. Vnd ist Nichts den ein Hertzlich lieben / vnd freund lich Sehen / wol Rüchen / wol schmecken / vnd vnd liebe fülen / ein Hold selig küssen / von einander essen / trincken / vnd
39 liebe spaciren / Das ist die Hold selige Brautt / die Sich in ihrem Breutigam freued / Darinnen ist liebe / freude vnd wonne / da ist licht vnd klarheit / da ist lieblicher geruch / da ist ein freundlicher vnd Süsser geschmack /. Ach vnd ewig ohne Ende / wie kahn Sich eine Himlische Creatur gnungsam darinnen er freuen / Ach liebe / vnd Holdseligkeit Hastu doch kein Ende / Sihed man doch kein Ende an dir / deine Tiffe ist vnerforschlich Du bist überal also / Nur in den grimmigen Teufeln nicht / die Haben dich ver terbed in Sich.

On the amiable love, bliss, and unity
of these five source-spirits of God.

Though what follows cannot possibly be written by the human hand, the 34
illuminated human spirit can see it. For that spirit rises up in the same form
and birth as does the light in the divine power, and indeed in those very
qualities that are in God. It is only to be lamented that those qualities are 35
ruined and half dead for which reason the human spirit's surging, rising,
or kindling cannot arrive at perfection in this world. Nevertheless, it is a 36
matter for great rejoicing that the human spirit in its deficiency is ignited
and illuminated by the Holy Spirit, as the sun kindles the cold heat in a tree
or plant, thereby giving it life.

Now take note.

In the same way that the members of the human being love one another, 37
so do the spirits in the divine power. You find nothing there but longing,
desiring, and fulfilling, whereby the one exults and delights in the others.
For through the spirits understanding and discrimination come into being
in God, in angels, humans, animals, birds, and everything that lives.

For in these five qualities emerges their seeing, smelling, tasting, and
feeling, and it produces a rational being. When the light rises up, one spirit 38
sees the other, and when the sweet source water in the light penetrates
all the spirits, the one tastes the other, whereupon they come alive, and
the power of life penetrates everything; and in that power, the one smells
the other, and by this surging and penetrating one feels the other and
there is naught but a pure, cordial loving and amiable seeing, pleasant
smelling, good tasting, and love feeling, a blissful kissing, eating of one
another, drinking, and love strolling. This is the blessed bride rejoicing in her 39
bridegroom in whom is love, joy, and bliss, light and clarity, lovely smell, an
amiable and sweet taste. Oh and eternity without end! How can a celestial
creature delight in it enough. Oh love and bliss! One knows no end to you.
Your depth is unfathomable. You are everywhere like this. Except in the
fierce devils who have spoiled you within themselves.

40 *frage.*

Sprichstu nun / Wo sind den die Holdseligen Geister ahn zu treffen / wonen Sie nur In Sich selber Im Himmel.

Antwortt.

Das ist die ander offene Porte der Gottheid / (vnd deinen kalten geist erwecken) Du magest alhier deine augen weit auff Thun / vnd den geist in deinem Halb totten Hertzen erwecken / den es ist kein tünckel / geticht / oder fantasey /

Mercke.

41 Die Siben geister Gottes begreiffen In ihrem zirgk / oder raum / den Himmel / vnd dise weld / vnd die weite vnd tiffe / auser / vnd über den Himmeln über der weld / vnd vntter der weld / vnd in der weld / Ia / den gantzen vater / der weder anfang noch Ende Hatt / Sie begreiffen auch alle Creaturen Im Himmel / vnd in diser weld / Vnd alle Creaturen Im Himmel vnd in diser weld Sind aus disen geistern gebildet vnd leben darinnen / Als in ihrem eigentumb / Vnd ihr leben vnd vernunfft wird auff eine Solche weise In ihnen geboren / wie das Götliche wesen geboren wird / vnd auch in der selben krafft / vnd aus dem selben Corpus der Siben Geister Gottes sind alle ding gemacht vnd Hehr kommen / Alle Engel. alle teufel. der Himmel die Erde / die sternen / die Elementa / die Menschen die Thire / die fogel / die fische / alle würme das Holtz vnd Beume / dar zu steine / kraut vnd gras / vnd alles was da ist.

42 Nun fragestu. weil den Gott überal ist / vnd selber alles ist / wie kömpts den / das in diser weld Solche kelte vnd Hitze ist / Darzu beissen vnd schlagen sich alle Creaturen / vnd ist nichts den ein Eitel[a] grimmigkeit in diser weld /. Sihe das ist die vrsach vnd Bosheit. Als könig lucifer In seinem Reich saß / Als eine stoltze Hoffertige Braut / So begreiff[b] sein zirgk den locum wo ietzt der erschaffene Himmel ist der aus dem wasser gemacht ist / vnd auch den locum der erschaffenen weld bis ahn Himmel / So wol die tiffe wo ietzt die erde ist / Das was alles ein reiner vnd Heiliger Salitter / da die Siben geister Gottes völlig / vnd lieblich waren / wie ietzt im Himmel / wie wol sie noch in diser weld völlig Sind / Aber mercke nur die vmbstende

[a] Early edit: denn eitel [b] Early edit: begriff

A question. 40

You might want to inquire where the blessed spirits can be encountered. Do they dwell only among themselves in heaven?

The answer.

That brings us to the second open gate of the divinity (and the task of arousing your cold spirit): here you had better open your eyes wide and awaken the spirit in your half-dead heart, for this is no superstition, invention, or fantasy.

Take note.

The seven spirits of God in their sphere or space encompass heaven and this 41
world, and the breadth and depth beyond and above the heavens above this world and below the world and in the world. Yes indeed: the entire father without beginning or end. All creatures in heaven and in this world are composed of these spirits and abide within them, as in their very property. And their life and reason are born of them in the way the divine being is born, and indeed in the same power. And of the same corpus of the seven spirits of God all things have been made and arisen. All angels. All devils. Heavens and earth. Stars, elements, human beings, animals, birds, fish, worms, wood and trees, as well as the stones, vegetation, and grass, and everything that exists.[3]

Now you might ask: since God is everywhere, and is himself all that is, 42
how does it happen that in this world there is such cold and heat, and why do all creatures bite and beat each other, and why is there nothing but ferocity in this world? Behold the cause of wickedness. When King Lucifer resided in his realm like an arrogant bride, his territory encompassed the location where now there are the created heavens that were made from the primal waters, as well as the space of the created world which extends up to the heavens and the depths where the earth now stands. All of this was a pure and holy salitter in which the seven spirits of God were wholly and delightfully just as they are now in heaven. And indeed they are complete in this world as well. But take careful note of the circumstances. When King 43

[3] In extending divine spirit down the traditional great chain of being, B. in effect levels its overarching hierarchy.

43 recht / Als sich könig lucifer er Hup / So er Hub er sich in den Siben quel geistern / vnd zinded[a] die selben mit seiner er Hebung ahn / das alles gantz Brenned wurd / Die Herbe qualitet ward so Harte das sie steine gebar / vnd so kalt das sie das süsse quel wasser zu eise machte / vnd das sisse quel wasser ward gar dicke vnd stinckicht / vnd die bitter qualitet ward gar wittende reissende vnd tobende / dauon sich die gifft empöred / vnd das feuer / oder Hitze ward gantz eifferig Brennend vnd ver zerend / vnd
44 was gar[b] eine Böse temperantz / oder ver mischung / Auff dises ist / nun könig lucifer aus seinen königlichen locum / oder stuel gestossen worden / welchen er an dem orte Hatte / wo ietzt der er schaffene Himmel ist / vnd ist alda bald die schepffung diser weld drauff gefolged / vnd ist die Harte / derbe Materia / die sich in den angezinten siben quel geistern gewürckt Hatt[c] zu sammen getriben worden / dauon ist die erde vnd steine worden / Hernach sind alle Creaturen aus dem angezinten Salitter der Siben geister
45 Gottes geschaffen worden /. Nun sind die quel geister also grimmig in ihrer an zindung worden / das einer Immer den andern[d] verterbed / mit seinem Bösen quel / Also thun nun auch die Creaturen / die aus den quel geistern gemacht sind / vnd in der selben trieb leben / da beist sich vnd stöst[e] vnd
46 Neided sich alles / nach der qualiteten artt / Auff dises Hatt nun der gantze Gott das Jüngste gerichte beschlossen / Da wiel er das Böse von dem gutten scheiden / vnd das gutte wider in die Sänffte / vnd liebliche wonne setzen / wie es was für der greulichen anzindunge der teufel / vnd wiel das grimmige dem könig lucifer zu einer Ewigen behausunge geben / vnd als den werden aus disem reich zwey theil werden / Das eine krigen die Menschen mit ihrem könige Iesu Christo / Das Ander die teufel / mit allen gotlosen menschen vnd bosheit.

47 Dises ist also eine kurtze ahn leitunge / da mitte der leser die götliche geheimnis mechte desto bas verstehen / Bey dem fall des teufels / vnd bey der schepffung diser weld / wirstu alles nach der lenge / Eigend lich beschriben finden / Wiel der wegen den leser vermant Haben / das er alles in seiner ordnung lese / So wird er auff den Rechten grundt kommen /
48 Es ist zwar von anbegin der weld keinem menschen also gantz offenbared worden / Weil es aber Gott Haben wiel / lasse ichs seinen willen walten / vnd wil zu sehen was Gott Hie mitte thun wiel / Den seine wege die er für Sich gehed / Sind mir meisten theil ver borgen / Aber Hinden nach sicht ihm der geist Bis in die Höchste tiffe.

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[a] Amend: zindede [b] Early edit: gantz [c] Early edit: hatte [d] Early edit: einer den andern immerdar (1730: immer) [e] Early edit: beisset, stösset

Lucifer rose up, he did so in the seven source spirits, setting them ablaze by his insurrection so that everything became incendiary. The stringent quality turned so hard that it gave rise to stones, so cold that it transformed the sweet source water into ice. The sweet water became thick and brackish. The bitter became stormy, violent, and furious, causing poisons to rage. The fire or heat grew intensely zealous, burning and destroying with an evil balance or mixture. Thereupon, King Lucifer was expelled from his royal place or 44
throne which stood in the spot where now the created heavens stand.[4] Soon thereafter came the creation of this world. It is the petrified, crude material that fused together in the incendiary seven source-spirits from which the earth and stone came into being. After that, all creatures were created from the inflamed salitter of the seven spirits of God. The source- 45
spirits then became so ferocious in their inflammation that the one spoiled the other with its evil source. The creatures made from the source-spirits do the same, all living by the same impulse. The one bites and attacks the other and everything envies everything else in accordance with the nature of their qualities. The whole God then resolved to enact the Day of Judgment 46
in order to separate evil from good and restore the latter to the mellow, delightful state of love before the fearful inflammation of the devils. God resolved to give over the fierce realm to king lucifer as an eternal dwelling, dividing the realm into two parts: one for human beings and their King Jesus Christ, and the other for the devils and all godless human beings and their wickedness.

This has been a brief introduction to help the reader better understand 47
the divine mystery. In the account of the fall of the devil and the creation of this world, these things will be delineated for you at greater length. Here I would simply admonish the reader to read everything in order to arrive at the proper explanation. All of this has been revealed in this way to no 48
one else from the beginning of the world. But since God wills it, I let it be and I attend to whatever God wants. For the ways he works are for the most part hidden from me. But by and by the spirit will delve even into the most exalted depths.

[4] Nature in our world is a crime scene, devastated and cordoned off after Lucifer's uprising (see Intro II A2e).

Das 10 Cappittel

Von dem Sechsten quel Geiste in der Götlichen krafft.

1 Der Sechste quel Geist / in der Götlichen krafft / ist der Schal / oder Don / das alles darinnen Schallet vnd dönet / Daraus die Sprache / vnd vntterscheid aller dinge er folged / Dar zu der klang / vnd gesang der Heiligen Engel / vnd stehed darinnen / die formunge Aller farben / vnd Schönheit / dar zu die Himlische freuden- reich / Nun fragestu / was ist der don / vnd schall. oder wie nimpt diser Geist seinen quel vnd vrsprung /.

Mercke.

2 Es werden alle Siben geister Gottes in einander geboren / Einer gebüred Immer den andern / Es ist keiner der Erste / vnd auch keiner der letzte / Den der letzte / gebüred So wol den Ersten / Als der Erste den Andern /
3 dritten / vierden bis auff den letzten / Das aber einer der Erste vnd Ander / vnd So fordt ahn genend wird / wird dahin gesehen / welcher der Erste an der Bildunge einer Creatur / vnd formunge ist. Den Sie Sind alle Siben gleiche Ewig / vnd Hatt keiner keinen anfang / vnd Ende / Vnd darumb das die Siben qualiteten / Immer eine die ander gebüred / vnd keine auser der andern
4 ist / er folged / das da seye / ein Einiger Ewiger Almechtiger Gott / Den So edwas auß / vnd in dem Götlichen wesen geboren wird / So wird das selbe nicht durch einen Geist allein formired / Sondern durch alle Siben / Vnd So Sich eine Creatur / die da ist wie das Gantze wesen Gottes / In einem quel geist verterbed / erhebed vnd anzindet / So zinded Sie nicht nur einen Geist
5 ahn / Sondern alle Siben / Dar umb ist die selbe Creatur / Ein eickel für dem gantzen Gott / vnd allen Seinen Creaturen / vnd mus in ewiger feindschafft vnd Schande stehen für Gott / vnd allen Creaturen.

Nun Mercke.

6 Der don / oder Marcurius. nimpt seinen vrsprung / In der ersten / das ist / In der Herben / vnd Harten qualitet.

Chapter Ten

On the sixth source-spirit in the divine power.

The sixth source-spirit in the divine power is sound or tone, meaning that all things in it ring out and resound, whence comes language and differentiation of all things,[1] as well as the sound and song of the Holy Angels. Also abiding in it are the articulation of all colors and beauty and indeed the celestial realm of joys. Now you might ask, what is the ringing or sound? How does this spirit arise and come into being? 1

Take note.

All seven spirits are born in one another, each perpetually giving birth to the other. None is the first nor is any the last, for the last generates the first, as the first the second, third, fourth, to the end. But whether one comes to be called the first or second depends on which one came first in the formation of the creature. For all seven are equally eternal and none has a beginning or an end. Moreover, the fact that the seven qualities are perpetually generating one another, and none exists without the other means that there is a single, eternal, all-powerful God. For whenever anything is born of and within the divine being, it is not born through one spirit alone but rather through all seven. If one creature, which in this regard is like the whole being of God, is ruined, usurped, and inflamed within a single source-spirit, not only that spirit is inflamed but all seven. The creature therefore becomes an abomination before the whole God with all his creatures and must abide before them in eternal shame. 2 3 4 5

Now take note.

The sound or marcurius originates in the first, that is, in the stringent or hard quality. 6

[1] On the affinity of the astrological sense of the planet Mercury to the sixth spirit in terms of sound, see Intro II B3d.

Mercke In der tiffe.

7 Die Hartigkeit ist der quel Brun des donß / Sie kahn ihn aber alleine nicht geberen / Sondern Sie ist der vater dar zu / vnd der gantz Salitter ist die mutter / Sonst wo die Hartigkeit alleine vater / vnd auch mutter des dons were / So muste ein Harter stein auch klingen / Nun aber schalled vnd pocht er nur / Als wie ein Same / oder anfang des donß / vnd des[a] ist er auch gewieß /.

8 Der klang aber / oder die stimme / steiged im mittlern Centrum auff. In dem Plitz wo das licht aus der Hitze geboren wird / da der Plitz des lebens auff gehed.

Mercke wie dis geschicht.

9 Wen die Herbe qualitet / Sich mit der Bittern Reibed / das die Hitze in dem Süssen quel wasser auff gehed / so zinded die Hitze das Süsse quel wasser wie ein Plitz ahn / vnd der selbe Plitz ist das licht / Der fehred in der Hitze In
10 die Bitter qualitet / da wird der Plitz end scheiden[b] / nach aller krafft / den in der Bittern werden alle kreffte End scheiden[c] /. Vnd die Bitter fehed den Plitz des lichtes / Als ob sie grausam er schrecke / vnd ferd mit ihrem zittern vnd er schrecken In die Herbe vnd Harte qualitet / da wird sie Corporlich gefangen. Vnd die Bitter qualitet ist nun des lichtes Schwanger / vnd zittert in der Herben vnd Harten qualitet / vnd Rüged Sich darinnen / vnd ist in
11 der Harten[d] qualitet / Als in einem Corpuß gefangen / Vnd wen sich nun die geister bewegen vnd wollen Reden / So mus sich die Harte qualitet auff thun / den der Bitter geist mit seinem Plitz sprenged Sie auff / Vnd als den gehed Heraus der don / vnd ist mit allen Siben geistern Schwanger / Die vntter scheiden das wortt / wie es im Centro / das ist im mitteln Circkel / da es noch im Raht der Siben geister waß / Beschlossen wardt.

12 Vnd dar umb Haben die Siben geister Gottes / den Creaturein[e] ein maul geschaffen / das wen sie Reden oder Schallen wollen / nicht erst durffen zu reissen / vnd darumb gehen alle adern vnd krafft[f] / oder quel geister[g] in die zunge / das der schal / oder don / feine Sanffte Raus gehed.

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[a] Early edit (except 1656): das [b] Early edit (except 1656): entschieden [c] Early edit (except 1656): entschieden [d] Early edit: herben [e] Read: Creaturen [f] Early edit (1715, 1730): Kräfte [g] Early edit (1656, 1682): Kräfft- oder Quell-Geister

Observe in the depths.

Hardness is the source-font of sound but cannot generate it alone. It is its father and the entire salitter its mother. For if the hardness were the father by itself and there were no mother, even a hard stone would ring. Yet it merely resounds and thumps like a seed or beginning of the sound, which is what it surely is. 7

Yet the sound or voice ascends in the intermediate center. In the flash where the light is born of the heat, where the flash of life appears. 8

Note how this happens.

When the stringent quality comes up against the bitter so that the warmth arises in the sweet source water, the heat ignites the sweet source water like a flash, and the flash is the light which in the heat penetrates the bitter quality: 9
the flash is then made incisive for the full force. For in the bitter quality all forces are made decisive. The bitter receives the flash of light, as if it were horribly terrified, passing then with trembling and terror into the stringent and hard quality where it is corporeally captured. Now the bitter is pregnant with the light. It trembles in the stringent and hard qualities, becoming active in them, having become captured in the hard quality as in a corpus. 10
And when the spirits are activated and would speak, the hard quality must open up, for the bitter quality bursts it open with its flash. And when the sound emanates, pregnant with all seven qualities, they distinguish the word as it has been resolved by the council of the seven spirits in the centrum or intermediate circle. 11

This is why the seven spirits of God fashioned for creatures a mouth, so that when they want to speak or sound forth, they do not have to rip through it. Moreover, this is why all the arteries and forces or source-spirits pass into the tongue so that the sound or tone is gently emitted. 12

Hie mercke eigend den Sin / vnd geheimnis.

13 Wen der Plitz in der Hitze auff gehet / So fengt ihn Erstlich das Süsse wasser / den darinnen wird er scheinend / Nun / wen das wasser den Plitz fenged / das ist / die geburd des lichtes / So erschrickt es / vnd weil es So dinne vnd weich ist / So weicht es / gantz zitternde / den die Hitze steiged in dem licht
14 auff / Wen den Nun die Her be qualitet die da gar kalt ist / die Hitze / vnd den Plitz fenged / So er schrickt sie als wen es wetter leuchtet / Den wen die Hitze mit dem licht / in die Harte kelte kompt So tuts einen grimmigen Plitz / gantz feuer / vnd licht farbe / Der selbe Blitz fered zu Ricke / vnd das süsse wasser fenged ihn / vnd fehred in der selben grimmigkeit auff / vnd in dem auff fahren / vnd er schrecken verwandeld Sichs In grine / oder Himmel Blo farbe / vnd zittert / von wegen des grimmen Plitzes / Vnd der Plitz ahn ihm selber beheld seine grimmigkeit / dauon End stehed die Bitter qualitet / oder der Bittergeist / Der fehred nun in der Herben qualitet auff / vnd endzinded die Hartigkeit / mit seinem grimmen quel / vnd das licht / oder der Plitz trockned sich in der Hartigkeit / vnd scheined Helle / viel
15 lichter als der Sonnen glantz / Es wird aber in der Harten qualitet gefangen / das es Corporlicher weise bestehed / vnd mus ewig also leuchten / Vnd der Plitz zittert in dem Corpus / wie ein grimmiges auff steigen / da mitte werden Immer vnd ewiglich alle qualiteten gerüged / Vnd der Plitz des feuers in dem lichte / zittert / vnd triumpffired Immer also / vnd das Süsse wasser Sanfftiged es Immer also. vnd die Hartigkeit ist Immer der leib der es beheld vnd ver trockned. Vnd dieses Rügen in der Hartigkeit ist der don / das es Schalled / vnd das licht / oder der Plitz / macht den klang / vnd das Süsse wasser macht den klang Senffte / das man ihn kahn zur vntterscheid der Rede gebrauchen /

Hie mercke die geburtt der Bittern
qualitet noch Baß.

16 Der Bittern qualitet vrsprung ist / wen der Plitz des lebens in der Hitze auff gehed In die Herbe qualitet. Vnd wen den nun der Plitz des feuers / in ver mischung des wasser / In die Herbe qualitet kömpt / So fehed der Geist des feurigen Plitzes / den Herben vnd Harten Geist / vnd das Beides zu sammen / ist ein eiuerig strenge grimmig quel / das da wittet vnd strenge Reist gleich / einer feurigen strengen grimmigkeit / Ich kan es mit nichtes ver gleichen / Als nur mit einem donner schlag / wen das grimme feuer zu vorher nider ferd / das einem das gesüchte ver gehed / das Selbe grimme feuer ist diser Beider Coniunction artt.

Now take note the very meaning and mystery.

When the flash rises up in the heat, the sweet water first seizes upon it, 13
turning luminous in it. So when the water catches the flash which is the
birth of the light, it takes fright and because it is so thin and soft, it yields,
trembling throughout, for the heat rises in the light. But when the stringent 14
quality which is quite cold catches the heat and the flash, it takes fright
as in a flash of lighting. For when the heat comes with the light into the
hard coldness, it causes a fierce flash, the color of fire and light. This flash
reverberates with the sweet water catching it, and it rises in this same
ferocity, and rising up and taking fright it is transformed into a green or
sky-blue color, trembling on account of the fierce flash. In itself, the flash
retains its ferocity from which the bitter quality or bitter spirit rises: it rises
up in the stringent quality, igniting the hardness by its fierce source; and the
light or flash dries in the hardness and shines brilliantly, more even than the
radiance of the sun. But it is captured in the hard quality so that it endures 15
physically and it has to shine this way forever. Moreover, the flash trembles
in the corpus like a fierce uprising through which all qualities are forever and
eternally activated. And the flash of fire in the light trembles and exults thus
perpetually, and the sweet water mellows it perpetually. The hardness will
always be the body that retains and dries it. This activation in the hardness
is the sound that rings forth. The light or flash makes the ringing, while the
sweet water mellows the ring so that it can be used for distinguishing speech.

Now take note of the birth of the bitter quality
in an even better way.

The origin of the bitter quality happens when the flash of life rises up in 16
the heat into the stringent quality. When the flash of fire comes into the
stringent quality in the mixture of water, the spirit of the fiery flash catches
the stringent hard spirit; and the two combine in a fiery fierce source that
rages and rips violently like a burning harsh ferocity. I can only compare it
to a thunderclap just after the the fierce fire flashes down blindingly: that
fierce fire is akin to the conjunction of the two.

17 *Nun Mercke*. Wen nun diser feuer geist vnd[a] Herbe geist / Sich mid einander würgen / So macht der Herbe eine gestrenge Harte kalte Herbigkeit / vnd der feurige eine schreckliche grimme Hitzigkeit / Nun das auff steigen der Hitze / vnd der Herbigkeit / Macht einen zitternden grimmen er schrecklichen Geist / der da wittet vnd tobed als wolte er die Gottheit zu trennen /.
18 Du must aber dis eigendlich ver stehen / Dis ist also in der qualitet vrsprung in sich selbst. Aber mitten Im auff steigen dises grimmen geistes / wird diser Geist im süssen wasser gefangen / vnd wird gesänfftiged Da wandeld sich sein grimmig quel / In eine zitternde Bitter / vnd grinliche farbe / gleich der grinlichen tunckelheit vnd beheld in sich aller dreien qualiteten artt vnd eigendschafft / Als nemlich / der feurigen / Herben / vnd süssen / vnd end
19 stehed auf[b] disen dreyen / die vierde qualitet / Als nemlich die Bitter / Den von der feurigen qualitet wird der geist zitternde vnd Hitzig / vnd von der Herben wird er strenge Herbe Harte / vnd Corporlich / das es ein geist ist / der Immer bestehed / vnd von der Süssen wird er sänffte / vnd die grimmigkeit ver wandeld sich in eine Senffte Bitterkeit / Der stehed nun In dem quel Brun der Siben geister Gottes / vnd Hilfft Immer die andern Sechs Geis-
20 ter gebären. Ver stehe dis Recht / Er gebüred So wol seinen vater vnd seine Mutter / Als ihn sein vater / vnd seine mutter gebüred / Den nach dem er Corporlich geboren ist / So gebüred er nun mit der herben qualitet / Immer widr das feuer / vnd das feuer gebüred das licht / vnd das licht ist der Plitz / Das gebüred Immer wider das leben In allen quel geistern / dauon die geister das leben Haben / vnd Immer Einer den andern wider gebüred /.
21 Alhie solstu aber wissen / das nicht ein geist alleine kan einen andern gebären / Ir zwene könens auch nicht Thun / Sondern die geburt Eines Geistes stehed in aller Siben Geister wirckung / Ir Sechse gebären Immer den Sibenden / vnd So einer nicht wer So wer der ander auch nicht.
22 Das ich aber ahier Bis weilen nur zwene oder drey zur geburd eines Geistes ernenne / das Thue Ich vmb meiner selbst Schwacheit willen / Den Ich kahn Sie nicht alle Siben In meinem ver terbeten gehirne / In ihrer volkommenheit / auff einmal er tragen / Ich Sehe Sie wol alle Siben / Aber wen Ich spolire[c] In sie / So steiged der Geist Im Mitlern quel Brune auff / da Sich der Geist des lebens gebüred / Der steiged Nun über Sich / oder vntter Sich / vnd kahn die Geister Gottes nicht alle Siben auff einen gedancken /
23 oder auff ein mal begreiffen / Sondern stickweise / Ein Ider Geist Hatt Seinen eigen quel / vnd ob er gleich von den andern geboren wird /. Also ist auch die begreiffligkeit des Menschen /. er Hatt wol den quel brun aller Siben

[a] Amend: der [b] Correct is almost certainly: aus [c] Early edit: speculire

Now take note. When this fire spirit and the stringent spirit interact with 17
one another, the stringent one causes a strict, hard, cold stringency and
the fiery one a fearful, fierce heatedness. The emergence of heat and the
stringency causes a tremulant, fierce, frightful spirit that rages and fumes as
if it would divide the very divinity. You must understand this properly. This 18
happens in the root of the quality in itself. Yet as it emerges in the sweet
water the fierce quality is captured in it and mellowed. Its fierce source is
transformed into a tremulant bitter and green color, like a green opacity,
while retaining in itself the nature and property of all three qualities, the
fiery, stringent, and sweet, with a fourth quality, the bitter, emerging from
the three. For from the fiery quality, the spirit becomes tremulant and heated 19
and from the stringent severely stringent, hard, and corporeal, making it
a spirit that persists always. From the sweet quality it becomes mellow,
and the ferocity transforms itself into a gentle bitterness which now stands
within the source-font of the seven spirits of God, perpetually helping the
other six to give birth. You must understand this properly. No less does it give 20
birth to its father and mother than they give birth to it. For after it is born
corporeally, it repeatedly generates fire with the stringent quality. And the
fire generates the light and the light the flash. This generates perpetually
the life in all source-spirits, by which they are quickened, generating one
another again and again.

But here you must be aware that a spirit cannot generate another by itself, 21
nor can two do so. Instead the birth of a spirit resides in the interaction of
all seven spirits. The six always bear the seventh. If not for the one, neither
would there be the other.

My naming at the moment only two or three with respect to the birth 22
of a spirit is due to my own inadequacy. For in my ruined brain I cannot
maintain all seven in their perfection all at the same time. True, I may see
all seven, but when I focus[2] on them, the spirit in the intermediate source-
font always emerges just as the spirit of life is born. It rises above itself or
below itself, so that all seven of the spirits of God cannot be encompassed
all at once or in a single thought, but only bit by bit. Each spirit has its own 23
source, even if it is born from the others. So it is also with the intelligence of
the human being. One has the source-font of all seven spirits within, but the

[2] Later editions replaced "**spolire**" with "**speculire**" which seems more likely in meaning than the German for *spoliare*, plunder.

Geister In Sich / Aber in welchem quel der Geist auff steiged / dessen quel geister / darinen der Selbe Geist am sterckesten gebilded wird / begreifft er im selben auff steigen am Scherffesten /. Den auch In der Götlichen krafft / ein Geist / zu gleich auff ein mal / In seinem auff steigen / Nicht alle Siben Geister zu gleich durch fehred / Wen er auff steiged So Rüged er Sie wol alle Siben auff ein mal / er wird aber In seinem auff steigen gefangen / das er
24 Seinen Pracht legen muß / vnd nicht über alle Siben Triumpffiren *Also ists auch im Menschen.* Wen ein quel geist auff steiged So Rüged er die andern alle / vnd Sicht die andern alle / Den er steiged Im Mittlern quel brunne des Hertzens auff / da Sich in der Hitze der Plitz des lichtes an zinded / dar innen der Geist in seinem auff steigen In dem selben Plitz durch alle Geister Sihed / Es ist aber in vnserm verterbeten fleische nur wie ein wetter leuchten /. Den So Ich den Plitz den Ich Gar wol Sehe vnd er kenne wie er ist / könte In meinem fleische Begreiffen / So wolte Ich meinen leib damitte ver kleren / So würde er nicht mehr dem Thirischen leibe änlich Sehen /
25 Sondern den Engeln Gottes. Aber Höre fritz / warte noch eine weile / vnd gib den tirischen leib den würmen zur speise / Wen aber der Gantze Gott wird die Siben Geister Gottes in der ver terbeten Erden anzinden / Als denne wird der selbe Salitter / den du in die erde Seest / des feuers nicht fehig sein / So werden deine quel geister die in[a] deinem von Hinnen ab scheiden / In dem Selben Salitter den du geseed hast / wider auff gehen / vnd darin- nen triumpffiren / vnd wider ein Corpus werden / Welcher aber des angezinten feuers der Siben Geister Gottes wird fehig Sein / der wird darinen Bleiben / vnd seine quel geister werden In hellischer Pein auff steigen / welchs Ich
26 an seinem orte klar beweisen wiel. Ich kan dir nicht die Gantze Gottheit In einem zirckel Beschreiben / den Sie ist vnermeslich / Aber dem Geiste / der In Gottes liebe ist / Nicht vnbegreifflich / Er begreiffts wol / Aber nur stickweise / Darumb fase eines nach dem andern / so wirstu das Gantze Sehen / In diser ver terbung können wir nicht Höher / Den mit einer Solchen offenbarung / vnd nicht Höher / Beschleust Sich diese weld Beides / der anfang vnd das Ende /

Ich wolte auch gerne edwas Höhers Sehen / In diser meiner Engstlichen geberung / da mitte mein krancker adam gelabed würde / Aber Ich sehe mich in der gantzen weld umb / vnd kahn nichtes erforschen / Es ist alles
27 kranck lahm vnd ver wund / darzu Blind taub vnd stum[b] / Ich Habe viel Hoher Meister Schrifften gelesen In Hoffnung / den grund vnd die Rechte

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[a] Early edit (1715, 1730): Quell-Geister in

[b] Early edit (except 1656) places the paragraph break here following a later insertion by B.

source in which the spirit has emerged determines in which it is most keenly developed: in that one the intelligence is strongest. For even in the divine power, it does not happen that a spirit in its ascent passes through all seven spirits at once. When it ascends, it may activate all seven at once. But it is captivated in its ascent so that its preeminence is fixed without exalting over all seven. *It is the same in the human being*. When one source-spirit rises, it 24
activates all the others and sees them all. For it emerges in the intermediate source-font of the heart when the flash of light ignites in the heat so that the ascending spirit sees through all spirits by its bolt. But in our corrupted flesh, this is merely like a glimmer of heat lightning. If I could comprehend in my flesh the flash that I see, recognizing it as it truly is, my body would be transfigured and no longer resemble the animal body but that of the angels of God. But, listen, fellow, just wait a little. Turn over the animal body to the 25
worms to feed on: when the entire God kindles the seven divine spirits in the corrupted earth, the salitter which you sow in the earth will not catch fire. Your source-spirits which were left behind in that very salitter sown by you will rise up again exulting therein and will once again become a corpus. Yet whoever is susceptible to the ignited fire of the seven spirits of God will remain in them with his source-spirits, ascending in hellish torment, as I will clearly prove elsewhere. I cannot describe for you the Entire Divinity 26
in a circle. It is immeasurable. But to the spirit that abides in God's love it is not incomprehensible. It understands, if only piecemeal. Therefore, take one thing at a time and you will see the whole. In our corrupt state, we can rise only only as high as that sort of revelation, and no higher: this world is circumscribed by its beginning and end.

I would like to see something higher now in my fearful birth in order to refresh my ailing Adam. But when I look around me in the entire world I find nothing. It is all sick, lame, wounded, or blind and deaf. I have read the 27
writings of many exalted masters in the hope of finding in them the ground

Tiffe darinnen zu finden /. Aber Ich Habe nichts funden / als einen Halb totten geist / der Sich Engstet zur gesundheit / vnd kan doch umb seiner grossen Schwacheit willen / nicht zur vol kommen krafft kommen /.

28 Also stehe Ich noch als ein Engstlich weib in der geburd Suche vol kommen labsal / vnd finde nur den geruch im auff steigen / Darinnen der geist Prifed was in dem Rechten labsal für krafft stecked / vnd labed sich darweil mit dem volkommen geruch / In seiner kranckeit / Bis der Rechte Samaritter wird kommen / vnd wird ihm seine wunden ver binden / vnd heilen / vnd wird ihn in die ewige Herberge führen / Den wird er auch des volkommen geschmacks genissen.

29 Dises krautt das Ich alhie meine / von welches geruch Sich mein Geist labed / kend nicht ein Ider Pauer / Auch nicht ein Ider doctor / Es ist Ia einem wol So vnkendlich als dem andern / Es wechst wol in einem Iden garten / Aber in manchem ist es gantz verterbed vnd Böse / den die qualitet des Ackers ist Schuld dran / Darumb kend mans nicht / Es kennenß auch wol kaum die kinder diser geheimnis / wie wol dise er kendnis von der weld
30 Hehr teuer gewesen ist / Ob gleich in manchem ist ein quel auff gangen / So ist die Hoffard Hernach gedrungen vnd Hats alles ver terbed / Da Hatt ers In seiner mutter sprache flugs nicht schreiben wollen / Er hatt ver meint es sey zu kindisch / Er musse Sich in tiffer sprache Sehen lassen / damitte die weld Sehe das er ein man Sey / vnd Hatts In seinem vortheil gleich wie verborgen gehalten / vnd mit tiffen fremden namen ver kleisderd / das mans
31 nicht kend /. Eine Solche Pestia ist des teufels Hoffard Sucht /. Aber Höre du einfeltige Mutter die du alle kinder zu diser weld gebürest / welche sich Hernach In ihrem auff steigen deiner schemen / vnd dich ver achten / vnd Sind doch deine kinder / die du geboren Hast /. *So Spricht der Geist / Der In den Siben Geistern Gottes auff steiged / der da ist dein vater / verzage nicht / Sihe / Ich Bin deine stercke / vnd deine krafft / Ich wiel dir ein Schencken Einen*
32 *Sänfften Trunck In deinem Alter / Weil dich alle deine kinder verachten / die du geboren vnd in ihrer Iugend geseuged Hast / vnd wollen deiner In deinem Hohen alter nicht pflegen. So wiel Ich dich Trösten / vnd dir In deinem Hohen alter geben einen Iungen Sohn / der Sol In deinem Hause Bleiben weil du lebest / vnd deiner Pflegen / vnd dich Trösten / wider alles witten vnd Toben deiner stoltzen kinder /*

and true depth. But I have found nothing there but a half-dead spirit which is fearful of health and unable to find its way out of great weakness to full strength.

Therefore, I stand here like a fearful woman in birth, seeking complete 28
succor and yet finding nothing more than the rising scent in which the spirit tests the force that abides in the true succor, refreshing herself meanwhile in illness with the pure smell until the true Samaritan comes to bind and heal the wounds and lead the spirit to the eternal refuge where it will enjoy the full taste.

The herb[3] that I have in mind which refreshes my spirit is not known to 29
every peasant, nor to every doctor. It is no better known than anything else. It may well grow in every garden, but in some it is corrupt and evil through the fault of the soil, for which reason not everyone knows of it. Indeed, even the children of this mystery scarcely know it, even though such knowledge has been highly precious from the beginning of the world. Though to some 30
a source has been disclosed, pride has gotten involved in it, ruining everything. One has preferred not writing of it carelessly in one's mother tongue, thinking it too childish, thinking it necessary to adorn oneself in deep language in order to impress the world, and therefore keeping it secret to one's advantage by disguising it in deep, strange names so that no one knows what it is. The devil's own prideful craving is a *bestia* of this sort. But listen to me, 31
you simple-minded mother who bears all the children into this world who thereafter in climbing up are ashamed of you and hold you in contempt, though they are your own children whom you brought into the world. *Thus speaks the spirit which rises up in the seven spirits of God, who is your father:* "*Take heart. Behold! I am your strength and your power. I would pour you a mellow drink in your old age. Since all the children that you have brought into* 32
the world and nursed in their youth disdain you and have no intention of nursing you in your advanced age, I would console you by giving your great age a young son who should abide in your house as long as you live to console you for all the raging and madness of your proud children."[4]

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[3] We do not know which herb B. has in mind, whether St.-John's-wort or another herb associated with the healing powers of Christ. We know that the author cited the healing powers of herbs in later writings, especially *Signatura Rerum* (see 8:22, 40; 9:30–53, where the context is medical and astrological).

[4] B. anticipates here a female aspect of the divinity, later Sophia, but here the archetypal figure of whom it is said that, "the foolish despise their mothers" (Prov 15:20).

Nun Mercke Hie weiter vom Marcurio / don oder Schal

33 Es nemen alle qualiteten in mitten ihren anfenglichen vrsprung / Merck / wo das feuer geboren wird / Den da selbest gehed auff der Plitz des lebens aller qualiteten / vnd wird In dem wasser gefangen / das er leuchtend Bleibed / vnd in der Herbigkeit ver trockned das er Corporlich Bleibed / vnd Helle Scheinend wird /

Hie Mercke.

34 Zinde Ein Holtz ahn / So wirstu die geheimnis Sehen / Das feuer zinded sich ahn In der Hartigkeit des Holtzes / das ist (der) Nun der Herbe Harte quel / der Saturnuß quel / der macht das Holtz Harte vnd derb.

Nun aber bestehed nicht das licht / das ist / der Plitz in der Hartigkeit / Sonst Brente ein stein auch / Sondern das licht Bestehed in dem Saffte des Holtzes / das ist in dem wasser /. Weil Safft in dem Holtze ist / So leuchtet das feuer / als ein Scheinend licht / wen aber der Safft in dem Holtze ver zerd ist / So ver lischt das scheinend licht / vnd ist das Holtz ein gluend koll.

35 Nun Sihe / Die grimmigkeit die in dem lichte auff fehred /die bestehed nicht in dem wasser des Holtzes / Sondern wen die Hitze in der Hartigkeit auff gehed / so wird der Plitz geboren / Den fengt zu erst der Safft im Holtze / dauon wird das wasser scheinend /

Die grimigkeit oder Bitterkeit aber / wird geboren / In mitten der Hartigkeit vnd der Hitze / In dem Plitze / vnd darinnen bestehed sie auch / vnd So weit als der Plitz reicht / das ist des feuers loh / So weit Reicht auch die
36 grimmigkeit der Bitterkeit / welche der Hartigkeit vnd Hitze Sohn ist / Dises geheimnis Solstu aber[a] wissen / das die Bitterkeit vor Hin Schon in dem Holtze ist / Sonst gebür Sich die grimme Bitterkeit nicht also Plitzlich im
37 Naturlichen feuer / Den gleich wie Sich der Corpus des feuers gebüred / wen man Holtz an zinded / Gleich auff eine Solche weise wird auch das Holtz in
38 der Erden / vnd über der erden geboren /. So aber die grimmigkeit in dem scheinend lichte geboren würde / So würde Sie freilich auch also weid reichen / als des lichtes glantz / So aber geschicht das nicht / Daß ists aber /. der Plitz ist des lichtes mutter / den der Plitz gebüred das licht von Sich. vnd ist der grimmigkeit vater / Den die grimmigkeit Bleibed im Plitz / Als ein Same /
39 Im vater /. vnd der Selbe Plitz gebüred auch den don / oder Schall / Wen er von der Hartigkeit vnd Hitze aus gehed / So Pocht die Hartigkeit im Plitze /

[a] Early edit: aber solt du

Now note further regarding marcurius, tone, or sound

All the qualities have their initial origin in the middle. Note: where the fire 33
is born. For it is precisely there that the flash of life of all the qualities occurs and is captivated in the water so that it remains luminous, drying in the stringent quality to remain corporeal and become radiantly brilliant.

Now take note.

Set wood on fire and you will see the mystery: the fire ignites in the durability 34
of the wood which is the stringent, hard source, the *saturnus* source, the one that makes the wood hard and crude.

But the light or flash in the hard quality does not persist, for otherwise a stone would burn too. Rather the light persists in the pitch of the wood, which means in the water. Since sap is in the wood, the fire radiates as a shining light. But when the sap in the wood is used up, the shining light goes out and the wood is but a glowing ember.

Now look, the ferocity that rises up in the light does not abide in the water 35
in the wood: when the heat rises up in the durable material, the flash is born; it is only caught by the sap in the wood causing the water to give off light.

The ferocity or bitterness, however, is born in the midst of the durability and the heat, within the flash, and it abides there. As far as the flash extends the fire is ablaze; and the ferocity of the bitterness also extends that far because it is the son of the hardness and heat. You should also know this 36
secret: the bitterness was already in the wood. Otherwise the fierce bitterness would not have emerged so precipitously in the natural fire. In the same 37
way that the corpus of the fire emerges when wood is kindled, so too does the wood emerge in the earth and above the earth. But if the ferocity were 38
born that way in the radiant light, then it too would extend as far the radiance of the light, yet this does not happen. This is the point. The flash is the mother of the light, for the flash gives birth to the light of itself and is the father of ferocity, which remains in the flash like a seed in the father. The flash also gives rise to the tone or sound. Taking leave of the durability and 39
the heat, its hardness bangs in the flash. The heat resounds and the light in

vnd die Hitze klingt / vnd das licht in dem Plitze macht den klang Helle / vnd das wasser macht ihn Sanffte / vnd in der Her bigkeit / oder Hartigkeit / wird er gefangen / vnd ver trockned / das es ein Corporlicher Geist ist in allen qualiteten / Den ein Ider Geist In den Siben Geistern Gottes ist aller Siben Geister Schwanger / vnd Sind alle In einander wie ein Geist / keiner ist auser dem Andern / Alleine eine Solche geburtt Hatt es darinnen / vnd also gebüred einer den andern / In / vnd durch Sich Selber / vnd die geburd wered von Ewigkeit zu ewigkeit also.

40 *Alhier wiel Ich den leser ver warned*[a] *Haben* / das er die Götliche geburtt Recht Betrachte /. Du Solst nicht dencken / das ein Geist neben dem Andern stehe / wie du die sternen am Himmel Sihest Neben einander stehen / Sondern Sie Sind alle Siben in einander wie ein Geist / wie du das In einem Menschen kanst Sehen / Der Hatt Mancherley gedancken / von wegen der wirckung der Siben Geister Gottes / welche den Menschlichen Corpus Inne halten / Aber du must Sagen / Bistu aber nicht Töricht[b] / das ein Ider glied
41 Im gantzen Corpus / des andern krafft Hatt / In welcher qualitet das du aber den Geist erweckest / vnd qualificirend machest / Nach der Selben qualitet steigen auch die gedancken auff / vnd Regiren das gemütte / Er weckestu den Geist Im feuer / So quilled in dir auff der Bitter / vnd Harte zorn / Den als Bald das feuer angezind wird / welches in der Hartigkeit vnd grimmigkeit
42 geschicht / So qualled die Bitter grimmigkeit Im Plitze / Den wen du dich in deinem leibe erhebest wider edwas / Es Sey wider liebe oder zorn / wider daß du dich Nun er hebest / dessen qualitet zindest du ahn / vnd das Brend in deinem zu Sammen Corporireten Geiste / In dem Plitz aber wird der Selbe quel Geist erwecked / Den wen du edwas ahn Sihest / das dir nicht gefeld / das wider dich ist / So er Hebestu den Brun des Hertzens / Als wen du einen stein nemest vnd Schlügest auff ein feuer Eisen / Vnd wen der funcke im Hertzen fengt / So zinded Sich das feuer ahn / Erstlich glimmed es / Wen du aber den Brun des Hertzens Seer[c] er Hebest / So ists als wen du Ins feuer Blist / das sich der Lo an zinded / Den ist es zeit leschen / oder wird das feuer zu groß / So Brents vnd ver zerds / vnd tutt an seinem Nehesten Schaden /
43 Sprichstu Nun wie kahn man das angezinte feuer leschen / Höre / Du Hast das Süsse quel wasser In dir / Geus ins feuer / So er lischts / lestu es Brennen / So ver zerd es dir den Safft In alle Siben quel Geistern / das du trucken wirst /. *Wen daß geschicht* So bistu ein Helle Brandt / vnd Schür knittel des Hellischen feuers / vnd ist dir Erwig kein Raht.

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[a] Early edit (except 1730): vermahnet [b] Early edit (1715, 1730) placed the previous four words in square brackets. [c] Amend: Sehrer

the flash renders the sound bright. The water mellows it and it is captivated in the stringency or durability and dried, becoming a corporeal spirit in all the qualities. For each spirit in the seven spirits of God is pregnant with all seven and they are all in one another like a single spirit. None is outside any other. This is the sole mode of birth among them, each bearing the other in and through itself, whereby their birth continues this way from eternity to eternity.

At this point I must admonish the reader: consider the divine birth in the 40
proper light. Do not imagine that one spirit is alongside the other, as you see the stars are alongside one another in the heavens. Instead, all seven are in one another like a single spirit in a way you can also observe in a human being. One has many thoughts due to the action of the seven spirits of God that occupy the human corpus. You must admit, since you are no fool, that each part of your entire body bears the powers of the others. In 41
whichever quality you arouse the spirit and vitalize it, your thoughts will emerge in accordance with that quality to rule in your mind. If you arouse the spirit in fire, bitter and hard anger surges within you. For as soon as the fire has been ignited, which takes place in the quality of hardness and ferocity, the bitter ferocity surges in the flash. Whether you incline toward 42
love or anger, whichever quality you ignite will burn in your composite spirit. The respective source spirit is aroused in the flash. For whenever you look at something you do not like, or that repels you, you arouse the font of the heart as if you were to strike a stone against a fire iron: when the spark catches fire in the heart, the fire is ignited. First it only glows, but when it thoroughly arouses the source of the heart, it is as if you were to blow on the spark so it bursts into flame. But if it is time to put it out or if the fire flares up too high, it burns and consumes and causes harm to your neighbor.

If you ask me how the fire once ignited can be put out: Listen, you have 43
the sweet source water in you. Pour it into the fire and it will go out. If you let it burn and it consumes the sap in all seven source spirits, you will be dried up. *When that comes to pass*, you will become a hell-fire and hearth poker of the infernal flames, eternally beyond help.

44 Wen du aber Edwas ahn sihest / das dir libed / vnd er weckest den Geist im Hertzen / So zindestu das feuer Im Hertzen ahn / Das Brendt Erstlich Im Süssen wasser Als ein glüend koll / weil es nun glimmed / So ists nur eine Sanffte lust in dir / vnd ver zered dich nicht / Wen du aber dein Hertze Seer[a] erhebest / vnd zindest den Süssen quel ahn / das er ein Brennend loh wird / So zindestu alle quel Geister ahn / Den Brend der gantze leib vnd greifft zu maul vnd Hende /.

45 Dises feuer ist das Schädlichste / vnd Hatt von der weld Hehr am Meisten verterbed / vnd ist gar Schwer zu leschen Den wen es angezinded wird / So Brendt es im Süssen wasser Im Plitz des lebens / vnd mus durch die Bitterkeit gelescht werden / welches doch gar ein Elend wasser ist Sondern viel mehr feuer /. Darumb folged auch gar ein trauriges gemitte / wen einer daß Sol
46 lassen / das in seinem liebe feuer Brend / In dem Süssen quel wasser. Aber / Das Soltu wissen das du In deinem Regimend des gemüttes dein Eigen Herr bist / Es gehed dir kein feuer In deinem Circkel des leibes vnd geistes auff / du er weckest es den Selber / War ists / Es quallen alle deine Geister in dir / vnd steigen in dir auff / vnd Hatt freilich ein Geist Immer grösser macht vnd krafft In dir / Als der ander / Den wen in einem Menschen das Regimend der Geister were wie im andern / So Hetten wir alle einen willen vnd gestald /. Aber sie sind alle Siben in der gewald deines zu Sammen Corporireten
47 Geistes / welcher Geist die Seele Heist / So Sich nun ein feuer In einem quel geiste erhebed / So ists der Seelen nicht verborgen / Sie mag als bald die andern quel Geister auff wecken / die dem angezinten feuer zu wider sind / vnd mag leschen / Wiel aber das feuer zu gros werden / So Hatt Sie ihr gefengnis / da mag sie den angezinten Geist ein schlissen Als nemlich in die Harte Herbe qualitet / vnd die andern Geister mussen ihre stock meister Sein / bis in der zorn ver gehed vnd das feuer aus lischt /

Mercke was das ist.

48 Wen dich ein quel Geist zu harte zu einem dinge treibed / das wider der Natur gesetze ist / So mustu deine augen daruon abe wenden / wiel das nicht (nicht) Helffen / So nim den Selben Geist vnd wirff in Ins gefengnis / Das ist / wende dein Hertze von zeitlicher wollust / von fressen vnd Sauffen / von dem Reichtum diser weld / vnd dencke das Heute der Tag deines leibes Ende ist / wende dich von der weld üppigkeit / vnd Ruffe Ernstlich zu Gott /
49 vnd er gib dich ihm / Wen du das tust So spotted die weld deiner / vnd must

[a] Amend: Sehrer

If you look at something dear to you and it only arouses the spirit in your 44
heart, you ignite the fire in it to burn in the sweet water like a glowing coal, as a gentle desire that does not consume you. But if your heart is stirred up too much, kindling the sweet water to burn in hot flame, you ignite all the spirits and your entire body burns, extending to your mouth and hands.

This fire is the most harmful thing and has caused the greatest damage 45
since the beginning of the world. It is very hard to put out. For once it begins to burn in the sweet water, it must be quenched by bitterness, a truly wretched water, indeed rather more a fire. This is why a melancholy mind comes of it when you let it burn in your love-fire in the sweet water. But know 46
that you are your own master in the governance of your mind. No fire can rage within the circle of your body and spirit unless you light it yourself. The truth is that all your spirits surge and rise within you, and one will always have greater power and force than another. For if in the one human being, the governance of the spirits were the same as in any other, we would all have a single will and form. But all seven are within the power of your composite spirit which is your soul. If a fire rises up in one source spirit, this is not 47
hidden from the soul. It can immediately arouse the others that are opposed to the kindled fire and put it out. But if the fire should grow too great, there is a prison to lock the ignited spirit up in: the hard stringent quality. The other spirits must serve as its jailors until the anger passes and the fire goes out.

Note what this is.

If a source spirit pushes you too hard toward something against the law 48
of nature, you must turn your eyes away from it. If that doesn't help, take that spirit and throw it in prison. This means turning your heart away from temporal lust, eating and drinking, from the wealth of this world. Imagine that today is the day your body comes to an end. Turn away from the luxury of the world and call out solemnly to God: surrender to him. When you do 49
this, the world will despise you. You must be its fool. Bear this cross with

ihr nar sein / Dis Creutze trage mid geduld / vnd las den gefangenen geist nicht wider aus dem gefengnis / vnd trawe Gott / er wird dir auff Setzen
50 die kron der Götlichen freuden / Reist dir aber der Geist wider aus dem gefengnis / So setze ihn wider nein / Hald Partt mit ihm weil du lebest / Wen du nur So viel erhelst / das er dir nicht den Brun quel des Hertzens gar ahn zinded / dauon deine Seele ein dirre feuer Holtz wird / vnd Ider quel noch seinen Safft Hatt wen du von Hinnen Scheidest / So wird dir das angezinte feuer am Jüngsten Tage nichts schaden vnd wird in deinen Safft Geistern nicht Hafften / Sondern du wirst nach disem Engstlichen Tripsal / In der auff erstehung Ein Triumpffirender Engel Gottes sein.

51 *Nun Mechtestu Sagen / ist den In Gott auch ein* wider wille zwischen den Geistern Gottes. Nein. ob Ich gleich alhie ihre Ernstliche geburd ahn zeige / wie die Geister Gottes So Ernstlich vnd strenge geboren werden dar bey ein Ider gar wol den grossen Ernst Gottes ver stehen mag / So er folged darumb
52 nicht das eine vneinigkeit zwischen ihnen Sey / Den die aller Innerlichste tiffeste geburd im kern ist nur also / welches keine Creatur im Corpus kan er greiffen / Sondern im Plitz / wo der ver borgen Geist geboren wird / da wird es ergriffen den der Selbe wird auch auff eine Solche weise / vnd in Solcher
53 krafft geboren /. mihr aber wird die Porten / meines gemüttes er öffned / das ichs Sehen vnd er kennen kahn / Sonst würde es bey mir wol verborgen Bleiben / Bis ahn tag der aufferstehung von[a] totten / Es ist auch von der weld Hehr allen Menschen ver borgen gewesen / Aber Ich lasse es Gott walten.

54 In Gott Triumpffiren alle Geister wie ein Geist / vnd ein Geist Sanfftiged vnd libed Immer den andern / vnd ist nichtes den eitel freude vnd wonne / Ire strenge geburt aber / welche im ver borgen geschicht / die mus also Sein / Den das leben vnd der verstand / vnd die alle wissenheit wird also
55 geboren / vnd das ist eine Ewige geburtt / die kein mal anders ist / Du must nicht dencken das im Himmel edwan ein Corpus Sey der nur also geboren werde / den man für alles andere Gott Heisse / Nein / Sondern die Gantze Götliche krafft die selber Himmel / vnd aller Himmel Himmel ist wird also geboren / vnd das Heist Gott der vater / aus dem alle Heilige Engel Sind geboren worden vnd auch in der selben krafft leben / vnd wird auch aller Engel Geist / In ihrem Corpus Immer vnd ewig also geboren / dar zu auch
56 aller Menschen Geist / Den dise weld gehöred gleich wol zum Corpus Gottes des vaters / Als der Himmel / Aber die Geister Sind in der Raumligkeit diser weld durch könig lucifer angezind worden / In seiner er hebung das alles

[a] Amend: den

patience and do not let the imprisoned spirit out of jail. Trust God to crown you with celestial joys. If the spirit breaks out again, put it back in. Keep 50
after it as long as you live. If you do no more than keep it from inflaming the source-font of your heart, if you keep your soul from becoming kindling for the dark fire and keep the sap in each source until you part, the fire that was set will do you no harm on the Day of Judgment. It will not attach itself to your liquid spirits. After this fearful tribulation, you will be a triumphant angel of God in the resurrection.

Now you might want to ask: is there not in God an animosity among the 51
spirits of God? No, there is none. Despite my characterization of how the spirits of God are severely and seriously generated, allowing each one to comprehend the great solemnity of God, it does not happen that there is any disunity among them. For this is how it is with the innermost, deepest 52
birth in its core which no creature in its corpus can grasp. It is grasped in the flash where the hidden spirit is born in just this way and in just this power. But the gates of my mind have been opened to allow me to see and 53
recognize. Otherwise it would remain hidden from me until the day of the resurrection of the dead. Indeed it has been hidden from all human beings from the beginning of the world, but I let God hold sway.

In God all spirits triumph like a single spirit, and the one spirit forever 54
mellows and loves the other, everything being but pure joy and love. But their somber birth, occurring in concealment, has to be in this way. For life and intelligence and omniscience are born in an eternal birth that is never any other way. You must not imagine that there is such a corpus in heaven 55
that is born this way that one might preeminently call God. Not at all. Instead the entire divine power, which is itself heaven and the heaven of all heavens, is born thus; and it is nothing else but God the father from whom all the Holy Angels are born to abide in that same power. Moreover, the spirit of all the angels in their corpus is perpetually and eternally born thus, as well as the spirit of all human beings. For this world pertains no less to the corpus of 56
God the father than do the heavens. But in the spatiality of this world the spirits have been inflamed by King Lucifer's uprising so all things here are

In diser weld wie Halb verschmacht vnd tott ist / Darumb Sind wir arme Menschen So gar ver Blent / vnd leben in grosser geferligkeit.

57 Du Solst aber darumb nicht dencken / das das Himlische licht in diser weld In den quel geistern Gottes gar verloschen Sey / Nein es ist nur eine tunckelheit / welches wir mit vnsern verterbeten augen nicht ergreiffen können / So aber Gott die tunckelheit weg tutt / die über dem lichte Schebed[a] / vnd würden dir deine augen er öffned / So Sehestu auch Hie an der stelle / wo du in deinem gemach stehest Sitzest oder ligest / das Schöne angesichte Gottes / vnd die gantze Himlische Porten / Du dörfftest deine augen nicht Erst in Himmel Schwingen / Den es stehed geschriben / *Das wortt ist dir Nahe / Nemlich auff deiner lippen / vnd in deinem Hertzen.* etc.

58 Also Nahe ist dir Gott / das die geburtt der Heiligen drey faltigkeit auch in deinem Hertzen geschicht / Es werden alle drey Personen in deinem Hertzen geboren / Gott vater Sohn / Heiliger Geist.

59 Wen Ich nun alhie Schreibe von dem Centrum oder mitten / das der quel Brun der Götlichen geburtt in der mitten Seye / So Hats nicht die meinung / das im Himmel ein Besonder ortt Sey / oder ein besondern Corpuß / da das feuer des Göttlichen lebens auff gehe /. Aus welchem die Siben Geister Gottes aus gehen in die gantze Tiffe des vaters / Sondern Ich Rede auff Corporliche / oder Englische weise / oder Menschliche weise / vmb des lesers vnuerstand willen / Auff artt vnd weise wie die Englische Creaturen Sind
60 gebilded worden / vnd wie es in Gott überal ist / Den du kanst keinen ortt / weder Im Himmel / Noch in diser weld er Nennen / da die Götliche geburtt nicht also Sey / Es Sey gleich in einem Engel vnd Heiligen Menschen / oder auser den Selben / Wo ein quel Geist in der Götlichen krafft gerüged wird / die stette Sey gleich wo Sie wolle / Nur in den teufeln nicht / vnd in allen Gottlosen verdampten Menschen nicht[b] /. So ist Schon der quel Brun der Götlichen geburtt verhanden / da sind schon alle Siben quel Geister Gottes /. Als wen du einen Raumlichen / Creaturlichen Circkel Schlössest / vnd Hettest die Gantze Gottheit Besondern darinnen / Gleich wie Sie in einer Creaturen geboren wird / Also auch in der gantzen Tiffe des vaters / An
61 allen Enden / vnd In allen dingen / Vnd auff eine Solche weise ist Gott / Ein Almechtiger / Alwissender / Al Sehender / Alhörender / Al Rüchender / Alschmeckender / Alfülender Gott / Der über al ist / vnd der Creaturen

[a] Amend: Schwebed

[b] Early edit (1715, 1730) placed the last 12 words ("Nur in den …") in square brackets.

as if half starved and dead. This is why we poor human beings are so blind and live in such great peril.

But you should not suppose that in this world the celestial light has 57
entirely gone out in the source spirits. Not so. There is merely a darkness here that we cannot fathom with our ruined eyes. If God were to take away the darkness that hovers before the light, and if only our eyes were opened, you would see even here in this very chamber where you sit or lie, the beautiful countenance of God and the entire celestial gates. Nor would you need to lift your eyes up to heaven, for it is written, "*The word is near you, indeed on your lips and in your heart*,"[5] and so on.

Therefore God is so near you that the birth of the Holy Trinity occurs even 58
in your heart. All three persons are born in your heart: God father, Son, Holy Spirit.

When I write here of the centrum or middle, and that it is where the 59
source-font of the divine birth lies, this does not mean that in heaven there is a particular place, or a special corpus, where the fire of divine life blossoms, from which the seven source spirits proceed into the entire depth of the father. I am merely speaking in the corporeal or angelic or human manner, out of a regard for the reader's incomprehension, about how and in which way the angelic creatures have been formed and how things are everywhere in God. For you cannot name a single place in which the divine birth is not 60
thus, whether in heaven or this world, whether in an angel or holy human being or elsewhere, in which a source spirit in the divine power is not active, be that place what it may. Only in the devils and in all damned human beings is this not so. The source-font of the divine birth is always there with all seven source spirits of God: as if you were to draw a spatial, finite circle and would have the entire divinity in particular within it. In the same way in which it is born in a creature, so also in the entire depth of the father, at every end and within all things. And in such a way is God an all-powerful, 61
all-knowing, all-seeing, all-hearing, all-smelling, all-tasting, all-feeling God, who is everywhere, and who tests the heart and kidney of creatures.[6] And

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[5] Rom 10:8.

[6] Ps 26:2 reads in Luther: "Prüfe mich HERR / vnd versuche mich / Leutere meine **nieren vnd mein hertz**."

Hertzen vnd Nürren Prüfed / Vnd auff eine solche weise ist Himmel vnd Erde Sein / vnd auff eine Solche weise Mussen alle Teufel Sampt allen Gotlosen Menschen Seine Ewige gefangen Sein / vnd in dem Salitter den Sie In ihrem locum verterbed vnd ahn gezindet Haben / Ewige Pein leiden / vnd
62 darzu Ewige Schmach vnd Schande / Den das Gantze Schöne Ange sichte Gottes Sampt Allen Heiligen Engeln wird über ihnen / vnd vntter ihnen / vnd auff allen Seiten Neben ihnen Schön Herlich vnd klar leuchten / vnd alle Heilige Engel Mit Sampt allen Heiligen Menschen werden vber Inen vnd vntter / vnd neben ihnen Ewig Triumpffiren / vnd von grosser freude wonne vnd liebligkeit Singen / von Gottes Heiligkeit / von ihrem königlichen Regimend / von der Hold seligen frucht des Himlischen gewechses / vnd das wird Nach der qualitet der Siben Geister Gottes auff viel stimmen
63 ergehen. Darkegen werden die Teufel mit allen Gotlosen Menschen / In eine Höle gezwenged werden / Alda wird Hellischer gestanck / quellen vnd auff steigen / vnd das Hellische feuer / vnd die Hellische kelte vnd Bitterkeit wird nach artt vnd weise der angezinten Geister Gottes ewig in ihrem Corpus / So wol auch in ihrem Refier Brennen / Ia wen Sie noch könten in ein loch gesperred werden / da sie das zornige angesüchte Gottes nicht Berirte / So weren Sie noch zufrieden / vnd dorfften nicht ewige Schmach vnd schande
64 er tragen / Aber da ist keine Hilffe / ihre qual wird nur grösser / Ey mehr sie es betrauren / Ey mehr zind sich die Hellische grimmigkeit ahn / Sie mussen In der Helle ligen wie die Totten Bein / wie die ver Sengeten Schaffe im feuer / Ir gestanck vnd greuel naged Sie / Sie durffen ihre augen nicht auff Heben für schande / Den Sie Sehen in ihrem Reuier nichts / als nur einen Strengen Richter / vnd über sich vnd auff allen Seiten Sehen sie die ewige
65 freude / da ist ach vnd we. gelffen vnd Schreien / vnd kein errettunge / Inen ist als wens Immer donnert vnd wetter leucht / den also gebären Sich die angezinten Geister Gottes /[a] Die Hartigkeit gebüred Harte Rauche kalte vnd Herbe qualitet /[b] Die Süssigkeit ist ver schmachtet als wie ein glüend koll / da kein Safft mehr im Holtze ist / die letzed / vnd ist kein labsal da /[c] Die Bitter keit Reist wie Hitzige Pestilentz / vnd ist Bitter als gallen /[d] Das feuer Brenned als grimmiger Schwefel /[e] Die liebe ist eine feindschafft /[f] Der Schal ist nichtes als Harte pochen / gleich einem holen feuer klang / als ob es einen donner schlag tete / Das Reuier des[g] Corpus ist ein trauer Hauß / Ire speise ist greuel vnd wechst aus aller qualitet grimmigkeit. Ach. vnd Ewig One Ende / da ist keine zeit / Ein ander könig Sitzt auff ihrem stuel / der Held ein ewig

[a] Amend: 1 [b] Amend: 2 [c] Amend: 3 [d] Amend: 4 [e] Amend: 5 [f] Amend: 6 [g] Amend: 7

in this way heaven and earth are his. And in this same way must all devils together with all godless humans be his eternal prisoners and suffer eternal torment as well as eternal shame and disgrace in the salitter which they have corrupted and set ablaze. For the whole, beautiful countenance of God with 62
all the Holy Angels will shine forth above and below them and on all sides, splendid, glorious, and radiant. All the Holy Angels together will all Holy Humans will triumph above and below them and on all sides, singing of the great joy, bliss, and lovingness of God's holiness and their royal state, of the blessed fruit of the celestial vegetation; and all of this will go on in many voices in accordance with the qualities of the seven spirits of God. But the 63
devils and all godless humans will be forced into a hole in which infernal putrid sources and hell fire will surge and rise up and the infernal cold and bitterness in accordance with the nature and manner of the inflamed spirits of God, burning eternally in their corpus and on their terrain. Indeed, if they could be locked into a hole without contact with the angry countenance of God, they might be at peace and not have to bear the eternal shame. But there is no help for them. Their torment merely grows. The more they 64
mourn, the more they kindle the infernal ferocity. They must reside in hell like the skeletons, like the scorched sheep in the fire. Their stench and horror consumes them. They cannot lift up their eyes from shame. For in their region they see nothing but a severe judge, yet above them and on all sides they see the eternal joy. And oh and woe! Yelping and screaming and no 65
escape. To them it is as if there were forever thunder and lightning. For this is how the inflamed spirits of God regenerate. This hardness engenders harsh, raw cold and stringency. The sweetness is depleted like a glowing coal when there is no more sap in wood. It thirsts and there is no refreshment. The bitterness cuts like hot pestilence and is bitter as gall. The fire burns like harsh, fierce sulphur. Love has become enmity. Sound is but a harsh booming like a hollow fire sound, as if it were thunder. The region of the corpus is a house of mourning. Its nourishment is horror, growing from all qualities of ferocity. Oh, and eternally on without end! There is no time there. A different king sits on their throne, holding eternal judgment. They are

66 gerichte / Sie Sind nur Seiner füsse schemel. Ach Schönheit vnd wollust diser weld / O Reichtumb vnd stoltze Pracht / O macht vnd gewald / dein vnrechtes gerichte vnd Grosse Pracht / mit aller deiner wollust leitt alles auff einem Hauffen / vnd ist Hellisch feuer worden / Nun frieß Nun Sauff Nun Schmincke dich mitte / Nun Hersche darinnen / Du Schöne Göttin wie Bistu zur Hure worden / vnd deine Schande vnd Schmach wered Ewiglich.

no more than his footstool. Oh, beauty and voluptuousness of this world! 66
Oh, wealth and proud luxury! Oh, might and power, your false judgment and great luxuriousness together with all your lustfulness: it all lies upon a dung heap and has turned into infernal fire. Now eat, now drink, now adorn yourself with it! Now rule within it! You lovely goddess, how you have become a whore. Your shame and disgrace will endure eternally.

Das 11 Cappittel.

Von dem Sibenden quell Geist In der Götlichen krafft.

1 Der Sibende Geist Gottes in der Götlichen krafft / Ist der Corpuß / der aus den ander Sechß Geistern geboren wirtt / Darinnen alle Himlische figuren bestehen / vnd darinnen Sich alles Bilded vnd formed / vnd darinnen alle Schönheit vnd freude auff gehed / Das ist der Rechte Geist der Natur / Ia die Natur selber / darinnen die begreiffligkeit stehed / vnd darinnen alle Creaturen for mired sind im Himmel vnd auff erden / Ia der Himmel selber ist darinnen formired / vnd alle Naturligkeit in dem Gantzen Gott stehed in disem Geiste / So diser Geist nicht were / So were auch kein Engel noch Mensch / vnd were Gott ein vnerforschliches wesen / welches nur in vner forschlicher krafft bestünde.

2 Nun fraged Sichß / wie ist dise gestald.

Bistu nun ein vernunfftiger Marcurius Geist / der durch alle Siben geister Gottes dringed / vnd die approbired vnd Schaued / wie sie Sind / So wirstu Bey erklerung dises Sibenden Geistes / die wirckung / vnd das wesen der
3 gantzen Gottheit verstehen / vnd im Sin begreiffen / Ver stehestu aber bey disem Geiste Nichtes / So las dis Buch zufrieden / vnd Richte weder vom kalden noch warmen darinnen / Den du bist im Saturno zu seher gefangen / vnd bist kein Philosophuß in diser weld / Laß nur dein richten Bleiben / oder du wirst Bösen lohn empfahen / dafür Ich dich Treulich wiel gewarned haben / Warte Bis in Ienes leben / So wird dir die Himels porte auff gethan werden / den wirstu es auch ver stehen.

Chapter Eleven

On the seventh source spirit in the divine power.

The seventh spirit of God in the divine power is the corpus which is born from the other six spirits. All the celestial figures abide in it, forming and maintaining themselves in it. In it all beauty and joy emerge. It is the true spirit of nature. Indeed, it is nature itself in which the comprehensibility[1] of all things abides and all creatures in heaven and earth have been formed. In fact, heaven itself is formed in it, and all that is natural in the entire God abides in this spirit. If not for it, there would be no angel or human being and God would be an unfathomable being persisting only in an unfathomable power. 1

Now the question arises: what sort of configuration is it? 2

If you are a rational marcurius[2] *spirit* that penetrates all seven spirits of God, testing out and considering their character, then your mind will understand and comprehend the action and being of the entire God when the seventh spirit is explained. But if you understand nothing of this spirit, then let this book lie and judge not what is cold or warm[3] within it. For you are too much subject to Saturn and not a *philosophus* in this world. So do not judge then, or you will receive an evil compensation about which I have admonished you most earnestly. Wait instead for that other life. The gates of heaven will then be opened and you too will understand. 3

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[1] Grimm, **Begreifen** (1, 2, 3) shows how B.'s usage draws on the creativity of the German verb roots. This term could mean physically palpable (as when Isaac *feels* Jacob), and by extension sensually perceptible, and finally by way of metaphor, comprehensible in a conceptual sense. Palpability is evident in B.'s use, as is its metaphorical extension. The omnipresence of the corpus of the Son of God was the point of contention between Calvinists and ubiquitarian Lutherans. B. counted himself among the latter. See Intro II A2e ("materiality").

[2] ***Marcurius*** refers both to the intelligence associated with the planet Mercury (see Intro II B3d) and to the avant-garde alchemy of Salitter or niter as understood in B.'s era (see Intro II B4c).

[3] Recalling Rev 3:16 ("because you are … neither cold nor hot, I am about to spit you out"), B.'s phrase indicts less the unintelligent than those who do not know where they stand in the face of the final reckoning of all things.

Nun Mercke die Tiffe.

4 Alhie mus ich den gantzen Götlichen Corpus In der mitten Beim Hertzen fassen / vnd den gantz[a] Corpus er kleren / wie die Natur wirdt. Da wirstu den Höchsten grund Sehen / wie alle Siben Geister Gottes Immer einer den andern gebüred / vnd wie die Gottheit keinen anfang noch Ende Hatt. Darumb Sihe deines geistes lust. vnd die ewige Götliche freudenreich / die Himlische wonne vnd Corporliche freuden / die In ewigkeit kein Ende Hatt.

Nun mercke.

5 Wen der Plitz im Centrum auff gehed So stehed die Götliche Geburtt In voler wirckung / In Gott Ist es Immer vnd ewig also. Aber in vns armen fleisches kindern nicht / In disem leben wered die Triumpffirende Götliche geburtt In vns menschen nur so lange / Als der Plitz wered / drumb ist vnser erkendnis stickweise. In Gott Aber stehed der Plitz vnuer Enderlich Immer vnd Ewig
6 Also. Sihe / es werden alle Siben Geister Gottes zu Gleiche geboren / keiner ist der Erste / vnd keiner ist der letzte / Aber man mus auff den kern sehen wie die Götliche geburtt auff gehed / Sonst ver steht mans nicht. Den alle Siben In einander zu gleich können die Creaturen nicht begreiffen / Sondern sie schauens ahn / wen aber ein geist gerüged wird / So Rüged er die andern alle / So steht die geburd in voler krafft / Drumb Hats im menschen einen anfang. vnd in Gott keinen. drumb mus ichs auch nur auff Creaturliche weise schreiben / sonst ver stehestu nichtes.

7 Sihe / Alle Siben quel Geister weren auser dem Plitz ein finster Tahl. Wen aber der Plitz zwisen[b] der Herben vnd Bitter qualitet In der Hitze auff gehehed / so wird er Im Süssen wasser scheinend / vnd in der Hitze flammen Bitter vnd Triumpffirende vnd lebendig / vnd in der herben Corporlich
8 trucken vnd Helle / Nun Bewegen sich dise vieer Geister In dem Plitze / den Sie werden Alle vier darinnen lebendig. Nun steiged diser vieer krafft in dem Plitze auff / Als wie das leben auff ginge / vnd die auff gestigene krafft in dem Plitze ist die liebe / das ist der fünffte Geist / Die selbe krafft walled so lieblich in dem Plitze / Als wen ein Totter Geist lebendig wirde /
9 vnd würde vrplitzlich in grosse klarheit gesetzt / Nun in disem wallen / Rüged eine krafft die ander / Erstlich Pocht die herbe / vnd die Hitze macht in dem Pochen einen Hellen klang / vnd (das wasser) die Bitter krafft zur theiled den klang / vnd das wasser macht in Senffte Das ist der Sechste

[a] Amend: gantzen [b] Amend: zwischen

Now observe the depths.

At this point I must take hold of the entire divine corpus in its center at 4
the heart and explain the whole corpus and how nature arises. Then you will recognize the highest ground as to how all seven spirits perpetually give birth to one another and how the divinity has no beginning or end. So consider the delight of your spirit, the eternal divine realm of joy, the celestial delight, and the corporeal pleasures that have no end in all eternity.

Now take note.

When the celestial flash rises up in the center, the divine birth operates at 5
full effect. It is forever and eternally this way in God. But not in us poor children of the flesh. In this life, the exultant divine birth lasts only for as long as the flash. For this reason, our recognition is only piecemeal. In God, however, the flash abides immutably, perpetually, and eternally as it is. Behold: all seven spirits of God are born simultaneously. None is the first and 6
none the last. Yet we must look to the core of the ascent of the divine birth. Otherwise we will not understand it. For creatures cannot grasp all seven in one another at once, but must instead observe how, when one spirit is moved, it moves all the others and the birth is in full force. For this reason, it has a beginning in the human being but in God none. I must therefore describe it in the creatural way. Otherwise you cannot comprehend it.

Behold: all seven source spirits outside the flash would be a dark vale, but 7
when the flash rises in the heat between the stringent and bitter qualities, it becomes radiant in the sweet water; bitter, exultant, and active in the hot flame, and corporeal, dry, and bright in the stringent. But now these four 8
spirits are active in the flash, for all four come to life within it. Then the force of these four rises up in the flash like life itself. The ascendant force in the flash is love, which is the fifth spirit. Its force holds sway so lovingly in the flash as if a dead spirit were restored to life and suddenly placed in great clarity. In this effervescence, each force excites the other. First the stringent 9
bangs away. Then the heat induces a bright sound in the banging. Then the bitter force divides the sound. Then the water mellows it. This is the sixth

10 Geist / Nun gehed der don In allen fünff Geistern auff gleich einer lieblichen Musica / vnd Bleibed bestehen / den die Herbe qualitet ver truckned ihn / Nun ist In dem Selben aus gegangenen schal der nun trucken bestehed / aller Sechs quel geister krafft / vnd ist gleich wie der Same der andern Sechs Geister / den Sie alda zu sammen Corporired Haben / vnd einen Geist daraus gemacht / der Hatt aller geister qualitet. Vnd das ist der Sibende Geist Gottes
11 in der Götlichen krafft / Nun diser Geist bestehed In seiner farbe gleich dem Himmel Blo / den er ist aus allen Sechs geistern geboren / Wen nun der Plitz der in mitten in der Hitze bestehed / in die andern Geister leuchtet / das sie im Plitze auff steigen vnd den Sibenden Geist gebären / So steiged auch der Plitz in der geburd der sechs Geister mitte auff in den Sibenden /
12 Weil aber der Sibenden keine Sonderliche qualitet In sich Hatt / So kahn der Plitz in dem Sibenden nicht Heller werden / Sondern er fenged von dem Sibendenden das Corporliche wesen / aller Siben Geister / vnd der Plitz stehed in mittem zwischen disen Siben Geistern / vnd wird von allen
13 Siben geboren / Vnd die Siben Geister Sind des lichtes vater / vnd das licht ist ihr Sohn / den sie von ewigkeit zu ewigkeit Immer also gebären / vnd das licht erleuchtet vnd macht Immer vnd ewig die Siben Geister lebendig / vnd freudenreich / den sie Nemen alle ihr auff steigen vnd leben in krafft des lichtes / Hin kegen gebären sie alle das licht / vnd sind alle zu gleiche des lichtes vater / Vnd das licht gebüred keinen Geist / Sondern macht sie alle lebendig / vnd freudenreich / das sie Immer in der geburtt stehen /.

14 Sihe Ich wil dirß Noch ein mal zeigen / ob duß vielleichte begreiffen Mechtest / darmitte dise Hohe Arbeit nicht ver gebebens geschehe ohne Nutz.

15 Die Herbe qualitet ist der Erste Geist / die zeuged zu Sammen vnd macht alles trucken /

Die Süsse qualitet ist der Ander Geist / die Senfftiged es.

Nun ist der dritte Geist der bitter Geist / der end stehed aus dem vierden vnd Ersten / Wen sich nun der dritte geist mit seiner witterey In dem Herben Reibed / So zind er das feuer ahn / So gehed die grimmigkeit in dem feuer auff in der Herben / In der selben grimmigkeit wird der bitter geist selb stendig / vnd in der süssen wird er sänffte[a] In der Harten / Corporlich / nun
16 bestehed er vnd auch der vierde / Nun gehed der Plitz in krafft diser vieer auff in der Hitze / vnd steiged im süssen quel wasser auff / Vnd die Bitter macht ihn Triumpffirende / vnd die Herbe macht ihn scheinend vnd trocken vnd Corporlich / vnd die Süsse macht ihn Sänffte / vnd nimpt seinen Ersten

[a] Amend: vnd

spirit. Then the tone rises up in all five spirits like a lovely *musica* and carries 10
on. For the stringent quality dries it. Then, in the emitted sound which
persists dryly,[4] there is the force of all six source spirits, which is like the
seed of the other six spirits which together they have constituted, making of
it a single spirit with the quality of all the spirits. This is the seventh spirit
of God in the divine power. This spirit abides in its color like the blue of the 11
sky, for it has been born out of all six spirits. When the flash that abides amid
the heat shines into the other spirits, causing them to rise up in the flash and
generate the seventh spirit, the flash also rises up in the birth of the six spirits
into the seventh. But since the seventh has no special quality in it, the flash 12
cannot grow brighter in it. Instead, the flash receives from the seventh the
corporeal being of all seven spirits and abides in the middle of these seven
spirits and is born from them all. Moreover, the seven spirits are the father 13
of the light and the light is their son which they generate perpetually from
eternity to eternity just so, with the light illuminating and quickening and
giving joy to the seven forever and ever. For they all take their ascent and life
from the power of this light. Conversely, they all give birth to the light and
all alike are its father. Yet the light gives birth to no spirit but instead lends
them life and joy so they are always being born.

Look! I want to show it to you one more time in the hope of your under- 14
standing what I mean so this exalted labor shall not have been in vain.

The stringent quality is the first spirit. It contracts and dries out every- 15
thing.

The sweet quality is the second. It mellows it.

Third is the bitter spirit. It arises from the fourth and the first. When the
bitter spirit in its rage abrasively rubs up against the stringent quality, it
kindles the fire and the harsh ferocity rises up in flames in the stringent. In
this ferocity, the bitter spirit becomes independent. In the sweet, it becomes
mellowed; in the hard, corporeal. At this point, it asserts itself, as does the
fourth one. At that point, the flash ignites in the heat by the force of these 16
four and ascends in the sweet source water. Then the bitter makes it exultant
and the stringent makes it radiant and dry and corporeal, and the sweet
mellows it, and it draws its first radiance in the sweet. At this point, the flash

[4] B.'s "**trucken**" (trocken), dry, recalls the doctrine of the four elements and their corresponding planetary forces or humors (Grimm E 1,4,5). Grimm also records a sixteenth-century acoustic association with "hoarse" (C 2 e).

schein in der süssen / Nun da Bestehed der Plitz oder das licht in der mitten als ein Hertze / Wen nun das selbe licht / das in der mitten stehed In die vieer Geister scheined / So steigen der vier geister krafft[a] im lichte auff vnd werden lebendig / vnd liben das licht / Das ist sie fassens in sich vnd sind des schwanger / vnd der selbe in gefaste Geist ist die liebe des lebens / das ist der
17 fünffte Geist. Nun wen sie die liebe In sich gefast Haben / So qualificiren sie für Grosser freuden / den es sicht einer den andern im lichte / vnd riged einer den andern / Als den gehed auff der don / Der Harte geist pocht der süsse macht das pochen Senffte / der Bitter zur Scheided es / nach Ider qualitet artt. Der vierde macht den klang der fünffte macht die freudenreich vnd
18 dis zu sammen Corporirete dönen ist der don oder der sechste Geist / In disem dönen gehed auff aller Sechs geister krafft / vnd wird ein begreifflicher Corpus / Nach Englischer artt zu Reden / vnd bestehed In krafft der andern Sechs Geister / vnd in dem lichte / vnd das ist der Corpus der Natur / dar innen alle Himlische Creaturen vnd figuren vnd gewechse Gebüldet werden.

Die Heilige Porten.

19 Das licht aber das in mitten in allen Siben Geistern bestehed / vnd darinnen aller Siben Geister leben stehed / vnd da durch Sie alle Siben Triumpffirende vnd freudenreich werden / Darinnen die Himlische freudenreich auff gehed / Das alle Siben Geister gebären / vnd das aller Siben Geister Sohn ist / vnd die Siben Geister Sind Sein vater / die das licht gebären / vnd das licht gebüred in Inen das leben /vnd das licht ist der Siben Geister Hertz. *Vnd Dises licht ist Der warhafftige Sohn Gottes. Den wir Cristen* ahn beten vnd
20 Ehren als die ander Person in der Heiligen drey faltigkeit. *Vnd die Siben geister Gottes / Sind Alle zu Sammen / Gott der Vater*. den es ist kein Geist auser dem andern / Sondern Sie gebären alle Siben einer den andern / So einer nicht were So were der ander auch nicht.

Das licht aber ist ein ander person / den es wird aus den Siben Geistern Immer geboren / vnd die Siben Geister steigen Immer in dem lichte auff. Vnd die kräffte diser Siben Geister gehen Immer Im glantze des lichtes aus / In den Sibenden Natur geist / vnd formen vnd Bilden alles in dem Sibenden
21 Geiste / Vnd diser aus gang im lichte ist der Heilige Geist. Der Plitz / oder der stock / oder Hertze das in den krefften geboren wird / der Bleibed in mitten stehen / vnd das ist der Sohn / Vnd der Glantz In aller krafft / gehed vom vater vnd Sohne aus / in alle kreffte des vaters vnd formed / vnd

[a] Amend: Kräfte

or light exists in the middle as the heart. When the light which stands in the middle of it all shines into the four spirits, their force rises up in it and comes alive and they love the light. This means that they hold it in themselves and become pregnant with it. This same contained spirit is the love of life, which is the fifth spirit. When they comprise this love in themselves, they express 17
their particularity in great joy. For each sees the other in the light, and each excites the other. Then the tone rises up: the hard spirit knocks. The sweet one mellows the knocking. The bitter parts it after the nature of each quality. The fourth makes the ringing, the fifth the joy, and their composite ringing is the tone or sixth spirit. In it there rises up the force of all six spirits so it 18
becomes a comprehensible corpus to say it the angelic way. And it persists by the power of the other six spirits and it persists in the light. This is the corpus of nature in which all celestial creatures and figures and plants are formed.

The Holy Gate.

But the light that persists amidst all seven spirits and in which their life 19
abides; the light that makes them exultant and joyous and in which the realm of celestial joy rises up; the light that all seven generate as the son who has all seven as his birth-giving father; the light that generates the life within them and is the very *heart* of the seven: *this very light is the true Son of God whom we Christians* worship and honor as the second person in the holy trinity. *And the seven spirits of God are all together God the Father*. For 20
no spirit exists outside any other: they all seven give birth each to the other. If the one were not, neither would the other be.[5]

But the light is a second person, for it is perpetually born from the seven spirits, and they perpetually ascend in the light. And the forces of these seven spirits perpetually go out in the radiance of the light into the seventh nature spirit, forming and shaping everything in this spirit. And this emanation in the light is the Holy Spirit. The flash or stock or heart born in 21
the forces retains its place in the middle. This is the Son. The radiance in all forces proceeds from the father and Son into all the forces of the father,

[5] B. attempts to anchor the pluralism of the seven in the inner dynamic of a God who is three in one. The inherent contradictions of his irenic trinitarianism immediately come to light: his is a tolerance that reproves blind infidelity (22), yet countenances salvation for those who live blindly in God (26), who fare better than false Christians (29).

Bildet In dem Sibenden Natur geiste alles / Nach der krafft vnd wirckung der siben Geister/ vnd nach ihrem vntter scheid / vnd Trieb. *Vnd Das ist Der warhafftige Heilige Geist. Den wir Christen für die dritte Person In der Gottheitt Ehren vnd ahn Beten.*

22 Also Sihestu Blinder Iude Türcke / vnd heide / das drey Personen in der Gottheit sein / Du kanst es nicht leugnen / Den du lebest vnd bist in den drey personen / vnd Hast dein leben von ihren vnd in ihnen vnd du wirst am Jüngsten Tage von den Totten In krafft diser drey Personen auff stehen /
23 vnd Ewig leben /. wirstu nun im gesetze der Natur Heilig vnd wol in diser weld gelebed Haben / vnd wirst den Heiligen Plitz der da ist der Sohn Gottes / der dich lertt das gesetze der natur / In deinen Siben quel Geistern nicht ver lescht haben / durch grimme erhebung / welche leufft wider die wissendschafft der Natur / So wirstu mitt allen Christen In ewiger freude
24 leben / Den es leid nichtes an deinem vnglauben / dein vnglaube Hebed Gottes warheit nicht auff / Der glauben aber Blesed den Geist der hoffnung auff / vnd bezeuged das wier Gottes kinder Sind / der glauben wird im plitz
25 geboren vnd ringed mit gott / so lange bis er über winded vnd siged.[a] Du Richtest vns / vnd Richtest dich selber / In dem du den Eifer Geist im zorn auff Blesest / der dein licht ver lesched /

Bistu Nun auff einem Süssen Baum gewachsen / vnd zwingest die Bösen ein flisse / vnd lebest Heilig vnd wol im gesetze der Natur / Das dir den Gar
26 wol ahn zeiged was recht ist / Bistu aber nicht aus einem grimmen zweig gewachsen / vnd bist Blind / Wer wiel dich ab scheiden von der liebe Gottes / darin du geboren bist / vnd darin du lebest / So du darinnen ver harrest bis ans ende / Wer wil dich von Gott scheiden / In dem du hie gelebed hast /
27 Was du in den Acker geseed Hast / das wird auff gehen / Es sey weitzen korn gersten trespen[b] hilsen oder dornen / Welches das Endliche feuer nicht wird fehig Sein / das wird auch nicht Brennen / Gott aber wird seinen Gutten Samen nicht selber verterben / Sondern Bawen das er frucht[c] trage / im
28 Ewigen leben. Die weil den Nun alles in Gott lebed vnd ist warumb Rümpt sich den das vnkraut für den weitzn. Meinestu das Gott ein Heuchler sey / vnd Sehe Imandes person oder Namen ahn / Wer was vnser aller vater Was nicht Adam / Da sein Sohn kain Böse für Gott lebed[d] / warumb Halff im nicht sein vater Adam / Aber es Heist Hie wer sindiged der sol gestrafft werden Hette Cain nicht sein licht verlescht / wer wolte in scheiden von der libe Gottes /

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[a] The preceding seventeen words are written in the margin with an "a" marking the place of insertion. [b] Early edit: Erbsen [c] Early edit: Früchte [d] Amend: lebede

forming and shaping everything in the seventh nature spirit in accordance with the force and effect of the seven spirits and their differences and impulses. *And this is the true Holy Spirit which we Christians honor and worship as the third person in the divinity*.

So, just look, you blind Jews, Turks, and heathens: there are three persons 22
in the divinity. You cannot deny it. For you live and abide in the three persons. You have your life from them and live within them. On the Day of Judgment you will rise from the dead in the power of these three persons to live eternally. If you will have lived a holy life in the law of nature in this world 23
and have not, by violent insurrection, extinguished in your seven source spirits the holy flash which is the Son of God who teaches you the law of nature, and have not gone against the knowledge of nature, then you will live with all Christians in eternal joy. For there is nothing that depends on 24
your disbelief. Your infidelity does not eliminate God's truth. Faith, however, inspires the spirit of hope and bears witness that we are God's children. Faith is born in the flash to struggle with God, until he at last overcomes and wins the day. You pass judgment on us and on yourself, by inspiring the spirit of 25
zeal in anger, thereby extinguishing your light.

If you have grown upon a sweet tree and overcome evil influences and live holy and well in the law of nature, then it indeed reveals to you what is right. But if you have not sprouted from a harsh-fierce branch and remain 26
blind, who should cut you off from the love of God in which you were born and live as long as you persist in it until the end? Who should cut you off from God in whom you have lived? What you have sown in the field will rise 27
up, whether it is wheat, rye, barley, weeds,[6] chaff, or thorns. Whatever is not susceptible to the final fire will not burn. Nor will God on his own account ruin his good seed. He will instead plant it so it bears fruit in the eternal life. Since everything lives in God, why should weeds hold themselves higher 28
than wheat? Do you imagine God is a hypocrite who has regard for the person or name? Was not Adam the father of us all? When his son Cain led an evil life in the eyes of God, why did his father Adam not help him? Yet it is written here, "Whoever sins shall be punished."[7] If Cain had not extinguished his light, who would have cut him off from the love of God?

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[6] Cf. Grimm, **trespe**: a weed that resembles crops and grows among them.

[7] Later editions gloss this to Ezek 18:20, which reads not only, "The person who sins shall die," but also, "A child shall not suffer for the iniquity of a parent, nor a parent suffer for the iniquity of a child."

29 Also auch du / Du Rimest dich ein Christ / vnd kenst das licht / warumb wandelstu nicht auch drinnen[a] / Meinestu der Namen mache dich Heilig / Warte fritz Biß dord Hin / so wirstu es er fahren / Sihe es wird dir Mancher Jude Türcke vnd Heide zu vor Ins Himmel reich gehen / die ihre lampen wol geschminckt haben /.

30 Was haben den die Christen vortheil. Viel / den Sie wissen den weg des lebens / vnd wissen wie sie vom vall auff stehen sollen / wiel aber einer Bleiben ligen / So wirfft man ihn in die gruben da mus er mit allen Gottlosen heiden ver terben. Darumb Schawe zu was du Tust / vnd wer du bist / du Richtest ander / vnd bist selber Blind / Der Geist Saged aber du hast kein vrsache darzu / das du den richtest / der Besser ist als du / Haben wir nicht alle ein fleisch / vnd vnser leben bestehed in Gott / Es Sey gleich in liebe /

31 oder in zorn / Den was du seest das wirstu Ernten / Gott ist nicht vrsache dran / das du ver loren wirst / Den das gesetze Recht zu Thun ist in die Natur geschriben / vnd du Hast das selbe buch in deinem Hertzen / Du weist wol das du sold woll vnd freundlich Handeln kegen deinem Nehesten / So weistu auch wol das du dein eigen leben / das ist dein leib vnd Seele Nicht

32 solst schenden / vnd beflecken / Warlich In disem stehed der kern / vnd die liebe Gottes / Gott Sihed nicht auff Imandes Namen / oder geburt Wer aber in der liebe Gottes walled / der walled im lichte / das licht aber ist das Hertze Gottes / Wer nun Gott im Hertzen Sitzed / wer wil den Raus speien /

33 Nimands[b] / den er wird in Gott geboren / O du Blinde vnd Halb Totte weld stehe ab von deinem Richten / O du Blinder Iude / Türcke vnd Heide / stehe ab von deiner lesterung / vnd ergib dich dem gehorsam Gottes / vnd wandel im lichte / So Sihestu wie du In deinem vall solst auff stehen / vnd wie du dich in diser weld wider die Hellische Grimmigkeit weren Solst / vnd wie

34 du kanst über winden / vnd mit Gott ewig leben / Warlich es ist nur ein Gott / wen aber die decke von deinen augen gethan wird / das du in Sihest vnd erkennest / So wirstu auch alle deine Brüder Sehen vnd erkennen / Es seien Gleich Christen / Iuden Türcken oder Heiden / Oder meinestu das Gott nur der Christen Gott Seye / leben doch die Heiden auch in Gott / Wer Recht tutt der ist im lieb vnd ahn genem / Oder was wustest du / der du ein Christ bist / wie dich Gott wolte von dem Bösen Erlösen / was Hattestu für freundschafft mit im / oder was Hastu[c] für einen Bund mit ihm da Gott seinen Sohn lies ein mensch werden zu erlösen das Menschlich geschlecht / ist er nur dein König / stehed nicht geschriben / er ist aller Heiden Trost /

35 Höre durch einen Menschen kam die sünde in die weld / vnd drang durch

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[a] Early edit: nicht drinnen [b] Early edit: Niemand [c] Amend: Hattestu

And as for you: you claim to be a Christian and know the light. Why 29
then do you not walk in it? Do you imagine the name sanctifies you? Wait,
fool, until the time comes. You will then see how it is. Before you, many a
Jew, Turk, or heathen will enter the kingdom of heaven who has properly
adorned his lamp.

What advantages do the Christians have? Many. For they know the way of 30
life and that they should be resurrected from the fall. But if someone wants
to go on lying here, he is thrown into a ditch and must go to ruination with
all godless heathens. Therefore, look what you are doing and who you are.
You judge others, yet are blind yourself. But the spirit tells us that you have
no cause to judge one who is better than you. Do we not all have the same
flesh, with our life abiding in God, whether in love or anger. For as you sow,
so shall you reap. God is not the cause of your becoming lost, since the law 31
of doing right is inscribed in nature and you have it even in your heart. You
know very well that you should behave properly and amicably toward your
neighbor. You know, too, that you should not harm your own life, your body
and soul, nor stain it. Truly, therein abides the core and the love of God. 32
God considers no one's name or birth. But whoever dwells in God's love
dwells in the light, and the light is the heart of God. If anyone lodges in God's
heart, who should spit him out? None should. For such a one is born in God.
Oh, you blind and half dead world, desist from passing judgment! Oh, you 33
blind Jew, Turk, and heathen, desist from your blasphemy and surrender
to the obedience of God and walk in the light! Then you will see how in
your fall you should be raised back up, and how you are meant to ward off
the hellish ferocity in this world. And how you can overcome and live with
God eternally. Truly, there is but one God. If only the cover is removed from 34
your eyes so you see and know, then all your brothers shall see and know
as well, be they Christians or Jews, Turks or heathens. Or do you suppose
that God is only the God of Christians? The heathens live in God as well.
Whoever does what is right is dear and acceptable to him. Or how did you
who are a Christian think that God would deliver you from evil? What sort of
friendship or bond did you have with the one who let his Son become human
for the salvation of the human race? Is he only your king? Is it not written
that he is the consolation of all heathens?[8] Listen: through a human being sin 35
came into the world and passed through one into all. And through one came

[8] Cf. Luther, Haggai 2:8, "Ja alle Heiden wil ich bewegen / Da sol denn komen aller Heiden Trost."

den einen durch auff alle /. Vnd durch einen kahm die Erlösung in die weld / vnd drang durch den einen durch auff alle / Was liged nun ahn Imandes wissendschafft / wustestu doch auch nicht wie Gott mit dir fahren wolte /
36 da du in sünden Tott warest / Nun / Gleich wie die sünde ohne vntter scheid Hersched durch einen über alle / Also auch / Hersched die Barm Hertzigkeit vnd er lösung durch einen über alle / Den Heiden / Iuden vnd Türcken aber ist Blindheit wider fahren / Sie stehen aber gleich wol in Engstlicher geburtt / vnd Suchen der Ruge / Begeren gnade / vnd Suchens nicht am Rechten ziel / Gott aber ist allendhalben / vnd Sicht auff des Hertzen gruntt / So aber in ihrer Engstlichen geburtt das licht in ihnen geboren wird / wer bistu / der
37 du sie Richtest / Sihe du Blinder mensch Ich wiel dirs zeigen / Gehe auff eine wise / das Sihestu Mancherley krautt vnd Blumen / du Sihest Bitter / du Sihest Herbe / Süsse / Sawer / weisse / gele / Rote Bloe grüne / vnd mancher ley / wachsen sie nicht alle aus der erden / stehen sie nicht neben einander / Mis guntt auch eines dem andern seine schöne gestald / Ob sich aber eines vntter Inen zu Hoch erhibe mitt seinem gewechse / vnd ver dorrete weil es nicht safft gnug Hatt / was kahn ihm die erde gethun / gibt sie ihm doch seinen safft So wol als den andern / wen aber dornen drunter wachsen / vnd der Meyer kompt ein zu ernten So Hawed er die selben mitte abe vnd wirfft sie weg / vnd sie werden im feuer ver brand / Aber die manch- erley Blumen Samled er in seine scheuren /.

38 Also ists auch mit den Menschen / Es sind mancherley gaben / vnd geschickligkeiten / Es ist einer viel lichter in Gott als der ander / Weil sie aber nicht im Geist ver dorren / So Sind sie nicht ver werfflich / wen aber
39 der Geist ver dorred / So taug er zu nichtes den zu feuer Holtz / Sind aber die türcken der Herben qualitet / vnd die Heiden der Bittern / was gehed dichs ahn / So das licht in der Herben vnd Bittern qualitet scheinend wird So leucht es auch / Du aber bist in der Hitze geboren wo das licht Im süssen quel wasser auff gehed / Schawe zu das dich die Hitze nicht ver Brenned /
40 du magest wol leschen /. So sprichstu nun ists den Recht / das die Heiden Iuden vnd Türcken in Irer Blindheit ver Harren /. Nein / Das Sage ich aber / wie kahn der Sehen der keine augen hatt / Was weis der arme ley drumb / was die Pfaffen für einen tumuld Haben in ihrer trunckenheit / Er gehed dahin in seiner ein fald / vnd gebüred Engstiglich /

salvation into the world and passed through the one into all. What matters anyone's knowledge: little did you know what God intended for you when you lay dead in sin. Now, as sin rules without distinction through one over 36
all, so do mercy and salvation through one over all. But blindness has been visited upon the heathens, Jews, and Turks. And yet they abide no less in the fearful birth, seeking calm, desiring grace, but not seeking it in the proper place. God, however, is everywhere and sees to the very bottom of the heart. If the light has been born in their fearful birth, who are you to judge them! Just look, you blind human being, I will show you what I mean. Go out onto 37
a meadow and you will see many sorts of plants and flowers. You see bitter, you see tart, you see sweet and sour, white and yellow, red, blue, green, and every sort. Do they not all grow from the earth? Do they not stand alongside one another? Does the one begrudge the other its charming form? Yet if one among them rises up too high and wilts for want of sap, what can the earth do about it? It gives its sap to the one as well as the other. Yet when thorns grow among them and the farmer arrives to harvest, he cuts them down and casts them aside to be burned up in the fire.[9] The many sorts of flowers he stores in his shed.

So too with human beings. There are various gifts and facilities.[10] The one 38
is much clearer in God than the other. But as long as they are not wilted in spirit, they are not to be cast aside. But when the spirit does wilt, it is good for nothing but kindling. Yet if the Turks are of the stringent quality and 39
heathens of the bitter, what does that matter to you? If the light radiates in the stringent and bitter qualities, it gleams there too. But you have been born in the heat where the light emerges in the sweet source water. See to it that the heat does not burn you: you would do well to quench it. So you ask 40
now whether it is proper that the heathens, Jews, and Turks should persist in their blindness. No, it is not. Yet I do say, how can anyone see without eyes? How should the poor lay person know why the clerics cause such a tumult in their intoxication.[11] It is lost on him in his simplicity. He gives birth in terror.

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[9] This refers to Jesus' parable of the good wheat and weeds in Mat 13:18–30, an argument for tolerance on the grounds that in this life good and evil spring up together and cannot be distinguished until the Judgment: "Lasset beides mit einander wachsen / bis zu der Erndte. Vnd vmb der erndte zeit / wil ich zu den Schnittern sagen / Samlet zuuor das Vnkraut / vnd bindet es in Bündlin / das man es verbrenne / Aber den Weitzen samlet mir in meine Schewren" (30)

[10] Another ground for tolerance is 1 Cor 12:4, "Now there are varieties of gifts, but the same Spirit" (Luther: "ES sind mancherley Gaben / aber es ist ein Geist").

[11] Here B. struggles with the obligation to condemn the unbelieving. It is only an apparent non sequitur that he shifts his focus to condemn clerical intolerance in the name of the laity. Intolerance of non-Christians serves to bolster the oppression of lay people.

41 So sprichstu nun / Hatt den Gott die Türcken Iuden vnd Heiden ver blendt /. Nein / Sondern als in Gott das licht an zinded[12] / So lebeten Sie in ihres Hertzen lust / vnd wolten sich den Geist nicht weisen lassen / So ver lasch das euserliche licht /

Es ist aber drumb nicht also gar ver loschen / das es in einem menschen nicht könte geboren werden / Sintemal der mensch aus Gott ist / vnd in Gott
42 lebed / Es sey gleich in liebe oder zorn / So Sich nun der Mensch Sened / Solte er in seinem Senen nicht schwanger werden / So er aber Schwanger ist / So kahn er auch gebären / Die weil ihm aber das das Euserliche licht nicht Scheined / So kend er seinen Sohn nicht / den er geboren Hatt /. Wen aber das licht auff gehen wird am Jüngsten Tage / So wird er ihn Sehen /.

43 Sihe Ich Sage dir ein geheimnis. Es ist Schon die zeit / das der Breutigam Seine Brautt kröntt / Raht fritz wo ligt die kron / *Kegen Mitternacht*. Den mitten in der Herben qualitet / wird das licht Helle. Von wannen kömpt aber der Breutigam. Auß der mitten / wo die Hitze das licht gebüred / vnd ferdt kegen mitternacht in die Herbe qualitet / da wird das licht Helle. Waß Thun den die kegen mittage / (Sind) Sie Sind in der Hitze endschlaffen / Aber ein sturmwetter wird sie auffwecken / vntter disen werden viel zu[a] Tode er
44 schrecken / Was thun den die von abend / ihr Bitter qualitet wil sich mit den andern Reiben / Aber wen sie das Süsse wasser kosten / So wird ihr Geist Sanffte /.

Was Thun den die im Mrogen. Du bist eine stoltze Brautt vom anfang / Die kron ist dir von anfang Immer geboten worden / Aber du dauchst dich vorhin zu Schöne Sein /. Du lebest mit den andern /.

Von der Götlichen / Vnd Himlischen Natur
wirckung vnd eigendschafft

45 So du nun wild wissen was im Himmel für eine Natur Sey / vnd was die Heiligen Engel für eine Natur ahn Sich Haben / vnd was Adam für seinem

[a] Amend: zum

So now you might ask, did God make the Turks, Jews, and heathens blind? 41
No, he did not. It is rather the case that when God ignited the light, they were living in their heart's pleasure. They did not want the spirit instructing them and therefore the external light was stifled.

Yet it has not for this reason been altogether extinguished so that it could not be born in a human being, particularly since the human being is born from God and lives in God, whether in love or in anger. If the human being 42
has a longing, should he not become pregnant in this longing? And if he becomes pregnant, he can give birth as well. But if the external light does not shine for him, he will not recognize his son to whom he has given birth. Only when the light rises on the Day of Judgment will he see him.

Look. I am going to tell you a secret. The time has come for the bride- 43
groom to crown his bride. Guess, dear fellow, where is the crown to be found? *Toward midnight*. For in the midst of the stringent quality, it is growing light. Whence issues the bridegroom? From the middle, where the heat gives birth to the light, shooting toward midnight into the stringent quality. That is where the light is growing bright. What are those toward midday doing?[12] They have fallen asleep in the heat. But a storm will wake them up. Many will be frightened to death by it. What are they doing toward evening?[13] Their 44
bitter quality wants to go against the others, but when they taste the sweet water, their spirit will mellow.

So what are they doing in Morning? You have been a proud bride from the beginning. You were repeatedly offered the crown from the beginning. But you thought yourself too beautiful then. You live with the others.

On the divine and celestial nature, action and properties

If you care to know what sort of nature there is in heaven, and what sort 45
of innate nature the holy angels have, and Adam prior to his fall, and what

[12] Midnight, midday, and middle allude both to directions and to phases of revelation. The light proceeds from the dawn, the Holy Land. Rome lies to the south, midday, where the papists have gone to sleep. The middle, Germany, is where the Reformation takes place. Midnight is not only the Scandinavian North (into which Lutheranism spread unopposed), it is also where the circuit of revealed history apparently comes full circle. See Intro IV A, C2a.

[13] The clock face of revelation and the map of Europe suggest that this friction alludes to the regions of heightened conflict between Calvinists and Rome: they lie west, toward evening, in France, the Palatinate, and the Netherlands. Whether morning is the orthodox lands, offered the crown in the beginning, or the apostate Islamic East is not clear.

Vall für Eine Natur ahn Sich gehabed Hatt / Vnd was eigendlich die Heilige / Himlische / vnd Götliche Natur Sey / So Mercke die vmb stende Bey disem Sibenden quel Geist Gottes Eigendlich. Wie folged.

46 Der Sibende quel Geist Gottes / ist der quel Geist der Natur / Den die andern Sechse gebären den Sibenden / Vnd der Sibende / wen er geboren ist / So ist er Gleich wie eine Mutter der ander Sechse / der die andern Sechse vmb schleust / vnd gebüred Sie widerumb / den daß Corporliche / vnd Naturliche wesen stehed in dem Sibenden /.

Hie Mercke den Sin /

47 Die Sechse steigen auff / in voler geburtt / nach Ides krafft vnd art / vnd wen sie auff gestigen Sind / So ist ihre krafft in einender ver menged / vnd die Hartigkeit ver truckends / vnd ist gleich wie das gantze wesen. Dise Corporliche vertrocknuge / Heisse Ich in disem Buche den Götlichen Salitter / Den es ist darinnen der Same der Gantzen Gottheit / vnd ist gleich wie eine mutter die den Samen empfehed / vnd immer wider frucht
48 gebüred / Nach aller qualitet des Samens / Nun in disem auff steigen der Sechs Geister / steiged auch mitte auff / der Marcurius / don / der schal aller Sechs Geister / vnd in dem Sibendenden bestehed er / Als in der Mutter /. Als den gebüred der Sibende Allerley frucht vnd farben / nach der Sechser[a] würckung.

49 Du must aber alhie wissen / das die Gottheit nicht stille steht / Sondern ohne vntterlas wircked / vnd auff steiged / Als ein liebliches ringen Bewegen oder kempffen / Gleich wie zwo Creaturen die in grosser liebe mid einander Spilen / vnd sich mid einander Helfen / oder wirgen / Bald leid eines oben Bald das ander / vnd So eines über wunden Hatt So gibets nach / vnd lest
50 das ander wider auff die füsse. Du magest auch im gleichnis Also verstehen / Als wen Siben Personen ein freundliches freuden Spiel anfingen / da Je Eines dem andern ob siged / vnd das dritte keme dem über wundenen zu Hilffe / vnd were also eine liebliche freundliche kurtzweil vntter Inen / da sie zwar alle einen lieben willen vntter einander Hetten / vnd doch eines kegen dem andern in kurtzweil / oder liebe kempffete /.

51 Also ist auch die würckunge der Sechs Geister Gottes in dem Sibenden / Bald Hatt einer ein starckes auff steigen / Bald der ander / vnd Ringen also In liebe mit einander / Vnd wen das licht in disem kempffen mitte auff steiged / So walled der Heilige Geist In krafft des lichtes In der andern Sechs Geister

[a] Early edit: sechsten (1715), sechsen (1730)

in truth was the holy celestial and divine nature, then take note of the conditions of this seventh source spirit of God as it truly is. It is as follows.

The seventh source spirit of God is the source spirit of nature, since the 46
other six give birth to the seventh; and the seventh, when it is born, is like a mother of the other six, encompassing them and generating them again. For the corporeal and natural being abides in the seventh.

Take note what this means

The six ascend in full birth each in accordance with its force and character, 47
and when they have ascended, their forces are combined. Hardness solidifies it to become like the entire being. This corporeal congelation is what I refer to in this book as the salitter. For in it is the seed of the entire divinity; and it is like a mother that receives the seed in order to bear fruit again and again in accordance with all the qualities of the seed. In this rise of the 48
six spirits, marcurius rises up in the center too: the tone or sound of the six spirits. In the seventh, it abides as in its mother. Hence the seventh bears all sorts of fruits and colors through the action of the six.

It is time that you realize that the divinity does not stand still but acts 49
incessantly ascending in an engaging ordeal, involvement, or struggle, like two creatures playing with each other in great love, now supporting, now squeezing, with first one and then the other on bottom, so that when one wins it lets up and allows the other to get back on its feet. By way of analogy, 50
you might imagine seven persons who enjoyed a friendly game in which each one falls subject to the next with a third coming along to help the first win out. There would be something like a charming, friendly diversion among them, whereby each would bear a loving good will toward the others, yet each struggles with the others for diversion or out of love.

So it is with the interaction of the six spirits of God in the seventh: first, 51
one ascends more and then the other, struggling with each other out of love. And when the light emerged in the middle of this struggle, the Holy Spirit holds sway in the power of the light in the play of the other six spirits.

Spiel / Als den gehed auff in dem Sibenden allerley frucht des lebens / darzu
52 allerley farben vnd gewechse / wie nun die qualitet am sterckesten ist / So
bilded sich auch der Corpus der frucht / vnd auch die farben / In disem
kempffen oder ringen formired sich die Gottheit / In vnendlicher / vnd vner
53 forschlicher vielerley Artt / weise / vnd Bildunge / Den die Siben Geister Sind
Siben Haupt quel / Wen der Marcurius drinnen auff steiged / So macht er
alles rüge / vnd die Bitter qualitet Beweged es / vnd vntterscheided es / vnd
die Herbe ver truckned es /.

54 Nun Mercke Hie / wie da sey die Bildunge In der Natur / In dem Sibenden
Geiste /.

Das Süsse wasser ist der Natur anfang / vnd die Herbe qualitet zeuged es
zu Sammen / das es Naturlich / oder[a] Begreifflich wird / auff Englische artt zu
55 reden / Nun / wen es zu Sammen gezogen ist / So Sichts gleich dem Himmel
Blo / wen aber das licht / oder der Plitz drinnen auff gehed / So sichts gleich
einem Edlen Jaspis / oder wie ichs in Meiner sprache Nennen mag / einem
glesern Meer / darein die Sonne scheined / vnd gantz lauter vnd Helle ist /
56 Wen aber die Bitter qualitet drinnen auff gehed / So zur Teiled sichs / vnd
formpt sichs / gleich als wen es lebed / oder als wen das leben da auff ginge /
vnd formbt sich in grinliche gestald / Gleich einem grinen Plitz / Menschlich
zu reden / da von einem das gesichte ver gehed / vnd nicht schawen kahn /
57 Wen aber die Hitze drinnen auff gehed / So formbt sich die grine gestaldt In
eine halb Rötliche / Gleich als wen ein Carfunckelstein aus dem grinen Plitz
58 leuchtet /. Wen aber das licht welchs ist der Sohn Gottes in dises Natur Meer
scheined / So bekompts Seine gelbichte vnd weislichte farbe / welches ich
mit nichtes ver gleichen kahn / Mit disem ahn schawen mustu warten Bis in
Ienes leben / Den das ist nun der rechte Natur Himmel / der da ist aus Gott /
darinnen die Heiligen Engel wonen / vnd daraus Sie im anfang geschaffen
Sind /.

59 Sihe /. wen nun der Marcurius oder don / In disem Natur Himmel auff
gehed / Da gehed auff die Götliche vnd Englische freundenreich. Den da
gehen auff formen Bildungen farben / vnd Englische frucht / die da schön
Blüed wechst vnd in seiner volkommenheit stehed / von aller ley obst
Beumen stauden vnd gewechse / Holdselig an zu schawen / Mid lieblichem
60 geruch / vnd geschmack / *Ich Rede Aber alhie mitt einer Engels zunge* /
61 Du musts nicht irdisch verstehen / gleich diser weld / Mit dem Marcurius
Hats auch dise gestald / Du must nicht dencken / das ein Harte Pochen

[a] Early edit: und

Then there arise in the seventh all kinds of fruits of life, as well as all sorts of colors and plants. Wherever a quality is strongest, the corresponding 52
corpus of the fruit is formed as well as the colors. Through this struggle or tussle the divinity is formed in an infinite, unfathomable mode, nature, and configuration. For the seven spirits are seven main sources. When the 53
marcurius predominates in them, it excites everything. The bitter quality activates and subdivides whatever there is and the stringent congeals it.

Now observe here how it is with the formation in nature in the seventh 54
spirit.

The sweet water is the beginning of nature. The stringent congeals it to make it natural or comprehensible, to speak in the angelic manner. And 55
when it is congealed, it looks like the heavenly blue. But when the light or flash strikes it, it resembles a noble jasper.[14] Or as I might call it in my own terms, a sea of glass[15] into which the sun shines making it utterly transparent and bright. But when the bitter quality predominates in it, it is split up and 56
configures itself as if it were alive; or as if life predominated in it so that it configures itself in a greenish form, like a green flash, to put it in human terms. It is so blinding that one cannot see. But when the heat rises in it, 57
the greenish form configures itself in a semi-red hue, as if a carbuncle stone shone out of the green flash. But when the light which is the Son of God 58
shines into this nature sea, it takes on a yellowish and whitish color that I cannot compare to anything else. You must put off its actual contemplation until that other life. For it is the true nature heaven that proceeds from God in which the holy angels dwell, and out of which they were created in the beginning.

Behold! When the marcurius or tone resounds in this nature heaven, 59
the divine and angelic realm of joys intensifies. There arise in it forms, configurations, colors, and angelic fruits that blossom, thrive, and abide in their perfection; all manner of fruit trees, stems, and plants blessed to behold, with a lovely fragrance and taste. *Yet I am speaking here with an* 60
angel's tongue. You must not understand it in the earthly fashion, as if of this world. With the marcurius, it is as follows: do not imagine that in the divinity 61
there is any hard knocking, ringing, or sounding or whistling; it is not as if

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[14] Rev 21:11 refers to "the glory of God" as "a radiance like a very rare jewel, like **jasper**, clear as crystal."

[15] The association with a crystal (jasper), which is like a "glassy sea," invokes alchemical properties; its appearance presumably alludes to Rev 4:6 (Luther): "Vnd fur dem stuel war ein glesern Meer / gleich dem Christal."

dönen oder schallen oder Pfeiffen in der Gottheit Seye / Als wen einer eine Mechtige Posaune Neme vnd Bliese drein / O Nein Mensch / du Halb Totter Engel das ists nicht / Sondern es gehed alles in krafft zu / Den das Götliche wesen stehed in krafft / Aber die Heiligen Engel singen klingen Posaunen vnd schallen lautbar / Den zu dem Ende Hatt Sie Gott aus sich gemacht /
62 das sie Sollen die Himlische freude ver mehren / Ein solch Bild was Adam auch / Als in Gott schuff / Ehe das seine Heua aus ihm gemacht ward / Aber der ver terbete Salitter In adam Hatt mit dem Brun des lebens gerungen / Bis er über wunden / vnd Adam Matt wardt / dauon er endschliff / Da was es geschehen / So ihm die Barmhertzigkeit Gottes nicht were zu Hilffe kommen / und[a] ein weib gebawed / so solte er wol noch schlaffen / Nun von disem an seinem orte.

63 Dises wie oben er zeld / ist nun der Schöne / vnd Heilige Himmel / der in der gantzen Gottheit also ist / der weder anfang noch ende Hatt / dahin keine Creatur mit ihrem Sinne Reicht.

64 Doch Solstu dises wissen / das sich .I. an einem orte Bald eine qualitet mechtiger erzeiged als die ander / Bald Siged die ander / Bald die dritte / Bald die vierde / Bald die fünffte / Bald die Sechste / Bald die Sibende / Vnd ist also ein ewiges Ringen / würcken / vnd freundliches liebe auff steigen / da sich den in disem auff steigen / die Gottheit Immer wunderlicher / vnd unbegreifflicher / vnd vnerforschlicher Er zeiged / Das also die Heiligen Engel sich nicht können gnung freuen / vnd darinnen gnug liebe spaciren / vnd das Schöne Tedeum Laudamus gnug singen / Nach Ider qualitet des Grossen Gottes / Nach seiner wunderlichen offenbarung / vnd weisheit / vnd schönheit / vnd farben / vnd frucht / vnd gestaldt / Den die qualiteten steigen Immer vnd Ewig also auff / vnd ist bey Inen kein anfang / weder
65 Mittel noch Ende / Vnd ob ich gleich alhie habe geschriben / wie alles wird / vnd wie sich alles formed vnd Bilded / vnd wie die Gottheit auff gehed / So darffestu darumb Nicht dencken / das es edwan eine Ruhe /
66 oder verleschung Habe / vnd Hernach wider also auff gehe /. O Nein / Sondern Ich mus im stickwerck schreiben / vmb des lesers vnuerstand
67 willen / damitte er Mechte was begreiffen / vnd in den Sin kommen / Du darffst auch Nicht dencken / das Ich sey In Himmel gestigen / vnd[b] solches mit meinen fleischlichen augen gesehen / O Nein Höre du Halb er storbener Engel Ich Bin wie du / vnd Habe kein grösser licht in meinem Euserlichen wesen als du / Darzu so bin Ich so wol ein Sindiger vnd sterblicher Mensch als du / vnd mus mich alle Tage vnd stunden mit dem Teufel kratzen

[a] Amend: hätte [b] Amend: habe

someone were blowing into a great trumpet. Oh, no, human creature, you half-dead angel. That is not it. Instead everything blossoms in power. For in power abides the divine being. But the holy angels sing, ring, blow, and sound out aloud. For it is to this end that God created them out of himself: in order to magnify the celestial joy. That was the image of Adam when God 62
created him before Eve was fashioned out of him.[16] But the ruined salitter in Adam struggled with the source of life until he was overcome. Adam was worn down. This put him to sleep. That would have been the end of his story, had God's mercy not come to his aid to make a woman. Otherwise, he would still be asleep. But more about that in its proper place.

What I have accounted for is the splendid and Holy Heaven which exists 63
as such within the entire divinity, but without beginning or end, which no creature can penetrate with its senses.

This you should know: that always in any place one quality appears more 64
forceful than the others, then the next one wins out, then the third, the fourth, the fifth, the sixth, the seventh: so that there is an eternal struggle, interaction, and amiable escalation of love, in which the divinity forever manifests itself as all the more wonderful, incomprehensible, and unfathomable, so that the holy angels cannot rejoice or display their love sufficiently by singing their splendid *Tedeum Laudamus* in honor of each quality of the Great God, his miraculous revelation and wisdom and beauty and colors, fruits, and configurations. Thus the qualities intensify themselves forever and eternally without beginning, middle, or end. And though I describe 65
in such terms here how it is that things emerge by forming and configuring themselves, and how the divinity ascends, you must not imagine that it comes to rest or pauses and then begins again. Oh no! For I can only write 66
of it piecemeal on account of the reader's incomprehension so that he may get an inkling of it in his mind. You must not suppose that I ascended into 67
heaven to witness such things with the eyes of the flesh. No indeed! Listen to me, you half-dead angel! I am just like you. I have no greater light in my external being than you. I am no less a sinful and transient creature than you, who must struggle and fight every day and hour with the devil, who in

[16] B. anticipates here his theme of the more complete prelapsarian Adam (cf. *3P* 12; *Boehme*, 114–119).

vnd schlagen / welcher mich in Meiner verterbeten Natur In der grimmen qualitet die in Meinem fleische ist / wie in allen menschen / Immer anficht / Bald sige Ich im ob / gar bald er / Er Hatt mich aber drumb nicht über wunden / wen er gleich für mihr offte siged / Sondern unser leben ist wie ein stetter krig mit dem Teufel / Schlegt er mich so mus Ich zu Ricke weichen / Aber die Götliche krafft Hilfft mir auff / Den bekömpt er auch
68 seinen streich / vnd ver leured offte die schlacht / Wen er aber über wunden ist / So gehed die Himmels Porten in Meinem Geiste auff / Den Sihed der Geist das Götliche vnd Himlische wesen / Nicht auser dem leibe / Sondern im quel Brun des Hertzens gehed der Plitz auff in die Sinligkeit des Hirns
69 Darinnen Spolired[a] der Geist / Den der Mensch ist aus allen krefften Gottes gemacht / Aus allen Siben Geistern Gottes / Gleich wie auch die Engel / Weil er aber Nun ver terbed ist / So quilled nicht alle zeit die Götliche geburtt in ihme / auch nicht in allen / vnd ob sie gleich in ihm quilled / So scheined darumb nicht das Hohe licht in allen als Balde / Vnd obs scheined so ists doch der verterbeten Natur vnbegreifflich / den der Heilige Geist lest sich nicht im sindlichen fleische fasen vnd Halten / Sondern er gehed auff wie ein Plitz / gleich wie das feuer aus dem steine wen man drauff schleged /
70 Wen aber der Plitz im quel brun des Hertzens gefangen wird / So gehed er in den Siben quel Geistern auff ins Hirne / wie eine Morgen Röte / Vnd darinnen steckt der zweck / vnd die erkendnis / den in dem selben lichte sihed einer den andern / vnd füled den andern / vnd reucht den andern / vnd schmeckt den andern / vnd Hörd den andern / vnd ist gleich als wen
71 die gantz Gottheit drinnen auff ginge / Hirrinnen sicht Nun der Geist Bis in die tiffe der Gottheit / Den in Gott ist Nahe vnd weit ein ding / vnd der selbe Gott von dem Ich in disem Buche schreibe der ist so wol in seiner dreyheit im Corpus der heiligen Seelen als im Himmel / Von disem Neme Ich meine erkendnis / vnd von keinem andern dinge Ich wiel auch Nichtes anders wissen / Als den selben Gott / vnd der macht auch die gewisheit
72 meines geistes das Ichs bestendig Glaube / vnd auff ihn Trawe / Vnd ob mirs gleich ein Engel vom Himmel Sagete / so würde Ichs doch nicht können glauben / viel weniger fassen / den Ich würde Immer zweifeln / ob sichs[b] also verhilte / Aber So gehed mihr die sonne selber in meinem Geiste auff / Darumb Bin ich des gewiß / vnd sehe selber die ankunfft vnd geburt der heiligen Engel / vnd aller dinge / Im Himmel vnd in diser weld / Den die Heilige Seele ist ein geist mit Gott / ob sie gleich eine Creatur ist / So Ist sie doch den Engeln gleich / Auch so sihed des Menschen Seele viel Tiffer als

[a] Early edit: speculiret [b] Amend: auch

my corrupt nature, in the harsh-fierce quality of my flesh, assaults me, as he does all human beings. Sometimes I win, sometimes he. But even then, he does not conquer me, not even when he so frequently wins out against me. For our life is a perpetual war with the devil. When he lands a blow, I can only fall back. Yet the divine power puts me back on my feet. Then he gets what he has coming, and not rarely does he lose the battle. And when he is laid low, 68
the gates of heaven open up in my spirit. Then the spirit sees the divine and celestial being, not out of body: it is in the source-font of the heart that the flash passes into the sensibility of the brain in which the spirit speculates.[17]
For the human being has been made from all the powers of God, from all 69
seven source spirits, just as an angel is. But because of his ruined state, the divine birth does not always surge within him, nor in all, and even if it does surge in him, the great light does not shine as quickly in each. And when it does, it may be incomprehensible to our corrupt nature. For the Holy Spirit cannot be caught and held in the sinful flesh. It can only rise up like a flash, like the fire from a stone upon which you strike. But when the the flash is 70
captivated in the source-font of the heart, it passes in the seven source spirits into the brain, like a morning glow.[18] Therein lies its purpose and knowledge. For in that light, one sees and feels and smells and tastes another, and hears the other, and it is as if the entire divinity were becoming manifest therein.
In the process, the spirit sees into the very depths of divinity. For in God 71
near and far are the same thing. And that very God of whom I write in this book is in his threefold aspect no less in the corpus of the holy souls than in heaven. From him and no other I take my understanding. Nor do I want to know of anything but that very God who effects the certainty of my spirit so that my faith and trust in him are unwavering. For even if an angel from 72
heaven were to instruct me, I would not believe it, much less take it to heart. I would always doubt that things are really so. But when the sun rises up in my own spirit, I am certain of it all. I see the advent and birth of the holy angels and of all things in heaven and on earth, for the holy soul is of one spirit with God. Even if it is a creature, it is nevertheless like the angels, and it sees much deeper into the human soul than do the angels. The angels only

[17] See above: the early editors were, I believe, correct in interpreting "**spolired**" as "speculiret."

[18] This is another allusion to the title **Morgen Röte**.

die Engel / Die Engel Sehen alleine Bis in die Himlische Pomp / die Seele aber Sihed die Himlische vnd Hellische / den sie lebed zwischen Beiden /
73 Darumb mus sie sich wol quetschen lassen / vnd alle Tage vnd stunden mit dem Teufel Ringen / das ist mit der Hellischen qualitet vnd lebed in grosser geferligkeit in diser weld / Darumb Heist dises leben Recht ein Iammer Tahl
74 voler angst / stetiges würgen / krigen / kempffen streiten / Aber der kalte vnd halb Totte leib ver stehed disen kampff der Seelen nicht alle wege / er weiß nicht wie ihm geschicht / Sondern er ist schwer müttig / vnd Engstlich / vnd gehed von einem gemach / Ia von einem orte zum Andern / vnd Suched Apstinentz / oder Ruge / vnd wen er dahin kömpt / So finded er nichts / Da lauffed den zweifel vnd unglauben mitte vntter / ihm ist offte als wer er gar von Gott verstossen / Aber er ver stehed nicht des Geistes kampff / wie der selbe Bald oben / vnd Bald vntten liged / Was da für ein hefftig krigen vnd kempffen ist / mit der Hellischen vnd Himlischen qualitet / Welches feuer die Teufel auff Blasen / vnd die Heiligen Engel leschen / geb Ich einer Idern Heiligen Seele zu bedencken /

75 Du Solst wissen das ich alhie nicht schreibe / Als eine Historia / die mihr von andern er zeld ist worden / sondern Ich mus stets in der selben schlacht stehen / vnd befinde die mit grossem streitt / da mihr den offte ein Bein vntter geschlagen wird / wie allen Menschen /

76 Aber vmb des Hefftigen streits vnd kampffs willen vnd vmb des Eiuers willen den wir mit einander Haben / ist mihr dise offenbarung geben worden / vnd der Hefftige Trieb zu solcher / Solches alles auffs Papbier zu
77 Bringen / Was aber gentzlich hir runtter / oder Hiernach folgen mechte / weis ich nicht gentzlich / Allein das mihr edliche zu kunfftige geheimnis in
78 der Tiffe gezeiged werden / Den wen der Plitz im Centrum auff gehed / so sihed er hin durch / Aber er kans nicht wol fassen / den im geschicht als wens wetterleuchtet / da sich der Plitz des feuers auff tutt / vnd Balde wider
79 verschwinged[a] / Also gehets in der seelen auch zu / wen (sich) sie in ihrem kampff durch dringed / so schawed sie die Gottheit wie ein Plitz / Aber der Sünden quel deckts Bald wider zu / Den der alte Adam gehördt in die Erde / vnd nicht mit disem fleische in die Gottheit.

80 Nicht schreibe Ich mihr dises zum lobe / Sondern darumb / das der leser wisse worinnen meine wissendschafft stehed / darmitte er nicht einen andern Bey mihr Suche / der Ich (ich) nicht Bin. Sondern der Ich Bin / Der (sind) sind alle menschen (sindt) die in Christo Iesu vnserm *Könige* ringen / Nach der kron der Ewigen freuden. vnd leben in der Hoffnung der

[a] Early edit: verschwindet

see into the celestial glory, but the soul sees the celestial and the infernal, because it dwells between the two. That is why it must submit to being 73
trapped, why it must struggle every hour of every day with the devil, with his infernal quality; and why it can only live in the greatest peril in this world. That is why this world is properly known as a vale of sufferings full of terror, constant stifling, fighting, struggling, and wrestling. But the cold and half- 74
dead body does not always understand this struggle of the soul and does not know what is happening to it. It becomes melancholy and fearful, fleeing from one chamber and one place to another, seeking abstinence and calm. But when it gets there, it finds nothing. This leads to doubt and disbelief. It often feels as if God had rejected it. But this is only because it does not understand the struggle of the spirit in which one is now on top and now on bottom. I advise each and every blessed soul to consider the violent war and strife between the infernal and celestial qualities and how the devil shores up the fire and the Holy Angels put it out.

You should be aware that I am not writing here a story which has been 75
told to me by others. I must prove myself again and again in that very battle. I have arrived at these things by great struggle, often getting knocked down, as all people do.

But because of the violent conflict and struggle we have[19] and the zeal we 76
bear toward one another, this revelation has been granted to me, along with the strong impulse to set it to paper. What is to follow below or hereafter, I 77
do not sufficiently know as yet: I know only that some secrets of things yet to come are revealed to me in the depth.[20] For when the flash rises up, it passes 78
through. But it cannot sufficiently grasp what it sees. For it is as if it were heat lightning, when the flash of fire rises up but soon vanishes. And so it is 79
too in the soul when its struggle issues in breakthrough. It sees divinity as in a flash. But the source of sin quickly covers it back over. The Old Adam has his place in the earth, not with our flesh in the divinity.

I do not write these things to praise myself but rather that the reader 80
might know in what my knowledge consists and should not look for someone in me that I am not. What I am, all human beings are who struggle in Christ Jesus our *King* for the crown of eternal joys, and who live in the hope

[19] Here and elsewhere, B. indicates the religious conflict has occasioned his inspiration and authorship.

[20] This is one of the rare passages where B. intimates prophetic knowledge of the future has been revealed to him.

vol kommenheit / welchs anfang ist am Tage der auff erstung / welcher Nun kurtz ver handen ist / Welches im zirckel des auff gangs im Plitze gar wol zu sehen ist / In welchem sich die Natur erzeiged als wen der Tag wolte an
81 Brechen / Darumb

schaw zu das du nicht schlaffend er funden werdest in deinen Sünden / Warlich die klugen werdens mercken / Aber die Gottlosen bleiben in ihren sünden. Sie Sagen was ist dem Narren / wen Hatt er aus ge traumed / Das macht sie sind in den fleischlichen listen end schlaffen / wol auff sihe zu was
82 das für ein Traum sein wirdt. Ich wolte auch wol in meiner Sanfftmut rugen / So ich dis nicht Thun muste / Aber der Gott der die weld gemacht Hatt / ist mihr viel zu starck / Ich Bin seiner Hende werck / er mag mich setzen wo
83 hin er wiel / Vnd ob ich gleich der weld / vnd des Teufels *Spectakel* sein mus / So ist doch meine Hoffnug in Gott / auff das zukünfftige leben / In den wiel Ichs wagen / vnd dem Geist nicht wider streben. Amen.

of a perfection to begin on the day of resurrection which is now near at hand,
as can be seen in the circle of dawn in the flash, wherein nature reveals itself
as if day were breaking. So see to it that you are not found asleep in your sins. 81
Truly, the clever ones will take notice. The godless will persist in their sins.
They ask what will happen to the fool when his dream is over? They have
dozed off in their carnal cleverness. But take heed what sort of dream it will
turn out to be. I too would like to rest in my gentleness, if I were not obliged 82
to do what I am doing. But the God who made the world is far too strong
for me. I am the work of his hands. He can put me where he will. And even 83
if I am destined to be a *spectacle* to the world and to the devil, my hope is
in God for the future life. To him I must venture in not resisting his spirit.
Amen.

Das 12 Cappittel.

Von Der Heiligen Engel geburtt vnd ankunfft / So wol von ihrem Regimend / ordnung / vnd Himlischen freuden leben.

1 Nun fraged Sichs / Was ist den eigendlich Ein Engel. Sihe / Als Gott die Engel schuff / So schuff er sie aus dem Sibenden quel Geiste / welcher ist die Natur / oder der Heilige Himmel /

2 Das wortt schuff / mustu verstehen / Als wen man spreche zu Sammen zihen / oder zu sammen treiben / gleich wie die erde zu sammen getrieben ist / Also Auch / Als sich der Gantze Gott bewegete / So zog die Herbe qualitet den Salitter der Natur zu sammen / vnd ver trockends / da worden die Engel / wie nun die qualitet ahn iedem orte was / in (seiner) ihrer Bewegung / So ward auch der Engel /

Mercke die Tiffe.

3 Es sind siben Geister Gottes / die Haben sich alle siben Beweged / Vnd das licht darinnen Hatt sich auch beweged / vnd der geist der aus den sieben geistern Gottes aus gehed Hatt sich auch beweged.

4 Nun wolte der schepffer Nach seiner dreyheit / auch drey Hehr schaffen / nicht weit von Einander / Sondern eines am am[a] Andern / Als ein zirckel / Nun Mercke / wie da waren die Geister in ihrem wallen / oder auff steigen / Also wurden auch die Creaturen / In mitten Ides Hehres ward das Hertze Ides Hehres zu sammen Corporired / Daraus ward ein Englischer könig /
5 oder Gros fürste / Gleich wie der Sohn Gottes mitten in den Siben Geistern Gottes geboren wird / vnd ist der Siben Geister Gottes leben vnd Hertze / Also ward auch ein Englischer könig mitten in seinem Refier aus der Natur / oder aus dem Natur Himmel geschaffen / Aus aller siben quel Geister krafft / vnd der was nun das Hertze in einem Hehr / vnd Hatte seines gantzen Hehres qualitet / mechtigkeit / oder stercke in sich vnd was der aller
6 schöneste vntter Inen / Gleich wie der sohn Gottes ist das Hertze / vnd das leben / vnd die stercke / aller Siben Geister Gottes / Also auch ein könig der Engel in seinem Hehr /

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[a] Early edit: omit duplicating am (1730).

Chapter Twelve

On the Birth and Advent of the Holy Angels and their regiment, order, and life of celestial joys.

One might ask, what then is an angel in reality? Consider the following. 1
When God created the angels, he made them from the seventh source spirit which is nature or the Holy Heaven.

You must understand that, with the word "made," it is as if one were speak- 2
ing a contraction or composition, just as when the earth is compressed.[1] So it was too when the entire divinity moved: this was how the stringent quality drew the salitter of nature together to dry it out as the angels came into being. Whichever quality prevailed in any place in this movement, it gave rise to the corresponding angel.

Note the depth.

There are seven spirits of God. They all moved. The light within them has 3
moved too. And the spirit that proceeds from the seven spirits of God has moved as well.

In accordance with his threefoldness, the Creator wanted to create three 4
hosts, not far removed from one another but each alongside the other as in a circle. Now consider: as the spirits were in their hovering and surging state, this was how the creatures came into being. In the middle of each host, the heart of the host was composed which became an angelic king or grand prince. As the Son of God is born amidst the seven spirits of God as the life 5
and heart of the seven spirits of God, so too was an angelic king created in the middle of his domain from nature or from the heaven of nature: out of the forces of all seven source spirits. He was made to be the heart of the host, comprising the quality, power, or strength of its entire being in himself, and to be the most splendid being among them all. Just as the son of God is the 6
heart and life and strength of all seven spirits of God, so is a king of angels within his host.

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[1] The first event of creation actualizes, indeed it is the speaking of the Creator (i.e. "Let there be" or "Es werde"). B. means that the phonetic action of speaking the words mimics and in fact is this same creative contraction.

7 Nun gleich wie In der Götlichen krafft sind siben forneme qualiteten / daraus das Hertze Gottes geboren wird / Also sind auch Edliche mechtige fürsten Engel / Nach Ider Haupt qualitet In Idem Hehr geschaffen worden / derer zahl Ich nicht eigend weis / vnd die sind neben dem könige Hehr fürer
8 der andern Engel. Alhie solstu wissen das die Engel nicht alle Einer qualitet sind / Auch so sind sie in der krafft vnd mechtigkeit nicht alle einander Gleiche / Es Hatt wol ein Ider Engel aller siben quel Geister krafft in sich / Aber es ist in Idem edwan eine qualitet die sterckeste / Nach der selben qualitet ist er auch glorificiret / Den wie ahn Iderm orte der Salitter zur zeit der schepffung gewesen ist also ist auch der Engel worden / Vnd nach der qualitet die am sterckesten Im Engel ist / wird er auch genant / vnd
9 glorificirt / Gleich wie die wisen Blumen ein Ides seine farbe von seiner qualitet empfehed / vnd auch seinen Namen nach seiner qualitet hatt / Also Auch die Heiligen Engel / Edliche sind der Herben qualitet am sterckesten /
10 vnd die sind licht Braunlich / vnd der kelte am Nehesten / Wen nun das licht des Sohnes Gottes ahn sie scheined / So Sind sie gleich wie ein Brauner Plitz / Gantz Helle in ihrer qualitet Edliche sind des wassers qualitet vnd die sind lichte Gleich dem Heiligen Himmel / vnd wen das licht an sie scheined /
11 So Siheds gleich wie ein Christallen meer / Edliche sind der Bittern qualitet am sterckesten. Die sind gleiche einem köstlichen grünen steine / der da sicht wie ein Plitz / vnd wen sie das licht ahn schained / so scheined[a] gleich wie Rott grinlicht / Als ob ein Carfunckel draus leuchtet[b] / Oder als / ob das
12 leben da vrsprung Hette / Edliche Sind der Hitze qualitet die sind die aller lichtesten / gelbicht vnd Rötlich / vnd wen das licht ahn sie leuchtet / So Sichts gleich wie der Plitz des Sohnes Gottes. Edliche sind der liebe qualitet am sterckesten / die sind ein ahn Blick der Himlischen freudenreich / Gantz lichte Wen das licht ahn sie scheined / So sichts gleich wie licht Bloe / ein lieblicher ahn Blick.

13 Edliche sind des Dons qualitet am sterckesten Die sind auch lichte / vnd wen das licht ahn sie scheined / so sichts Gleich wie ein auff steigen des Plitzes / Als wolte sich alda edwas er heben.

14 Edliche sind der gantzen Natur / Als wie eine gemeine ver mischung / Wen das licht an die scheined so sichts gleich wie der Heilige Himmel der aus allen Geistern Gottes formired ist.

15 Der könig aber ist das Hertze aller qualiteten / vnd Hatt sein Reuier in mitten als ein quel Brun / Gleich wie die sonne mitten vntter den Planeten stehed / vnd ist ein könig der sternen / vnd ein Hertze der Natur in diser

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[a] Amend: scheineds [b] Early edit: leuchtete

Just as in the divine power there are seven primary qualities that give 7
birth to the heart of God, so too there are several powerful angelic princes. They have been created in accordance with each primary quality in their host. I do not know their number, but alongside the king they are leaders of the other angels in the host. You should be aware that the angels are not 8
all of the same quality nor are they all equal in power or authority. Each angel certainly has the power of all seven qualities in it, but in each only one quality prevails. In it the angel has been glorified. For as the salitter was at the time of creation, so the angel came into being. And in accordance with the quality that was strongest in the angel it is denominated and glorified. So 9
too have the flowers of the meadow received each its color from its quality along with the corresponding name. So it is with the angels. In some the stringent quality is strongest. They are bright brown and the nearest of any to coldness. When the light of the Son of God shines on them, they are like 10
a brown flash, radiant in their quality. Some have the quality of water. They are bright like the Holy Heaven. When the light shines on them, they are like a crystalline sea. In some the bitter quality is strongest. They are like a 11
precious green stone that resembles lightning. When the light touches them, they shine red-greenish, as if a carbuncle were beaming out of them. Or as if life had its origin there. Some have the quality of heat and are brightest of 12
all, yellowish and reddish. When the light touches them, it is like the flash of the Son of God. In some the quality of love is strongest. They are a vision of the celestial realm of joy. They are resplendent when the light touches them. It is like bright blue, a lovely sight.

In some the quality of sound is strongest. They are no less bright. When 13
the light touches them, it looks like the emergence of the flash, as if something were trying to manifest itself.

Some are from all of nature, as a universal mixture. When the light 14
touches them, it looks like the Holy Heaven itself, formed from all the spirits of God.

But the king is the heart of all the qualities and has a domain at the center 15
which is a source-font, just as the sun resides at the center between the planets and is a king among the stars and a heart of nature in this world. That

16 weld. Also Groß ist auch ein Jerubin / oder Engels könig / Vnd gleich wie die andern (Sechs) Sechs Planeten neben der Sonnen Hehr führer sind / vnd der Sonne ihren willen geben. das sie mag in ihnen regiren / vnd würcken. Also geben alle Engel ihren willen dem könige / vnd die fürsten Engel sind im Raht mit dem könige.

17 Du solst aber alhie wissen das sie alle einen lieben willen[a] vntter einander Haben / keiner Misgunt dem andern seine gestald vnd schönheit / Den wie es in den Geistern Gottes zu gehed / Also auch vntter ihnen.

Auch so haben sie alle zu gleiche die Götliche freuden / vnd genissen alle zu gleiche der Himlischen speisen / In dem ist kein vntter scheit. Nur in den farben / vnd stercke der krafft ist ein vntter scheit / Aber in der volkommenheit gar nichtes / Den ein Ider hatt die krafft aller Geister Gottes in sich Darumb wen das licht des Sohnes Gottes ahn sie scheined So er

18 zeiged sich Ides Engels qualitet mit der farben / Ich Habe der gestald vnd farben Nur edliche erzeld / Aber ihr sind viel mehr / die Ich vmb der kürtz willen nicht schreiben wiel / Den gleich wie sich die Gottheit in vn- endlich erzeiged / mit ihrem auff steigen / Also Hats auch vner forschlicher vielerley farben vnd gestald vntter den Engeln / Ich kahn dir in diser weld kein Recht gleichnis zeigen / Als den Blüenden Erdboden Im Mayen der ist ein Tott vnd Irdisch vor Bilde.

Von der Englischen freuden.

19 Nun fraged sichs / was Thun den die Engel Gottes im Himmel / oder worumb / Oder zu was mittel Hatt sie Gott geschaffen.

Das möged ihr Geitz Helse mercken / die ihr in diser weld nach Hoffard / Ehre / Ruhm / gewald / geld vnd Gutt trachtet / vnd drenged dem armen sein schweiß vnd Blud abe / vnd ver Pranged im seine Arbeit / vnd ver meint ihr seit Besser als der einfaltige leye / wo zu euch Gott geschaffen Hatt.

Frage
war umb hatt Gott fürsten Engel geschaffen / vnd nicht alle gleiche

20 Sihe / Gott ist ein Gott der ordnung / Wie es nun in seinem Regimend in ihm selber / das ist / in seiner geburt / vnd in seinem auff steigen gehed / walled / vnd ist / Also ist auch der Engel orden /.

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[a] Early edit: Liebe-Willen

is how great a cherub or angelic king is. And just as the other (six) planets 16
are commanders alongside the sun, surrendering their will to it so that it may rule and act through them, so do all the angels surrender their will to the king, and the princely angels sit in council with the king.

You should be aware in this regard that they all bear a loving will toward 17
one another, and none begrudges any other its form or beauty. For with them it is just as with the spirits of God.

So too do they all share the divine joy and partake equally of the celestial nourishment. In this, there is no distinction. They are only distinct in color and strength, but not at all in their state of perfection. For each has within it the force of all the spirits of God. Hence, when the light of the Son of God strikes them, the qualities of each angel are displayed by its colors. I have 18
said but little about form and color. But there is much more to it which I am leaving out for the sake of brevity. For just as the revelation of God is infinite in its ascent, there are also unfathomably diverse colors and forms among the angels. In this world, I can offer you no proper likeness but the blossoming earth in the month of May, but it is only a dead and earthly image.

Concerning the angelic joy.

Now the question arises, what do the angels of God do in heaven, and why 19
and as a means to which end did God create them?

You who are greedy should take special note of this, you who in this world strive to attain your pride, honor, fame, power, money, and goods; you who wring the sweat and blood out of the poor, and squander away his labor, and imagine you were made by God for something better than the simple lay person.[2]

Question:
Why did God create princely angels and not make them all equal?

Look here! God is a God of order. As things are in his own inner governance, 20
in his birth and ascent as it surges and abides, so it is in the order of the angels.

[2] For the victim of greed, poverty contrasts with wealth as for the lay person humiliation contrasts with authority.

21 Gleich wie in ihm Sind fürnemlich Siben qualiteten da durch das Gantze Götliche wesen getriben wird / vnd sich in disen Siben qualiteten in vnendlich erzeiged / vnd doch die Siben qualiteten Primus in der vnendligkeit sind da durch die Götliche geburt Ewig in seiner ordnung vnuer Enderlich bestehed / Vnd Gleich wie in mitten der Siben Geister Gottes das Hertze des lebens geboren wird / dauon die Götliche freude auff gehed.

22 Also ist auch der Engel orden / Die fürsten Engel sind nach den Geistern Gottes geschaffen / vnd der Ierubin nach dem Hertzen Gottes /. Wie Nun das Götliche wesen würcked also auch die Engel /

Welche qualitet im wesen Gottes auff Gehed vnd sich sonderlich er zeiged in seiner würckung / Als im auff steigen des dons / oder des Götlichen würckens / Ringens oder kempffens /

Der selbe Englische fürst / der der selben qualitet am sterckesten zu gethan ist / der fenged auch seinen Reigen mit seinen legionen ahn mit sin-
23 gen / klingen / tantzen freuen vnd Jubiliren Das ist eine Himlische Musica / den da singed ein Ider nach seiner qualitet stimme / Vnd der fürste füred den reigen / Gleich wie ein Cantor mit seinen schüllern / vnd der könig freued sich / vnd Iubilired mit seinen Engeln dem Grossen Gott zu Ehren / vnd zu ver mehrung der Himlischen freuden / vnd das ist in dem Hertzen Gottes wie ein Heiliges spiel / vnd dar zu sind sie auch geschaffen / zur freude vnd Ehre Gottes.

24 Wen nun auff gehed die Himlische Musica der Engel So gehed in der Himlischen Pomp / in dem Götlichen Salitter auff / allerley gewechse / Allerley figuren allerley farben / Den die Gottheid erzeiged sich in vnendlich / vnd in vnerforschlicherley artt / farben formen / vnd freuden/

25 Nun welcher quel Geist in der Gottheit sich dazu maln sonderlich er zeiged / mit seinem auff steigen vnd liebe Ringen / Als wer er Primus worden. Der selbe fürsten Engel hebed auch als Bald seine Himlische Musica mit seinen zu gethanen Engeln ahn / Nach seiner qualitet / mit singen klingen pfeiffen vnd aller Himlischen kunst / die in den Geistern Gottes auff gehed /.

26 Wen aber der Centrum in mitten auff gehed / das ist die geburtt des Sohnes Gottes sich Sonderlich erzeiged / Als ein Triumpff / Da gehen auff die Musica oder freuden aller drey königliche Regimend der Gantzen schepf-
27 fung aller Engel / Was nun alhie für freuden sein mag / gebe Ich einer Iden Seele zu bedencken / Ich kans in meiner verten[a] Natur nicht fassen / viel weniger schreiben / Mit disem gesang / zittire Ich den leser in Jenes leben /

[a] Amend: verderbeten

In the same way that there are seven qualities in God driving his entire 21
divine being, with the seven manifesting themselves in endless variations but nonetheless retaining their primacy in the infinite so that the divine birth in its order remains eternal and unchanged; in the same way as the heart of life is born in the midst of the seven spirits of God out of which the divine joy emerges,

so it is too with the angelic order. The princely angels were created like 22
the spirits of God and the cherubs like the heart of God. As the divine being acts, so too does the angelic being.

Whichever quality rises in the being of God and manifests itself in particular in his operation, for example in the emergence of sound or of the divine action, contesting, and struggling:

the angelic prince most strongly inclined to that quality begins his round with his legions by singing, sounding out, dancing, rejoicing, and giving jubilation. This is the celestial *musica*. For each sings in accordance with 23
the quality of his voice, with the prince leading the round dance like a cantor with his pupils. The king rejoices with his angels in honor of the Great God and for the increase of the celestial joy. In the heart of God, it is like a sacred game. They have all been created to this end, for the joy and honor of God.

When the celestial *musica* of the angels rises up, the celestial glory blos- 24
soms in the divine salitter with all manner of plants, all kinds of figures and colors. For the divinity reveals itself to an infinite extent and in unfathomable modes, colors, forms, and joys.

Whichever source spirit in the divinity happens to stand out in its emer- 25
gence and struggle of love as if it had primacy: the corresponding princely angel strikes up the celestial *musica* with its associated angels with the corresponding quality by singing, ringing, tooting, and all the celestial artifice that manifests itself in the spirits of God.

But when the center of them all ascends and the birth of the Son of God 26
manifests itself in particular as a triumph, the music and joy of all three royal provinces of the entire creation of the angels rings out all at once. The sort 27
of jubilation that rises then is left to the contemplation of each soul on its own. In my corrupt nature I can neither conceive nor write of it. As to this

da wird er selber mitte am Reigen sein / vnd Erst disem Geist glauben geben /
28 Was er Hie nicht ver steht / das wird er dorte im schawen Haben / Du Solst wissen es ist aus keinem stein gesogen / Sondern wen der Plitz im Centrum auff gehed / So sicht vnd er kents der Geist / Drumb schawe zu vnd spiele nicht zu Hönisch ahn disem orte / oder du wirst für Gott ein spötter er funden werden / vnd darff dir wol gehen wie dem könig lucifer.

Nun fraged Sichs.
Was Thun den die Engel / So sie nicht Singen.

29 Sihe was die Gottheit thut / das Thun sie auch / wen die Geister Gottes in sich feine lieblich einander gebären vnd in einander auff steigen / Als ein liebliches Halsen küssen / vnd von einander essen / In welchem geschmack / vnd geruch das leben auff gehed / vnd die Ewige erquickunge / Dauon du da forne nach der lenge findest zu lesen / So gehen auch die Engel feine freundlich Holdselig vnd lieblich in dem Himlischen Reuier mit Einander spaciren vnd schawen die wunderbarliche vnd liebliche gestald des Himmels / vnd Essen von den Holdseligen früchten des lebens /.

Nun fragestu. was Reden sie mit ein ander

30 Sihe du Prechtiger / stoltzer vnd Hofftiger[a] Mensch / die weld wiel dir alhie zu enge werden / vnd du denckest es sey dir nimand Gleiche / Hie bedencke dich ob du auch Engels artt ahn dir Hast / oder teufels.

Wem Sol Ich nun die Engel ver gleichen.

31 Den kleinen kindern wiel Ich sie Recht ver gleichen die im Mayen wen die schönen Röselein Blüen mit Einander in die schönen Blümelein gehen / vnd pflocken der selben abe / vnd machen seine krentzelein draus / vnd tragen die in ihren henden / vnd freuen sich / vnd Reden Immer[b] von der mancherleu gestald der schönen Blumen / vnd Nemen einander bey den Henden / wen sie in die schöne Blümelein gehen / Vnd wen sie Heim kommen So zeigen Sie die Selben den Eltern / vnd freuen sich / darob den die Eltern gleich eine freude ahn den kindern haben / vnd Sich mit ihnen freuen.

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[a] Amend: Hoffärtiger [b] Early edit: immerdar

song, I will refer the reader to that other life where he will find himself in the very middle of the round dance and lend credence to its spirit. What the reader cannot conceive of here, he will see before him there. You must know 28
that this is not made up out of thin air: when the flash rises up in the center, the spirit sees it and knows what it sees. Therefore, look on and do not play the scoffer here. Otherwise God will adjudge you a scoffer, and you will fare like King Lucifer.

Now the question arises,
What do the angels do when they are not singing?

Look what the divinity does. They do the same. When the spirits of God 29
among themselves lovingly give birth to one another and intensify themselves in one another, embracing, kissing, and eating of one another, in which taste and smell life and eternal refreshment are intensified, about which you can soon read at length: in that same way the angels promenade tenderly with one another, contemplating the marvelous and lovely configuration of heaven and eating of the blessed fruit of life.

Now you might ask, what do they talk about with each other?

Look here, you fine, proud, and arrogant human being: at this point, the 30
world will become too narrow for you since you imagine you do not have your like in the whole world. Consider whether you are of an angel's nature or the devil's.

To whom should I compare the angels?

I might properly compare them to the little children who when the lovely 31
little roses blossom in the month of May, go out together among the pretty flowers and pick them for a wreath and then carry them in their hands, rejoicing and speaking of nothing but the many shapes of pretty flowers. They take one another by the hand when they go out among the blossoms. And when they come home, they show them to their parents and rejoice, whereupon their parents are no less delighted with their children, rejoicing along with them.

32 Also Thun auch die Heiligen Engel Im Himmel / Die Nemen Einander bey den Henden / vnd spaciren in dem Schönen Himels mayen / vnd Reden von den lieblichen vnd schönen gewechsen In der himlischen Pomp / vnd essen der Holdseligen früchte Gottes / vnd Brauchen der schönen Himmels Blümelein zu ihrem spiel / vnd machen ihn Schöne krentzelein / vnd
33 freuen sich in dem Schönen Mayen Gottes / Da ist nichtes den ein Hertzlich lieben / eine Sänffte liebe / Ein freundlich gespreche / Ein Holdselig Bey wonen / Da einer Immer seine lust an dem andern Sihed / vnd den Andern Ered Sie wissen von keiner Bosheid oder list / oder betrug Sondern die Göttliche früchte vnd liebligkeit sind Inen alles gemeine / Einer mag sich der gebrauchen wie der ander / da ist keine mis gunst / kein Neid / kein wider
34 wille / Sondern ihre Hertzen sind in liebe verbunden. Daran Hatt Nun die Gottheit ihren Höchsten wolgefallen / wie die Eltern ahn den kindern / das sich seine liebe kinder im Himmel also freundlich vnd wol gebären / Den die Gottheit In sich selbst spiled auch also / Ein quel Geist in dem andern /
35 Darumb können die Engel auch nichtes Anders Thun als gleich wie ihr vater Thut. Wie Solches Auch vnser Englischer könig *Iesus Christus* Bezeuged / als er bey vns auff erden was / wie im Euangelio stehed / in dem er sprach / Warlich. warlich der Sohn kahn nichtes von ihm selber Thun / Sondern was er Sihed den vater Thun / das Tutt auch gleich der Sohn. etc. Iohan 5.[a] Item / So ihr nicht vmd kered / vnd werded Gleich wie die kinder / So könnt ihr
36 nicht in das Himmelreich kommen. etc. Damitte meined ehr / das vnser Hertzen sollen in libe ver bunden sein / wie der heiligen Engel Gottes / vnd das wir sollen freundlich vnd lieblich mit Einander handeln / vnd einander
37 lieben / vnd mid ehr er bitung zu vor kommen / wie die Engel Gottes /. Nicht das wir sollen Eiander[b] Betrigen / belügen / den Bissen aus dem munde reissen / vor grossem Geitz / Auch nicht das einer sol vber den andern stoltziren Prangen / vnd den ver achten / der nicht seine schlimme Teufels
38 list Brauchen kahn / O Nein So Thun die Engel im Himmel nicht / Sondern Sie lieben einander / keiner dünckt sich schöner sein als der ander / Sondern ein Ider Hatt seine freude an dem andern / vnd freued sich des andern Schöne gestald / vnd liebligkeit / Dauon den ihre liebe kegen einander auff steiged / das sie Einander Bey ihren Henden führen vnd freundlich küssen /. Mercke die Tiffe.

39 Gleich wie / Als wen der Plitz des lebens in mitten der Götlichen krafft auff gehed / da alle Geister Gottes ihr leben bekommen / vnd sich Hoch freuen / Da ist ein liebliches vnd Heiliges Halsen / küssen Schmecken /

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[a] Marginal [b] Amend: Einander

This is also what the Holy Angels do in heaven. They take one another 32
by the hand and promenade in the lovely May of heaven, speaking of the pretty plants in the celestial glory and eating of the blessed fruit of God, and making use of the beautiful flowers of heaven in their game to make themselves lovely wreaths, and rejoicing in the lovely May of God. There is 33
then nothing but cordial loving, a gentle affection, an amiable conversation, a blessed conviviality, with each always finding its heart's desire in the other and honoring the other. They know nothing of malice or cunning or deception. For the divine fruit and affection are common to all.[3] The one can avail itself of it as well as the other. They know no begrudging, no envy, no hostility. Their hearts are all bound to one another in love. The divinity 34
takes the highest satisfaction in this, as do parents with their children, when his dear children in heaven behave so well and amicably. For the divinity plays in itself in this very way, each source spirit with the other. Hence, the 35
angels can do no differently than their father does, as indeed our angelic king *Jesus Christ* attested when he was on earth. For it says in the Gospel that he spoke, "Truly, truly, the son can do nothing by himself; rather what he sees the father do, the son does as well, and so on." John 5[4] Which is to say: If you do not turn around and become like the children, you cannot enter the kingdom of heaven, etc.[5] By that he means that our hearts should 36
be bound together in love like the holy angels of God. We should be friendly and loving with one another and care for each other and treat one another with respect as do the angels of God. Not that we should cheat and lie to 37
one another, stealing the food from each other's mouths out of pure greed; and not that the one should lord it over his neighbor and disdain whoever cannot apply the devil's foul cunning. Oh, no! This is not what the angels 38
do in heaven. They love one another. None considers itself more beautiful than the next. Each takes delight in the other and rejoices at its lovely form and amiability. It is from this that their love increases when they take one another by the hand and kiss each other in friendship. Note the depth.

It is as when the flash of life ascends in the midst of the divine force and all 39
the spirits of God receive life and rejoice. There is a loving and holy embrace,

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[3] That "the divine fruit … are common to them all" (**die Göttliche früchte … sind Inen alles gemeine**) recalls Acts 2:44 in Luther's version: "[the Apostles] hielten alle dinge gemein."

[4] Marginal citation to John 5:19.

[5] Mat 18:3.

fülen / Hören / Sehen / vnd Rüchen / Also Auch Bey den Engeln / wen einer den Andern Sihed Höred vnd füled / So gehed in seinem Hertzen auff der Plitz des lebens / vnd umb fenged ein Geist den andern wie in der Gottheit.

Hie mercke den Gruntt / Vnd Höchste geheim
nis der Engel Gottes.

40 So du nun wilst wissen / wo ihre liebe / vnd demud vnd freundligkeit Hehr kömpt / die in ihrem Hertzen auff steiged / So merck wie folged.

41 Ein Ider Engel ist Beschaffen wie die Gantze Gottheit vnd ist wie ein kleiner Gott / Den da Gott die Engel Beschuff / So Beschuff er sie aus sich selber. Nun ist Gott An einem orte wie am andern / Es ist über al der vater /
42 der Sohn vnd der Heilige Geist / In disen dreien Namen vnd krafft / stehed der Himmel vnd dise weld / vnd alles wo dein Hertze Hin denckt Vnd wen du gleich einen kleinen zirckel schlössest / da du kaum Hinein Sehen köntest / oder das du kaum er kisen köntest / So ist denoch die Gantze Götliche krafft drinnen / vnd wird der Sohn Gottes drinnen geboren / vnd Gehed der Heilige Geist darinnen vom vater vnd Sohne auß / ists Nicht in liebe / So ists in zorn / wie geschriben stehed / Bey den Heiligen Bistu Heilig. vnd Bey den verkerten Bistu ver kertt. etc. welche den zorn Gottes Selber über sich er wecken / welcher auch stehed in allen geistern Gottes / an dem orte wo er er weckt wird / Hin kegen wo die liebe Gottes er weckt wirdt / So steht sie auch in voler geburt der Gantzen Gottheit dessen ortes.

43 Vnd ist In disem kein vntter scheid / die Engel sind einer geschaffen wie der ander / Alle aus dem Götlichen Salitter / der Himlischen Natur / Allein das ist der vntterscheit zwischen ihnen / Das / da sie Gott Beschuff / Eine Ide qualitet In der Grossen Bewegung in Höchster geburtt / oder auff steigen stund / Dan Hehr ist kommen / das die Engel vielerley qualiteten sind / vnd
44 Mancherley farben vnd schönheit haben / vnd doch alles aus Gott. Nun Hatt aber ein Ider Engel alle qualiteten Gottes in sich / Aber eine ist die sterckeste in ihm Nach der selben ist er genand / vnd in der selben glorificirt.

45 Nun Gleich wie die qualiteten in Gott eine die ander Immer gebüred / auff steiged vnd hertzlich libed / vnd Eine von der andern Immer ihr leben bekömpt vnd wie der Plitz im süssen wasser in der Hitze auff gehed / dauon das leben vnd die freude vr sprung Hatt. Also auch ists[a] in einem Engel / seine Innerliche geburtt ist nichtes anders Als die Euserliche auser ihme / in Gott.

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[a] Early edit: ists auch

kissing, tasting, feeling, hearing, seeing, and smelling. And so it is with the angels when the one sees, hears, and feels the other: the flash of life rises up in its heart and one spirit embraces the other as they do in the divinity.

Note here the ground and deepest mystery
of the angels of God.

If you now want to know whence comes their love, humility, and friendliness 40
that arise in their hearts, take note of what follows.

Each angel is constituted like the entire divinity and is like a small god. 41
For when God made the angels, he created them out of himself. God is in one
place as in another. Everywhere there is father, Son, and Holy Spirit. In these 42
three names and powers abide heaven and this world, and everywhere that
might come to mind. Indeed, if you were to enclose a small circle, so tiny
that you could barely see into it and scarcely pick it out, nevertheless the
entire divine power is in it. The Son of God is born in it. In it the Holy Spirit
proceeds from the father and Son. If it is not thus in love, it is thus in anger, as
it is written: with the holy ones, you are holy and with the perverse perverse,[6]
etc.: for those who bring upon themselves the anger of God, it abides in all
the spirits of God where he is aroused. Conversely, where the love of God is
awakened, it abides in the full birth of the divinity in that place.

Moreover, there is no difference in this: each angel is constituted like any 43
other. All are made from the celestial salitter of the celestial nature. There is
only this difference among them: that, when God created them, each quality
stood in the Great Activation in the highest state of birth or ascendancy.
From this it follows that angels embody diverse qualities and possess sundry
colors and beauties. Yet everything is from God. And though each angel has 44
all qualities of God within it, one quality is still strongest after which it is
designated and in which it is glorified.

And just as the qualities in God each to the other gives birth, ascends, 45
and cordially loves it; and just as each derives its life from the other; and as
the flash rises up in the sweet water in the heat, from which life and delight
originate, so it is in an angel as well: its inner birth is nothing other than its
outer one in God.

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[6] Later editions cite Ps 18:26 (27), "Vnd bey den Reinen bistu rein / Vnd bey den Verkereten / bistu verkeret"; "with the pure you show yourself pure, and with the crooked you show yourself perverse."

46 Gleich wie der Sohn Gottes auser (ihme) den Engeln / im mitlern quel Brune in der Hitze / im süssen wasser geboren wird / aus allen siben Geistern Gottes / vnd erleuchtet Hin widerumb alle Siben Geister Gottes / dauon sie ihr leben vnd freude Haben. Also auch in gleicher gestald wird der Sohn Gottes in einem Engel in seinem Mitlern quel Brunne des Hertzens in der Hitze / im süssen wasser geboren / vnd er leuchtet Hin widerumb /
47 Alle Siben quel Geister des Engels. Vnd Gleich wie der Heilige Geist / vom vater vnd Sohne aus Gehed / vnd formed / vnd Bilded / vnd libed alles. Also auch Gehed der Heilige Geist im Engel auß in seine mit Brüder / vnd
48 libed die selben / vnd freued sich mit den selben / Den es ist kein vntter scheit zwischen den geistern Gottes vnd den Engeln / Als Nur diser das die Engel Creaturen sind / vnd ihr Korporlich wesen einen anfang Hatt / ihre krafft aber / daraus sie geschaffen sind die ist Gott selber / vnd ist von ewigkeit / vnd Bleibed in Ewigkeit / Darumb ist ihre Behendigkeit also geschwinde / wie der menschen gedancken / wo sie Hin wollen / da sind sie auch als Balde / Dar zu so können sie gros vnd klein sein wie sie wollen.
49 Vnd das ist das warhafftige wesen Gottes im Himmel. Ia der Himmel selber / So dir deine Augen geöffned weren / So Solstu es alhie auff erden ahn der stelle da du bist klerlich sehen / Den kahn das Gott einen Geist des Menschen sehen lassen / der doch im leibe steckt / vnd kahn sich ihme im fleische offen baren / So kahn er das auch wol auser dem fleische thun So er wiel.

50 O du sünden Haus diser weld / wie Bistu mit der Hellen vnd dem Tode umbfangen. Wache auff die stunde deiner widergeburtt ist ver handen / Der Tag Bricht ahn / die Morgen Röte zeiged sich O du tumme vnd Totte weld / was foderstu doch zeichen / ist doch dein gantzer leib er starred / wilstu nicht vom Schlaffe auff wachen / Sihe es wird dir ein Gros zeichen geben / Aber du schleffest vnd Sihests nicht / Darumb wird dir der Herr ein zeichen geben in seinem Eifer / den du er wecked Hast mit deinen Sünden.

Von der Gantzen Himlischen wonne aller
Drey königreiche der Engel.

51 Alhier zeiged der Geist / das / wo ein Ieglicher Engel Beschaffen ist / das der selbe ordt / oder locum / In der Himlischen Natur / darinnen / vnd daraus er ist eine Creatur worden / Seye sein eigner Sitz / den er für Natur Recht besitzed / Solange er in Gottes liebe Bleibed / den es ist der locum den er von ewigkeit gehabed Hatt / Ehe das er ist eine Creatur worden / so ist der selbe Salitter ahn dem orte gestanden / daraus er worden ist / darumb Bleibed ihm der selbe Sitz / für Natur Recht / So lange er in Gottes liebe

Just as the Son of God is born outside of the angels in the mediate source-font in the heat in the sweet water, out of all seven spirits of God, illuminating in turn all seven, from which their life and joy derive: in the same way, the Son is born in an angel in the mediate source-font of the heart in the heat in the sweet water, illuminating in turn all seven source spirits of the angel. And just as the Holy Spirit, proceeding from the father and the Son, forms, shapes, and loves all things, so does the Holy Spirit in the angel proceed into its fellows, loving and rejoicing in them. For there is no difference between the spirits of God and the angels except that the angels are creatures whose corporeal being has a beginning, but their force, out of which they have been made, is God himself, and it has been from eternity and remains in eternity. This is why their speed is as rapid as human thought. Wherever they want to be they immediately are. What is more, they can be as large or small as they wish. Moreover, this is the true being of God in heaven, indeed it is the heaven itself. If your eyes were opened you would see clearly here on earth right where you are. For if God can allow the spirit of a human being to see while still in the body and reveal himself to him, he can do the same without the flesh if he will. 46 47 48 49

Oh, you sinful house of this world, how are you closed in by hell and death. Wake up! The hour of your rebirth is at hand. The day is dawning. The morning glow appears. Oh, dumb and dead world! What signs would you see? Is not your whole body stiffened? Will you not awake from sleep. Behold, a great sign is being given to you. But you sleep and see nothing. Therefore God in his zeal whom you have aroused with your sins will give you a sign. 50

Of the Entire Celestial love of all
Three Angelic kingdoms.

By this the spirit demonstrates that, wherever an angel has been constituted, that same place or *locus* within the heavenly nature in which and of which it has become a creature, is its own residence which it possesses as a natural right, as long as it abides in the love of God. For it is the *locus* which it has had from eternity before it became a creature. The very salitter of which it was made had stood in that place. For this reason this residence is reserved for it as a natural right as long as it sways in God's love. You should not, 51 52

52 walled / Nicht Solstu aber Meinen / das Gott Hir mitte gebunden Sey / das er ihn nicht dörffte daraus Treiben / so er anders wallete / als ihn Gott zum Ersten beschaffen Hatt /. Den So lange er in dem gehorsam / vnd in der liebe Bleibed / So ist der ortt für Natur Recht seine Wen er sich aber erhebed / vnd zinded den ortt im zorn feuer ahn / So zinded er seines vatern Haus ahn / vnd wird ein wider wille / wider den locum daraus er gemacht ist / vnd macht
53 aus dem was für seiner er Hebung Eines waß zwey / Wen Nun das geschicht / So beheld er sein Corporlich Natur recht für sich / und der locum beheld seines auch für sich / Weil aber die Creatur die einen anfang Hatt / Sich wil wider das Erste setzen[a] / das vor der Creatur was / das keinen anfang hatt / vnd wil den locum ver terben / den sie nicht gemacht Hatt / darinnen sie ist eine Creatur in der liebe geschaffen worden / vnd wil die selbe liebe zum zorn feuer machen. So Speitt Billich die liebe das zorn feuer / mit sampt
54 der Creaturen auß. Dan Hehr end stehen die Rechte in diser weld auch / Den wen sich der Sohn wider den vater Setzed / vnd schleged den vater / So hatt er sein väterlich Erbe ver loren / vnd der vater mag ihn aus dem hause stossen / weil er aber in des vaters gehorsam ist / So hatt der vater keine
55 macht ihn zu end Erben. Dises weldliche recht / nimpt seinen vrsprung von dem Himmel. Wie den auch gar viel andere weldliche Rechte / die in den Büchern Moisy geschriben Sind / die nemen ihren anfang vnd vrsprung alle aus der Götlichen Natur im Himmel / Welches Ich den klar ahn seinem orte Beweisen wiel / aus Rechtem grunde in der Gottheit.

56 *Nun Mechte Einer Sagen / So ist den Ein Engel* gar ahn den ortt gebunden / darin er erschaffen ist / das er Nicht von dannen darff / oder kahn. Nein / So wenig als sich die Geister Gottes Binden lassen / In ihrem auff steigen / das sie nicht solten vntter einander wallen / So wenig werden auch die Engel
57 gantz in ihr locum gebunden / Den Gleich wie die Geister Gottes Immer in einander auff steigen / vnd in ihrer geburtt ein liebe spiel Haben / vnd Beheld doch ein Ider Geist / Seinen Naturlichen Sitz / oder sein locum in der geburtt Gottes / vnd geschicht Nimmer das sich die Hitze In die kelte ver wandeld / oder die kelte in die Hitze / Sondern ein Ides beheld sein Naturlich locum / vnd steiged in dem andern auff / dauon das leben vrsprung Hatt.

58 Also auch die Heiligen Engel / wallen oder wandeln in allen dreyen königreichen vntter einander / dauon empfehed Einer von dem andern / das ist / von des andern Schöne gestald / freundligkeit vnd Tugend / seine Höchste freude / Vnd beheld doch ein Ider seinen Naturlichen Sitz / oder locum / darinnen er zur Creatur worden für sein eigen Thum.

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[a] Early edit (except 1656): Will aber die Creatur … sich wider das erste setzen

however, imagine that God is bound for this reason not to expel the angel should it deviate from the way God created it. For only as long as it abides in obedience and love is this place reserved for it as a natural right. But if the angel rises up and inflames the place by the fire of anger, this inflames its father's house. This is an act of opposition against the very *locus* from which the angel has been created: it divides that which was previously one. When 53
that happens, it retains its corporeal natural right, and the locus retains its own for itself. But because the creature that is finite wants to oppose what came first before the creature existed and had no beginning, and because it wants to spoil that locus that it has not made and in which it was created to be a creature of love and wants to turn the love into the anger fire, the love properly spits out the fire of anger with all its creatures. It is from this that 54
the rights derive that we possess in this world. For if the son opposes the father and strikes him, the son then loses his paternal right, and the father can throw him out of the house. But if the son remains obedient to the father, the father has no right to disinherit him. This worldly justice has its source 55
in heaven as do many other worldly forms of justice recounted in the books of Moses that likewise have their source in the divine nature in heaven. I intend to demonstrate this clearly in its proper place on the proper ground of the divinity.

Now someone might say, an angel must be firmly bound to the place in 56
which it was created, and that it is not allowed or able to move away from it. Not so. No more than are the spirits of God bound in their ascent to prevent them from hovering amongst each other: no more than that are the angels bound firmly to their own places. For just as the spirits of God perpetually 57
rise up among one another, with their birth a kind of love game, even as each spirit retains its natural residence or locus in the birth of God, it can never happen that heat is transfigured into cold or cold into heat. For each retains its natural place and ascends in the other which is the origin of life.

So it is that the holy angels also hover or wander in all three kingdoms 58
amongst one another. In doing so, each receives from the other, from its lovely form, amiability, and virtue, the highest joy. Yet each retains its natural residence or locus in which it came into being as its property.

59 Gleich als wen einem in diser weld ein Blutt freund vnd lieber Mensch aus einem andern lande Heim kompt Nach dem er ein Hertzlich ver langen Hatt gehabed / da ist freude / vnd ein freundlich Beniuentiren vnd wil kom men / vnd ein liebe gespreche / vnd es er zeiged der wird dem Gaste das aller Beste /. Wie wol dis nur kald wasser ist / kegen dem Himlischen.

60 Al so Thun auch die Heiligen Engel kegen einander / wen eines königreiches Hehr zu dem andern kompt / oder einer fürstlichen qualitet Hehr / zu der andern fürstlichen qualitet Hehr kömpt / Da ist nichtes den eitel liebe empfangen / Gar ein Holdseliges gespreche / vnd freundliche Ehr erbittung / Gar ein Holdseliges liebe Spaciren / Gar ein züchtiges / vnd demütiges wesen / Ein freundliches küssen vnd führen / Da gehed ahn der liebliche Reigen Tantz /

61 Gleich wie die kleinen kinder / wen sie im Mayen in die Blümelein gehen / da ihr den manchmal viel zu sammen kommen / Da Haben sie ein freundlich gespreche / vnd pflocken der Blümelein viel vnd mancherley / Wen nun dis geschehen ist / So tragen sie die selben in ihren Henden / vnd fangen ahn gar einen kurtz weiligen Reigen Tantz / vnd singen aus ihres Hertzen freude / vnd freuen sich /

Also Thun auch die Engel im Himmel / wen sie aus fremden Hehr zu Sammen kommen.

62 Den die ver terbete Natur in diser weld / Arbeitet mit Höchstem fleiß / das sie mechte Himlische form Her für Bringen / vnd mussen offte die kleinen kinder der eltern lehr meister sein / So es die Eltern könten ver stehen / Aber es ist leider Itzunder die verterbung / Bey den Jungen vnd Bey den alten / Den das alte sprichwortt lautet Wie die alten Sungen / So lernten auch die Jungen /.

63 Bey diser Hohen demut der Engel / Er mant der Geist die kinder diser weld / das sie sich Sollen ahn schawen ob sie auch eine solche liebe zu einander Tragen / ob auch eine Solche demut Bey ihnen Sey / was Sie sich bedüncken lassen was sie wol für Engel Sind / ob sie auch den gleiche Sind / Da sie doch das dritte Englische königreich Innen Haben.

64 *Sihe / Deine liebe / vnd deine Demut.* vnd deine freundligkeit / wiel dir der Geist alhie ein wenig vntter augen stellen / Du Schöne Englische Brautt / Beschaw doch deinen schmuck / welch eine schöne freude mag wol dein Breutigam ahn dir Haben / du lieber Engel / der du alle Tage mit dem Teufel Tantzest /.

65 Wen[a] Itzunder Einer er höhed wird / vnd kriged nur ein wenig ein Ampt / So ist ihm schon kein ander der nicht der gleichen ist Gutt genung / er acht

[a] Early edit: 1 inserted here

It is the same as when someone in this world received at home a blood 59
brother or dear friend from another country whom it had been his heart's
desire to receive. There is then a delight, a friendly greeting and welcoming,
and an affectionate conversation. The host shows the guest the very best he
has, though this is but cold water compared to its celestial equivalent.

This is how the holy angels receive one another when the army of one 60
kingdom arrives at the other, or the army of one princely quality to another.
There is the purest love reception, a truly blessed conversation and friendly
paying of tribute, a blessed promenading and quite proper and humble
conduct, an amiable kissing and leading about. The charming round dance
then begins.

It is as with the little children who in May go among the flowers, going 61
sometimes in great groups. They carry on friendly conversation and pick
many and varied flowers. And when this is done, they carry them in their
hands and begin an amusing circle dance, singing their heart's delight and
enjoy themselves.

This is what the angels do in heaven when those from foreign armies
convene.

For the corrupted nature in this world labors as hard as it can to produce 62
celestial forms and often small children must be teachers to their elders,
if only the elders could understand them. But unfortunately corruption
prevails now with young and old. For as the old proverb puts it: as the old
have sung, so have learned the young.

Through this profound humility of the angels the spirit admonishes the 63
children of this world to have a look at themselves and ask whether they bear
such love toward one another, whether they have such profound humility,
to ask themselves what sort of angels they might be. Are they equal to them,
they who bear within themselves the third angelic kingdom?

Observe: Your love and your humility, and your friendliness are to be placed 64
before your eyes by the spirit. You fine angelic bride: just look at your
adornment. What sort of joy should your bridegroom have with you? You
precious angel who dances every day with the devil!

When nowadays someone is raised up and gets some minor office, none 65
who lacks the same will still be good enough for him. He will regard the lay

den leyen nur für einen fuß Schemel / er tracht Bald darnach wie er der leyen Gutt kahn mit list vntter sich Bringen / kan er nicht mit list / So tutt ers mit
66 gewald / da mitte er seinem Homut kan gnung Thun / kömpt ein Einfeltiger man für ihn / der sich nicht kan wol ver hawen / So stumpt er ihn abe gleich einem Hunde / Hatt er eine Sache für ihme / So mus der recht sein / der ein ahn sehen für ihm Hatt / Raht fritz /. was Bistu wol für ein Englischer fürste /. im nach folgenden Capittel Bey dem vall des teufels wirstu es finden / deinen spigel / Besich dich.

67 Zum andern

wen einer Ietzunder edwas mehr gelernt hatt / in weldlicher kunst / oder Hatt was mehr studiret als als[a] ein ley / Dem ist flugs kein leye gleiche / er kahn ihm nicht nach der kunst Reden / er kan seinen stoltzen gang nicht / In summa der einfaltige mus sein Nar Sein / Da er doch ein stoltzer Engel ist vnd in seiner liebe / ein Totter mensch.

Diese Partt Hatt seinen spiegel auch im nach folgenden Capittel.

68 Zum dritten

wen einer Ietzunder reicher ist als der ander / So mus der arme Nar sein / wen er ein schöner kleid kan er zeugen als sein Nehester / So ist ihm ein armer schon nicht mehr gutt gnug / vnd gehed der alte gesang im wercke / Itzunder im volen schwanck / der lautet.

Der Reiche[b] den armen zwinged /
vnd ihm sein schweis ap dringed /
das nur sein groschen klinged /

Dise Engel werden auch in das Nach folgende Capittel zu gaste geladen / für ihren spigel /

69 Zum (dritten) vierden

ist doch so Gar ein teuflische in gemein Hoffard / eines über das ander auff steigen / verachten / beligen / betrigen / wuchern / Geitzen / Neiden / Hassen / Es Brent Itzo in der weld wie Hellisch feuer. Ach vnd ewig / O weld wo ist deine demut / wo ist deine Englische liebe / wo ist deine freundligkeit / Wen Itzunder der mund spricht / Gott grüsse dich / So denckt

[a] Early edit: duplicating **als** omitted (1730). [b] Early edit: Reich

person as his foot stool. He schemes to get the lay person's property in his grasp. If cunning does not work, he does it with violence, to give satisfaction to his arrogant pride. Should a simple person come before him not knowing 66
how to defend himself, he shoves him off like a dog. If there is a legal matter to be decided, the one who has more authority than him is bound to be right. Guess, fellow! What sort of angelic prince are you? In the following chapter about the fall of the devil you will find your mirror. Take a look.

Second point 67

If nowadays someone has gotten a bit further in the worldly arts or has studied more than the lay person, all of a sudden no lay person is his equal. The lay person cannot match his art in speech, cannot match his proud gate. In sum, the simple person must be his fool. For he has become a proud angel and in his love a dead human being.

This party also has its mirror in the following chapter.

Third point 68

If nowadays someone is richer than his neighbor, the poor man must be his fool. If he can produce a finer garment than his neighbor, then a poor man is no longer good enough for him. And so the old dirge is heard in the workshop, now louder than ever:

The rich man beats down the poor,
Wrings the sweat from his brow,
So the penny jingles once more.

These angels will also be invited before their mirror in the following chapter.

Fourth point 69

There is the worst, most diabolical pride of one rising up above the next one, disdaining, lying, swindling, exploiting, enriching, envying, and hating him. Like hellish fire it is now burning in the world.[7] Oh and eternally! Oh world, where is your humility! Where angelic love! Where your friendliness! Now, when anyone's mouth utters, "God's greeting to you," the heart quails, "Look

[7] The world conflagration or "fire-world" intensifies and varies in meaning in the course of B.'s writings.

70 das Hertze Ia hitte dich / O du Schönes Englisches königreich / wie warestu gezired / wie Hatt der Teufel eine mord gruben aus dir gemacht. Meinestu / du stehest Itzunder im florr / Ia mitten in der Hellen stehestu / So dir nur die augen eröffned weren So würdestu es sehen / Oder meinestu der Geist sey truncken / vnd Sehe dich nicht / O. er Sihed dich wol / deine schande stehed für Gott Gantz Bloß / Du bist ein vnzichtig weib / vnd Hurest tag vnd
71 nacht / vnd sprichst doch / Ich bin eine züchtige Iungfraw / Ach wie ein Schöner spiegel Bistu für den Heiligen Engel Reuch nur deine Süsse liebe / vnd demut / Reucht sie nicht nach der Hellen / Diese Partt werden alle in dem künfftigen Capittel zu Gaste geladen /

Von dem königlichen Primatt. oder gewaldt
Der dreyer Englischen könige.

72 Gleich wie die Gottheit / in seinem wesen dreyfaltig ist / In dem Sich der aus gang / auß den Siben Geistern Gottes drey faltig erzeiged / vnd gebüred / Als vater / Sohn / Heiliger Geist / einiger Gott / Darinnen die Gantze Götliche krafft bestehed / vnd alles was da ist / vnd sind die drey personen in der Gottheit / doch nicht ein zu trenlich wesen / Sondern ineinander /.

Also auch in Gleicher gestald / Als sich Gott beweged[a] vnd die Engel beschuff / Da worden drey Sonderliche Engel / Aus dem Besten kern der Natur / Aus dem wesen der dreyheit in der Natur Gottes / vnd in solcher gewald vnd macht / wie die drey heit in den Siben Geistern Gottes Hatt.

73 Den die drey heit Gottes / Gehet auff in den Siben Geistern (Geiste) Gottes / vnd ist hin wider aller Siben Geister leben vnd Hertze.

Also auch Sind die drey Englische könige / Ein Ider in seines Hehres / oder ortes Natur auff gangen vnd ist ein Naturlicher Herr seines ortes / über das regimend der Engel / Den locum aber beheld die drey heit der Gottheit / welche vnuerenderlich ist für Sich / vnd der könig beheld das Regimend der Engel.

74 Nun Gleich wie die drey heit der Gottheit ist ein einig wesen an allen Enden in dem Gantzen vater / vnd ist mit einander ver Bunden wie die glieder in eines menschen leibe / vnd Sind alle örter wie ein ortt / ob ein ortt gleich ein ander gescheffte Hatt als der ander / wie auch des menschen glieder / Noch ist es Ein leib Gottes.

Also auch sind die drey Englische konigreich mit einander ver bunden / vnd nicht Ides in sonderheit zu trentt / Es darff kein Englischer König Sagen /

[a] Amend: bewegede

out for you!" Oh, beautiful angelic kingdom, how you have been adorned! 70
How has the devil made a murder pit of you! Do you imagine you are flourishing now? In hell is where you are. If only your eyes were opened, you would see it! Or do you suppose the spirit is drunk and does not see you? Oh, it sees you very well. Your shame stands exposed before God. You are an unchaste woman whoring day and night, yet professing, "I am a virtuous virgin." Oh, what a fine mirror you are for the holy angels. Just smell your 71
sweet love, your humility. Does it not reek of hell? This entire party will be invited to step forth in the following chapter.

Of the royal primacy or authority of the three angelic kings.

Just as the divinity in its being is threefold insofar as that which proceeds 72
from the seven spirits of God proves and gives birth to itself as threefold, as father, Son, Holy Spirit, a single God, in which the entire divine power abides, as does everything that is, whereby these three persons in the divinity are not a divisible being but rather in one another:

so in the same figure in which God moved and created the angels, there arose three particular angels from the best seed of nature, from the essence of the triunity in the nature of God, and indeed in a power and authority as has the triunity in the seven spirits of God.

For the triunity of God ascends in the seven spirits of God and is in turn 73
the life and heart of all seven spirits.

In the same way, the three angel kings have each ascended in their host or in the nature of their domain to be its natural lord governing the angels. But the domain is retained by the triunity of the divinity which is immutable in itself, while the king retains the governance of the angels.

Just as the triunity of the divinity is everywhere a single being in the 74
entire father, bound together like the members of the human body with all domains being like a single domain, even though the one has a different occupation than the other. It is the same with the human body, yet it is but a single body of God.

So too are the three angelic kingdoms bound together, not each on its own. No angel king might say, "This is my kingdom: no other king may enter

75 das ist mein Reich / Es darff mihr kein ander könig darein kommen / obs wol sein anfenglich Naturlich erbreich ist / vnd Bleibed auch seine / So sind doch alle ander könige / vnd Engel seine Rechte Naturliche Bruder / Auß einem vater geboren / vnd erben ihres vaters Reich alle zu Gleiche /

76 Gleich wie die quel Geister Gottes / ein Ider seinen Naturlichen geburtt Sitz hatt / vnd beheld seinen Natur locum für Sich / vnd ist doch mit den andern Geistern der Einige Gott / So die andern nicht weren / So wer er auch nicht. Auch so steiged einer in dem andern auff.

Also ists auch mit dem Primat der Heiligen Engel beschaffen / vnd hatt
77 keine ander gestald als in Gott. Dar umb leben sie alle freundlich vnd friedlich bey einander / in ihres vaters reich / wie die lieben Brüderlein / Es ist keine Grentze / wie weid einer darff oder nicht /.

Nun Mechte ein einfeltiger fragen / auff was
mittel gehen den die Engel / oder worauff
steuern sie ihren fuß

78 Ich wiel dich alhie des Rechten Grundes Berichten vnd ist im Himmel kein ander / als wie du es alhie im Buch staben findest / Den in dise Tiffe Sihed der Geist vnuer Rückt / Auch ists gar begreifflich.

79 Die Gantze Natur des Himmels / stehed in der Siben quel Geister krafft / vnd in dem Sibenden bestehed die Natur / oder begreiffligkeit aller qualiteten Die ist nun gantz lichte / vnd dicke wie ein nebel / aber gantz schein barlich wie ein Christallen meer / das man kan durch alles sehen. Es ist aber die Gantze tiffe über sich / vnd vntter sich also /

80 Nun Haben die Engel auch solche leiber / Aber truckner zu sammen Corporired / vnd ist ihr leib auch der kern aus der Natur / das Beste / oder der schöneste glantz aus der Natur.

81 Nun auff den Sibenden Geist Gottes steured sich ihr fuß / der da ist dicke wie ein nebel / vnd Helle wie ein Christallen meer / Darinnen steigen sie über sich / vnd vntter sich / wo hin sie wollen / den ihre behendigkeit ist so schnelle wie die Götliche krafft selber doch ist einer geschwinder als der ander / Alles Nach dem er einer qualitet ist /

82 In dem selben Sibenden Natur Geiste / Gehed auch auff die Himlische frucht vnd farben / vnd alles was begreifflich ist / vnd ist gleich eine formam als wen die Engel solten zwischen Himmel vnd Erden in der tiffe wonen / da sie auff vnd nider stigen / vnd wo sie Immer weren da ruged[a] ihr fuß / als stünde er auff der erden /

[a] Early edit: ruhete

it." This, despite the fact that it is its own natural inheritance by origin and remains such. For all other kings and angels are its true natural brothers, born of a single father, inheriting their father's realm all alike. 75

Just as each of the source spirits of God has its natural native residence, retaining its own locus for itself, even while constituting with the other spirits the one God, so that if the others were not, neither would it be. Thus the one ascends in the other. 76

So it is too with the primacy of the Holy Angels and they are not otherwise than in God. This is why they all live in a friendly and peaceful way with one another as dear little brothers. There is no boundary to limit how far they might go. 77

Now some simple person might want to ask, upon which medium do they ambulate, upon what do they set foot?

Let me assure you by telling you things as they truly are. They are no different in heaven than what you find spelled out here in letters. For into the depths the spirit sees without fail. These things can be understood indeed. 78

The entire nature of heaven abides in the force of the seven source spirits, with nature itself abiding in the seventh which is the comprehensibility of all the qualities. It is quite radiant and thick as a cloud, yet as translucent as a crystalline sea, so that the gaze can penetrate everything. The entire depths above and below are no different. 79

The angels have the same sort of body, though less fluidly composed. Their bodies are the core drawn from nature, meaning the best or most beautiful radiance of nature. 80

It is upon the seventh spirit of God that they set foot; it is as thick as a cloud and radiant as a crystalline sea. In it they go higher and lower, in any way they like. For their rapidity is as quick as the divine force itself. Yet the one is quicker than the other in accordance with its constitutive quality. 81

In the seventh nature spirit blossom the celestial fruits and colors along with everything that can be comprehended in a manner as if the angels lived in the depths between heaven and earth, ascending and descending, and wherever they might be, their foot rests as if upon the earth. 82

83 Es Haben die alten den Menschen / die Engel mit fligeln für gemaled / Aber sie dirffen keine / Sondern sie haben hende vnd füsse wie die men-
84 schen / Aber auff Himlische artt / Es wird am tage der auff erstehung der totten / zwischen den Engeln vnd Menschen kein vnter scheid sein / sie werden Eine formam Haben. Welches ich den an seinem orte klar beweisen wiel / vnd auch Solches vnser könig Iesus Christus selber Matey 22. v. 30.[a] klar bezeuged.[b] In der aufferstehung sind sie gleiche den Engeln Gottes.

Von der Grossen Herligkeit. vnd Schönheitt
der drey Englische könige

85 Das ist der Rechte knittel den man nach dem Hunde wirfft / das er fleuched / Bey disem gesange mechte ihm wol Herr lucifer seinen Bardt aus rauffen für leide.

Hie Mercke die Tiffe
Von dem Könige / oder Groß fürsten Michael.

86 Michel / Heist Gottes stercke / oder krafft / vnd füred den Namen in der Taht / Den er ist aus den Siben quel Geistern / Als ein kern aus den selben zu sammen Corporired / vnd stehed nun da / Als an statt Gottes des vaters /
87 Nicht der meinung / das er Gott der vater seye welcher bestehed in den Siben Geistern der Gantzen Tiffe / vnd ist nicht Creaturlich.

Sonder auff das in der Natur / vntter den Creaturen auch eine Solche Creatur Sey / wie Gott der vater in den Siben quel Geistern ist / die da
88 Hersche vntter den Creaturen / Den da sich Gott Creaturlich machte / da machte er sich nach seiner drey heit Creatürlich / Gleich wie in Gott die drey heit das Gröste vnd für nempste ist / vnd doch Gleich wol seine wunderliche Probortz gestaldt vnd ver enderung nicht kaN er messen werden. In dem er sich in seiner würckung So mancherley vnd viel feltig er zeiged.

Also auch Hatt er drey Principal. oder fürsten Engel geschaffen / Nach
89 dem Höchsten Primat seiner dreyheit. Her nach Hatt er fürsten Engel geschaffen / Nach den Sieben quel Geistern / Nach ihrer qualitet / Als da Sind Gabriel / Ein Engel oder fürst des donß / oder Schneller Botschafft / So wol Raphael vnd ander mehr / in dem königreich Michaels /

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[a] Amended by another hand after B.'s numbers had been erased. [b] Amend: da er spricht

In the old days, the angels were painted for human beings with wings, 83
but they have no need of any. They have hands and feet like us, though in
the celestial manner. On the day of the resurrection of the dead there will 84
be no difference between angels and human beings. They will bear the same
form. This is something I intend to demonstrate. Our king Jesus Christ has
clearly said as much in Mat 22:30.[8] In the resurrection they will be like the
angels of God.

Of the great glory and beauty
of the three angel kings.

Now this is the proper cudgel to throw at the dog to make him turn tail and 85
run. Hearing this song, Lord Lucifer is going to tear out his beard.

Consider here the depth
Concerning the King or Grand Prince Michael.

Michael means God's strength or power and properly so. For he is made of 86
the seven source spirits, put together as their very core, and there he stands
as if holding God's place. This does not mean that he is God the father who 87
abides in the seven spirits in the entire depth or that he is not creatural.

It means instead that in nature, among its creatures, there is also a kind of
creature that is like God in the seven source spirits, and that it rules among
the creatures. For when God made himself creatural, he did so in accordance 88
with his triunity, since in God triunity is the greatest and most noble thing,
and it also has such a miraculous proportion, form, and transmutation that
we cannot express it. In it he manifests himself in many and various ways.

Thus he also created three principal or princely angels in accordance with
the highest primacy of his threefold nature. Next he created princely angels 89
in conformity with the seven source spirits and their qualities: Gabriel, an
angel or prince of sound and rapid communication, as well as Raphael, and
others as well in the kingdom of Michael.

[8] B.'s citation has been erased and this passage written in by another hand. It reads, "For in the resurrection, they neither marry nor are given in marriage, but are like the angels in heaven."

90 Dises mustu nicht verstehen / als Hetten dise königsche Engel in der Gottheit / das ist / In den Siben quel Geistern Gottes / welche sind auser den Creaturen zu Regiren. Nein / Sondern ein Ider über seine Creaturen.

91 Gleich wie die dreyheit Gottes über das vnendliche wesen / vnd über die figuren vnd mancherley gestald in der Gottheit Regired / vnd das selbe ver enderd vnd Bilded. Also sind auch die drey Englische könige ein Herr über ihre Engel Bis in das Hertze vnd Tiffesten Grund / ob sie sie Schon nicht können Corporlich ver endern / wie Gott selber der sie geschaffen Hatt / Noch Regiren sie sie Corporlich / vnd sind ihnen ver Pflichtet / vnd ver
92 bunden wie leib vnd Seele Einander ver Bunden ist / Den der könig ist ihr Heupt / vnd sie sind des königes Glieder / vnd die quel fürsten Engel Sind des königes Räte / oder gescheffte / Gleich wie im Menschen die fünff Sinnen / oder wie die Hende vnd füsse / oder das maul Nasen augen vnd ohren / da mitte der könig sein geschäffte ver richtet.

93 Nun Gleich wie alle Engel dem könige ver Bunden Sind / Also ist auch der könig Gott seinem schepffer ver bunden wie leib vnd Seele. Den leib bedeut Gott / vnd die Seele der Englische könig / der in dem leibe Gottes ist / vnd ist auch in dem leibe Gottes zur Creaturen worden / vnd Bleibed Ewig in dem leibe Gottes / wie die Seele in ihrem Neste /.

Darumb Hatt ihn auch Gott also Hoch Glorificired Als sein eigen Thum / oder wie die Seele im leibe Glorifired ist /.

94 Also Sihed der könig / oder Groß fürste *Michael* / Gott dem vater Gleich In seiner Glorificirung oder klarheit vnd ist ein könig vnd fürste Gottes auff dem Berge Gottes / vnd Hatt das Ampt in der Tiffe darinnen er geschaffen
95 ist / Der selbe zirck oder raum darinnen ehr vnd seine Engel geschaffen sind / ist sein königreich / vnd er ist ein lieber Sohn Gottes des vaters in der Natur / Ein Creaturlicher Sohn. Ahn dem der vater seine freude Hatt.
96 Nicht Mustu ihn dem hertzen / oder dem lichte Gottes ver gleichen / das da ist in dem gantzen vater / das da weder anfang / noch Ende Hatt wie Gott
97 der vater selber. Den diser fürste ist Eine Creatur vnd Hatt einen anfang. er ist aber in Gott dem vater / vnd ist mit ihme in seiner liebe ver Bunden als
98 sein liber Sohn / den er aus sich selber geschaffen Hatt / Darumb Hatt er ihm auff gesetzt die kron der Ehren der macht vnd gewald / das im Himmel Nichtes Höhers oder Schöners ist / auch nichtes mechtigers als Gott selber in seiner drey Heit. als er.

Vnd Das ist der Eine könig mitt Rechtem Grunde In der er kendnis des Geistes Recht Beschriben.

You must not take this to mean that these royal angels were called upon 90
to rule in the divinity or seven source spirits of God which are outside of the creatures. Oh no. Rather, each over its own creatures.

Just as the threefold nature of God rules over the infinite being and over 91
the figures and manifold forms in the divinity, shifting and shaping them, in the same way do the three angel kings rule over their angels into the very heart and deepest ground. Though they cannot change anything corporeally about how God himself has created them, they indeed rule them corporeally and are obliged to them just as body and soul are bound to one another. For 92
the king is their head and they are the members of the king, and the principal source angels are his counsellors or officers, as in the human being the five senses or hands and feet, or mouth, nose, eyes, and ears; they exist in order that the king can exercise his offices.

Just as all angels are obliged to the king, the king is obliged to his creator 93
like body and soul. God means the body and the angel king the soul which resides in the body of God and has indeed become a creature in the body of God, to remain eternally in the body of God, like the soul in its nest.

This is why God has glorified him so highly as his own possession, or as the soul is glorified in the body.

Thus the king or grand prince *Michael* resembles God the father in his 94
glorification or clarity and is a king and prince of God on the mount of God and holds the office in the depth in which he has been created. The very 95
sphere or space in which he and his angels have been created is a kingdom, and he is a beloved son of God the father within nature, a creatural son in whom the father takes delight. You must not equate him to the heart or light 96
of God which is in the entire father and has neither beginning nor end, just like God the father. For this prince is a creature and has a beginning. But he 97
is in God the father, and is bound to him in his love as his dear son, whom he has created out of himself. This is why he has conferred upon him the crown 98
of honor, power, and authority, than which nothing in heaven is higher or finer, indeed nothing whatsoever higher but God himself in his triunity.

And this is the one king described on the proper ground in recognition of the spirit.

Von Dem Andern Könige lucifer ietzo
genantt. vmb seines valles willen.

99 Alhier könig lucifer Thue die augen ein wenig zu vnd stopffe deine ohren ein wenig zu / das du nichtes Hörest vnd Sihest / Sonst würstu dich grausam schemen das ein ander auff deinem stuel Sitzed. vnd deine schande Noch furm Ende der weld Sol also gar offenbar werden / welche du doch von der weld Hehr Hast ver Borgen gehalten / vnd vntter gedruckt wo du nur kontt Hast / Jetzo wiel Ich deinen königlichen Primat beschreiben / Nicht dier / Sondern den Menschen zu gefallen.

100 Diser Hoch mechtige / Herliche / vnd Schöne könig hatt seinen Rechten Namen verloren in seinem valle Den er heist Ietzunder lucifer / Das ist ein ver stossener aus dem lichte Gottes. Sein Name ist anfenglich nicht also gewesen / den er ist ein Creaturlicher fürste oder könig des Hertzens Gottes gewesen / in dem hellen lichte / Der aller Schöneste vntter den drey königen der Engel.

Von seiner erschaffung

101 Gleich wie Michael ist er schaffen Nach der qualitet artt vnd eigendschafft Gottes des vaters. Also ist auch lucifer erschaffen worden / nach der qualitet artt / vnd schönheit Gottes des Sohnes / vnd ist in liebe mit ihm verbunden gewesen als ein liber Sohn / oder Hertze / vnd sein Hertze ist auch im Centro des lichtes gestanden / Gleich als wer er Gott selber / vnd seine Schönheit ist über alles gewesen / Den seine umb fassung oder fürnemste mutter ist der Sohn Gottes gewesen. Da ist er gestanden als ein könig vnd[a] fürste Gottes.

102 Sein Reuier ortt vnd Raum mit seinem Gantzen Hehr dar innen er ist zur Creatur wurden / vnd das sein königreich gewesen ist / das ist der erschaffene Himmel / vnd dise weld / dar innen wir mit vnserm könige Iesu
103 Christo wonen / Den vnser könig Sitzed in Götlicher almacht / Gleich wie könig lucifer saß / Auff dem königlichen stuel des ver stossenen lucifers. vnd des königes lucifers königreich ist nun seine worden.

Fürst lucifer wie Schmecket dir das.

104 Nun Gleich wie Gott der vater mit seinem Sohne ist mit Grosser liebe ver bunden / Also auch ist könig lucifer / mitt dem könige Michael / Mit Grosser

[a] Early edit: oder

About the second king, now called Lucifer,
on account of his fall.

Here, King Lucifer, close your eyes for a bit and stop up your ears so you 99
will hear and see nothing of what comes. Otherwise you will be frightfully ashamed that someone else is seated upon your throne. And that even before the end of the world your shame has become manifest, which you have always kept hidden away and suppressed any way you could. Now I am going to describe for you your royal primacy, not for your benefit but for that of human beings.

This high and mighty, noble, and beautiful king lost his proper name in 100
his descent, for now he is known as Lucifer: an exile from the light of God. Beforehand he was known differently. For he was once a creatural prince or king of the heart of God in the resplendent light, the most beautiful of the three angel kings.

Regarding his creation

Like Michael, he was created in accordance with the nature and property of 101
God the father. Lucifer was no less so, fashioned after the quality, nature, and beauty of the son of God, having been bound by love with God the father as his beloved son or heart. His heart abided no less in the center of light, as if he were God himself, and his beauty indeed surpassed everything. For the one who embraced him as the noblest mother was the Son of God. There he stood as a king and prince of God.

The domain, site, and space in which he and his entire host had come 102
into creatural being, his kingdom in other words, was the created heavens and this world, the one in which we live with our king Jesus Christ. For our 103
king abides in divine omnipotence as did King Lucifer on this exiled king's royal throne whose kingdom has now become his.

King Lucifer, how do these words taste in your mouth?

Now just as God the father is bound by great love with his Son, King Lucifer 104
was bound by great love with King Michael, a single heart, a single God.

liebe ver bunden gewesen / Als wie ein Hertze / oder ein Gott / Den der quel Brun des Sohnes Gottes Hatt gereicht Bis in lucifers Hertze Hinein /
105 Allein das er das licht das er in seinem Corpus gehabed Hatt zum eigen thum gehabed Hatt / welches weil es geschinen / mit dem lichte des Sohnes Gottes So auser ihme gewesen ist / Inqualiret oder in Corporired Hatt / als ein ding / obs ihr gleich zwey gewesen sindt / Noch ist es mit einander ver bunden
106 gewesen wie leib vnd Seele / Vnd Gleich wie das licht Gottes in allen krefften des vaters Regired / Also Hatt er auch in allen seinen Engeln regired / Als ein mechtiger könig Gottes. vnd Hatt auff seinem Heupte getragen die Schöneste kron des Himmels.

107 Alhier bey wiel Ichs Ietzo wenden lassen / die weil ich im andern Capittel werde also viel mit ihm zu schaffen haben. er mag noch ein wenig ahie in der kron prangen / sie sol im Bald abegezogen werden.

Von Dem Dritten Englischen Könige
Vriel genantt.

108 Diser Hold selige fürst vnd könig Hatt seinen Namen von dem lichte / oder von dem Plitze / oder aus gange des lichtes. Das Bedeut Recht Gott den
109 Heiligen Geist. Gleich wie der Heilige Geist von dem licht aus gehed / vnd formed vnd Bilded alles / vnd Hersched in allem.

Also ist auch die gewald vnd Holdseligkeit eines Ierubinß der ist der könig vnd das Hertze aller seiner Engel / das ist / wen ihn seine Engel nur
110 anschawen / So werden sie mit dem willen ihres königes Inficiret / Gleich wie der willen des Hertzens / alle Glieder des leibes Inficiret. das der gantze leib Tutt wie das Hertze beschlossen Hatt / oder wie der Heilige Geist im Centrum des Hertzens auff gehed vnd er leuchtet alle Glieder im Gantzen leibe /. Also auch Inficiret der Ierubin mit seinem[a] Glantz vnd willen alle seine Engel / das sie alle zu sammen Sind wie ein leib. Vnd der könig ist das Hertze dar innen.

111 Nun Diser Herliche vnd schöne fürst / ist Nach der artt vnd qualitet des Heiligen Geistes gebülded / vnd ist wol ein Herlicher vnd schöner fürste Gottes / vnd ist mit den andern fürsten In liebe ver bunden als ein Hertze /

112 Das sind Nun die drey fürsten Gottes im Himmel. Wen Nun der Plitz des lebens / das ist der Sohn Gottes im Mitlern Circkel in den quel Geistern Gottes auff gehed / vnd sich Triumpffirende er zeiged / So steiged auch der Heilige Geist Triumpffirende über sich. In disem auff steigen / steiged auch

[a] Early edit: seinem gantzen

For the source-font of the Son of God extended even to the very heart of Lucifer. The only difference was that the light that he had in his corpus was 105
his property, which, in shining outside of himself, merged with the light of the Son of God as if they were one, though they were in fact two. Yet they were bound together like body and soul. And just as the light of God rules in 106
all the forces of the father, it also ruled in all of his angels, as a powerful king of God. On his head he bore the most beautiful crown of heaven.

I intend to let it go at this for the moment, since I will treat of it more 107
thoroughly in the next chapter. He can entertain himself with his crown for a bit longer: it will be taken from him soon enough.

Concerning the third angel king known as Uriel.

This blessed prince and king takes his name from the light or flash, from the 108
emanation of radiance. It truly refers to God the Holy Spirit. Just as the Holy 109
Spirit proceeds from the light, forming and shaping and ruling in everything,

so it is too with the power and blessedness of a cherub, the king and heart of all the angels, which is to say that his angels need only look at him in order to be infected with the will of their king. In the same way that the will of the 110
heart infects all members of the body, so that the entire body does what the heart has resolved upon, or the Holy Spirit ascends in the center of the heart and illuminates all parts of the body, so also does the cherub with its radiance and will infect all its angels, so that they all become like a single body. The king is the heart within them.

This noble and beautiful prince is formed in the nature and quality of 111
the Holy Spirit, a noble and beautiful prince of God, bound with the other princes in love as their heart.

Those are the three princes of God in heaven. When the flash of life, the 112
Son of God in the mediate circle, rises up from the source spirits of God in manifest triumph, the Holy Spirit then transcends itself just as exultantly.

die Heilige trinitet im Hertzen diser drey könige auff / vnd Triumpffired auch
113 ein Ider Nach seiner qualitet vnd artt. In disem auff steigen wird des gantzen Himmels Heer / alle Engel Triumpffirende / vnd freuden reich / vnd Gehed auff das schöne Tedeum Laudamus. In disem auff steigen des Hertzens / wird der Marcurius im Hertzen er wecked / So wol in dem Gantzen Saliter des Himmels / Da gehed in der Gottheit auff / die wunderliche vnd schöne Bildunge des Himmels / In mancherley farben vnd artt / vnd er zeiged sich
114 Ider Geist in seiner gestald sonderlich. Ich kan es mit nichtes ver gleichen / Als mit den aller Edlesten steinen / Als Ierubin Schmaragckten / Delfin / onixs. Saphir / diamat. Iaspis. Hiacinth. Ametist. Beril. Sardis. Carfunckel
115 vnd der gleichen. in solcher farbe vnd artt er zeiged sich der Natur Himmel Gottes / im auff gehen der Geister Gottes. Wen den nun das licht des Sones Gottes darinnen Scheined so ist es gleiche einem Hellen mere / von oben er zelten steine farben.

Von der wunderlichen Probortz. Verenderung
Vnd auff steigen der qualiteten / in der Himlischen Natur.

116 Weil den der Geist des Himmels gestald zu erkennen gibed / So kan ichs nicht vntter lassen / also zu schreiben vnd lasse es den walten / der es also Haben wiel / Wie wol der Teufel mechte spötter vnd verächter darüber er wecken / So frage ich doch nach deme nichtes / mihr genüged ahn der Holdseligen offenbarung Gottes / Sie mögen So lange spotten / Biß Sie es mit ewiger Schande erfahren werden / den wird sie der quel des reuels wol Nagen /.

117 Ich Bin auch nicht in Himmel gestigen vnd Habe solches mit fleischlichen augen gesehen / viel weniger Hatt mirs Imandes gesaged /. Den ob gleich ein Engel keme vnd Saged mirs / So könte ichs ohne erleuchtung Gottes doch nicht fassen / viel weniger glauben Den ich stünde doch Immer im zweifel / obs auch ein Gutter Engel im Befeel Gottes gewesen were / Sintemal sich der Teufel auch in gestald eines Engels ver kleiden kahn / die menschen zu ver führen /

118 Weil es aber im Centrum. oder zirckel des lebens geboren wird / Als ein Helle scheinend licht / Gleiche der Himlischen geburtt / oder auff gehen des Heiligen Geistes mit feurigem Trieb des Geistes / So kahn ich denne[a] nicht
119 wider stehen / die weld mag meiner Immer hin spotten. Es Bezeuged der Geist / es Sey noch gar ein kleines dahin / So wird der Plitz im gantzen zirckel

[a] Early edit: dem

In this ascent, the Holy Trinity emerges in the heart of these three kings and each triumphs in its quality and kind. In this ascent the host of all heaven 113
with all its angels becomes exultant and jubilant. The beautiful *Te Deum Laudamus* rises up. In this rising of the heart, the marcurius in the heart is aroused and in the entire salitter of heaven. Then there blossoms in the divinity the marvelous and beautiful configuration of heaven in many colors and kinds and each spirit shows itself in its particular form. I know of 114
no comparison for it but with the noblest gems, the cherubs are like emerald, *delfin*,[9] onyx, sapphire, diamond, jasper, hyacinth, amethyst, berillus, *sardis*,[10] carbuncle, and so on. In such colors and natures, the natural heaven 115
of God is revealed as the divine spirits rise up. When the light of the Son of God shines in it, it is like a radiant sea consisting of those gem colors.

Concerning the marvelous proportion, transformation,
and ascent of the qualities in celestial nature.

Since the spirit allows us to recognize the form of heaven, I cannot desist 116
from writing as I do and letting the spirit hold sway which wants to have it thus. Though the devil can always stir up mockers and disdainers, I do not concern myself with that. The blessed revelation of God is enough for me. Let them mock at this until they experience their eternal shame. The source of mournful regret will eat at them then.

I have not ascended into heaven to see these things with the eye of the 117
flesh. Nor has anyone else told me of them. Indeed, even if an angel were to come and tell me, I could not comprehend or believe it without the illumination of God. For I would still doubt whether it was a good angel acting on God's orders, all the more since the devil disguises himself in the figure of an angel to seduce human beings.

But because this is born in the center or circle of life as a bright and 118
radiant light, like the celestial birth or ascent of the Holy Spirit with a fiery spiritual drive, I cannot resist it. Let the world mock as it will. The spirit 119
attests that it is but a short way until the flash will rise up in the entire circle

[9] No explanation is available for **delfin**. We can only assume that B. misplaced the word among known gems.

[10] See Grimm, **Sardis**, agate; also the name of one of the seven churches in Revelation (3:1); could the mysterious *delfin* derive from the next-mentioned Philadelphia?

diser weld auff gehen / zu welchem diser Geist ein Bote / oder ver kündiger des Tages ist / welcher mensch als denne nicht in der geburtt des Heiligen Geistes zu der selben zeit wird er funden werden / In deme wird dise geburtt auch ewig nicht auff gehen / sondern er bleibed im quel der fünsteris. Als ein Totter Harter feuerstein / in welchem der quel der grimmigkeit / vnd des verterbens ewig auff steiged. Da wird er in der geburtt des Hellischen greuels ewig spotten Den wasserley qualitet der Baum ist / dessennerley
120 ist auch seine frucht / Du lebest zwischen Himmel vnd Helle / In welches das du Seest / in dem selben wirstu auch ernten vnd das selbe wird deine speise Sein / in ewigkeit. wirstu spott vnd ver achtung Seen / So wirstu auch spott vnd ver achtung Ernten / vnd das wird deine speise Sein /.
121 Darumb O menschen kind Sich dich für / vnd Trawe nicht zu viel auff weldliche weisheit / Sie ist Blind / vnd ist Blind geboren / Wen aber der Plitz des lebens darinnen geboren wird So ist Sie nicht mehr Blind / Sondern Sihed.

Den Iohan. 3. spricht Christus ihr mussed von neuen geboren werden / Anders köntt ihr nicht in das Himmelreich kommen. etc. Warlich er mus auff eine solche weise geboren werden / im heiligen Geiste / welcher auff gehed
122 im süssen quel wasser des Hertzens im Plitz. Darumb Hatt auch Christus die Tauffe oder die widergeburtt des Heiligen Geistes im wasser geordned / die weil die geburtt des lichtes im süssen wasser des Hertzens auff gehed. Welches gar ein gros geheimnis ist / vnd ist auch allen menschen von der weld hehr ver borgen Blieben Bis auff heute / Das wiel ich an seinem orte klar beschreiben / vnd beweisen

Nun mercke des Himmels gestald.

123 Wen Du ahn Sihest dise weld So hastu ein forbilde des Himmels. Die sternen Bedeuten die Engel / den gleich wie die sternen vnuerenderd mussen Bleiben / Bis ans ende diser zeit / Also mussen die Engel in der ewigen zeit des Himmels ewig vnuerenderd Bleiben /

124 Die Elementa Bedeuten (Bedeuten) die wunderliche Probortz vnd ver enderung des Himmels gestald / Den gleich wie sich die Tiffe zwischen sternen vnd Erden in ihrer gestald Immer ver enderd / Bald ist es schöne lichte. Bald triebe / Bald wind / Bald regen Bald Schne / Bald ist die tiffe Bloe / Bald grinlich Bald weislich. Bald Tunckel.

125 Also ist auch die ver enderung des Himmels in mancherley farben vnd gestald. Aber nicht auff Solche artt wie in diser weld / Sondern alles nach dem auff steigen der Geister Gottes / vnd das licht des sohnes Gottes scheined ewig drinnen / Aber es hatt doch ein mal ein grösser auff steigen in der

of the world, of which this spirit is but an emissary or herald of that day. Who ever is not found in the birth of the Holy Spirit on that day will not experience it in all eternity, but will instead remain in the source of darkness like a dead, hard flint stone in which the font of ferocity and corruption eternally manifests itself. He can then mock in the birth of eternal regret.
As is the quality of the tree, so that of its fruit. You live between heaven and 120
hell. In whichever you sow you shall reap; and it shall be your nourishment unto all eternity. If you sow scorn and contempt, you shall reap scorn and
disdain; and it shall be your nourishment. Therefore, oh child of man, look 121
to the future and do not trust so much in worldly wisdom. It is blind. Blind it is born. Yet when the flash of life is born into it, it is no longer blind but seeing.

For in John 3, Christ states, "You must be born again; otherwise you cannot enter the kingdom of heaven,"[11] etc. Truly, one must be born in this manner in the Holy Spirit, which ascends in the sweet source water of the heart in
the flash. This is why Christ ordained baptism or rebirth of the Holy Spirit 122
in the water, because the birth of the light rises up in the sweet water of the heart. This is a deep secret, concealed from all human beings from the beginning of the world unto this very day. I intend to describe and prove this in the proper place.

Now consider the form of heaven.

If you look at this world, you have a premonition of heaven. The stars signify 123
the angels. For just as the stars remain immutable unto the end of this time, the angels must remain in the eternal time of heaven eternally immutable.

The elements signify the marvelous proportion and transformation of the 124
form of heaven. For just as the depth between stars and earth perpetually changes its aspect: now it is bright, now dark, now windy, now filled with rain or snow, now deep blue, now greenish, now whitish, now dark,

so it is too with the transformation of heaven in its manifold colors and 125
aspects. But this is not the same as in this world. Instead everything happens in accordance with the ascent of the spirits of God, and the light of the Son of God shines eternally therein. Yet at one time there is a greater rise in

[11] Jn 3:5 (Luther): "Warlich / warlich / Jch sage dir / Es sey denn / das jemand geboren werde / aus dem Wasser vnd Geist / so kan er nicht in das reich Gottes komen."

geburtt als das ander / Dar umb ist die wunderliche weisheit Gottes vnbegreifflich.

126 Die Erde Bedeut die Himlische Natur / oder den Sibenden Natur geist / darinnen die Bildungen vnd formen / vnd farben auff gehen.

Die fogel fische vnd Tihre Bedeuten (Bedeuten) die mancherley gestald der figuren im Himmel.

127 Das solstu wissen den es bezeugets der Geist im Plitze / Das im Himmel gleich wol allerley figuren auff gehen / Gleiche den Thiren / fogeln vnd fischen diser weld / Aber auff Himlische forme klarheit vnd artt. So wol allerley Beume stauden vnd Blumen. Aber gleich wie es auff gehed also vergehed es auch wider / den es wird nicht zu sammen Corporired gleiche den Engeln / Den es figurired sich also in der geburt der auff steigenden
128 qualiteten / in dem Natur Geiste. Wen eine figur in einem Geiste gebilded wird das sie Bestehed / vnd so der ander geist mit disem Ringed vnd ob siged / So wird sie wider zur trentt oder Ia ver enderd / Alles nach der qualiteten artt. Vnd das ist in Gott wie ein Heiliges spiel.

129 Darumb sind auch die Creaturen / Als Thire vogel fische vnd würme In diser weld nicht zum ewigen wesen geschaffen / Sondern zum vergenglichen / Gleich wie die figuren des Himmels auch ver gehen / Das setze ich nur zu einer ahn leitunge hie Hehr. Bey der schepffung diser weld wirstu es aus fürlich geschriben finden.

this birth than at another. For this reason, the miraculous wisdom of God remains incomprehensible.

The earth signifies the celestial nature or seventh nature spirit in which 126
the formations and configurations emerge.

The birds, fish, and animals signify the manifold forms of the configurations in heaven.

Moreover, you should know that the spirit bears witness in the flash that 127
in heaven no less all sorts of figures emerge like the animals, birds, and fishes of this world. But they have celestial shape, clarity, and nature. The same is true of all sorts of trees, bushes, and flowers. But as it emerges, so it vanishes again. For these things are not firmly constituted like the angels. It is configured this way in the birth of the ascending qualities in the nature spirit. If a figure is formed in a spirit so that it persists and a second spirit 128
struggles with it and wins, they are then split up or changed in accordance with the nature of their qualities. In God this is like holy play.

This is why the creatures, animals, birds, fish, and worms in this world are 129
not created for eternal but for temporal being, just as the figures of heaven pass away. I write this only as an intimation. In reference to the creation of the world, you will find it written more completely.

Das 13. Capittel.

Von dem erschrecklichen. kleglichen. vnd Elenden valle. des königreiches lucifers.

1 Für disen spigel wiel ich alle Hoffertige Geitzige Neidige vnd zornige menschen geladen Haben / da werden sie den vrsprung ihrer Hoffard. geitzes. Neides vnd zornes Sehen. vnd auch den ausgang vnd Endliche Belonunge.

2 Es Haben die gelärten viel vnd mancherley monster Her für Bracht / von dem anfang der sünden / vnd vrsprung des Teufels vnd Haben sich damitte gekratzed. Ein Ider Hatt gemeint er habe die axt bey dem stiel. vnd ist inen gleich wol sämptlich ver borgen Blieben Bis auff dato.

3 Weil sichs aber nun mehr wil gäntzlich offenbaren. als wie in einem Hellen spiegel. So ist wol zu ver muten das der Grosse Tag der offenbarung Gottes Nun mehr ver handen ist / da sich die grimmigkeit / vnd das ahn gezinte feuer von dem lichte scheiden wird.

4 Darumb sol sich keiner selber stock Blind machen. Den die zeit der wider Bringung was der mensch ver loren hatt die ist Nun mehr ver handen / die morgen Röte Bricht ahn. Es ist zeit vom schlaffe auff zu wachen.

Nun fraget Sichs. waß ist den der quel der ersten sünden des königreiches lucifers.

5 Alhie mus man die Höchste Tiffe der Gottheit wider für die Hand nemen / vnd besehen woraus könig lucifer ist zu einer Creaturen worden / oder was der Erste quel der Bosheit in ihme gewesen Sey.

6 Es beschuldiged[a] sich der Teufel vnd seine Rotten / So wol auch alle Gottlose menschen die in der ver terbung gezeuged werden / noch Immerdar /

7 Gott Thue in vnrecht das er sie ver stosse / Es darff auch wol die ietzige weld sagen / Gott Habe es in seinem vor setzlichem Raht also beschlossen / das edliche Menschen sollen selig sein vnd edliche verdampt / Dar zu habe Gott den fürsten lucifer darumb ver stossen / das er solle ein specktakel sein des

8 zornes Gottes / Als gleich ob die Helle / oder das Böse von ewigkeit gewesen were / vnd Gott in seinem vor satz hette / das Creaturen darinnen sein

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[a] Early edit: entschuldiget

Chapter Thirteen

Concerning the frightful, awful, and wretched fall of Lucifer's kingdom.

I am inviting all arrogant, greedy, and wrathful human beings to come before 1
this mirror where they will glimpse the true source of their pride, greed, envy, and anger, its issue and its final reward.

The learned have conjured up many and sundry monsters to explain the 2
origins of sin and the devil. They have clawed at one another in doing so. Each of them thought he had taken the axe by the handle. Yet the truth remained concealed from them down to the present.

But since things are now pressing toward total revelation as in a bright 3
mirror, we may expect the great day of God's revelation when the ferocity and ignited fire will be separated from the light.

Therefore let no one persist in willful blindness: the time is at hand when 4
everything the human being has lost will be restored. The great dawn is breaking. It is time to awake.

Now the question arises: what is the source of the first sin or the kingdom of Lucifer?

At this point, we must again apply ourselves to the profoundest depth of the 5
divinity and consider out of what Lucifer became a creature. What was the original source of evil in him?

The devil and his host and all godless human beings generated in the state 6
of corruption are always making themselves guilty[1] by saying that God is unjust for expelling them. The world of today can say as well that God in 7
his predetermined counsel had concluded that some human beings should be saved and others damned.[2] Moreover, God had expelled Prince Lucifer to make a spectacle of his own anger. They talk as if hell and evil had 8
existed from all eternity, as if God by his intention had planned to assign

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[1] Later editions had "entschuldiget sich," "excuse themselves," a logical substitution, but one that excludes irony.

[2] Here B. is making a critical reference to Calvinist predestination and aligning those who adopt it with the godless exculpatory souls who deny that they have been justly condemned.

sollen vnd mussen. Vnd kratzen sich vnd[a] denen sich also mit den schrifften solches zu erweisen / do sie doch weder erkendnis des Rechten Gottes / noch der schrifft verstand haben wie wol in die schrifft auch edliche Irrige
9 ding gebrawen ist. Christus saged der Teufel sey ein Mörder vnd lügner von anfang gewesen / vnd sey in der war heit nie bestanden / Weil ihm aber die selben rechtsprecher vnd disputirer So Treulich Bey stehen / vnd ver kehren Gottes war heit in lügen / in dem sie aus Gott einen durstigen vnd grimmigen Teufel machen / der das Böse geschaffen habe vnd noch wolle / So sind sie mit sampt dem teufel alle zu mal mörder vnd lügner /

10 Den Gleich wie der Teufel ein stifter vnd vater der Hellen vnd ver damnis ist / vnd Hatt ihm die Hellische qualitet selber erbawed vnd zu gerichtet zu seinem königlichen Sitz. Also sind auch alle solche Scribenten der lügen vnd ver damnis Baw meister / die dem Teufel Helffen seine lügen bestetigen / vnd aus dem Barmhertzigen lieblichen vnd freundlichen[b] Gott einen mörder vnd Eiuerigen ver terber machen / vnd ver kehren Gottes warheit in
11 liegen. Den im propheten spricht Gott / So war Ich lebe / Ich habe nicht lust am Tode des Sünders. Sondern das er sich Bekehre vnd lebe. Hiezehiel 33.

Vnd im psalmen stehed Du bist nicht ein Gott der das Böse wiel. psalm 5.[c]

12 Dar zu Hatt Gott den menschen gesetze geben vnd das Böse ver boten / vnd das gutte geboten. So den Gott das Böse wolte / vnd auch das Gutte / So muste er mit ihm selber vneines seyen / vnd würde folgen das eine zer störung in der Gottheit seye / das eines wider das ander lauffe vnd eines das ander verterbe.

13 Nun wie dises alles Beschaffen seye / oder wie die Bosheit seinen Ersten quel. vrsprung. vnd anfang habe genommen / wiel Ich in Höchster Einfalt in der grösten Tiffe er kleren /

14 Es laded vnd zittired dero wegen der Geist alle ver irrete vnd vom Teufel ver führete menschen auff dise schule für disen spigel. Da werden sie dem Mord Teufel ins Hertze sehen / Wer sich nun für seiner lügen nicht Hitten wiel / do er doch wol kahn / dem ist kein raht weder Hie noch dorte / wer mit ihm Seen wiel / der wird auch mit ihm Ernten / Im Centrum des Plitzes Beweised sichs das die Ernte schon gar weis ist / da wird ein Ider ein Ernten was er aus geseed hatt.

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[a] Early edit: kratzen und [b] Early edit: lieblichen, freundlichen [c] Both scriptural citations marginal.

creatures to it. They quarrel with one another and stretch the scriptures to prove such things. Yet they neither know the true God nor have an understanding of scripture, though some erroneous things are indeed mixed in with scripture.[3] Christus says that from the beginning the devil had been 9
a liar and murderer who had never persisted in the truth. Yet because those same legalists and disputants stand by him in this, so loyally perverting God's truth into lies by turning him into a bloodthirsty and fierce devil who created evil and still affirms it, they are indeed so many murderers and liars on the devil's side.

For just as the devil is an instigator and father of hell and damnation who 10
himself has erected and chosen the quality of hell as his royal residence, so too are all these scribblers the architects of lies and damnation: they help the devil fortify his lies and turn a merciful, loving, and friendly God into a murderer and zealous corrupter, thereby transforming God's truth into lies. For in the prophet God declares, "As truly as I live, I have no wish for the 11
death of the sinner; but rather that he should turn around and live." Ezek 33.[4]

And in the Psalms it is written, "You are not a God who wants evil." Ps 5.[5]

Moreover, God gave human beings laws and forbade evil and ordered the 12
good. If God then wanted evil, yet also the good, he would be divided in himself. One could then think that there must be a negation in the divinity with one side opposing the other and one corrupting the other.

How all of this is constituted and how evil had its first source, origin, and 13
beginning, I intend to explain here in the greatest simplicity and depth.

Hence the spirit summons and cites all human beings who are errant 14
or seduced by the devil into this school before this mirror. Here they will peer into the very heart of the murderous devil. Whoever is not resolved to resist his sins, which he indeed can do, will find no counsel, neither here nor beyond. Whoever would sow with him will reap with him. In the center of the flash, it is shown that the harvest is ripe.[6] Each will reap what he has sown.

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[3] See Grimm, Brauen: **gebrawen** is a strong verb form used in negative contexts for brew, cook up, or mix in.

[4] Ezek 33:11, "As I live, says the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from their ways and live …"

[5] Ps 5:4, "For you are not a God who delights in wickedness."

[6] See Grimm, **weisz** (B 2. 3 d): the color of bright yellow wheat that is ready to harvest (citation to this passage).

15 Al hier wiel Ich Mein über anttwortet Pfund auff zinse aus leihen / wie mihr den Befohlen ist / wer nun mit mihr wuchern vnd handeln wiel / dem sols frey stehen / Er sey gleich ein Christ / Iude / Türcke / oder Heide / es gild mihr alles Gleiche / Mein kauff Haus sol einem Iden offen stehen vnd sol keiner gefinantzt oder betrogen werden / sondern es sol ihm recht geschehen.
16 Da mag nun ein Ider zu sehen das er Handele / da mitte er seinem Herren wucher er werbe. Den Ich fürchte wol / es werde sich nicht ein Ider kauffman können in meine ware schicken / Sintemal sie manchem gar unbekant wird
17 sein / so wird auch nicht ein Ider meine sprache verstehen / Dero wegen wiel ich einen Iden gewarnd Haben / das er vorsichtig Handele / vnd sich nicht bedüncken lasse / er sey reich. er könne nicht arm werden / Warlich Ich Habe wunderbarliche wahr feile / es wird sich nicht ein Ider darein ver
18 stehen / Do nun einer in seiner volen weise hinein Plumpte / vnd geritte in verterben / der mag ihm selber die schuld geben / Er bedarff wol eines lichtes in seinem Hertzen / dar mitte sein ver stand vnd gemütte mechte Regired
19 werden / Anders komme er nur nicht auff mein kauff Hauß. oder er betreuged sich selber / Den die ware die ich feil habe / die ist gar edel vnd Teure / vnd bedarff gar scharffen ver stant / dar umb sich dich für / vnd steig nicht in
20 die höhe / wo du keine leiter Sihest / oder du fellest / Mihr aber ist die leiter Iacobs gezeiged / dar auff Bin ich gestigen Bis in Himmel / vnd habe meine wahre empfangen / die ich feil habe / Wiel mihr nun Imand nach steigen der Sehe auch das er nicht truncken sey / Sondern er mus vmb girtet sein
21 mit dem schwerte des Geistes / Den er mus durch eine grausame Tiffe steigen / der schwindel wird ihm offte in kopff kommen / Dar zu mus er mitten durch der Hellenreich steigen / was er alda wird für verhönung vnd spott
22 mussen leiden das wird er wol erfahren / Ich habe es in disem kampffe auch offte müssen mit Traurigem Hertzen erfahren / die Sonne ist mihr offte ver loschen / Aber wider auff gegangen / vnd I. offter sie ver loschen ist / I Hel-
23 ler vnd schöner ist Sie wider auff gangen / Nicht schreibe ich mihr dis zum lobe / Sondern ob dirs auch also ginge / das du darumb nicht gar ver zweifelst / Den es gehörd gar eine strenge arbeit Hier zu / wer zwischen Himmel
24 vnd Helle wiel mit dem Teufel fechten / den er ist ein mechtiger fürste. Dar umb schawe zu das du den Pantzer des Geistes ahn Habest / Anders kom nur nicht auff mein kauff Haus oder du wirst mit diser wahre übel Handeln. Du must dem Teufel vnd der weld abe Sagen / wilstu kempffen Sonst Sigestu nicht / So du aber nicht sigest / So laß mein Buch mit frieden / vnd Bleib bey dem alten / oder du wirst Bösen lohn empfahen / Irre dich nicht / Gott
25 lest sich nicht spotten / es ist für war ein enger steg / der da wiel durch der Hellen pforten zu Gott dringen / er mus manchen druck vnd questsch des

At this point I want to lend out the pound entrusted to me for interest as 15
I have been ordered to do.[7] Whoever wants to enter into this transaction
with me is free to do so, whether Christian, Jew, Turk, or heathen: it is
all the same to me. My place of business shall be open to all. None shall
be overcharged or cheated. Each shall receive fair treatment. Let each and 16
everyone see to it that he transact to bring interest to his master. For I fear
that not every merchant will be suited for my wares. To some they will be
altogether unknown. Not everyone will comprehend my language. For this 17
reason, I must warn everyone to proceed with caution and not suppose that,
being rich, he cannot become impoverished. Truly, I have wondrous wares
for sale. Not everyone will know what to do with them. If someone should 18
burst in fatuously and get in trouble, he will only have himself to blame. He
would have need of a lantern in his heart so that his reason and mind might
be properly governed. If he does not, he should avoid my place of business in 19
order not to cheat himself. For the wares I have for sale are noble and dear,
requiring keen understanding. Therefore, let each take heed and not climb
into the heights only to find no ladder and fall. But to me Jacob's ladder has 20
been revealed: on it I have climbed into heaven to receive the wares that I
have on offer. Whoever would follow me should see to it not to be drunk.
He must be armed with the sword of the spirit. For it is necessary to scale 21
an awesome depth. Dizziness will often come over him. Moreover, he must
climb through the very realm of hell. He will find out what sort of scorn
and disdain must be suffered in that place. I have often had to undergo this 22
struggle with a sad heart. The sun has often vanished for me but then it rose
again. The more often it vanished, the brighter it shone again afterward. I do 23
not write this to praise myself, but in order that you might not despair if you
go through this too. For a truly exacting ordeal is demanded in struggling
with the devil between heaven and hell. He is a powerful prince. Therefore, 24
see to it that you wear the armor of the spirit. Otherwise, do not enter my
place of business, or you will not fare well with my wares. You must renounce
the devil and the world in order to struggle. Otherwise you will not win out. If
you cannot do so, leave my book alone and stay with what is old. Otherwise
you will be paid an evil wage. Make no mistake. God cannot be scorned.
The path is truly narrow. Whoever would pass the gates of hell to come to 25
God must submit to many a strain and distress from the devil. For human

[7] Woven into this "preface" to this chapter are allusions to Jesus' parable in Luke 19:11–27, in which the master rewards the good slave for having done business and collected interest on the pound entrusted to him. Though the pound is allegorical of B.'s gifts of the spirit, the metaphors of business and lending appeal to him personally.

Teufels leiden / Den das menschliche fleisch ist gar Iung vnd zarte / vnd der teufel rauch vnd Harte / dar zu fünster Hitzig Bitter Herbe vnd kald /
26 Die zwey fügen sich übel zu sammen / Darumb wiel ich den leser Treulich gewarntt haben als wie mit einer vorrede über dise grosse geheimnis / ob er dis ding nicht ver stinde / vnd doch gern ver stehen wolte / Das er wolte Gott vmb seinen Heiligen Geist Bitten / das ehr in wolte mit dem selben
27 er leuchten / ohne erleuchtung des Selben / wirstu diese geheimnis nicht verstehen / Den es ist in des menschen Geiste ein feste Schlos dafür / das mus von ehe auff geschlossen werden / vnd das kahn kein mensch Thun /
28 den der Heilige Geist ist alleine der schlüsser dar zu / Darumb wilstu eine offene Porte in die Gottheit Haben / So mustu in Gottes liebe wallen. Das Habe ich dir zur nach richtung Hie Hehr gesetzt.

Nun mercke.

29 Ein Ider Engel ist geschaffen in dem Sibenden quel Geiste / welcher ist die Natura / Daraus ist sein leib zu Sammen Corporired / vnd ist ihm sein leib zum eigenthum gegeben worden / vnd derselbe ist für Sich frey / Gleich wie
30 der gantze Gott frey ist er Hatt auser ihme keinen Trieb / sein Trieb vnd bewegligkeit / stehed in seinem Corpus / der selbe ist auff artt vnd weise / wie der gantze Gott ist. Vnd sein licht vnd erkendnis / dar zu sein leben wird auff artt vnd weise geboren wie das Gantze Götliche wesen geboren wird / Den der leib ist der zu Sammen Corporirte Natur Geist / vnd umb schleust die andern Sechs Geister / die gebären sich in dem leibe gleich wie in der Gottheit /

31 Nun Hatt Lucifer den aller schönesten vnd krefftigsten leib im Himmel / vntter allen fürsten Gottes gehabed / vnd sein licht das er in seinem leibe Immer geboren Hatt / das Hatt mit dem Hertzen / oder Sohn Gottes in Corporired / als wer es ein ding /

32 Als er aber gesehen hatt das er also schöne ist / vnd hatt empfunden seine Innerliche geburtt vnd grosse gewald / So Hatt sein Geist den er in seinem Corpus geboren hatt der da ist sein Animalischer[a] Geist / oder Sohn / oder Hertze / Sich end Hebed / in willens über die Götliche geburtt zu Triumpffiren / vnd Sich über das Hertze Gottes zu er Heben /.

[a] Early editors noted that B.'s "animalisch" comes from "anima," the soul, not from "animal."

flesh is tender and young, and the devil tough and strong, not to mention dark, hot, bitter, tart, and cold. The two dispositions do not go together well. This is why I would truly warn the reader with a preface regarding the great 26
mystery. Should the reader not understand the matter at hand, yet desire to do so, he should ask God to illuminate him with his spirit. For without 27
its illumination you will not understand the mystery. In the human mind a locked gate is placed before it and must first be opened, which no human being can do. None but the Holy Spirit is the gatekeeper. Hence, if you would 28
have a gate opened into the divinity, you must put yourself under the sway of God's love. I have inserted this warning here for your instruction.

Now take note.

Each angel is created in the seventh source spirit, which is *natura*. Out of it 29
the angel's body is composed and granted to it as property. It is therefore free for itself, just as the entire God is free. Outside of it there is no compulsion: 30
its drive and activity resides in its corpus, which is in the same manner as is the entire God. Moreover, its light and knowledge, and indeed its life, are born as is the entire divine being. For the body is the composed nature spirit, encompassing the other six spirits which regenerate themselves in the body as they do in the entire divinity.

Now Lucifer had the most beautiful and most powerful body of all the 31
princes of God in heaven; and the light to which he gave birth perpetually in his body was incorporated with the heart or Son of God as if they were a single entity.

Yet as he saw that he was thus beautiful, sensing his inner birth and great 32
power, his spirit, which he generated in his corpus, meaning his animal spirit or son or heart, rose up resolved to triumph over the divine birth and raise itself above the heart of God.

Hie Mercke die Tiffe.

33 Im mittlern quel Brunne / welcher ist das Hertze / da gehed die geburtt auff / Die Herbe qualitet reibed sich mit der Bittern vnd Hitze / Da zind sich das licht ahn das ist der Sohn / des er in seinem leibe Immer schwanger ist / vnd
34 das ihn er leuchtet / vnd lebendig mached / Nun ist das selbe licht im lucifer also schön gewesen das es Hatt des Himmels gestald uber Troffen / vnd in dem Selben lichte ist der volkomne verstand gewesen / Den alle Siben quel
35 Geister gebären das selbe licht / Nun aber sind die Siben quel Geister des lichtes vater / vnd mögen der geburt des lichtes (zu lassen) zu lassen wie viel sie wollen / das licht kahn sich nicht Höher er Heben / als im die quel
36 Geister zu lassen / Wen aber das licht geboren ist / So er leuchtes es alle Siben quel Geister / das sie alle sieben ver stendig sind / vnd geben alle Siben ihren
37 willen zur geburtt des lichtes. Nun Hatt aber ein Ider macht seinen willen in der geburt des lichtes zu Endern / Nach dem es von Nöten Tutt / So nun das geschicht / So kahn der Geist nicht also triumpffiren / sondern mus seinen Pracht legen / Vnd darumb sind alle sieben Geister in voler gewald / vnd Hatt ein Ider den zügel Bey der Hand / das er mag Inne Halten / vnd den geborenen Geist nicht lassen Höher triumpffiren als ihme gebüred.

38 Die Siben Geister aber / die in einem Engel sind / die das licht vnd den ver stand gebären / die sind mit dem Gantzen Gott ver Bunden / das sie nicht sollen anders oder Höher / oder Serer qualificiren als Gott selber / Sondern es sol Eine weise sein / Sintemal sie nur ein sticke von dem Gantzen sind / vnd nicht das gantze selber. Den Gott hatt sie darumb aus sich geschaffen / das sie sollen in solcher form vnd weise qualificiren / wie Gott selber.

39 Nun Teten aber die quel Geister im lucifer solches nicht / Sondern weil sie Sahen das sie in höchsten Primat sassen So bewegten sie sich also Harte / das der geist den sie gebaren[a] gantz feurig ward / vnd steig im quel Brune des Hertzens auff wie eine stoltze Jungfraw.

40 So die quel Geister Hetten feine lieblich qualificird / wie sie tetten / Ehe sie Creaturlich worden / als sie noch in gemein in Gott waren für der schepffung / So Hetten sie auch einen lieblichen vnd senfften Sohn in sich geboren / der were dem Sohn Gottes Gleiche gewesen / vnd were das licht im lucifer vnd der Sohn Gottes ein ding gewesen / Eine Inqualirung / oder
41 Inficirung. Ein lieblich Halsen Hertzen vnd ringen / Den das Grosse licht welches ist das Hertze Gottes / das Hette feine sänffte vnd lieblich mit dem kleinen lichte im lucifer als mit einem Jungen Sohne gespieled den der

[a] Early edit: geboren

Take note of the depth.

In the middle source spirit which is the heart, the birth unfolds. The stringent quality rubs up against the bitter one and against the heat: the light is then ignited which is the son, with which the stringent is always pregnant in its body and which illuminates and quickens it. In Lucifer this light was so splendid that it surpassed every celestial form, and in it was the most complete understanding. For all seven source spirits generate the light. The seven source spirits are the father of the light and as much as they might concede to the light, it cannot rise higher than the source spirits allow for. But when the light is born, it illuminates all seven, making them all sentient and all seven apply their will to the birth of the light. Each, however, has the power to alter its will in the birth of the light in accordance with its necessity. When that happens, the spirit can no longer triumph but must instead surrender its glory. For this reason, all seven spirits exercise full power. Each holds the reins and can desist, thereby preventing the inborn spirit from exulting any higher than befits it. 33 34 35 36 37

But the seven spirits, which in an angel generate the light and understanding, are connected with the entire God so that they might not manifest themselves differently or higher than God himself. It should all be in a single accord, all the more since they are but a portion of the whole and not the entirety itself. For God made them out of himself so they might manifest themselves in a form and manner like God. 38

But the source spirits in Lucifer did not behave thus. Since they saw that they resided in the highest primacy, they acted so violently that the spirit they generated became altogether fiery and rose up in the source-font of the heart like a proud virgin. 39

If the source spirits had instead manifested themselves mildly as they did before they became creatural when they were still in God prior to creation, they would have given rise in themselves to a mild and gentle son who would have been like the Son of God. Then the light in Lucifer and the Son of God would have been the same thing, a single self-infusing and propagation, a loving, embracing caress and involvement. For the great light that is the heart of God would have played gently and mildly with the small light in Lucifer as with a young son. For the small son in Lucifer should 40 41

42 kleine Sohn im lucifer solte des Hertzen Gottes libes Brüderlein sein / Zu solchem Ende Hatt Gott der vater die Engel geschaffen / Das gleich / wie er in seinen qualiteten viel veltig / vnd in seiner ver enderung vnbegreifflich ist / in seinem liebe spiel / Also solten auch die Geisterlin oder die lichterlin der Engel / welche sind wie der sohn Gottes / für dem Hertzen Gottes / in dem Grossen lichte / feine Sanffte spielen / darmitte die freude in dem Hertzen Gottes mechte hie ver mehred werden / vnd mechte also in gott ein Heiliges
43 spiel sein / Die sieben geister der natur im Engel / die Solten feine lieblich in Gott ihrem vater spielen vnd auff steigen wie sie für ihrem Creaturlichen wesen getahn Hatten / vnd sich in ihrem neu gebornen Sohne freuen / den sie aus sich selbst geboren Hatten / welcher das licht vnd verstand ihres
44 leibes ist / Vnd das selbe licht / solte feine sänffte in dem Hertzen Gottes auff steigen / vnd sich in dem lichte Gottes freuen / Als wie ein kind Bey seiner mutter / da solte sein Hertzlich lieben vnd freundlich küssen / gar ein
45 sänffter vnd lieblicher geschmack / In disem solte der don auff steigen / vnd schallen / mit singen vnd klingen loben vnd Iubiliren / vnd solten sich alle qualiten darinnen freuen. vnd ein Ider Geist seine Götliche arbeit treiben wie Gott der vater selber.

Den solches Hatten die Siben Geister in volkomlicher er kendnis / den sie waren mit Gott dem vater in qualired / das sie alles konten Sehen / fühlen / Schmecken richen vnd Hören / was Gott ihr vater machte /

46 Als sie sich aber er Huben In scharffer ahn zindunge / So Teten sie Ia wider Natur recht / Anders als Gott ihr vater Tete / vnd das was ein quel wider die gantze Gottheit / Den sie zinten den Salitter des Corpus ahn vnd gebaren einen Hoch Triumpffirenden Sohn / der in der Herben qualitet was Harte rauch finster vnd kalt in der Süssen Brennende Bitter vnd feurig / der don was ein Harter feuer klang / die liebe was eine Hochmutige feindschafft
47 wider Gott / Da stund nun die angezinte Braut in dem Sibenden Natur Geiste / wie eine stoltze Bestia / vnd ver meinte nun Sie were über Gott / es were ihr nichtes Gleiche / Die liebe was er kalded / das Hertze Gottes konte sie nicht Berüren / den es was ein wider willen zwischen Inen / Das Hertze Gottes wallete feine Sänffte vnd lieb reich / So wallete das Hertze des Engels
48 gantz finster Harte kald vnd feurig / Nun solte das Hertze Gottes / mit dem Hertzen des Engels Inqualiren vnd das konte nicht sein /. Den es was Harte wider weich / vnd Sawer wider Süsse / vnd finster wider licht vnd feuer wider
49 ein lieblich wermen / vnd Harte Pochen wider einen lieblichen gesang. *Höre lucifer / wer ist* nun schuld dran das du bist ein Teufel worden / ists Gott / wie du leugest / O Nein du selber / die quel Geister in deinem Corpus / der du selber bist / die Haben dir ein solch Sönlin geboren / Du kanst

have been the dear little brother of the heart of God. For this purpose, God 42
the father created the angels so that, as he is manifold in qualities and incomprehensible in the transformation in his love game, just so should the little spirits or lights which are like the son of God play gently before the heart of God in the great light in order to increase the joy and be as a holy play in God. The seven spirits of nature in the angel should play ever so 43
mildly in God their father and ascend as they had done before their creatural being and rejoice in their new born son to which they had given birth of themselves to be the light and understanding in the body. That same light 44
should rise up gently in the heart of God, rejoicing therein like a child with its mother. There should result a cordial loving and amiable kissing, a most gentle and mild taste. Herein should the tone ascend and issue forth with 45
singing and ringing, praise and jubilation, with all qualities taking pleasure in it and with each spirit carrying out its divine labor like God the father himself.

For the seven spirits had full knowledge of this, having been infused with God the father so that they could see, feel, taste, smell and hear all things done by him.

When they rose up in hostile incandescence, they acted against natural 46
right, against what God their father would do. This tapped a source against the entire divinity. For they ignited the salitter of the corpus and gave birth to a self-exalting son, which in the stringent quality was hard, crude, dark, and cold and in the sweet, burning, bitter, and fiery. The tone was a harsh fiery sound. Love became an arrogant animosity toward God. There then 47
stood the inflamed bride in the seventh nature spirit like a proud beast, imagining herself over God, imagining she had no equal. Love turned cold. The heart of God could not touch her because there was hostility between them. The heart of God welled up gently and lovingly, but the heart of the angel surged dark, harsh, cold, and fiery. At this point, the heart of God 48
should have infused itself into the heart of the angel, but this could not be. For now it was harsh against gentle, sour against sweet, dark against light, and fire against a gentle warming, and hard clanging against lovely song. *Hear, Oh Lucifer*, whose fault is it now that you have become a devil? Is it 49
God, as you would demur? Oh, no, it is you yourself. It is the source spirits within your corpus which are what you are: they have hatched out this little

nicht sagen das Gott den Salitter Hatt ahn gezind / daraus er dich machte[a] /
Sondern deine quel Geister Tetens / Nach dem du schon ein fürste vnd könig
50 Gottes warest. Darumb wen du sagest Gott habe dich also geschaffen oder
ohne gnungsame vr sachen aus deinem locum gespeied / So Bistu ein ligner
vnd mörder / Den das gantz Himmels hehr gibed zeugnis wider dich / das
51 du dir die grimmige qualitet Hast selber zu gerichtet / ists nicht war / So
fahre für Gottes antlitzt vnd verantworte dich / Aber du sihest es ohne das
wol / vnd darffst es nicht wol ahn schawen / lieber mechtestu nicht einen
freundlichen kuß von dem Sohne Gottes Haben / das du dich ein mal labest /
wo du recht Bist so schaw ihn doch ein mal ahn / vielleicht wirstu gesundt.
52 Aber warte ein wenig / Es sitzed ein ander auff deinem stuel / der lest sich
küssen / vnd ist seinem vater ein gehorsamer Sohn / vnd tutt wie der vater
Tutt / Warte nur noch eine kleine weile / So wird dich das Hellische feuer
kissen / Nim darweil mit dem latein für lieb / Bis dir mehr draus wird / du
wirst Balde deine kron ver liren.

Nun mechte einer fragen / was ist den eigendlich
im lucifer / die feindschafft wider Gott. Darumb
er aus seinem locum getrieben worden ist.

53 Alhie wiel ich dir den kern vnd das Hertze lucifers eigendlich zeigen / da
wirstu sehen was ein Teufel ist / oder wie er ein Teufel worden ist / Darumb
schawe zu / vnd lade ihn nicht zu Gaste / den er ist Gottes vnd aller Engel /
vnd menschen ab gesagter feindt / vnd daß in sein ewigkeit.
54 Wirstu Nun dises recht ver stehen / vnd begreiffen / So wirstu nicht aus
Gott einen Teufel machen / wie edliche Thun / die da Sagen / Gott Habe das
Böse geschaffen / vnd wolle noch / das edliche menschen sollen ver lohren
werden / welche dem Teufel seine lügen Helffen ver mehren / vnd füren über
sich selbst das strenge vrtheil / In dem sie Gottes warheit in lügen ver kehren.

Nun Mercke.

55 Die Gantze Gottheit Hatt in seiner Innerlichsten / oder anfenglichsten ge-
burtt / im kern / Gar eine scharffe / er schreckliche scherffe. in dem die
Herbe qualitet / gar ein er schrecklich / Herbe / Harte / fünster vnd kald
zu sammen zihen ist / Gleiche dem wintter / wen es grimmig kald ist das
56 aus dem wasser eiß wird / vnd dar zu gantz vnertreglich / Dencke / wen im

[a] Early edit: den Salitter, daraus er dich machte, hat angezündet

son of yours. You cannot say that God ignited the salitter of which you were made. Only your source spirits did this after you were already a prince and king of God. Therefore, when you declare that God made you this way or 50
claim that he spit you out without sufficient reason from your locus, you are a liar and murderer. For the entire celestial host bears witness against you, attesting that you brought the fierce quality upon yourself. If this is not so, 51
then go before God's countenance and explain yourself. But you see it very well anyway and you cannot countenance it. Dear fellow, wouldn't you care for an amiable kiss from the Son of God, to comfort yourself? If you are right, look at him. Perhaps you will be healed. But just wait a bit. Another is seated 52
upon your throne who can be kissed and is his father's obedient son, doing as his father does. Wait a while and you will kiss the hellish fire. Make do in the meantime with your Latin. When more comes of this, you will lose your crown.

Now someone might ask, what is this animosity
against God in Lucifer, that caused
him to be driven from his locus?

At this point, I intend to reveal to you the core and heart of Lucifer. You will 53
see then what a devil is and how he became one. So watch closely. And do not invite him home with you, for he is the declared enemy of God and all the angels and human beings and remains so in eternity.

If you are of a mind to understand this truly, you will not make a devil out 54
of God, as some do in claiming that God created evil, and that he intended that some human beings should be lost; they help the devil disseminate his lies, pronouncing the severe judgments on their very selves by perverting God's truth.

Now note this.

In its innermost or most primal birth, at its core, the divinity in full has a 55
cutting, terrifying sharpness in which the stringent quality is a fearful tart, hard, dark, and cold contraction, as in winter, when it becomes fiercely cold and water turns to ice and becomes quite unbearable.[8] Imagine that in the 56

[8] Here B. comes very close to accepting the logical conclusion of any absolute monotheism that, though God did not predestine human beings for damnation, evil has its prototype in some primal root manifestation of the divinity.

wintter wen es also kald ist / Solte die Sonne weg genommen werden / was da für eine kelte / vnd gantz Rauche vnd Harte fünsternis sein würde / da könte kein leben bestehen /

57 Auff eine Solche artt / ist die Herbe qualitet / Im inntersten kern / in sich selbst / vnd für sich alleine / auser den andern qualiteten in Gott. Den die strengeheit / macht die zu sammen zihung / vnd haldunge eines Corpus / vnd die Hartigkeit ver Trockents / das es Creaturlich Bestehed.

58 Vnd die Bitter qualitet ist ein reissend durch dringend vnd schneidend Bitter quel / Den sie zur Teiled vnd zur Treibed die Hartte vnd Herbe qualitet / vnd macht die bewegligkeit / Vnd zwischen disen zwoen qualiteten wird die Hitze geboren / von ihrem Harten vnd grimmigen Bittern Reiben / Reissen vnd Toben / Die steiged in der Bittern vnd Harten qualitet auff / als eine grimme an zindunge / vnd fehred Hin durch als ein harter feuer klang / Dauon der Harte don end stehed / Vnd in solchem auff steigen / oder solch auff steigen / wird in der herben qualitet vmb schlossen vnd befestiged das
59 es ein Corpus ist der bestehed / Nun so den in disem Corpus keine qualitet mehr were / die da könte diser vier qualiteten grimmigkeit leschen / So were Ia eine stette feindschafft darinnen / den die Bitter wer wider die Herbe / in
60 dem sie also darinnen stürmed vnd reist / vnd die Herbe zu sprenged / So were die Herbe auch wider die Bitter / In deme sie die Bitter also zu sammen zeuged / vnd gefangen Held / das sie ihren eigen gang nicht Haben
61 könte / Vnd die Hitze were wider die alle Beide / In dem sie mit ihrem grimmen ahn zinden vnd auff steigen alles Hitzig vnd wittende mached / vnd
62 gantz wider die kelte ist / So were der don eine grosse feindschafft in den
63 andern allen / In dem er mit gewald durch alles fehrt / als ein witricht / Nun dises ist also die aller Tiffeste vnd innerlichste / ver borgene geburtt Gottes / Nach welcher er sich einen zorigen[a] eiuerigen Gott nend / wie bey der[b] zehen gebott / am Berge Sinay zu sehen ist / Vnd in solcher qualitet stehed die Helle / vnd ewige ver terbnis / Dar zu die ewige feindschafft / vnd mord
64 grube. vnd eine solche Creatur ist der Teufel worden / Weil er aber nun ein ab gesagter feind Gottes ist / vnd gleich wol die Disputirer vnd Teufels Helffer wollen er zwingen / das Gott das Böse / vnd auch das gutte wolte / vnd das Gott edliche menschen Habe zur ver damnis geschaffen / So laded sie der Geist Gottes Bey Pen ewiger feindschafft für disen spiegel / Da sol ihr Hertze auff geschlossen werden / vnd sollen Sehen / was Gott ist / oder wer
65 der Teufel ist / oder wie er ein Teufel worden ist / ist dein Hertze nicht im Tode ver rügeld / durch deinen mutwillen / vnd Gottes lestrunge / vnd er

[a] Amend: zornigen [b] Early edit: den

winter when it is cold, the sun were removed: what a cold, utterly harsh and rigid darkness would result. No life could survive.

This is the way of the stringent quality in its innermost core within itself, 57
by itself, without the other qualities in God. This stringency causes the contraction and composure of a corpus, and the solidity dries it out so that it persists as a creation.

Moreover, the bitter quality is a lacerating, penetrating, and cutting bitter 58
source, for it divides and dispels the hard and stringent quality and introduces movement. Between these two qualities, the heat is born of their hard and fierce bitter friction, tearing, and raging: it rises up in the bitter and hard quality as a fierce inflammation and passes through as a harsh fiery clanging, from which the harsh tone arises. And in this ascent, or as it, the fierce quality is encompassed and fortified to stand as a corpus. If there were no 59
longer any quality in this corpus that could extinguish the harsh ferocity of these four qualities, there would be a perpetual enmity among them. For the bitter would be against the tart, raging and tearing and shattering it. The 60
tart would be against the bitter, contracting around it and holding it to prevent its escape. And the warmth would be against both, making everything 61
incendiary and furious by its inflammation and ascent, and acting entirely against the cold quality. Sound would be a great disruption in all the oth- 62
ers, violently penetrating everything like a raging tyrant. This then is the 63
deepest, innermost, and most concealed birth of God, in accordance with which he calls himself an angry, zealous God, as could be seen with the Ten Commandments on Mount Sinai.[9] In this quality abide hell and the eternal damnation, as well as the eternal enmity and pit of murder. This is the sort of creature the devil became. Because, however, he is a sworn enemy of God, 64
and since the disputants and devil's helpers want to enforce the doctrine that God wanted evil as well as good and created certain human beings for damnation, God's own spirit invites them on pain of eternal enmity to come before this mirror. This is where their heart should be opened up and they should see what God is and who the devil is and how he became what he is. And if your heart is not locked shut by your obstinacy and contumely 65
of God, and deluged in frightful sins and resolved not to desist from them,

[9] Citations added in later editions to Exod 20:5, Deut 5:9.

soffene greuliche sünden / in willens dauon nicht abe zu stehen / So wache
66 auff vnd Sihe / Ich neme Himmel vnd er den / dar zu sternen vnd Elementa / vnd alle Creaturen vnd den Menschen in seiner gantzen supstantz selber zum zeugnis / vnd wiel es auch Heel vnd klar ahn seinem gehörenden orte mit allen disen er zelten dingen erweisen / Sonderlich Bey der schöpffung
67 aller Creaturen / genüged dich[a] ahn disen dingen nicht / So Bitte Gott das er dir dein Hertze auff Tutt / So wirstu Himmel (Helle) vnd Helle / dar zu die Gantze Gottheit in aller ihrer qualitet er kennen vnd Sehen / als denne wirstu wol auff Hören dem Teufel recht zu sprechen /. *Ich kahn dier dein Hertze nicht auff schlissen.*

Nun mercke die rechte geburtt Gottes.

68 Sihe / wie Ich oben er zeld habe / So ist die geburtt Gottes in seinem
69 innersten wesen / in disen vier qualiteten also scharff / Du musts aber gar eigend verstehen / Die Herbe qualitet ist also scharff in seiner eigen qualitet in sich selber / Sie ist aber nicht alleine oder auser den andern / Auch nicht von sich / vnd[b] in sich selber geboren / das sie gantz frey ist / sondern die andern Sechs Geister gebären sie / vnd die Haben sie auch Bey dem zügel / vnd mögen ihr gewald lassen wie viel sie wollen / Den das Süsse quel wasser ist flugs (ist flugs) die Peitzsche über die Herbe qualitet vnd sänfftiged sie / das sie gantz dinne sanffte vnd weich wird / darzu gantz lichte /

70 Das sie aber also scharff in sich ist / das ist zu dem ende / das kahn ein Corpus durch ihre zu sammen zihung gebilded werden Sonst Bestünde die Gottheit nicht / viel weniger eine Creatur Vnd in diser scherffe ist Gott ein albegreifflich / vnd alle faslicher[c] / scharffer Gott / den die geburtt vnd scherffe Gottes ist allendhalben also.

71 So ich dir aber die Gottheit in ihrer geburtt sol in einem kurtzen runten zirckel recht in der Höchsten Tiffe beschreiben So ist sie also.

Gleich als wen ein Raht für dir stunde mit siben rädern da ie eines in das ander gemacht were / Also das es auff allen enden gehen könte / für sich vnd Hinder sich vnd querricht / vnd derffte keiner umb wendung / vnd so es ginge / das Immer ein raht in seiner umbwendunge das ander gebüre / vnd doch keines ver ginge / Sondern alle siben sicht lich weren / Vnd die Siben räder gebären Immer die naben in mitten / nach ihrer vmb wendunge / Das also der naben frey ohne verenderung Immer bestunde / die räder gingen Gleich für sich / oder Hinder sich / oder quericht / oder über sich / oder

[a] Early edit: dir [b] Early edit: oder [c] Early edit: allfaßlicher

then wake up and behold! I will call heaven and earth, the stars and ele- 66
ments, and all creatures and human beings in his entire substance, to bear witness. I intend to demonstrate all this clearly and lucidly in the proper place by means of all the aforesaid things, especially the creation of all creatures. Should these things not suffice, then pray to God to open your heart: 67
you will then see and discern heaven and hell and the entire divinity in all their qualities. Then there will be an end to your pronouncing in favor of the devil. *I cannot unlock your heart.*

Now observe the true birth of God.

Consider, as I have explained above: the birth of God in his innermost being 68
is perilous in the four qualities. But you must understand what this means: 69
the stringent quality is indeed quite dangerous in its own quality by itself. But it does not act alone without the other qualities. Nor is it born of itself, or by itself, to make it entirely free. Instead the other six give birth to it, and hold it in check and can give as much power to it as they will. For the sweet source water holds a quick whip over the stringent quality, mellowing it so that it becomes entirely fine, gentle, and soft, as well as wholly light.

Its intensity in itself is directed to the purpose of formation through 70
contraction. Otherwise, the divinity would not persist, much less would any creature. And in this intensity, God is an all-comprehending, all-encompassing, intense God, for the birth and intensity of God are like this in all places.

If I were to describe for you the divinity in its birth within a small round 71
circle yet in the greatest possible depth, this is how it would look.

It is as if a wheel were placed before you with seven wheels, with each positioned within the other, so that in all seven there could be motion forward and backward and crosswise without any reversal. And so it would happen that perpetually each wheel in its revolution would give rise to the next. And yet none would disappear. All seven would remain visible. And the seven would perpetually give birth or impetus to the hub in the middle by their revolution so that the hub would always freely stand still without alteration, whether the wheels moved forward or backward or sideways,

vntter sich / Vnd der Naben gebäre immer die (felgen) spehel / das sie in dem umb wenden über al recht weren / vnd doch auch kein (felgen) spechel ver ginge / sondern sich Immer also mit einander vmb drehed[a] / vnd ginge wo hin es der wind drehed[b] / vnd derffte keiner umb wendunge.

Nun mercke was ich dich Bescheide.

72 Die Siben räder sind die Siben Geister (Geister) Gottes / Die gebären sich Immer einer den andern / vnd ist wie man ein rad vmb wended / da Siben räder in einander wehren / vnd eines drehed[c] sich Immer anders als das ander / in seinem in stehen / vnd weren die sieben räder in einander gefelged / wie eine Runtte kugel / Do man doch gleich wol alle Siben räder / eines Iden umb gang in sonderheit sehe / So wol auch seine gantze (gantze) geschickligkeit / mit seinen felgen / vnd spechel.[d] vnd mit seiner Nabe / Vnd die Siben naben in mitten weren wie Eine Nabe / die sich in dem vmb wenden überal hin schickte / vnd die räder gebären Immer die selbe[e] naben / vnd die naben gebäre immer in allen sieben Rädern die (felgen) spehel vnd ver ginge doch auch kein Raht / so wol auch keine Nabe / vnd auch keine felge vnd spechel / Vnd das selbe raht Hette Siben Räder / vnd were doch
73 nur ein raht. vnd ginge Immer für sich wo es der wind hin triebe / Nun Sihe / die Siben räder ineinander / da eines Immer das ander gebüred / vnd auff allen seiten gehen / vnd doch keines ver gehed / oder sich vmb wended /. Das sind die Siben quel Geister Gottes des vaters / Die gebären in den Siben rädern / in Idem rade eine nabe / vnd sind doch nicht sieben
74 naben / sondern Nur eine / die sich in alle Siben räder schicked / vnd das ist das Hertze / oder der Innerste Corpus der räder / darinnen die räder umb lauffen /. Vnd das Bedeut den Sohn Gottes / den alle Siben Geister Gottes des vaters / in ihrem zirckel Immer gebären / Vnd er ist aller Siben Geister Sohn / vnd sie qualificiren alle in seinem lichte / vnd ist in mitten der geburtt / vnd Held alle Siben Geister Gottes / vnd sie wenden sich in
75 ihrer geburtt mit ihme also vmb / Das ist / Sie steigen nun uber sich / oder vntter sich / oder hinder sich / oder für sich / oder quericht / So ist das Hertze

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[a] Early edit: umdrehete [b] Early edit: drehete [c] Early edit: drehete [d] The last two words are written in the margin, their place of insertion marked by "a." The same letter on the lower margin marks B.'s explanatory notation: "die felgen bedeuten auch die spechel" [e] Early edit (1715, 1730): dieselben

upward or downward. And the hub would always give birth or impetus to the spokes, so that they would move everywhere properly, without any spoke getting lost, since they would all rotate together, going whichever way the wind carried them in need of no rotation.[10]

Now take note of what I am telling you.

The seven wheels are the seven spirits of God. They constantly generate one 72
another. This is like a wheel we turn with seven wheels inside one another, each always turning in a different way than the other mounted in it, and with the seven mounted in one another like a round globe. One can see all seven wheels, and each in its particular orbit, as well as its entire ingenuity with spokes and hubs. And the seven hubs in the middle are like a single hub which in turning goes in every direction with the wheels giving birth or impetus to the same hub. The hub gives birth or impetus in all seven wheels to the spokes without any wheel, nub, or spoke coming to rest. The wheel comprises seven wheels which are like one. It constantly goes on whichever way the wind blows it. Now behold the seven wheels in one 73
another with each generating the other, moving every way without any one of them ever passing away or turning around. Those are the seven source spirits of God the father. They generate in the seven wheels, in each wheel a hub or axis, yet there are not seven nubs or axes but only one that fits all seven wheels. And it is the heart or innermost corpus of the wheels in which 74
they circulate. And this signifies the Son of God whom all seven spirits of God the father perpetually generate in their circle as the Son of all seven spirits. They all manifest themselves in his light which is in the midst of this generation, retaining all seven. They revolve with him in their generation. This means that they rise now above themselves, now below, now behind, 75
now forward, and now crosswise. The heart of God is always in the middle,

[10] The raw materials of this model are the four wheels mentioned in the vision of Ezekiel (1:15–21), introduced in *A* 3:10. Here the context is set by the doctrines of divine ubiquity and free will versus predestination. As the wheels in wheels evolve, their cosmological relevance becomes evident. As a speculative construct, they bear comparison with Johann Kepler's *Mysterium cosmographicum* (1596), where the planetary orbits correspond to the circle and the five perfect solids of Plato's *Timaios*. B.'s intricate yet synchronized mechanism may reflect the clockmaking technology (not unknown in Rudolphine Prague) that inspired theological and celestial paradigms. See Jörg Jochen Berns, *Himmelsmaschinen, Höllenmaschinen. Zur Technologie der Ewigkeit* (Berlin: Semele Verlag, 2007), 24–68.

Gottes immer in mitten / vnd schicked sich Immer zu Iderm quel Geiste /. Also ist ein Hertze Gottes / vnd nicht sieben / das von allen sieben Geistern Immer geboren wird / vnd ist aller Siben geister Hertze vnd leben /

76 Nun / Die (felgen) spechel die von der Naben vnd den rädern immer geboren werden / vnd die sich in allen rädern[a] Im vmb gehen schicken / vnd ihre wurtzel / ahn hald / oder ein pflecken / darinnen sie stehen / vndaraus sie geboren werden / (Das) *Die bedeuten Gott den Heiligen Geist.* der aus dem vater vnd Sohne aus gehed / gleich wie die (velgen) spechel aus der naben /

77 vnd dem Rade / vnd Bleiben doch auch in dem Rade / Nun gleich wie der (velgen) spechel viel sind / vnd gehen immer in dem Rade mitte vmb /

Also ist der Heilige Geist / der werck meister in dem Rade Gottes / vnd formed / vnd Bilded alles in dem Gantzen Gott.

78 Nun Hatt das Raht Siben Räder in einander / vnd eine Naben die sich in alle Siben Räder schicked / vnd alle Siben Räder gehen ahn der Einen Naben / Also ist Gott ein Einiger Gott / mit sieben quel Geistern in einander / da Immer einer den andern gebüred vnd ist doch Nur ein Gott / Gleich wie alle siben Räder ein Ratt.

Nun Mercke

79 Das ratt in seinem zu Sammen Corporireten Baw Bedeut die Herbe qualitet / Die zeuged das Gantze Corporliche wesen der Gottheit zu sammen / vnd Held es / vnd ver Truckend es das es Bestehed /

Vnd das Süsse quel wasser wird von dem vmb treiben oder auff steigen der Geister geboren / Den wen sich das licht in der Hitze gebüred / so er schrickt die Herbe qualitet für grosser freuden / vnd das ist wie ein Nider legen / oder dinne werden / vnd sinckt das Harte Corporliche wesen nider /

80 wie eine sanfftmut / Der schrack / oder der anblick des lichtes steiged nun in der Herben qualitet feine Sanffte vnd zitternde auff / vnd zittert / der ist nun in dem wasser Bitter / vnd das licht ver truckend ihn / vnd macht ihn

81 freundlich vnd süsse / Darinnen stehed Nun das leben vnd die freude / Den der schrack oder Plitz steiged Nun in allen qualiteten auff / wie ein ob erzeld Ratt das sich vmb wend / Da steigen alle sieben Geister in einander auff / vnd gebären sich gleich wie in einem zirckel / vnd das licht wird mitten in den sieben Geistern scheined[b] / vnd scheind wider in alle Geister / vnd darinnen

82 Triumpffiren alle Geister / vnd freuen sich in dem lichte / Gleich wie die Siben Räder an der einigen Naben vmb gehen als ahn ihrem Hertze / das

[a] Early edit: alle Räder [b] Amend: scheinend

always conforming to each source spirit. Thus there is but one heart of God, not seven, which is perpetually born of all seven spirits. It is the heart and life of all seven.

The spokes that forever emanate from the hub and the wheel, coordinating themselves with all wheels when revolving, as well as their base, support, and insertion, upon which they stand and are emanated or born, *signify God the Holy Spirit*, which proceeds from the father and Son, like the spokes that radiate from the hub and the rim, which nonetheless remain within the wheel. Just as the spokes are many, rotating along within the wheel, 76 77

so is the Holy Spirit the master artisan within the orbit of God, forming and shaping everything in the entire God.

Now the wheel has seven wheels in one another, and a single hub which attaches to all seven wheels. All seven move on the same axis. Thus God is a unitary God with seven spirits within one another, with one always generating the others; yet all are but a single God, just as all seven wheels are one wheel. 78

Now take note.

The wheel in its cohesive structure signifies the stringent quality which pulls the entire corporeal being of the divinity together, containing and drying it out so that it persists. 79

The sweet source water is born of the circulation and rise of the spirits. For when the light is born in the heat, the tart or stringent takes fright out of great joy, and this acts to precipitate or attenuate it. The hard, corporeal essence sinks, like a gentle spirit. The fright[11] or glance of the light rises up in subtle gentleness in the stringent quality, trembling there. It is now bitter in the water. The light dries it out, rendering it friendly and sweet. Therein abide at this point light and joy. For the fright or flash now rises up into all the qualities, like the wheel mentioned above as it turns. All seven qualities then ascend in one another and give rise to one another, as in a circle. The light grows radiant in the midst of the seven spirits, beaming into all the spirits, whereby they are all exalted, rejoicing in the light. Just as the seven wheels rotate on a single axis, held by their heart which they in turn hold: 80 81 82

[11] On the meaning of **Schrack**, *see* Intro II D6.

sie held / vnd sie Halten die Naben / Also auch gebären die Siben Geister das Hertze vnd das Hertze held die sieben Geister / vnd gehen alda auff
83 stimmen / vnd Götliche freudenreich / Herliches[a] lieben vnd küssen / Den wen die Geister mit ihrem lichte in einander wallen / sich vmb drehen / vnd auff steigen / So wird Immer das leben geboren / Den ein Geist gibt immer dem andern seinen geschmack / das ist / er Inficiret sich mit den andern /
84 Also kostet einer den andern / vnd füled den andern / vnd im schalle Höred einer den andern / vnd der schal / oder don dringed von allen Siben Geistern kegen dem Hertzen / vnd steiged in dem Hertzen im Plitz des lichtes auff / da gehen auff stimmen vnd freudenreich des Sohnes Gottes. Vnd alle Siben Geister Triumpffiren vnd freuen sich in dem Hertzen Gottes / Ein Ider nach
85 seiner qualitet / Den in dem lichte in dem süssen wasser wird alle Herbigkeit vnd Hartigkeit / vnd Bitterkeit / vnd Hitze gesanfftiged / vnd lieblich / vnd ist in den sieben Geistern nichtes den ein liebliches ringen / vnd wunderliches gebären / wie ein Heiliges spiel Gottes /

86 Ihre scharffe geburtt aber dauon ich oben geschriben Habe / die Bleibed als wie ein kern ver borgen / den sie wird von dem licht vnd süssen wasser
87 gesanfftiged / Gleich wie ein Sawer vnd Bitter grüner apffel von der sonnen gezwungen wird / das er feine lieblich ist zu essen / vnd man schmeckt doch alle seine qualiteten / Also beheld auch die Gottheit ihre qualiteten / Aber
88 sie ringed feine senffte / wie ein lieblich spiel / So sich aber die quel Geister würden er heben / vnd geschwinde in einander durch dringen / vnd sich Harte Reiben vnd quetschen / So quetschte sich das Süsse wasser auß / vnd zinte sich die grimmige Hitze ahn / Als den würde auff gehen das feuer
89 aller siben Geister / wie im lucifer /. Das ist nun die war hafftige geburtt der Gottheit / die von ewigkeit an allen enden ist also gewesen / vnd Bleibed in alle ewigkeit also / Aber im reich (reich) lucifers des ver terbers Hats eine gestald / wie ich oben von der grimmigkeit geschrieben Habe / Vnd in diser weld / welche ietzt auch Halb ahn gezind ist / Hats Ietzo auch eine ander gestald / Bis auff den tag der wider Bringung / Dauon wiel Ich bey der schepffung diser weld schreiben.

90 Nun in disem Herlichen lieblichen vnd Himlischen Salitter / oder Götlichen qualiteten / ist das königreich lucifers auch geschaffen / ohne einige grösser Bewegung als der andern /

Den als lucifer geschaffen was / So stund er da gantz vol kommen / vnd was der schöneste fürste im Himmel / geschmünckt vnd ahn gethan / mit der schönesten klarheit des Sohnes Gottes.

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[a] Amend: Hertzliches

in this same way do the seven spirits give birth to the heart which holds them as well. Then do many voices rise up along with divine delights and a glorious loving and kissing. For when the spirits hold sway within one 83
another by their light, revolving and rising up, life is perpetually born. For a spirit perpetually imparts its taste to another, infecting itself with the other. Thus one tastes and feels the other, and in the sound hears the other. And 84
the tone or sound of all seven spirits penetrates the heart and ascends in it in the flash of life, giving rise to voices and the joyousness of the Son of God. All seven spirits exult and rejoice in the heart of God, each in accordance with its quality. For in the light in the sweet water, the stringency, hardness, 85
bitterness, and heat are softened and ameliorated. In the seven qualities there is now nothing but a charming tussle and marvelous generation, like a holy play of God.

But the perilous birth about which I wrote above remains concealed as a 86
core, having been ameliorated by the light and sweet water. Just as a sour and 87
bitter green apple is overcome by the sun so that it becomes good to eat and so that one tastes all its qualities, so does divinity retain its qualities. Indeed it struggles within itself gently, as in a charming game. Yet if the source spirits 88
were to revolt and mix together precipitously, creating friction and pressure, they would press out the sweet water and ignite the fierce heat. Then the fire of seven spirits would go up as in Lucifer. This is the true birth of divinity 89
that everywhere has been this way from all eternity and will remain so in all eternity. Yet in the domain of Lucifer things have taken the form I have described with reference to the harsh ferocity. Moreover, in this world which is now half inflamed, things have also assumed another form till the Day of Resurrection, about which I intend to write in reference to the creation of this world.

In this glorious, beautiful, and celestial salitter of the divine qualities, the 90
kingdom of Lucifer was also created, without any greater commotion than in the others.

For when Lucifer was created, he stood there entirely perfect. He was the most beautiful prince in heaven, adorned and arrayed with the most beautiful brilliance of the Son of God.

91 So aber lucifer in der bewegung der schepffung were ver torben / wie er für gibed / So Hette er seine volkommenheit / Schönheit vnd klarheit nimals gehabed / Sondern were als Balde ein grimmig fünster Teufel gewesen / vnd nicht ein Ierubin /

Von der Herlichen geburtt / vnd Schönheit
des königes lucifers.

92 Sihe du mortt[a] lügen Geist / alhie wiel ich deine königliche geburtt beschreiben / wie du in deiner er schepffung worden bist / wie dich Gott er schaffen hatt / vnd wie du also schöne worden bist / vnd zu wasserley End dich Gott
93 erschaffen Hatt / Wen du anders Sagest So leugestu / Den es zeuged Himmel vnd erden / dar zu alle Creaturen / Ia die gantze Gottheit wider dich / das dich Gott zu seinem lobe er schaffen hatt / aus Sich Selber / zu einem fürsten vnd könige Gottes / wie den fürsten Michael vnd vriel.

Nun mercke.

94 Als Sich die Gottheit zur schepffung beweged Hatt / vnd Hatt wollen Creaturen in seinem Corpus Bilden / So Hatt er nicht die quel Geister ahn gezind / Sonst würden sie wol Ewig Brennen /

Sondern / er Hatt Sich gantz Sänffte in der Herben qualitet Beweged / Die selbe Hatt den Götlichen Salitter zu Sammen gezogen vnd ver Truckned / das es ist ein korpus worden / vnd ist die Gantze Götliche krafft (Ale) Aller Siben quel Geister / des ortes / oder raumes So weit der Engel Begriffen / in dem Corpus gefangen worden / vnd[b] des Corpus eigenthum worden / welches nicht wider kahn / oder Sol zur störed werden / in ewigkeit / Sondern Sol des Corpus eigenthum Bleiben in ewigkeit /.

95 Nun die gefangene / oder zu Sammen Corporirete krafft aller Siben quel Geister / die Hatt nun in dem Corpus ihr eigenthum gehabed / vnd ist in dem Corpus auff gestigen vnd Hatt Sich geboren / Nach artt vnd weise wie
96 sich die Gantze Gottheit gebüred aller Siben quel Geister / Es Hatt So wol Immer eine qualitet die ander geboren. vnd ist doch auch keine vergangen / wie in dem gantzen Gott / So Hatt Sich der gantze Corpus So wol auch in der dreyheit geboren / gleich wie sich die die Gottheit auser dem Corpus in der drey heit gebüred /.

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[a] Early edit: Mord- und [b] Early edit: gefangen und

If Lucifer had been corrupted in the movement of creation, as he claims, 91
he would never have had his perfection, beauty, and brilliance. He would have soon become a fierce, dark devil rather than a cherub.

Concerning the glorious birth and beauty
of King Lucifer.

Look here, you spirit of murder and lies, this is where I intend to describe 92
your royal birth, how you came into being in your creation, how God made you to be beautiful, as well as the purpose for which he fashioned you. If you 93
claim differently, you will be lying, for heaven and earth, all creatures, and the entire divinity testify against you and affirm that God created you for his praise, indeed out of himself, to be a prince and king of God, just as Prince Michael and Uriel.

Now take note.

As the divinity moved to creation, intending to form creatures in its corpus, 94
it did not ignite the source spirits. Otherwise, they would have burned forever.

Instead the divinity acted gently within the stringent quality which contracted the divine salitter and dried it out to form a corpus. The entire divinity of all seven source spirits in that place or space encompassing the angels became confined within the corpus becoming its property, which henceforth for all eternity could not and should not be destroyed, but should instead remain the property of the corpus in eternity.

The confined or incorporated force of all seven source spirits became the 95
property of the corpus, ascending in it and regenerating itself in the same way the entire divinity generates all seven source spirits. One quality has of 96
course always given birth to the next, without any one passing away in God as a whole. Therefore the corpus as a whole regenerates itself in the triunity in the same way the divinity gives birth to itself outside of the corpus in three.

97 Dises mus ich aber alhie melden das lucifer der könig / ist aus seinem gantzen königreiche zu sammen Corporired worden / als das Hertze des gantzen ortes oder raumes / So weit sein gantz Englich Hehr ist geschaffen worden / vnd So[a] der zirck begriffen Hatt darinnen er mit seinen Engeln ist zur Creatur worden / vnd Gott für der zeit der schepffung in sich Beschlos-
98 sen hatt[b] / zu einem raume eines königreiches / welches[c] zirck begreifft den er schaffenen Himmel vnd dise weld / So wol die Tiffe der erden / vnd des gantzen zircks /

99 Nach den qualiteten sind seine quel fürsten geschaffen worden / welches da sind seine königliche Räte / So wol alle seine Engel. Doch Solstu wissen das ein Ider Engel (ist) alle Siben Geister in sich Hatt / Aber einer vntter den Siben ist Principal.

100 Nun Sihe / Als Nun der könig lucifer also zu sammen Corporired wardt / Als ein begreiffer seines gantzen königreiches / So ist als Bald zur selben stunde / vnd in dem selben augenblick / Als er zu Sammen Corporired worden / die geburtt der Heiligen drey faltigkeit Gottes / welches er in seinem Corpus zum eigenthum gehabed / auff gestigen / vnd[d] sich geboren / wie auser der Creatur in Gott /

101 Den im zu Sammen Treiben des Corpus / ist gleich auch die geburtt mit grossem Triumpff als in einem Neu gebornen könige in Gott auff gestigen / vnd haben Sich alle Siben quel Geister Gantz freudenreich vnd Triumpffirende erzeiged / Vnd ist als Bald in dem selben augenblick / das licht aus den sieben geistern / im Centro des Hertzens geboren worden / vnd auff gegangen / als ein Neu geborner Sohn des köni- ges / welcher auch[e] als Bald augenblicklich den Corpus aller Siben quel Geister aus dem Centro des Hertzens ver klered / vnd von aussen Hatt ihn das licht des Sohnes Gottes ver
102 klered / Den die geburtt des Neuen Sohnes im Hertzen lucifers / ist durch den gantzen Corpus gedrungen / vnd ist von dem Sohne Gottes / welcher auser dem Corpus gewesen / Glorificird / vnd freundlich Benifentirt[f] worden / mit der grösten schönheit des Himmels / nach der Schönheit Gottes des Sohnes.

Vnd ist ihm als ein liebes Hertze / oder eigenthum gewesen / mit wel-
103 chem die gantze Gottheit Inqualiret Hatt. So ist auch als Bald der Geist des Neu gebornen Sohnes im Hertzen vom lichte lucifers / durch seinen mund aus gegangen / vnd[g] mit dem Heiligen Geiste Gottes Inqualiret / vnd[h] mit Höchster freuden empfangen worden / als ein liebes Brüderlein.

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[a] Early edit: soweit [b] Early edit: hatte [c] Early edit: Welcher [d] Amend: hat [e] Amend: hat [f] Early edit: beneveniret [g] Amend: hat [h] Amend: ist

Here I must note that Lucifer as king was composed of his entire kingdom, 97
the heart of the entire place or space, as far as his angelic host had been
created, as far as his circle extended in which he and his angels came into
being, which God had determined in himself to constitute the territory of a
kingdom. Which circle encompasses the created heavens and this world, as 98
well as the depths of the earth and of the entire orbit.

In accordance with the qualities were his source princes created who are 99
his royal councillors as well as his angels altogether. You should be aware
that each angel has all seven spirits within it. But one among the seven is
chief.

Now consider this: as King Lucifer was thus composed to encompass his 100
entire kingdom, at the same time and very moment that he was composed,
the birth of the Holy Trinity, which he also possessed within him, rose and
regenerated itself, as it does outside of the creature in God.

In the composition of the corpus that birth also ascended in great tri- 101
umph as in a new born king in God, all seven source spirits becoming joyous
and exultant. In that same moment the light was born and rose up from the
seven source spirits in the center of the heart like a new born son of the king,
which immediately transfigured the corpus of all seven source spirits out of
the center of the heart. From without, he was transfigured by the light of the
Son of God. For the birth of the New Son in the heart of Lucifer penetrated 102
the entire corpus to be glorified and welcomed by the Son of God outside
the corpus, with the greatest beauty of heaven after that of God, the Son.

And he was to him a dear heart or property infused with the entire
divinity. Therefore, soon the spirit of the newborn son of the light of Lucifer 103
in his heart emanated from his mouth to be infused by the Holy Spirit of God
and to be received with the most sublime joy as a dear little brother.

104 *Nun da stehet Nun die Schöne Brautt.* Was Sol Ich nun von ihr schreiben / ist Sie nicht ein fürste Gottes gewesen / Dar zu der aller schönste. Dar zu in Gottes liebe / als ein lieber Sohn / der Creaturen /

Von dem Erschrecklichen Hoffertigen Vnd Nun
mehr kläglichen anfang der sünden / Die Höchste Tiffe.
Hie mercke auff.

105 Als nun könig lucifer also schöne Herlich Hoch vnd Heilig er bawed waß / So solte er nun anfangen / vnd Gott seinen schepffer loben preisen vnd Ehren / vnd Solte das Thun / das Gott sein schepffer Tehte.

106 Als Nemlich / Gott sein schepffer / Der qualificirte feine Sanffte lieblich vnd freudenreich / vnd ein quel Geist in Gott libed Immer den andern / vnd Inficirt Sich mit dem andern / vnd Hilfft dem andern in der Himlischen
107 pomp Immer Bilden vnd formen / Da durch in der Himlischen Pomp / Immer Schöne figuren vnd gewechse auff gehen / dar zu vielerley farben vnd frucht. Das Thun die quel Geister Gottes das ist in Gott wie ein Heiliges spiel.

108 Nun Sihe / weil den Nun Ietzo Gott Hatte ewige Creaturen aus sich selber zu Sammen Corporired / So solten die Selben nicht in der Himlischen Pomp auff eine Solche weise qualificiren / gleich wie Gott / Nein / Den zu dem Ende waren sie nicht also gebülded worden / Den der schepffer hatte aus den vrsachen den leib Eines Engels Truckner zu sammen Corporired / als er in seiner Gottheit was vnd Bleib / Das die qualiteten solten Hertter vnd derber werden auff das der don oder schal / solte lautbar werden / auff das / wen die Siben qualiteten im Engel / im Centro des Hertzens / das licht vnd den Geist oder verstand gebören Das der selbe Geist / welcher im lichte des Hertzens / zum munde des Engels aus ferdt in die Götliche krafft / Solte */ als ein lautbarer Schal* / In aller qualiteten krafft / In Gott / *als eine liebliche musica* / Singen / klingen / vnd in der Bildunge / oder qualificirunge Gottes / als eine liebliche / Hertz liebende stimme / In der formung Gottes
109 auff gehen. Wen der Heilige Geist die Himlisch frucht Bilded / So Solte der don / welcher im lobe Gottes Solte auff gehen / aus den Engeln / mitte in der Bildunge der frucht sein / Hin wider solte die frucht der Engel speise Sein /

110 Vnd dar umb Beten wir auch im vater vnser / Gib vns vnser Täglich Brott. Das also der selbe don oder wortt / gib / welches wir aus vnserm Centro des lichtes / durch den Animalischen geist aus dem munde von vns stossen in die Götliche krafft / sol in der götlichen krafft / als eine mit formirunge / oder mit gebärunge / Helffen vnser Täglich Brott Bilden / welches vns Hernach
111 der vater zur speise Gibed / Vnd wen den also vnser don / In Gottes don /

This is where the lovely bride comes in. What shall I write about her? Was she not a prince of God. Indeed the most beautiful of all. And residing in God's love, as a dear creatural son. 104

Concerning the frightful, arrogant and
regrettable origin of sins, the profoundest depth.
Here take note!

As soon as King Lucifer had been fashioned so beautiful, glorious, high and holy, he was to begin praising and honoring God his creator, doing as God his creator would do. 105

That is, God his creator who manifested himself gently, lovingly, and joyously; for one source spirit in God always loves the other, infusing itself with the other and helping the other in the celestial glory to fashion and form. Thereby there perpetually emerge lovely figures and herbs and all sorts of colors and fruits. That is the work of the source spirits, a holy play in God. 106 107

Consider this: inasmuch as God had heretofore composed eternal creatures out of himself, they were not to manifest themselves in the same way as God in the celestial glory. Indeed not. Not to that end had they been created this way. The creator had composed the body of the angel more firmly than God would be and remain in his divinity. Their qualities were to persist harder and rougher so that their sound or tone should be audible. When the seven qualities in the angel generated the light and spirit in the center of the heart, that spirit was intended to issue forth by way of the mouth of the angel into the divine power. *As an audible sound* in the power of all the qualities in God, the spirit was to sing and ring out *as a charming musica*, rising up in the divine configuration or self-manifestation as a lovely, heart-caressing voice within the constitution of God. When the Holy Spirit forms the celestial fruit, the sound that rises up in praise of God was to proceed out of the angels within the formation of the fruit. The fruit in turn should be the nourishment of the angels. 108 109

And this is why we pray in the Lord's Prayer, Give us our daily bread. It is so that very same sound or word, "Give," which we expel from the center of the light through the animate[12] spirit out of our mouth into the divine power, should help form or generate our daily bread in that power which the father thereafter gives us as nourishment. And when our sound is incorporated in 110 111

[12] For **animalischen Geist**, the 1730 inserts "seelischen" in square brackets indicating that it is the soul's spirit.

incorporriret wird / vnd wird also die frucht gebülded / So mus es vns Ia gesund sein / vnd wir in Gottes liebe sein / vnd Haben die speise als für Natur recht zu gebrauchen Die weil vnser Geist / in Gottes liebe / Hatt die selben Helffen Bilden vnd formen / H*ier innen steckt die Inreste vnd Gröste Tiffe Gottes. O Mensch bedencke dich.* Ahn seinem orte wiel Ichs aus fürlich
112 erkleren. Nun zu Solchem Ende Hatt Gott die Engel geschaffen vnd das Thun Sie auch / Den ihr Geist / welcher im Centro / oder Hertzen aus ihrem lichte / in krafft aller Siben quel Geister auff gehed / der gehed zu ihrem munde auß / Gleich wie Gott der Heilige geist vom vater vnd Sohne / vnd Hilfft alles in Gott / das ist in der Götlichen Natur / formen vnd Bilden durch den Marcurium / gesang / vnd Reden / vnd freuden spiel.

113 Den Gleich wie Gott in der Natur wircked allerley formen Bildungen / gewechse / frucht / farben /. Also Thun auch die Engel Gantz Einfeltig / vnd solten sie Gleich kaum auff einem stecken Reiten / oder in dem Himlischen Maien sich der schönen Blumen freuen / vnd dauon gantz einfeltig Reden. Noch dennoch steiged der selbe don / oder rede / In dem göt- lichen Salitter mitte auff / vnd Hilfft mitte Bilden vnd formen /

114 Hastu doch des auch viel exempel in diser weld / das wen manche Creatur / oder mensch nur edwas ahn sihed / So ver terbed es / von wegen der gifft in der Creaturen. Dar kegen können edlich menschen / So wol auch Thire vnd Creaturen / mit ihrem don oder worten / die Bosheit ahn einem dinge ver endern / vnd in eine richtige form Bringen /

115 Das ist Nun die Götliche krafft / der alle Creaturen vntter worffen sind / Den alles was da lebed vnd schwebed das ist in Gott. Vnd Gott selber ist alles. vnd alles was gebülded ist / das ist aus ihme gebülded / es sey gleich aus liebe oder zorn.

Der sünden quel ader.

116 Nun / wie Nun lucifer also königlich gebülded was das sein Geist in seiner formirunge / oder Bildunge / in ihm auff steig / vnd von Gott gar schön vnd lieblich empfangen wardt / vnd[a] in die glorificirung gesatzt wardt Da solte er Nun augen Blicklich seinen Englischen gehorsam vnd lauff anfangen / vnd solte in Gott wallen wie Gott selber Tehte / als ein lieber Sohn / In des vaters Hause / Vnd daß Tehte er nicht.

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[a] Early edit: empfangen, und

God's sound, forming the fruit in this way, it must indeed be healthy for us, and we must be in God's love, having the use of this nourishment as a natural right. That our spirit in God's love has helped shape and form it: *in this lies the greatest and deepest secret of God. Oh human creature, take pause!* I intend to explain this in the proper place. To this purpose God created the angels, 112
and they indeed fulfill it. For their spirit, which in their center or heart rises from their light in the power of all seven source spirits, proceeds from their mouth, just as does God the Holy Spirit from the father and Son. And in God or the divine nature, all these help in shaping and forming through the *marcurius*, song, speech, and play of joy.

For just as God effects in nature all sorts of forms, figures, plants, fruits, 113
and colors, so quite simply do the angels as well. They might do no more than play horse and rider[13] or rejoice in the lovely blossoms in the celestial May and talk of everything in childish ways. Notwithstanding, that same sound or speech rises up amidst the divine salitter and helps in shaping and forming.

You have many other examples in this world of creatures or people just 114
looking at something and it is spoiled by the poison in the creature.[14] On the other hand, some animals and people just by their voice or word can change the evil accruing to something and translate it into its proper form.

This is the divine force to which all creatures are subject. For everything 115
that lives and thrives[15] is in God. And God himself is all. And everything that is formed is formed out of him, whether in love or anger.

The prime source of sin.

Since Lucifer was crafted in such a royal manner with the result that his spirit 116
rose up in his constitution or configuration to be lovingly and beautifully received by God, to be transfigured into a glorified state, he should have immediately initiated his condition of angelic obedience and followed its course: he should have conformed to God's will and hovered in God as a dear son in his father's house. This he did not do.

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[13] **kaum auff einem stecken Reiten**: see Grimm, Stecken (7, c), intended is a variant of a proverbial expression for child's play.

[14] Paracelsus' prototype of the poisonous glance is the basilisk: humans have the same power (see H 1:278; W 817).

[15] The idiom and intention echo and expand on the Apostle Paul's words (Acts 17:28): "Denn in jm leben / weben / vnd sind wir." See Intro II A1c.

117 Sondern als sein licht in ihme geboren waß im Hertzen / vnd seine quel Geister vrplitzlich mit dem Hohen licht Inficiret oder vmbfangen worden / Da worden sie also hoch er freued / das sie sich in ihrem leibe wider Natur recht erhuben / vnd fingen gleich eine Höher stoltzer Prechtiger qualificirung ahn als Gott selber /

118 In dem sich aber die Geister also erhuben / vnd also Hefftig in einander Triumffirten / vnd wider Natur recht auff stigen / So zinten sich die quel Geister zu Harte ahn / Als nemlich die Herbe qualitet zog den Corpus zu
119 Harte zu sammen / das das süsse wasser ver Trockned / Vnd der gewaltige vnd gros Helle Plitz welcher im Süssen wasser in der Hitze was auff gegangen / dauon die Bitter qualitet Im süssen wasser endstehed / der reib sich schrecklich harte mit der Herben qualitet / als wolte er sie zu sprengen /
120 für grosser freuden / Den der Plitz was also helle / das er den quel Geistern Gleich wie vnertreglich waß Darumb zittert vnd reib sich die Bitter qualitet also Harte in der Herben / das die Hitze wider natur recht ahngezinded ward / vnd die Herbe ver trockned auch das süsse wasser / durch ihre Harte
121 zu sammen zihung / Nun was aber der Hitze qualitet also strenge vnd Eiuerig / das sie der Herben qualitet ihre macht nam / Den die Hitze end stehed
122 im quel Brunne des Süssen wassers / Weil aber das süsse wasser durch die Herbe zu sammen zihung vertrockned was / so konte die Hitze Nun mehr zu keinem loh kommen / oder zu keinem lichte / Den das licht endstehed in der fettigkeit des wassers / Sondern sie glam wie ein ahn gezind hitzig eisen / das noch nicht recht glüend ist / vnd ist noch gar Tunckel / oder als wen du einen sehr Harten stein ins feuer wörffest / vnd list den gleich in der grossen Hitze lügen wie lange du wolst / So wird er doch nicht glüend / Das
123 machts / er hatt zu wenig wasser. Also zintte Nun die Hitze das ver trocknete wasser ahn / vnd das licht kontte sich nicht mehr erheben vnd ahn zinden Den das wasser was ver trockned / vnd ward von dem feuer / oder grossen
124 Hitze follend ver zehred. Nich deren meinunge / das darumb der Geist des wassers sey auff gefressen worden / welcher in allen Siben qualiteten woned Sondern seine qualitet / oder öber stelle / ward verwandeld in eine dunckel
125 Hitzige vnd Sawer qualitet. Den alhie an dem orte Hatt die Sawer qualitet ihren Ersten vrsprung vnd anfang genommen / welche nun auch auff diese weld geerbed ist / welche im Himmel in Gott / auff solche weise gar nicht ist / vnd auch in keinem Engel. Den sie ist / vnd bedeut das Haus der triebsal vnd Elendes / Eine vergessung des Gutten.

126 Als Nun dises geschach / So rieben sich die quel Geister in einander / Nach artt vnd weise wie ich droben bey der figur des Sibenfechtigen Rades

Instead it happened that as soon as his light was born within him in 117
his heart and his source spirits in a flash were infected or enclosed by the exalted light, they were all so delighted to rise up in the body against nature: they took to a higher, prouder, more resplendent[16] manifestation than God himself.

When the spirits thus rose up and exulted violently among themselves 118
and against the natural right, the source spirits were inflamed to such an extreme that the stringent contracted the corpus excessively. The sweet water dried up. And the great and powerful bright flash that rose in the heat, 119
thereby causing the bitter quality to emerge in the sweet water, collided too violently with the stringent, as if it would explode from joy. For the 120
flash was so bright that it was all but unbearable to the source spirits. As a result, the bitter quality rubbed up inside the stringent so hard that the heat was inflamed against the right of nature. The stringent dried out the sweet water as well by its hard contraction. However, the quality of the 121
heat was so charged and zealous that it rendered the stringent powerless. For the heat originates in the source-font of the sweet water. But since the 122
sweet water had been dried up by the stringent contraction, the heat could no longer come to the point of flame and light. For the light arises in the oiliness of the water. Therefore, it instead glowed like an inflamed heated iron, which has not yet reached the point of incandescence, remaining dark like a hard stone cast into a fire and left in it for no matter how long. It would never glow brightly for the reason that it has too little water in it. As 123
a result the heat kindled the dried up water so the light could no longer rise to incandescence. For the water was dried out and completely consumed by the fire and excessive heat. This does not mean that the spirit of the water 124
which is found in all seven qualities had been consumed: its quality or prime source[17] had been transformed into a dark, hot and sour quality. Precisely 125
at this point the sour quality had its origin and beginning which has been passed down to this world but does not exist in heaven in God in this way at all, nor in any angel. For it means and is the house of sorrow and misery, an oblivion of everything good.

When this happened the source spirits rubbed up against one another in 126
a manner like the one I described above in the figure of the sevenfold wheel.

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[16] Here as always theological precepts echo social premises. Lucifer violates the spirit of the sumptuary customs or laws that prescribed the wardrobe and adornment of higher and humbler estates, a state of affairs that aroused B. not because it limited the liberty of the lowly but because it involved the pride of the exalted.

[17] "**öber stelle**" is convincingly interpreted as "Ober-Quelle" by B.'s later editors.

vermeldet Habe / Den sie Pflegen also ineinander auff zu steigen vnd einander zu kosten / oder sich mit Einander zu Inficiren. dauon das leben vnd
127 die liebe end stehed. Nun aber was in allen Geistern nichtes den eitel Hitzige feurige kalte vnd Hartte ver ter bung / Also kostet[a] ein Böser quel den andern / Dauon ward der gantze Corpus also gar Grimmig / den die Hitze
128 was wider die kelte / vnd die kelte wider die Hitze / Weil den nun das süsse wasser ver trockned was / So fuhr die Bitter qualitet / welche von dem Ersten Plitze endstanden vnd geboren ward / als sich das licht anzinded[b] / In dem Corpus auff durch alle Geister als wolte sie den leib zur stören wittet[c]
129 vnd Tobed[d] als die ergeste gifft / Vnd dauon ist die Erste Gifft endstanden / darinnen wir ar[e] menschen Nun In diser weld auch zu keuen haben / vnd
130 da durch der Bitter gifftige Tott ins fleisch kommen ist. Nun in diesem witten vnd reissen ward nun das leben im lucifer geboren / Das ist / Sein liebes Sönnelein im zirckel des Hertzens / Was nun das für ein leben / oder liebes Sönelein wird gewesen sein gebe Ich einer ver nunfftigen Seelen zu bedencken / Den wie der vater was / So ward auch nun sein sohn. Als Nemlich
131 ein fünster Herber kalter / Harter / Bitter Hitziger Sawer stinckichter quel Brun / Vnd die liebe stund In der Bittern qualitet / In Irem durch dringen vnd schmecken / die ward eine feindschafft aller quel Geister / im leibe des Hochmutigen königes.

132 Also steig Nun der don durch das durch dringen der Bittern qualitet / durch die Hitze vnd ver trocknete wasser / vnd durch die Herbe Harte
133 qualitet In das Hertze / In das liebe Neu Sönichen / Alda ging der Geist Nun aus / wie er im Hertzen geboren waß. so ging er Nun zum Munde auß / Waser aber für ein wil kommener gast wird für Gott / vnd in Gott gewesen sein / vnd auch für den Heiligen Engeln / der andern königreich / das gebe Ich dir zu bedencken / Er solte Nun mit dem Sohne Gottes Inqualiren als ein Hertze / vnd ein Gott / *Ach vnd ewig* wer wil das gnug schreiben / oder Reden.

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[a] Early edit: kostete [b] Early edit: anzündete [c] Early edit: wütete [d] Early edit: tobete
[e] Amend: arme

For they all tend to rise up in each other, tasting of and infecting each other, thereby giving rise to life and love. Now in all the spirits there was nothing 127
but pure hot, fiery, cold, and hard corruption. So one evil source tasted of the next one. As a result, the whole corpus became utterly ferocious. For the heat became opposed to the cold and cold against heat. But since the sweet 128
water had dried out, the bitter quality, which had originated in the first flash when the light was ignited, penetrated all the spirits in the corpus, as if to destroy the body, and raged and stormed like the harshest poison. This gave 129
rise to that first poison, which we poor human beings must all now chew on in this world as well, and through which the bitter, poisonous death has crept into our flesh. In this raging and tearing, the life was born in Lucifer, by 130
which is meant his precious little son in the circle of his heart. The sort of life meant or the nature of the precious little son I leave for the consideration of the rational soul. For as was the father, so was his son. A dark, tart, cold, hard, 131
bitter, hot, sour, stinking source-font. And its love abided in the bitter quality. In its penetration and tasting, it became an enmity of all source spirits in the body of the arrogant king.

Thus, through the urging of the bitter quality, the tone penetrates[18] the 132
heat and dries out the water, and through the tart, hard quality into the heart, to the precious new little son. From there the spirit went out as it had 133
been born in the heart. So it proceeded out of the mouth. What a welcome guest he would have been before God and in God and before the Holy Angels of the other kingdoms: I leave that to your consideration. He was intended to infuse himself with the Son of God as a single heart and single God. *Oh and forever more!* Who could write or say enough about such a thing.

[18] Later editors replaced **steig** with "steigt."

Das 14 Cappittel.

Wie lucifer der Schöneste Engel Im Himmel /
ist der greulichste Teufel worden.

Das Hauß der mord gruben.

1 Alhie könig lucifer zeug den Hud in die augen / das duß nicht Sihest / man wird dir die Himlische kron ab nemen Du kanst nicht mehr im Himmel Regiren. Nun stehe noch ein wenig stille / wir wollen dich von Ehe beschawen welch Eine Schöne Brautt du bist / ob du vielleicht nicht köntest den vnfladt deiner Hurerey abe Baden das du weder[a] Schön würdest / wir wollen deine zucht vnd Tugend ein wenig Beschreiben.

2 *Wol Hehr ihr philosophus / vnd recht sprecher des königes lucifers. Nun trett Her zu* / vnd ver reded ihn / weil er noch die kron hatt. Den alhie wollen wir Malificit recht[b] vber ihn Halten / könt ihr das recht er halten / So sol er euer könig sein. Wo nicht / So Sol er Hinuntter In die Höle gestossen werden. vnd sol ein ander seine königliche kron bekommen. Der Besser Regired als ehr.

Nun mercke.

3 Als Sich nun lucifer also greulich verterbete / So waren alle seine quel Geister eine feindschafft wider Gott / Den sie qualisicirten[c] alle viel anders als Gott / vnd wurd eine ewige feindschafft zwischen Gott vnd dem lucifer.

Nun mechte Einer sagen / wie lange ist den
(den) lucifer im licht Gottes gestanden /.
Die Tiffe

4 Als der königliche leib des lucifers zu Sammen Corporired ward / In der selben stunde zinte sich auch das licht im lucifer ahn / Den als Bald seine quel Geister / In der er bawung des Corpus anfingen zu qualificiren / vnd

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[a] Amend: wieder [b] Early edit: Malefiz-Recht [c] Read: qualificirten

Chapter Fourteen

How Lucifer, the most beautiful angel in heaven, became the most horrible devil.

The house of the murder pit.

Now, King Lucifer, pull that hat down over your eyes so you don't see how 1
the celestial crown will be pulled off your head! You can rule no longer in heaven. Stand still for us a bit. We want to see you as you were before. What a lovely bride you are! Could you not perhaps cleanse away the filth of your whorishness to become beautiful again? We intend to describe your good breeding and virtue a bit.

Advance, you philosopher[1] *and advocate of King Lucifer. Step forward* and 2
praise[2] him while he is still wearing the crown. For we intend to conduct criminal proceedings against him. If you win the case, you will retain the right to have him as your king. If not, he should be sent down to hell, and someone else receive his royal crown, one who governs better than he.

Now take note.

When Lucifer went thus horribly to ruin, all his source spirits became hos- 3
tile toward God. For they all manifested themselves in opposition to him, resulting in eternal enmity between God and Lucifer.

Now someone might want to ask,
for how long did Lucifer abide in the light of God?
The depth

When the royal body of Lucifer was put together, the light in Lucifer was 4
kindled in that same hour. As soon as his source spirits began to assert and generate themselves in the construction of the body, as was their natural

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[1] For **Philosophus**, later editors substituted the Latin plural *Philosophi*.

[2] See Grimm, **verreden** (3, 4): either to excuse or praise; in the context of B.'s legalistic metaphors, the effect might be the same in either case.

sich zu gebären / wie der Natur recht was / So ging der Plitz des lebens Im Hertzen In dem[a] Süssen quel wasser auff / So was der königliche leib schon fertig / vnd fuhr der Geist Im Hertzen von dem lichte auß / durch den mund
5 In das Hertze Gottes / Do was er ein vber aus schöner fürste vnd König / vnd dem Götlichen wesen gar lieb vnd ahn genem / vnd ward mit gar grossen freuden empfangen / Des gleichen fuhr auch der geist vom Hertzen In alle quel adern des Corpus / vnd zintte alle Sieben Geister ahn / Da ward der königliche leib augen Blücklich Glorificird / vnd stund da als ein König Gottes / in vnerforschlicher klarheit. welche des Gantzen Himmels Hehr über Traff.

6 Nun in disem Hellen vnd lichten Plitz / wurden als Bald die Siben quel geister ahn gesteckt / als wie man ein feuer ahn steckt / Den sie er schracken für der grausamen klarheit ihres Geistes / vnd wurden In dem Ersten Plitz / oder ahn Blick flugs Hoch Triumpffirende / erheblich stoltz / vnd zu viel
7 freuden reich / vnd bewegten sich zu Höcher geburtt. So sie aber in ihrem Sedis weren Bliben Sitzen vnd Hetten qualificired / wie sie von Ewigkeit gethan Hatten / So Hette ihn das Hohe licht Nichtes geschaded Den sie waren nicht Neue Geister aus edwas anders gemacht / Sondern es waren die alten geister die keinen anfang hatten gehabed / die in Gott waren ewig gewesen / vnd wusten wol der Gottheit vnd der Natur recht / wie sie
8 wallen solten. Auch als Gott den Corpus zu sammen figurirete So Tötet[b] er nicht zu vorhin die quel Geister / Sondern er figurirete den leib des königes lucifers aus dem kern des Besten zu sammen / dar innen die aller Beste
9 wissendschafft was / Sonst wo die qualiteten weren vorhin Tott gewesen / So Hetten sie eines Neuen lebens Bedurfft / vnd were im zweifel ob der
10 Engel könte ewig Bestehen / Ver nims Nur recht / Gott schuff darumb Engel aus sich selber / das sie Härter vnd derber zu sammen Corporired weren / als die figuren / welche durch das qualificiren (des gei) der Geister Gottes in der Natur auff gingen / vnd auch durch der Geister bewegen wider vergingen / Das ihr licht in ihrer Hartigkeit Solte Heller scheinen / vnd das der don des Corpuß Helle döned[c] / vnd schalled[d] / dar mitte die freudenreich in Gott grösser würde / Das was die vrsache das Gott Engel schuff /.

11 Das aber gesaged wird / der Engel Habe ein Neu licht geboren / oder
12 einen Neuen Geist / ist also zu ver stehen / Als die quel Geister Herter zu sammen Corporired waren / so schein das licht viel Heller im korpus vnd aus dem Corpus / als vor hin im Salitter / den es ging viel ein heller Plitz
13 im Corpus auff / Als for hin / weil der Salitter dinne was / Darumb wurden

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[a] Early edit: im [b] Early edit: tödtete [c] Early edit: tönete [d] Early edit: schallete

right, the flash of life ascended in his heart in the sweet water and the royal body became complete. The spirit in his heart proceeded from the light by way of his mouth into the heart of God. He was then an extraordinarily 5
beautiful prince and king, dear and pleasing to the divine being. He was received with great joy. At the same time, the spirit proceeded from the heart into all arteries of the corpus and ignited all seven spirits. At that point the royal body was instantaneously glorified, abiding as a king of God in unfathomable clarity, surpassing the entire heavenly host.

In this bright and illuminating flash, the seven source spirits were infect- 6
ed the way a fire is ignited. For they took fright at the ruthless clarity of their spirit and in that first flash or glance at once became overly exultant, insolently proud, and all too joyous, and were motivated to strive for a higher birth. If only they had remained in their place, manifesting themselves as 7
they had in eternity, the exalted light would not have harmed them. For they were not new spirits that had been created out of something else.[3] They were the old spirits which had had no beginning, which were in God eternally, and which indeed knew what was right by God and nature and how they should behave. Moreover, when God put together the corpus, he did not 8
first annihilate the source spirits. He configured the body of King Lucifer out of the kernel of what was best, in which the best intelligence[4] resided. Had the qualities been dead beforehand, they would have needed a new life 9
and it would have remained in doubt whether the angels could live forever. Make no mistake: this is why God created the angels out of himself: so that 10
they would be put together more firmly and roughly than the figures that blossomed by the manifestation of the spirits of God in nature and through their commotion passed away again. God created the angels so that the light might shine more brilliantly from their hardness, and so that the tone of their bodies might sound and ring out and the joy of God become greater.

When we say, however, that the angel has generated a new light or a 11
new spirit, this has to be understood in this sense: After the source spirits 12
had been compacted more firmly together, the light shone much brighter within and out of the corpus than it formerly did in the salitter. A much brighter light came into being than before, when the salitter was thin. As a 13

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[3] In asserting that the eternal spirits in God went bad, B. acknowledges that a capacity for evil was present from the beginning in the good God. In his second and subsequent works, he returns to labor over this knotty paradox.

[4] For an explication of B.'s **wissenschaft**, see Grimm, Wissenschaft (A2, d, a). The reference to the present citation reads "as a 'gift of knowledge.'" Compare Paracelsus' "***scientia***" (*Opus Paramirum*, H 1:70; cf. W 308, note a).

auch die quel Geister stoltz / vnd ver meinten Sie Hetten viel ein Schöner Sönlin oder licht / als der Sohn Gottes was / Dar umb wolten sie auch Sehrer qualificiren / vnd sich er heben / vnd ver achten[a] das qualificiren in Gott ihrem vater / So wol auch die geburtt Gottes des Sohnes / vnd auch den aus gang Gottes des Heiligen Geistes. vnd vermeinten Sie woltens Thun / weil sie also Herlich zu Sammen Corporired weren / So wolten sie auch Herlich vnd Prechtig auff steigen vnd sich sehen lassen / Als die Schönste Himmels Brautt.

14 Sie wusten wol das sie nicht der Gantze Gott weren / Sondern weren ein sticke daruon / So wusten sie auch wol wie weid sich ihre almacht erstreckte / Aber Sie wolten nicht mehr das alte Sondern wolten Höher sein / Als der Gantze Gott vnd ver meinten sie wolten ihr Reuier über die gantze
15 Gottheit / über alle königreich Haben / darumb erhuben sie sich In willens den Gantzen Gott ahn zu zinden / vnd durch ihre mechtigkeit den gantzen Gott zu regiren / Es Solten alle formen vnd Bildungen in seiner qualificirung auff gehen Er wolte der Herr der Gottheit sein / vnd kein ander Solte Neben
16 ihm Herr sein / Das ist Nun die wurtzel des Geitzes Neides Hoffards vnd zorns. Den in dem grimmen qualificiren ging der zorn auff / vnd Brante wie Hitzig vnd kald feuer / darzu Bitter wie gallen /

17 Den die quel Geister Hatten keinen Trieb von aussen in sich / Sondern der Trieb zur Hoffard er hub sich im Corpus im raht der Siben quel Geister / Die
18 ver einigten sich das sie wolten allein Gott sein / Weil sie es aber in ihrem alten Sedis nicht konten ahn fangen / vnd ins werck Bringen / So heuchelten sie mit einander / Sie wolten sich erheben / wider die geburtt Gottes / vnd wolten in der Höchsten Tiffe qualificiren / So würde Inen nichtes können gleiche sein / Sintemal sie der mechtigste fürste in Gott weren.

19 Die Herbe qualitet was der Erste Mörder vnd Heuchler Den als sie sahe das sie also ein schön licht gebar / druckt[b] sie sich noch Herter zu sammen / als sie gott zu sammen schuff / In meinung / Sie wolte noch viel er schrecklicher Sein / vnd alles in ihrem gantzen Reuier zu Sammen zihen / vnd als ein strenger Herre Halten / In massen sie den auch was gethan Hatt / dauon die Erde vnd steine vr sprung Hatt[c] / welches Ich Bey der schepffung der weld schreiben wiel.

20 Die Bitter qualitet was der ander mörder / Als sie im Plitz auff ging / So reiß sie mit Brechen vnd grosser gewald in der Herben qualitet / als wolte sie den Corpus zu sprengen / Aber die Herbe qualitet lis ihr das zu / sonst hette sie wol können den Bitter Geist gefangen nemen / vnd im süssen

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[a] Amend: verachteten [b] Early edit: druckte [c] Early edit: ihren Ursprung haben (1656: hat)

result, the source spirits also became proud in the belief that they had a far more beautiful little son than the Son of God. For this reason, they wanted to comport themselves higher and rise up and disdain the manifestation in God their father as well as the birth of his Son and the issuance of God the Holy Spirit. They resolved to do so because they were so beautifully configured and therefore resolved to climb in glory and pomp to be seen as the most splendid heavenly bride.

They knew very well that they were not the entire God but only a portion 14
thereof. They also knew how far their full powers extended. But they were no longer content with what they had: they wanted to rise up higher than the entire divinity. They were resolved to extend their domain across the entire divinity to encompass all kingdoms. Hence they rose up in order to enflame 15
the entire God and to subject the entire God to their power. All forms and configurations were to ascend. He wanted to be the lord of divinity with no other lord beside him. This was the root of all greed, envy, pride, and anger: 16
anger blossomed in the harsh-fierce manifestation and raged as a hot and cold fire which was bitter as gall.

For the source spirits had no external impulse. The impulse to pride arose 17
in the corpus in the counsel of the seven source spirits. They agreed that they alone wanted to be God. But since they could not achieve or bring this about 18
in their old place of residence, they made a devious pact to rise up together against the birth of God, to manifest themselves in the profoundest depths so that nothing would equal them, for together they were the most powerful prince in God.

The stringent quality was the first murderer and deceiver. For when it saw 19
that it had given rise to such a fine light, it contracted even harder than God had generated it, intending to become even more terrible by compressing everything in its domain, reigning as a severe master. It had already done something on this order in the origination of the earth and stones, which I intend to describe in regard to the creation.

The bitter quality was the next murderer. When it rose up in the flash, it 20
tore powerfully and laceratingly in the stringent quality, as if it intended to demolish the corpus. But the stringent quality let this happen. Otherwise it might have taken the bitter spirit captive, bathing it in the sweet water

wasser Baden / Bis in der Homut ver gangen wer / aber sie wolte ein solch Brüderlein Haben / den es dint[a] ihr / Sintemal der Bitter Geist auch von ihr / als von ihrem vater vr sprung nimpt / vnd Hette den wol können weren /

21 Die Hitze ist der dritte Mord Geist / die Hatt ihre mutter der morded / das süsse wasser[b] / Aber der Herbe Geist ist vrsache dran / Den mit seiner strengen zu sammen zihung / vnd Harte machung / Hatt er (die) mit der Bittern qualitet das feuer also Hefftig er wecked / vnd ahn gezinded / Den

22 das feuer ist der Herben vnd Bittern qualitet schwert / Weil aber das feuer im sissen wasser auff gehed / so Hatt es selber die Peitsch in eigner gewald / vnd Hette können die Herbe qualitet im wasser zu ricke Halten / Aber sie ward auch ein Heuchler / vnd heuchelte mit der grösten qualitet / Nemlich der herben / vnd halff das süsse wasser er morden /.

23 Der don ist der vierde Mörder / den er nimpt seinen klang In dem feuer /

24 In dem[c] süssen wasser vnd steiged feine lieblich im gantzen Corpus auff Das Tett er auch nicht / Sondern nach dem er im wasser auff gestigen was in die Herbe qualitet / So Heucheld er auch mit der Herben qualitet vnd für also vngestim auff wie ein donner schlag / Damitte wolte er seine Neue Gottheit Beweisen / Vnd das feuer fur auff als wen es wetter leuchtet / Damitte ver

25 meinten sie also gros zu sein / über alle ding in Gott / vnd Trieben Solches also lange / Bis sie ihre mutter das Süsse wasser er mordeten / Da ward der gantze leib ein fünster tahl vnd was kein Raht mehr in Gott / der da Hette können Helffen /. auß der liebe ward eine feindschafft. auß dem gantzen

26 Corpus ward ein schwartzer fünster teufel. Das wortt Teu / hatt seinen vrsprung von dem Harten pochen / oder dönen / vnd das wortt vell / Hatt seinen vrsprung von dem valle / Also heist Nun herr lucifer Teufel / vnd nicht mehr Ierubin / oder Seraphin.

Ein Rede.

27 *Nun mechte einer Sagen / Hette den Gott nicht der Hoff*ard lucifers können weren / das er von seinem Homut were abe gestanden / Das ist eine Hohe frage / welcher sich alle rechtsprecher des teufels wollen behelffen / Aber sie sind alle für das malificit recht[d] geladen / sie mögen zu schawen das sie ihren Herren ver antworten / oder das recht wird über ihn ergehen / vnd[e] wird seine kron ver liren

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[a] Early edit: dienete [b] Early edit: ihre Mutter, das süsse Wasser ermordet [c] Early edit: im Feuer im [d] Early edit: Malefiz-Recht [e] Early edit: und er

until it was cleansed of its pride; but it instead craved such a little brother to serve, all the more since the bitter spirit issued from the stringent as from its father. Otherwise there might have been resistance.

Heat is the third murderous spirit. It has murdered its mother, the sweet 21
water; but the cause is the stringent spirit; for by its strict contraction and hardening it has awakened and kindled the fire so violently with the bitter quality. For fire is the sword of the stringent and bitter qualities. But as the 22
fire rises up in the sweet water, it has the whip in hand and might have restrained the stringent in the water. But it too became a swindler, deceiving with the great quality of the stringent, helping it to murder the sweet water.

Sound is the fourth murderer. For it receives its tone in the fire, in the 23
sweet water, so that a lovely melody might arise in the entire corpus. But that 24
it would not do. Instead, after it had ascended in the water into the stringent quality, it conspired with it and rose up as wildly as a thunderclap. By that it intended to prove its new divinity. Fire rose up like a flash of lightning. In this way, they thought they were great beyond all things in God. They 25
carried on with this until they had murdered their mother, the sweet water, whereupon the entire body became like a dark vale, no longer seeking any counsel in God, who might have helped. Love turned into an enmity. The whole corpus resolved itself into a black and dark devil. The very word "*Teu*"[5] 26
has its origin in the harsh rattling or resounding, and the word "*fel*" takes its origin from the fall. This is why Lord Lucifer is called "devil" and no longer "cherub" or "seraphim."

A disquisition.

Someone might object here by inquiring whether God could not have pre- 27
vented the pride of Lucifer so that he would desist from his arrogance. This is a subtle question: all the advocates of the devil avail themselves of it. But they are all summoned before the criminal court to ascertain whether they can represent their master, or whether, conversely, he must bear the consequences of the law and lose his crown.

[5] Since B.'s argument is specific to the phonetic and associative qualities of the German **Teufel**, nothing is gained by replacing it with English.

Die wunderliche offenbarunge.

28 Sihe / könig lucifer ist das Haupt in seinem gantzen Reuier gewesen / vnd ist ein gewaltiger könig gewesen vnd ist aus dem kern seines gantzen Reuires geschaffen worden / vnd Hatt durch seine er hebung wollen sein gantzes Reuier ahn zinden / das alles Hette sollen also Brennen vnd qualificiren /
29 wie er in seinem Corpus / Ob Nun gleich die Gottheit auser seinem Corpus / Hette wollen Sänfftig kegen ihme qualificiren / vnd ihn er leuchten / vnd zur Busse ver manen / So was doch Nun kein ander wille Im lucifer / den das er wolte vber den Sohn Gottes Herschen / vnd das gantze Reuier ahn zinden / vnd wolte auff eine Solche weise Selber der Gantze Gott sein / vber
30 alle Englische hehr. Wen nun das Hertze Gottes mit seiner sanfft mutt vnd liebe kegen dem lucifer stürmete / So ver achte ers Nur vnd Meinte er wer viel Besser / vnd stürmete Hin wider mit feuer vnd kelte in harten donner schlegen kegen dem Sohn Gottes / vnd meinte er muste im vntter thenig sein / er were Herre / Den er verachte das licht des Sohnes Gottes.

31 Spristu Nun wie hatt er solche macht gehabed /. Ia / er Hatt sie gehabed / den er ist ein gros theil der Gottheit gewesen / vnd dar zu aus dem kern. Den er hatt sich auch ahn den könig vnd Gros fürsten michael geriben ihn zu ver terben / welcher endlich mit ihm gestritten Hatt / vnd ihn über wünden / In dem die krafft Gottes In lucifers reich auch hefftig wider ihren könig gestritten Hatt. Bis er Endlich von seinem königlichen stuel als ein über wundener ist gestossen worden /

32 Sprichstu Nun. Gott Hette ihm sollen sein Hertze erleuchten / das er Hette Busse gethan.

Er wolte auch kein ander licht ahn Nemen / Den er ver achte das licht des Sohnes Gottes welches auser seinem Corpus leuchtet[a] / die weil er so ein Plitzend licht in ihm Hatte / vnd er hub sich I. lenger I. sehrer Bis sein wasser gar ver trockned[b] vnd ver brante / vnd sein licht gar ver lasch / da was er geschehen.

Von dem valle aller seiner Engel.

33 Nun mechte einer sagen wie kompts den / das auff dis mal alle seine Engel mitte fülen.

Wie der Herr gebott / also theten auch seine vntter Thanen / Als er sich erhub / vnd wolte Gott sein / so Sahen solches auch alle seine[c] Engel /

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[a] Early edit: leuchtete [b] Early edit: vertrocknete [c] Early edit: auch seine

The miraculous revelation.

Behold, King Lucifer was the lord of his entire domain and a powerful 28
king, fashioned out of the core of his entire domain. By his insurrection he intended to inflame his entire domain so all of it would burn and manifest itself as in his own body. Even though the divinity outside of his body 29
manifested itself gently toward him, illuminating him and urging penance upon him, no other desire abided in Lucifer but his intention to rule over the Son of God and inflame the entire domain. In this way, he wanted to be the entire God himself over the entire angelic host. If the heart of God came 30
at Lucifer with gentleness and love, he disdained it and imagined himself much superior and stormed with fire and cold in harsh thunderclaps against the Son of God to make him subservient and to be the lord and master. For he disdained the light of the Son of God.

Now you might ask, how could he have such power? Oh yes, he did have 31
it. For he made up a great part of the divinity and indeed was from the very core. He also rubbed up against Grand Prince Michael in order to corrupt him. But Michael eventually fought and overcame him, when the power of God forcefully counteracted the king in Lucifer's domain until at last he was exiled from his royal throne in defeat.

Now you might ask whether God could not illuminate his heart so that 32
he would do penance.

The answer is, he did not want to recognize any other light. He despised the light of the Son of God that shone outside his body since he had such a brilliant light within himself and he exalted himself all the more as time went on, until his water was altogether dried up and burned off and his light went out, as indeed happened.

On the fall of all his angels.

Now someone might ask, how does it happen that all his angels fell at the 33
same time?

As the master commanded, so his subjects obeyed. When he rose up in order to become God, his angels all saw this and rose up with him and

vnd Teten alle wie ihr Herre / vnd Tehten alle / als wolten sie die Gottheit stürmen / Den sie waren ihme alle vntter Thenig / vnd ehr Regirete in allen seinen Engeln / den er was aus dem kern des Salitters geschaffen / daraus seine Engel alle sampt waren geschaffen / vnd was aller seiner Engel Hertze
34 vnd Herr / Drumb Teten sie alle wie ehr. vnd wolten alle im Primat der Gottheit sitzen / vnd mit ihrem Herren Im gantzen Refier gewaltig Regiren vber die Gantze Götliche krafft. Es was alles ein wille bey ihnen / vnd lissen ihn den nicht nemen /

35 Nun sprichstu / Hatt den der Gantze Gott solches für der zeit der er schepffung der Engel nicht gewust / das es werde also zu gehen.

Nein / Den wen es Gott für der zeit der erschepffung der engel gewust hette / So were es ein ewiger forsetzlicher wille gewesen / vnd were keine feindschafft wider Gott. Sondern Gott Hette ihn wol anfenglich zu einem
36 / teufel geschaffen So aber Hatt ihn Gott zu einem könige des lichtes erschaffen[a] / Vnd do er vngehorsam ward / vnd wolte über den gantzen Gott sein / so speied[b] in Gott von seinem stuel / vnd schuff in mitten vnser zeit einen andern könig / aus der selben Gottheit / daraus Her lucifer was geschaffen / ver stehe es recht / aus dem Salitter der auser dem Corpus des königes lucifer waß / vnd setzt[c] ihn auff den königlichen stuel lucifers / vnd gab ihm macht vnd gewalt wie lucifer für seinem valle hatte. *Vnd der selbe könig Heist Iesus Christus. vnd ist Gottes vnd des Menschen Sohn*. Das wiel Ich ahn seinem orte klar beweisen / vnd aus führen.

Von den Grossen Sünden / Vnd wider wille
vnd dar zu ewiger feindschafft / des königes lucifers
mit seinem gantzen Hehr / wider Gott.

37 Das ist der Rechte spiegel der Menschen / für dises Malificit recht[d] / laded der Geist alle Menschen / als für einen spiegel / da mögen sie sich besehen / was die ver borgene sünde ist /

38 Dises ist von der weld hehr ver borgen Blieben / vnd in keines Menschen Hertze also gantz vnd gar offenbar worden / Ich ver wunder mich auch selber viel Serer / als sich der leser vielleicht ver wundern wird / ob der Hohen offenbarunge /

39 Nicht schreibe Ich mir solches zum Ruhm / den mein Ruhm stehed in meiner Hoffnug des zu künfftigen / Ich bin so wol ein armer sünder wie

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[a] Early edit: geschaffen [b] Early edit: speyete [c] Early edit: setzte [d] Early edit: Malefiz-Recht

responded as if to storm the divinity. For they were all loyal to him. He ruled in all his angels, for he was formed out of the core of the salitter from which his angels too were formed. He was their heart and lord.[6] Therefore, they all 34
did as he did in order to reside in the primacy of divinity and rule with their lord in the entire domain over the entire divine power. They were all of a single will and were not to be deterred from it.

Now you might ask whether the whole God did not know before the time 35
of creation that it would go this way.

The answer is no. For if God had known it before the creation of the angels, it would have been an eternal intentional will,[7] and therefore all of this would not have been an enmity against God. It would have been the case that God would have created him to be a devil. But as things are, God 36
made him a king of light. Moreover, since he became disloyal and wanted to be above God, God ejected him from his throne and made within our time another king from the same divinity out of which Lucifer was created. Understand this in the proper sense: out of the salitter that was external to the body of King Lucifer, and then placed him on the royal throne of Lucifer, giving him the power and authority Lucifer had before his fall. *This king is called Jesus Christ and is the Son of God and Man*. I intend to prove and elucidate this in the proper place.

Concerning the great sins and obstinacy and the eternal enmity of King Lucifer and his entire host toward God.

This is the true mirror of human beings. The spirit summons all before this 37
criminal court: they can now see what the hidden sin is.

From the very beginning of the world this has been hidden without being 38
realized fully in any human heart. I am perhaps even more amazed than the reader at the exalted revelation.

Nor do I write this from self-regard, for my glory abides in my hope of 39
things to come. I am no less a poor sinner than any other human being, and

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[6] B. here finds himself precariously close to the predestinarianism he set out to avoid. In the age of *cuius regio, eius religio*, the subjects are expected to follow suit even with the error of their lord.

[7] Here B. breaks with Lutheran orthodoxy which attempted to avoid predestination by distinguishing between it and prescience: "First of all, we must pay assiduous attention to the difference between *praescientia* and *praedestinatio*, that is, between prescience and the eternal election of God" (*CB* XI:1, affirmative).

alle menschen / vnd gehöre auch für disen spiegel. Sondern Ich ver wunder mich / das sich Gott In so einem einfeltigen Manne wiel also gantz vnd gar offenbaren / vnd Treibed ihn noch dar zu / Solches auff zu schreiben / do doch viel Besser Scribenten (weren.) weren / die es viel Höcher könten Schreiben vnd naus führen als Ich. Der Ich nur der weld spott vnd Narr bin /

40 Aber Ich kahn / vnd wiel ihme nicht wider stahn / Den Ich Bin offte In grosser arbeit kegen ihme gestanden / So es nicht sein trieb vnd wille seye das er solches wolte von mihr nemen / Aber Ich Befinde das Ich mit meiner
41 arbeit kegen ihm nur Habe steine zu disem Baw zu getragen / Nun aber bin Ich zu Hoch gestigen / vnd darff nicht wider zu rücke sehen / sonst schwindeld mihr / vnd Habe noch ein kleines leiterlichen bis ans ziel / da ist alle meines Hertzens lust vollend hin zu steigen / Den so ich auff steige So schwindeld mihr gar nicht aber wen ich zu rücke sehe / vnd wiel wider
42 vmb kehren / So schwindeld mihr / vnd fürchte mich des fallens / Darumb habe Ich meine zu versicht auff den starcken Gott gesetzt. vnd wils wagen / vnd wiel zu sehen / was doch draus werden wiel. Ich habe auch nicht mehr als einen leib / der ist ohne das sterblich vnd zur störlich / den wiel Ich auch gerne dran wagen / So mihr nur das licht vnd die erkendnis Meines Gottes
43 Bleibed / So Habe Ich gnug wol Hie vnd dorte / Auch so wiel Ich mit meinem Gotte nicht zürnen / ob Ich vielleicht vmb seines Namens willen muste[a] schmach leiden / welches mihr den alle Tage Blüed / vnd bin des fast wol gewoned. Ich wiel mit dem Propheten dauid singen /. Vnd wen mihr gleich mein leib vnd Seel ver schmacht / So bistu Gott doch mein zu versicht. mein Heil vnd meines Hertzens Trost etc.

44 Die sünde hatt Sieben Species oder gestelte / darunter Sind vieer für neme quel Brunner / vnd die Achte gestalt ist das Hauß des Todes.

Nun Mercke.

45 Die sieben gestelte sind die sieben quel Geister des Corpus / wen die ahn gezinded werden / So gebüred ein Ider Geist eine sonderliche feindschafft wider Gott /

46 Aus diesen Sieben / gebären sich nun ander vieer Neu Sönelein / vnd die sind der Neue Gott / der gantz vnd gar wider den alten Gott ist / als wie zwey ab gesagte kriges Hehr / die einander Ewige feindschafft geschworen Haben /

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[a] Early edit, except 1656: müste

should step before this mirror as well. But I am amazed that God should choose to reveal himself to such a simple man so completely and should even urge him to write it all down when there would be better writers by far, who might do so more gloriously than I can, since I am but a joke and fool to the world.

But I cannot and would not resist him. For I have often labored in great 40
ordeal against him, thinking that if it was not his will driving me, then he should relieve me of such burdens. But I have found that in working against him, I have contributed many a stone to this structure. And now I have 41
climbed too high and can no longer look back without dizziness, and have only one small ascent to the goal, and it is my deepest heart's desire to arrive there. For in climbing I am not dizzy, but when I look back and think about going down, I am giddy and afraid of falling. This is why I have invested my 42
hope in the strong God, and I dare to undertake it, and will see what comes of it. I have but one body which is mortal and destructible. I intend to wager it on this. If nothing is on my side but the light and knowledge of my God, that is enough for me, whether here or in the other world. Nor do I intend 43
to get angry with my God, even if I must bear humiliation on his account every single day. I am quite used to it. I intend to sing with the prophet David. Though my body and soul might waste, you, God, are my hope, my salvation, and the consolation of my heart, and so on.[8]

Sin has seven species or forms among which four are preeminent source- 44
fonts and an eighth form is the house of death.

Now take note.

The seven forms are the seven source spirits of the corpus. When they are 45
ignited each spirit breeds a particular enmity against God.

From these seven are hatched another four new little sons; and these are 46
the new God, who is entirely against the old, like two determined martial hosts that have sworn eternal enmity against one another.

[8] Ps 73:26, "My flesh and my heart may fail, but God is the strength of my heart and my portion forever."

47 Der Erste Sohn ist die Hoffard /
Der ander Sohn ist der Geitz /
Der dritte Sohn ist der Neid /
Der vierde Sohn ist der Zorn /

48 Dieses wollen wier nun im grunde besehen / wo alles seinen vrsprung nimpt / vnd wie es eine feindschafft wider Gott ist / Da wirstu sehen was der anfang vnd die wurtzel der sünden ist / vnd war umb sie in Gott nicht kahn gedulded werden /

49 Nun wol Hehr ihr Philosophus / vnd Iuristen / die ihr er Halten wolled / vnd vntter stehed euch zu be weisen / Gott Habe daß Böse auch geschaffen / vnd wolle das selbe / Es sey aus Gottes für satz / das der teufel gefallen sey vnd das viel menschen verloren werden / Sonst Hette er alles können Endern /.

Zittation.

50 *Hie laded euch Der Geist / vnsers königreiches* / mit sampt eurem fürsten lucifer / den ihr verthediged / zum dritten Mal für das Endliche Malificit Recht[a] / Da gebed Antwortt / den bey diesen Sieben Species vnd vieer Neu Sönen / In des Himlischen vaters Hause / Sol das recht vol füred werden /

51 Wo ihr könt er halten / das die Sieben Geister lucifers / die vieer Neu Söhne aus recht vnd Billigkeit geboren Haben / das sie aus Recht vnd Billigkeit den Himmel / vnd die gantze Gottheit Regiren / So Sol könig lucifer wider auff

52 seinen stuel gesetzt werden vnd sol ihm sein königreich wider werden /. Wo nicht / so sol ihm eine Höle oder loch zur ewigen gefengnis ein gereumed werden / vnd da sol er mit seinen söhnen ewig gefangen sein / Vnd ihr möged

53 zu schawen das das recht nicht über euch auch gehalten werde / Die weil ihr den das recht des Teufels führen wolled / wo mitte sol er euch lohnen / Er hatt in seiner gewald nichtes den Hellische greuel / was werd ihr den zu lohn krigen /. Raht fritz /. Sein aller bestes. das obst / vnd den weirach seines Gartenß.

Von der Ersten Species.

54 Der Erste Geist ist die Herbe qualitet / Die ist in Gott ein fein lieblich zusammen zihen / ver trucken vnd külen / vnd wird zu der bildunge gebraucht / vnd ob sie in ihrer Tiffe edwas scharff ist / So temperired sie sich doch mit

[a] Early edit: Malefiz-Recht

The first son is pride. 47
The second is greed.
The third is envy.
The fourth is anger.

Let us now consider these four at root, where everything originates, 48 and how everything is an enmity against God. Then you will see what the beginning and root of sins is and why it cannot be tolerated in God.

Now approach the bench, you philosophers and jurists who maintain 49 and presume to prove that God has created evil; and that it proceeds in accordance with God's intention that the devil has fallen and many human beings are lost and that he might have made all of this turn out differently.

Citation.

Here the spirit of our kingdom summons you together with your Prince Lucifer, whom you defend, for the third time before the criminal court. You must now reply. Upon these seven species and four new little sons in the heavenly father's house justice will be carried out. King Lucifer will be restored to his 51 throne and his kingdom returned to him if you can uphold that his seven spirits properly and justly gave rise to the four new little sons, and that they are justly and properly entitled to rule heaven and the entire divinity. If not, 52 then his cave and hole shall become his eternal prison where he should remain imprisoned forever with his sons. Then you should see to it that the same judgment is not pronounced over you. Since you are representing the 53 rights of the devil, ask yourself what his reward for you might be. In his power he holds nothing but hellish abominations. What will your wages be? Guess, fellow! The best that he has, the fruit and incense of his garden. 50

Regarding the first species.

The first spirit is the stringent quality. In God, it is a subtly loving contrac- 54 tion, compression, and cooling which is required for the process of formation. Though in its depth it is somewhat dangerous, the stringent quality is

55 dem süssen wasser / das sie gantz sänffte / lieblich vnd freudenreich ist / Vnd wen das licht des süssen wassers in sie kömpt / So gibed sie freundlich / vnd freywillig ihre geburt dar zu / vnd macht es Trucken vnd Helle scheinend / vnd wen der don in dem lichte auff steiged / So gibed sie ihren don / oder klang feine Sänffte vnd Brüderlich dar zu / Auch so nimmd sie die liebe von allen Geistern ahn / Der Hitze ver gunt sie auch das sie sich mag freund lich külen / vnd ist mit allen qualiten ein freundlicher wille / Sie hilfft auch gerne den Natur geist Bilden / vnd in dem selben allerley formen figuren frucht
56 vnd gewechse Nach aller sechs Geister willen / Sie ist gar ein demütiger vater (seiner) ihrer kinder / der sie Hertzlich liebed / vnd freundlich mit ihnen spieled / Den sie ist recht der andern Sechs Geister vater. welche sich
57 in ihr gebären / vnd sie hilfft sie alle gebären / Nun / als Gott den lucifer mit seinem Hehr beschuff da schuff er ihn aus diser freundlichen Gottheit / aus sich selber / aus dem locum des Himmels vnd diser weld / Es was kein ander Materia darzu / diser lebendige Salitter / ward gantz sanffte zu sammen gezogen ohne Tötung / oder ohne Grosse Bewegung /

58 Es Hatten aber die zu Sammen Corporirete Geister die er kendnis / wissendschafft / vnd das ewige vn ahnfengliche gesetze Gottes / vnd wusten wol / wie sich die Gottheit gebar /. So wusten sie auch wol / das das Hertze Gottes Primus in der Gantzen Gottheit waß /

Sie wusten auch wol / das sie nichtes mehr zum eigenthum Hetten / darmitte zu Thun vnd zu lassen / als ihren eigen zu sammen Corporireten leib

Den sie Sahen wol / das sich die Gottheit auser ihrem Corpus gebar /
59 wie sie von ewigkeit gethan hatte. So wusten sie auch wol / das sie nicht der gantze raum / oder ortt waren / Sondern das sie Creaturen in dem selben raume / oder orte waren / die da solten die freude / vnd wunderliche Probortz des selben ortes ver mehren / vnd solten mit dem selben Raume / oder orte der Gottheit / feine freundlich Cordiren / Inqualiren / oder sich
60 freundlich mit den qualiteten auser ihrem Corpus Inficiren. Sie Hatten auch alle macht / mit allen figuren vnd formen / vnd gewechsen / zu thun wie sie wolten. Es was alles ein Hertzlich liebe spiel in Gott / Sie Hetten Gott ihren schepffer mit nichtes zum wider willen Beweged / ob sie gleich alle Himlische figuren vnd gewechse hetten zu Brochen / vnd Hetten ihnen eitel Reit Pferde draus gemacht / Gott Hette ihnen immer gnug andere lassen
61 auff gehen den es were alles nur ein spiel in Gott gewesen. Den zu dem Ende waren sie auch also geschaffen / das sie solten mit den figuren vnd gewechsen spielen / vnd die nach ihrem gefallen Brauchen Den die figuren Haben sich von ewigkeit edwan also gebilded / vnd sind wider durch die quel Geister ver gangen / vnd ver enderd worden / Den das ist das ewige spiel Gottes / für den zeiten der er schepffung der Engel gewesen.

nevertheless tempered with the sweet water to make it utterly gentle, loving, and joyous. And when the light of the sweet water enters in, it amiably 55
and freely lends its birth to the process, making things dry and bright. And when the sound rises up in the light, it adds its tone or ringing gently and fraternally to the process. In the same way, it attracts the love from all the spirits. It is also glad to lend its cooling to the heat, forming with all the qualities a single amiable will. Moreover, it gladly helps the nature spirit create and, in it, all sorts of forms, figures, fruits, and plants come into being after the will of the six spirits. She is truly a humble father to her[9] children, 56
loving them graciously and playing with them lovingly. For she is truly the father of the other six spirits which are generated in it and which helps them to give birth in turn. Now, when God created Lucifer with his host, he 57
made him out of this same loving divinity, that is, out of himself, out of the locus of heaven and this world. There was no other material available. This vital salitter was contracted altogether softly without deadening or great commotion.

Yet the contracted, consolidated spirits indeed did possess the consciousness, intelligence, and eternal uncreated law of God. They knew indeed how 58
God had generated them. Therefore, they also had to know that the heart of God had primacy in the entire divinity.

They also knew that they did not hold anything as property to do or not do with as they liked but their composed bodies.

For they could see that the divinity generated itself outside of their bodies, as it had done from all eternity. They also knew that they were not the 59
entire space or place; but rather creatures in the space or place who were to magnify its joy and wonderful proportion and that it was for them to be cordial there, infusing and infecting themselves with the qualities outside their corpus. They also had full power to do as they liked with all the figures 60
and forms and plants: all of this was a cordial love game in God. They would have caused their creator no sort of annoyance, not even if they had broken all the celestial figures and plants and turned them into toy horses. God would have given them plenty more, for all this would have been but a play in God. For they were created for the purpose of playing with those things 61
and to do with them as they liked. For the figures had come into existence from eternity, passing out of existence and being transformed by the source spirits. Such was the eternal play of God before the creation of the angels.

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[9] B.'s conscious deletion of the male pronoun and its replacement with the female, "**(seiner) ihrer kinder**," vis-à-vis requires that we reproduce the paradoxical gender reference.

62 Dessen Hastu auch gar ein gutt exempel / wo du Sehen wilst / vnd alhie nicht Blind bist / ahn den Thiren / fogeln vnd allem gewechse dieser weld / Das was alles zu vor hin geschaffen vnd auff gangen / Ehe der mensch geschaffen ward / welcher ist / vnd bedeut / das ander hehr / das Gott ahn des ver stossenen lucifers hehres stelle schuff / aus lucifers locum.

Nun was Tett aber die Herbe qualitet im lucifer.

63 Als sie Gott also feine Sanffte Hette zu Sammen Corporired / Da befand sie sich mechtig vnd gewaltig / vnd sahe das sie einen schönern Corpus hild / als die figuren auser ihr waren / Dar umb ward sie Hochmüttig / vnd er Hub sich in ihrem Corpus / vnd wolte strenger sein / als der Salitter auser ihrem
64 Corpuß / Weil sie es aber alleine nicht thun konte / So Heuchelte sie mit den andern Geistern / das sie ihr / Als dem vater folgeten / vnd Teten alle wie sie / ein Ider in seiner eigen qualitet /

65 Als sie sich nun also ver einigten / So gebaren sie auch einen solchen Geist / Der fuher zum munde / zun augen zun ohren / zur Nasen Heraus / vnd Inficirte sich mit dem Salitter auser dem Corpus.

66 Den das was der Herben qualitet forsatz / daß / die weil sie also Herlich als der kern aus dem gantzen königreich zu sammen Corporired waß / das sie auch durch ihren Geist / den sie mit den andern geistern gebar / wolte auser ihrem Corpus / in dem gantzen Salitter Gottes mit der scherffe gewaltig
67 Regiren / vnd solte alles in ihrer gewald stehen / Sie wolte alles durch ihren Geist / den sie gebar / Bilden / vnd formen / Gleich wie die Gantze Gottheit / sie wolte Primus in der gantzen Gottheit sein / das waß ihr vorsatz.

68 Die weil sie es aber in ihrem rechten Naturlichen Sedis nicht volenden kuntte / So er hub sie sich / vnd zinte sich ahn / mit disem ahn zinden zintte sie auch ihren Geist ahn / Der fuhr nun zum munde / ohren augen nasen[a] aus / Als ein gantz grimmiger Geist vnd streitt wider den Salitter in seinem locum / als wie ein sturmiger Herre / vnd zintte den Salitter ahn / vnd zog
69 mit gewald alles zu sammen. Du musts recht verstehen / Der Herbe quel in dem aus gegangenen Geiste / zintte die Herbe qualitet in seinem locum ahn / vnd Herschete mit gewald / in der Herben qualitet im Salitter / Vnd das wolte die Herbe qualitet des Salitters nicht Haben / Sondern streit mit dem süssen wasser kegen disem Geiste / Aber es Halff nichtes / der sturm ward I. lenger I. Grösser / Bis die Herbe qualitet des Salitters ahn gezind was /

[a] Early edit: und Nasen

You can find a good example of this if you have eyes to see, in the animals, 62
foul, and all life forms of this world. All that was created and initiated before the human being was created. The human being is and means that other host that God created in place of the expelled Lucifer's one, from his locus.

What did the stringent quality in Lucifer do?

After God had gently composed this quality, it discerned that it was powerful 63
and violent and had a far more beautiful corpus than the figures external to it. It therefore became arrogant and rose up in its corpus with a will to be more dominant than the external salitter. But since it could do nothing on 64
its own, it conspired with the other spirits so that they followed it as their father and each followed suit in its own quality.

When they had conspired in this way, they gave rise to a spirit of that kind. 65
It emanated from the mouth, eyes, ears, and nose, and became infected with the salitter external to the corpus.

For this was the object of the stringent quality. Since it was made as 66
gloriously as the core of the entire kingdom, it wanted to rule with violent power with the spirit it generated with the other spirits outside the body in the entire salitter of God. Everything should be under its power. Everything 67
should be shaped and formed by the spirit it gave rise to, like the entire divinity. It wanted to hold primacy in the entire divinity. This was its object.

Since this could not be done in its natural abode, the quality rose up 68
and became inflamed, thereby inflaming its spirit as well. It flew out of the mouth, ears, eyes, and nose, as an utterly ferocious spirit, and fought against the salitter in its place, like an aggressive lord, and ignited the salitter, contracting everything violently. You must understand this properly. The 69
stringent source in the escaping spirit fired up the stringent quality in its locus and ruled by force in the stringent quality in the salitter. This was unacceptable to the stringent quality of the salitter. It fought with the sweet water against this spirit. But to no avail. The attack came on harder and harder until the stringent quality of the salitter was set ablaze.

70 Als Nun dises geschach / So ward der sturm also Groß / das die Herbe qualitet den Salitter zu sam men zog / das Hartte steine draus worden / vnd dohehr haben die *steine* In diser weld den vrsprung. Vnd das wasser Im Salitter ward auch zu sammen gezogen / das es gar dicke was / wie es (es) in diser weld ietzt ist /

71 Als sich aber die Herbe qualitet im lucifer ahn zindete So ward sie auch gantz kald / den die kelte ist ihr eigen Geist / Dar umb zintte sie ietzt auch mit ihrem kalten feuer In dem Salitter alles ahn / Vnd dauon ist das wasser also kald fünster vnd dücke worden in diser weld / vnd dauon ist alles so hartte vnd begreifflich worden welches für den zeiten der Engel nicht waß.

Dises was nun ein grosser wider willen in dem Götlichen Salitter / ein Grosser kampff vnd streitt / vnd eine ewige feindschafft /.

72 Spristu Nun Gott Hette ihme sollen widerstand Thun / das So weit nicht wer kommen /.

Ia lieber Blinder Mensch / es stund nicht ein Mensch oder Thier für Gott / Sondern es was Gott / wider Gott / ein starcker / wider einen starcken / Dar zu wie solte ihm Gott wider stand Thun / Mit der freundlichen liebe wolte es

73 nich Gelten / lucifer ver achte es nur vnd wolte selber Gott sein / Solte ihm den Gott mit zorne begegnen / welches doch Endlich geschehen muste / So muste Sich Gott selber in seinen qualiteten ahn zinden / in dem Salitter / dar innen könig lucifer wonete / vnd muste im starckem Eifer wider ihn streiten /. Von disem streit ist dis königreich also fünster / wüste vnd Böse worden / darauff Her nach eine ander schepffung folgen muste.

74 Ihr Philosophus vnd Iuristen des fürsten lucifers Hie ver anttworttet Erstlich den Herben Geist im lucifer / ob er recht gehandeld Habe oder nicht / vnd beweised das in der Natur / Ich wil nicht euer gezerte vnd gedente gebogene schrifften Haben zum beweis / Sondern lebendige zeugen.

75 Ich stelle Euch auch lebendige zeugen dar. Als Nemlich den er schaffenen vnd begreifflichen Himmel / die sternen / die Elementa / die Creaturen / die Erde / die steine / die menschen / vnd Endlich Euren fünstern kalten hitzigen / Harten rauchen Bösen fürsten lucifer selber / Dieses alles ist durch seine er hebunge also worden.

76 Hie leged euer ver anttworttunge über disen Geist ein / Wo nicht / So Sol er Condemniret werden /

Den das ist das recht Gottes / das keinen anfang Hatt / das Sich das kind / das von der mutter geboren ist / Sol vor der mutter demittigen / vnd ihr gehorsam sein / Den es hatt sein leben / vnd seinen leib von der mutter /

When this happened, the attack came on so strong that the stringent 70
quality contracted the salitter so that hard stones resulted from it. This is the origin of *stones* in our world.[10] And the water in the salitter was also contracted, so that it became as thick as it is now in this world.

When the stringent quality ignited itself in Lucifer, it turned utterly cold. 71
For cold is its true spirit. With this cold fire, it then ignited everything in the salitter. This is how the water became so cold, dark, and sluggish in this world. This is how everything became so much more cold and palpable than it had been before the time of the angels.

This amounted to a great enmity within the divine salitter, a great struggle and conflict, and an eternal hostility.

Now you might ask, couldn't God have opposed him in this so that it 72
would not come so far?

Well now, you dear, blind human being. This was not a man or animal up against God. It was God against God, a strong one against another strong one. And how should God have opposed him? Endearing love would hardly have worked. Lucifer disdained that and wanted to be God himself. Should 73
God have resisted him with anger, which is what eventually had to happen? Then God would have had to ignite himself in his qualities in the salitter in which King Lucifer abided in order to oppose him with forceful zeal. It was through this conflict that this kingdom became so dark, devastated, and as evil as it is, so that another creation had to follow it.

You philosophers and jurists of Prince Lucifer, it is time for you to answer. 74
First, with regard to the stringent spirit in Lucifer: Did it act properly or not? Prove what you say with nature. I do not want your twisted, contorted writings as proof. I want living witnesses.

I will present living witnesses to you. These are the created and palpable 75
heavens, the stars, elements, earth, stones, human beings. And finally your dark, cold, hot, hard, crude, evil Prince Lucifer himself: for all of this became what it is as a result of his insurrection.

Now submit your reply concerning this spirit. If you cannot do so, he is to 76
be condemned.

For it is the justice of the God without beginning that the child born of the mother should humble itself before her and be obedient to her. For it

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[10] Paracelsus combined reflections on the six days of creation with an alchemical derivation of stones from water that might have served B. as a prototype. The created things of Gen 1 proceed from their respective elements: "Auß dem Fewr Tag vnnd Nacht/ Sonn vnd Mond: Auß der Erden Beum vnnd Krautt/ Graß vnd Obs: Auß dem Wasser Miner vnnd Stein" (*Philosophia I, De Elemento Aeris* H 8:59; S 13:13)

77 die es geboren hatt / Auch so ist der mutter Hauß / weil[a] die mutter lebed / nicht des kindes eigenthum / Sondern sie beheld es aus liebe bey sich vnd nered es / vnd Henged ihm den schönsten schmunck ahn / den sie hatt / vnd gibets ihm zum eigen thum auff das ihre freude ahn dem kinde ver mehred wird vnd sie mit ihme mag freude haben /

78 Do sich aber das kind wider die mutter auff lehned vnd nimpt der mutter alles /. vnd Hersched über sie vnd schleged sie noch darzu / vnd zwinged sie in ander Sitten wider recht vnd Billigkeit. so ists Ia recht das das kind aus dem Hause gestossen wird / vnd mus hintter den zeunen ligen / vnd hatt sein kindlich erbtheil ver lohren.

79 Also ist es mit Gott /. vnd seinem kinde lucifer auch gangen / Der vater hatte ihm auch den aller schönsten schmunck angeleged / In Hoffnung freude mit ihme zu Haben / Als aber das kind den schmunck bekahm So ver achte es den vater / vnd wolte über den vater Herschen / vnd dem vater sein haus zur stören vnd schlug noch dar zu den vater / vnd wolte sich nicht weisen vnd lehren lassen.

Von der Andern Species / oder Geist
der sünden anfang / im lucifer.

80 Der ander Geist ist das wasser / Nun / Gleich wie die Herbe qualitet der vater ist / der andern Sechs Geister / der sie zu sammen zeuged / vnd Held / Also ist das Süsse wasser die mutter / In der alle Geister empfangen / Behalten / vnd geboren werden / vnd sie sänfftiged / vnd Trencked sie / darinnen / vnd dauon sie ihr leben bekommen / Auch so gehed das licht der freudenreich darinnen auff.

81 Nun könig lucifer Hatt das Süsse wasser auch eben in solcher massen zu seinem Corporlichen regimend bekommen / vnd (der) zwar den kern / vnd das aller Beste /. Den Gott Hing seinem Sönlein den aller schönsten Schmunck[b] ahn / in Hoffnung viel freude mit ihme zu haben /

82 Nun was Tehte die Herbe qualitet mit seiner mutter / dem Süssen wasser /. Sie heuchelte mit der Bittern / vnd mit der Hitze das sie sich solten erheben vnd ahn zinden / sie wolten die mutter er morden / vnd in eine Sawer gestald formiren / Da durch wolten sie mit ihrem Geiste / gantz scharff über die Gantze Gottheit Regiren / Es muste sich alles für ihnen Bücken vnd neigen / vnd sie wolten alles mit ihrer scherffe formen vnd Bilden /

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[a] Early edit: dieweil [b] Early edit: Schmuck (1730).

owes life and body to the mother who gave birth to it. Nor is the house of 77
the mother, for as long as she lives, the property of the child. For it is out of love that she keeps the child with her and nourishes it, adorning it with the finest things she has; and she lets it possess these things so that her delight with the child should be increased and so that she might take pleasure in it.

But if the child rises up against the mother and takes everything from 78
her and even tyrannizes her, assaulting and forcing her into other customs against what is proper and right, then it is only proper that the child should be expelled from the house to lie outside its enclosure and lose it's inheritance.

That is how it went with God and his child Lucifer. His father decorated 79
him with the most beautiful adornments in the hope of taking delight in him. But when the child had the jewelry, it despised the father and wanted to rule over him, destroying his father's house and assaulting the father, refusing to be reproved or instructed.

Concerning the second species or spirit
of the origin of sins in Lucifer.

The second spirit is the water. Just as the stringent quality is like the father 80
of the other six spirits, contracting them into existence and maintaining them, the sweet water is the mother in which all the spirits are conceived, maintained, born, mellowed, and have their thirst quenched: in whom they all receive their life, and in which the light emerges.

Lucifer no less received the sweet water for his corporeal regime; he 81
received its core and its best of all portion. For God adorned his little son with the most beautiful adornment in the hope of having great joy in him.

So what did the stringent quality do with its mother, the sweet water? It 82
conspired with the bitter quality and with the heat to rise up and inflame it. They resolved to murder their mother, and transmute her into a sour form in order to rule with her spirit harshly over the entire divinity. Everything would have to bow and scrape before them. They would craft and inform everything with their harshness.

83 Nach diesem falschem beschlus / Teten sie ein ding / vnd ver Truckneten das süsse wasser im Corpus lucifers vnd die Hitze zinte er ahn / vnd die Herbe truckned[a] es Da ward es gantz Sawer vnd Scharff /

84 Als sie Nun in Solcher qualificirung den Geist lucifers geboren / So was das leben des Geistes / welches im wasser auff gehed / So wol auch das licht / Gantz Sawer vnd Scharff /

85 Nun sturmed diser Sawer Geist auch aus allen seinen krefften / wider dass süsse wasser / ausser dem Corpus in dem Salitter Gottes / vnd dauchte er
86 muste Primus Sein / vnd in eigner gewald alles formen vnd Bilden / Vnd das was die ander feindschafft wider Gott. Dauon ist die Sawer qualitet in diser weld end standen / Sie ist nicht ewig gewesen / Als du den des ein gutt exempel hast / wendu edwas süsses In die wärme Setzest vnd lest es stehen / So wird es selber Sawer / welches auch wasser / oder das Bier[b] / oder wein im fasse Tutt. Der andern qualiteten aber / ver enderd sich keine / Als Nur in einen gestanck / Das macht des wassers qualitet /

87 Nun sprichstu / warumb Hatt Gott den Bösen Geist lucifers /
welcher aus dem Corpus lucifers gangen / in sich gelassen
Hette er im doch kont wehren /
Dises ist der kern.

Du Solst wissen / das es zwischen lucifer vnd Gott[c] kein (vntt) Ander vntter scheid ist gewesen / Als wie mit den Eltern / vnd ihren kindern / vnd noch viel Neher / Den gleich wie die Eltern ein kind aus ihrem leibe gebären / Nach ihrem Bilde / vnd behalten es in ihrem Hause / Als einen Naturlichen leibes erben / vnd Pflegen des. Also Nahe ist der Corpus lucifer der Gottheit auch[d] / den Gott Hatt ihn aus seinem leibe geboren / Da rumb hat er ihn auch zum erben seiner Gütter gemacht. vnd[e] den Gantzen locum dar innen er ihn schuff zum besitz ein gereumpt.

Die Höchste Tiffe

88 Hie Solstu aber wissen / wo mitte lucifer hatt / wider Gott gestritten / vnd Gott er zürned / den mit seinem Corpus Hette ers nicht Thun können / Den sein Corpus begreifft nicht weiter / Als den ortt / da er zu maln stehed / Da mitte würde ehr nicht viel haben können Thun / Sonndern es ist ein anders /.

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[a] Early edit: trocknete [b] Early edit: oder Bier [c] A hand other than B.'s has used superscribed numbers to note the order of the last four words. [d] Early edit: auch der Corpus Lucifers der Gottheit [e] Amend: ihm

After this pernicious resolve, they worked together to dry out the sweet 83
water in the corpus of Lucifer, and the heat ignited it and the stringent dried it out. By then, it was sour and dangerous.

When it had given birth to the spirit of Lucifer by this reaction, the life of 84
the spirit that rises in the water and the light had become utterly sour and dangerous.

This sour spirit then assaulted with all its powers the sweet water external 85
to the corpus in the salitter of God, with the intention of attaining primacy in order to shape and form all things by its own power. This was the second 86
hostility toward God. That is how the sour quality in this world came into being. It did not always exist. You can find an example of how this happens if you take something sweet and let it stand where it is warm. Of itself it turns sour. This happens with water or beer or wine in the barrel. But the other qualities are not changed, except for the stench of the water's quality.

Now you might ask why God allowed the evil spirit of Lucifer 87
which proceeded out of his body to stand, when he could
instead have done something about it.
Here is the heart of the matter.

You should be aware that the difference between Lucifer and God is no different than that between parents and their children, indeed even more intimate. For just as the parents give birth to a child from their bodies after their own image, maintaining and caring for it in their house as a natural bodily heir, this is how close the corpus of Lucifer is to the divinity. For God gave birth to him from his body and for this reason deigned him to inherit his goods, turning over the entire locus of his birth to be his property.

The profoundest depth.

You should be advised by which means Lucifer assaulted God and angered 88
him. It had nothing to do with his corpus which does not extend further than the place in which he resides. With that he could have done but little. It was something else.

Hie mercke auff.

89 Der Geist / welcher im Centrum des Hertzens von allen Sieben quel Geistern geboren wird / der ist auch / weil er noch im leibe ist / wen er gebo ren ist /
90 Mit Gott Inqualiret / Als ein wesen / vnd ist auch kein vntter scheid / Wen der selbe Geist / welcher im Corpus geboren wird / durch die augen edwas ahn Sihed / oder durch die ohren Höred / oder durch die Nasen reucht / So ist er schon in dem selben dinge vnd arbeitet drinnen / als in seinem eigenthum vnd so es ihm gefeld / So issed er dauon / vnd Inficiret sich mit dem dinge / vnd ringed mit ihm / vnd macht Eine Temperantz /. Es sey auch ein ding So weit als[a] wolle / Also weit als sein vr sprünglich oder anfenglich königreich in Gott reicht / Also weit kahn der Geist / augenblücklich Regiren / vnd wird
91 von nichtes gehalten / Den er ist / vnd begreifft die gewald wie Gott der Heilige Geist / vnd ist in disem zwischen Gott dem Heiligen Geiste / vnd des Corpus Geiste Gar kein vntter scheid / Als Nur diser / das der Heilige Geist Gottes die Gantze fülle ist / vnd des Corpus Geist nur ein sticke / welcher durch die Gantze fülle dringed / vnd wo er Hin kompt / Sich mit dem selben
92 orte Inficiret / vnd Gleiche in dem selben locum mit Gott hersched / den er ist aus Gott / vnd in Gott / vnd kahn nicht gehalten werden / Als nur durch die Sieben Natur Geister / des Corpus / welche den Animalischen[b] Geist gebären / Die Haben den zigel Bey der Hand / vnd können ihn gebären
93 wie Sie wollen / Wen die Herbe qualitet / als der vater / das wortt /oder den Sohn / oder Geist formpt / So stehed ehr im Centrum des Hertzens gefangen / vnd wird von den andern Geistern ab probired / ob er Gutt ist / So er nun dem feuer gefeld / So lest das feuer den Plitz / dar innen der Bitter Geist stehed / durch das süsse wasser gehen / Alda empfenged es die liebe /
94 vnd fehrd mit ihm in die Herbe qualitet / Wen Nun der Plitz mit der liebe / wider in die Herbe qualitet kompt mit dem ietzt neu gebornen Geiste / oder willen / So freued sich die Herbe qualitet / des Iungen Neuen Sohnes / vnd er hebed sich / Da fast ihn der don vnd fehrd mit ihme / zum munde / zun augen / zun ohren / zur[c] Nasen Her auß / vnd richtet das auß / das im raht der sieben Geister Beschlossen ist / Den wie des Rahtes Beschlus ist / also ist auch der Geist / vnd der Raht kahn ihn Endern wie er wiel.
95 Darumb steckt die vrsprünckliche lust im zirckl des Hertzens / im Raht
96 der Sieben Geister / wie die selben den Geist gebären / So ist er auch. Nun auff eine Solche weise / Hatt Her lucifer die Gottheit in zorn Bracht / die weil er mit allen seinen Engeln hatt als ein Boshafftiger Teufel / wider die

[a] Amend: es [b] Early addition: (seelischen) [c] Early edit: und zur

Now take note.

The spirit born in the center of the heart from all seven source spirits, 89
because it is still in the body of God as it is born, is infused with God as a
single being without distinction. When this spirit, born in that body, sees 90
something by its eyes, or hears it with its ears, or smells it with its nose, it is
already at work in that thing, as if it were its property. If the spirit likes the
thing, it eats of it and infuses itself with it, struggling with it and effecting a
tempering. The thing can be far away, as far as the original kingdom extends
in God; and the spirit can nonetheless master it in the blink of an eye,
restrained by nothing. For it embodies and encompasses a power like God's 91
in the Holy Spirit. In this regard, there is no difference between God the Holy
Spirit and the spirit of the body, none except this: the Holy Spirit comprises
the entire plenitude of God and the spirit of the corpus only a portion that
penetrates the plenitude. Where it extends, it infects itself with that place
and rules there with God. For it is from God and in God and cannot be 92
restrained except by the seven nature spirits of the corpus that generate
the animal spirit.[11] They hold the reins in hand and can generate it as they
like. When the stringent quality, acting as the father, shapes the word or the 93
Son or spirit, it abides securely in the center of the heart and is tested and
approved by the other spirits as good. If it pleases the fire, the fire releases the
flash in which the bitter spirit abides to pass through the sweet water, where
it receives the love, passing with it into the stringent quality. When the flash 94
returns to the stringent quality with the love and the new born spirit or will,
the stringent rejoices in the Young New Son and exults. It is then taken up
by sound to proceed with it from the mouth, the eyes, the ears, the nose, to
execute what the counsel of the seven spirits has resolved. For as the council
decides, so is the spirit directed, and the counsel can modify it as it will.

This is why the original desire resides in the circle of the heart, in the 95
counsel of the seven spirits: as they generate the spirit is what it becomes.
This is how Lord Lucifer induced anger in the divinity, when, as a malicious 96
devil together with all his angels, he fought against the divinity in order to

[11] Later editors inserted "seelischen" for **animalischen Geist** to indicate that the root is *anima*, soul.

Gottheit gestritten / In willens / das Gantze Reuier vntter seine Ingeborne Geister zu Bringen / das die Selben Solten alles formen vnd Bilden / vnd das Gantze Reuier / solte sich Bügen / vnd mit der ahn gezinten scherffe der Ingebornen Geister Regiren vnd Bilden lassen /

97 Vnd wie dises eine supstantz in Engeln Hatt / Also Hatt es auch eine Supstantz im Menschen /

Drumb Besind euch ihr Hoffertigen / ihr Geitzigen ihr Neidigen / ihr zornigen / ihr lesterrischen / ihr Hurischen / ihr dibischen / ihr wucherischen Menschen / was ihr für ein Sönlin / oder Geist in Gott schicked /.

98 Sprichstu wier Schicken ihn Nicht in Gott
Sondern nur in vnsern Nehesten / oder in seine
arbeit / das vns liebed.

Nun So zeige mihr einen ortt / da du deinen lusternden Geist Hin Schickest / Es sey gleich ein mensch / oder viehe / oder kleider / oder Acker / oder Geld oder was genand mag werden / da nicht Gott ist aus ihm ist alles / vnd er ist in allem / vnd er ist / selber alles. vnd Held / vnd Treged alles.

99 So Sprichstu / er ist aber in vielen dingen
mit seinem zorn / die weil es also Harte vnd
Böse ist / vnd der Gottheit nicht änlich.

Ia lieber Mensch es ist alles war / in Silber Gold / steinen Acker kleider / Thiren vnd menschen / was Begreifflich ist / ist freilich über al der zorn
100 Gottes. Sonst were es nicht also Harte begreifflich / Du Solst aber wissen das auch der kern der liebe in allem / Im ver borgen Centrum stecked / Es sey den Gar zu Böse / das gefeld dem menschen auch nicht. Oder Meinestu das du recht tust das du dich in Gottes zorn Badest / Sich zu das er dir nicht leib vnd Seele ahn zind / vnd du ewig dar innen Brennest wie lucifer.

101 Wen aber Gott das ver Borgene am ende diser zeit / wird Her für Bringen / So würstu wol Sehen wo Gottes liebe / oder zorn gewesen ist. Dar umb schaw zu vnd Hitte dich / vnd wende deine augen vom Bösen. oder du verterbest dich.

102 *Ich neme Himmel vnd erden zum zeugen. das Ich alhie verrichtet Habe. wie mihr Gott offenbared Hatt das es Sein wille Sey.*

subject the entire domain to his innate spirits and have them shape and form it with their inflamed violence governing and conditioning everything and with the whole domain bowing down.

The resultant substance in angels is the same substance in human beings. 97

So come to your senses, you proud, greedy, envious ones, you angry, blasphemous, mercenary, thievish, usurious people: which little son or spirit do you send forth to God?

Would you reply then: we do not dispatch it to God, 98
but only to our neighbor and his labor
which pleases us?

Now show me a single object to which you might dispatch your covetous spirit, be it a human being, an animal, or clothing, or land, or money, or anything else besides, in which God is not present. Everything has emerged from him and he is in all things. Indeed, he is all things, holding and sustaining all.

Then you might counter: nevertheless, he is in many such things 99
by virtue of his anger, particularly insofar as they are hard
and evil, quite unlike the divinity.

Yes, dear fellow. This is all true: in silver and gold, stones, land, clothing, animals and human beings. Indeed in everything palpable. For everywhere is found the anger of God. Otherwise, those things would not be so firm and palpable. But you must know too that the kernel of love is in all, hidden in 100 the concealed center. If it is all too evil, the human being does not like it either. Or do you imagine that you are right to bathe in God's anger? Watch out that he does not set your body and soul ablaze so that like Lucifer you burn eternally within.

When at the end of the world's time, God brings forth that which is 101 hidden, you will see indeed where God's love or anger resides. Watch out, be on guard, turn your eyes away from evil. Or you will be ruined.

I take heaven and earth as my witness: I have here carried out what God has 102 *revealed to me, that it is his will.*

103 Also hatt könig lucifer in seinem Corpus / das süsse wasser in eine Sawer Scherffe ver wandeld / In willes[a] hie mitte in der Gantzen Gottheit / in seinem übermut zu regiren. Er Hats auch So weit Bracht / das er in diser weld / mit der selben Schereffe allen Creaturen ins Hertze Greifft / So wol
104 in laub vnd Graß / vnd in alles / als ein könig vnd fürste diser weld /. So Nun nicht die Götliche liebe noch in der gantzen Natur diser weld were / vnd wir arme menschen / vnd Creaturen nicht den Held im streit Bey vns Hetten / So musten wier in einem augen Blicke / Alle in dem Hellischen
105 greuel ver terben / Dar umb Singen wier wol Recht. Mitten wier im leben Sind / mit dem Tott vmb fangen / wo Sollen wier den flihen hin / das wier
106 gnad er langen.[b] Da ist nun der Held im streit zu dem wier flihen mussen / welcher ist vnser könig Iesus Christus / Der Hatt in sich des vaters liebe / vnd streitt in Götlicher macht vnd gewald / wider den ahn gezinten Hellischen
107 Greuel. Zu dem mussen wir flihen / vnd der er held die liebe Gottes in dieser weld in allem / Sonst wer es ver lohren /.

Nur Hoff ward vnd Beid
Es ist noch ein kleine zeid.
Bis Teufels reich darnider leid.

108 Ihr Philosophus / vnd Iuristen / die ihr aus Gott einen Teufel macht / vnd Saged er wolle das Böse. Alhie leged abermal euer anttwortt ein / ob ihrs recht könd er halten / Wo nicht / So Sol der Sawer Geist im lucifer auch Condemniret werden. als ein ver terber / vnd feind Gottes. vnd alle seines Himlischen Hehres.

[a] Amend: willens [b] Amend: Zu dir Herr Christ alleine etc.

In his corpus, King Lucifer thus transformed the sweet water into a sour 103
acerbity, in order thereby to rule in his presumption in the entire divinity. He
succeeded only insofar as in this world his acerbity has touched the heart of
all creatures, as well as leaves and grass, indeed in everything, for he is a king
and prince in this world. If not for the divine love in this whole nature and 104
if the poor creatures we are did not have a hero in the battle on our side, we
would all be lost in the wink of an eye in infernal horror. Therefore it is right 105
that we do sing, "In the middle of life are we surrounded by death. Let us
flee thither that we might obtain grace."[12] There is the battle hero to whom 106
we must flee. He is our King Jesus Christ. He bears within him the love of
the father and does battle with divine might and power against an infernal
horror set ablaze. To him must we flee. He sustains the love of God in this 107
world in all. Otherwise all would be lost.

Just hope, wait, and pray
There is but a brief delay
Till the devil's realm is laid low.

You philosophers and jurists who have made a devil of God, claiming that he 108
intends evil: Respond here at last and see whether you will be proven right.[13]
If not, your sour spirit shall be condemned no less in Lucifer as a spoiler and
enemy of God and his entire celestial host.

[12] This is the precise text of a famous Lutheran hymn.

[13] B. had a fondness for legal rhetoric: in this chapter more than others, it is made to serve his argument against the Calvinist election of grace. See Intro I A, C–D, II A2a.

Das 15 Cappittel.

Von der Dritten Species. oder gestald. der Sünden anfang im lucifer.

1 Der Dritte Geist in Gott / ist der Bitter Geist / welcher im Plitz des lebens end stehed / Den der Plitz des leben[a] gehed im süssen wasser / durch reibung der Herben / vnd der Hitzigen qualitet auff / Der Corpus des Plitzes aber / Bleibed im Süssen wasser als ein licht oder Herze feine Sanffte bestehen / vnd der Plitz ist gantz zitternde / vnd vom schrack / vnd feuer / vnd wasser / vnd Herben Geiste wird er Bitter / durch vrsprung des wassers / darinnen
2 er auff gehed / Der selbe Plitz / oder wittende schrack / oder Bitter Geist / wird in der Herben qualitet gefangen / vnd im klaren lichte / in dem Herben Geiste / Glorificired / vnd Hoch freudenreich / Der ist nun die Bewegligkeit / oder die wurtzel des lebens / die in der Herben qualitet / das word Bilded / oder Scheidlich mached / das im Corpus ein gedanck / oder willen end stehed /

3 Nun der selbe Hoch Triumpffirende / vnd freuden Geist wird in dem Götlichen Salitter / Gantz löblich vnd wol zur Bildunge gebrauchtt / Den er walled fürnemlich im don / vnd in der liebe / vnd ist dem Hertzen Gottes in der geburtt zu Nehest / vnd mit ihm in der freude ver bunden / Welcher den auch selber der quel der freuden / oder das auff steigen im Hertzen
4 Gottes ist / vnd ist Hie kein vntter scheid. Als Nur diser / wie leib vnd Seele im menschen / der leib Bedeud die Sieben quel Geister des vaters / vnd die
5 Seele Bedeud den Ein gebornen Sohn Gottes des vaters / Gleich wie der leib die Seele gebüred / also gebären auch die Siben Geister Gottes den Sohn. Vnd Gleich wie die Seele ein Sonderliches ist / wen Sie geboren ist / vnd ist doch mit dem leibe ver bunden / vnd kahn ohn den leib nicht bestehen / Also ist auch der Sohn Gottes wen er geboren ist / ein Sonderliches / vnd kahn doch ohne den vater nicht bestehen.

Nun mercke

6 Eben auff eine Solche artt / was auch die Bitter qualitet im lucifer / vnd hatte keine vrsache zu ihrer erhebunge / vnd auch keinen Trieb von edwaß / Sondern sie folged[b] dem stoltzen Hochmut der Herben qualitet / als dem

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[a] Amend: lebens [b] Early edit: folgte

Chapter Fifteen

Concerning the Third Species or Form of the Origin of Sins in Lucifer.

The third spirit in God is the bitter spirit which arises in the flash of life. For 1
the flash of life rises up in the sweet water by rubbing against the tart and heated qualities. Yet the corpus of the flash continues to abide subtly and gently in the sweet water as a light or heart, and the flash is quite tremulous, and from the fright and the fire and water and stringent spirit it turns bitter, arising through the water in which it emerges. That very flash or raging fright 2
or bitter spirit is caught in the tart quality and glorified in the clear light in the tart spirit, becoming joyous in the highest. It is now the activation or root of life, which the word forms or renders distinct in the tart quality, so that thought or will emerges in the body.

Now this highly exultant spirit of joy becomes in the divine salitter alto- 3
gether laudable and susceptible for shaping, for it hovers above all in the sound and the love and in birth is closest of all to the heart of God and in joy linked to him, who is indeed the font of joys and ascendancy in the heart of God. And at this stage there is no distinction. None except that of body and 4
spirit in the human being, the body meaning the seven source spirits of the father and the soul meaning the inborn Son of God the father. As the body 5
gives birth to the soul, the seven spirits of God give birth to the Son. And as the soul is distinct and separate once it is born, and yet also bound to the body, being unable to subsist without it, so is the born Son of God a distinct being, and yet unable to be without the father.

Now take note

This is how the bitter quality was in Lucifer as well, having no cause for its 6
insurrection, nor any compulsion from any other thing. Instead, it followed the arrogant pride of the stringent quality as its father, thinking that it

vater / vnd ver meinte auch sie wolte in ihrer Species vber die Gantze Gotteit Herschen / vnd zintte sich in ihrer er Hebung ahn.

7 Als sie nun den Animalischen[a] Geist im Corpus Halff gebären / So ward der selbe Geist in diser Species / ein Grimmiger / stachlichter / wittender / Ahn gezinter Gallen Bitter / vnd reissender Geist / Eine Rechte qualitet / des Hellischen feuers / Ein Gantz grimmig vnd feindlich wesen /

8 Wen Nun diser Geist / In dem Animalischen Geiste aus dem Hertzen lucifers / vnd seiner legionen / In die Gottheit spoliret[b] / So was es nicht anders / Als ein Reissen / Brechen / stechen / morden / vnd Gifft Brennen / Dauon Saged Christus / Der Teufel ist ein lüger vnd mörder von anfang / vnd ist in der warheit Nie bestanden /

9 Lucifer Meinte aber / Er wolte hie mitte über Gott sein / Es könte Nimand also gantz erschrecklich herschen vnd regiren als ehr / Es Solte sich alles für ihm Beugen / Er wolte mit seinem Geiste / in der Gantzen Gottheit / Als ein könig vber alles mit gewaltt Herschen / weil er der schönste was So wolte er auch der mechtigste sein /

10 Er Sahe / vnd wuste aber wol das Sanffte / vnd demüttige wesen in Gott seinem vater / Dar zu wuste er auch wol / das es von ewigkeit was in solcher Sanfft mut gestanden / vnd das er auch in Solcher Götlicher Sanfft mutt gebären Solte / als ein lieber vnd gehorsamer Sohn /

11 Weil er aber ietzo also schön vnd Herlich was gebülded / als ein könig in der Natur / So stach in seine Schöne gestald / vnd ver meined[c] / Ich Bin Nun in Gott / vnd aus gott formired / wer wiel mihr obsigen / oder wer wiel mich ver Endern / Ich wiel selber Herr sein / vnd mit meiner scherffe in allem Herschen / vnd mein Corpus sol das Bilde sein / das man ehren Sol / Ich wiel mihr ein Neu Reich zu richten / den das Gantze Reuier ist mein / Ich

12 Bin allein Gott / vnd kein ander / Vnd schlug sich in seiner Hoffard Selber mit fünsternus vnd Blindheit / vnd machte sich zum Teufel / Der mus er auch sein vnd Bleiben ewiglich /

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[a] Early editing addition: (seelischen), also asserted after subsequent occurrences of Animalischen [b] Early edit: speculirete [c] Early edit: vermeinete

too might rule in its species over the entire divinity, and it kindled itself in its insurrection.

And as it assisted in the birth of the animate[1] spirit in the corpus, that very 7
spirit became in this species a fierce, thorny, raging, inflamed gall bitter and lacerating spirit, a proper quality of the infernal fire, an entirely fierce and inimical being.

As soon as this spirit starts marauding[2] in the animate spirit from the 8
heart of Lucifer and his legions into the divinity, what results is nothing less than a lacerating, smashing, stabbing, murdering, and poisonous burning, of which Christ speaks: the devil was a liar and murderer from the beginning and has never abided in truth.[3]

Yet Lucifer thereby intended to rise above God. No one might rule and 9
oppress as fiercely as he. All should bow down before him. By his spirit he intended to rule by violence as king in the entire divinity above all. Being the most beautiful, he wanted to be the most powerful as well.[4]

He saw and knew the gentle and humble being in God the father. More- 10
over, he knew as well that from eternity things had abided in this gentleness, and that he was also to have given birth in the divine benevolence, like a dear and obedient son.

But since he was now arrayed so beautifully and nobly, like a king in 11
nature, he was pierced by his beautiful form and reckoned, "I am now in God, and made from God: who should prevail over me; who should affect me? I should be lord, ruling with my acerbity in all. My corpus should be the image they worship. I shall found a new kingdom, for the entire territory is mine. I alone am God, and no other." And he afflicted himself in his pride 12
with darkness and blindness, turning himself into the devil which he had to be and remain in all eternity.

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[1] **den Animalischen Geist**: "animalisch" is marginally glossed here and subsequently as "seelischen" to indicate that "animal" pertains to the soul. *Animate* is the most descriptive equivalent. For B.'s definition see 15:37–39 below and Intro II B4f.

[2] **spoliret**, from *spoliieren* (cf. Grimm), is a medieval military term for "rob or plunder." This was criminal conduct legendary from the Lusatian robber knights who lived in historical memory and metaphorical allusion. A marginal manuscript gloss "*speculirete*" adds an interesting but perhaps less tenable interpretation.

[3] Luke 8:44, [Jesus says] "You are from your father the devil, and you choose to do your father's desires. He was a murderer from the beginning and does not stand in the truth, because there is no truth in him." B. here cites Jesus to confirm not only the wickedness but the free choice of the devil against those who attribute evil to predestination.

[4] In this semi-depersonalized outline, B.'s account of the origin of sins follows a literary pattern rooted in the decline of medieval order. As in the late 13th-century tale of *Meier Helmbrecht* by Wernher der Gartenaere, an exemplary tale unfolds. The vanity of the son, disrespectful of a loving father, rises above his station to spread tyrannical terror as an outlaw knight. On the Upper Lusatian outlaw knights, see *Boehme*, 15–16, 32.

13 Wen nun diese Böse Teufflische Geister[a] im Sallitter Gottes walleten / vnd darinnen spolireten[b] / So was alda nichtes den stechen Brennen / morden vnd rauben vnd eitel wider willen / Den das Hertze Gottes wolte die liebe vnd Sanfftmut / So wolte lucifer die selbe mit gewald in eine witterrey ver
14 kehren / Da was nichtes den feindschafft vnd wider willen / ehr zintte mit gewald den Salitter Gottes ahn / der von ewigkeit Hatte geruhed / vnd in
15 seiner Sanfftmut gestanden / Von diser ahn zindunge in disem Reuier Heist sich Nun Gott / Ein[c] zornigen Eiferigen Gott / vber die so ihn Hassen / Das ist über die so seinen zorn vnd grim noch sehrer ahn zinden / mit ihren Teuflischen Geistern / mit fluchen lestern / vnd aller grimmigkeit die im Hertzen steckt / mit Hoffard Geitz Neid zorn / Das alles was in dir ist / wirffstu in Gott /

Sprichstu wie kahn das sein.

16 Wen du deine augen auff Tust / vnd Sihest das wesen Gottes / So stichstu als wie mit dornen / in das wesen Gottes / vnd Bewegest den zorn Gottes. Wen der don in deinen ohren Schalled / das du in aus dem wesen Gottes auff fengest / So Inficirest du ihn / als ob du donner schlege drein würffest /
17 Dencke was du mit der Nasen vnd dem[d] maul tust / da dein liebes Neu gebornes Sönelein / mit deiner rede raus fehred / als ein Sönlin aller Siben Geister / ob der nicht im Salitter Gottes stürmed / wie Lucifer Tehte / O es ist Hirinne Gar kein vntterscheid /
18 Dar kegen spricht Gott / Ich Bin ein Barmhertziger Gott über die So mich lieben / Denen wiel Ich wol Thun in Tausend Glied.

Hie mercke auff.

19 Das Sind die Ienigen / die kegen dem ahn gezinten zorn feuer / mit ihrer liebe / Sanffmut / vnd empsigen ahn zindungen der liebe / mit ihrem gebete / das zorn feuer leschen vnd der angezinten Grimmigkeit endkegen
20 dringen / Da ist freilich Manch Harter stues / den das ahn gezinte zorn feuer Gottes stöst manchmal auff sie / das sie nicht wissen wo zu Bleiben / es lügen zendner Berge auff ihnen / das liebe Creutze drückt vnd ist schwer /.

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[a] Amend: Verstehet das Centrum der gebärerin [b] Early edit except 1656: speculirten
[c] Amend: Einen [d] Early edit: mit dem

And as soon as these evil devilish spirits welled up in the salitter and 13
began marauding in it, there was nothing but stabbing, burning, murdering,
and robbing, and the purest obstinacy. For the heart of God had wanted
love and gentleness, yet Lucifer was intent on transforming it into a violent
turmoil. All was then hostility and obstinacy. By violence he set the divine 14
salitter ablaze which from all eternity had been at peace in the divine
benevolence. On account of this conflagration in that realm, God is called an 15
angry, zealous God towards those who hate him. That is, toward those who
incite his anger and ferocity even more intensely with their devilish spirits,
by cursing, blaspheming, and by all the ferocity concealed in their hearts, by
pride, greed, envy, anger. Everything in you you thrust into God.

Now you might ask, how can that be?

Opening your eyes and beholding the being of God, you pierce as with 16
thorns into the being of God, motivating his anger. When the sound rings
in your ears so that you receive it from the being of God, you infect it, as
if you were injecting thunder claps into it. Consider what you do with your 17
nose and mouth when your dear new born son by way of your speech[5] leaves
you as an infant of all seven spirits: is there then not a storm in the divine
salitter, the way Lucifer caused one? Oh, there is no difference at all between
these things!

In contrast to this, God says, "I am a merciful God toward those who love 18
me: to them I would do good to the thousandth generation."[6]

Take note here.

Those are the ones who, against the ignited fire of wrath, extinguish the 19
angry flames by their love, gentleness, and perpetual incitements to love, by
their prayers pressing against the inflamed ferocity. They indeed encounter 20
many a hard knock, for the ignited fire of the anger of God at times hammers
them so hard that they do not know where they are. Mountains weighing
tons press down upon them. The precious cross presses and is heavy.

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[5] By speaking in anger, cursing, or blaspheming, the sinner gives birth to a son after his image.

[6] Citations added by editors to Gen 20:6 and Deut 5:10 ("showing steadfast love to the thousandth generation of those who love me and keep my commandments").

21 Aber das ist ihr Trost / vnd starcker Helm / wider die grimmigkeit. vnd das ahngezinte feuer / wie der königliche Prophet david saged. *Dem fromen gehed das licht auff in der finsternis etc. psal 112*[a]

22 Eben in in disem streitt wider den zorn Gottes / vnd die ahn gezinte grimmigkeit / des Teufels / vnd aller Gottlosen menschen / Gehed dem fromen das licht in seinem Hertzen auff / vnd vmb fenged ihn die freundliche liebe Gottes / auff das er in seinem Creutze nicht ver zaged / vnd ferner wider den
23 zorn vnd Grim sturmed / Wen nicht noch ie vnd alle wegen edliche frome Menschen auff erden weren die den zorn Gottes leschten / mit ihrem kegen Satz / So Hette sich das Hellische feuer lengest ahn gezinded / So würdestu wol Sehen wo die Helle were / welches du ietzt nicht glaubest.

24 Aber dis Saged der Geist / als Bald die Grimmigkeit / den kegen Satz der liebe / in diser weld über winded / So zind sich das feuer ahn / vnd ist für Bas mehr keine zeit in diser weld.

25 Das aber die grimmigkeit ietzo schrecklich Brenne / darff alhier keines Beweises / den es ist am Tage. *Sihe* / es gehed noch ein kleines feuer im kegen satz / wider den zorn auff / auß Gottes sonderbarlichem liebe zwang / wen dis auch schwach wird / So ist das Ende diser zeitt.

26 Ob aber lucifer Recht habe das er die grimmigkeit im Salitter Gottes er weckt Hatt / dauon dise weld also stachlicht dornicht felsicht / Neidicht / vnd falch ist / Sollen die adfocaten vnd ver tretter lucifers alhie auch veranttworten / Wo nicht.[b] Sol diser dritte Bitter stachlichter Geist auch Condemniret warden.

Von der Vierden Species. oder gestald der Sünden anfang im lucifer.

27 Der vierde Geist Gottes / ist die Hitze / Die wird zwischen der Bittern und Herben qualitet geboren / vnd wird im süssen wasser empfangen / darzu scheinend vnd leuchtend / vnd ist der rechte Brun quel des lebens / Den im süssen wasser wird sie Gantz sanffte / dauon die liebe end stehed / vnd ist nur ein lieblich wermen / vnd kein feuer / Vnd obs Gleich im ver Borgen kern des feuers qualitet / oder vrsprung ist / So ist doch das selbe feuer nicht ahngezindt den es wird im süssen wasser gebohren / wo Nun wasser ist / da ist nicht feuer / Sondern ein lieblich wermen / vnd Sanffte qualificiren /. Wen aber das wasser ver trucknete / So würde feuer / das da Brennete /

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[a] Marginal [b] Amend: so

But that is their consolation and strong helmet against the ferocity and 21
the conflagration, as the royal prophet David says: "*For the pious, the light rises in the darkness, etc.*"[7] *Ps 112:4*.

It is precisely in this battle with the anger of God and the inflamed ferocity 22
of the devil and all godless men that the light of the pious rises up in the heart of God whose mild love embraces the pious ones so they do not lose heart beneath his cross, instead storming on against anger and ferocity. If not for 23
those few pious ones on earth in all times who extinguished the anger of God by their resistance, the infernal fire would long since have blazed up, and you would see where is that hell in which you do not believe.

But the spirit says that as soon as the ferocity has overcome the resistance 24
of love in this world, the fire will be ignited in full and there will be no more time left in this world.

Yet there is no need of any proof that the ferocity is now burning terribly, 25
for the day is at hand. *Behold*: there will yet be a small fire of resistance against the anger from God's peculiar force of love. When it grows weak, it will be the end of this time.

But as to whether Lucifer was right in igniting the ferocity in God's salitter, 26
causing this world to become so thorny, spiny, rocky, covetous, and false: let the lawyers and advocates of Lucifer reply here. If they cannot do so, then let this bitter thorny spirit be condemned as well.

Concerning the fourth species or form of the origin of sins in Lucifer.

The fourth spirit of God is the heat which is born between the bitter and 27
tart qualities, then conceived in the sweet water to become radiant and luminous. It is the true source font of life. For in the sweet water it becomes altogether mellow from which love arises; and it is but a mild warming, not a fire. Although it is concealed at the core of the fiery quality or origin, its fire has not been ignited. For it is born in the sweet water, and where there is water, there is no fire but only a mellow warming and gentle manifestation. But if the water were to dry out, a fire would burn there.

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[7] Luther: "Den Fromen gehet das Liecht auff im finsternis / Von dem gnedigen / barmhertzigen / vnd gerechten." In the NRSV: "They rise in the darkness as a light for the upright."

28 Also dauchte Herr lucifer auch / Er wolte sein feuer ahn zinden / So könnte er im Eifer mitt gewald in der Götlichen krafft Herschen / Ehr dauchte aber es Solte ewig Brennen vnd auch leuchten / Sein für haben was nicht das er wolte das licht aus leschen / Sondern es Solte im feuer Brennen Er ver meinte er wolte daß wasser ver Trucken / So würde das licht im Brennend feuer schweben / Er wuste aber nicht / wen er das ver trucknete wasser ahn zindete / das Sich der kern / das ist das öhle oder Hertze des wassers würde ver zehren / vnd würde aus dem lichte ein fünsternis werden / vnd aus dem
29 wasser ein Sawer gestanck / Den das öle / oder das fette im wasser / wird durch die Sanfftmut / oder wol Thuen geboren / vnd das selbe fette ists / darinnen das licht scheinend wird / So aber das fette ver Brand ist / So wird aus dem wasser ein Sawer gestanck / vnd dar zu gantz fünster.

30 Also gings der Hoffard lucifers auch / er Triumpffirete eine kleine weile mit seinem ahn gezintten lichte / als aber sein licht ver Brantte / So ward er ein schwartzer Teufl / Er ver meinte aber er wolte ewig also im Brennend lichte in der Gantzen Götlichen krafft Herschen / als ein gantz er schrecklicher Gott. vnd Rang also mit seinem feuer Geist mit dem Salitter Gottes / in willens das Gantze Reuier seines königreiches ahn zu zinden / Vnd Hatt auch freilich waß getahn / in dem er die Götliche kreffte Hatt Brenned[a] gemacht / welches sich noch ahn Sonne vnd sternem Beweised / auch so zinded sich offte das feuer im Salitter in den Elementen ahn / das man ver meint die Tiffe Brenne / Dauon ich ahn seinem orte Handeln wiel.

31 Nun in dieser qualitet / Hatt ihm König lucifer recht das Hellische Badt zugerichtet / Ehr darff nicht Sagen / das im Gott Habe die Hellische qualitet erbawed vnd zu gerichtet / Sondern er selber / darzu Hatt er die Gottheit Beleidiged / vnd aus den krefften Gottes ein Hellisch Badt gemacht / ihm zu Seiner ewigen behausunge /

32 Den als ehr vnd alle seine engel / in ihren Cörpern / den quel Geist des feuers ahn zindeten / So Brante das fette im süssen wasser / vnd ward aus dem Plitz / oder schrack / welcher in der geburtt des lichtes grimmig auff gehed / ein witten vnd reissen / Brennen vnd stechen / vnd ein gantz
33 widerwillig wesen / aus dem leben ward alda in diser qualitet / ein stachel des Todes / Den durch die Hitze ward die Bitter qualitet / also grimmig stechende / wittende vnd Brennende / Als wehre der gantze leib lauter feuer stacheln worden / Die Reiß vnd wittet[b] Nun in der Herben qualitet / als ob man mit feurigen pfrimen durch den Corpus steche /

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[a] Amend: Brennend [b] Amend: wittete

This is what Lord Lucifer thought too: he intended to kindle his fire in order to be able to rule with zealous violence in the divine power. But he thought it would burn eternally and shine as well. It was not his intention to extinguish the light: rather it was to burn in the fire. He planned to dry out the water so that the light would hover in the burning fire. But he did not know that in igniting the desiccated water, the core which is the oil or heart of the water would be consumed so that the light would turn into darkness and a sour stench proceed from the water. For the oil or fat in the water is born through meekness or benevolence, and it is in that fat that the light becomes luminous. If the fat is burned up, the water turns into a sour stench and becomes quite dark. 28 29

This is indeed what happened to Lucifer's arrogance. He triumphed for a short while with his inflamed light, but when his light burned out he became a black devil. He had intended to rule forever in the burning light within the entire divine power as a truly fearful God. He struggled with his fire spirit, with the salitter of God, intending to ignite the entire domain of his kingdom. He did bring something about by making the divine power inflamed, as one can see from the sun and the stars. Moreover, the fire is often touched off in the elements, so that it seems as if they are burning, which I will discuss in its place. 30

In this quality, King Lucifer made for himself an infernal bath. He has no business claiming that God instituted and brought about the infernal quality: he did it himself, in the act insulting the divinity; and from the divine forces he made his infernal bath as his eternal dwelling. 31

For when he and his angels ignited the source spirit of fire in their bodies, the fat burned in the sweet water and was transformed by the flash or fright that rises grimly in the birth of light, into a raging and lacerating, burning and stabbing, into a wholly repulsive substance. Out of the life in this bitter quality came a pang of death. For from the heat the bitter quality turned so fierce, stabbing, raging, and burning, as if the entire body had turned into nothing but pangs of fire. It rips and rages now in the tart quality as if the corpus were being pierced by fiery awls. 32 33

34 Da kegen wittet[a] vnd Tobed[b] Nun das kalte feuer der Herben qualitet wider die Hitze / vnd wider die Bitter gifft / als wie ein Gros auff ruhr / vnd was Nun fürbaß in disen Corpussen lucifers / nichtes den morden rauben Brennen vnd stechen / Ein gantz Erschrecklich Hellisch feuer /

35 Dieser feuer Geist / vnd rechter Teufels Geist er Hub sich nun auch im Centrum des Hertzens / vnd wolte durch den Aanimalischen[c] Geist in der Gantzen Götlichen krafft Herschen / vnd den gantzen Salitter Gottes ahn zinden / als ein neuer vnd gewaltiger Gott /

Die formen vnd Himlische Bildungen solten in er schrecklicher feuers qualitet auff gehen / vnd sich nach dieser grimmigkeit Bilden lassen /

36 *Wen Ich Nun alhie von dem Animalischen* Geiste schreibe / So mustu auch gantz eigendlich wissen / was er sey / oder wie er Sey / Sonst würstu diese (ding) geburtt vergebens lesens / vnd wird dir gehen wie den weisen Heiden / die da stigen Bis für Gottes Antlitzt / vnd kuntten dasselbe nicht Sehen.

37 Der Seelen Geist ist Gar viel Suptiller / vnd vnbegreifflicher / als der Corpus / oder die Sieben quel Geister welche den Corpus Halden / vnd Bilden / Den er gehed von den Sieben Geistern aus / Gleich wie Gott der Heilige Geist vom vater vnd Sohne /.

38 Die Siben quel Geister Haben ihren zu Sammen Corporireten leib aus der Natur / Das ist / aus dem Siebenden Natur Geiste in der Götlichen krafft / welches Ich in diesem Buche den Salitter Gottes Heisse / oder die begreiffligkeit / darinnen die Himlischen figuren auff gehen / Das ist ein Geist wie alle Sieben Geister / Allein die andern Sechse sind ein vnbegreiffliches wesen darinnen Den die Götliche krafft gebüred sich in der begreiffligkeit des Siebenden Natur Geistes gleich wie verborgen / den Creaturen vnbegreifflich.

39 Der Animalische / oder Seelen Geist aber / der gebüred sich im Hertzen / (von) aus den Sieben quel Geistern / Nach artt vnd weise wie der Sohn Gottes geboren wird / vnd beheld im Hertzen Seinen Sitz / vnd gehed von dem Selben Sitz aus in die Götliche krafft / wie der Heilige Geist vom vater vnd Sohne / Den er hatt auch eine Solche Suptilligkeit wie Gott der Heilige

40 Geist / vnd in qualired mit Gott dem Heiligen Geiste / Wen der Animalische Geist aus dem Corpus aus gehed / So ist er mit der ver Borgenen Gottheit ein ding / vnd ist mitte in der Bildunge eines dinges in der Natur / wie Gott der Heilige Geist selber. Dessen Hastu ein exempel / Wen ein zimmerman wiel ein künstlich Haus Bawen / oder Sonst ein ander Handwercker ein künstlich werck machen / So können es Nicht zu vorhin die Hende machen / welche

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[a] Amend: wittete [b] Amend: Tobede [c] Read: Animalischen

Against this, the cold fire of the tart quality rages and fumes against the heat and against the bitter poison, as if there were a great uprising, and from that point on there was nothing in these corpuses of Lucifer but murder, plunder, burning, and stabbing: a truly terrible infernal fire. 34

This fire spirit and true devil's spirit rose up now in the center of the heart, with a will to rule through the animate spirit in the entire divine power, to ignite the entire salitter of God in order to become a new and dominant God. 35

The figures and celestial formations were to emerge in the fearful quality of fire to be remade in accordance with this ferocity.

When I write in this context of the animate spirit, you must know precisely what it is, and how it exists. For otherwise you will read of this birth in vain. You will fare no better than the wise heathens who came before the very countenance of God yet could not see it. 36

The soul spirit is much subtler still and much less palpable than the corpus or the seven source spirits that constitute and shape the body. For it proceeds from the seven qualities, just as God the Holy Spirit proceeds from the father and Son. 37

The seven source spirits have their composite body from nature, that is, from the seventh nature spirit in the divine power, which in this book I call the salitter of God or the palpability in which the celestial figures rise up: it is a spirit like all seven spirits, except that the other six are an impalpable being therein. For the divine power gives birth to itself in the palpability of the seventh nature spirit in a concealed way, incomprehensible to creatures. 38

But the animate or soul spirit gives birth to itself in the heart from the seven source spirits, as the Son of God is born. It then maintains its seat in the heart, proceeding from that seat into the divine power, as the Holy Spirit from the father and Son. For it has a subtlety like that of God the Holy Spirit and is infused with God the Holy Spirit. When the animate spirit proceeds from the corpus, it is of a piece with the concealed divinity and is involved in the forming of an entity in nature as is God the Holy Spirit. Here is an example of what I mean. When a carpenter sets out to build an artful house or any other artisan sets out to make something by art, his hands, which 39 40

bedeuten die Natur / Sondern die Sieben Geister sind die Ersten Bawleute dran / vnd der Animalische geist weised den Sieben Geistern die form / Als den Bilden es die Sieben Geister / vnd machen es begreifflich / Als den arbeiten Erst die Hende nach dem Bilde / Den du must ein werck vor hin in
41 Sin Bringen / wilstu es machen / den die Seele begreifft den Höchsten Sin / Sie Sihed was Gott ihr vater macht / vnd arbeitet mitte in der Himlischen formunge / Darumb zirckeld sie den Natur Geistern ein model für / wie sie sollen ein ding Bilden / vnd Nach diser für Büldunge der Seelen / werden alle ding in dieser weld gemacht / Den die verterbete Seele arbeitet Immer / das sie mechte Himlische formen Bilden / aber Sie kahn nicht / den sie Hatt zu ihrer arbeit vnd wercke nur Irdischen ver terbeten Salitter / Ia eine Halb Totte Natur / darin Sie nicht kahn Himlische figuren Bilden.

42 Bey diesem kanstu ver stehen / was die Geister der ver stossenen Engel für eine Grosse macht in der Himlischen Natur Haben gehabed / vnd wie es eine Supstantz mag umb die verterbunge sein / wie sie die Natur im Himmel in ihrem locum Haben ver terbed vnd ver wistet / mit ihrer greulichen ahn zindunge / dauon der Schreckliche grim / welcher in dieser weld Hersched
43 ist endstanden / Den die ahn gezinte Natur Brend noch Immer dar / Bis an Jüngsten Tag vnd dieser ahn gezintte feuer quel ist eine ewige feindschafft wider Gott.

Ob aber dieser angezinte feuer Geist recht habe / vnd das ihn Gott selber ahn gezint Hatt / dauon das zorn feuer endstanden ist / Sollen die Gnaden waler auch ver anttwortten / vnd in der Natur Beweisen / wo Nicht / So Sol dieser feuer Geist auch Condemniret werden.

Von der fünfften Species. oder gestalt der
Sünden anfang Im lucifer / vnd seinen Engeln.

44 Der fünffte quel Geist in der Götlichen krafft / ist die Holdselige liebe / Die ist der rechte anblick der Sanfft mut / vnd demut / Die wird auch im Plitz des lebens geboren / Wen der Plitz als ein schrack geschwinde durch dringed / da durch die freude endstehed / So bleibed der stock des angezinten lichtes im Süssen wasser bestehen / vnd dringed feine Sänffte dem Plitze Nach / durch das feuer / Biß in die Herbe qualitet / vnd sanfftiged das feuer / vnd macht die Herbe qualitet feine linde vnd weich / welches auch eine geburtt
45 des wassers ist / Wen aber das feuer den linden Süssen vnd weichen schmack Schmecked / So Senfftiged Sichs / vnd formired sich in ein Sanffte wermen /

signify nature, cannot initiate it. The seven source spirits are the first ones engaged in the construction; and the animate spirit dictates the form to the seven spirits. The seven spirits then configure it and make it substantial. Only then do the hands work in accordance with the image. For you must first call a work to mind if you want to make it. For the soul comprehends the 41
highest sense: it recognizes what God its father makes and cooperates in the celestial formation. This is why it sketches out a model for the nature spirits of how they are to shape a thing. In accordance with this configuration of the soul, all things in this world are made. For the sullied soul is forever working to create celestial forms, but it cannot do so. For it has only the earthly rotten salitter to work with; indeed, it has only a half dead nature to craft celestial figures with.

From this, you can see what a great power the exiled angels had in the 42
celestial nature; and what sort of substance was lost in their fall; and how in their region they ruined and devastated the nature in heaven by their awful inflammation, and how this led to the terrible ferocity that came to rule in this world. For the inflamed nature continues to burn, unto the Day 43
of Judgment. This conflagrated fire source is an eternal enmity against God.

But as to the question whether this ignited fire spirit was justified and as to whether God himself kindled it to make the fiery anger emerge: these are questions which the electors of grace[8] should answer and prove by nature. If they cannot do so, then let this fire spirit be condemned as well.

Concerning the fifth species or form
of the origin of sins in Lucifer and his angels.

The fifth source spirit in the divine power is the blessed love. This is the 44
true aspect of the gentleness and humility: it too is born in the flash of life. When the flash of fright precipitously passes through so that the joy arises, the stock of the ignited light is then left in the sweet water, and its mildness follows the flash through the fire into the tart quality, mellowing the fire and subtly rendering the tart quality soft and mild, which is also a birth of the water. But when the fire tastes the tender, sweet, and soft taste, it mellows 45
and transfigures itself into a gentle warmth which is quite pleasant. An

[8] **Gnaden Wahl**, the "election of grace," is B.'s term for a Calvinist doctrine which is pilloried for attributing the source of evil to God. See Intro I C–D; II A2a.

gantz liebreich / vnd gehed gar ein freundlich leben in dem[a] feuer auff / vnd durch dringed mit dieser lieben Sanfften wärme die Herbe qualitet / vnd stilled das kalte feuer / vnd macht das Hartte weich / vnd das dicke dinne vnd das fünster lichte /

46 Wen aber der Bitter Plitz / mit sampt dem Herben vnd feuer Geist diese Sanfftmut kostet / So ist alda nichtes den eitel Sehnen Begeren vnd er füllen / gar ein Sänfftes vnd liebliches kosten / ringen küssen vnd liebe geburtt / Den aller quel Geister strenge geburtt[b] / werden in diesem durch dringen Gantz Sanffte / lieblich demüttig vnd freundlich / vnd Bestehed recht die Gottheit Hier innen /

47 Den in (vier) den Ersten vier quel Geistern stehed die Götliche geburtt / Darumb mussen sie auch Gantz strenge sein wie wol sie auch ihre Sanffte mutter das wasser vntter sich Haben / Vnd in dem fünfften stehed die Holdselige liebe / vnd in dem Sechsten die freude / vnd in dem Siebenden die formunge oder begreiffligkeit /

48 *Nun wol hehr lucifer mit deiner liebe / wie Hastu* dich gehalten / ist deine liebe auch ein Solch quel Brun / wier wollen sie Ietzt auch Besehen / welch ein lieber Engel du Bist worden /

Mercke.

49 So Sich lucifer nicht Hette erhaben vnd angezind / So were sein quel Brun der liebe Nichtes anders als in Gott / Den es was kein ander Salitter in ihm als in Gott /

50 Als er Sich aber erhub / in willens mit seinem Animalischen Geiste / die Gantze Gottheit zu Regiren / So was der stock vnd Hertze des lichtes / welches der kern der liebe im Süssen wasser ist / ein grimmig / vnd Nach dringend feuer quel / dauon in dem gantzen Corpus Gar ein zitternd Brennend regimend vnd geburtt end stund /

51 Wen Nun der Animalische Geist in dieser strengen vnd Herben feuer geburtt geboren wartt / So drang er gantz grimmig aus dem Corpus in die Natur / oder Salitter Gottes / vnd zur störed[c] die Holdselige liebe / In dem Salitter / den er drang gantz grimmig vnd feurig als ein wittricht durch alles / vnd meintte er wer allein Gott / Er wolte mit der scherffe Herschen /

52 Von diesem ist Nun endstanden der Grosse wider willen / vnd Ewige feindschafft zwischen Gott vnd dem lucifer / Den die krafft Gottes walled Gantz Sanffte lieblich vnd freundlich / das man auch ihre geburtt nicht

[a] Early edit: im [b] Early edit: Geburten [c] Early edit: zerstörete

amiable life emerges in the fire, penetrating the tart quality with its precious gentle warmth, soothing the cold fire, making the hard soft, the thick thin, and the dark light.

But when the bitter flash, together with the tart and fiery spirits, tastes 46
this mellowness, there is nothing but pure longing, craving, and fulfilling, a gentle and loving savoring, a struggling, kissing, and love birth. For the severe births of all the source spirits become quite soft, loving, humble, and friendly in this penetration. The true divinity resides in this.

For in the first four source spirits stands the divine birth. This is why they 47
must be quite strict since they have under them their gentle mother, the water. In the fifth abides the blessed love. In the sixth the joy. In the seventh the configuration or palpability.

So now issue forth, Lord Lucifer, with your love, how have you comported 48
yourself? Is your love also a source font of this sort. We intend to examine it to see whether you have become a loving angel.

Take note.

Had Lucifer not risen up and become inflamed, his source font of love would 49
have been no different than in God. For no other salitter was in him than in God.

But when he rose up with a will to rule the entire divinity with his 50
animate spirit, the stock and heart of the light, the core of love in the sweet water, became a fierce and aggressive fiery source out of which a tremulous burning state and generation arose in the entire corpus.

As soon as the animate spirit was born in this stringent and tart fiery 51
birth, it penetrated in its sheer ferocity from the corpus into nature, into the salitter of God, destroying the blessed love in the salitter. For like a tyrant, it penetrated everything with its fiery ferocity, imagining itself no less than God. It intended to rule with acerbity.

From this point, there arose the great enmity and eternal hostility be- 52
tween God and Lucifer. For the power of God prevails gently, lovingly, and amiably, so that one cannot comprehend its birth. But the spirits of Lucifer

Begreiffen kahn Vnd die Geister lucifers wallen vnd reissen Gantz Herbe
53 feurig vnd geschwinde wallende / Dieses Hastu ein exempel an dem ahn gezinten Salitter der sternen / welche von diesem ahn gezinten grim / Sich mussen mit der eitelkeit also geschwinde rumb weltzen / Bis ahn Iüngsten Tag / den wird die grimmigkeit von ihnen gescheiden / vnd dem könig lucifer zu einem ewigen Hause geben /

54 Das aber dis ein Grosser wider willen in Gott sey / darff keines Beweisens / Sonden[a] ein mensch mag dencken / ob ihm ein Solcher grimmiger feuer quel im leibe end stünde / was wider willen / vnd vnlust er haben würde / vnd
55 wie gar offte der gantze leib würde ergrümed werden / welches den freilich denen geschicht / welche den Teufel zur Herberge ein nemen / aber weil er gast ist / so leit er stille wie ein zam Hindlein / aber wen er wirth wirdt / So stürmed er das Hauß / wie er dem leibe Gottes Tette /

56 Darumb ist nun das zorn feuer Gottes noch in dem leibe Gottes dieser weld / Bis ans Ende / vnd wird Manche Creatur im zorn feuer verschlungen. Dauon gar viel zu schreiben were / Aber es gehörd ahn seinen gebürenden ortt.

57 *Ob Nun Gott diese feindschafft* / vnd grimmen feuer quel im lucifer Habe selber also geschaffen / vnd ahn gezinded / das Sollen die ver sehung / vnd gnaden waler / ver anttwortten / vnd in der Natur Beweisen / wo nicht / So Sol dieser ver Terbete feuer quel / welcher ahn statt der liebe stehed auch Condemniret werden.

Von der Sechsten Species / oder gestalt der Sün den anfang im Lucifer vnd Seinen Engeln.

58 Der Sechste quel Geist in der Götlichen krafft / ist der Mar curius / oder don / Darinnen der vntterscheit / vnd die Himlische freuden auff gehed.

Dieser Geist nimpt seinen vrsprung im feuer Plitz / das ist / in der Bittern qualitet / vnd steiged im Plitz durch das Süsse wasser / Darinnen Sänfftiged er sich / das er Helle wird / vnd in der Herben qualitet wird er gefangen / Da Rüged er alle Geister / von disem Rügen steiged auff der don / Im Plitz stehed sein auff steigender quel / vnd im Süssen wasser in der liebe Sein leib / oder wurtzel /

59 Nun dieser Don ist die Götliche freudenreich / Daß Triumpffiren / darinnen das Götliche / vnd Sänffte liebe Spiel in Gott auff gehed / dar zu die formen Bildungen vnd allerley figuren.

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[a] Amend: Sondern

surge and tear, swirling about with their dry, fiery, precipitous visitations. You can find an example of this in the inflamed salitter of the stars. Ignited 53
by this wrath, they must whirl round and round in vain until the Day of Judgment, whereupon at last all ferocity will be parted from them. They will be granted King Lucifer as an eternal dwelling.

But that this is a great enmity toward God scarcely needs demonstration. 54
A human being need only reflect, if such a fierce fire source arose in the human body, what sort of revulsion and loathing he would have, and how often his entire body would be convulsed. Which is indeed what happens to 55
those who offer lodging to the devil, though, as long as he is a guest, he is still as a mannerly dog; but when he is the host, he storms the house, as he would the body of God.

For this reason, the wrath fire of God is still in the body of God in this 56
world until the very end. Many a creature will yet be consumed in the wrathful flames. Much more could be said about that, but it is reserved for its proper place.

As to whether it was God that caused this enmity and ferocious fire source 57
in Lucifer: this is for the electors of predestination[9] and grace to tell us, proving it is so by nature. If they cannot do so, then this despoiled fire source which takes the place of love shall also be condemned.

Concerning the sixth species or form of the origin of sins in Lucifer and his angels.

The sixth source spirit in the divine power is marcurius, or sound, in which 58
distinction and the celestial joys arise.

This spirit has its origin in the flash of fire, that is, in the bitter quality; it ascends in the flash through the sweet water. There it mellows and becomes bright. In the tart quality it is captured. There it stirs all the spirits from which stirring the sound ascends. Its ascending source abides in the flash and its body or root in the sweet water in the love.

This sound is the divine realm of joy, the exaltation in which the divine 59
and gentle love play in God rises up, as well as the forms, shapes, and all sorts of figures.

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[9] See Grimm, **Versehung** (3): *praedestinatio* in terms of the doctrinal controversies of Lutherans and Calvinists.

60 Du Solst aber alhie wissen das diese qualitet Gantz Sänffte vnd lieblich mit ihrem Rügen durch alle Geister dringed / auff artt vnd weise wie in eines Menschen Hertzen / Ein lieblich vnd Sänffte freunden feuer auff gehed / dar innen der Animalische Geist Triumpffired / als wer er im Himmel /

61 Nun dieser Geist gehördt auch nicht zur Bildunge des Corpus / Sondern zum vntterscheid / vnd zur Bewegligkeit / Sonderlich zur freuden / vnd zum vntterscheid in der Bildunge /

62 Wen der Animalische Geist im Centrum des Hertzens / in mitten der Sieben quel Geister / geboren ist / das der wille der Sieben Geister zu Sammen Corporired ist / So führed ihn der don zum Corpuß Herauß / vnd ist sein wagen / darauffe der Geist fehred / vnd exequired das Ienige / was
63 im Raht der Sieben Geister beschlossen ist / Den der don fehred durch den Animalischen Geist in die Natur Gottes / oder in den Salitter des Sibenden quel Geistes in der Götlichen krafft / welches seine anfengliche Mutter ist / vnd inqualired mit der Selben / in der formunge / vnd auch im vntter scheid der Bildunge.

64 *Darumb / da könig lucifer sein Hochmutiges Röselein* im don / in eine feurige Rügung in allen Sieben Geistern ver wandeld[a] / waß es ein schrecklich wider willen / im Salitter Gottes /

65 Den als sein Animalischer Geist / in seinem Corpus geboren waß / So stach er aus seinem Corpus in den Sallitter Gottes / wie eine feurige Schlange / aus einem loche / Wen sich aber der Mund auff Tehte zur Rede / Das ist / wen die Sieben Geister das word / in ihrem willen zu Sammen Corporired Hatten / vnd durch den don / in den Salitter Gottes schickten / So was es anders nicht / den als[b] wen ein feuriger donner keil in die Natur Gottes führe / oder eine grimmige Schlange / die da wittet vnd Tobed / als wolte
66 sie die Natur zur Trennen / Daher nimpts auch seinen vrsprung / das man den Teufel die alte Schlange heist / vnd auch das Nattern vnd Schlangen in dieser verterbeten weld Sind / darzu allerley vngezifer / von würmen krötten flügen leusen vnd flöhen / vnd alles was da ist.

Auch So Nimpt das wetterleuchten donnern Plitzen / vnd Hageln von diesem seinen vrsprung / in dieser weld /.

Mercke.

67 Wen der don in der Götlichen Natur auff steiged / So steiged er feine Sanffte aus allen Sieben quel Geistern zu Gleiche auff vnd gebüred das wordt / oder

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[a] Early edit: verwandelte [b] Early edit: nicht, als

But here you should be aware that this quality with its excitation passes 60
through all the spirits quite gently and mildly, in the way that a mild and
gentle fire of joy rises up in the human heart in which the animate spirit
triumphs as if it were in heaven.

As it is, this spirit does not contribute to the formation of the corpus 61
but to its differentiation and activation, in particular to its joy and to the
distinction of its formation.

When the animate spirit is born in the center of the heart amid the seven 62
source spirits, so that the will of the seven is composed bodily, the sound
thrusts it out of the corpus, as the wagon on which the spirit rides, executing
whatever has been concluded by the council of the seven spirits. For the tone 63
passes by way of the animate spirit into the nature of God or into the salitter
of the seventh source spirit in the divine power, which is its original mother,
and it takes on the quality of the same in the formation, as well as in the
distinction of the configuration.

For this reason, when King Lucifer transformed his proud horse in sound 64
into a fiery agitation in all seven spirits, there was a fearful animosity in the
salitter of God.

For when his animate spirit was born in his corpus, it thrust out of his 65
corpus into the salitter of God, like a fiery dragon from a hole. And when he
opened his mouth to speak, as the seven spirits composed the word in their
will, sending it by way of sound into the salitter of God, it was as if a fiery
thunderclap shot forth into the nature of God, or like a ferocious snake that
rages and strikes, as if it could cut nature apart. This is also why the devil is 66
known as the old snake, and why indeed there are snakes and vipers in this
despoiled world, as well as all sorts of insects, worms, toads, flies, lice and
fleas, and everything else of that kind.

Moreover, lightning, thunder, flashes, and hail have the same origin in this
world.[10]

Note.

When the tone rises up in the divine nature, it rises out of all seven source 67
spirits together quite gently and gives birth to the word or to the figures

[10] On Luther's view of the introduction of noxious elements into the creation due to the fall, see Intro II A1e, note.

68 die figuren feine Sanffte / Das ist / wen ein quel Geist einen willen Schepffed
zur geburt / So dringed ehr feine Sanffte durch die andern quel Geister Bis in[a]
Centrum des Hertzens / Da wird der willen nach allen Geistern geformbt /
69 vnd abprobired / vnd als den sprechen ihn die andern Sechs Geister im don /
aus Gottes Animalischen Geist Auß / ver stehe aus Gottes Hertzen / aus dem
Sohn Gottes / welcher im mitlern Centrum Bleibed / Als ein zu sammen
70 gefast / vnd Corporired wortt stehen / Vnd der Plitz aus dem Selben wortte /
oder das Rügen des wortes / welches ist der don / fehred vom wortte feine
Sänffte auß / vnd vericht den willen des wortes / vnd der selbe aus gang vom
worte / ist der Heilige Geist / Der formed vnd Bilded alles / was im Centrum
des Hertzens / im Raht der Siben Geister Gottes des vaters Beschlossen ist.

71 Auff eine Solche Sänffte artt vnd weise Solte könig lucifr auch gebä-
ren / qualificiren / vnd nach der Gottheit recht / mit seinem Animalischen
Geiste / im Salitter / oder in der Natur Gottes Helffen Bilden / als ein lie-
72 ber Sohn in der Natur. Gleich wie ein Sohn im Hause dem vater Hilfft sein
werck Treiben / Nach des vaters artt vnd kunst / Also solte auch lucifer
mit seinen Engeln in dem Grossen Hause Gottes des vaters / Nach artt vnd
weise Gottes / mit seinem Animalischen Geiste / alle formen vnd gewechse /
73 im Salitter Gottes Helffen Bilden / Den der Gantze Salitter Solte Sein / ein
lust Haus der Englischen Cörper / vnd Solte alles Nach ihres Geistes lust
auff gehen vnd sich Bilden / darmitte sie Nimmer vnd ewig keine unlust
ahn irgend einer figur / oder Creatur Hetten / Sondern ihr animalischer
Geist / Solte mitte in aller Bildunge sein / vnd der Salitter Solte der Creatu-
74 ren eigenthum Sein / So Sie Nur weren in ihrer Sanfft Mütigen geburtt / Nach
Götlichem Rechte Blieben / So were alles ihr eigen gewesen / vnd were ihr
willen Immer vnd Ewig er fülled worden / vnd were Nichtes den eitel liebe
freude Bey ihnen / vnd in ihnen gewesen / Irdisch zu Reden / Gleich wie ein
75 ewig lachen / vnd Sich Immer freuen in Ewiger Hertzen lust[b] / Den Gott vnd
die Creaturen weren ein Hertze vnd willen gewesen.

76 Als Sich aber lucifer erhub / vnd zinte seine quel Geister ahn / So fuhr
der Animalische Geist im don / aus allen Cörpern der Engel lucifers auß /
in den Salitter Gottes / als eine feurige Schlange / oder Trache / vnd Bilded[c]
allerley gifftige / vnd feurige formen / vnd Bildnis[d] / Gleiche den wilden vnd
77 Bösen Thiren / Vnd daher Haben die wilden vnd Bösen Thire in diser weld
ihren vrsprung / Den das Hehr lucifers Hatt den Salitter der sternen vnd der
78 erden ahn gezind / vnd Halb getötet / vnd ver terbed / Den als Gott Nach dem

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[a] Amend: ins [b] Amended by a hand other than B.'s: Hertzenslust [c] Early edit: bildete
[d] Early edit: Bildnisse

quite mildly. That is to say, when a source spirit takes a will to give birth, it 68
penetrates most gently through the other source spirits into the center of the heart. There the will is formed in accordance with all spirits and tested. And only then do the other six utter it in sound out of God's animate spirit, 69
which is to say, from the heart of God, from the Son of God, which remains in the mediate center, remaining there as a composed and incorporated word. And the flash from that very word, or the excitation of the word, which is 70
sound, proceeds from the word quite gently, carrying out the will of the word; and what proceeds from the word is the Holy Spirit. It forms and shapes everything that has been resolved in the center of the heart, in the council of the seven spirits of God the father.

In this gentle way, Lucifer too should have given birth, manifesting him- 71
self and helping to configure things by the right of the divinity with his animate spirit in the salitter or in the nature of God, as a dear son in nature. He should have done so, as a son in his father's house helps to discharge 72
his work, following the father's way and art. Just that way, Lucifer with his angels should have helped with his animate spirit to shape all forms and vegetation in the salitter in the great house of the father, in accordance with nature and kind of God. For the entire salitter should have been a joyous 73
house of angelic bodies. Everything should have gone on and taken shape by the spirit's desire, so that never should there have been any dissatisfaction with a figure or creature. Instead, the animate spirit should have been in all formations; and the salitter should have been the property of the creature. If only they had persisted in their gentle birth, in accordance with divine 74
justice, everything would then have been their own, and their will would have forever and eternally been fulfilled. Nothing but pure joy would have prevailed among them or in them. To put it in earthly terms: like eternal laughter and a constant delighting in the eternal joy of the heart. For God 75
and the creatures would have been a single heart and will.

But when Lucifer rose up and set his source spirits ablaze, the animate 76
spirit in the sound proceeded out of all the bodies of the angels of Lucifer into the salitter of God, as a fiery snake or dragon, thereby forming all sorts of poisonous and fiery forms and images, like the wild and wicked animals. And that is how the wild and wicked animals in this world had their origin. 77
For the host of Lucifer inflamed the salitter of the stars and earth, half killing and spoiling them. For after the fall of Lucifer, when God bought about the 78

valle lucifers / die schepffung diser weld verrichtet / So ward alles aus dem Selben Salitter geschaffen / darinnen lucifer gesessen waß / So musten auch Hernach die Creaturen in dieser weld aus dem Selben Salitter geschaffen werden / die formbten sich Nun / Nach der ahn gezinten qualiteten artt /
79 Böß vnd Gutt / Welch Tihr Nun des feuers / oder der Bittern / oder Herben qualitet am sterckesten im Marcurio was / das ward auch ein Bitter Herbe Hitzig vnd grimmig Thir / (Als. na) alles nach dem eine qualitet Primus in
80 einem Tihr waß. Dieses Setze Ich dier alhie zu einer ahnleitunge Hie Hehr / Bey der Schepffung dieser weld wirstu es aus führlich / vnd Beweislich finden.

81 Ob Nun dieser feurige don / vnd Trachen Geist im lucifer vnd seinen Engeln recht sey / vnd ob ihn Gott also geschaffen Habe / Das Sollen die Advocaten lucifers / die aus Gott einen Teufel machen alhie auch ver antwortten vnd das in der Natur Beweisen / ob Gott / ein Gott Sey / der das Böse
82 wolle / vnd geschaffen Habe. wo nicht / So Sol dieser Geist auch zur ewigen gefengnis Condemniret werden / vnd Sie mögen von ihrer lügen vnd Gottes lestrunge abe stehen / Sonst Sind Sie Erger als die wilde Heiden die von Gott Nichtes wissen / welche doch auch in Gott leben / vnd vielen Solchen Gottes lesterern werden zu vor das Himmelreich Besitzen. Welches ich ahn seinem ortte auch er kleren wiel.

creation of this world, everything was created out of the same salitter in which Lucifer had resided. Hence, all the creatures in this world had to be created out of the same salitter. They formed themselves from the nature of the inflamed quality, evil and good alike. Whichever animal was strongest 79
in the marcurius in the fire or the bitter or the tart quality became a bitter, tart, hot, and ferocious animal, always in accordance with the quality that had primacy in the animal. I mention this here as a preview. In the creation 80
of this world, you will find it more detailed and demonstrative.

As to whether this fiery resounding and dragon spirit in Lucifer and his 81
angels are just, and whether God created them that way: the advocates of Lucifer who make a devil out of God in this regard shall decide and prove it by nature: whether God is a God who wanted evil and created it. If not, 82
then this spirit shall also be condemned to eternal incarceration. Then let them desist from their lies and blasphemies of God. For otherwise they are even worse than the savage heathens who know nothing about God, yet also dwell in him, and who in many instances will possess the kingdom of heaven before such blasphemers do. These matters too, I intend to explain in the proper place.

Das 16 Cappittel.

Von der Siebenden Species. oder gestaldt / der
*Sün*den anfang im lucifer / vnd Seinen Engeln.

1 Alhie Magestu deine augen recht auff Thun / den du wirst die ver Borgene
ding Sehen / die allen Menschen von der weld hehr Sind verborgen gewe-
sen / Den du wirst Sehen die Mord gruben des Teufels / vnd die grausame
2 Sünden / feindschafft / vnd ver terbunge. Der Teufel Hatt den Menschen
die zauberey gelernt / damitte sein reich zu stercken / Ia Hette er dem Men-
schen das Rechte fundamend offenbared / was druntter steckte[a] / es Solte es
wol Mancher haben lassen Bleiben.

3 *Wolhehr / ihr gaugler / vnd zauberer / die ihr mit dem Teufel* Buled / kompt
auff meine Schule / Ich wiel euch weisen / wie ihr mit euer Nigramantia /
oder kunst / in die Hellen fahred / ihr kitzeld euch dar mitte / das euch
der Teufel vntter thenig ist / vnd meint ihr Seid Götter / Alhie wiel Ich
der Nigramantia vrkund beschreiben / den Ich Bin auch ein Natur kindiger
worden / Aber Nicht auff eure artt. Sondern Eure Schande auff zu decken
durch Götliche offenbarunge / Der letzten weld zur Nach Richtunge / vnd
zu einem vrtheil ihrer wissenschafft / den das gerichte folged über die
4 wissendschafft. Weil den der Bogen der grimmigkeit Schon gespant ist / So
mag sich ein Ider wol für Sehen / das er nicht im ziel mas Befunden werde /
5 den die zeit ist ver handen / vom schlaffe auff zu wachen /. Nun die Siebende
gestald / oder der Siebende Geist / in der Götlichen krafft / ist die Natur /
oder der aus gang auß den andern Sechsen / Den die Herbe qualitet zeuged
den Salitter / oder das gewürcke / aller Sechs Geister zu Sammen / Gleich

[a] Early edit: steckt

Chapter Sixteen

Concerning the Seventh Species or Form of the Origin *of Sins* in Lucifer and His Angels.

At this point, you should open your eyes wide. For you will see those hidden 1
things that have been concealed from all people from the beginning of the world. You will see the murderous pit of the devil and the horrid sins, hatred, and ruination. The devil has taught sorcery to people in order to bolster his 2
domain.[1] But if he had shown them the true foundation that undergirds it, some might indeed have left it alone.

Step forward, you tricksters and magicians who whore around with the 3
devil: come into my school. I will instruct you how you are on your way to hell with your *nigromantia*[2] or art. You amuse yourselves that the devil is subject to you and consider yourselves gods. Here I intend to describe the source of your *nigromantia*. For I too have become knowledgeable of nature. Yet not in your way, but rather in order to disclose your disgrace through divine revelation for the instruction of the final world and in assessment of its science. For judgment will be passed upon its knowledge. But since the 4
bow of wrath has already been drawn, each and every one should look to himself that he is not found to be in the target. For the time is at hand to awake from sleep. The seventh form or seventh spirit in the divine power 5
is nature: the issuance from the other six. For the tart quality conceives the salitter, which is the interaction of all six spirits together, in the same way

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[1] **Sorcery** in the sixteenth century is more than one sin among many. In the *Historia of Dr. Johann Faustus*, in the persecutions of witches and magicians, in the compendious *Theatrum Diabolorum*, in the legends of sorcerer popes and monks or hereticized Protestant theologians such as Andreas Osiander, sorcery acquires a profile peculiar to the age and its perilous reforms of doctrines of religion and theories of nature. In B.'s later writings, *Magus*, magician, is used in a positive religious sense. We should note that the negative sorcerer contrasts with the positive magician much as these two concepts differ in our present thinking. The former manipulates invisible forces and transforms objects; the latter is especially adept at conjuring something out of nothing, an analog for the creator God and faith.

[2] Necromancy (ML ***nigromantia***), the conjuring up of the spirits of the dead for purposes of magically revealing the future or influencing the course of events (Webster), is the Satanic counterpart of both Resurrection and prophesy.

wie ein Mangnet[a] des eisens Salitter ahn sich zeuged /. vnd wen es nun zu sammen gezogen ist / So ist es eine Begreiffligkeit / in welcher die Sechs Geister Gottes / unbegreifflicher weise qualificiren /

6 Dieser Siebende Geist / Hatt eine farbe / vnd artt wie alle Geister / den er ist aller Geister leib / dar innen Sie sich gebären / als in einem Corpus.

Auch So werden aus disem Geiste alle figuren vnd formen gebilded / Darzu sind auch die Engel dar aus geschaffen / vnd stehed alle Natürligkeit
7 darrinnen. Vnd wird dieser Geist von allen Sechsen Immer geboren / vnd bestehed Immerdar / vnd ver gehet kein mall / Hinwider gebüret er Immer wider die Sechse / den die andern Sechse / Sind in diesem Siebenden / Als wie in einer Mutter vmb schlossen / vnd Nemen ihre Narung / stercke vnd
8 krafft / Immer In ihrer Mutter leibe / Den der Siebende ist der leib / vnd die andern Sechse sind das leben / vnd im Mitlern Centrum ist das Hertze des lichtes / welches die Sieben Geister / Als ein licht des lebens Immer gebären / vnd das Selbe licht ist ihr Sohn / vnd die wallende Bewegligkeit / oder durch dringung / durch alle Geister / empöred[b] Sich im Hertzen im
9 auffgang des lichtes / Vnd das ist der Geist aller Siben Geister welcher aus dem Hertzen Gottes gehed / der da in dem Siebenden alles formed vnd Bilded / vnd darinnen sich die quel Geister mit ihrem liebe Ringen / in
10 vnendlich er zeigen / Den die Gottheit ist Gleich wie ein (Rahtt) Ratt / das sich mit seinen felgen vnd specheln / vnd mit Sampt der Naben vmb wended / vnd das ineinander gefelged ist als wie Sieben Räder / das es kahn ohne vmb wendung / für sich / vnd Hintter Sich / So wol über Sich
11 vntter sich / vnd Neben sich gehen. Da man Immer die gestald aller Sieben Räder / vnd die einige Naben in mitten / in alle Sieben Räder Recht / Sihed / vnd doch nicht ver stehen kahn wie das Ratt gemacht ist / Sondern Man wunderd Sich Immer ob dem Rade / in dem Sichs Immer wunder licher er zeiged / mit seinem auff steigen / vnd Bleibed doch auch Nur ahn seiner stelle.

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[a] Read: Magnet [b] Early editions of 1715 and 1730 add: (gebäret)

that a magnet attracts the salitter of iron.[3] And when it has been compacted, it is a palpable entity in which the six spirits of God manifest themselves impalpably.

This seventh spirit has a color and character like all the spirits. For it is the 6
body of all the spirits, in which they give birth to themselves as in a corpus.

Likewise, it is from this spirit that all figures and forms are crafted. Moreover, the angels too are created from it. Everything natural abides within it. And this spirit is perpetually born of all six and abides forever and does 7
not pass away at all. Conversely, it gives birth to the six. For the other six are enclosed in this seventh as in a mother; and they find their sustenance, strength, and power always in the body of their mother. For the seventh is 8
the body, and the other six are its life. In the mediate center lies the heart of the light, to which the seven spirits give birth perpetually, as a light of life. That light is their son. The surging motility or penetration through all spirits surges up in the heart in the emergence of the light. This is the spirit 9
of all seven spirits which proceeds from the heart of God, which forms and shapes everything in the seventh one, and in which the source spirits endlessly manifest themselves with their love play. For divinity is like a wheel 10
that turns together with its rim and spokes and hub but which is joined together as seven wheels, so that without turning around it can move forward and backward, down, and sideways.[4] Since you always see the form 11
of all seven wheels with the one hub in the middle aligned with all seven wheels without being able to comprehend how the wheel has been made, you are always amazed at the wheel which manifests itself ever more miraculously with its ascent even while remaining in only a single spot.

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[3] For Paracelsus, magnetic attraction is a cosmic, generative, magical force (H 1:276–279; W 810–817).

[4] B. alludes to Ezekiel's vision (1:16–18) of four "living creatures" mounted on **miraculous wheels**: "As for the appearance of the wheels and their construction … the four had the same form, their construction being something like a wheel within a wheel. When they moved, they moved in any of the four directions without veering as they moved. Their rims were tall and awesome, for the rims of all four were full of eyes all around" (Luther: "Vnd dieselbigen Reder waren … eins wie das ander / vnd sie waren anzusehen / als were ein Rad im andern. Wenn sie gehen solten / kondten sie in alle jre vier Orter gehen / vnd durfften sich nicht rumb lencken / wenn sie giengen. Jre felgen vnd höhe / waren schrecklich / vnd jre felgen waren voller Augen vmb vnd vmb / an allen vier Redern"). The vision stood for the invisible power of God. B.'s earlier reference related to free will doctrine (cf. *A* 13:71). Since the seven spirits are equated to the planets, the nature explained by the symbol will also equate to the solar system.

12 Auff eine Solche artt wird die Gottheit Immer geboren / vnd ver gehed doch auch kein mall / vnd auff eine Solche artt wird das leben In Engeln
13 vnd Menschen auch Immer geboren / Aber Nach dem Bewegen der Sieben Geister Gottes / werden die figuren vnd Creaturen der ver gengligkeit formired vnd nicht also geboren / ob sich wol die geburtt aller Sieben Geister dar innen erzeiged / So stehed ihre qualitet doch nur alleine in dem Siebenden Natur Geiste / welchen die andern Sechse Nach ihrer qualitet / vnd Nach ihrem Ringen vnd auff steigen formen / Bilden / vnd ver Endern / Darumb werden auch die figuren vnd ver gengliche formen vnd Creaturen ver enderd / Nach artt des Siebenden Natur Geistes / in welchem Sie auff gehen.
14 Die Engel Aber Sind nicht alleine aus dem Sibenden Natur Geiste gebülded / wie die ver genglichen Creaturen / Sondern da Sich die Gottheit zur Schepffung der Engel Bewegete / da ward in Idem zirckel / da ein Ider Engel zu Sammen Corporired ward / die Gottheit mit ihrem Gantzen Supstantz vnd wesen zu Sammen Corporired / vnd ward ein leib drauß / vnd Bleib
15 doch auch die Gottheit in ihrem Sedis wie vorhin. Ver stehe dis Recht / Der leib des Engels / oder die begreiffligkeit / ist aus dem Siebenden Geiste / vnd die geburtt in dem Selben leibe Sind die Sechs quel Geister / vnd den[a] Geist / oder das Hertze (das) den die Sechs Geister im Mitlern Centrum des leibes gebären / dar innen das licht auff gehed / vnd aus dem lichte der Animalische Geist / welcher auch auser Halbe des Corpus mit der Gottheit Inqualiret / Das Bedeut das Hertze Gottes / aus welchem der Heilige Geist aus gehed / vnd es ist auch aus dem Hertzen Gottes / In den leib des Engels / In der Ersten zu Sammen Corporirung mitte ein qualired worden / Darumb
16 gebüred sich nun des Engels regimend im gemütte wie die Gottheit / Vnd gleich wie in dem Siebenden Natur Geiste Gottes / welcher aus den andern Sechsen endstehed / Nicht die Gantze volkomliche erkendnis der andern Sechs Geister stehed / den er kahn ihre Tiffe geburtt nicht er forschen / in dem Sie Sein vater sind / vnd ihn aus Sich gebären.

Also stehed auch nicht die Gantze volkomliche er kendnis Gottes in dem Englischen leibe / Sondern in dem Geiste / welcher im Hertzen geboren wird / welcher von dem lichte aus gehed / der mit dem Hertzen vnd Geiste Gottes Inqualiret / Darinnen stehed die volkomliche erkendnis Gottes / Aber der leib kahn den Selben Animalischen Geist nicht er greiffen / wie
17 auch der Siebende Natur Geist nicht die Tiffeste geburtt Gottes.[b] Den wen der Siebende Natur geist geboren wird / So wird er von der Herben qualitet getruckned / vnd als wie vom vater gehalten / vnd kahn nicht wider zu

[a] Early edit: der [b] Early edit: Gottes ergreiffet

This is how the divinity is perpetually born without passing away. In the 12
same way, life is forever born in angels and human beings. Yet in accordance 13
with the movement of the seven spirits of God, the figures and creatures of a transitory nature are made rather than born like this. Though the birth of all seven spirits is manifest in the process, their qualities nonetheless abide only in the seventh nature spirit. It is formed by the other six in accordance with their qualities and intensifying interaction, their forming, fashioning, and altering. This is why the figures and transitory forms or creatures are also transformed according to the character of the seventh nature spirit in which they all arise.

However, the angels have not been configured solely out of the seventh 14
nature spirit like the transient creatures. Rather, when it moved to the creation of the angels, the divinity itself, along with its entire substance and being, came together, resulting in a body in each circle though the divinity remained in its abode as before. You should know what this means: the body 15
of the angel or its palpability stems from the seventh spirit. The six source spirits are the generation in its body. Moreover, the spirit or the heart, which is engendered by the six spirits in the central core of the body, where the light arises and from it the animate spirit that infuses itself with the divinity outside the corpus: this signifies the heart of God from which the Holy Spirit proceeds, and indeed it goes from the heart of God into the body of the angel in its first incorporation. For this reason, the regime of the angel is generated in the mind like the divinity. And likewise, in the seventh nature 16
spirit of God, which arises from the other six, there is not the entire perfect knowledge of the other six spirits. For it cannot delve their deep birth. They are its father; and it has been born out of them.

This is why the complete perfect knowledge of God is not found in the angelic body, but rather in the spirit born in the heart, proceeding from the light which is infused with the heart and spirit of God. Therein abides the perfect knowledge of God. But the body cannot grasp that animate spirit any more than the seventh nature spirit can delve the deep birth of God. For when the seventh nature spirit is born, it is dried by the tart quality and 17
held as if by its father, and it cannot return into the depth, into the center of

Ricke in die Tiffe / das ist / in den Centrum des Hertzens / wo der Sohn geboren wird / vnd daraus der Heilige Geist aus Gehed / Sondern muß als ein geborner leib stille halten / vnd die quel adern / das ist / die Geister in sich lassen qualificiren vnd arbeiten / Nach ihrem gefallen / Den er ist der Sechs Geister Haus oder eigen tumb / das sie Immer Bawen / Nach ihrem gefallen oder wie ein lust Garten / darein der Haus vater allerley frucht Seed / Nach seinem gefallen / vnd des geneust /

18 Also Bawen die andern Sechs Geister Immer diesen lust Garten / vnd Seen ihr frucht darein / vnd genissen der selben / zu sterckung ihrer macht vnd freuden / vnd das ist der Garten da die Engel Innen wonen / vnd spaciren
19 gehen / vnd dar innen die Himlische frucht wechsed / Die wunder liche Proportz aber / So sich in gewechsen / vnd figuren / in disem Garten er zeigen[a] / die end stehed durch die qualificirung / vnd durch das liebe Ringen der andern Geister / Den welcher Primus wird in dem kampff / der Bilded die gewechse nach seiner artt / dar zu Helffen die andern Immer dar / Bald ists einer ahn einem orte / Bald der ander / Bald der dritte vnd So fordt /
20 Dar umb gehen auch So Mancherley gewechse vnd figuren auff Welches der leiblichen ver Nunfft der Engel gantz vner forschlich / vnd vnbegreifflich ist / aber der Animalischen ver nunfft des Engels Gantz volkomlich Begreifflich.

21 Solches ist Meinem leibe auch Gantz verborgen Aber meinem Animalischen Geiste Nicht / So lange er mit Gott Inqualiret / So begreifft ers / wen er aber in Sinden feld / So wird ihm die Thür ver rügeld / welche ihm der Teufel zu Rigeld / Die mus durch Grosse arbeit des Geistes wider auff gemacht werden /

22 Ich weis wol das der zorn des Teufels dieser offenbarung in vieler Gottlosen Hertzen wird spotten / den er schempt Sich Seer ob dieser offenbarung / er hatt meiner Seelen auch Manchen druck Hirmitte geben / Aber Ich lasse es den walten der es also Haben wiel / Ich kahn ihm nicht wider stehen / vnd solte Gleich mein Irdisch leib dar mitte zu grunde gehen / So wird mich
23 doch mein Gott in meiner erkendnis glorificiren. Dieser meiner er kendnis glorificirung begehre ich auch / vnd keiner anderm / Dem Ich weis so dieser Geist in meinem Neuen leibe / welchen ich am Tage meiner aufferstehung / Aus disem meinen Ietzigen verterbeten leibe be kommen werde auff gehen wird / das er wird der Gottheit änlich Sehen / darzu den Heili-
24 gen Engeln / Den das Triumpffirende freudenlicht in meinem Geiste zeiged mirs gnungsam ahn / Darinnen ich auch Biß in die Tiffe der Gottheit habe geforsched / vnd die selbe Nach meinen gaben vnd Trieb des Geistes Recht

[a] Early edit: erzeiget

the heart where the Son is born and from which the Holy Spirit proceeds. It must hold still as a body born, allowing the source veins or spirits to infuse themselves and do their work in it as they please. For it is the dwelling of the six spirits. It is their property upon which they perpetually build as they please. It is like a garden of delight in which the master of the house sows and enjoys all sorts of fruits according to his pleasure.

Therefore the other six spirits constantly cultivate this pleasure garden, 18
sowing their fruit in it and enjoying it as well in order to strengthen their powers and joy. This is the garden in which the angels dwell and cavort, in which the celestial fruit grows. But the miraculous proportion manifest in 19
the vegetation and figures in this garden arises through the infusing and love tussling of the other spirits. For whichever one has primacy in the struggle forms the vegetation after its own quality with the others assisting. Now it is a spirit in one place, then a second, before long a third, and on it goes. This is why so many varied plants and figures grow, which is something 20
utterly unfathomable and incomprehensible to the corporeal reasoning of the angels, yet perfectly comprehensible to the animate reason of the angel.[5]

Such things are quite hidden to my body, but to my animate spirit not at 21
all. As long as it is infused with God, it comprehends this. But when it falls prey to sin, the door is barred to it by the devil and must be opened up again by great effort of the spirit.

I know very well that the rage of the devil will scorn this revelation in 22
many a godless heart. For he is thoroughly shamed by this revelation. He has therefore struck my soul many a blow. But I accede to the power of him who would have me do so. I cannot oppose him, not even if my earthly body should be destroyed by it. Notwithstanding, my God will glorify me in my knowledge. Moreover, I long for this glorification in knowledge and no 23
other. For I know that when this spirit ascends in my new body which I will receive on the day of my resurrection from my present corrupt body, it will resemble the divinity and the holy angels. For the triumphant light of joy in 24
my spirit reveals this to me sufficiently. I have delved into the very depths of the divinity, describing truly what I found by the gifts and urging of the spirit.

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[5] B. distinction here between **der leiblichen ver Nunfft der Engel** and **der Animalischen ver nunfft des Engels** can be understood in the sense that the latter, pertaining to the soul, is innate from God, while the former, insofar as it is coterminous with the physical development of the paradigmatic angelic creature, is closer to the empirical.

beschrieben / ob wol in Grosser vnmacht / vnd Schwacheit / in dem mihr meine angeborne vnd würckliche Sünden Haben offte die Thir ver rügeld / vnd der Teufel dafür getantzed / als eine Hurisch weib / vnd Sich meiner gefengnis vnd angst gefreued / So wirds ihm doch auch wenig Nutz zu
25 seinem Reiche Bringen. Darumb Habe Ich Nun nichtes als seinen grimmen zorn zu gewarten / Aber meine zu versicht ist der Held im streitte / der mich offte von seinen Banden erlöset Hatt. In dem wiel Ich mit ihm fechten Bis auff meine von hinnen fardt.

Von Der Er schrecklichen / Kläglichen / vnd Elenden
verterbung des lucifers in dem Siebenden Natur Geiste.
Das Trawer Hauß des Todes.

26 Wen alle Beume schreiber weren / vnd alle Este Schreibe federn / vnd alle Berge Bucher / vnd alle wasser Tüntten / Noch könten sie den Iammer vnd Elend nicht gnungsam beschreiben / den lucifer mit seinen Engeln / In sein locum Bracht hatt /

27 Den er hatt aus dem hause des lichtes / ein Haus der fünster nis gemacht / vnd aus dem Hause der freuden ein Trawer Hauß / aus dem Hause der lust vnd erquickung / ein Hauß des dursts vnd Hungers / Aus dem Hause der liebe eine ewige feindschafft / Auß dem Hause der Sanfftmutt / Ein ewig Pochen donnern vnd Plitzen / Aus dem Hause des friedes / ein Ewig Iammer vnd Heule Hauß / Aus dem Hause des lachen ein ewig zittern vnd schrecken Hauß / Aus der geburt des lichtes vnd wol thuens / Eine ewige Hellische Pein / Aus den speisen der liebligkeit / ein ewig Greuel vnd gestanck / ein eckel für aller frucht / vnd aus dem hause der liebanon vnd zedern / Ein steinicht felsicht vnd feuer Hauß / Aus dem Süssen geruch einen stanck / Ein Hauß des wustes vnd zer störunge / Ein Ende alles Gutten / Aus dem Götlichen leibe / Einen Schwartzen fünstern kalten Hitzigen / In sich fressenden / vnd doch nicht ver zerenden Teufel / der da ist eine feindschafft wider Gott vnd seine Engel / vnd alles Himmels Hehr wider ihn.

Nun Mercke.

28 Es Haben die gelärten viel disputirens / fragens vnd Nach denckens gehabed / von der grimmen Bosheit in allen Creaturen So wol ahn Sonne vnd sternen in dieser weld / Des gleichen Sind edliche So gar gifftige Böse Thire würme vnd gewechse in dieser weld / dar umb sich die ver nunfftigen Billich gewunderd haben / vnd haben edliche endschlossen / Gott muste Ia das Böse auch wollen / die weil er So viel Böses geschaffen Habe / Edliche haben

And though in great impotence and weakness, though my inborn and active sins have often barred the door, with the devil dancing like a whorish woman before it, rejoicing at my imprisonment and terror, this will be of no avail to his realm. For this very reason, I can expect nothing but his fierce anger. Yet 25
my hope is the hero in battle who has so often freed me from his bonds.[6] I am resolved to continue my battle with him until my very departure.

Concerning the frightful, pitiful, and wretched ruination of Lucifer in the seventh nature spirit. Death's house of mourning.

If all trees could write and all their branches were quills and all the moun- 26
tains were books and all waters were ink, they still could not adequately describe the grief and misery that Lucifer with his angels has introduced into his domain.

For he has turned the house of light into a house of darkness, the house of 27
joys into one of mourning, that of pleasure and refreshment into thirst and hunger, the house of love into one of eternal hostility, the house of gentleness into one eternal thundering and lightning, that of peace into one of eternal wailing and moaning, that of laughter into one of trembling and terror. He has turned the birth of light and charity into the birth of eternal, infernal pain. He has turned the food of endearment into an eternal abomination and stench, a disgust before all fruit. He has made of the house of Lebanon and cedar a stony cavernous fire hole. He has turned the sweet fragrance rank, a place of devastation and destruction, a termination of all that is good. The divine body has been transformed into a black, dark, cold, hot, self-consuming and yet never self-exhausting devil, whose very being is hatred of God and his angels. All the heavenly hosts are against him.

Now take note.

The scholars have done much disputing, inquiring, and thinking about the 28
fierce evil that is in all creatures, as well as the sun and stars in this world. There are by the same token various poisonous and evil animals, snakes, and poisonous plants in this world, about which the rational have had good reason to ponder. And some have indeed concluded that God must have intended for there to be evil. Otherwise why would he have created so many

[6] "**der Held im streitte**" is the Jesus of Luther's militant hymn "Ein feste Burg."

es dem[a] falle des Menschen die schuld geben / Edliche der würckunge des Teufels.

29 Die weil aber alle Creaturen vnd gewechse sind für der zeit des Menschen geschaffen worden / So darffestu es dem[b] Menschen nicht die schuld geben / den der Mensch Hatt nicht der Thier leib in seiner schepffung kriged / Sondern ist ihm in seinem valle Erst so worden / Auch So Hatt der Mensch nicht die Bosheit vnd gifft in die Tihre fogel würme vnd steine Bracht / den er hatte nicht der selben leib. Sonst wo er den grim in alle Creaturen Bracht Hette / So Hette er bey Gott ewig keine gnade gehabed / wie die teufel. Der arme Mensch ist nicht aus seinem vor setzlichen willen gefallen / Sondern durch des Teufels Inficirte Gifft. Sonst wer im kein Raht gewesen.

30 Nun diese Rechte vntter weisunge / würstu alhie folgende beschrieben finden. Nicht aus Eifer Imandes[c] Hie mitte zu schmehen / Sonder auß liebe / vnd zu demüttiger vntter weisunge / auß dem abgrund meines Geistes vnd zu gewissem Trost / dem armen / krancken alten Adam / der Ietzt ahn seiner
31 letzten von hinnen fartt leit. Den wier sind in Christo alle ein leib / Darumb wolte auch dieser Geist Hertzlich gerne / das seine mit glieder mechten mit einem Truncke des Edlein weines Gottes vor ihrer hihn fardt (mechten) gelabed werden / dar mitte den grossen streit des Teufels zu bestehen / vnd den Sieg zu er halten / da mitte der Sieg des Teufels in dieser Ietzt volen weld / Mechte zur störed werden / vnd der Grosse Namen des Herren geheiliged.

Nun Sihe

32 Als könig lucifer / mit seinen Engeln / Also Herlich Schöne vnd Götlich er schaffen worden waß Als ein Ierubin vnd könig in Gott / So liß er sich seine Schöne gestald Betören / In dem er Sach / was für ein Edler Schöner vnd Herlicher Geist in ihm auff ging / Da meinten Seine Sieben quel Geister / Sie wolten Sich er heben vnd ahn zinden / So würden Sie auch also Schöne / Herlich vnd mechtig Sein / wie der Animalische Geist / Da mitte wollen[d] Sie in dem Gantzen Refier mit eigner krafft vnd gewald Herschen / Als ein Neuer
33 Gott. Sie Sahen wol das der Animalische Geist mit dem Hertzen Gottes Inqualirete / Darumb was daß ihr beschluß daß Sie Sich wolten erheben vnd ahn zinden / In Hoffnug also klar / Tieff / vnd Almechtig zu Sein / als
34 der Tiffeste Grundt im Centrum des Hertzens Gottes / Den sie ver meinten

[a] Early edit: haben dem [b] Early edit: darfst du dem [c] Early edit: iemanden [d] Amended by another hand: wolten

evil things? Others have blamed this on the fall of man. Others still on the action of the devil.[7]

However, since as all creatures and plants were created before the time 29
of the human being, you cannot blame him for it. For the human being did not receive the animal body in creation: it only turned into one in the fall. By the same token, the human being did not introduce the evil and poison into the animals, birds, reptiles, and stones. For he had no such body. If he had caused the fierceness in all creatures, he would have found no grace with God in all eternity, as is the case with the devils. The poor human being did not fall on account of an intentional will, but rather through the devil's poison. Otherwise there would be no help for him.

Here you will get a true account of it. Not motivated by zeal to disdain 30
anyone, but rather out of love for humble instruction from the depths of my spirit and in order to give sure consolation for the poor sick old Adam who is now suffering on his last leg. We are all a single body in Christ. Hence, this 31
spirit was eager that its members should be refreshed before their departure by a draft of the noble wine of God in order to withstand the great battle with the devil and to gain the victory, so that the glory of the devil in this nearly finished world should be cast down and the great name of the Lord sanctified.

Now behold.

When king Lucifer had been created with his angels as magnificent, beauti- 32
ful, and divine as a cherub and king in God, he allowed himself to be fooled by his beautiful form. He saw what a noble, beautiful, and fine spirit arose in him: his seven source spirits concluded that they would rise up and ignite in order to be as beautiful, fine, and powerful as the animate spirit. They were of a mind to rule in the entire domain by their own power and force, as a new god. They saw that the animate spirit infused itself with the heart of 33
God. They resolved to rise up and ignite, in the hope of becoming as clear, deep, and omnipotent as the deepest ground in the center of the heart of

[7] On the role of the fall from grace in the creation of evil animals, see Intro II A1e.

den Naturlichen leib / der aus dem Natur Geiste Gottes was zu Sammen Corporired / in die ver Borgene geburtt Gottes zu erheben / das ihre Sieben quel Geister / Mechten also Hoch Sein / vnd also albegreifflich / wie der Animalische Geist / vnd der Animalische Geist Solte vber den Centrum des Hertzens Gottes Triumpffiren / vnd Solte ihm das Hertze Gottes vntter Thenig Sein / vnd die Sieben Geister wolten mit ihrem Animalischen Geiste alles Bilden / vnd formiren

35 Vnd diser Hochmut vnd eigner willen / was Gentzlich wider die geburtt Gottes / Den der leib des Engels / Solte in Seinem Sedis Bleiben / vnd eine Natur Sein / vnd als eine demütige mutter stille Halten / vnd nicht die alwissenheit / vnd eigen ver nunfftliche Begreiffligkeit des Hertzens / oder der Tiffesten geburtt der Heiligen drey faltigkeit Haben /. Sondern die Sieben
36 Geister Solten Sich in ihrem Naturlichen leibe gebären wie in Gott / vnd ihre Begreiffligkeit / solte nicht im vor borgen kern / oder in der Innerlichsten geburtt Gottes Sein / Sondern der Animalische Geist / welchen Sie in ihrem Centrum des Hertzens gebaren / der Solte mit der Innerlichsten geburtt Gottes Inqualiren. vnd alle figuren Helffen formen[a] vnd Bilden / Nach der Sieben Geister lust vnd willen / darmitte in der Götlichen Pomp / alles Ein
37 Hertze vnd willen were. Den also ist die geburtt Gottes auch / Der Siebende Natur Geist greifft nicht zu Ricke in seinen vater / der ihn gebüred / Sondern Held als ein leib stille / vnd lest des vaters willen / welcher ist die andern
38 Sechs Geister in sich formen vnd Bilden wie Sie wollen / Auch So Greifft kein Geist Besonders mit seinem Corporlichen wesen Nach dem Hertzen Gottes / Sondern er schleust seinen willen mit den andern in Centrum zur geburtt des Hertzens / das also das Hertze / vnd die Sieben Geister Gottes
39 ein willen Sind / Den das ist der begreiffligkeit gesetze / das Sie Sich nicht in die vnbegreiffligkeit erhebe / den die krafft welche im Centrum oder in mitten zu Sammen Corporired wird auß allen Sieben Geistern / die ist vnbegreifflich. vnd vner forschlich / Aber nicht vnsichtlich

Den es ist nicht eines Geistes krafft alleine / Sondern aller Sieben /
40 So kahn Nun ein Geist in seinem eigen Corpus auser Seiner Instehenden geburtt nicht in das Gantze Hertze Gottes Greiffen / vnd alles approbiren vnd forschen / Den er begreifft auser seiner Instehenden geburtt / Nur seine eigene geburtt im Hertzen Gottes / Aber alle Sieben Geister zu gleiche /
41 Begreiffen das Gantze Hertze Gottes. Aber in der Instehenden geburtt der Geister / da einer den andern Immer gebüred / da begreifft ein Ider Geist
42 alle Sieben Geister / Aber Nur im auff gehenden Plitz des lebens. Das Hertze

[a] Early edit: formiren

God. They resolved to raise up the natural body, which was incorporated 34
from the nature spirit of God, into the hidden birth of God, so that their seven source spirits would be just as high and all-encompassing as the animate spirit. The animate spirit was to triumph over the center of the heart of God, which should become subject to the animate spirit. The seven source spirits would then shape and form all things with their animate spirit.

This pride and obstinacy ran entirely counter to the birth of God. For the 35
body of the angel was to remain in its abode and be one nature, to keep still like a humble mother; it was not meant to have omniscience and obstinate rational comprehension of the heart or of the deep birth of the Holy Trinity. The seven source spirits should instead breed in their natural body as in God. And their comprehensibility was not to be in the hidden core or inner birth 36
of God. Instead, the animate spirit, which they engendered in the center of the heart, was to be infused with the innermost birth of God, to help form and shape all figures in accordance with the desire and joy of the seven spirits, so that in the divine glory everything would be one heart and one will. For that is how the birth of God is. The seventh nature spirit does not reach 37
back into its father who gave birth to it, but instead holds still as a body and lets the father's will, consisting of the other six spirits, form and shape it as they please. Nor does any spirit in particular reach for the heart of God with 38
its corporeal being. It instead locks its will with the others into the center for the birth of the heart so that the heart and the seven spirits of God are a single will. That is the law of material comprehensibility: that it should 39
not rise up into the incomprehensible. For the power that is corporeally conjoined in the center or midpoint of all seven spirits is incomprehensible and unfathomable. But not invisible.

For it is not the power of a single spirit, but rather of all seven. Accordingly, 40
one spirit alone cannot, in its own corpus outside of its immanent birth, reach into the entire heart of God in order to assess and search out everything, for it comprehends outside its immanent birth, only its own birth in the heart of God. But all seven spirits together comprehend the entire heart of God. Yet in the immanent birth of the spirits, in which each perpet- 41
ually gives birth to the other, each comprehends all seven, though only in the ascendant flash of life. And yet the heart is a particular being when it 42

aber ist Nun ein Sonderliches wen es geboren ist / eine Sonderliche person / vnd doch nicht von den Geistern ab getrentt / Aber die Geister können sich
43 in ihrer Ersten geburtt nicht in die ander verwandeln / Auch So kahn sich die ander nicht in die dritte ver wandeln / welches ist der aus gang des Geistes / Sondern eine Iede geburtt Bleibed in Seinem Sedis /. vnd Sind alle geburtten zu Samen doch nur der einige Gott.

44 Weil aber der leib lucifers aus der Natur / vnd euserlichsten geburtt geschaffen waß / So was es Ia gantz vnrecht das er sich in die Innerlichste vnd Tiffeste er hub / welches er doch im Götlichen rechte nicht Thun kontte / Sondern er muste Sich er heben vnd ahn zinden / darmitte die quel Geister in das Scherffeste durch dringen / vnd inficiren gesetzt würden.
45 Ich Meine Ia / du Schöner Nigramanticus. du Hast dich wol ver wandeld / du magest die Menschen Billich auch deine kunst lehren. ob Sie vielleicht mechten auch So gewaltige Götter werden / wie du bist worden.

46 Ir Blinden vnd Hoffertigen Nigramanticus[a] gaugler Hir rinnen steckt eure kunst / ihr ver wandeld die Elementa Eures leibes / durch Eure Coniurationes. vnd Istramenta der qualiteten / die ihr dar zu Brauched / vnd meint ihr Habed Recht Hiermitte / Ists aber Nicht wider die geburtt Gottes / So beweised daß.

47 Wie ver meint ihr wol daß ihr euch könt ver wandeln in eine ander gestald / ihr last euch den Teufel also äffen / vnd Seid doch in der kunst Blindt / vnd ob ihr Sie Noch So wol gelerntt Hettet / So wist ihr doch den zweck darinnen Nicht /

Den das Hertze darinnen ist die ver wandlung der quel Geister / wie Herr lucifer Tahtt / da er wolte Gott Sein /

Sprichstu Nun wie kahn das Sein.

48 Sihe / wen (der Animalische Geist) die Corporliche quel Geister ihren willen in die zauberey Setzen / So ist der Animalische Geist den Sie gebären / vnd der in der sternen vnd Elementen qualitet im ver borgen vnd Tiffesten Centrum Hersched schon ein zauberer / vnd Hatt sich in die zauberey
49 ver wandeld. Der Tirische leib kahn aber[b] nicht Bald Hernach / Sondern muß durch Caractares. vnd Coniurationes vnd edliche dar zu dinliche Istra menta ver zaubertt werden / darmitte der Animalische Geist den Tirischen leib vnsichtbar mached / vnd in die gestald ver wandeld / wie der quel
50 Geister anfenglichr willen waß. Daß Tirische fleisch kahn Sich wol nicht

[a] Early edit: nigromantischen [b] Early edit: aber kan

is born, a particular person, though not separated from the spirits. Yet the spirits in their first birth cannot change themselves into a second. Nor can 43
the second into the third which is the issuance of the spirit. Each and every birth remains in its abode, though all the births together are nothing less than the single God.[8]

Because, however, the body of Lucifer was made from nature and its exter- 44
nal birth, it was not at all right that he rose up into the innermost and deepest. He could not do this by divine right but instead had to usurp and ignite himself to give the source spirits the sharpest penetration and infectiousness. By that I mean, you beautiful necromancer, that you certainly 45
transformed yourself and would surely like to teach people your art. They might well want to become such powerful gods as you have become.

Oh, you blind and arrogant artists of necromantic deception, this is 46
wherein your art lies hidden: you transform the elements of your bodies by your conjurations and instruments of the qualities which you abuse for the purpose. You think you are right in doing so. But try to prove that this does not run counter to the birth of God!

How can you think that you can transform yourselves into another form? 47
You simply let yourselves be made apes of the devil. You are blind in your art. No matter how much you have learned, you have misunderstood its purpose.

For the heart of it is the transformation of the source spirits, which is what Lord Lucifer did when he set out to be God.

Now you might ask, how can that be?

Consider: when the corporeal source spirits apply their will to sorcery, the 48
animate spirit to which they give birth and which rules in the stellar and elemental qualities hidden in the deepest center is already a sorcerer, having transformed itself into sorcery. The animal body cannot be enchanted easily, 49
so the animate spirit renders the animal body invisible and transforms it into the form of the initiatory will of the source spirits; it can do this but only through *caracteres* and *conjurationes*[9] and various subservient *instrumenta*. The animal flesh cannot transform itself, or give itself another birth; instead 50

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[8] Birth and transformation must respect the soul's individuality, modeled on the distinct yet united persons of the Trinity, and not transgress in the sorcerer's utilization of the connected spirit realm in order to cross boundaries.

[9] On Paracelsus's similar views of "characters" or "conjurations," see *De causis morborum invisibilium* (H 1:307 ff.; W 884 ff.) and *De occulta philosophia* (H 9:332–337). Contrary to Sudhoff, I see no reason to dispute the authenticity of the latter work, since its themes and thoughts are nearly all found in the undisputed former treatise.

ver wandeln / oder in eine ander geburtt Setzen / Sondern es wird in eine geringe vnd dinne formam Bracht. Geilch[a] einem Thier oder Holtz vnd der
51 gleichen / das seinen leib in den Elementen qualificirende Hatt. Aber die Siderischen geister können Sich in eine ander gestald verkleiden. Aber auch Nur So lange / als in die geburtt der Natur über ihrem Polus zu lessed / Den wen sich die mit ihrem umb wenden vnd durch dringen ver enderd / das ein quel Geist Primus wird / So leid ihre kunst darnider / vnd Hatt ihre Gottheit in dem Ersten quel Geiste / in welchem Sie ihre kunst haben ahn gefangen
52 ein ende / Sol Sie Nun lenger bestehen / So muß Sie auffs Neue / Nach dem ietzt Regirenden quel Geiste gemacht werden / oder muß der Teufel mit seinem Animalischen Geiste / in den Siderischen Geistern des Corpus Sein / der in flugs anders verwandeld / Sonst Hatt Seine kunst alhie ein ende. Den die Natur lest nicht alle stunden mit sich gauglen / wie die Geister wollen. Sondern es muß alles nach dem Geiste geschehen welcher dazu malen
53 Primus ist. Nicht macht der selbe Geist Gottes / welcher in der Natur Primus ist die gaugeley / Sondern es wird in der grimmigkeit des Salitters / welche Herr lucifer mit seiner er hebung Hatt ahn gezinded / welches sein ewiges
54 königreich ist gemacht / Wen sich aber die macht des selben Geistes leged / So kahn das ahn gezintte feuer dem gaugler auch nicht mehr dinen / Den das zorn feuer in der Natur ist nicht in dieser Ietzigen zeit / des teufels eigen gewald Hauß / Sintemal die liebe in Centrum des zorn feuers ver borgen stehed / vnd lucifer mit seinen Engeln im euserlichen zorn feuer gefangen liged / Bis in das gerichte Gottes. Da wird er das zorn feuer abteilich von der liebe zum ewigen Bade bekommen. vnd wird ohne zweifel Seinen gauglern
55 das Haupt mitte waschen / Dieses Setze ich dier Nur zu einer warnunge Hiehehr / da mitte du wissest was die zauberey für einen gruntt Hatt / Nicht der gestald das Ich wolte Heidnische zauberey schreiben / Ich Habe Sie auch Nicht gelernt / Sondern der Animalische geist Sicht ihre gauggeley /
56 welche Ich im leibe nicht ver stehe / Die weil Sie aber gantz vnd gar wider die liebe vnd Sanfftmutt der geburtt Gottes leuffed / vnd ist ein wider willen in der liebe Gottes / dem Menschen ohne dar zu dringende Grosse Nott / ver Terplich zu Thun / So wiel der Geist den Gauglern / vnd verendern[b] der ordnung Gottes / das zorn Badt der Natur zu einer ewigen aptrucknug bescheiden Haben / Da mögen Sie ihre Neue Gottheit Innen beweisen.

[a] Read: Gleich [b] Amend: verenderern

it is translated into a small and slight form, like that of an animal or piece of wood or whatever manifests its body in the elements. Yet the sidereal spir- 51
its can disguise themselves in another form, though only for as long as the birth of nature allows it above their *polus*. For as soon as its rotation and penetration changes things, so that another source spirit achieves primacy, their art comes at an end; and its divinity is over in the first source spirit where its art had begun. If it is to persist longer, it must be remade in accordance 52
with the new dominant source spirit. Or the devil with his animate spirit must inhabit the sidereal spirits of the corpus to quickly transform it. Otherwise his art is at an end. For nature cannot be perpetually toyed with in any way the spirits please. Everything must happen in accordance with the spirit that has momentary primacy. The spirit that has primacy in nature does not 53
effect the deception. It is brought about instead within the ferocity of the salitter which was enflamed by Lucifer's insurrection to be his eternal kingdom. But when the power of the spirit comes to rest, the ignited fire can no 54
longer serve the deceiver. For the fire of anger in nature is not in our time the devil's own power house. All the less so because love persists hidden in its center, with Lucifer and his angels remaining trapped in the external realm of the fire of anger until the Judgment of God. At that time he will be given the fire, separated from the love, as his eternal bath. Without doubt, he will scourge the heads[10] of his deceivers with it. I tell you this as a warning so that 55
you will know what sort of foundation sorcery has. It is not that I intend to write about heathen sorcery. I have not learned it. Rather, the animate spirit recognizes the sorcerers' deception which I do not comprehend in my corporeal being. But since it runs entirely against the love and mildness of the 56
birth of God, and is an opposition in the love of God which, without urgent intervention, is ruinous to the human being,[11] the spirit has reserved for the deceivers and mutators of nature the bath of anger for eternally drying. In it, they can prove their new divinity.

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[10] **Seinen gauglern das Haupt mitte waschen**: this plays on a German saying, "to wash someone's head" meaning to take them to task severely.

[11] Stories of sorcerers also included accounts of intervention by the godly to save the sorcerers from perdition.

Von der ahn zindung des zorn feuers

57 Als Sich Nun könig Lucifer mit allen Seinen Engeln ahn zindete / So ging daß zorn feuer augen Blicklich im Corpus auff / vnd ver lasch das Holdselige licht / in dem Animalischen Geiste vnd ward ein grimmiger Teufels Geist Alles Nach der ahn zindunge / vnd willen der quel Geister.

58 Nun dieser Animalische Geist waß nun mit der Gottheit in der Natur ver bunden / vnd kontte mit der selben Inqualiren / als were es ein ding. Der stach Nun auß den Corpussen der Teufel in die Natur Gottes / als ein mörder vnd dieb / der da begered[a] alles zu er morden vnd zu rauben / vnd vntter Seine gewald zu Bringen / vnd zinded[b] alle Sieben Geister in der Natur ahn / Da was nichtes den ein herbe Bitter feurig vnd krachende Brennende reissen vnd Toben /

59 Nicht Solstu dencken / das der Teufel Habe die Gottheit also mechtig über wunden / Nein Sondern er hatt den zorn Gottes ahn gezinded / welcher wol in ewigkeit Hette im ver Borgen geruhed / vnd Hatt aus dem Salitter Gottes eine mord gruben gemacht. Den wen man feuer ins stro stecked So Brend
60 es / Nicht ist auß Gott darumb ein Teufel worden / Auch So Reicht das zorn feuer Gottes in der Natur nicht Bis auff den Inresten kern des Hertzens / welcher ist der Sohn Gottes / viel weniger in die ver Borgene Heiligkeit des Geistes / Sondern Bis in die geburtt der Sechs quel Geister / in den locum
61 wo der Siebende geboren wird / Den an dem orte / oder in diser geburtt ist Her lucifer zu einer Creatur worden / vnd Reichte Seine Herschafft nicht Tiffer / So er aber were in der liebe Blieben / So Hette Sein Animalischer Geist gereicht Bis in Centrum des Hertzens Gottes / den die liebe dringed durch die Gantze Gottheit.

62 Als aber Seine liebe ver lasch / So kuntte der Animalische Geist nicht mehr in das Hertze Gottes / vnd was sein für nemen vergeblich. Sondern er wittet vnd Tobed in der Natur / daß ist / in dem Sibenden quel Geiste
63 Gottes / Weil aber die krafft aller Sieben Geister in diesem stund / So wurden Sie auch alle Sieben im zorn ahn gestecktt. Aber Nur in der Euserlichen vnd Begreifflichen qualificirung / Den das Hertze kuntte der Teufel nicht Beriren / So kuntte er auch die (geburtt der Innerlichen) Innerste geburtt der quel Geister nicht Beriren / Den Seine Herligkeit der Sieben Geister waren im Ersten Plitz des ahn zindens Schon er storben / vnd als Bald im Ersten auß gang des Animalischen Geistes gefangen gehalten /

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[a] Early edit: begehrte [b] Early edit: zündete

Concerning the conflagration of the fire of anger

When King Lucifer became inflamed with all his angels, the fire of anger 57
immediately blazed in the corpus, extinguishing the blessed love in the animate spirit, turning into a fierce diabolical spirit entirely in accordance with the flame and whim of the source spirits.

The animate spirit had been bound to the divinity in nature and able to 58
infuse itself with it, as if they were one and the same. The animate spirit now extruded out of the corpuses of the devils into the nature of God, like a murderer and thief, of a mind to kill and steal whatever he can and bring it under his power. This ignited all seven source spirits in nature. The result was a general tart, bitter, fiery, crashing, burning, tearing, and raging.

You should not suppose that the devil overcame the divinity. He instead 59
ignited the anger of God, which otherwise would have remained hidden and dormant in all eternity, thereby turning the salitter of God into a pit of murder.[12] If you stick straw into fire, it burns; but God has not for that reason become a devil. Nor does the fire of anger in nature extend to the 60
innermost core of the heart, which is the Son of God, much less into the hidden sanctuary of the spirit: it extends only to the birth of the six source spirits, to the place where the seventh is born. For in that place, in this birth, 61
Lord Lucifer became a creature with his domain extending no further. Had he remained in the power of love, his animate spirit would have extended into the very core of the heart of God. For love saturates the entire divinity.

But when his love died out, the animate spirit could no longer get into 62
the heart of God and its intent was in vain. It instead raged and carried on in nature, in the seventh source spirit of God. But since the power of 63
all seven spirits abided in the one, all were infected with the anger. This happened only in the external and palpable manifestation, for the devil could not touch the heart. Nor the innermost birth of the source spirits. For his magnificence of the seven spirits had died out already in the first flash of ignition, and was held captive in the first issuance of the animate spirit.

[12] For **mord gruben**, see Grimm, *Mordgrube*: the image of the devil as a murder is Luther's: "Derselbige [Teufel] ist ein Mörder von anfang" (Jn 8:44).

64 In dieser stunde Hatt ihm könig lucifer die Hellen vnd Ewige ver terbunge selber zu gerichtet / Die stehed Nun in dem Eusersten quel Geiste der Natur Gottes / oder in der Eusersten geburtt diser weld.

65 Als Sich aber die Natur also er schrecklich ahn zindete So ward auß dem Hause der freuden ein Hauß der Triebsal. Den die Herbe qualitet ward ahn gezinded in ihrem eigen Hause / Die was Nun ein gantz Hartte kaldt vnd finster wesen / Gleiche dem kalten vnd Hartten wintter. die zog Nun den Salitter zu Sammen / vnd ver trockned[a] ihn / das er gantz Rauch kald vnd scharff ward / Gleiche den steinen / Darinnen ward die Hitze gefangen / vnd mitte zu Sammen gezogen / vnd in ein Hartte kald fünster wesen for
66 mired / Als dieses geschach / So ver lasch auch das licht in der Natur / in der Eusersten geburtt / vnd wurd alles gantz fünster / vnd verterbed / Das wasser ward gantz kald vnd dicke / vnd Hild sich edwan in den klüfften / Da ist
67 der vrsprung des Elementischen wassers auff erden / den für den zeiten der weld / ist das wasser gantz dinne / Gleiche der lufft gewesen / Darzu ist das leben darinnen geboren worden / welches Ietzo also tödlich vnd ver Terbed
68 ist / vnd also waltzed vnd leufft / Aus der Hold seligen liebe / welche im Plitz des lebens auff ging / ward eine grimmige vnd Bitter gifft / eine Rechte Mord gruben / ein stachel des Todes / Auß dem don ward ein Harte Pochen der steine / ein Hauß des Elendes.

69 In Suma es was alles ein gantz fünster vnd Elend wesen / in dem gantzen Reuier in der Eusersten geburtt des königreiches lucifers.

70 *Du must aber Nicht dencken*. das die Natur Sey Bis auff den Inresten grund also verterbed vnd angezind worden / Sondern nur die Euserste geburtt / die Innerliche aber / in welcher sich die Sieben quel Geister gebären / Behild sein recht für Sich / die weil der ahngezinte Teufel nicht kuntte Hinein greiffen /

71 Nun aber Hatt die Innerlicher geburtt die wurff schauffel in der Hand / vnd wird ein mal Iren Tennen fegen / vnd die spreu dem Reiche lucifer zu einer Ewigen speise geben. Den So der Teufel Hette können in die Innerste geburtt greiffen / So were als Bald auß dem gantzen Refier seines königrei-
72 ches / die ahngezinte Brennende Helle worden. Aber also muß er als ein gefangener in der Eusersten geburt Bis an Jüngsten Tag gefangen lügen / Welcher Nun mehr ver Handen ist / vnd gar Nahe zu gewarten.

73 lucifer Aber Hatt seine quel Geister Bis in die Innerste geburtt ahngezinded vnd gebären seine quel Geister Nun einen Animalischen Teufels Geist / der ein ewiger feind Gottes ist.

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[a] Early edit: vertrocknete

At that moment, King Lucifer founded for himself hell and eternal ruin. 64
It abides in the external source spirit of the nature of God, the external birth of this world.

Just as nature became so frightfully inflamed, the house of joy became 65
a house of sorrow. For the tart quality was ignited in its own dwelling. It was now an entirely hard, cold, and dark being, like the cold and harshness of winter. This drew the salitter together and dried it out so that it became utterly rough, cold, and sharp, like the stones. Inside it the heat was trapped and contracted too and turned into a hard, cold, dark being. When this 66
took place, the light went out in nature in the external birth and everything became utterly dark and despoiled. The water became cold and thickened, lingering in the crevices. This is the origin of elemental water on earth. Before the time of the world, the water was quite thin, like air. Life was born 67
in it, the same element that is now so dangerous and corrupt, that laps and floods. Out of the blessed love, which rose up in the flash of life, a fierce and 68
bitter poison came into being, a true pit of murder and pang of death. Out of sound, a harsh banging of stones and house of wretchedness.

In sum, it was altogether a dark and wretched substance in the entire 69
territory of the external birth of the kingdom of Lucifer.

You must not suppose, however, that nature was corrupted and inflamed 70
to the innermost core. Only the external birth was affected. The inner in which the seven source spirits give birth to one another retained its rightful constitution, since the conflagrated devil could not get into it.

Now, however, the inner birth has the winnowing shovel[13] in hand and 71
intends to sweep the thrashing floor, and prepare the chaff as an eternal feast for Lucifer's realm. For if the devil had gotten into the innermost birth, the entire territory of his kingdom would become an ignited burning hell. As it 72
is, he must remain captive in the external birth until the Day of Judgment, which is now closer and quite soon to be expected.

However, Lucifer has inflamed his source spirits up to the innermost 73
birth. They now breed an animate devil's spirit which is an eternal enemy of God.

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[13] On the source of the allusion, see *A* 8:99, note.

74 Den da Sich Gott in seiner eusersten geburtt in der Natur er zürnete / So was es nicht sein forsetzlich willen / das er Sich wolte ahn zinden / er Hats auch nicht gethan / Sondern er hatt den Salitter zu Sammen gezogen
75 vnd dem Teufel Hie mitte eine ewige Her berge zugerichtet. Den ausser Gott kahn er nicht gestossen werden / In ein ander königreich der Engel / Sondern es muß ihm ein locum zur behausunge Bleiben /

So wolte er ihm den (Salitter) ahngezintten Salitter auch nicht als Bald zur ewigen behausunge geben / Den die Innerliche geburtt der Geister stund noch darrinnen ver borgen / Den Gott Hatte ein anders im Sinne Hie mitte zu Thun / vnd Solte könig lucifer ein gefangener Bleiben / Bis ein ander Englisch Hehr aus dem Selben Salitter ahn seine stelle würde / welches Sind die Menschen.

76 *Nun wol Hehr* ihr Iuristen lucifers alhie ver antworttet euren könig / ob er recht Habe das er das zorn feuer in der Natur Hatt angezindet Wo nicht So Sol er ewig darrinnen Brennen / vnd Euer liegen wider die warheit mit ihme.

77 *Das Sind also die Sieben Species* oder gestald[a] der Sünden anfang vnd ewiger feindschafft wider Gott.

78 Nun folged mitt kurtzen. Von den vieer Neu[b] Sönichen lucifers / die er in seinem Cörperlichen regimend in Sich geboren Hatt. Dar umb er ist aus seinem locum gestossen worden / vnd der greulichste Teufel worden.

Von Der hoffartt. der 1 Sohn.

79 Nun fraged Sichs. Was Hatt ihn den[c] dar zu beweged das er wolte über Gott Sein.

Alhie Solstu wissen das er auser ihme gar keinen Trieb Hatt gehabed zu seiner Hoffardt / Sondern Seine Schönheit Betrog ihn / Do er Sahe das er der Schönste fürste im Himmel waß / So ver achte er das freundliche qualificiren vnd gebären der Gottheit / vnd dauchte er wolte mit seiner fürstlichen krafft
80 in der Gantzen Gottheit regiren / Es Solte sich alles für ihm Beugen / Als er aber befand das er solches nicht Thun kontte / So zintte er Sich Selber ahn / In willens Solches auff eine ander weise zu Thun. Da ward aus dem Sohn des lichtes ein Sohn der fünsternis / den er ver zered[d] Seine Süsse wassers krafft Selber / vnd machte daraus einen Sawren gestanck /

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[a] Amend: gestalden [b] Amend: Neuwen [c] Early edit: hat denn den Lucifer [d] Amend: ver zerede

When God became enraged in his external birth, it was not his preordained intention to become inflamed. Nor did he do so. Rather, he contracted the salitter and thereby crafted an eternal lodging for the devil. For he cannot be ejected from God into another kingdom of angels. A place for his lodging must be retained for him. 74 75

Nor was he eager to cede the inflamed salitter to him as a place of eternal lodging. The inner birth of the spirits still abided latent in it. God had another intention with it. King Lucifer was to remain a captive until another angelic host could be created from that same salitter, which is the human race.

Now take heed, you lawyers of Lucifer, now you must answer for your king: was he justified in igniting the fire of anger in nature? If not, he should burn forever in it himself, and your lies that offend the truth along with him. 76

Those, then, are the seven species or forms of the origin of sins and of eternal enmity against God. 77

What now follows in brief concerns the four new little sons of Lucifer, to which he has given birth in his own corporeal regime. On account of them, he was expelled from his place to become the horrid devil. 78

Concerning pride, the first son.

First of all we must ask, what moved him to want to rise above God? 79

In reply to this, you must be aware that outside of him he had no compulsion for his pride. His beauty deceived him. When he saw he was the most beautiful prince in heaven, he disdained the amiable manifestation and breeding of the divinity and decided he should rule by his princely power in the entire divinity. Everything should bow down before him. Yet when he found that he could not do so, he conflagrated himself, resolving to achieve his purpose by a different means. The son of light became a son of darkness. For he consumed his sweet water force and made of it a sour stench. 80

Von Dem andern Sohne des Geitzes.

81 Der ander willen was der Geitz / der wuchs aus der Hoffard / Den er ver meinte er wolte über alle Engliche königreich Herschen / Als ein einiger Gott für ihme Solte Sich alles Beugen / Er wolte mit seiner krafft alles Bilden. Dar zu betrog in auch seine Schöne gestald / das er ver meinte ehr wolte alles
82 Alleine Inne haben. Bey diser Hoffard vnd Geitz mag sich die Ietzige weld Spiegeliren[a] / vnd dem nach dencken / wie es eine feindschafft wider Gott ist / vnd Sie dar mitte zum Teufel fahren / vnd ihren Rachen Ewig mussen offen haben zu Rauben vnd zu ver schlingen / vnd finden doch nichtes als Hellische Greuel.

Der Dritte Sohn ist der Neidt

83 Dieser Sohn ist das rechte Podegra der Ietzigen weld / Den er nimpt seinen vrsprung im Plitz der Hoffard vnd des Geitzes / vnd stehed auff der wurtzel des lebens / wie eine stachlichte vnd Bitter galle /
84 Die ser Geist kam auch anfenglich aus der Hoffard / Den die Hoffard dachte du Bist Schöne vnd mechtig. So dachte der Geitz / es muß alles deine Sein. Vnd der Neid dachte du wilst alles er stechen das dir nicht gehorsam ist / vnd stach Hier mitte auff die andern Porten der Engel / Aber gantz ver geblich / Den seine macht er streckte sich nicht weitter als in sein locum. dar aus er geschaffen waß.

Der vierde Sohn ist der Zorn.

85 Dieser Sohn ist das Rechte Brennende Hellische feuer / vnd nimpt seinen vrsprung auch von der Hoffard. Den als er seiner Hoffard vnd Geitze / mit seinem ahn feindlichen Neide / Nicht kuntte gnug thun / So zintte er das zorn feuer in sich ahn / vnd Prilte da mitte in die Natur Gottes / als ein grim-
86 miger lewe / Dauon den der zorn Gottes auff ging / vnd alles übels / dauon gar viel zu schreiben were / Du wirst es aber bey der schepffung begreifflicher finden / den da Selbst find man lebendige zeugen gar gnungsam / das also keiner zweifeln darff / Es ver halte sich nicht also.
87 Also ist könig lucifer ein anfang der Sünden / vnd ein stachel des Todes / vnd ein ahn zindunge des zornes Gottes vnd anfang alles Bösen / eine ver terbung dieser weld / vnd was I. Böses geschicht / da ist er der Erste vrsacher

[a] Early edit: spiegeln

Concerning the second son of greed.

The second will was greed. It grew out of pride. For it thought it could rule 81
over the entire angelic kingdom as a single God. All should bow before him.
By his power, he intended to shape everything. In this, his beautiful form
deceived him into thinking he would have it all to himself alone. In view 82
of this pride and greed, today's world should look in the mirror and reflect
how it is an enmity against God, and how they are riding to the devil on it,
and how they must always hold open their maw to rob and consume, while
finding nothing but infernal horror.

The third son is envy.

This son is the true gout of today's world, for he has his origin in the flash of 83
pride and greed, and rests upon the root of life like pungent, bitter gall.

At first this one proceeded from pride. For pride thought: you are beau- 84
tiful and powerful. Envy thought, everything must become yours. And envy
thought it would cut down everything that did not obey it, and it cut away
here at the other angelic gates, but all in vain. Its power went no further than
its dwelling where it had come into being.

The fourth son is anger.

This son is the deeply blazing infernal fire. It has its origin from pride as 85
well. For when it could not satisfy its pride and greed with its hostile envy, it
kindled the the fire of anger within itself and roared with it into God's nature
like a ferocious lion, which caused the anger of God to rise up, along with all
the evil. About that much can be written. In the account of creation you will 86
find this more clearly described. For it is there that one finds enough living
witnesses so that no one can doubt how it truly is.

So as you can see, King Lucifer is an origin of sins and a pang of death and 87
an igniter of the anger of God and a source of all evil, a despoiler of this world.
Whatever evil happens, he is the first cause of it. Moreover, he is a murderer 88

88 dran / Auch So ist er ein Mörder / vnd vater der lügen / vnd stiffter der Hellen / Ein ver terber alles Gutten / vnd ein ewiger feind Gottes / vnd aller Gutten Engel vnd Menschen. Mit dem Ich vnd alle Menschen die gedencken Selig zu werden / mussen alle Tage vnd stunden streitten vnd fechten / als kegen dem Ergsten feinde.

Die Endliche Condemnation.

89 Weil Ihn aber Gott / als einen Ewigen feind ver flucht hatt vnd zur Ewigen gefengnis ver vrtheiled / da er ihm den Sein stunden glaß Nun mehr für augen Sicht / vnd mihr durch Gottes Geist / Sein Hellisch reich ist offenbar worden / *Als ver fluche Ich ihn auch mit vnd neben allen Heiligen Seelen* der Menschen. Vnd apsage ihm / als einem ewigen feinde. Der mihr offte
90 meinen weinbergk zu Rissen hatt / Dar zu absage Ich allen seinen Iuristen vnd helffern / Vnd wiel mit götlicher gnaden Hin furtt Sein Reich gantz offenbaren / vnd beweisen / das Gott ist ein Gott der liebe vnd Sanfft mutt / der nicht das Böse wiel. Der auch nicht lust vnd gefallen ahn Imandes ver terben Hatt. Sondern wiel / das allen Menschen geholffen werde / Darzu wiel Ich beweisen / das alles Böse vom Teufel Hehr kömpt / vnd Seinen anfang von ihme nimpt.

Von Dem Endlichlichen streitt vnd verstossunge
des königes lucifers. Sampt aller Seiner Engel.

91 Als Sich Nun der greuliche lucifer / Als ein witter Tober / vnd verterber alles Gutten / also Gantz erschrecklich erzeigete / Als wolte er alles verterben / vnd ahn zinden / in willens / vntter Seine Bottmessigkeit zu Bringen. So was Nun alles Himmels Hehr wider ihn / vnd er auch wider alles / Da ging Nun der streitt ahn / den es stuntt alles Gantz Schrecklich kegen einander. Vnd der Groß fürste Michael / mit seinen legionen streit[a] kegen ihn / vnd der Teufel mit Seinen (Eng) legionen Siged[b] nicht / Sondern ward aus Seinem locum getrieben / als ein über wundener.

[a] Early edit: stritt [b] Early edit: siegete

and father of lies and founder of hell, a poisoner of all that is good and an eternal enemy of God and all good angels and human beings. The one with whom I and all who hope for salvation must struggle and fight every hour of every day, as if against our gravest enemy.

The Final Condemnation.

Yet since God has cursed him and condemned him to eternal imprisonment, 89
since he now has the hour-glass before his eyes, and since through the spirit of God his infernal realm has become evident to me, *I therefore curse him too, as do all the holy souls* of human beings. I renounce him as an eternal enemy. He who has often wrought havoc in my vineyard. Moreover, I do also 90
renounce all his jurists and assistants. And henceforth by the grace of God I am resolved to expose his realm and prove that God is a God of love and mildness who does not desire evil, nor derives any pleasure or satisfaction from the ruination of anyone, but rather wants that all might be helped. Finally, I am resolved to show that everything evil comes from the devil and that it has its origin in him.

Concerning the final battle and expulsion of King Lucifer together with his angels.

Now that the dreadful Lucifer, as a fierce rager and ruiner of everything good, 91
appeared so terrible as if to spoil and burn all things and subject them to his tyranny, the entire heavenly host rose up against him and he against all. The battle was joined, as all were awesomely drawn up in opposing camps.

Grand Prince Michael and his legions led the battle on one side, and the devil with his legions enjoyed no victory. He was instead exiled from his domain in defeat.

92 *Nun mechte einer fragen. waß doch das für ein streitt*
gewesen Sey / wo mitte Sie doch kegen Einander
gestritten Haben ohne waffen.

Dis ver Borgene ding / ver steht alleine der Geist / welcher alle Tage vnd stunden mit dem Teufel streiten muß / das euserliche fleisch kahn es nicht Begreiffen / Auch So können es die Siderichen Geister in dem Menschen nicht ver stehen / vnd wird von dem Menschen gar nicht Begriffen / Es Sey den das der Animalische Geist mit der Inresten geburtt in der Natur Inqualire / im Centrum wo das licht Gottes des Teufels reich Entkegen
93 gesetzt ist / das ist / in der dritten geburtt in der Natur dieser weld / Wen er in disem Sedis mit Gott Inqualiret / So Bringts der Animalische Geist in die Siderischen / den die Siderischen mussen in diesem locum alle stunden mit dem Teufel streitten / Den in der Eusersten geburtt des Menschen Hatt der Teufel gewaldt / den es ist Sein Sitz da / die mort gruben des verterbens / vnd ist das Hauß des Elendes / darinnen wetzt der Teufel den stachel des Todes / vnd greifft durch Seinen Animalischen Geist / dem menschen in seiner
94 Eusersten geburtt ins Hertze Hinein Wen aber die Siderischen Geister von dem Animalischen Geiste / welcher im licht mit Gott Inqualiret erleuchtet werden / So werden Sie gantz Inbrünstig / vnd des lichtes Begirrig / Da kegen wird der Animalische Geist des Teufels / welcher in der Eusersten geburtt im Menschen Hersched gantz erschrecklich vnd zornig / darzu gantz wider
95 willig / vnd da gehed als den daß streit feuer im menschen auff / wie es im Himmel mit Michael vnd lucifer auff ging / vnd mus Sich die arme Seele wol
96 quetschen vnd Rade Brechen lassen / So Sie aber Siged / So Bringed sie ihr licht vnd erkendnis mit ihrem durch dringen Bis in die Euserste geburtt des menschen / Den Sie dringet mitt gewalt zu ricke durch die Sieben Geister der Natur / welche Ich alhie die Siderischen Geister Heisse / vnd Hersched
97 mitte im Rahte der vernunfft. als den er kent Erst der mensch was der Teufel Sey / wie er ihm So feindig Sey / vnd wie Gros Seine macht Sey / auch wie er
98 alle Tage vnd stunden gantz ver borgen mit ihm streitten muß / welches die ver nunfft / oder Euserliche geburtt des Menschen ohne diesen kampff nicht begreiffen kahn / Den die dritte oder aller Euserste geburtt im menschen / welches die fleischliche geburtt ist / vnd ihm der mensch durch den Ersten lust vall Selbst er bawed vnd zugerichtet Hatt / ist des Teufels raub Schloß / vnd won Hauß / da der Teufel als wie in einer festunge mit der Seelen
99 streittet / vnd ihr manchen Harten kropff stueß[a] gibt. Diese geburtt des

[a] Early edit: Kopf-stoß

Now one might ask, what sort of battle that was: 92
With what did they fight against one another
if not with weapons?

This secret thing is understood only by the spirit that struggles with the devil for every hour of every day. Mere flesh cannot comprehend it. Nor can the sidereal spirits in the human being understand it. For the mere human being has no clue. Not unless the animate spirit becomes infused with the innermost birth in nature in the center where the light of God confronts the devil's regime: in the third birth in the nature of this world. When it is 93
infused with God in this abode, the animate spirit transfers what it knows to the sidereal spirits, for they must struggle with the devil in this arena every single hour. It is in the external birth of the human being that the devil holds sway. That is where he resides: the murder pit of ruination. It is the very house of wretchedness where the devil sharpens the blade of death and invades by way of the animate spirit through the external birth right into the human heart. But when the sidereal spirits are illuminated by the animate 94
spirit infused with the light in God, they become desirous and eager for the light. This makes the devil who rules in the external human birth frightful and angry and utterly obstinate. That is when the fiery battle is joined in 95
the human being, as it happened in heaven between Michael and Lucifer. The poor soul must submit to being crushed and broken on the wheel. But 96
if it wins, in penetrating, it carries its light and knowledge into the external birth of the human being. For it pushes back forcefully through the seven spirits of nature, which in this context I will call the sidereal spirits,[14] and it then prevails in the good council of reason. Only then does the human 97
being recognize the nature of the devil, his threat, the scope of his power, and how every hour of every day we must covertly do battle with him. Without 98
this battle, the reason and the external birth of the human being cannot understand what this means. For the third and most external birth in the human being, the carnal birth, which the human being has made for himself by the first fall from grace, is the devil's robber baron castle and dwelling. As if in a fortress, the devil jousts there with the soul and delivers many a hard jugular thrust to it.[15] This birth of the flesh is not the dwelling of the soul. It 99
enters the battle with its light in the divine power and combats the murder

[14] On "sidereal spirit," see Intro II B4f.

[15] Though edited to "Kopf-stoß," **kropff stuess** was a word which could suggest a life-imperiling blow to the throat, see Grimm, *Kropfstosz*.

fleisches ist nun nicht der Seelen wohn Hauß / Sondern Sie fehred im streitt mit ihrem lichte / in Götlicher krafft Hinein / vnd streit wider den Mortt des Teufels / Dakegen scheust der Teufel mit Seiner gifft auff die Sieben quel Geister welche die Seele gebären / in willens die zu verterben / vnd ahn zu zinden / da mitte er den gantzen leib zum eigenthum bekomme /

100 So nun die Seele Sol ihr licht vnd er kendnis in des Menschen gemütte Bringen / So mus Sie gar Harte kempffen vnd streitten vnd Hatt Gar einen engen steig Hin durch / Sie wird offte vom Teufel zu Boden geschlagen / Aber Sie mus stehen als ein ritters man in der schlacht / So Sie Nun Siged / So Hatt sie den Teufel uberwunden / Siged aber der Teufel / So wird die Seele

101 gefangen / Weil aber die fleischliche geburtt nicht der Seelen eigen Hauß ist / vnd Sie das Selbe nicht erblich besitzen kahn / wie der Teufel / So wered der kampff So lange / Als das fleisch Haus wered / Wen aber das fleisch Haus zur störed wird / vnd die Seele noch in ihrem Hause vnüber wunden vnd vngefangen frey ist / So Hatt der streit ein ende / vnd mus der Teufel ewig von diesem Geiste weichen /

102 Dar umb ist dieses gar ein Schwerer Artickel zu verstehen / vnd kahn gar nicht / den nur in diesem kampff ver standen werden / Wen Ich gleich viel Bücher dauon schriebe / So verstehestu doch nichtes / Es sey den / das dein Geist in Solcher geburt stehe / vnd das die erkentnis in dir Selber geboren werde / ausser deme / kanstu es weder fassen noch glauben /

103 So du aber dis begreiffst / So ver stehestu auch den streitt / welchen die Engel mit den Teufeln gehalten haben. Den die Engel Haben nicht fleisch vnd Beine / So Hats der Teufel auch nicht / den ihre leibliche geburtt stehed nur in den Sieben quel Geistern / Aber die Animalische geburtt in den Engeln / die Inqualiret mit Gott / In teufeln aber nicht /

104 Darumb Solstu Hie wissen das die Engel mit ihrer Animalischen geburtt / in welcher Sie mit Gott Inqualiren / Haben in Gottes krafft vnd Geist / wider die angezinten Teufel gestritten / vnd Sie aus dem licht Gottes aus gestossen. vnd zu Sammen getrieben in eine Höle / das ist / in ein Enge Refier / gleich einer gefengnis / welches ist der ortt / auff / vnd über der

105 erden Bis an Monden / welcher ist eine Göttin der irdischen geburtt / Also weit Haben Sie ihr Reuier ietzunder Bis an Jüngsten Tag Als den werden Sie ein haus Bekommen / ahn dem locum wo ietzt die erde stehed / vnd

106 das wird Heissen die Brennende Helle / Herr lucifer da warte auff / vnd las dier diese Prophezeihunge dar weil gewies Sein / Den du wirst den angezinten Salitter in der Eusersten geburtt / welche du Selber hast also

107 zu gerichtet zu einem ewigen Hause bekommen / Aber nicht in Solcher formam wie er ietzt stehed / Sondern es wird Sich alles im ahn gezinten zorn feuer scheiden / vnd wird dir der fünster / Hitzige / vnd kalte / Rauche

spree of the devil. In counterassault, the devil bombards the soul-generating seven source spirits with his poison in order to corrupt and inflame it and take possession of the entire body.

If the soul is to bear its light and knowledge into the human mind, it must 100
do battle and fight its way across a narrow foot bridge.[16] It will be cast down by the devil again and again, but it must stand its ground like a knight in battle. Winning, it will have conquered the devil, but if the devil wins, the soul is taken prisoner. But since the carnal birth is not the soul's dwelling, for 101
the soul has no hereditary claim to it as does the devil, the battle goes on for as long as the carnal house stands. Only when the carnal house is asunder, yet the soul is not vanquished but free, will the battle come to an end. The devil must then leave this spirit in eternal peace.

This is therefore a very difficult article to comprehend, and cannot be 102
except by one who has grasped it in such a struggle. No matter how many books I might write about it, you would understand nothing unless your own spirit is born with such knowledge. Otherwise you can neither grasp nor believe it.

But in comprehending this, you should understand as well the battle 103
fought between the angels and devils. For the angels have no flesh or bone, nor does the devil. Their corporeal birth abides in the seven source spirits alone. But the animate birth in the angels is infused with God. In the devils it is not.

Hence you should be aware how the angels, their animate birth infused 104
with God's power and spirit, fought the inflamed devils and expelled them from the light of God and drove them into a cave, narrow as a prison. This is the narrow domain upon and above the earth as far as the moon, which is the goddess of earthly birth. They will have their territory in that expanse 105
from now until the Day of Judgment, whereupon they will be given their dwelling in the place where the earth now stands. It will be called the blazing hell. Lord Lucifer, take heed! And count upon this prophecy as certain. You 106
will reap the salitter in the external birth which you yourself have ignited as an eternal dwelling place. But not in its present form. All will be separated 107
in the inflamed fire of anger, and the dark, hot and cold, rough, hard, bitter,

[16] See Grimm, **Steg** (4b): the plank bridge is proverbial for the perilous path in metaphysical context.

108 Harte Bitter stinckichte wust zur ewigen Herberge eingereumpt werden / Da Solstu ein ewiger almechtiger Gott Innen Sein / wie ein gefangener in einem tiffen kercker / Da wirstu Gottes licht ewig weder Sehen noch er reichen / vnd der angezinte Bitter zorn Gottes wird deine Grentze Sein / daraus du nimmer kanst /

stinking desert will be cleared for your eternal lodging. In it, you will be an 108
eternal omnipotent god, like a prisoner in the deepest dungeon. For eternity,
you will neither see nor attain the light of God. The inflamed and bitter anger
of God will be the threshold you can never cross.

Das 17 Capittel.

Von dem Kleglichen vnd Elenden Zustand der
verterbeten Natura / vnd vrsprung der vieer
Elementa / an statt der Heiligen Regirunge Gottes.

1 Wie wol Gott ein ewiger almechtiger Regente ist / dem nimand wider stehen kan / So Hatt die Natur in ihrer ahn zindunge doch Nun gar ein wunderlich Regiment bekommen / welches für den zeiten des zorns nicht gewesen ist /
2 Den die Sechs quel Geister haben den Siebenden Natur Geist für den zeiten des zornes in dem locum dieser weld gantz Sanffte vnd lieblich geboren / Gleich wie Itzo im Himmel geschicht / vnd ist gar kein funcke des zornes
3 darinnen auff gangen. Dar zu ist alles Gantz lichte darinnen gewesen / vnd Hatt doch keines andern lichtes darinnen bedurfft / Sondern der quel Brun des Hertzen Gottes Hatt alles erleuchtet / vnd ist ein licht in allem gewesen / das überall vn auff löslich / vnd vn auff Haldlich Hatt geschinen / Den die Natur ist gantz dinne gewesen / vnd ist alles Nur in krafft gestanden / vnd ist gar Eine liebliche Temperantz gewesen.

4 Als Bald Sich aber der streitt in der Natur / mit den stoltzen Teufeln Hatt ahn gefangen / da Hatt in dem Siebenden Natur Geiste / in dem Reuier lucifers / welches ist der locum dieser weld / alles eine andere gestald vnd
5 würckung bekommen / Den die Natur krigte einen zwyfachen quel. vnd wardt die Euserste geburtt in der Natur im zorn feuer ahn gezindet / Welches feuer man Nun Heissed den zorn Gottes / oder die Brennende Helle /.

6 Hier zu gehörd Nun der aller Innerste Sin zum verstant / der locum wo das licht im Hertzen geboren wirdt / der begreifft dieses Nur / Der euserliche Mensch begreiffts Nicht.

Sihe / Als Lucifer mit Seinem Hehr / das zorn feuer in der Natur Gottes erweckete / das Sich Gott in der Natur / in dem locum lucifers er zürnete / So krigete die euserste geburtt In der Natur / eine andere qualitet / Gantz grimmig Herbe kalt. Hitzig / Bitter vnd Sawer / Der wallende Geist / welcher zu vor hin in der Natur Hatte feine Sanffte qualificired / der ward in seiner eusersten geburtt gantz erheblich / vnd schrecklich / welchen man Ietzunder in der eusersten geburtt den wint / oder das Element lufft Heis-
7 sed / von wegen seiner erhebung. Den als sich die Sieben Geister in ihrer

Chapter Seventeen

Concerning the Lamentable and Wretched Condition of the Corrupted Nature and the Origin of the Four Elements in Place of the Holy Regime of God.

Though God is an eternal, omnipotent sovereign whom none can oppose, 1
nature in its inflamed condition acquired a remarkable constitution which
did not exist before the time of anger. Before the time of this world, the six 2
source spirits gave birth most gently and mildly to the seventh nature spirit
in the locus of this world, as indeed happens even now in heaven, without
so much as a spark of anger resulting. Moreover, everything was entirely 3
luminous, with no need of any other light source, for the source font of the
heart of God lit up everything. In all things there was a radiance. It shone
inextinguishably and perpetually everywhere. For nature was quite subtle,
abiding only in power and with mild moderation.

But as soon as the conflict with the prideful devils began in nature, 4
everything was transformed in the seventh nature spirit, the territory of
Lucifer, which is the place of this world. For from then on nature had a 5
twofold source. The outermost birth[1] was ignited in the fire of anger, which
is now called the anger of God or burning hell.

In this matter, understanding requires the innermost faculty: only the 6
place where the light is born in the heart can understand it. The external
human being does not.

Consider. As Lucifer and his host awakened the fire of anger in the nature
of God so that God was incensed in nature, the outermost birth in Lucifer's
place within nature took on a different quality, utterly fierce, tart, cold, hot,
bitter, and sour. The wafting spirit which before that had gently manifested
itself in nature became rebellious in its outermost birth. It became frightful,
as even now in the outermost birth we see in the wind, as the element of
air is called in its state of rising up. When the seven spirits became inflamed 7

[1] The reader who is confused about the order of "births" in the cosmos or faculties of understanding in the human constitution may be helped by bearing in mind that the former is less a fixed cosmological scheme than a correlative of the latter: the medieval hierarchies of church and society are shifted inward. Not the highest external authority, but rather an inward turn of the layperson inspired by the Holy Spirit opens the way to the deepest truths.

eusersten geburtt ahn zindeten / So gebaren Sie einen Solchen Hart wallenden Geist. Auch So ward das Süsse wasser / welches für den zeiten des zorns gantz dinne vnd vnbegreifflich waß / Gantz dicke vnd erheblich Vnd die Herbe qualitet wardt gantz Scharff (kalt) vnd kaldt feurig / den Sie kri-
8 ged[a] eine strenge zu Sammen zihung / gleiche dem Saltze / Den das Saltz wasser / oder Saltz welches auff heute noch in der erden gefunden wirtt / das hatt seinen ursprung / vnd Herkommen von der Ersten ahn zindunge der Herben qualitet / So Haben die steine auch ihren anfang vnd Hehr kom-
9 men dauon / So wol auch die erde / Den die Herbe qualitet zog Nun den Salitter gantz Herbe vnd strenge zu Sammen / vnd ver Truckned ihn / dauon ist die Bitter erde worden / die steine aber sind auß dem Salitter welcher dis mals in krafft des donß gestanden worden.

10 Den wie die Natur mit ihrem würcken ringen vnd auffsteigender[b] geburtt / in der zeit des ahn zindens ist gestanden / also Hat sich auch eine Materia zu Sammen gezogen /

Nun fraged Sichs. wie ist den ein begreifflicher Sohn
aus der vnbegreifflichen mutter worden.

11 Dessen Hastu ein gleichnis wie die erde vnd steine auß der vnbegreiffligkeit ist worden.

12 Sihe / die Tiffe zwischen Himmel vnd erden ist auch vnbegreifflich / Noch gebären der Elementa qualitet[c] gleich wol zu manchen zeiten ein lebendig vnd begreifflich fleisch darinnen / Als Heu schrecken fliegen vnd würme.
13 Das machen der qualiteten streng zu Sammen zihunge / in welchem zu sammen gezogenen Salitter Sich den als Bald das leben gebüred / Den wen die Hitze die Herbe qualitet ahn zinded So geht das leben auff / den die Bitter qualitet beweged sich / welche des lebens ursprung ist.

14 Also auch in gleicher gestalt Hatt die erde vnd steine ihr Hehr kommen / Den als sich der Salitter in der Natur ahn zindete / So ward alles gantz rauch dicke vnd fünster / wie ein dicker fünster nebel / welches die Herbe qualitet
15 mit ihrer kelte vertruckned / Weil aber das licht in der eusersten geburtt ver lasch / So ward die Hitze in der begreiffligkeit gefangen vnd kuntte ihr leben nicht mehr gebären / Dauon ist der Tott in die Natur kommen / das ihr die Natur / oder die verbete[d] erde nicht mehr Helffen kahn / Vnd dar auff Hatt

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[a] Early edit: kriegte [b] Early edit: Auffsteigen der (after "auffsteigen" at the end of the line, B. wrote "=" for word separation.) [c] Amend: qualiteten [d] Amend: verderbete

in their outermost birth, they gave rise to such a harshly oscillating spirit. So too, the sweet water, which before the time of anger had been thin and impalpable, now became heavy and insurgent. And the tart quality became utterly sharp and fiery cold, for it experienced a stringent contraction, like salt. For the salt water or the salt itself which to this day is found in the earth 8
has its origin in the first inflammation of the tart quality. Stones have the same origin, and indeed the earth itself does. For the tart quality contracted 9
the salitter, making it very dry, tart, and constricted. Drying it out yielded the bitter earth. But the stones are from the salitter which in this instance abided in the power of the sound.

For whichever way nature was arrayed in the time of the inflammation 10
in its reacting, struggling, and ascending birth, this conditioned the way in which any material drew together.

Now it might be asked how a palpable son
could emerge from an impalpable mother?

You have a likeness of this in the way in which earth and stones emerged 11
from what was impalpable.

Consider: the depths between the heavens and earth are no less impal- 12
pable. Yet the elements give rise to a quality which at times bears a living and palpable flesh such as locusts, flies, and worms.[2] This results from the 13
stringent contraction of the qualities that causes the salitter to give rise to life. For when the heat ignites the tart quality, life rises up, because the bitter quality activates itself which is the origin of that life.

Earth and stones arose the same way: when the salitter became ignited 14
in nature, everything became crude, thick, and dark, like a thick dark cloud. By virtue of its coldness, it then dried out the tart quality. But since the light 15
in the external birth was extinguished, the heat remained trapped in the palpable substance and was no longer capable of giving birth to its life. This is how death came into nature. It came about when nature, the corrupt earth, could no longer be of aid. A second creation of the light then had to ensue. Otherwise the earth would have remained in a perpetual state of

[2] Spontaneous generation of creatures such as worms in the body or frogs in the air was a widely credited natural phenomenon. Paracelsus made it an object of speculation. See H 1:275–276; W 809–811; cf. *Boehme*, 31.

eine andere schepffung des lichtes mussen erfolgen / Sonst wer die erde ein ewiger vnaufflöslicher Tott / Nun aber gebüred sie ihre frucht / in krafft vnd anzindunge des er schaffenen lichtes.

16 *Nun mechte einer fragen. wie Hats den nun eine* gestalt mit der zwifachen geburtt bekommen / ist den Gott in der an zindung des zorn feuers in dem locum diser weld erloschen / das also nichtes als nur ein zorn feuer ist / oder ist aus dem einigen Gott / ein zwifacher Gott worden. *Antwortt.*

Dieses kanstu nicht Besser begreiffen / oder verstehen / als nur an deinem eigen leibe / Der ist durch den Ersten vall adamß mit aller geburtt geschickligkeit vnd willen / ein solch Hauß worden / wie der locum diser weld ist worden.

17 Erstlich Hastu das Tirische fleisch / das ist durch den lust Bieß also wor-
18 den / den es ist das Haus der verterbung. Als adam aus dem verterbeten Salitter der erden / das ist aus dem Samen / oder Masen[a] / welchen der Schepffer aus der verterpten erden zog / gemacht wardt / So waß er Erstlich nicht ein Solch fleisch / Sonst wer sein leib sterblich geschaffen gewesen / Sondern er hatte einen Englischen krafft leib / Darinnen solte er ewig bestehen. vnd solte von Englischer frucht essen / welche ihm den auch im paradiß
19 wuchs für seinem valle / Ehe der Herr die erden ver fluchte / Weil aber der Same / oder die masen / daraus adam gemacht wartt / mit der ver terbeten Sucht des Teufels edwas Inficicirt waß / So lustert[b] adam nach seiner mutter / das ist / von der frucht der verterbeten erden zu essen / welche da in ihrer euserlichen Begreiffligkeit Böse. vnd im zorn feuer also Harte begreifflich was worden /

20 Weil aber adams Geist nach solcher frucht lüstert[c] / die da were wie die verterbete erden / So figurirte ihm auch die Natur einen Solchen Baum zu Sammen / der da was wie die verterbete erden / Den adam was das Hertze in der Natur / darumb Halff sein Animalischer Geist auch disen Baum Bilden.
21 dauon er gerne essen wolte / Als aber der Teufel Sahe das die lust in adam was / So stach er getrost auff den Salitter in adam vnd Inficirte den Salitter
22 daraus adam gemacht was noch Sehrer / Da was es Nun zeit das ihm der schepffer ein weib Bawed[d] / welche Hernach die Sünde zu wercke Richtet[e] /

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[a] Early edit: Massa [b] Amend: lusterte [c] Amend: lüsterte [d] Early edit: bauete [e] Early edit: richtete

death. As it is, however, it bears its fruit by the power and rekindling of the created light.[3]

Now someone might care to ask about how the
the twofold birth took shape, whether God was extinguished
with the inflammation of the fire of anger in the place of this world
so that there is nothing but the fire of anger? Or one might ask:
did the one God become a twofold God?
The answer:

There is no better way for comprehending or coming to terms with this than 16
from your own body. Through the first fall of Adam it became, with all its capacity and desire for birth, the sort of house that you have as the *locus* of this world.

First you have the animal flesh which came into being through the lustful 17
bite. It is the house of corruption. When Adam was made out of the cor- 18
rupted salitter of the earth, that is, from the seed or *massa* which the Creator extracted from the corrupt earth, he did not at first consist of animal flesh. For then the body would have been mortal. He instead had a body made of angelic force. He might have retained it forever. He should have eaten of the angelic fruit that grew for him in paradise prior to his fall before the Lord cursed the earth. But since the seed or *massa* of which Adam was made had 19
been infected somewhat by the ruinous desire of the devil, Adam lusted after his mother. That is, he desired to eat of the fruit of the corrupted earth, which in its external palpability had become evil and in the fire of anger hard and palpable.

But since Adam's spirit did lust after such fruit which was like the cor- 20
rupted earth, the earth composed for him a tree of the corresponding kind that would be like corrupt earth. For Adam was the very heart in nature and his animate spirit helped shape this tree of which he desired to eat. But when 21
the devil recognized that this desire dwelt in Adam, he resolutely penetrated into the salitter in Adam, infecting it so that Adam became even more cov- etous. The time had come for the Creator to make him a wife, one who would 22

[3] **des erschaffenen lichtes**, "of the created light," refers to the sun and stars; the uncreated light is that of God.

vnd von der falschen frucht aß / Sonst wo adam hette von dem Baum gessen / Ehe das weib aus ihm gemacht wartt / So wer es noch viel übeler[a] zugangen /.

23 Weil aber dises gar eine Hohe vnd tiffe beschreibung bedarff dar zu viel raums gehörd / So Suche es bey dem valle adams / da wirstu es aus fürlich Beschrieben finden. Ich wende mich Ietzo zu dem für genommen gleichnis.

24 Als Nun adam von der frucht aß / die da Böse vnd gutt waß / So kriged[b] er auch Balde einen solchen leib / Die frucht was verterbed vnd begreifflich / wie noch heute alle früchte auff erden Sind / einen solchen fleischlichen vnd begreifflichen leib kriged auch adam vnd Heua zu Hand /

25 Nun aber ist das fleisch nicht der gantze mensch / den dises fleisch kahn die Gottheit nicht fahen / oder begreiffen / Sonst wer das fleisch nicht sterblich vnd ver weslich / Den Christus Saged Iohan. 6. der Geist
26 ist das leben / das fleisch ist kein Nütze. etc. Den dises fleisch kahn das Himmelreich nicht erben / Sondern es ist nur ein Same der in die erde geseed wirdt / daraus wird wider ein vnbegreifflicher leib wachsen / wie der erste was fürm valle.

Der Geist aber ist das ewige leben / welcher mit Gott Inqualiret / vnd die Innerliche Gottheit in der Natur begreifft.

27 Nun / Gleich wie der Mensch ist in seinem euserlichem Menschen verterbed / vnd ist nach seiner fleischlichen geburtt im zorn Gottes / vnd auch dar zu ein feind Gottes. vnd ist doch nur ein einiger Mensch / vnd nicht zwene / Dar kegen ist er in seiner Geistlichen geburtt ein kind vnd erbe Gottes / der mit Gott Hersched vnd lebed / vnd mit der Inresten geburtt Gottes Inqualiret.

28 Also ist auch der locum diser weld nun worden / Die Euserliche begreifflichkeit in der gantzen Natur diser weld vnd aller dinge die da dar innen Sind / stehen alle im zorn feuer Gottes / Den es ist durch die ahn zindunge der Natur also worden / vnd Herr lucifer mit seinen Engeln Hatt seine wonunge auff Ietzo in der selben euserlichen geburtt welche im zorn feuer stehed.

29 Nun aber ist die Gottheit von der euserlichen geburtt nicht abe getheilt / das es auff Ietzo in diser weld zwey ding weren / Sonst Hette der mensch keine Hoffnug / Auch So stinde diese weld nicht in der krafft vnd liebe
30 Gottes. Sondern es ist die Gottheit in der euserlichen geburtt verborgen /

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[a] Early edit: noch übler [b] Early edit: kriegte

thereafter serve evil by eating of the wrong fruit. Indeed, if Adam had eaten of the tree even before woman was made out of him, things would have been much worse.

But since all of this would require a deep and subtle exposition which 23
would take up too much space, you can look for it in the discussion of the fall of Adam, where you will find it treated of at length.[4] I will instead turn now to the intended likeness.

As Adam ate of the fruit which was evil and good, he thereupon received 24
a body of that other kind. The fruit was corrupt and palpable, just as all the fruits of the earth are now. Adam and Eve immediately received a fleshly and palpable body of that other kind.

However, flesh is not the whole human being. For flesh of this kind cannot 25
be receptive to or comprehend the divinity. If so, the flesh would not be mortal and corruptible. For Jesus says in John 6, that the spirit is life; the flesh is useless. For this flesh cannot inherit the kingdom of heaven. It is no 26
more than a seed[5] that is sown into the earth. Out of it, another impalpable body will grow, like the first one before the fall.

However, the spirit is the eternal body which infuses itself with God in order to comprehend the innermost divinity in nature.

Now consider that the human being is corrupt in his human externality, 27
abiding in accordance with his fleshly birth in the anger of God, and that he is indeed an enemy of God, yet he is only a single being and not two; nevertheless, in his spiritual birth, he is no less a child and heir of God who rules and lives with God, infused with the innermost birth of God.

Just so has the locus of this world taken shape: the external palpability 28
in the entire nature of this world and of all things in it abides in the fire of God's anger. For things have become that way through the inflammation of nature. And Lord Lucifer has his dwelling to this day in that same external birth that abides in the fire of anger.

Now, however, the divinity is not separate from the external birth, not 29
in the sense that there would be to this day two distinct realities in this world. For if so, the human being would have no hope. And in that case this world would not stand in the power and love of God. Rather, the divinity 30

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[4] See B.'s *Von den drey Principien Göttliches Wesens* (1618), ch. 10–12.

[5] John 6:63, "It is the spirit that gives life; the flesh is useless." (Luther: "Der Geist ists / der da lebendig macht / Das fleisch ist kein nütze.") This thought is combined with Paracelsus' notion of the mortal body as a seed that dies to yield the eternal one in *Opus Paramirum* H 1:92; cf. W 370–371; see also NPE 1:446–447 (*Liber de resurrectione et corporum glorificatione*): the body of Adam is a seed that dies in order to blossom into the glorified eternal body.

vnd Hatt die wurff schauffel in der Hant / vnd wird ein mal die spreu vnd den ahn gezinten Salitter auff einen Hauffen werffen / vnd seine Innerliche geburtt dauon end zihen / vnd Solches dem Herren lucifer vnd seinem anhang zu einem ewigen Hause geben.

31 Vntter dessen mus Herr lucifer in der eusersten geburtt / In der Natur diser weld im angezinten zorn feuer gefangen liegen / Vnd darinnen Hatt er grosse gewalt / vnd kahn allen Creaturen mit seinem Animalischen geiste in der eusersten geburtt / welche im zorn feuer stehed ins Hertze Greiffen.

32 Darumb mus die Seele des Menschen stets mit dem Teufel kempffen vnd streitten / Den er Held ihr stets die Seu epffel des paradisses für / Sie Sol auch

33 ahn Beissen / damitte er sie auch in seine gefencknüs mechte Bringen / wen ihm aber das nicht wiel gelingen / So gibt er ihr manchen Harten kropff / stuß[a] / vnd mus der selbe mensch Immer im Creutze vnd Elend in dieser weld stecken / Den er ver deckt das edle Senff kernlein / das sich der Mensch Selber nicht kent / So meinend den die weld er werde von Gott also geplaged vnd zur schlagen / Darmitte ist des Teufels reich Immer ver borgen Blieben.

34 Aber Warte fritz du Hast mihr auch manchen stues geben / Ich Habe dich lernt kennen / vnd wiel dier deine Thür alhie ein wenig auff Schlissen / damitte ein ander auch Sehe wer du bist.

[a] Early edit: Kopfstoß

is concealed in the external birth, and it holds the winnowing shovel[6] in hand, and it will at some time separate the wheat from the chaff, and sweep the inflamed salitter together in a heap, and remove its own inner birth from it, giving it over to Lord Lucifer and his following as an eternal dwelling.

In the meantime, however, Lord Lucifer must remain captive in the outermost birth in the nature of this world. There he holds great power. He can reach the heart of all creatures with his animate spirit in the external birth which abides in the fire of anger. This is why the soul of the human being must perpetually struggle and fight with the devil.[7] For the devil always holds up the swinish apples of paradise before the soul. It should take a bite so that he can trap the soul in his prison. If that does not work, he gives it many a hard blow to the throat so that the human being must always be fastened to the cross and misery of this world. For the devil hides the noble mustard seed[8] so that the human being hardly knows himself, and the world thinks that he is being tormented and struck by God. The devil's realm is therefore always kept hidden. But just wait, fellow! You have given me many a blow. I have gotten to know you, and I intend to open your cover here just a bit so that someone else can see who you are.

31 32 33 34

[6] See *A* 8:99, note.

[7] This is the Lutheran worldview of the *Anfechtung* or perpetual war with the devil. See Intro II A4a.

[8] The allusion to the "mustard seed" in Mat 13:31 (Luther: "Das Himelreich ist gleich einem Senffkorn") echoes the related motifs of the kingdom of heaven attained by way of or as rebirth

Das 18 Cappittel.

Von Der Schepffung Himmels vnd Erden / vnd des Ersten Tages.

1 Dauon Schreibed Moses in seinem Ersten Buche gensis[a] 1[b] / als wer er darbey gewesen / vnd Hette es selber gesehen / ohne zweifel Hatt ers in schrifften von seinen vor fahren empfangen / er mag auch wol im Geiste edwas mehr In disem erkant Haben als seine fohr fahren.

2 Die weil aber zu der zeit / da Gott Himmel vnd erden geschaffen Hatt / noch kein mensch gewesen ist / der solches gesehen Hatt So ist schlislich / das adam für seinem valle / weil er noch in Tiffer erkentnis Gottes gewesen ist / Solches im Geiste erkend Hatt / Als er aber gefallen / vnd in die euserste geburtt gesetzt ward / Solches nicht mehr er kent Hatt / Sondern als eine Tunckele vnd ver deckte geschichte im gedechtnis behalten / vnd auff seine 3 Nachkömlige gebracht Hatt. Sintemal offenbar ist / das die erste weld für der Sindflut So wenig von den qualiteten / vnd geburtt Gottes gewust Hatt / als eben die letzte / In welcher wier ietzt leben. Den die euserste fleischliche geburtt Hatt die Gottheit nimaln können er greiffen / oder ver stehen / Sonst würde wol ed was mehr dauon geschrieben Sein.

4 Weil mihr aber durch Götliche gnaden in disem Hohen artickel dise Grosse geheimnis in meinem Geiste / nach dem Inwendigen menschen / welcher mit der Gotheit Inqualiret edwas offenbar ist worden / So kan ich nicht vntter lassen Solches nach meinen gaben zu beschreiben. vnd wiel den leser Treulich er mand Haben sich ahn der einfald des autorß nicht 5 zu ergern / Den Ich Thue es aus keiner begirde des Ruhmß / Sondern in demutiger vntter weisunge dem leser / da mitte die wercke Gottes mechten dem leser edwas Besser bekant werden / vnd des Teufels Reich offenbar[c] / Die weil die ietzige weld in aller Bosheit vnd lastern des Teufels lebed vnd

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[a] Read: Genesis [b] Marginal [c] Early edit: offenbart

Chapter Eighteen

Concerning the Creation of Heaven and Earth and of the First Day.

Moses writes about it in his First Book of Genesis as if he himself had 1
been present when it happened and had seen it himself. Without doubt, he received it in writings from his ancestors. In the spirit, he may well have understood more about such things than his ancestors did.

But since no human being yet existed to witness things at the time that 2
God created heavens and earth, it is conclusive that Adam before his fall, being in deep awareness of God, discerned such things in his spirit. But when he fell from grace and was translated into the external birth, he could no longer perceive such things and only knew them as an obscure account latent in his memory. He passed them on to his progeny in this form.[1] This 3
is all the more so since the first world[2] before the flood knew no more about the qualities and birth of God than does the last world in which we now live. The external, carnal birth was never able to grasp and comprehend the divinity. Otherwise more would have been written about it.

But since, by the grace of God, the great mystery concerning these articles 4
of faith has been partially revealed in my spirit in accordance with the inner human being that is infused with the divinity, I cannot but write about it in accordance with my gifts. I urge the reader most faithfully not to take offense at the simplicity of the author. I do it not out of desire for fame but from 5
humble instruction for the reader so that the works of God might become better known and the devil's domain be exposed. I do so because the present world lives and revels in full wickedness in the vices of the devil. I do so

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[1] Though B. suggests a radical skepticism and gnostic elitism, he echoes Luther's Genesis commentary, where the loss of Adam's divinely bestowed knowledge (referring to Gen 2:19–20, Adam's naming of all creatures) is nothing less than the decline of the primal creation in consequence of sin: "Quantum mare cognitionis et sapientiae in hoc uno homine fuit! Etsi autem de hac cognitione quoque multum amisit Adam per peccatum, tamen credo, quicquid adhuc in omnium sapientum libris est, qui tot seculis ab eo tempore, quo literae primum natae sund, scripserunt, id totum eam sapientiam nondum potuit equare, quae tamen postea in Adam haesit, sed paulatim in posteris obscurata, et pene extincta est" (*WA* 42:90–91). We cannot know whether B. had indirect knowledge of Luther's Latin Genesis commentary, but the decline of the first world and loss of Adamic knowledge preoccupied B.

[2] The antedeluvian "primus mundus" is also a usage shared by Luther (*WA* 42:99.9).

walled / da mitte sie doch sehen mechte / in waserley krafft vnd Trieb sie
6 lebed / vnd in waserley Herberge sie zu Gast ist / ob Ich vielleichte mit meinem überantworten pfunde mechte auch was er wuchern vnd das selbe meinem Gott vnd schepffer nicht einfach vnd leer wider über antworten / als ein fauler knecht der in dem weinberge des Herren were müssig gestanden / vnd wolte seinen lohn ohne arbeit fodern;

7 ob aber vielleicht der Teufel spötter vnd ver ächter er wecken mechte / die da würden Sagen / es gezime mihr nicht / also Hoch in die Gottheit zu steigen / vnd darinnen zu grübeln Denen allen gebe Ich zur antwortt / das Ich nicht in die Gottheit bin gestiegen / den mihr als einen geringen menschen Solches auch nicht müglich were zu Thun / Sondern die Gottheit ist in mich gestiegen / vnd ist mihr Solches auß seiner liebe offenbar / welches Ich in meiner Halb Totten fleischlichen geburtt Sonst wol würde mussen bleiben lassen.

8 Weil Ich aber den Trieb darzu Habe / So lasse Ichs den walten vnd machen der es weis vnd versteht / vnd der es also Haben wiel / Ich armer staub vnd
9 erden mensch könte nichts Thun. Es laded aber der Geist alle diese Spötter vnd verächter für die Inreste geburtt Gottes in dieser weld / von ihrer Bosheit abe zu stehen / wo Nicht So Sollen sie als Hellische spreu in die euserste geburtt / in zorn Gottes gespeied werden.

Nun mercke.

10 Als nun Gott in der dritten geburtt in dem Reuier lucifers / welches da was der gantze ortt vnd raum diser weld / er zürned ward / So verlasch das licht in der dritten geburt / vnd wurd[a] alles ein fünsternis / vnd ward der Salitter in der dritten geburt alles gantz Rauch wilde / kalt / Harte / Bitter Sawer / An edlichen enden stinckicht / Ruricht vnd Brichicht / Alles
11 nach der quel Geister dis mal würckende geburtt / Den ahn welchem orte die Herbe qualitet Primus was / da ward der Salitter zu Sammen gezogen vnd ver Truckned / daß Harte derbe steine wurden / an denen orten aber / wo der Herbe geist mit dem Bittern zu gleiche Primus gewesen / da ist stachlichter Sand worden / Den der wittende Bitter Geist / Hatt den Salitter
12 zu Brochen / An denen orten aber wo der don mit dem Herben Geiste im wasser ist Primus gewesen / da ist kupffer / eisen vnd der gleichen stein ertzt worden /

[a] Early edit: ward

in order that people might recognize in whose lodgings they are quartered. The question is whether I should extract interest from the pound entrusted 6
to me rather than simply giving it back unused to my God and Creator, as a lazy servant who stood around in the Lord's vineyard to demand his wages without working.[3]

But should the devil arouse disdainers and scoffers who might say that it 7
is not proper for me to ascend so high in the divinity and cogitate upon it: to them I answer that I have not gone high in the divinity. For insignificant being that I am, I could not have done so. Rather, the divinity has ascended in me, revealing to me from love things which, in my half-dead flesh, I otherwise would have necessarily foregone.

But because I have been driven to it, I obey and let him act who knows and 8
understands it, and who wants to have it his way. I, poor dust and earthen creature, could do nothing. But the spirit summons all these scoffers and 9
disdainers before the innermost birth of God in this world: they should desist from their wickedness. Otherwise, they will be spewed out as infernal chaff into the outermost birth in the anger of God.

Now take note.

When God was angered in the third birth in the domain of Lucifer, which 10
was nothing less than the entire locale and space of this world, the light went out in the third birth. All went dark. The salitter in the third birth became utterly crude, savage, cold, hard, bitter, sour, in places foul-smelling, rank, and pestiferous, all in accordance with the source spirits effecting the birth at the time. In whichever place the tart or dry quality had primacy the 11
salitter was contracted and dried out so that hard crude stones resulted. In those places, however, where the tart spirit shared primacy with the bitter, a sharp sand resulted, since the raging bitter spirit fragmented the salitter. But 12
wherever the sound shared primacy with the tart spirit in the water, copper, iron, and other such stony ore resulted.

[3] The allusion is to Luke 19:12–27, the nobleman who leaves money with his slaves instructing them to do business with it in his absence: it is God's will that the knowledge entrusted to B. must be spread and increased.

Wo aber das wasser ist Primus gewesen / mit allen Geistern zu gleiche / da ist die wilde erde worden / vnd das wasser ist edwan in klufften / Gleiche einer wolcken gefangen gehalten worden / Den der Herbe Geist als der vater der ver terbeten Natur Hatt es gefangen gehalten mit seiner scharffen zu
13 Sammen zihung. Der Bitter Geist aber / ist die für nemste vrsachen der schwartzen erden Den durch seine grimme Bitterkeit ist der Salitter Nach Seiner eusersten geburt er Tötet worden / daraus den die wilde erde ist worden /

14 Die Hitze aber Hatt Sonderlich in dem Herben Geiste die Hartigkeit Helffen machen / Wo sie aber ist Primus gewesen / da Hatt sie den aller edlesten
15 Salitter in der erden geboren Als Gold Silber vnd die edlesten steine / Den als das Scheinend licht ist von wegen der Harten derben vnd rauchen Materia verloschen / So ist es in der Hitze welche des lichtes vater ist mitte ver
16 trockend vnd ein Corporiret worden. Doch mustu dis ver stehen / wo der Hitzige Geist im Süssen wasser in der liebe ist Primus gewesen / da Hatt der Herbe Geist die Materia zu Sammen gezogen / So ist das aller edleste Ertzt
17 vnd gesteine worden / Anlangende aber die köstlichen steine / Als Carfunckel Ierubin schmaracten delffin Onix vnd der Gleichen die die aller besten Sind / die Haben ihren vrsprung wo der Plitz des lichtes in der liebe auff gangen ist / Den der Selbe Plitz wird in der Sanfft mut geboren / vnd ist daß Hertze im Centrum der quel Geister / darumb Sind die selben steine auch Sanffte krefftig vnd lieblich /

18 Es Mechte einer fragen[a] / warumb doch der mensch In diser weld das Gold Silber vnd edel gestein für alles ander ding liebed /vnd Solches zur wehre / oder schutz seines leibes gebrauched / Hierinnen steckt der kern / Den das Gold silber edel gesteine / vnd alles lichte Ertzt / Hatt seinen vrsprung vom lichte / welches für den zeiten des zorns in der eusersten geburt in der Natur / das ist in dem Sibenden Natur Geiste geschinen Hatt /
19 Weil den ein Ider Mensch ist / wie das gantze Hauß dieser weld / So lieben auch seine quel Geister den kern / oder das aller Beste in der verterbten
20 Natur / vnd Brauchen das zu ihrem schutz vnd wehre. Den Inresten kern aber / welcher ist die Gottheit / können Sie Nirgend begreiffen / Den das zorn feuer ligt da für wie eine starcke mauer / vnd mus diese mawer mit Hartem sturm zur sprenged werden / wollen die Siderischen Geister Hinein Sehen / Dem Animalischen aber steht die Thür offen / den er wird von nichtes abe gehalten / vnd ist Gleich wie Gott selber in seiner Inresten geburtt /

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[a] Early edit: sagen

However, where the water itself had primacy, with all spirits equal, the savage earth resulted. The water was caught in crevices, imprisoned as a cloud. For the tart spirit, the father of the despoiled nature, imprisons it with its sharp contraction. But the bitter spirit is the most prominent cause of the 13
black earth. For by its fierce bitterness, the salitter was killed in its external birth, giving rise to the savage earth.

However, the heat particularly helped effect the hardness in the tart spirit. 14
Where the heat had primacy, it gave birth to the very noblest salitter on earth: gold, silver, and precious stones. For, when the radiant light was lost to 15
the hard, crude, and raw material, the heat, which is the father of the light, was dried and incorporated too. But you must be aware that wherever the 16
hot spirit had primacy in the sweet water within the love, the tart spirit contracted the material, engendering the noblest ore and stones of all.[4] Concerning the precious stones, carbuncle, ruby, emerald, *delfin*,[5] onyx, and 17
so on which are truly the best of all: they originated when the flash of light rose up in the love. For that same flash is born in the gentleness and is the heart in the center of the source spirits. For this reason, these stones are gentle, strong, and lovely.

Someone might care to ask why the human being loves gold, silver, and 18
precious stones more than anything else in this world, making use of them to protect the body.[6] Here is the very core of the matter: gold, silver, gems, and all bright ores have their origin from the light that shone before the time of anger in the outermost birth in nature, the seventh source spirit. But 19
since each human being is like the entire dwelling of this world, the human's source spirits likewise love the core, the very best in the ruined nature, making use of it for their protection. But the innermost core that is the 20
divinity they can by no means comprehend. For the fire of wrath is placed before it like a strong wall. This wall has to be shattered with a powerful storming, if the sidereal spirits are to look inside. But for the animate spirit the door stands open: it is held back by nothing, and is indeed like God himself in its innermost birth.

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[4] The emergence of stones and metals as "fruits" of the watery element ("dz ist/ das Wasser/ vnd darinn sein Frucht/ das ist/ Stein vnd Metallen") is a theme of Paracelsus' *Philosophia* (H 8:124; S 13:85 ff.).

[5] Research has not explained the origin or meaning of the possibly erroneous designation *delfin*.

[6] B. is referring to the medicinal and magical uses of gems, known to the Middle Ages, Ficino, or Paracelsus.

Nun mechte einer fragen. wie Sol Ich mich
den in die drey fache geburtt in der Natur ver stehen.
Die Tiffe.

21 Sihe / Die Inreste vnd Tiffeste geburtt stehed in der mitten / vnd ist das Hertze der Gottheit welches aus den quel Geistern Gottes geboren wirtt / vnd diese geburtt ist das licht / welches / obs gleich aus den quel Geistern geboren wird / doch auch kein quel Geist für sich alleine begreiffen kahn / Sondern ein Ider quel Geist begreifft nur seinen Instehenden locum in dem lichte / aber alle Sieben geister zu gleiche / begreiffen das Gantze licht / den
22 sie sind des[a] vater / Also auch begreiffen die quel Geister des menschen nicht die Inreste geburt der Gottheit / welche im lichte stehed / Gentzlich Sondern[b] ein Ider quel Geist Greifft mit seiner Animalischen geburt in das
23 Hertze Gottes / vnd Inqualiret in dem selben locum mit ihme / Vnd das ist die ver Borgene geburt in der Natur / welche kein Mensch in seiner ver nunfft oder geschickligkeit begreiffen kan / Sondern die Seele des menschen begreiffts alleine / welche im licht Gottes stehed / Aber die andern Nicht.

Die ander geburtt in der Natur Sind
Die Sieben Geister der Natur

24 Diese geburt ist verstendlicher vnd begreifflicher / Aber doch auch nur den kindern dieser geheimnis / Der Pawer verstehts wol nicht / ob ers Gleich Sihed / reucht schmecked / Höred vnd fühled / Noch Sicht ers ahn / vnd
25 weis nicht wie das wesen ist / Nun dises Sind die Geister darinen alle ding stehen / im Himmel vnd in diser weld / vnd daraus ist der dritte vnd euserste
26 geist geboren / darinnen die verterbligkeit stehed / Dieser Geist aber / oder diese geburtt Hatt Sieben Species. als Herbe. Süsse. Bitter Hitze /. Diese vier geberen die begreiffligkeit in der dritten geburtt. Der fünfft Geist ist die liebe / die endsteht vom licht des lebens / die gebürt die Sinligkeit vnd ver Nunfft / Der Sechste Geist ist der don / der gebüred den schal vnd die
27 freude / vnd ist der auff steigende quel durch alle Geister / In diesen Sechsen steht Nun der Geist des lebenß / vnd der willen oder die vernunfft vnd gedancken aller Creaturen / darzu alle künste vnd ver enderungen / So wol formungen vnd Bildungen / alles des was im Geiste in der vnbegreiffligkeit stehed /

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[a] Early edit: des Lichts [b] Early edit: nicht gäntzlich die innerste Geburt … welche im Lichte stehet; sondern

Now someone might care to ask: How should I
understand myself in the threefold birth in nature.
The depths.

Look: the innermost and deepest birth abides in the center, being the heart 21
of the divinity that is born from the source spirits. This birth is the light
which, though born from the source spirits, cannot be comprehended by any
source spirit on its own. For every source spirit comprehends only its innate
locus in the light. However, all seven together do comprehend the light; for
they are its father. By the same measure, the human source spirits do not 22
entirely comprehend the innermost birth of the divinity which abides in
the light. Rather, each source spirit reaches only with its animate spirit into
the heart of God, infusing itself with it in its place. Moreover, this is the 23
concealed birth in nature that can be understood by no human being in his
reason or mental agility. For only the human soul abiding in the light of God
grasps it. The others do not.

The second birth in nature are
the seven spirits of nature

This birth is more comprehensible and palpable, though only to the children 24
of this secret. The peasant understands nothing of it, even if he sees, smells,
tastes, hears, and feels it. Nor if he looks at it does he understand what its
essence is. For these are the spirits in which all things abide in the heavens 25
and this world. From them is born the third and outermost spirit in which
corruptibility abides. This spirit or birth has seven species: tart or dry, sweet, 26
bitter, hot. These four give birth to the palpability in the third birth. The fifth
spirit is the love which arises from the light of life: it gives birth to the senses
and reason. The sixth is the sound which gives birth to the ringing and joy. It
is the ascending source through all spirits. In these six abides the the spirit 27
of life, as well as the will, the reason, and the thoughts of all creatures, not
to mention all arts and innovations and the formations and productions of
all those things that abide in the spirit in a state of impalpability.

28 Der Sibende Geist ist die Natur / in (ihrer) welcher das Corporliche wesen stehed aller sechs Geiste[a] / den die andern Sechse gebären den Siebenden / In disem Geiste stehed das Corporliche wesen der Engel Teufel vnd menschen / vnd ist eine Mutter der andern Sechs Geister in welcher sie sich gebären / vnd in welcher sie auch das licht gebären / welches ist das Hertze Gottes.

29 *Von Der Dritten geburtt*

Nun die dritte geburtt ist die Begreiffligkeit der Natur / Die ist für der zeit des zornes Gantz dinne lieblich vnd Helle gewesen / das die quel Geister Haben können durch alles Sehen / Es ist darinnen weder steine noch erde gewesen / vnd Hatt auch kein Solch geschaffen licht bedurfft wie Ietzo / Sondern das licht Hatt sich über al in der mitten geboren / vnd ist alles im
30 lichte gestanden / Als aber könig lucifer ist geschaffen worden / So Hatt er in dieser dritten geburtt den zorn Gottes erwecked / Den der Engel leiber sind
31 in dieser dritten geburtt zur Creatur worden / Weil den Nun die Teufel ihre leiber Haben ahn gezindet / in willens damitte über die Gantze Gottheit zu Herschen / So Hatt der Schepffer diesen dritten geist oder die dritte geburtt in der Natur auch in seinem zorn ahn gezinded / vnd den Teufel darinnen gefangen genommen vnd ihme eine Ewige Herberge darinnen zu gerichtet / auff das er nicht Höher sey als der Gantze Gott.

32 Weil sich aber die Teufel aus Hoffard vnd mutwillen Haben selber ahn gezinded / So Sind Sie aus der geburtt des lichtes gantz vnd gar aus gestossen worden / vnd können das selbe ewiglich weder fassen noch begreiffen /
33 Den das licht ihres Hertzens / welches mit dem Hertzen Gottes Inqualirete Haben sie selber ver lescht / vnd an dessen statt einen grimmigen Hitzigen Herben Bittern vnd Hartten stinckichten Teufels Geist geboren.

34 Nun mustu aber nicht dencken das darumb aus der gantzen Natur / oder locum dieser weld sey ein eitel Bitter zorn Gottes worden / Nein / alhie steckt der zweck. Der zorn begreifft nicht die Inreste geburtt in der Natur / den die liebe Gottes ist noch in dem gantzen locum dieser weld Im Centrum ver borgen / Auch so ist das Haus darein Her lucifer gehörd noch nicht gantz endschieden / Sondern es ist in allen dingen In dieser weld noch liebe vnd
35 zorn in einander / vnd ringed vnd kempffed Immer mit einander / Aber die Teufel können das ringen des lichtes nicht er greiffen / Sondern Nur das ringen des zornes / Darinnen sint sie Scharff richter / vnd Exequiren

[a] Amend: Geister; early edit: aller 6 Geister stehet

The seventh spirit is nature itself in which the corporeal being of all six 28
spirits abides. For the other six give birth to the seventh. In it abides the corporeal being of angels, devils, and human beings. It is a mother of the other six spirits, in which they generate themselves and give birth to the light that is the heart of God.

Concerning the Third Birth 29

The third birth is the palpability of nature which, before the time of the anger, had been thin, lovely, and bright, so that the source spirits could see through everything. In all of it there were no stones or earth. Nor did it possess the created light it has now. The light was instead born everywhere in its midst. All things were illuminated. After King Lucifer came into being, 30
he aroused the anger of God in this third birth. For the angelic bodies only became creatures in it. After the devils had ignited their bodies in order to 31
rule in the entire divinity, the creator also ignited this third spirit or third birth in nature in his anger. He took the devil captive in it and made for him an eternal lodging so that he could not be higher than the entire God.

Since the devils had inflamed their own being out of pride and obstinacy, 32
they were exiled completely from the birth of life. For all eternity they can neither grasp nor comprehend it. For they themselves put out the light of 33
their heart which was infused with the heart of God. In its place, they bred a fierce, hot, dry, bitter, hard, and putrid devil's spirit.

But you should not suppose that for this reason all of nature, the place of 34
this world, became nothing but the bitter anger of God. No indeed. This is precisely the sticking point. The anger does not comprehend the innermost birth in nature. For the love of God is still hidden in the entire locus of this world in its core. Nor is the lodging in which Lord Lucifer belongs quite separate. In all things in this world love and anger are in one another and are forever struggling and wrestling with one another. Yet the devils cannot 35
grasp the struggle of the light, but only that of anger. In it they are the executioners[7] who execute the sentences of justice spoken in the anger of

[7] See Grimm, **Henker** (3): B.'s age saw the executioner as ambivalent: the very word was a euphemism for "devil."

das recht / welches im zorn Gottes gesprochen wird über alle Gottlose
36 Menschen / Es darff auch kein Mensch Sagen das ehr im zorn feuer des gantzen verterpnis geboren sey / aus Gottes vor satz / Nein / stehed doch die verterbete erde nicht im gantzen zorn feuer Gottes / Sondern nur in Irer euserlichen Begreiffligkeit / in welcher sie also Harte derb vnd Bitter ist / Dabey ein Ider wol Mercken kahn / das der selbe gifft vnd grimigkeit nicht in die liebe Gottes gehöred / in welcher Nur eitel Sanfft mut ist.

37 Nicht Sage Ich darumb das ein Ider Mensch Heilig von mutter leibe komme / Sondern wie der Baum ist / also ist auch seine frucht / Nun aber ist die schuld nicht Gottes / ob eine mutter ein kind des Teufels gebüre /
38 Sondern ihrer Bosheit / So aber ein wilder zweig in einen süssen acker gesetzt wird / vnd wird mit edlichen darzu dinenden gutten[a] geschmack ein gepfrupfft / So wechst ein milder Baum / ob gleich der zweig wilde war / Den es ist hie alles müglich / es ver wandeld sich so balde das Gutte ins Böse /
39 als das Böse ins Gutte / Den ein Ider mensch ist frey / vnd ist wie ein eigner Gott / er mag sich in diesem leben in zorn / oder ins licht ver wandeln / Was einer für ein kleit ahn zeucht / das ver klered ihn vnd was der Mensch für einen Corpus in die Erde seed ein solcher wird auch auff wachsen / ob gleich in ander form vnd klarheit / I. doch alles nach des Samens qualitet.
40 Den so die Erde gantz von Gott ver lassen were / so trü- ge sie Nimmer keine gutte frucht / Sondern eitel Böse / weil aber die erde noch in Gottes liebe stehed / So wird sein zorn nicht ewig darinnen Brennen / Sondern
41 die liebe die über wunden Hatt wird das zorn feuer aus speien / Als den wird ahn gehen die Brennende Helle / In dem sich die liebe von dem zorn scheiden wird / In dieser weld aber / ist liebe vnd zorn Ineinander / in allen Creaturen / Welches in seinem ringen ob siged / das erbed sein Haus mit Rechte / es sey gleich das Himmel reich / oder Hellen reich /

42 Nicht Sage Ich darumb das die Thire darumb solten in ihrer geburt das Himmelreich erben / Den sie sind gleiche der ver terbeten erden / Böse vnd Gutt / So sie aber wider in ihre mutter die erde geseed werden / so sind
43 sie erden / es wird aber der selbe Salitter in einem gutten Thire / darumb nicht dem Teufel zum eigenthum ein gereumpt werden / sondern wird im ap geschidenen Theil ewig in der Natur gottes Blüen / vnd andere Himlische figuren Bringen / Aber der Salitter des Thiers des zorns Gottes / wird in dem
44 zorn Gottes ewige Hellische frucht Tragen / Den so die erde an gezinded wird / So Brent im zorn das feuer / vnd in der liebe das licht / Den wird sich alles scheiden / den eines wird das ander nicht mehr können begreiffen /

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[a] Early edit (1730): dienenden Reisern und gutem

God, condemning all godless human beings. No human being can say that 36
he was born in the fiery anger of total corruption in fulfillment of God's intention. Not so. The entire corrupted earth does not abide entirely in the fire of God's anger but only its external palpability where it is hard, crude, and bitter. Anyone can see that its poison and virulence does not pertain to the love of God in which only gentleness prevails.

I do not mean by this that every human being exits the womb holy. Rather: 37
as the tree is, so is its fruit.[8] But let it be said that the fault is not God's if a mother gives birth to a child of the devil. It is rather a matter of her badness. Yet if a wild branch is transplanted into a sweet soil along with others[9] that 38
serve the goodness of taste, then a mild tree grows even from a wild twig. For in this respect all things are possible. The good can transform itself into evil, just as well as the evil into good. For each and every human being is free, 39
and in this sense a god unto himself: in this life he can transform himself into anger or light. The garment one puts on transforms one. The sort of corpus we sow into the ground will sprout up, though in a different form and clarity, everything in accordance with the quality of the seed. For if the 40
earth had been entirely abandoned by God, it would no longer bear good fruit but only evil. But since the earth still abides in God's love, his anger will not burn forever in it. The love that will triumph will spit out the fire of anger. The blazing hell will commence when the love is separated from 41
the anger. Yet in this world love and anger are intermingled in all creatures. Whichever comes out on top in the struggle lays claim to the abode, whether the heavenly kingdom or the domain of hell.

I do not mean by this that the animals for this reason should inherit the 42
kingdom of heaven in their birth. For they are like the despoiled earth, evil and good. Yet if they are sown again into their mother, the earth, then earth they are. But in a good animal that same salitter will not be given to the 43
devil to hold as property: in its departed aspect it will blossom eternally in God's nature, yielding other celestial figures. But the salitter of the animal of the anger of God will bear infernal fruit in that anger. For if the earth 44
is ignited, the fire burns in the anger. In the love burns the light. When all things are separated, the one will no longer comprehend the other.

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[8] This is evidently common sense bolstered by Gospel authority, as Jesus says in Mat 12:33. "the tree is known by its fruit" (Luther: "Denn an der Frucht erkennet man den Bawm").

[9] Later editions interpolate *Reiser* (twigs) after **gutten**: good environmental influences are thus important.

In dieser zeit aber Hatt alles einen zwifachen quel / was du alhie im Geiste Bauest oder Seest / es sey gleich mit worten wercken oder gedancken / das wird dein ewig Haus sein.

45 Also Sihestu / vnd ver stehestu / woraus die erde vnd vnd steine sind worden / So aber der selbe angezinte Salitter Hette sollen also in der gantzen Tiffe dieser weld Bleiben So wer der Gantz[a] locum ein fünster Tahl gewesen.
46 den das licht was in der dritten geburtt mitte gefangen / Nicht ist darumb das licht des Hertzens Gottes in seiner Inresten geburtt gefangen worden / Sondern das in der dritten geburtt schein / in der eusersten begreiffligkeit / das ward mitte ein Corporired. Darumb lieben die Menschen alle dinge /
47 welche in dem Selben Salitter stehen. Weil aber die gantze Tiffe in der dritten geburtt gar fünster war / von wegen des verterbeten Salitters der erden vnd steine / So kuntte es die Gottheit nicht also er dulden / Sondern Schuff die Erde vnd steine zu sammen auff einen klumpen.

48 Dauon schreibed Nun moses / Am anfang schuff Gott Himmel vnd Erden. etc. genes 1[b]

Diese worte mus man eigendlich betrachten was sie sind. Den das wortt /. *Am*. fast sich im Hertzen / vnd fehrd bis auff die lippen / Da wird es gefangen / vnd gehed schallende wider zu Ricke / Bis ahn seinen aus gegangenen
49 ortt. Das bedeut Nun / das der schal von dem Hertzen Gottes ist aus gangen / vnd[c] (dis) den gantzen locum dieser weld vmb fassed / als er aber Böse befunden worden / so ist der schal wider in sein locum getretten /

50 Das wortt / *ahn* /das stöst aus dem Hertzen zum munde aus / vnd Hatt einen langen nach druck / Wen sichs aber aus spricht / so schleust sichs mitten in seinem Sedis mit dem obern gaumen zu / vnd ist Halb draussen /
51 vnd halb drinnen /. Das bedeut das das Hertze Gottes / einen eckel an der ver terbung Hatt gehabed / vnd das verterbete wesen von sich gestossen / Aber
52 in der mitten Beim Hertzen wider gefassed vnd gehalten / Gleich wie die zunge das wortt zu Bricht / vnd Held es Halb draussen / vnd Halb Hinnen / Also auch wolte das Hertze Gottes nicht den ahn gezinten Salitter gar ver werffen / Sondern die Bosheit vnd Sucht des Teufels / vnd das ander Solte nach diser zeit wider er bawed werden /

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[a] Amend: were der Gantze [b] Marginal [c] Amend: hat

But in our time everything has a twofold source. Here, whatever you build or sow in the spirit, be it with words, works, or thoughts: it will become your eternal lodging.

Thus you can see and understand how the earth and stones came into 45
being. Had it been intended that the entire inflamed salitter were to remain thus in the entire depths of this world, its entire locus would have been a dark vale. The light was retained as well in the third birth. It was not that 46
the light of the heart of God was to remain captive in its innermost birth. Rather, only its radiance in the third birth, in the outermost palpability, was incorporated along with the rest. For this reason all people love those things that abide in that salitter. Moreover, since the entire depth in the third birth 47
was utterly dark from the ruined salitter of the earth and stones, the divinity could not allow it thus and instead compacted these into a clump.

About this Moses writes: "In the beginning God created the heavens and 48
the earth," etc.[10]

One must attend closely to what these words are. The word *Am* ("in") composes itself in the heart and travels onto the lips where it is caught and returns resoundingly to its place of exit. This signifies that the sound has 49
proceeded from the heart of God and that it encompasses the entire place of this world.[11] When it is found to be evil, the sound returns to its original place.

The word *Ahn* pushes out of the heart to the mouth and out of it and has 50
a long posterior resonance. But when it is pronounced, there is a closing in the midst of its location with the upper gum: it is half out and half in.[12] This 51
signifies that the heart of God was repulsed by the corrupt being, ejecting it from itself, but that in the core it again composed itself. Just so, the tongue 52
breaks and contains the word, holding it half in and half out. Thus the heart of God did not intend to reject the inflamed salitter completely but only the badness and degenerate craving of the devil, the rest being resurrected after this time of the world.

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[10] Marginal notation: Gen 1. What follows refers to the phonetics of the German words and cannot properly be translated: "AM anfang schuff Gott Himel vnd Erden."

[11] B. astutely observes the organs of speech: *Am* indeed begins with a long back vowel that can be described as deep. It is cut off ("captured") by a bilabial, which as such can be said to encompass the whole; and it returns in the sense that, as voiced, it resonates in the vocal chords, in its deeper place of origin in the organs of speech.

[12] B. is perhaps thinking of the voiced resonance that contrasts with a voiceless stop.

53 Das wortt / *fang* / fehred schnelle vom Hertzen zum munde raus / vnd wird auch am Hintern orte der zungen mit dem gaumen gehalten / vnd wen es los gelassen wird / so tuhts noch einen schnellen druck vom Hertzen
54 zum munde auß. Das Bedeut die schnelle ver stossung des aberaumß der Teufel / Mit sampt dem verterbeten Salitter / Den der starcke vnd schnelle Geist stöst den adem starck von sich / vnd beheld den Rechten don des worttes / oder den aus spruch am Hinttern gaumen bey sich. das ist / den
55 rechten Geist des worttes / Das Bedeut / das die verterbete Grimmigkeit / ewig aus dem lichte Gottes ver stossen ist / Aber der Innerliche Geist / der wider seinen willen da mitte beladen ist / wider in sein Erste Haus sol gesetzt werden /

56 Der letzte Nach druck. ang.[a] Bedeut / das die Inreste Geister in der verterbung auch nicht Gar rein sind / vnd der wegen eine fegung / oder ver zerung des zorns im feuer bedürffen / welches am ende diser zeit geschehen wirdt.

57 *Das wortt. Schuff*. fast Sich über / vnd vntter der zungen / vnd macht die zeene in beiden Gaumen zu Sammen / vnd druckt sich also zu Sammen / vnd wen es zu Sammen gefast / vnd aus gesprochen ist / So macht es das
58 maul schnelle wie ein Plitz wider auff. Das Bedeut des Herben Geistes / starcke zu Sammen Treibunge des verterbeten Salitters auff einen klumpen / den die zeene Halten das wortt / vnd lassen den Geist zwischen den zeenen durch gar langsam / Das bedeut / das die Herbe qualitet (werde) die erde vnd steine Bey sammen feste Held / vnd lest Gleich wol die Geister der erden / aus dem Herben Geiste grunen vnd Blüen / welches bedeut die wider geburtt / oder wider Bringung / der Geister der erden /

59 Das aber das maul wird nach dem wortte schnelle wider auff gemacht / Bedeut die Tiffe über der er- den / das Gott der Herr dennoch da selbest wonen wiel / vnd sein Regiment für sich Behalten / vnd den Teufel als einen gefangenen im zorn feuer Halten.

60 *Das wortt. Gott*. fast sich mitten oben auf der zungen / vnd stöst aus dem Hertzen dahin / vnd lest das maul offen / vnd Bleibed auff seinem königlichen Sessel Sitzen / vnd Schalled auß Sich / vnd in sich / Wen es aber aus gesprochen ist / So Tutt es noch einen druck zwischen den obern zeenen / vnd zungen Herauß.

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[a] The "n" was written above the "a."

The word *fang* travels quickly from the heart to the mouth and out of 53
it: it too is caught at the posterior place of the tongue together with the gums. When it is released, it completes a quick push from the heart to the mouth and out of it. This signifies the quick expulsion of the slag[13] 54
of the devils along with the corrupted salitter. For the strong and quick spirit expels the breath powerfully and retains for itself the true sound of the word or pronouncement in the back of the mouth, meaning the true spirit of the word. This signifies that the corrupted ferocity will be expelled 55
for all eternity from the light of God. But the inner spirit, which against its own will is burdened by the evil, will be transferred back to its true dwelling.

The last push, *ang*, signifies that the innermost spirits in their corruption 56
are not entirely pure and that they therefore need a purgation or consumption of the anger in the fire, which will take place at the end of this time of the world.[14]

The word schuff ("created") composes itself above and below the tongue 57
and pushes the teeth against both gums, and compresses itself. When it is thus composed and is pronounced, it opens the mouth again quick as a flash. This signifies the tart spirit's powerful contraction of the corrupted 58
salitter to a clump. For the teeth hold the word and allow the spirit to pass between them very slowly. This signifies that the tart quality holds the earth and stones together firmly, while allowing the spirits of the earth to become green and to blossom out of the tart spirit: this refers to the rebirth or restoration of the spirits of the earth.

But that after the word the mouth is quickly again opened signifies the 59
depth above the earth: that God nonetheless intends to dwell there and to retain his power for himself, imprisoning the devil in the fire of anger.

The word Gott composes itself above the tongue and pushes out of the 60
heart thither, leaving the mouth open, remaining on its royal throne and resounding out of itself and within itself; but when it has been pronounced, it completes a push out between the upper teeth and the tongue.

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[13] **aberaumß**, see Grimm, *Abraum*: a mining metaphor for the inferior material cleared to reach the true ore.

[14] B.'s use of **fegen** in conjunction with **feuer** adds up to the German word for Purgatory, *Fegefeuer*, suggesting that, despite his passionate but idiosyncratic Lutheranism, B. retains Catholic vestiges. Lutherans only gradually divested themselves of Catholic remnnants, a recidivism possibly facilitated by Catholic sovereignty over Upper Lusatia. See *Boehme*, 20, 174, 201.

61 Daß Bedeut / als Gott Himmel vnd erden / darzu alle Creaturen geschaffen Hatt / das er Gleich wol in seinem Götlichen ewigen almechtigen Sitz ist Blieben / vnd von deme Nie ab gewichen / vnd das er alleine alles ist / Der letzte druck bedeut die scherffe seines Geistes / damitte er augen Blicklich alles aus Richtet / in seinem Gantzen Corpus.

62 *Das wortt. Himmel.* fast sich im Hertzen / vnd stöst Bis auff die lippen / da wird es verschlossen / vnd die silbe / Mel. macht (da) die lippen wider auff / vnd wird mitten auff der zungen gehalten / vnd fehred der Geist auff Beiden Seiten der zungen aus dem maule.

63 Daß Bedeut / das die Inreste geburtt für der eusersten ist durch die greuliche Sünde ver schlossen worden / vnd ist der euserlichen verterbeten geburt vnbegreifflich.

64 Die weil es aber ein wortt mit einer zwyfachen Silbe ist / vnd die ander Silbe. Mel. das maul wider auff macht. So bedeuts das die Porten der Gottheit
65 ist wider auff geschlossen worden / Das sichs aber mit dem wortte. mel. auff der zungen / mit dem obern gaumen wider fassed vnd feste Held / vnd der Geist auff Beiden Seiten darneben auß gehed. Das Bedeut / das Gott disem ver terpten königreich / oder locum in Gott / wolte wider einen *König*. vnd Groß fürsten geben / der die Inreste geburt der klaren Gottheit Solte wider auff schlissen / vnd da durch der Heilige Geist zu beiden seiten / das ist / aus der Inresten Tiffe / des vaters und Sohnes / Solte wider auß gehen in diser weld / vnd solte diese weld durch den Neuen könig / wider Neu geboren werden.

66 *Das wortt. Vnd*. fast sich im Hertzen / vnd wird mit der zungen im obern gaumen gefangen / vnd zu Sammen Corporired / Wen es aber los lest / So Tuts noch einen druck aus dem Hertzen zum munde auß / Das Bedeut nun
67 den vntter scheit zwischen der Heiligen / vnd Irdischen geburtt / Die silbe ferd wol aus dem Hertzen / aber sie wird mit der zungen im obern gaumen gehalten / das man nicht verstehen kahn / was das für ein wortt ist / Das bedeut / das die Irdisch[a] vnd ver terbete geburt / die Inreste geburt nicht er
68 greiffen kahn / Sondern sie ist eine Törin / vnd Närrin. Der letzte druck aus dem Hertzen bedeut das sie wol mit der Inresten geburt in ihrer Senligkeit[b] Inqualiren werde / aber in ihrer ver nunfft nicht er greiffen / Darumb ist die silbe stum / vnd Hatt keinen ver stant / vnd wird nur zum vntterscheit gebraucht.

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[a] Amend: Irdische

[b] Early edit: Sinnlichkeit; 1730: Söhnlichkeit; Buddecke's suggestion: Sehnlichkeit

That signifies that, when God created the heavens and earth and all creatures besides, he nonetheless remained upon his divine eternal omnipotent throne, never departing from it; and that he alone is everything. That last push signifies the sharpness of his spirit, by which he will judge in a flash everything in his corpus. 61

The word Himmel ("heavens") composes itself in the heart and pushes onto the lips, where it is enclosed; the syllable *Mel* then opens up the lips again, being retained midway upon the tongue, with the spirit traveling on both sides of the tongue out of the mouth. 62

This signifies that the innermost birth has been hemmed in by horrid sin from the outer and is incomprehensible to the outer corrupt birth. 63

But its being a word with a twofold syllable, with the second, *Mel*, opening the mouth back up, signifies that the gates of divinity have been reopened. 64 But that, with the word *mel* on the tongue and its being composed and retained again by the upper gums, the spirit escapes on either side: this signifies that God intends to restore to this corrupt kingdom a *king* and grand prince who would reopen the innermost birth of the clear divinity; and it signifies that thereby the Holy Spirit, from the innermost depths of the father and Son, should go back out into this world; and that by virtue of the new king this world should again be reborn. 65

The word Und composes itself in the heart and is held prisoner by the tongue in the upper gums and corporeally composed; but when that lets go, it completes another push from the heart to the mouth and out. 66 This signifies the distinction between the sacred and the earthly births. The syllable indeed travels out of the heart, but it is retained by the tongue in the upper gums so that one cannot make out what sort of word it is. 67 This signifies that the earthly and corrupt birth cannot grasp the innermost birth but is a fool and dupe. The last push from the heart signifies that in its longing it will become infused with the innermost birth without comprehending it in its rationality. 68 Therefore, the syllable remains mute, without understanding, and is used only for differentiation.

69 *Das wortt. Erden*. stöst vom Hertzen / vnd fast sich im Hinttern theil (der zung) über der zungen / im Hintern gaumen vnd zittert / Es braucht sich aber die zunge zu der ersten Silben / Er. nicht / Sondern sie schmeuged sich in den vnttern gaumen Hinein / vnd ver kreucht sich als für einem feinde /
70 Die ander Silbe / den / fast sich mit der zungen / mit dem obern gaumen / vnd lest das maul offen / vnd der Geist der formunge ferd zur Nasen rauß / vnd wiel nicht in disem worte zum munde mit rauß / vnd ob er gleich ed was mitte raus ferd / So ferd der rechte klang / des rechten Geistes doch nur durch den geruch / oder die Nasen Herauß.

Das ist ein groß geheimnis.

71 Das wortt / Er / Bedeut / die ahn gezinte Herbe / vnd Bitter qualitet / den Ernsten zorn Gottes / Der zittert im Hintern gaumen / da für fürcht sich die zunge / vnd schmeuget sich in vnttern gaumen / vnd fleucht als für einem
72 feinde / Das wortt / Den / fast sich wider auff der zungen / vnd der Geist zeuged die krafft aus dem wortte / vnd ferd einen andern weg da mitte / zur Nasen raus / auch so ferd er da mit Hin auff ins Hirne / für den königlichen stuel /
73 Das bedeut / das der Euserste Salitter der erden / ewiglich von Gottes licht
74 vnd Heiligkeit verworffen ist / Das aber der Geist die krafft des worttes fassed vnd einen andern weg durch die Nasen ins Hirn für den stuel der Sinnen ferd / das Bedeut / das Gott wiel das Hertze der erden aus dem zorn der
75 Bosheit zihen / vnd zu seinem ewigen königlichen lobe Brauchen / Mercke / er wiel den kern / vnd das Beste oder den Gutten Geist aus der erden zihen / vnd wider Neu gebären / zu seiner Ehre vnd Herligkeit.
76 *Hie Mensch Besünne dich / was du für einen Samen* wirst in die erden Seen / ein solcher wird auch auff gehen / vnd ewig Blüen vnd frucht Tragen /
77 End weder in liebe / oder im zorn / wen aber das Gutte wird von dem Bösen geschieden werden / als den wirstu in deinem Hie erworbenen Theil leben / Es sey Gleich im Himmel / oder im Hellischen feuer / Wo Hin du
78 Ietzt wirbest / Da ferd deine Seele hin / wen du stirbest / Oder Meinestu / das Mein Geist dieses aus der ver terbeten Erden gesogen Hatt / oder aus einem alten filtz Hutte / *Warlich Nein* / Sondern der Geist Hatt zu dieser zeit meiner beschreibung mit der Tiffesten geburt Gottes Inqualiret / in dem Habe Ich meine erkendnis genommen / vnd daraus ist sie gesogen / Nicht in Grosser Irdischen freuden / Sondern in Engstlicher geburtt / vnd Triebsal /
79 Den was Ich Hierüber Habe müssen vom Teufel vnd der Hellischen qualitet

The word Erden ("earth") pushes from the heart and composes itself in 69
the rear above the tongue in the back gums, trembling; however, it does not make use of the tongue for the first syllable *Er*.[15] Rather it couches itself into the rear gums and hides as if from an enemy.

The second syllable, *den*, composes itself on the tongue with the upper 70
gums, leaving the mouth open; the spirit of formation proceeds out of the nose, not wanting to go out of the mouth in this word. And even though something escapes there too, the true sound of the true spirit travels out only through the smell or the nose.

That is a great secret.

The word *Er* signifies the ignited tart and bitter qualities, the severe anger 71
of God which trembles in the back gums where the tongue is afraid and couches itself into the lower gums, fleeing before an enemy. The word *den* 72
recomposes itself on the tongue and the spirit generates the force out of the word and travels a different path with it out of the nose; and it travels also with it up into the brain before the royal throne.

This signifies that the most external salitter of the earth is eternally exiled 73
from God's light and holiness. But that the spirit takes the force and travels a 74
different way through the nose into the brain before the throne of the senses: this signifies that God intends to draw the heart of the earth out of the anger of evil to use for his eternal royal praise. Take note: he wants to extract the 75
core and the best or the good spirit from the earth to make it reborn for his honor and glory.

Here, fellow, consider what sort of seed you will sow in the earth: whatever 76
it is will sprout up and blossom eternally and bear fruit in love or anger. But 77
when the good is separated from the evil, you will henceforth live in your due part, whether in heaven or in the infernal fire. Whichever one you seek now, that is where your soul will journey when you die. Or do you suppose that my 78
spirit has sucked all this out of the corrupted earth or from an old felt hat? *Truly not!* My spirit has rather infused itself at the time of my writing with the deepest birth of God. That is where I have taken my knowledge from, sucked it out of that source, not in grand earthly delights but in fearful labor and sorrow. For what I have had to suffer for it from the devil and the hellish quality 79

[15] Significantly, the first syllable of *Erde* (*Er*), means "he" and can therefore signify the divine father. Its not using the tongue indicates that B. intended the phoneme in question to be a uvular "r."

er leiden / welche In meinem euserlichen Menschen So wol Hersched als in allen Menschen / das würstu wol nicht fassen / du Tantzest den auch ahn diesem Reine.

80 Hetten Vnser Philosophus vnd Doctor / Nicht Immer auff der fidel der Hoffard gegeiged / Sondern auff der Propheten / vnd Apostel Geigen / Es Solte wol Eine ander Erkendnis vnd Philosophia in der weld Sein / Dar zu Ich von wegen meiner schwacheit / vnd wenig studirens / darzu wegen meiner Blöden zungen fast zu wenig Bin / Aber in der Erkentnis nicht zu einfeltig / Allein Ich kans nicht nach der Tiffen sprachen / vnd zirheit[a] geben / Aber Ich lasse mihr ahn meiner gaben genügen / vnd Bin ein Philosophus der einfeltigen /

Von Der Schepffunge des lichtes /
in dieser weld.

81 Alhier Thue die augen deines fleisches ein wenig zu / den sie Sind dier alhie nichtes Nütze / die weil sie Blind / vnd er storben Sind / Vnd Thu die augen deines Geistes auff / So wiel Ich dier die Schepffung Gottes Recht zeigen.

Mercke.

82 Als Nun Gott den verterbeten Salitter der erden vnd steine / welcher sich in der eusersten geburtt / durch die ahn zindunge geboren Hatte / zu Sammen getrieben Hatte[b] auff einen klumppen / So was darumb die dritte geburt in der Natur / in der Tiffe über der erden nicht Rein vnd Helle / Sintemal
83 der zorn Gottes noch darinnen Brennete / Vnd ob Gleich die Inreste geburtt lichte vnd Helle was / So kuntte es doch die euserste welche im zorn feuer
84 stund nicht begreiffen / Sondern sie was Gantz fünster / Den Moses Schreibed. Vnd es war fünster auff der Tiffe. etc. genes 1.[c] Das wortt auff. Bedeut die
85 euserste geburtt /. vnd das wortt / In / Bedeut die Inreste geburtt / So aber die Inreste geburtt were fünster gewesen / So Hette der zorn Gottes ewig in dieser weld geruhed / vnd were ewiglich Nicht lichte worden / Aber also Hatt
86 der zorn das Hertze Gottes Nicht Berired / Darumb ist er ein Süsser freundlicher Güttiger / Sänffter / reiner / vnd Barmhertziger Gott / Nach seinem Hertzen in der Inresten geburtt / In dem locum dieser weld Blieben / vnd seine Sänffte liebe dringed aus seinem Hertzen in die euserste geburtt des zornes / vnd lescht den selben / Darumb Sprach er / *Es werde lichte* /.

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[a] Early edit: Zierlichkeit [b] Early edit: hat [c] Marginal

which rules in my external human being as it does in all people, you can have no notion of, not unless you have danced in that same circle.

If our philosophers and doctors had not always been playing on the fiddle 80
of pride, but on the violin of the prophets and apostles instead, there would be another knowledge and philosophy in the world. For that sort of thing, I am far too trifling in my weakness and lack of studies and my foolish tongue. Yet in knowledge I am not too simple-minded. It is only that I cannot formulate it in depth with a flourish. But I have enough with my gifts and am a philosopher of the simple-minded.

Concerning the creation of the light
in this world.

Here you must close your carnal eyes just a bit. For here they are of no use. 81
They are blind and dead. Open up the eyes of your spirit instead, and I will show you God's true creation.

Take note.

When God had compacted to a clump the spoiled salitter of the earth and 82
stones which had come into being in the external birth through inflammation, the third birth in nature was not pure and bright in the depths above the earth, all the less since the anger of God was still burning in it. And 83
though the innermost birth was illuminated and bright, the external one which was in the anger of God could not comprehend it, for it was utterly dark. For Moses writes, "And it was dark upon the depths," etc. Gen 1.[16] The 84
word *auff* ("upon") signifies the outermost birth and the word *in* signifies the innermost birth. But if the innermost birth had been dark, the anger of God 85
would have persisted eternally in this world, and would never have become light. However, the anger did not touch the heart of God. For this reason, he 86
remained a sweet, amiable, kind, gentle, pure, and merciful God in his heart in the innermost birth in the locus of this world, and his gentle love penetrates from his heart into the outermost birth of anger, extinguishing it. For this reason he spoke, "*Let there be light*."

[16] The marginal notation refers to Gen 1:2, "and darkness covered the face of the deep" (Luther: "es war finster auff der Tieffe").

Hie mercke den Sin / In der Höchsten Tiffe.

87 Das wortt Sprach. ist auff menschen weise gered / Ir Philosophus Tutt die augen auff / Ich wiel euch in meiner einfald die sprache Gottes lehren / Als
88 es den sein muß. Das wortt sprach / fast sich zwischen den zenen / den die Beissen sich zu Sammen / vnd zischt der Geist durch die zeene rauß / vnd die zunge Beuged sich in der mitten / vnd forne spitzt sie Sich / als
89 ob sie hörete was da zischte / vnd sich furchte / Wen aber der Geist das wortt fassed / So macht er daß maul zu / vnd fasts am Hinttern gaumen /
90 über der zungen / in der Höle / In der Bittern vnd Herben qualitet. Da er schrickt die zunge / vnd schmeuged sich in den vnttern gaumen / Als den ferd der Geist aus dem Hertzen / vnd schleust das wortt / welches sich am Hinttern gaumen In der Herben vnd Bittern qualitet im zorn fassed (auff) / vnd ferdt durch die grimmigkeit / starck vnd Mechtig als ein könig oder fürste Her für / vnd schleust das maul auch auff / vnd Hersched mit starckem Geiste aus dem Hertzen / durch den gantzen Mund / vnd ausser Halbe des mundes / vnd macht eine Mechtige lange Silbe / Als ein Geist der den zorn zu Brochen Hatt / kegen welchem sich der zorn / mit seinem kürren in der Herben vnd Bittern qualitet / Im Hinttern gaumen in der Höle auff der zunge spreutzt / vnd beheld sein recht für sich / vnd Bleibed ahn seinem orte Sitzen / vnd lest den Sanfften Geist aus dem Hertzen durch Sich auß / vnd donnerd mit seinem kürren Her nach / vnd Hilfft das wortt Bilden / vnd formen / vnd kan aber mit seinem donner nicht von seinen Sedis / Sondern Bleibed in seiner Höle als ein gefangener / vnd er zeiged sich schrecklich.

Das ist gar ein Groß geheimnis.

91 Hie Mercke den Sin / Begreiffestu das / So ver stehestu die Gottheit recht / wo nicht / So bistu noch Blind im Geiste / *Richte Nicht* / oder du lauffest alhie wider eine starcke Porten / vnd wirst gefangen. fengt dich das zorn feuer / So Bleibstu ewig drin /.

92 *Nun Sihe Du menschen kintt / was dier der Geist*
für eine Porten des Himmels / der Hellen / vnd der erden
Dar zu der gantzen Gottheit auff schleust.

93 Du Solst nicht dencken das Gott zu der zeit auff menschen weise gered Hatt / das es nur ein vnmechtig wortt / gleich einem Menschen gewesen sey / Des Menschen wortt fast sich wol auch in solcher form / In Solcher

Note the meaning of this in the most exalted depth.

The word *sprach* ("spoke") is spoken only in the human manner. You philoso- 87
phers, open your eyes. In my simplicity I will teach you the language of God.
That's the way it has to be. The word *sprach* composes itself between the 88
teeth. They bite together and the spirit hisses out between them. The tongue
inclines in the middle and at the front it makes a point, as if it heard some-
thing hissing and were afraid. But when the spirit takes hold of the word, 89
it closes the mouth and takes it at the back of the gums, above the tongue,
in the cavity: in the bitter and tart qualities. The tongue then takes a fright 90
and couches itself in the lower gums. At that point, the spirit travels from
the heart and concludes the word, which has composed itself at the rear of
the gums in the tart and bitter qualities in the anger and journeyed through
the fierceness, issuing forth as strong and mighty as a king or a prince; and
it opens the mouth and rules with a strong spirit from the heart through
the entire mouth and beyond it, making a mighty prolonged syllable, as a
spirit that has breached the anger. Against it, the anger, grumbling in the
tart and bitter qualities in the back gums of the cavity, spreads itself on the
tongue and asserts its right, remaining in its place and allowing the gentle
spirit to exit through itself out of the heart, while thundering with its growl
behind it. This helps shape and form the word, but it cannot leave its seat
with its thunder, but must remain in the cavern as a prisoner, manifesting
itself grimly.

This is truly a Great Secret.

Now take note what this means. If you understand it, you have a proper 91
understanding of the divinity. If not, you are blind in spirit. *Judge not!* For
otherwise you will come up against a powerful gate and get caught. If the
fire of anger catches you, you will remain in it eternally.

Now consider, you child of man, how the spirit 92
is revealing to you a gate of heaven, of hell, and of the earth
and indeed revealing the entire divinity.

You need not think that God spoke in a human manner in those days, as 93
if he had spoken nothing but powerless words or had been like a human
being. The human word is composed as well in such a manner, in the

Probortz[a] qualitet vnd geschickligkeit / Allein das es der Halb Totte Mensch nicht ver steht / vnd ist dieser ver stand gar edel vnd Teuer / den er wird
94 alleine in er kendnis des Heiligen Geistes geboren / Gottes wortt aber / das er dazu maln In krafft geret Hatt / Das Hatt Himmel vnd Erden / vnd aller Himmel Himmel / Ia die gantze Gottheit vmb fassed /

95 Es fast sich aber Erstlich zwischen den zu sammen gebissenen zeenen / vnd zischt / Das Bedeut / das der Heilige Geist ist im anfang der schepffunge / durch die Harte ver schlossene mauer der dritten vnd eusersten geburtt / welche im zorn feuer in dieser weld stehed gefahren / Den es stehed geschrieben /. Vnd es war fünster auff der Tiffe / vnd der Geist Gottes Schwebed[b] auff dem wasser etc. genes 1[c]

96 Die Tiffe bedeut die Inreste geburtt / vnd die fünsternis Bedeut die Euserste verterbete / In welcher der zorn Brante Das wasser bedeut die Sanfftigung des Geistes /

97 Das aber der Geist durch die zeene zischt / Bedeut das der Geist ist (durch) aus dem Hertzen Gottes durch den zorn gefahren / Das aber die zeene zu bleiben / weil der Geist zischt vnd sich nicht auff thun / das Bedeut das der zorn den Heiligen Geist nicht Hatt begriffen /

98 Das sich aber die zunge in vnttern gaumen schmeuged vnd forne spitzed / vnd lest sich zu dem zischen nicht gebrauchen das Bedeut / das die euserste geburtt / Sampt allen Creaturen / die darinnen Sind / den Heiligen Geist / der aus der Inresten geburtt aus dem Hertzen Gottes aus gehed nicht können begreiffen / auch mit ihrer macht nicht auff Halten vnd ihm wehren /
99 Den er gehed durch alle ver schlossene gemach vnd geburten / vnd darff keiner auff schlissunge / Gleich wie in die zeene nicht können Halten / das er nicht / durch sie aus gehed /

100 Das aber die lippen offen stehen / wen er durch die zeene zischt/ Bedeut / das er mit seinem aus gange aus dem Hertzen Gottes In der schepffunge diser weld Hatt die Himmels Porten wider auff geschlossen / vnd ist durch die Porten des zornes Gottes gegangen / vnd[d] den zorn Gottes feste ver rügeld vnd zu gelassen / vnd dem Teufel sein ewig ahn gezint zorn Haus feste
101 zu gelassen / daraus er ewig nicht kommen kahn. Weiter bedeuts / das der Heilige Geist Gleich wol eine offene Porten in dem zorn Hause dieser weld Habe / da er sein werck Treibe / der Hellen Porten vnbegreifflich / vnd da er ihm einen Heiligen Samen Samle / zu seinem ewigen lobe / ohne willen der festen Hellischen Porten / vnd der selben auch gantz vnbegreifflich.
102 Gleich wie der Geist seinen aus gang vnd gefasten willen durch die zeene

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[a] Early edit: in solcher Form, Proporz, [b] Early edit: schwebete [c] Marginal [d] Amend: hat

same proportion, quality, and facility. The problem is simply that the half-dead human being cannot understand it. Such understanding is noble and precious, for it is born only in cognizance of the Holy Spirit. But God's word, 94
which he spoke then in terms of force, encompassed heavens and earth and the heaven of all heavens, indeed the entire divinity itself.

It composes itself first of all between the teeth which are bitten together 95
and it hisses. This signifies that the Holy Spirit journeyed at the start of creation through the hard and enclosing wall of the third and outermost birth, which abides in the wrath fire in this world. For it is written, "*And it was dark upon the depths, and the spirit of God hovered over the water*." Gen 1.[17]

The depths signifies the innermost birth and the darkness signifies the 96
outermost corrupt birth in which the anger was burning. The water signifies the mellowing of the spirit.

That the spirit hisses between the teeth signifies, however, that the spirit 97
journeyed from the heart of God through the anger. But that the teeth remain shut and are not opened when the spirit hisses signifies that the anger has not grasped the Holy Spirit.

But that the tongue couches itself in the lower gums and makes a point 98
in front, not letting itself cooperate in the hissing: this signifies that the outermost birth with all the creatures in it cannot grasp the Holy Spirit which proceeds from the heart of God, nor restrain it nor defend against it with its powers. For it penetrates all the closed chambers and births, with no 99
need of any opening, just as the teeth cannot stop it from passing between them.

That the lips are open as it hisses through signifies that the Holy Spirit 100
with its issuance from the heart of God has opened back up gates of heaven in the creation of this world; and that it has gone through the gates of God's anger, having barred those gates and left them shut, and having left shut and locked the devil's eternal inflamed dwelling of anger, out of which in all eternity he cannot depart. Furthermore, it signifies that the Holy Spirit 101
likewise has an open gate in the house of anger of this world, where it carries on its work, ungraspable for the gates of hell; and where the Holy Spirit gathers holy seed for its eternal praise, irrespective of the locked infernal gates and incomprehensible to them. Just as the spirit executes its departure 102

[17] Gen 1:2 (Luther): "es war finster auff der Tieffe / Vnd der Geist Gottes schwebet auff dem Wasser."

verrichtet / vnd sich die zeene doch nicht bewegen / oder des geistes willen begreiffen können Also Bawed im der Heilige Geist / ohne begreiffung des teufels / vnd des zornes Gottes / ohne vntterlaß einen Heiligen Samen / vnd Tempel in dem Hause diser weld.

103 Das Sich aber das Gantze wortt / *Sprach* / Im Hinttern gaumen über der zungen / in der Höle mitt- en in der Herben vnd Bittern qualitet fassed / vnd kürred / Das Bedeut / das Gott den locum dieser weld Beim Hertzen in der mitten gefassed Hatt / vnd Hatt ihm wider ein Haus zu seinem lobe gebawed / wider alles gruntzen vnd Murren des Teufels / darinnen er mit
104 seinem Heiligen Geiste Hersched / Gleich wie der Geist vom Hertzen / durch das Murren vnd kürren der Herben vnd bittern qualitet starck vnd mechtig aus gehed / vnd Hersched mit seinem aus gange in der Herben vnd bittern qualitet / der Herben vnd bittern qualitet vnbegreifflich / Als ein mechtiger könig / Also auch Hersched der Geist Gottes in der eusersten geburtt dieser weld / In dem zorn Hause / Mechtig / vnd gebüred ihme einen tempel
105 darinnen / dem zorn Hause vnbegreifflich /. Das aber der Herbe vnd Bitter geist also murred wen der Geist vom Hertzen durch sein Haus gehed / vnd mit gewald Hersched / das Bedeut / das der zorn Gottes Sampt den Teufeln / Sey In dem Hause dieser weld der liebe end kegen gesetzt / das die Beide werden die gantze zeit dieser weld mit einander kempffen vnd streitten / wie zwey kriges Hehr / Daher den auch der menschliche / vnd Tirische krig vnd streitt aller Creaturen seinen vrsprung Hatt.

106 Das Sich aber die Herbe vnd Bitter qualitet / mitte zum worte fassed / vnd mit einander Concordiren. vnd doch gleich wol nur der Geist des Hertzens das wortt zum munde aus spricht / Bedeut / das alle Creaturen / welche alleine durchs wortt sind Her für gangen / als da sind die Thüre fogel fische würme / kraut vnd gras / dar zu Beume vnd stauden / werden von dem gantzen leibe Böse vnd Gutt formired werden / vnd das in denen allen wird stehen die zornige vnd verterbete qualitet. vnd auch die liebe Gottes / Vnd wird doch alles durch den Geist der liebe getrieben werden / vnd werden sich die
107 zwey mit einander reiben quetschen vnd Pressen / da durch den in mancher Creatur wird das zorn feuer also Harte endzind werden / das der leib mit sampt dem Geiste wird einen ewigen zorn Salitter in der Hellen geben /

108 Den der Geist der im Hertzen geboren wird / der mus mitten durch der Hellen Porten in seinem leibe wandeln / vnd kahn gar leichte end zinded
109 werden / es ist wie Holtz vnd feuer / Geustu nicht drein so Brents. O Mensch du warest nicht mit den Thiren durchs wortt geschaffen / von Bös vnd Gutt / Hettestu nur nicht von Bös vnd Gutt gessen / So wer in dir nicht das zorn feuer / Aber So Hastu auch einen tirischen leib kriged Nun erbarme es die liebe Gottes / es ist geschehen.

and resolution through the teeth without their moving and without their being able to comprehend the will of the spirit, the Holy Spirit incessantly gathers for itself beyond the grasp of the devil or the anger of God a holy seed and temple in the house of this world.

But that the whole word *Sprach* composes itself in the rear gums above 103
the tongue in the cavity amid the tart and bitter qualities, growling as it does so, signifies that God composed this world near the heart in the center, and that he thereby built himself a house to his praise, against all growling and grousing of the devil, a house in which he rules with his Holy Spirit. In the 104
same way the spirit of the heart goes out strong and mighty through the tart and bitter growling and grousing and rules by its exit as a mighty king over the tart and bitter qualities without their comprehending it, so does the spirit of God rule in the external birth of this world, in the house of anger. It rules mightily and generates for itself a temple there, incomprehensible to the anger. But that the tart and bitter spirits growl so when the spirit of 105
the heart passes through their house, ruling there by force: this signifies that the anger of God together with all devils, is in opposition to the love in this world. The two will struggle and fight with one another for the entire time of this world, like opposing armies. This is the origin of every human war, of every animal conflict, and of all hostility between creatures.

The tart and bitter qualities, working together, help compose the word; 106
yet it is only the spirit of the heart that pronounces the word from the mouth. This signifies that all creatures that have only arisen through the word, animals, foul, fish, worms, plants, and grass, trees, and reeds, are formed by the entire body, evil and good. In all will the angry and corrupt quality abide, as well as the love of God. And yet all will be driven by the spirit of love. These two forces will run up against one another, oppressing and crowding one another. In many a creature, the fire of anger will be ignited thereby so 107
intensively that body and spirit will be given an eternal salitter of anger in hell.

For the spirit born in the heart must pass between the gates of hell in its 108
body, and can easily be kindled. It is as with wood and fire. If you don't pour water on it, it burns. Oh human being! You were not born by the power of the 109
word with the animals of evil and good. If only you had not tasted of evil and of good, the fire of anger would not then be within you. But as it is, you have also received an animal body. May the love of God take pity: it has come to pass.

110 Das Sich aber nach zu Sammen fassunge des wortes in der Herben vnd Bittern qualitet im Hinttern gaumen über der zungen / das maul weit auff Tutt / vnd fehred der zu sammen gefaste geist mit einander zum munde auß / der da ist aus dem Hertzen / vnd auch aus der Herben vnd Bittern qualitet geboren / Bedeut / das die Creaturen werden in grosser angst vnd widerwertigkeit leben / vnd sich nicht werden können durch einen leib
111 gebären / Sondern durch zwene / Den die Herbe vnd Bitter qualitet nimpt dem Geiste aus dem Hertzen die krafft / vnd Inficiret sich mit dem selben / Darumb ist die Natur Nun zu schwach worden / in dem Geiste des Hertzens / vnd ver mag die eigne Inreste geburtt des Hertzens nicht zu end Heben / vnd Hatt dero wegen die Natur ein weiblin vnd Mänlin geschaffen.

112 Auch So bedeut es den Bösen vnd Gutten willen in der gantzen Natur / So wol in allen Creaturen / das Nun werde ein stetiges ringen kempffen vnd würgen Sein / dauon diese weld recht ein Iammer Thal / voller Creutze ver folgung Mühe vnd arbeit Heist /

Den als der Geist der schepffunge / ist ins mittel getretten da Hatt er
113 mitten in der Hellen reich müssen die schöpffunge formiren / Weil den Nun die euserste geburtt in der Natur zwey fach ist / das ist Bös vnd Gutt / So ist ein stetiges Martern quetschen Iammern vnd Heulen / vnd mussen sich alle Creaturen in disem leben wol Martern lassen / vnd Heist diese Böse weld Billich eine Mortt gruben des teufels /

114 Das aber der Herbe vnd Bitter Geist im Hinttern gaumen auff der zungen Bleibed In seinem Sedis Sitzen / vnd Billed[a] durchs wortt mitte zum munde raus / vnd kahn doch nicht von dannen / Bedeut / das der teufel vnd der zorn Gottes / werde wol in allen Creaturen Herschen / werde aber nicht volen gewalt in ihnen Haben / Sondern werde in seiner gefengnis mussen Bleiben / vnd werde in alle Creaturen Pillen[b] vnd die selben Plagen / aber nicht über waltigen / sie wollen den selber gerne aus eignem willen in seinem locum
115 Bleiben /. Gleich wie der Sanffte Geist des Hertzens durch die Herbe vnd Bitter qualitet ferdt / vnd über winded die selbe / vnd ob er gleich mit dem Herben vnd Bittern Geiste Inficiret wird / Noch dennoch reist er durch / Als ein über wünder / So er aber wolte frey willig im der Höle im Herben vnd Bittern Geiste Bleiben Sitzen / vnd sich lassen fangen / vnd nicht kempffen / So were die schuld seine /

116 Also auch ists mit den Creaturen / die da nur wollen stets im Hellischen feuer Seen vnd ernten / Sonderlich der mensch / welcher in stetiger begirde der Hoffart geitzes neides vnd zornes lebed / vnd wiel kein mal wider das

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[a] Early edit: bellet [b] Early edit: bellen

After the self-composition of the word in the tart and bitter qualities in the rear gums above the tongue, the mouth opens wide and the composed spirit travels altogether out of the mouth, having been born from the heart but proceeding no less from the tart and bitter qualities. This signifies that the creatures are born in great fear and enmity and that they cannot be born by way of one body, but only from two. For the tart and bitter qualities take the force from the spirit of the heart, infusing themselves with it. This is why nature has been weakened in the spirit of the heart. It can no longer deliver its own innermost birth of the heart. For this reason, nature has created male and female.[18] 110 111

Hence this also signifies the evil and good will in all of nature and in its creatures: that there will be a perpetual struggling, fighting, and throttling, for which reason this world will be known as a vale of sorrow, full of the cross, persecution, drudgery, and toil. 112

For when the spirit of the creation came into play, it had to fashion the creation in the infernal sphere. Because the outermost birth in nature is twofold, evil and good, there is a perpetual persecution, crushing, suffering, and wailing. All creatures in this life can only submit to this persecution. For good reason this evil world is known as the murder pit of the devil. 113

But the tart and bitter spirits, without being able to depart, remain in their seat in the rear gums upon the tongue, trapped there and barking out by way of the word through the middle of the mouth. This means that the devil and the anger of God will indeed rule in all creatures, but without having complete power within them: they will instead be compelled to remain in their prison, barking in all creatures and tormenting them, but without overcoming them, unless of their own accord they want to remain in his place. By the same token, the gentle spirit of the heart travels through the tart and bitter qualities, surmounting them; and though the gentle spirit becomes infected by their spirits, it nonetheless makes its way through as a prevailer. Should it prefer of its own accord to remain in the cave with the tart and bitter spirits in order to become their captive, the fault would be its own. 114 115

And so it is with the creatures: they would do nothing but sow and reap in the infernal fire. Particularly the human being who lives perpetually in the covetousness of pride, envy, and anger, without ever electing to challenge 116

[18] B. anticipates here the theme of the androgynous Adam developed in his second book.

selbe mit dem liebe Geiste vnd feuer kempffen vnd streitten / der zeugett ihm den zorn Gottes vnd das Brennende Hellische feuer Selber über leib vnd Seel.

117 Das Sich aber die zunge also Harte in den vnttern gaumen schmeuged / wen das wortt aus fehred / Bedeut den Animalischen Geist der Creaturen / Sonderlich des Menschen /

Das wortt welches sich im obern gaumen fast / welches mit dem Herben vnd Bittern geiste Inqualiret / Bedeut die Sieben Geister der Natur / oder die Siderische geburtt / In welcher der teufel Hersched / vnd der Heilige
118 Geist sich ihm darinnen endkegen setzt / vnd den teufel über wunded / Die zunge aber bedeut die Seele / die wird von den Sieben Geistern der Natur geboren / vnd ist ihr Sohn / Wen Nun die Sieben Geister wollen so mus sich
119 die zunge nach ihrem gefallen bewegen / vnd mus ihre sachen födern / Wen nun die Sidrischen Geister nur nicht falsch werden / vnd Bulen mit dem teufel / So ver stecken sie den Animalischen geist vnd Halten ihn selbst in ihren Banden gefangen als einen schatz / wen sie mit dem teufel fechten / Gleich wie sie die zungen ver stecken / wen sie mit der Herben vnd Bittern qualitet ringen / als ihr Bestes kleinot.

120 *Also Hastu eine kurtze. vnd doch warhafftige ahn leitunge* des wortes da Gott gesprochen Hatt / in er kendnis des Geistes recht beschrieben / Nach meinen gaben vnd vber anttwortten Pfunde recht mitte getheiled.

121 *Nun fraged sichs. was Hatt den Gott gesprochen.*
Er sprach. Es werde lichte vnd es wardt lichte.
Die Tiffe.

122 Das licht ist aus der Inresten geburtt gangen / vnd[a] die euserste wider ahn
123 gezinded. Mercke / es Hatt der eusersten wider ein Naturlich eigentumlich licht gegeben / Nicht solstu dencken / das daß licht der Sonnen vnd der Natur / Sey das Hertze Gottes / welches im ver borgen leuchtet / Nein / du Solst das licht der Natur nicht anbeten / es ist nicht das Hertze Gottes / Sondern es ist ein ahngezint licht in der Natur / welches krafft / vnd Hertze stehed in der fettigkeit des Süssen wassers / vnd der andern Geister alle / in der dritten geburtt / die man nicht Gott Heist / ob sie gleich in Gott / vnd aus gott geboren ist / So ist es doch nur sein Handwerckes gezeug welches die klare Gottheit in die tiffeste geburtt zu ricke nicht wider er greiffen kahn /

[a] Amend: hat

them with the love spirit or ever opposing the fire: the human creature brings the anger of God and the flaming fire of hell upon body and soul.

But that the tongue couches itself so firmly in the lower gums when the 117
word proceeds out refers to the animate spirit of creatures and in particular to that of human beings.

The word that composes itself in the upper gums, infusing itself with the tart and bitter spirits, signifies the seven source spirits of nature or the sidereal birth in which the devil rules. The Holy Spirit opposes and defeats him there. But the tongue refers to the soul. It is born from the seven source 118
spirits of nature and is their son. When the sevens spirits want it that way, the tongue must move as they please, in furtherance of their cause. As long as 119
the sidereal spirits do not become false and whore about with the devil, they hide the animate spirit and hold it as a treasure in their bonds when fighting with the devil, In the same way, they conceal the tongue when struggling with the tart and bitter qualities, as if it were their most precious gem.

This has been a short, but accurate instruction concerning the word that 120
God has spoken, written in knowledge of the spirit, to the best of my gifts, and correctly communicated as the pound entrusted to me.

Now one might ask, what did God speak? 121
He spoke, "Let there be light and it became light."
The depth.

The light proceeded from the innermost birth to ignite the outermost birth 122
again. Take note. This again gave to the outermost realm a natural light of 123
its own. You should not suppose that the light of the sun or that of nature is the heart of God, which instead shines in concealment. No indeed! You should not worship the light of nature. For it is not the heart of God. It is only the ignited light within nature. Its power and core abide in the oiliness of the sweet water and of all the other spirits in the third birth. One does not call them God, even if they are in God and born out of God. It is but a craft instrument which cannot grasp the clear divinity by reaching back into

124 Gleich wie das fleisch nicht kahn die Seele begreiffen / Aber nicht also zu verstehen das darumb die Gottheit von der Natur apgetrent sey / Nein / Sondern es ist wie leib vnd Seele / Die Natur ist der leib / das Hertze Gottes ist die Seele /

125 Nun mechte einer fragen / waß ists den für ein licht gewesen / das da ist ahngezint worden / ist es die Sonne vnd sternen gewesen /

Nein / Die Sonne vnd sternen Sind erst den vierden Tag aus dem selben lichte geschaffen worden / es ist ein licht in den Sieben Geistern der Natur auff gangen / das Hatt keinen eignen Sitz / oder ortt gehabed / Sondern Hatt überal geschinen / aber nicht Helle / gleiche der Sonnen / Sondern gleiche dem Himmel Blo vnd lichte / Nach der quel Geister artt. Bis Hernach ist die rechte schepffung / vnd ahn zindung des feuers im wasser / In dem Herben Geiste mit der Sonnen er folged.

the deepest birth. No more than the flesh can comprehend the soul. But this 124
is not to be understood in the sense that the divinity is separated off from nature. Not so. They are like body and soul. Nature is the body, the heart of God the soul.

Now someone might ask, what sort of light was it that was ignited here? 125
Was it the sun and stars?

It was not. The sun and stars were created only on the fourth day out of the same sort of light that is meant. It is a light that ascended in the seven spirits of nature. It had no particular seat or place of its own, but rather shone everywhere. It did not shine as brightly as the sun, but rather like the sky, blue and luminous, in accordance with the nature of the source spirits. It did so until there followed the actual creation and ignition of the fire in the water in the tart spirit, which came about with the sun.

Das 19 Cappittel.

Von Dem erschaffenen Himmel. vnd der gestalt der erden
vnd des wassers. *So wol von dem lichte* vnd fünsternis.

Von Dem Himmel.

1 Der Rechte Himmel / welcher ist vnser Menschlicher eigner Himmel / da die Seele Hin ferdt wen sie vom leibe Scheided / vnd da Cristus vnser könig ist eingangen / vnd von dannen Hehr er von seinem vater kommen vnd geboren ist / vnd ein mensch in der Jungfrawen Marien leibe worden ist / Ist Bis anher den kindern der Menschen fast verborgen gewesen / vnd Haben
2 Mancherley meinung gehabt / Es Haben Sich auch die gelärten darumb gekratzt / mit vielen Seltzsamen schreiben / vnd sind einander In die Hahr gefallen / mit schmehen vnd schenden / da durch den der Heilige Namen Gottes ist geschended / vnd seine glieder ver wunded / vnd sein tempel zur störed / vnd der Heilige Himmel mit diesem lestern vnd ahn feinden entheiliged worden.

3 Es Haben die Menschen I. vnd alle wegen gemeint / der Himmel Sey viel Hunderd / oder viel Tausend meilen von diesem Erd Boden / vnd Gott wonne alleine in dem selben Himmel / Es Haben auch wol Edliche phisicy sich vntterstanden die selbe Höhe zu messen / vnd gar Seltzsame ding Herfür Bracht /

4 Zwar Ich Habe es selber für dieser meiner erkentnis vnd offenbarunge Gottes dafür gehalten / das daß alleine der Rechte Himmel Sey / der sich mit einem runtten zirg Gantz licht Blo Hoch über den sternen schleust / In meinung Gott Habe alleine da Innen sein Sonderliches wesen / vnd Regire nur alleine In krafft seines Heiligen Geistes in dieser weld /

5 Als mihr aber dieses gar manchen Harten stoß gegeben Hatt / ohne zweiffel von dem Geiste / der da lust zu (Hatte) mihr Had gehabed / Bin Ich Endlich Gar in eine Harte Melancoley vnd Traurigkeit gerahten / Als Ich ahn schawed die Grosse Tiffe dieser weld / Dar zu die Sonne vnd sternen / So wol die wolcken darzu Regen vnd schne / Vnd betracht[a] in meinem Geiste

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[a] Early edit: betrachtete

Chapter Nineteen

Concerning the created heavens and the form of the earth and the water, as well as the light and the darkness.

On the Heavens.

The true heaven,[1] which is our own human heaven, to which the soul travels when it departs from the body, which Christ our king entered, and from which he proceeded and was born of his father and became a human being in the body of the virgin Mary: the true heaven has been well concealed until now from the children of humankind, who have entertained various opinions on the subject. Indeed, in many outlandish writings scholars have assaulted one another over it,[2] going at each other with ridicule and defamation so that the holy name of God was disgraced and his members injured, his tempel destroyed, and the holy heaven profaned by hostility and abuse. 1 2

People have always supposed that the heavens were many hundreds or thousands of miles from this earth and that God dwells alone there as in heaven. Moreover, certain physicists have undertaken to measure the distance to their heights, thereby arriving at many a bizarre conclusion. 3

Indeed, prior to the knowledge and revelation I write of, I myself considered the true heaven to be nothing other than the one that closes us in with its round circle, bright blue and high above the stars. I was of the opinion that there and there alone God possessed his peculiar being, ruling by the power of his Holy Spirit in the world here below. 4

But after this had caused me many a sore blow, delivered no doubt by the spirit that had taken a liking to me, I at last fell into severe melancholy and sadness at the sight of the great depths of the world with its sun and stars, clouds, rain, and snow. I regarded in my spirit the great creation of 5

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[1] B. is referring to the corollary of the Eucharistic controversy between Lutheran divine ubiquity and the Calvinist response that Christ is not physically present in the Eucharist but rather seated at the right hand of God in heaven, a controversy that did implicate estimations of the distance from earth to heaven. See Intro I C–D and II C3–4.

[2] The anticlericalism of the late Reformation denounces the doctors' and pastors' endless quarrels. See Intro II A4b.

6 die Gantze schepffung diser weld / darinnen Ich den in allen dingen Böß und Gutt[a] fandt / liebe vnd zorn / in den vnuernunfftigen Creaturen / Als in Holtz vnd steine vnd erde[b] / vnd Elementen / So wol als in menschen vnd Thüren /
7 Dar zu betrachte[c] Ich das kleine fünckling des Menschen / was er doch kegen diesem Grossen wercke Himmels vnd erden für Gott mechte geacht sein /
8 Weil Ich aber befand / das in allen dingen Böses vnd Guttes war / In den Elementen so wol als in den Creaturen / vnd daß es In dieser weld dem Gottlosen so wol ginge als dem fromen / auch das die Barbarischen velcker die Besten lender Inne hetten / vnd das in das glücke noch wol mehr bey
9 stünde als dem fromen / ward Ich dero wegen Gantz Melancolisch / vnd hoch betriebed / vnd kuntte mich keine schrifft Trösten / welche mihr doch fast wol bekant war / Darbey den gewislich der Teufel nicht wird gefeyred haben / welcher mihr den offte Heidnische gedancken ein Bleuete / der Ich alhie verschweigen wiel.

10 Als Ich aber in solcher Tribsal / Meinen Geist / den Ich wenig vnd nichtes verstund was er waß / Ernstlich in Gott er Hub / als mit einem Grossen sturm / vnd mein gantz Hertze vnd gemütte / Sampt allen andern gedancken vnd willen sich alles darein schluß / ohne nach lassen / mit der liebe vnd Barmhertzigkeit Gottes zu ringen / vnd nicht nach zu lassen er segned[d] mich den / das ist / er erleuchte[e] mich den mit feinem Heiligen Geiste / da mitte Ich seinen willen mechte ver stehen / vnd meiner Trawrigkeit loß werden /
11 So Brach der Geist durch / Als Ich aber in meinem ahn gesetzten eiffer / also Harte wider Gott vnd aller Hellen Porten stürmete / als weren meiner kreffte noch mehr ver Handen / In willens das leben daran zu setzen / welches freilich nicht mein vermögen were gewesen / ohne des Geistes Gottes bey stantt / Als Balde nach edlichen Harten stürmen / ist mein Geist durch der Hellen Porten durch gebrochen / Biß in die Inreste geburtt der Gottheit / vnd alda mit liebe vmbfangen worden / wie ein Breutigam seine liebe Brautt[f] /
12 Was aber für ein triumpffiren in dem Geiste gewesen sey / kahn Ich nicht schreiben / oder Reden / Es lest sich auch mit nichtes ver gleichen / Als nur mit deme / wo mitten im Tode daß leben geboren wird / vnd ver gleicht sich der auff erstehung von den Totten /

13 In Diesem lichte hatt mein Geist als Balde durch alles gesehen / vnd ahn allen Creaturen / So wol ahn krautt vnd Gras Gott er kend / wer der sey / vnd wie der Sey / vnd was sein willen sey /

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[a] Amend: Bößes und Guttes [b] Early edit: Holtz, Steinen, Erden [c] Early edit: betrachtete
[d] Early edit: segnete [e] Early edit: erleuchtete [f] Early edit: Braut umfähet

this world. In it, I found evil and good in all things, love and anger, in 6
insensible creatures, in wood, stone, and earth, and the elements, as well
as in humans and animals. Moreover, I regarded the tiny little spark that 7
is the human being and considered what it amounted to before God, set
against this great work which is the heavens and earth. I noticed that there 8
was evil and good in all things, in elements and creatures, and that in
this world the godless fared as well as the pious, and indeed that the bar-
baric peoples possessed the best lands, enjoying better luck than the pious.
This caused me to grow gravely melancholy and deeply troubled. No writ- 9
ing I encountered gave me any comfort. The devil surely without pause
inspired me with heathenish thoughts about which I prefer to remain silent
here.

But when, in this deeply troubled state, I lifted up my spirit, which I 10
understood not, earnestly toward God in firm assault, resolving my entire
heart and mind with all its thoughts and impulses toward the one purpose
of wrestling[3] ceaselessly with the love and mercy of God: at that point he
blessed me, that is, illuminated me, with his Holy Spirit, so that I might
understand his will and be rid of my sadness: at that point, the spirit broke
through. For when, with collected zeal, I assailed God and the gates of hell 11
so brashly, as if my powers had been greater than they were, determined
to risk my very life attempting what in reality I could not have attained
unaided by the spirit of God, at last, after several firm assaults, my spirit
broke through the gates of hell and into the innermost birth of the divinity,
there to be embraced by love as a bridegroom embraces his beloved bride.
As for my exultation of spirit, I cannot convey it in writing or speech. There 12
is no comparison except when life is born in the midst of death or with the
resurrection from the dead.

In this light my spirit soon saw through everything, recognizing God in 13
all creatures, in vegetation and grass; I recognized who he is and how he
persists, and what is his intention.

[3] B. is alluding to Jacob's wrestling with an angel until "daybreak," when Jacob demands to be blessed (Gen 32:26).

Auch so ist als Bald in diesem lichte / mein willen gewachsen / mit
14 Grossem Trieb/ (die w) das wesen Gottes zu beschreiben / Weil Ich aber nicht als Balde die tiffen geburtten Gottes in ihrem wesen kontte fassen / vnd in meiner ver nunfft begreiffen / So Hatt sichs wol zwelff Jahr ver zogen / Ehe mihr ist der rechte verstant gegeben worden / Vnd ist gangen / wie mit einem Iungen Baume / den man in die erde Plantzed / der ist Erstlich Iung vnd zarte / vnd Hatt ein freundlich ahn sehen / Sonderlich wen er sich zum gewechse wol ahn lest / Er treged aber nicht als Balde früchte / vnd ob er gleich Blüed / So fallen sie doch abe / Es gehed auch mancher kalter
15 wind frost vnd schne darüber / Ehe er er wechst vnd frucht treged / Also ists diesem Geiste auch gangen / Das Erste feuer was nur ein Samen / aber nicht ein Immer beharlich licht / Es ist Sind der zeit Mancher kalter wind drüber
16 gangen / Aber der willen ist Nie ver loschen / Es Hatt sich dieser Baum auch offte ver sucht ob er mechte frucht[a] tragen / vnd sich mit Blüen er zeiged / Aber die Blued ist von dem Baume ab geschlagen worden / Bis auff dato / da stehed er in seiner ersten frucht im gewechsse /

17 *Von Diesem lichte / Habe Ich nun meine erkentnis.* Darzu meinen willen vnd Trieb / vnd wiel diese erkendnis nach meinen gaben schreiben / vnd es Gott walten lassen / vnd solte Ich Gleich Hie mitte er zürnen die weld / den Teufel vnd aller Hellen Porten / vnd wiel zu sehen was Gott darmitte meint. Den seinen for satz / Bin Ich viel zu schwach zu erkennen / ob gleich der Geist edliche ding die zu künfftig sind / im lichte zu er kennen gibt / So bin Ich doch dem euserlichen Menschen nach viel zu schwach / Solches
18 zu begreiffen / Aber der Animalische Geist welcher mit Gott Inqualiret der begreiffts wol / der thirische leib aber kriged nur einen Blück daruon / Gleich als wen es wetter leuchtet / den also steld sich die Inreste geburt der Seelen / wen sie durch die euserste geburtt In er hebunge des Heiligen Geistes durch die Porten der Hellen reist / Aber die euserste geburtt tutt sich Balde wider zu / den der zorn Gottes ver rügeld die feste / vnd Held
19 sie in seiner macht gefangen / Als den ist die er kendnis des eusersten Menschen dahin / vnd gehed In seiner triebseligen vnd Angstlichen geburtt umb / wie ein schwanger weib / der die weh ahn kömpt / vnd wolte Immer
20 gerne gebären / vnd kahn doch nicht / vnd engstet sich Immerdar / Also gehed es dem türischen leibe auch wen er ein mal Hatt die süssigkeit Gottes geschmecked / So Hungerd vnd dürstet ihn Immerdar dar nach / Aber der Teufel in krafft des zornes Gottes wered sich trefflich / vnd mus ein Mensch in solchem lauff / Nur Immer In ängstlicher geburtt stehen / vnd ist nichtes den kempffen vnd fechten in seinen geburten /

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[a] Early edit: Früchte

In this light, my determination also grew with the greatest urgency to describe the being of God. But since I could not so soon grasp and 14
comprehend with my reason the deep births of God in their being, twelve years went by before the true understanding was granted to me. It came about the way a young tree that you have planted in the earth is at first young and tender and of an amicable appearance, especially when it begins to grow. But it does not bear fruit at first. Though it blossoms, its flowers fall off. Many a cold wind, frost, and snow pass over it before it grows to bear fruit. So it was 15
with the spirit of which I speak: the first fire was but a seed; but it was not an ever abiding light. Since[4] that first time, many a cold wind has passed over it. But the will was never extinguished. The tree often did try to bring forth 16
fruit by blossoming; but the blossoms were struck from the tree. This lasted to this very time: now it stands at last in the first fruit of its maturation.

It is from this light that I take my knowledge. And from it I also derive my 17
resolve and drive. I intend to write out my knowledge in accordance with my gifts, letting God have his way. Even if in doing so I infuriate the world, the devil, and the gates of hell, I intend to find out what God has in mind. For I am much too weak to recognize his intention, though the spirit does recognize some future things in this light. Yet in my external human capacity I am too weak to understand them on my own. But the animate spirit which 18
becomes infused with God does understand that which the animal body can only catch a glimpse of, as if there were flashes of lightning. For that is how the innermost birth of the soul expresses itself when it travels through the outermost birth in the rising of the Holy Spirit through the gates of hell. But then the outermost birth again closes itself off. The anger of God bolts shut the fortress, holding it all captive in its power. When that happens, the 19
knowledge of the external human being is gone. Then the human being is left in a fearful, driven birth like a pregnant woman beset by labor pains, wanting to give birth but unable to do so and therefore in relentless terror. This is the way things go for the animal body even after it has once tasted 20
the sweetness of God. It is ever hungering and thirsting for more. But the devil, residing in the anger of God, fights back fiercely. A human being on this track must always be in a state of giving birth in terror, forever struggling and fighting in labor.

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[4] **Es ist Sind der zeit** was later edited convincingly to: "es ist seit der Zeit" (1730).

21 Dieses Habe Ich nicht mihr zum lobe geschrieben / Sondern dem leser zu trost / ob ihn vielleicht lusterte auff meinem schmalen stege mit mihr zu wandern / das er darumb nicht Balde ver zweiffeld[a] / wen ihm die Porten der
22 Hellen vnd des zornes Gottes begegnen vnd vntter augen stossen / Wen wier werden mit Einander über disen schmalen steg der fleischlichen geburtt / auff Iene Grüne wiese kommen / da der zorn Gottes nicht Hin reicht / Als den wollen wir vns dises erlittenen schadens wol er getzen / ob wier gleich Ietzo mussen der weld Nar sein / vnd den teufel in krafft des zornes Gottes lassen über vns Hehr rauschen / es liged nichtes ahn[b] / Es wird vns in Ienem leben schöner ahn stehen / Als Hetten wier in disem leben eine königliche kron gefüred / den es ist gar eine kurtze zeit dahin / vnd ist nicht werd das es eine zeit genant wird.

Nun Mercke.

23 Wen du deine gedancken von dem Himmel fassest / was der sey / oder wo der sey / oder wie er sey / So darffestu deine gedancken nicht viel tausend meilen von Hinnen schwingen / den der Selbe locum oder Himmel ist nicht dein Himmel / Vnd ob er gleich mit deinem Himmel ver bunden ist wie ein leib / vnd es ist auch nur ein leib Gottes / So Bistu doch nicht in dem selben locum / der über viel Hunderd tausend meilen ist / zur Creatur worden / Sondern in dem Himmel dieser weld / die auch eine solche tiffe in sich Hatt /
24 das keine Menschliche zahl ist / Den der rechte Himmel ist allendhalben / Auch ahn dem orte wo du stehest vnd gehest / Wen dein Geist die Inreste geburt Gottes ergreifft / vnd durch die Sidrische vnd fleischlich Hin durch
25 dringed / So ist er schon im Himmel / Das aber warhafftig ist / das ein reiner schöner Himmel in allen dreyen geburten über der Tiffe dieser weld sey / In welchem Gottes wesen mit sampt den heiligen Engeln Gantz lauter / Schöne vnd freudenreich auff gehed / das ist vnlaugbar vnd were der nicht aus Gott geboren der Solches verneinte /

26 Du Solst aber wissen / das der locum dieser weld / mit seiner Inresten geburtt / mit dem Himmel über vns Inqualiret / vnd ist ein Hertze / ein wesen / ein willen / ein Gott / alles in allem /

Das aber der locum dieser weld / nicht ein Himmel genend wird / vnd das ein schluß zwischen dem obern Himmel über vns sey / das Hatt diesen
27 verstant / Der ober Himmel begreifft die zwey königreich Michaels / vnd

[a] Amend: verzweifelte [b] darahn

I have not written these things in order to make myself look praiseworthy 21
but rather in order to console the reader and to see if perhaps the reader might care to walk with me on the straight and narrow pathway, and in order that the reader should not despair upon encountering the gates of hell and the anger of God. When, together and by way of the narrow path 22
of carnal birth, we reach that green pasture to which the anger of God does not extend, we shall take delight in all that we have suffered. Though for now we must be fools to the world, suffering the devil by the power of God to roar over our heads, this matters not. It will be more beautiful for us in that other life than if we had worn a royal crown in this one. Until then, the time is short and scarcely even deserves to be called a time.

Now take note.

When you conceive of the heavens, of their substance and location and 23
mode of being, you need not send forth your thoughts across many thousands of miles. That distant location of the heavens is not your heaven. Though they are connected as one body, and indeed there is only a single body of God, you did not attain creaturehood in that remote location many thousands of miles away, but in the heavens of this world. These have within them a depth so great that no human number can be assigned to it. For 24
the true heaven is everywhere, even in the very place where you stand and move. When your spirit grasps the innermost birth of the divinity, breaking through the sidereal and carnal births, it is already in heaven. It is truly so 25
that a pure and beautiful heaven stands above the the depths of this world in all three births. In it, God's being together with all the holy angels rises up wholly pure, beautiful, and joyous: this cannot be denied except by those who are not born of God.

You must realize that the locus of this world, together with its innermost 26
birth, is infused with the heavens above us: all a single heart, a single being, a single will, a single God, all in all.

The fact that the locus of this world is not called heaven and that there is a closure before the upper heavens,[5] means the following: The upper 27
heavens comprise the two kingdoms of Michael and Uriel, as well as all the

[5] **Himmel … ein schluß zwischen dem obern Himmel über vns …**: these terms presuppose the distinction between heavens and earth in Gen 1, just as the dangling preposition "between the upper heavens" (and what?), presupposes that the latter comprise those waters above and below, between which God created the firmament which he called the heavens (Gen 1:8, "Vnd Gott nennet die Festen / Himel"). Notice B. has used the term **feste** above: he is now engaged in interpreting its martial suggestion of a fortified bulwark or enclosure.

vriels / vnd alle der Heiligen Engel / die nicht mit lucifer gefallen Sind / vnd der Selbe Himmel ist Blieben / wie er von ewigkeit ist gewesen / Ehe die Engel Sind geschaffen worden /

28 Der ander Himmel ist diese weld / In welchem lucifer ein könig was / Der Hatt die Euserste geburtt In der Natur ahn gezint / vnd das ist nun der zorn Gottes / vnd kan nicht Gott oder Himmel geheissen werden / Sondern die
29 verterbung / Darumb schleust sich der ober Himmel / In seiner eusersten geburtt also weit zu / Als weit der zorn Gottes reicht / vnd So weit als das Regiment lucifers Hatt gereicht / Den die ver terbete geburt kahn die
30 reine nicht begreiffen / das ist / die euserste geburd dieser weld / kahn die euserste geburt des Himmels über diser weld nicht er greiffen / den es ist wie das leben vnd der Tott kegen einander / oder wie ein Mensch / vnd ein
31 stein kegen einander / Darumb ist ein fester schlus zwischen der eusersten geburt des obern Himmels / vnd diser weld / den die feste zwischen Inen ist der Tott / Der Hersched an allen enden In der eusersten geburt In dieser weld / vnd da mitte ist diese weld verrügeld / das die euserste geburtt des obern Himmels nicht in die Euserste geburt diser weld kahn / Es ist eine
32 Grosse klufft zwischen Inen / Vnd darumb können wir die Engel In vnser Eusersten geburt nicht Sehen / vnd die Engel können auch nicht in der eusersten geburt dieser weld Bey vns wonen / In der Inresten aber wonen sie bey vnß / vnd So wier mit dem teufel kempffen / So Halten sie seine schlege In der Inresten geburtt auff / vnd sind der Heiligen Seelen schutz / Darumb können wir die Engel nicht Sehen / oder begreiffen / den die euserste geburd ihrer leiber / ist der eusersten geburd diser weld vnbegreifflich.

33 Die ander geburd dieser weld stehed im leben / den es ist die Sidrische geburd / daraus die dritte vnd Heilige geburtt geboren wird / vnd darinnen liebe vnd zorn mit einander streitet / Den die ander geburtt stehed in den Sieben quel Geistern / dieser weld. vnd ist ahn allen enden / vnd in allen Creaturen / So wol auch Im Menschen also / Nun aber Hersched der Heilige Geist in der andern geburd auch[a] / vnd Hilfft die dritte Heilige geburt gebären /

34 Die dritte aber ist der klare vnd Heilige Himmel welcher mit dem Hertzen Gottes / auser / vnd über allen Himmeln Inqualiret / als ein Hertze / vnd ist auch ein Hertze / das den locum diser weld Held vnd treged / vnd das den Teufel In der eusersten geburd im zorn feuer gefangen Held / als ein
35 almechtiger / vnbegreifflicher Gott / *Vnd aus Diesem Hertzen / ist Iesus Christus Gottes Sohn In der Iungfrauen marien leib / In alle Drey gebürten*

[a] Early edit: auch in der andern Geburt

holy angels that did not fall with Lucifer. Those heavens have remained as they were from eternity, before the angels were created.

The other heaven is this world in which Lucifer was king. He is the one 28
who inflamed the outermost birth in nature: this is now the anger of God. It cannot be called God or heaven, but is rather a ruination. This is why the 29
upper heavens shut themselves off in their outermost birth for as far as the anger of God extends and as far as the regime of Lucifer. For the ruined birth cannot grasp the pure birth. That is to say, the outermost birth of this world 30
cannot grasp the outermost birth of the heavens above this world. For they relate like life and death or like a stone compared to a human being. For this 31
reason, there is a firm enclosure between the outermost birth of the upper heavens and this world. The firmament between them is death, which rules everywhere in the outermost birth of this world, locking it up so that the outermost birth of the upper heavens cannot enter into the outermost birth of this world. A great gap separates them. And this is why we cannot see the 32
angels in our outermost birth. Nor can the angels dwell with us here in this world. If we do battle with the devil, they block his blows in the innermost birth, acting as protectors of the holy souls. This is why we cannot see or grasp the angels. For the outermost birth of their bodies is incomprehensible to the outermost birth of this world.

The second birth of this world abides in life: it is the sidereal birth out of 33
which the third, holy birth emerges, in which love and anger contend with one another. For this second birth abides in the seven source spirits of this world. It is everywhere and in all creatures, including in humans. However, the Holy Spirit prevails in this second birth as well, helping the third Holy Birth do its generative work.

The third birth is nothing other than the clear and holy heaven infused 34
with the heart of God beyond and above all the heavens, as if there were a single heart, and indeed there is but a single heart that maintains and bears up the locus of this world and that keeps the devil prisoner in the outermost birth in the fire of anger: an omnipotent and incomprehensible God. *And* 35
it is from this heart that Jesus Christ the Son of God proceeded in the body of the virgin, into all three births, truly taking them all upon himself in order to

gangen. vnd[a] *die selben warhafftig an sich genommen. auff das er durch. vnd mit seiner Inresten geburtt. den Teufel. den Tott vnd Helle in der eusersten geburtt gefangen neme. vnd den zorn Gottes über wünde. als ein könig vnd Siges fürste. vnd In krafft seiner geburtt Im fleische. durch alle menschen durch dringe.*

36 *Vnd durch solch ein gehen der Inrestesten geburtt des Hertzens des Himels diser weld. In die Sidrische vnd euserste. ist Iesus Christus. Gottes vnd Marien Sohn. ein Herre / vnd könig dises vnsers Himmels vnd der erden worden. der In allen Dreyen gebürten Hersched über die Sünde Teufel Tott vnd Helle Vnd mit dem dringen wier durch des fleisches Sindliche / verterbete / vnd euserste Totte gebürtt durch den Tott vnd zorn Gottes In vnsern Himmel.*

37 *In Diesem Himel Sitzed Ietzunder vnser könig Iesus Christus zur rechten Gottes. vnd umb fassed alle drey geburten / als ein almechtiger Sohn des vaters / der durch / vnd In allen dreyen geburten In dieser weld / allen raumen vnd orten kegen wertig ist. vnd alles fassed Held vnd Treget. als der Neu geborne Sohn vom vater. In der gewalt / vnd auff dem Sitz des groß mechtigen gewesenen. vnd nun mehr verstossenen / verfluchten vnd verdampten königes lucifers. des Teufels.*

38 Darumb du Menschen kind / Sey nicht So furchtsam vnd verzaged / Wen du in deinem eiffer vnd ernst deinen trenen Samen Seest / So Seestu ihn nicht auff erden / Sondern In Himmel / Den In deiner Sidrischen geburd Seestu / vnd In der Animalischen Erntestu. vnd Im Himmelreich Besitzestu
39 es vnd geneust des / Weil du In dieser streitigen geburd lebest So mustu dich Bucken / vnd den Teufel lassen auff dir Hehr reiten / aber also Hartte er dich schleged / So Harte schlegestu ihn wider / So du dich werest / Den wen du kegen im streittest / So schürestu im sein zorn feuer auff / vnd zur störest ihm sein Nest / Das ist als den wie ein gros auffruer / als hiltestu eine gewaltige
40 schlacht mit ihme / vnd ob gleich deinem leibe edwas weh geschicht / So geschicht im doch viel übeler / wen er über wunden ist so Prildt er wie ein lewe / dem seine Jungen geraubed sind / den der grim vnd zorn Gottes peiniged ihn / Wen du ihn aber zur Herberge ein lest / So wird er fett vnd geil / vnd über wind dich mit der zeit.

41 Also Hastu eine warhafftige Beschreibunge des Himmels / vnd ob du es gleich mit deiner vernunfft nicht fassen kanst / So kahn Ichs doch gar wol
42 fassen / So dencke Im doch nur vernunfftig nach / was Gott Sey / Du Sihest In dieser weld nichtes als die tiffe / vnd darinnen die sternen / vnd die geburtt der Elementa / Woltestu Nun Sagen / das alda nicht Gott Sey / lieber was ist

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[a] Amend: vnser Seele / wen sie … scheidett

capture and imprison the devil, death, and hell through and by his innermost birth within the outermost one, thereby surmounting, as a king and victorious prince, the anger of God, penetrating by the power of his carnal birth all human beings.

And by this entering of the innermost birth of the heart of the heavens of 36
this world into the sidereal and outermost ones, Jesus Christ, the son of God and Mary, became a ruler and king of our heavens and earth, who in all three births prevails over sin, devil, death, and hell. With him, we penetrate the birth that is the flesh, sin, corruption, outermost death, through the death and anger of God, into our own heaven.

In that heaven there resides our king Jesus Christ to the right of God, encom- 37
passing all three births as an omnipotent Son of the father, who is present through and within all three births in this world, in all spaces and places,[6] *maintaining and bearing all things, as the new born Son of the father, in the power and on the seat of the once powerful, now exiled, accursed, and damned King Lucifer, the devil.*

Therefore, you child of man, do not be so timid and fearful when in zeal 38
and earnestness you sow the seeds of your tears: you do not sow them on earth but in heaven. For in the sidereal birth you sow what you will reap in the animate one. In heaven, you will possess and enjoy it. As long as you 39
dwell in this contested birth, you will have to bow down and let the devil ride around on you. But as brutally as he bludgeons you, you will return his blow in defense. Fighting back, you will stoke the fire of his anger, destroying his nest. As in a great turmoil, you are locked in battle with him. Though your 40
body takes some damage, his will get it much worse. When he is defeated, he will roar like a lion whose cubs have been carried off. For he is tormented by the ferocity and anger of God. But give him shelter and he will grow fat and greedy and defeat you in time.

With that you have a true account of the heavens. Even if you cannot grasp 41
it by your reason, I can do so. Just think about what God is. In this world 42
you see nothing but the depths, and in them the stars and the birth of the elements. Are you going to tell me that God was not there? Dear fellow, what

[6] B. is here formulating his version of the ubiquity of Christ and therefore of God. The sidereal birth is a natural sphere that renders the supernatural one all the more plausible by overlapping with and interacting regeneratively both with the innermost being of God and the outermost realm of the comprehensible elements. In anthropological terms, the spheres correspond to body, sidereal spirit, and animate spirit or soul. Occasional comparisons with the three persons of the Trinity do not acquire stable definition. See Intro II B2, B4f.

den an diesem orte gewesen / für der zeit der weld / Woltestu Sagen Nichtes / So redestu ohne vernunfft / Du must I. sagen / das Gott alda gewesen sey /
43 Sonst wer alda nichtes worden / Ist den nun Gott alda gewesen / wer Hatt ihn den weg gestossen oder über wunden / das er nicht mehr da ist / Ist aber Gott da / So ist er Ia in seinem Himmel / vnd darzu In seiner drey
44 faltigkeit / Der teufel aber Hatt das zornbat ahn gezint / dauon ist die erde vnd steine / darzu die Elementa also beweglich / darzu also kald Bitter vnd
45 Hitzig worden / vnd Hatt die euserste geburt er morded / Dauon ist nun der Handel / vnd mein gantz fürnemen zu schreiben / wie sie wider Sey lebendig worden / vnd wie sie sich wider gebäre / Vnd dauon ist auch In den Creaturen das Tihrische fleich worden / die Sünde aber In dem fleische
46 ist der zorn Gottes / Zum andern ist die frage vnd der Handel In disem Buche / wo den der zorn Gottes werde hin kommen / Da gibt der Geist anttwortt / das am Ende diser verterpten geburtt zeit / dem teufel werde / Nach auff erstehung der Totten der locum oder Raum / wo Ietzt die erde stehed zum eigen thum / vnd zorn Hause ein gereumpt werden / vnd doch nicht durch alle drey geburten / Sondern nur die euserste / In welcher er Jetzt stehed / Die Innerste aber wird ihn in ihrer macht gefangen halten / vnd zum fus schemel Brauchen / welche er ewig weder ergreiffen noch berüren
47 wird können / Den es Hatt nicht den ver stantt / das daß zorn feuer werde ausgelescht werden / vnd nicht mehr sein / Sonst musten die Teufel auch wider Heiligen Engel werden / vnd in dem Heiligen Himmel leben / Wo aber nicht / So mus in ein loch In dieser weld zur Herberge Bleiben /.

48 Wen dem menschen seine augen nur er öffned würden / So Sehe er über al Gott in seinem Himmel / den der Himmel steht In der Inresten geburtt. Dar zu da stephanus den Himmel Hatt offen gesehen / vnd den Herren Iesum zur rechten Gottes / da Hatt sich sein Geist nicht erst In den obern Himmel geschwungen / Sondern er Hatt durch gedrungen In die Inreste geburtt /
49 da ist der Himmel ahn allen enden / Du darffest auch nicht dencken das die Gottheit edwan ein wesen sey / die nur Im obern Himmel Sey / vnd das vnser Seelen / wen sie vom leibe scheiden[a] / auff in den obern Himmel fahre / viel Hunderd tausend meilen / Es darff des gar nicht / Sondern Sie wird in die Inreste geburtt gesetzt / da ist Sie bey Gott / vnd in Gott / vnd bey allen Heiligen Engeln / vnd kan Bald droben sein / vnd auch bald Huntten / Sie
50 wird von nichtes gehalten / den In der Innersten geburtt ist die ober / vnd vntter Gottheit ein leib / eine offene Porten / Die Heiligen Engel spaciren

[a] Changed by another hand: "vnser Seele / wen sie … scheidett"

was here before the time of the world? If you were to say nothing, you would be speaking unreasonably. You can only say that God was everywhere here. For otherwise nothing would have come into being. And if God was indeed 43
here, who could have expelled or overcome him so that he would no longer be present? But if God was truly here, then he is still present in his heaven, and in his trinitarian being. But the devil fired the bath of anger, because 44
of which the earth, stones, and elements became so active and cold, bitter, and hot. He murdered the outermost birth. It is my subject and intention to 45
write about how it would all come alive again, regenerating itself; and about how in the process carnal flesh came into being in the creatures. But the sin which is in the flesh is the anger of God. A second question and subject in 46
this book is what the anger of God will lead to. To this question, the spirit replies that at the conclusion of the time of this corrupted birth, after the resurrection of the dead, the devil will receive the locus or space where at present the earth abides as his own property and house of anger. This will not affect all three births but only the outermost in which he now abides. The power of the innermost will hem him in as a captive, making him serve as a foot stool[7] for the innermost birth, which he will never comprehend or touch. For the aforementioned does not mean that the fire of anger will 47
be extinguished and cease to be. For that to happen, the devils would have to become holy angels again, dwelling in the holy heaven. If that cannot happen, a hole in this world must persist as their lodging.

If our human eyes are opened, we see God everywhere in his heaven. 48
Heaven abides in the innermost birth. When Stephanus[8] saw the heavens open up and Lord Jesus at the right hand of God, it was not that his spirit flew up to the upper heavens. He penetrated the innermost birth in which the heavens abide everywhere. You must not think that the divinity is a 49
being which abides only in the upper heavens, nor that our souls departing the body travel up into the upper heavens many hundreds or thousands of miles away. That is not necessary: they are translated into the innermost birth where they are with God and in God and with all the holy angels. They can be either up there or down here. Nothing holds them back. For 50
in the innermost birth the upper and lower divinity is a single body, an

[7] This alludes both to the earth as God's cosmic footstool (Isa 66:1) and vanquished Satan as the same (Ps 110:1).

[8] Acts 7:55, "But filled with the Holy Spirit, [Stephanus] gazed into heaven and saw the glory of God and Jesus standing at the right hand of God" (Luther: "Als er aber vol heiliges Geistes war / sahe er auff gen Himel / vnd sahe die herrligkeit Gottes / vnd Jhesum stehen zur rechten Gottes / vnd sprach / Sihe / ich sehe den Himel offen vnd des menschen Son zur rechten Gottes stehen").

so wol In der Inresten geburtt diser weld / Bey vnserm könige Iesu Christo /
51 als im obern / In ihrem reuier / Vnd wo wolte die Seele des menschen den gerne sein / Als Bey ihrem könige / vnd erlöser Iesu Christo / Den In Gott ist weit vnd Nahe als ein ding / eine begreiffligkeit / vber al vater Sohn Heiliger
52 Geist. Die Porten der Gottheit ist im obern Himmel nichts anders / auch nichtes Hellers als In dieser weld / vnd wo köntte doch grösser freude sein / als ahn dem orte / wo alle stunden schöne liebe Neu geborne kinder vnd Engel zu Christo kommen / die durch den Tott sint Ins leben gedrungen / die werden ohne zweifel von vielen streitten wissen zu sagen / Vnd wo mechte doch Grösser freude sein / als wo mitten im tode ohne vntterlas Immer das
53 leben geboren werde / Bringt doch eine Ider Seele einen Neuen Triumpff mit sich / vnd ist nichtes den ein eitel freundlich Beniuentiren vnd wilkommen / Dencke wen die Seele der kinder zu den eltern kommen / die sie in ihrem leibe geboren Haben / ob alda nicht mechte Himmel Sein / Oder meinestu Ich schreibe zu Irdisch / wir stu ahn dises fenster kommen / du wirst nicht sagen es sey Irdisch / ob Ich gleich mus eine Irdische zunge Brauchen So ist doch Rechter Himlischer ver stant daruntter / das Ich in meiner eusersten
54 geburtt weder schreiben noch Reden kahn / Ich weis wol das das wortt von den dreyen geburtten nicht wird in einem Idem Hertzen können begriffen werden Sonderlich wo das Hertze zu viel Im fleische er soffen ist / vnd mit der eusersten geburtt ver rügeld / Ich kans aber nicht anders geben / den es ist also / vnd wen Ich gleich lauter Geist schreibe / wie es den auch In warheit nicht anders ist / So ver steht das Hertze doch nur fleisch wen Ich Sehe.

Von Der gestalt der Erden.

55 Es Haben zwar viel Scribenten geschrieben / der Himmel vnd die erden Sey aus Nichtes geschaffen / nimpt mich aber wunder / das vntter So trefflichen Mennern nicht einer ist gefunden worden / der doch Hette den rechten Gruntt können beschreiben / Sintemal doch der selbe Gott ist von ewigkeit
56 gewesen / der Ietzt ist / Wo Nun nichtes ist / da wird auch nichtes / alle ding mus eine wurtzel Haben / Sonst wechst nichtes / weren nicht die Sieben Geister der Natur von ewigkeit gewesen / So were kein Engel / auch kein Himmel vnd Auch keine erde worden /

57 Die erde aber ist aus dem verterbeten Salitter / der eusersten geburtt worden / Du kanst das nicht leugnen / wen du die erde vnd steine ahn Sihest / So mustu Ia sagen / das der Tott drinnen Sey / Hin kegen mustu

open gate. The holy angels also promenade in the innermost birth of this world in the presence of our king Jesus Christ, not only in the upper realm which is their territory. Where else would the human soul want to be but 51
with its king and savior, Jesus Christ. For in God near and far are the same thing, a single palpability, everywhere father, Son, Holy Spirit. In the upper 52
heavens, the gates of divinity are no different and no shinier than in this world. Where could there be any greater joy than where every hour dear and lovely newborn children and angels come to Christ, having passed through death into life? No doubt they will have much to tell of their many struggles. Where could there be any greater joy than where in the midst of death life is perpetually born. Each and every soul brings along a fresh 53
triumph: there is nothing but a pure amicable greeting and welcoming. Imagine how it is when the souls of children come to their parents who bore them in their body. Won't there be heaven there! Or are you thinking that I am writing in too mundane a fashion? Step up to this window and you'll say no more about that, though I might have an earthly tongue, it stands in for a celestial meaning that I can neither write nor speak of in my outer birth. Of course I know that not every heart will grasp my word 54
of the three births, especially not when the heart has been too completely drowned in the flesh and locked away in the outermost birth. But I have nothing else to offer, for this is how it is. And if I were to write pure spirit, which in truth is what this is, the heart would understand what[9] I see only as flesh.

Concerning the form of the earth.

Many writers have stated that the heavens and earth were created out of 55
nothing. It amazes me that among so many excellent men not one was found who has been able to describe the true ground, all the more so since the same God has been from eternity who is now. Where there is nothing, 56
nothing can come into being. All things must have a root. Otherwise nothing grows. If there had not been the seven source spirits from eternity, there would be no angel, no heavens, and no earth.

The earth, however, came into being from the spoiled salitter of the 57
outermost birth. This you simply cannot deny. When you look at earth and stones, you have to admit that they have death in them. But you must also

[9] **wen Ich Sehe:** "wie ich sehe" (1730).

auch sagen / das ein leben drinnen sey / Sonst wüchse darinnen / weder Goldt Noch silber / auch weder krautt noch Graß /

58 Nun mechte einer fragen / Sint den auch alle drey geburten drinnen /

Ia / Das leben dringt durch den Tott / die euserste geburt ist der tott / die ander ist das leben / welches im zorn feuer / vnd in der liebe stehed / die dritte ist das Heilige leben /.

Vntter Richt.

59 Die euserliche erde ist ein Bitter gestanck / vnd ist Tott / das ver steht auch ein Ider Mensch.

Der Salitter ist aber durch den zorn er morded worden / den du kansts nicht leugnen / das nicht Gottes zorn in der erden Sey / Sonst wer sie nicht also Herbe Bitter Sawer vnd Gifftig / vnd gebär auch nicht Solche Gifftige Böse würme /

So du aber wolst Sagen / Gott Habe sie aus seinem vor satz also geschaf-
60 fen / So würdestu sagen / das Gott selber die Bosheit sey / lieber Sage mihr doch / warumb ist doch der teufel ver stossen worden / Du wirst freilich Sagen umb seiner Hoffard willen / das er Hatt wollen über Gott Sein / Raht fritz wo mitte / was Hatt er für gewalt gehabed / Hie sage weistu waß / weistu nichts so schweig vnd Höre /

61 In dem Salitter der erden Saß er für den zeiten der schepffung / als der selbe noch dinne / vnd in Himlischer Heiliger geburtt stuntt / vnd was in dem gantzen königreich diser weld / Da selbst was es nicht erde vnd steine / Sondern ein Himlischer Same / welcher aus den Sieben quel Geistern der Natur geboren ward / Den darinnen gingen Himliche früchte vnd formen
62 auff / welches was eine lust speise der Engel. als aber der zorn darinnen ahn Brante / So warts im tode ermorded / Aber nicht also zu ver stehen das sie drumb gar tott sey / Den wie kahn in Gott edwas Gar sterben / das sein leben von ewigkeit Hatt gehabed / Sondern die euserste geburtt ist ver Brant / er froren er soffen vnd er starred /

63 Die ander geburtt aber gebüred In der eusersten wider das leben / Vnd die dritte wird zwischen der Ersten vnd andern geboren / das ist zwischen Himmel vnd Helle / mitten im zorn feuer / vnd dringed der Geist im zorn feuer durch / vnd gebüred das Heilige leben / welches stehed In krafft der
64 liebe / Vnd in der selben geburtt werden die totten auff er stehen / die da

admit that they have a life in them. Otherwise nothing would grow in them, neither gold nor silver, neither vegetation nor grass.[10]

Now someone might care to ask: are all births in them? 58

The answer is yes: life pushes through the death which is the outermost birth. The second birth is the life that abides in the fire of anger and in love. The third is the holy life.

Instruction.

The external earth is a bitter stench which is dead. Anyone can understand 59 that.

But the salitter had been murdered by anger. You can hardly deny that God's anger abides in earth. Otherwise it would not be so tart, bitter, sour, and poisonous, nor would it generate such poisonous and evil worms.

But if you were to claim that God had made it that way because this was his intention, you would imply that God embodied evil. My dear friend, tell 60 me instead why it was that the devil was expelled. You will of course say it was because of his pride, his wanting to be above God. But, take a guess, my friend, by means of what? What sort of power did he possess? Tell me if you know the answer. If not, then be still and listen!

Before the time of creation, he resided in the salitter of the earth when 61 it was still fine-spun, abiding in the celestial holy birth everywhere in the whole kingdom of this world. Nor was it earth and stone yet, but a celestial seed, born of the seven source spirits of nature. In it, there blossomed celestial fruits and forms, delicacies for the angels. Only when the anger 62 burned within it was it decimated in death. This did not mean that it was utterly dead. For in God, how could anything perish that had possessed his life from all eternity? The outermost birth is instead burned, frozen, drowned, and petrified.

The second birth then regenerated the life in the outermost. The third 63 was then born between the first and second: between heaven and hell, in the midst of the fire of anger. The spirit then pushes through in the fire of anger and gives birth to the holy life that abides in the power of love. In that 64

[10] Paracelsus asserts God's creation from nothing but insists that the powers or virtues within things are eternal and uncreated. B. is in accord with his *Philosophia* (H 8:55; S 13:9) in alluding to the notions of creation from a primal material or "seed" (Sahm) imbued with the divine and elemental powers which yield vegetation and metals: "Am ersten ist der *Yliaster* getheilet worden/ der dann Nichts ist/ vnd hatt geben die 4. Elementen, vnnd gemacht und geordnet: vnd ist nur als ein Sahm/ auß dem Stamm wachst."

Haben einen Heiligen Samen geseed / Die aber Haben im zorn feuer geseed die werden Im zorn feuer auff erstehen / Den die erde wird wider lebendig werden / Sintemal Sie die Gottheit in Christo Hatt wider Neu geboren durch sein fleisch / vnd zur rechten Gottes erhöhed Aber das zorn feuer Bleibed in seiner geburtt / Das du aber wolst Sagen / es Sey kein leben in der erden / So
65 redestu Blint / du Sihest Ia das kraut vnd gras daraus wechst / Das du aber wolst Sagen Sie Hette nur einerley geburtt / So redestu auch Blint / den das kraut vnd Holtz (daus) daß daraus wechst / ist nicht erde / auch so ist die frucht auff dem Baume nicht Holtz / auch so ist die krafft der frucht nicht Gott. Sondern Gott ist im Centrum In der Inresten geburtt In allen dreyen Naturlichen geburten ver borgen / vnd wird nicht erkant als nur im Geist des Menschen / auch so kahn ihn die euserste geburtt In der frucht nicht fassen / oder Halten / sondern er Held die euserste geburtt der frucht / vnd formired sie /

Die ander frage. warumb ist den die erde
also Bergicht steinicht vnd vneben /

66 Die Berge sint in der zu Sammen treibunge also worden / Den des ver terbeten Salitters ist I an eineinem[a] orte mehr gewesen als am andern / Als nach dem wie das Ratt Gottes mit seinen Instehenden quel Geistern
67 ist gewesen / ahn denen orten wie[b] das süsse wasser Im Instehenden rade Gottes ist Primus gewesen / da ist viel Irdisch Begreifflich wasser worden / wo aber die Herbe qualitet in der Bitterkeit im Marcurio ist Primus gewesen / da ist viel erde vnd steine worden / Wo aber die Hitze im lichte ist Primus gewesen / da ist viel Silber vnd Gold / dar zu edliche schöne steine im Plitz des lichtes worden / Sonderlich wo die liebe im lichte ist Primus gewesen / da sind die edlesten steine worden vnd das Beste Gold.

68 Als sich aber der klumppen der erden Hatt zu sammen gedruckt / So ist das wasser raus gequetscht worden / Wo es aber mit der Herben qualitet mit harten felsen ist ein geprest worden / da ist es noch in der erden / vnd Hatt Sint der zeit edliche grosse lecher zu seinem gange geweicht vnd gemacht /
69 An denen orten wo Grosse mehr vnd See Sind / da ist das wasser über dem Selben Polus Primus gewesen / vnd weil es den nicht viel Salitter da selbest Hatt gehabed / So ist in die erde gleich wie ein tahl worden / da Innen ist

[a] Read: einem [b] Early edit: wo

birth the dead rise up again, those who have sown a holy seed.[11] But those who have sown in the fire of anger will rise up in it. For the earth will be brought back to life, all the more so since divinity in Christ has by his flesh regenerated it and lifted it up to the right hand of God. Only the fire of anger will remain where it arose. But you were going to say that there is no life in the earth? You are blind in saying so. For you can see that vegetation and grass grow from it. And if you were going to say that it has but this single kind 65
of birth, in that too you would speak blindly. For the vegetation and wood that sprout from it is not earth any more than the fruit of the tree is. Nor is the power of the fruit God. Rather, God is latent in the center,[12] in the innermost birth, concealed in the core of all three natural births, discernible only in the spirit of the human being. For the same reason, the outermost birth in the fruit cannot grasp or contain him. He maintains the outermost birth of the fruit and informs it.

A second question: Why is the earth
so hilly, stony, and uneven?

The mountains emerged in the compaction. For there was always more 66
of the corrupt salitter in one place than in another in accordance with the divine wheel with his innate source spirits. Wherever the sweet water 67
had primacy in the inner wheel of God there arose much earthly palpable water. Where the tart, dry quality had primacy in the bitterness within the marcurius, there arose much earth and stone. But where the heat in the light had primacy, there emerged much silver and gold and some beautiful stones emerged in the flash of light. Particularly where love had primacy in the light, the most precious stones and the finest gold are found.

But when the clump of the earth was compacted, the water was squeezed 68
out of it. Wherever it was compacted by the dry quality into stony ridges, it remained in the earth, and since then some large holes have been made or dissolved to become its passages. In those places where there are large 69
seas or lakes, the water had had primacy over their pole. Since not so much salitter had been there, the earth became hollowed into a valley with the

[11] B. calls to mind the metaphor of Gal 6:8, "If you sow to your own flesh, you will reap corruption from the flesh; but if you sow to the Spirit, you will reap eternal life from the Spirit." However, B.'s context of a theory of nature and regeneration calls to mind Paracelsus' natural supernaturalism in writings such as the *Liber de resurrectione et corporum glorificatione*, "Jetz ist der [Mensch] aber ein som [**Same**] und der neue leib die frucht" (NPE 1, 447).

[12] Instead of standing highest, God is deepest. Rebirth and assimilation to God take place in an inner dimension.

das wasser blieben stehen / Den das dinne wasser Sucht den thal vnd ist eine demütigkeit des lebens / welches sich nicht erhebed / wie die Herbe Bitter
vnd feuers qualitet Hatt gethan / In den Creaturen der teufel. Darumb sucht es Immer die Nidrigsten stellen auff erden / Das Bedeut recht den geist der Sanfftmut In welchem das leben wird geboren / wie du Bey er schaffung des Menschen kanst lesen / vnd auch da forne Bey seiner Species.

Vom Tag vnd nacht.

Die Gantze Gottheit mit allen krefften / vnd würckungen / mit sampt ihrem Instehenden wesen / So wol ihr auff steigen vnd durch dringen / vnd ver endrunge / das ist / das gantze gewürcke / oder die gantze gebärung /
wird alles verstanden im Geiste des wortes / In welcher Probortz / oder In stehenden gebärung der qualiteten der Geist das wortt fassed / vnd formpt / vnd da mitte aus ferdt / Eben ein solche In stehende geburt / durch dringen / auff steigen / Ringen vnd sigen Hats auch in der Natur.

Den als der Mensch In die Sünde füel / da wart er aus der Innersten geburt in die andern zwo gesatzt / die vmb fingen ihn Bald / vnd Inqualirten mit ihm / vnd in ihm / als in ihrem eigenthum / Vnd empfing der Mensch als Balde den Geist vnd alle gebärunge der Sidrischen vnd auch der eusersten geburt /

Darumb spricht er Nun alle wörter nach der Instehenden gebärunge der Natur auß / Den der Geist des Menschen welcher In der Sidrischen geburt stehed / vnd mit der gantzen Natur Inqualiret / vnd ist gleich wie die gantze
Natur Selber / der formpt das wortt nach der Instehenden geburtt. wen er was sicht / So gibt er ihm den Namen nach seiner qualificirung / Sol er aber das Thun / So mus er sich auch in eine Solche gestald formiren / vnd sich mit seinem schall also gebären wie sich das ding das er Nennen wiel / gebüret /
vnd Hierinnen steckt der kern / des gantzen verstandes der Gottheit / Nicht schreibe Ich solches / vnd gebe es ans licht / das mihr als Bald ein Ider sol Nach kratzen vnd Hierrinnen seines Geistes Gutt duncken antag geben / vnd es für Heiligtum aus schreien / Höre geselle es gehörd was mehr darzu / Dein Animalischer geist mus vor hin mit der Inresten geburt in Gott Inqualiren / vnd im lichte stehen / das er die Sidrische geburt recht kent / das er eine freye Portte in allen geburtten Hatt / Anders wirstu nicht Heilige vnd rechte Philosophia schreiben / Sondern leuse vnd flü[a] / vnd würst ein spötter Gottes
er funden / Ich lasse mich schon wol bedüncken / der Teufel werde sein

[a] Written above the line by another hand: viel-lose-Viehe

water remaining in it. For the subtle water seeks the valley, as a humility of 70
life that does not rise up, as the tart, bitter, and fiery qualities had done in
the creatures of the devils. Hence, it always seeks the lowest points on the 71
earth. This signifies the true mildness in which life is born, as you will read
with respect to the creation of the human being and above with respect to
his species.

Concerning Day and Night.

The entire divinity and all its powers and effects and its innate being, as 72
well as its ascent, emergence, and transformation, which means the entire
production and the entire birth: all can be understood in the spirit of the
word. As is the proportion or innate birth of the qualities when the word is 73
composed and formed by the spirit in order to issue forth, so it will be in
nature with the inner birth, emergence, ascent, struggle, and triumph.

For when the human being fell into sin, he was transferred from the 74
innermost birth into the other two, and soon they enmeshed and infused
with him, making him their own. Soon enough the human being took on
the spirit and all the outgrowths of the sidereal and outermost birth.

For this reason, he pronounces all words in accordance with the innate 75
generations of nature. For the human spirit that abides in the sidereal birth,
infusing itself with all of nature and being just like nature itself, forms the
word in accordance with its innate generation. If the human being sees 76
something, he gives it a name corresponding to its manifestation. In order to
do that, he has to inform himself with the same kind of figure, and manifest
himself in the sound, as the thing he names gets generated. In this resides
the core of the entire understanding of the divinity. I do not write and 77
bring these things to light so that everyone will follow suit and pass off his
cogitations, declaiming them holy. Look here, friend, there is more to it than
that. Your animate spirit must first of all infuse itself with the innermost
birth in God and abide in the light to know the sidereal birth properly to
have an open gate in all births. Otherwise you cannot write a sacred and true
philosophia, but only lice and fleas, and you will be found out as a disdainer
of God. I take into account that the devil is going to ride his proud horse with 78

Hoffertiges Reslin alhie mit manchem reiten / vnd wird sich mancher auff die Bahn machen / Ehe er gegürtt ist / Daran Ich wiel vnschuldig sein / den was Ich alhie offenbare / das mus Ich thun / Den es ist die zeit der durch Brechung ver Handen / wer nun wiel schlaffen / den wird das sturm wetter der grimmigkeit auff wecken / Darmitte nun ein Ider acht auff seine sache Habe / wiel[a] treulich ahn gezeiged Haben Nach des Geistes Trieb vnd willen.

Mercke.

79 Der Scribent Moises schreibed / Gott habe das licht von der fünsternis geschieden / vnd das licht tag geheissen / vnd die fünsternüs Nacht / Da Sey auß abend vnd morgen der Erste Tag worden / Gene. 1.[b]

Weil dis wortt / Abend vnd morgen / Gantz wider die Philosouia vnd ver nunfft leufft / So ist da für zu Halten / das Moses nicht der autor dar zu ist / Sondern es ist von seinen vorfahren auff ihn gebracht worden / welche alle Sechs tage der schepffung Haben in einen lauff gerechned / vnd die schepffunge von adam Nur in einem tunckeln wortte behalten / vnd auff die nachkommen Bracht.

80 Den abend vnd morgen ist nicht gewesen für[c] zeit der Sonnen vnd sternen / welche erst gewies vnd warhafftig am vierden Tage Sind erschaffen worden / welches Ich den aus gewissem grunde Bey erschepffung der Son-
81 nen vnd sternen erweisen wil. Tag vnd nacht / aber Sind gewesen / das wiel Ich alhie nach meiner erkentnis erkleren / Du magest alhie die augen deines Geistes abermal weit auff sperren / wilstuß ver stehen / wo nicht / So
82 wirstu Blint sein / wie den dieses Grosse werck in den Menschen ist ver borgen Blieben / Bis auff dato / Da wiels Gott lob ein mal Tag werden / den die morgen Röte Bricht ahn. Der durch Brecher der Inresten geburt / er zeiged sich mit seinem Roten grünen vnd weissen fenlin / In der eusersten geburt / auff dem Regenbogen.

Mercke.

83 Nun sprichstu / wie kan den Tag vnd nacht gewesen sein / vnd nicht auch morgen vnd abend /

Morgen vnd abend ist alleine über der erden / vntter dem monden / vnd nimpt seinen vr sprung vom licht der Sonnen / Die macht abend vnd morgen / vnd auch den euserlichen Tag / vnd auch die euserliche fünster nacht. Das weis ein Iderman.

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[a] Amend: ichs [b] Marginal [c] Amend: der

many a one in this regard. And some will take to the road before even being harnessed. I consider myself innocent in that. For what I reveal here, I must reveal. The time of emergence is at hand. Whoever would sleep now will be awakened by the storm of ferocity. So that everyone will attend well to what is his, I intend to give notice in accordance with the impulse and will of the spirit.

Take note.

The writer[13] Moses tells us that God parted light from darkness and called 79
the light day and the darkness night. From evening and morning there was the first day.[14]

But since the words *evening* and *morning* run quite counter to *philosophia* and reason, it is to be assumed that Moses was not the author of this. It must have been handed down to him from his forefathers who took all six days of creation as a single course and who knew of the creation of Adam only from some obscure words conveyed to posterity.

For there could not have been evening and morning before the time of the 80
sun and stars, which surely and truly were created on the fourth day, a matter which I have reason to indicate in the discussion of the creation of the sun and stars. But there were already day and night, as I intend to explain here 81
according to my knowledge of it. Here you can once again open wide the eyes of your spirit in order to understand. If you do not want to understand, you must remain blind. For this great work has remained concealed in the 82
human being down to the present day. Now, praise be to God, day is dawning. Dawn is breaking. The spirit that breaks through from the innermost birth is coming to light with its red, green, and white banner in the outermost birth upon the rainbow.

Note.

Now you might ask, how can there have been day and night without morning 83
and evening?

Morning and evening are only above the earth and beneath the moon, originating in the light of the sun which causes morning and evening and the day and dark of night in the superficial sense. Everyone knows that.

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[13] See Grimm, **Skribent** means writer or scribe, often in a pejorative sense. The term contrasts with B.'s ***autor*** as a true source and authority. In denying that Moses was the *author* of Genesis, B. thus does not deny that he *wrote* it.

[14] Gen 1:4–5.

Es Hatt aber zu der zeit nicht zweierley schepffunge des abends vnd morgens gehabt. Sondern da sich abend vnd Morgen Hatt ahn gefangen / so ist er in seinem lauff Blieben Bis dahehr

Vom Tage.

84 *Das wortt Tag. fast sich im Hertzen / vnd ferdt Her* für zum Munde / vnd ferdt durch die strasse der Herben vnd Bittern qualitet / vnd weckt die Herbe vnd Bitter qualitet nicht auff / Sondern gehed starck durch ihren locum / welch am hintern gaumen über der zungen ist / Her für / Gantz Sanffte /
85 vnd der Herben vnd Bittern qualitet vnbegreifflich / Wen es aber Herfür auff die zungen kompt / so schleust die zunge mit dem obern gaumen das maul zu / Wen aber der Geist an die Zeene stöst vnd wiel raus / so schleust die zunge das maul auff / vnd wiel furm worte rauß / vnd tutt gleich einen
86 freuden sprung zum maule rauß / Wen aber das wortt durch Bricht / So macht sich das maul In wendig weit auff / vnd das wortt fast sich mit seinem schallen / Hintter der Herben vnd Bittern qualitet noch ein mal / vnd weckt die selbe als ein faulen schleffer in der fünsternis auff / vnd ferdt geling zum
87 munde rauß / Als den zard die Herbe qualitet Hernach / als ein schleffriger mensch / der vom schlaffe auff geweckt wird / Aber der Bitter Geist welcher vom feuer Plitz aus gehed Bleibed ligen / vnd Hörd Nichtes / Beweged Sich auch nichtes /

Dieses Sint Nun Gar Grosse ding. vnd nicht so
schlechte wie der Pawer ver meint.

88 Das sich nun Erstlich der Geist im Hertzen fast / vnd Bricht durch alle wachen Bis auff die zungen vnuermerckt / Das Bedeut / das daß licht aus dem Hertzen Gottes ist Her für gebrochen / durch die euserste ver terbete grimmige Totte Bitter vnd Herbe geburtt In der Natur diser weld / dem Tode vnd Teufel Sampt dem zorne Gottes vnbegreifflich / wie den geschriben stehed / Im Euangelio. S. Johan. 1 Cap. *Das licht schein In der fünsternis. vnd die fünsternis Habens nicht begriffen. etc.*

89 Das aber die zunge mit dem obern gaumen das maul zu schleust / wen der Geist auff die zunge kömpt. Bedeut / das die Sieben quel Geister der Natur In diser weld / zur zeit der schepffung durch den zorn Gottes nicht sind er storben gewesen / Sondern lebendig vnd wacker / Den die zunge bedeut das leben der Natur / In welchem die Animalische / oder Heilige Geburtt stehed / den sie ist ein forbilde der Seelen /

At that time, however, there were not two distinct creations of evening and morning. When morning and evening began they remained the same until the present.

Concerning day.

The word day composes itself in the heart and travels forth out of the mouth, 84
through the strait of the tart and bitter qualities without arousing them. It issues forth forcefully through their locus which is in the rear palate above the tongue, doing so quite gently and incomprehensively to the tart and bitter qualities. But when it has issued forth to the tongue, the tongue against 85
the upper palate closes the passage of the mouth. And when the spirit strikes against the teeth, wanting out, the tongue opens the mouth in order to leave before the word, performing a leap of joy out of the mouth. And when the 86
word breaks through, the mouth opens wide within itself so that the word composes itself with its sound again behind the tart and bitter qualities, waking them up like lazy sleepers in the dark, exiting at once from the mouth. The tart quality then rushes after it like a sleepy fellow aroused from 87
slumber. But the bitter spirit proceeding from the fire flash remains lying there, hearing nothing and not moving.

These are truly great things, and not as
simple as the peasant might think.

First of all, the spirit composes itself in the heart and slips by all the guards 88
unobserved as far as the tongue: this signifies that the light has issued forth from the heart of God, passing through the outermost, spoiled, fierce, dead, bitter, and tart birth in this world's nature, still imperceptible to death, devil, and the anger of God. As the gospel of St. John, chapter 1, states: "*The light shone in the darkness and the darkness have not comprehended it*,[15] etc."

When the tongue and the upper palate close off the passage of the mouth 89
as the spirit reaches the tongue, this signifies that the seven source spirits of nature did not perish in this world in the anger of God at the time of creation: they remained lively and alert. For the tongue signifies the life of nature in which the animate or holy birth abides. It is the image of the soul.

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[15] Light and darkness contrast as singular and plural, one and many, here and in Luther's Bible (John 1:5): "vnd das Liecht scheinet in der Finsternis / vnd die Finsternis habens nicht begriffen." Awareness of the frequency of these images in B.'s work suggests that what we might read as biblical metaphor functions as a speculative metaphysics.

90 Das aber der Geist die zunge also Bald Inficirt / wen er auff sie kömpt / dauon sie einen freuden sprung tutt vnd wiel noch fürm Geiste zum maule rauß / Bedeut / das die Sieben quel Geister der Natur / welches die Sidrische geburtt Heissed / Als das licht Gottes welches der tag heissed / In Inen auff ging / Als Balde Götlich leben vnd willen bekommen haben / vnd sich Hoch erfreued wie die zunge im maule /

91 Das sich aber die fodern gaumen Inwendig erweitern vnd dem Geiste raum geben nach seinem gefallen / Bedeut / das sich die Gantze Sidrische geburtt / gantz freundlich In des lichtes willen gegeben hatt / vnd den grim in ihr nicht auff geweckt.

92 Das sich aber der Geist / wen er zum munde aus ferdt / Erst nach ein mal Hintter der Herben qualitet / auff der zungen im Hinttern gaumen fast / vnd weckt die Herbe qualitet / als einen schleffer auff / vnd ferdt schnel zum munde auß / Bedeut / das der Herbe Geist zwar alles In der Gantzen Natur mus Halten vnd Bilden / Aber aller erst / wen es der Geist des lichtes Hatt formired / den weckt er Erst den Herben geist auff / vnd gibts ihm in
93 die Hende / das ers Held / Vnd das mus sein / von wegen der Eusersten Begreiffligkeit / die mus (mus) im Herben grim gehalten wer- den / Sonst bestünde nichtes im Corpus / auch so bestünde die zu sammen gedruckte erde vnd steine nicht / sondern es würde wider ein zer brochener dicker / vnd fünster salitter / welcher In der Gantzen Tiffe schwebete /

94 Auch so bedeut es / das diser Salitter auff die letzt / wen der Geist wird sein geschepffe vnd werck In dieser weld auß gerichtet Haben / Sol wider auff geweckt / vnd lebendig werden / am Iüngsten Tage.

95 Das sich aber der Geist Hintter der Herben qualitet fast / vnd nicht in der Herben qualitet / vnd weckt die selbe auff. Bedeut / das die Herbe Natur / das licht Gottes nicht werde eigentumlich begreiffen / Sondern werde sich In dem Gnaden licht freuen / vnd durch das selbe auff geweckt werden / vnd den willen des lichtes ver richten / Gleich wie der Tirische leib des menschen / den willen des geistes ver richtet / vnd sind doch nicht zwey dinge.

96 Das aber der Bitter Geist stille leit / vnd des Geistes werck nicht Höred vnd begreifft / Bedeut / das das Bitter zorn feuer / welches im feuer plitz end stehed / zur zeit der geburtt des lichtes / vnd auch noch / vom lichte nicht auff geweckt wird / vnd das selbe nicht begreifft / Sondern ligt in der eusersten geburtt gefangen / vnd mus den Geist des lichtes sein werck In der Natur lassen machen wie er wiel / vnd kahn die wercke des lichtes
97 weder sehen Hören / noch begreiffen / Darumb sol kein mensch dencken / das in der Teufel die wercke des lichtes werde können aus seinem Hertzen reissen / den er kan sie weder sehen noch begreiffen / Vnd ob er gleich In

The fact that the spirit infects the tongue as soon as it arrives on it, 90
therefore executing a leap of joy in desiring to exit the mouth even before the spirit, signifies that the seven source spirits of nature, known as the sidereal birth, immediately receive divine life and resolve, rejoicing as does the tongue in the mouth, as soon as the light of God, which is called the day, rises up in them.

The fact that the frontal gums expand to make room for the spirit so as to 91
please it signifies that the entire sidereal birth has cordially acceded to the will of the light without arousing the fierce quality in itself.

The spirit leaving the mouth first composes itself again on the tongue in 92
the rear palate behind the tart quality, arousing it like a sleeper and then quickly exiting the mouth. This signifies that, though the tart quality must sustain and form all things throughout nature, it does so only after the spirit of the light has formed it. For first the spirit arouses it and hands over to it what it is to sustain. It has to happen this way because of the external 93
palpability which must be sustained in the tart ferocity. Otherwise nothing would persist in the corpus. Indeed, the entire compacted mass of earth and stones would not persist. There would be only a fragmented, turgid and dark salitter hovering throughout the depths.

Moreover, it signifies that in the end this salitter will again be aroused and 94
quickened on the Day of Judgment, when the spirit will have completed its creation and works in this world.

The fact that the spirit composes itself behind the tart quality, not in 95
it, but that the spirit arouses the tart quality signifies that the tart nature cannot properly comprehend the light of God, but that it will rejoice in the light of grace, becoming aroused by it in order to bear out the will of the light, the same as the animal body of the human being bears out the will of the spirit. Yet these are not two distinct things.[16]

The fact that the bitter quality lies still and does not hear or comprehend 96
the work of the spirit signifies that the bitter fire of anger which arises in the flash of fire when the light is born and arises again is not aroused by the light and does not comprehend it, remaining imprisoned in the outermost birth, and must allow the spirit of light to perform its work in nature as it will, unable to see, hear, or comprehend the works of the light. Hence no 97
one should think that the devil is capable of tearing the works of light out of his heart. He can neither see nor comprehend them. Though he might

[16] The phonetic enactment that occurs in speech and the anthropological relation of body and spirit are not distinct. See above *A* 19:75–76.

der eusersten geburtt im fleische / wittet vnd Tobed / als in seinem raub schlosse / Verzage nicht / Bringe nur nicht selber die wercke des zornes In deines Hertzens licht / So wird deine Seele für dem Tauben stummen / vnd im licht Blinden Teufel wol sicher Sein.

98 Du Solst nicht Meinen / das Ich alhie schreibe / als einen wahn / obs also sey oder nicht / Sondern dem Geiste stehed des Himmels vnd der Hellen Portten offen / vnd dringed im lichte durch Beide / vnd schawed die / vnd kahn die auch gar wol ap probiren / Den die sidrische geburtt /
99 lebed zwischen beiden / vnd mus sich wol quetschen lassen / Vnd ob mihr gleich der teufel das licht nicht Nemen kahn / Noch ver deckt er mirs offte mit der eusersten / vnd fleischlichen geburtt / das sich die Sidrische geburt
100 Engstet / als wer sie gefangen / Das sint alleine seine schlege / damitte das sänff kernlin verdackt wird / Dauon saged der Heilige Apostel Paulus auch / Es sey ihm ein grosser Pfal Ins fleisch geben worden / vnd er habe dem Herren geflehed / Er wolte[a] solches von ihm nemen / dar auff ihm der
101 Herr geantt- wortet / Er solle sich lassen an seiner gnade gnügen / Den er was auch kommen Bis ahn disen locum / vnd hette gerne das licht ohne ver hinderung / zum eigentumb In der Sidrischen geburtt gehabed / aber es kuntte nicht sein / den der zorn Ruhed In der fleischlichen geburtt / vnd muste die verwesung im fleische tragen / So aber der grim gantz von der Sidrischen geburtt genommen würde / So wehre er in der selben Gott
102 Gleiche / vnd wüste alle ding wie Gott selber. Welches alleine Ietzo die Seele weiß / welche mit dem licht Gottes Inqualiret / Sie kans aber nicht vol kömlich wider zu ricke In die Sidrische geburtt Bringen / den sie ist eine ander person / Gleich wie auch der apffel auff dem Baume seine geruch vnd geschmack / Nicht kan wider zu ricke In den Baum / oder In die Erde Bringen / vnd ob er gleich des Baumes Sohn ist. Also ists auch in der Natur /

103 Der heilige Man Moses was also Hoch vnd tiff In disem licht / das auch das licht die sidrische geburtt verklered[b] / dauon die euserste geburtt des fleisches in seinem angesicht verklertt wardt / vnd begerdt[c] auch Gottes licht

[a] Early edit: wolte doch [b] Early edit: verklärete [c] Amend: begerdte

rage and storm in the outermost birth in the flesh, as if this were his robber's castle, do not lose heart! Do not bring into the light of your heart the works of anger and your soul will be safe from the deaf mute devil who is blind to the light.

Don't imagine that I am writing here some fantasy that might or might 98
not be true. The gates of heaven and hell have been opened to the spirit. In the light the spirit passes through both. It sees them and can judge them for what they are. For the sidereal birth lives between the two and must submit to being crushed between the two. And though the devil cannot take my 99
light from me, he can and often does conceal it beneath the outermost birth of the flesh. The sidereal birth then trembles as if it were imprisoned. Those 100
are only the devil's assaults aiming to cover up the mustard seed.[17] It is about this that the Apostle Paul says that a great thorn had been thrust into his flesh, and that he had beseeched the Lord to remove it from him; to which the Lord answered that his grace should be enough.[18] For he arrived at this 101
very locus, desiring to own the light without obstruction in the sidereal birth. But that could not be, since the anger remains in the carnal birth, being compelled to bear the corruption in the flesh. If the ferocity were taken from the sidereal birth altogether, he would be like God in it, knowing all things as does God himself. Only the soul which is infused with the light of God 102
knows this now, yet the soul cannot take it back complete into the sidereal birth, for it is another person. Just as, the apple on the tree cannot take its smell and taste back into the tree or into the earth, even though it is the son of the tree. So it is in nature.

The holy man Moses was high and deep in this light which also clarifies 103
the sidereal birth. As a result, the external birth of the flesh was illuminated

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[17] Mat 17:20, "[Jesus says] if you have faith the size of a **mustard seed**, you will say to this mountain … nothing will be impossible for you."

[18] See 2 Cor 12:7–9, "VND auff das ich mich nicht der hohen offenbarung vberhebe / Jst mir gegeben ein Pfal ins Fleisch / nemlich … Dafur ich drey mal dem HErrn geflehet habe / das er von mir wiche / Vnd er hat zu mir gesagt / Las dir an meiner Gnade genügen …" ("[Paul says] to keep me from being too elated, a thorn was given me in the flesh [Luther: "ein Pfahl ins Fleisch"], a messenger of Satan to torment me … Three times I appealed to the Lord about this, that it would leave me, but he said to me, 'My grace is sufficient for you, for power is made perfect in weakness.'" The reader should also consider the previous statement in *A* 19:98, comparing it with 2 Cor 12:1, as well as with what became the mystical topos of the "third heaven" [2 Cor 12:2–4]).

104 vol kömlich In der Sidrichen[a] geburtt zu sehen / Aber es kuntte nicht sein / den es leit der zorn Rügel dafür / Den es kan auch die gantze Natur der Sidrischen geburtt In diser weld / das licht Gottes nicht er greiffen / Darumb ist das Hertze Gottes ver borgen / das doch ahn allen enden woned / vnd alles begreifft.

105 Also Sihestu / das der Tag sey für der zeit der sonne vnd sternen gewesen / Den da Gott sprach es werde lichte / da ist das licht durch die fünsternis gebrochen / vnd die fünsternis Hats nicht begriffen. Sondern ist in seinem

106 Sedis Blieben Sitzen / Auch So Sihestu wie der zorn Gottes in der eusersten geburtt der Natur ver borgen liege / vnd ruhe / vnd kan nicht auff geweckt werden / die Menschen wecken ihn den Selber auff / welche auch mit ihrer fleischlichen geburtt / mit dem zorn In der eusersten geburtt der Natur Inqualiren.

107 Darumb ob Nun Imand zur Hellen verdampt werde[b] / darff er nicht sagen / Gott Habe es gethan / oder er wolle das selbe / Sondern der Mensch erweckt das zorn feuer Selber in Ime / welches / wen es Brennend wird / Her nach mit Gottes zorn / vnd dem Hellischen feuer Inqualiret als ein ding /

108 Wen dein licht ver loschen ist / So stehestu in der fünsternis / vnd in der fünsternis ist der zorn Gottes ver borgen / wen du ihn auff weckest / so

109 Brent er in dir / In einem steine ist auch feuer / wen man aber nicht drauff schleged / so Bleibed das feuer ver borgen / wen man aber drauff schleged / so springt das feuer Herauß / Ist den edwas ver Handen / das des (feues) feuers fehig ist / So Brents / vnd wird ein Gros feuer / also gehts auch mit dem menschen zu / wen er das Ruhende zorn feuer ahn zint.

Von Der Nacht.

110 Das wortt Nacht / fast sich erstlich auff dem Hertzen / vnd gruntzt der Geist / mit der Herben qualitet / doch der Herben qualitet nicht gantz begreifflich / Hernach fast sichs auff der zungen / Weil es aber auff dem Hertzen gruntzt / So schleust die zunge das maul darweil zu / Bis der Geist kompt / vnd fast sich auff der zungen / Den macht sie das maul geschwinde auff / vnd lest

111 den Geist Nauß. *Das Sich Nun das wortt* / Erstlich auff dem Hertzen fast / vnd gruntzt mit der Herben qualitet / Bedeut. das sich der Heilige Geist Habe in der fünsternis gefast / über dem Hertzen Gottes in der Sidrischen geburtt / der Siben quel Geister / Das er aber mit der Herben qualitet Gruntzed Bedeut / das die fünsternis sey ein wider wille / wider den Heiligen Geist

[a] Amend: Sidrischen [b] Early edit: würde

in his countenance[19] so that he desired to see God's light altogether in the sidereal birth. But this could not happen. The barrier of anger was in the 104
way. The entire sidereal birth in this world cannot grasp the light of God. For this reason, the heart of God is hidden, though it dwells in all places and encompasses all.

Therefore, you can see that day existed before the sun and stars. For as 105
soon as God said, "Let there be light," the light broke through the darkness and the darkness did not grasp it. The darkness remained in its place. Thus 106
you can see as well how the anger of God remained hidden in the outermost birth of nature, resting there unable to be aroused unless human beings themselves arouse it because they have become infused with their fleshly birth, with the anger in the outermost birth of nature.

Hence, if someone is damned to hell, he cannot claim that God has caused 107
or wants it. The human being arouses the fire of anger within himself. When it begins to burn, it infuses itself with the anger of God and the infernal fire, which are the same thing. When your light goes out, you are left in darkness 108
where the anger of God is latent. Arouse it and it will burn in you. There 109
is fire in a stone. If you do not strike it, the fire remains concealed. Give it a blow and fire leaps out. If something flammable is there, it will burn, causing a great conflagration. And so it is with the human being who kindles the sleeping fire of anger.

Concerning the night.

The word night composes itself in the heart. The spirit grunts with the tart 110
quality without being comprehensible to it. Next it composes itself on the tongue. But since it grunts on the heart, the tongue closes the mouth briefly until the spirit comes and composes itself on the tongue. Then it opens the mouth quickly to let the spirit out. *The fact that the word* first of all composes 111
itself on the heart, grunting with the tart quality, signifies that the Holy Spirit has composed itself in the darkness above the heart of God in the sidereal birth of the seven source spirits. Its grunting with the tart quality signifies that the darkness was a contrary will, opposed to the Holy Spirit, which

[19] Ex 34:29–35 tells how, when Moses had spoken with the Lord, his face shone so that he put on a veil when talking to the Israelites and removed it when he "went in" to speak to the Lord. Conducive to mystical speculation, the "**veil of Moses**" is evoked by the Apostle Paul to the effect that the Jews' minds have been hardened to the truth revealed by Christ, whereas "all [Christians], with unveiled faces, seeing the glory of the Lord as though reflected in a mirror, are being transformed into the same image from one degree of glory to another …" (2 Cor 3:18).

112 gewesen / an der der Geist einen misfallen Hatt getragen / Das er aber gleich wol durch die fünster strasse gehed / Bedeut das der Geist durch die fünsternis / welche noch in stiller Ruge ist / auch gehe / vnd die zum licht
113 gebäre / So sie nur stille Held / vnd nicht das feuer ahn zint / Alhier soll Billich die richtende weld sehen welche den Menschen In mutter leibe wiel ver dammen / do er doch nicht weis ob das zorn feuer von den eltern In der frucht sey gantz ahn gezinded / oder nicht / das auch der Geist Gottes In der fünsternis walled / welche noch In der ruhe stehed / vnd kahn die fünsternis wol zum licht gebären / Darzu ist aber nun des Menschen geburtt stunde / dem menschen Sehr zu Träglich / vnd auch manchem Sehr schädlich / aber nicht zwinglich.

114 Das sich aber das maul zu tutt / wen sich (sich) der Geist über dem Hertzen fast / vnd die Herbe qualitet gruntzed kegen / vnd mit ihm / Bedeut / das daß gantze Reuier / oder der Gantz locum dieser weld / ist in der Sidrischen vnd auch in der eusersten geburtt / gantz fünster gewesen / vnd von dem starcken aus gang des Geistes lichte worden /

115 Das sich aber der Bitter Geist nicht auff wecked / In dem der Geist durch seinen locum gehed / Bedeut die fünster nacht In der Eusersten geburtt diser weld / Die Hatt das licht Nie er griffen / vnd wirts auch In ewigkeit
116 nicht er greiffen / Dan Her kömpt / das die Creaturen nur mit den augen das Sidrische licht sehen / Sonst wo die fünsternis nicht noch in der eusersten geburt were / So köntte der Sidrische Geist durch Holtz vnd steine Sehen / So wol durch die Gantze Erden / vnd würde von nichtes ab gehalten / wie es im Himmel ist /

117 Aber nun ist die fünsternis von dem lichte geschiden / vnd Bleibed in der Eusersten geburtt / darinnen ruged der zorn Gottes Bis an Jüngsten Tag / Als den wird der zorn ahn gezint werden / vnd wird die fünsternis das Haus der ewigen verterbnis Sein / Darinnen wird Herr lucifer mit allen Gottlosen Menschen / welche in die fünsternis in zorn Acker geseed haben / Ire Ewige wonunge Haben /

118 Die Sidrische geburtt aber / In welcher Ietzunder das Naturliche licht stehed / vnd darinnen die Heilige geburtt geboren wird / die wird am End diser zeit auch angezint werden / vnd wird sich der zorn / vnd die Heilige geburtt von einander scheiden / Den der zorn wird die Heilige geburtt nicht
119 begreiffen / Es wird aber der zorn In der Sidrischen geburtt dem Hause der fünsternis zu einem leben gegeben werden / vnd der zorn wird Heissen das Hellische feuer / vnd das Haus der fünsternis / welches ist die Euserste geburtt / wird Heissen der Tott /. Vnd könig lucifer wird darinnen Gott Sein / vnd seine Engel mit allen ver dampten Menschen / werden Seine diner

displeased the spirit. But that it nevertheless passes through the dark strait means that the spirit exits through the darkness. The darkness abides in quiet calm[20] so that it can give birth to the light while remaining still and not igniting the flames. From this, the judgmental world that would damn the human being in the maternal womb without knowing whether the fire of anger had been ignited by the parents in the fruit or not should take note that the spirit of God wafts within the darkness which remains calm; and the darkness can contribute to the light. The hour of birth is perhaps conducive to some and quite detrimental to others, but it is never compellingly so.[21] 112 113

When the mouth closes just as the spirit composes itself above the heart, with the tart quality grunting against it and with it, this signifies that the entire domain, the entire locus of this world, had been utterly dark in the sidereal and outermost births, but that it has been illuminated by the powerful exit of the spirit. 114

The fact that the bitter spirit is not aroused as the spirit passes through its place refers to the dark night in the outermost birth of this world: it has never comprehended the light, nor will it do so in all eternity. From this,[22] it happens that creatures can only see the sidereal light with their eyes. If not for the darkness in the outermost birth, the sidereal spirit could see through wood and stone and indeed through the entire earth, restrained by nothing, as it is in heaven. 115 116

But now the darkness has been separated from the light,[23] remaining in the outermost birth, in which the anger of God will rest until Judgment Day. Then the anger will be rekindled, so that darkness will be the house of eternal corruption. In it, Lord Lucifer and all the godless human beings who have sown darkness in the field of anger will have their eternal dwelling place. 117

However, the sidereal birth in which the natural light now abides, in which the holy birth is born, will also be ignited at the end of time. The anger and the holy birth will be separated from one another. For the anger cannot comprehend the holy birth. The anger in the sidereal birth will become the life within the house of darkness. The anger will be known as the infernal fire. The house of darkness, the outermost birth, will be known as death. In it King Lucifer will be god and his angels and all damned human beings will 118 119

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[20] **Ruge** is replaced by *Ruhe* (1730).

[21] B. here accords a relative, but not absolute, impact to the force of necessity proclaimed by astrology.

[22] **Dan Her** is replaced by *Dannenhero* (1730).

[23] Gen 1:4.

120 Sein / In diesem schlunt wird nun allerley Hellische frucht vnd Bildunge auff gehen / alles Nach Hellischer qualitet vnd artt / Gleich wie im Himmel / Himlische / Nach Himlischer qualitet vnd Artt /

121 *Also kanstu verstehen was die Schepffung Himmels* vnd der erden Bedeut vnd ist / vnd was Gott den Ersten Tag gemacht Hatt / Wie wol die Ersten drey Tage mit abend vnd morgen nicht sind abe getheilt gewesen / Sondern es wird für eine[a] zeit als 24 stunden gerechned / wie es In der Höhe überm monden eine zeit vnd Tag ist.

122 Zum Andern wirts auch darumb für einen Menschlichen Tag ge- gerechned / die weil ohne zweifel / der Erdboden als Balde seine vmb wendunge Hatt angefangen / vnd sich In Solcher zeit / weil Gott das licht von der fünsternis geschiden Hatt / Ein mal vmb gewended Hatt / vnd seinen lauff zum Ersten mal ver richtet.

[a] Early edit: wird eine

be his servants. In this pit all sorts of infernal fruits and formations will rise up, all with an infernal quality and nature, as in heaven everything will have a celestial quality and nature. 120

From this you can understand what the creation of the heavens and earth signify and are, and what God wrought on the first day of creation. To be sure, the first three days were not divided into morning and evening. A unit of time was counted as having twenty-four hours as is the time of a day in the heights above the moon.[24] 121

Moreover, it was also accounted as a human day, since without doubt the earth immediately began its rotations, and in that time, as God separated light from darkness, it rotated once and executed its course for the first time. 122

[24] Genesis and the recent calendar reform had raised the question how a day should be measured. See Intro I F–G.

Das 20 Cappittel.

Von dem Andern Tage.

1 Von dem andern Tage stehed geschriben. gene. 1[a] Vnd Gott Sprach / Es werd
eine feste zwischen den wassern / vnd die sey ein vntterscheit zwischen den
wassern / Da machte Gott die festen / vnd Scheided[b] das wasser vntter der
festen / von dem wasser über der festen / vnd es geschach also / vnd Gott
Nenned die festen Himmel / Da ward aus abend vnd morgen der Ander
Tag.
2 Diese beschreibung zeiged aber mal ahn / das nicht der Teure man moses
der autor darzu sey / den es ist Gantz vnuestendig / vnd Einfeltig geschrie-
3 ben / wie wol es doch gar Trefflichen verstant hatt. Ohne zweifel Hatt Sol-
ches der Heilige Geist nicht wollen offenbaren / dar mitte der Teufel nicht
alle geheimnis In der schepffung wüste / Den er selber der Teufel / weis nicht
die schepffung des lichtes / wie der Himmel aus dem mittel des wassers ist
4 gemacht / Den er kahn das licht / vnd[c] Heilige gebärung / welche im wasser
des Himmels stehed / weder Sehen Noch begreiffen / Sondern Nur die gebä-
runge / welche In der Herben Bittern / Sawren vnd Hitzigen qualitet stehed /
dauon die euserste geburtt ist end standen / Das ist sein königlich schloß /
5 Nicht also zu ver stehen / das er in dem Elementischen wasser keine gewalt
Habe / das selbe zu besitzen / Den die Euserste verterbete geburtt In dem
Elementischen wasser / gehörd auch zum zorn Gottes / vnd ist auch der Tott
darinnen / wie in der Erden.
6 Allein der Geist in mose / Meint alhie viel ein ander wasser / das der
teufel weder ver stehen / Noch begreiffen kahn / So es aber Hette Sollen eine
Solche lange zeit er klertt sein / So Hette es der teufel von dem Menschen
er lerntt / vnd Hette ohne zweiffel seine Hellisch spreu auch drein gestreut /
7 Darumb Hatt es der Heilige Geist verborgen gehalten / Bis auff die letzte
stunde furm abend / da seine Tausend Jahr vollended Sind / da er Sol
wider los werden / auff eine kleine zeitt. wie in der offenbarung zu lesen
8 ist. Weil ehr aber Ietzo von den ketten der fünsternis loß ist / So lest Gott
allend Halben In diser weld lichter auff stecken / darmitte ihn die Menschen
9 Sollen lernen kennen / vnd sich für ihm Hitten / Ob er nicht loß Sey /

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[a] Marginal [b] Amend: Scheidede [c] Amend: die

Chapter Twenty

Concerning the Second Day.

Concerning the second day of creation, it is written in Gen 1,[1] "And God spoke, 'Let there be a firmament between the waters, and let it be a separation between the waters.' God then made the firmament and parted the waters beneath from those above it, and so it was. And God called the firmament the sky. Out of morning and evening, there was the second day." 1

This account again shows that the precious man Moses was not the author of this; for it is written in a way that makes no sense and is simple-minded, even though it has excellent implications. These, without doubt, the Holy Spirit did not care to reveal, in order that the devil should not be informed about all the secrets of the creation. For the devil himself does not understand the creation of the light or how the heavens were made by the means of the water. He can neither see nor comprehend the light and the holy generation that abides in the water of the heavens. He only knows the generations that occur in the tart, bitter, sour, and hot qualities out of which the outermost birth arose: they are his royal castle. This does not mean that he has no power in the elemental water or cannot possess it. For even the elemental water in the outermost spoiled birth pertains to the anger of God. Death abides in it, as it does in the earth. 2 3 4 5

It is simply that the spirit in Moses is referring here to a different water about which the devil knows and understands nothing. Had this long since been clarified, then the devil would surely have learned about it from human beings, and no doubt would have mixed his infernal chaff into it. For this reason, the Holy Spirit has kept it hidden until the final hour before evening, when his thousand years will come to an end, when he shall again be let loose for a short time, as can be read in the Book of Revelation.[2] But since he is now freed from the chains of darkness, God has put up lights everywhere in this world so that people shall come to know the devil and watch out for 6 7 8

[1] Gen 1:6–8.

[2] Rev 20:3. The devil will be locked up, "so that he would deceive the nations no more, until the thousand years were ended. After that he must be let out for a little while." The thousand years refer to a time of righteousness and peace before the final consummation of Christ's return.

gebe Ich einem Iden zu erkennen / Schaw nur die weld Bey dem Hellen lichte ahn / So würstu fünden / das Ietzo alle vier Neu Söhne / welche der Teufel Hatt geboren / da er aus dem Himmel gestossen worden ist (/ Hatt geboren) die weld Regiren / Als Hoffard / Geitz / Neidt / zorn / diese Regiren Ietzo die weld / vnd Sint des Teufels Hertze / Seine Animalische Geister /
10 Darumb (Schcha) Schaw die weld nur recht ahn / So wirstu befünden / das Sie gäntzlich mit disen 4. Neu Söhnen des Teufels Inqualiret. Darumb ist sich Nun für zu Sehen / Den das ist die zeit dauon alle Propheten Haben geweissaged / vnd Christus Saged im Euangelion / Meinestu auch / das des Menschen Sohn wird Glauben fünden / wen er wird wider kommen die weld zu Richten /

11 Die weld meint wol Sie stehe Ietzt im Florr / weil sie das Helle licht Hatt über Sich Schweben / Aber der Geist zeiged mihr / das Sie mitten In der Hellen stehe / den Sie ver lest die liebe / vnd Hanged am Geitze wucher vnd
12 Schinderey / Es ist keine Barmhertzigkeit Bey ihr / Ein Ider Schreidt Hett Ich nur Geld / der gewaltige Sauged dem Nidrigen das Marck aus den Beinen /
13 vnd nimpt ihm seinen schweis mit gewalt / In Summe es ist nur lügen Trügen Morden / vnd rauben / vnd Heist wol recht des Teufels Nest / oder wohn
14 Haus / Das Heilige licht ist Ietzo Nur eine Historia vnd wissendschafft / der Geist wiel darinnen nicht arbeiten / vnd ver meinen das sey der Glaube /
15 den Sie mit dem munde bekennen / O du Blinde vnd Törichte weld / vol des Teufels / Es ist kein Glaube[a] / das du weist das Christus für dich gestorben ist / vnd Hatt sein Blutt für dich ver gossen / das du Solst Selig werden / Es ist nur eine Historia vnd wissendschafft / der Teufel weis es auch wol / Es Hilfft ihn aber nichtes / Also auch du Törichte weld / lests Bey der wissendschafft
16 Bleiben / darumb wird dich deine wissendschafft richten / Wilstu aber wissen was der rechte Glaube Sey / So Mercke. Dein Hertze mus nicht mit den vier Söhnen des Teufels Inqualiren. In Hoffard Geitz Neidt zorn wucher schinden schaben / in lügen triegen vnd Morden / dem Nehesten den Bissen für Geitz aus dem Halse Reissen / vnd nur Tag vnd Nacht auff list Sünen / wie du mechst dem Hoffard Geitz Neidt vnd zorn teufel wol Hoffiren / vnd gnug
17 Thun / dich in weldlichen lusten zu üben / *So spricht der Geist In seinem Eifer des zornes Gottes In diser weld. / Weil dein Geist vnd willen mit den vier lastern des Teuffels Inqualiret. So Bistu nicht ein Geist mit Gott* / vnd wen du mihr Gleich alle stunden deine lippen Beutest / vnd deine kny für mihr Beugest / So mag Ich doch deiner arbeit Nicht / ist doch dein adem ohne das Immer für mihr / was Sol mihr der weirach Im grimmen zorn / Meinestu Ich wolle

[a] "NB" has inscribed in the upper margin in B.'s hand above the last two words.

him. That he is on the loose, I will inform everyone. Just look at the world 9
in a strong light and you will see that now all four new sons born from the devil when he was expelled from heaven are ruling everything: pride, greed, envy, and anger are ruling the world. They are the devil's heart, his animate spirits. Just look at the world and you will see that it is completely occupied 10
with these four new sons of the devil. This is why caution is called for. This is the time that all the prophets have foretold, of which Christ says in the Gospel, "Do you think that the Son of Man will be believed when he returns to judge the world?"[3]

The world thinks that it is flourishing with the bright light hovering 11
directly over it. But the spirit reveals to me that it is situated in hell. For the world abandons love and attaches itself to greed, usury, and exploitation. There is no mercy in it. Everyone screams, "If only I had money!" The 12
powerful suck the marrow from the bones of the lowly and extract their sweat by force. In sum, there is nothing but lying, deceiving, killing, and 13
robbing in a world that can truly be called the devil's nest or dwelling. The 14
holy light is now no more than *historia* and lore. The spirit cannot work its will in it and what people confess in their mouths is assumed to be faith. Oh, you blind and foolish world, full of the devil. There is no faith in knowing 15
that Christ died for you, shedding his blood that you might be saved. It is but *historia* and lore. The devil knows this as well. It does not help him at all. So foolish world, let it go at your lore and you will be judged on its terms. But if 16
you want to know what true faith is, take note. Your heart need not be joined to the four sons of the devil in pride, greed, envy, anger, usury, exploiting, blackmailing, lying, deceiving, and murdering, in snatching the bread from your neighbor out of greed, and in thinking night and day how you can serve and satisfy the devil's pride, greed, envy, and anger, by engaging in worldly pleasures. *This is what the spirit says in this world in the zeal of its anger.* 17
Since your spirit and will are joined to the four vices of the devil, you are not of a spirit with God. Not even if you serve me with your lips and bend your knee before me every hour of the day, do I care for your works. Even if your breath is always before me, what do I care for incense in fierce anger. Do

[3] Luke 18:8, "when the Son of Man comes, will he find faith on earth?"

18 den teuffel in mich lassen / oder wolte die Helle in Himmel Heben / *Kehre vmb* / vnd streitt wider die Bosheit des Teufels / vnd Neige dein Hertze kegen dem Herren deinen Gott / vnd wandele in seinem willen / *Wird Sich dein Hertze zu mihr Neigen* So wiel Ich mich auch zu dir Neigen / oder meinestu Ich Bin falsch wie du /

19 Also Sage Nun Ich / So dein Hertze In deiner wissendschafft nicht mit Gott Inqualired / aus einem rechtem vorsatz der liebe / So bistu ein Heuchler lügner vnd Mörder für Gott / Den Gott er höred Nimandes gebete[a] / das
20 Hertze richte sich den In gehorsam Gantz in Gott / Wilstu wider den zorn Gottes kempffen / So Mustu den Helm des gehorsams vnd der liebe ahn zihen / Sonst Brüchstu nicht durch / Brüchstu aber nicht durch / So ist dein streit vmb Sonst / vnd Bleibest ein mall ein diner des Teufels wie das ander /
21 Was Hilfft dich deine wissendschafft / wen du nicht wilst darinnen streitten / Nichtes / Es ist eben als wen einer einen Grossen Schatz wiste / vnd suchte den nicht / den er doch wol wiste zu bekommen / vnd stürbe Hungers Bey Seiner wissendschafft /

22 *Das Saget* der Geist / Viel Heiden die deine wissenschafft nicht Haben / vnd streitten aber wider den grim / werden dier das Himmelreich zu vor besitzen /

Wer wiel sie Richten / wen ihr Hertze mit Gott Inqualiret ob sie den Gleich nicht kennen / vnd arbeiten doch In seinem Geist / In gerechtigkeit vnd reinigkeit ihres Hertzen / in rechter liebe kegen Einander / Die bezeugen
23 Ia das daß gesetze Gottes in ihrem Hertzen sey / Weil du es aber weist vnd Tusts nicht / Iene aber wissens nicht vnd thuen es doch / So richten sie mit ihrem Thuen deine wissendschafft / vnd du wirst ein Heuchler erfunden / Ein vnnützer knecht der in den wein bergk des Herren ist gestald / vnd wiel
24 darin nicht arbeiten / Was Meinstu wol / das der Haus vater wird Sagen / wen er sein vber antworttet Pfund wird von dier fodern / vnd wirsts in die erde gegraben[b] Haben[c] / Wird er Nicht sagen du Schalks knecht / warumb lihestu nicht mein Pfund auff zinse aus / So Hette Ich das meine mit wucher
25 gefoderd / Vnd es wird von dier das leiden Christy gar genommen werden / vnd[d] den (den) Heiden geben werden / welche Nur ein Pfund Hatten / vnd gewertten dem Haus vater fünffe / vnd du wirst mit den Hunden Heulen mussen.

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[a] Early edit: Gebet [b] Early edit: vergraben [c] Buddecke records that the previous four words are underlined and connected to an erased but still legible marginal insertion in a hand other than B.'s, placed beneath the words "Nun Mercke": "vnd du Schuster, soltest aber auf deinem Schemel fein sitzen bleiben, vnd = das Leder [über den Leisten] gezogen haben." Buddecke reflects that the mocking insertion is from the hand of an educated critic contemporary with B., perhaps Mayor Scultetus or Pastor Richter. [d] Early edit: genommen, und

you think I should receive the devil or lift up hell into heaven? *Turn around!* 18
And struggle against the evil of the devil. And incline your heart toward the Lord your God. And proceed in accordance with his will. *If your heart inclines toward me*, I will incline toward you. Or do you suppose that I am as false as you are?

Therefore, I tell you this: if your heart is not joined with God in your 19
knowledge and lore on the proper basis of love, you are a hypocrite, liar, and murderer before God. For God hears no one's prayers unless the heart submits to him in complete obedience. If you would struggle against the 20
anger of God, you must put on the helmet of obedience and love. Otherwise you will not break through. Your struggle will then be in vain and you will remain a servant of the devil like the others. What good does your knowledge 21
do you if you do not struggle within it? None at all. It is as if someone knew of a great treasure yet did not seek it despite knowing how it could be obtained, and were to die of hunger in full knowledge.

Thus says the spirit: Many heathens who do not have your knowledge yet 22
do struggle against ferocity, will possess the kingdom of heaven before you do.

Who is to judge them if their hearts are infused with God, even though they do not know him, yet labor in his spirit, in justice and purity of heart, in true love toward one another. They bear witness that the law of God is in their hearts. But since you indeed do know, yet do not act upon your 23
knowledge, while they know not, yet do, in so doing they pass judgment upon your knowledge. You are found to be a hypocrite, a worthless servant in the vineyard of the Lord, in it, but unwilling to work there. What do you think 24
the master of the estate will say when he asks for the money entrusted to you and you will have buried it in the ground? Will he not say, "You scoundrel servant! Why did you not lend out my money for interest? Then I would have gotten it back compounded!" So the suffering of Christ will be rescinded 25
from you and handed over to the heathens, who had but a single pound and gave five back to the master of the estate. And you will have to howl with the dogs!

Nun Mercke.

26 Wen man nun wiel recht betrachten / wie Gott Habe das wasser vntter der
festen von dem wasser über der festen geschieden So fünden Sich alhier
Gar Grosse ding / Den das wasser das auff erden ruged / das ist eben ein
verterbed vnd tötlich wesen wie die erde / vnd gehördt auch zur eusersten
geburtt / welche mit ihrer begreiffligkeit im Tode stehed / Gleich wie die
27 erde vnd steine / Nicht deren meinung das es Gar von Gott ver stossen sey /
den das Hertze darinnen gehörd noch zur Sidrischen geburtt / aus welcher
28 die Heilige geburtt geboren wird / Es stehed aber der Tott in der Eusersten
geburtt / darumb ist das begreiffliche wasser / von dem vn- begreifflichen
geschieden worden /

Nun sprichstu / wie ist daß.

29 Sihe / Das wasser in der Tiffe über der Erden / welches mit dem Elemend
lufft vnd feuer Inqualiret / das ist das wasser der Sidrischen geburt / dar-
innen das Sidrische leben stehed / vnd darinnen für Nemlich der Heilige
Geist walled / Auch da durch die dritte vnd Inreste geburtt gebüred / dem
zorn Gottes darinnen vnbegreifflich / Es ist auch das selbe wasser für vnsern
30 augen Gleiche der lufft ahn zu Sehen / Das aber war hafftig wasser vnd lufft
vnd feuer In der tiffe über der erden In einader Sey / kahn ein Ider vernünf-
ftiger Mensch Sehen vnd ver stehen /
31 Den du Sihest offte die Gantze Tiffe gar Helle vnd lauter / vnd in einer
32 viertel stunde mit wasser wolcken bedackt / Das ist / wen sie die sternen
von oben / vnd das wasser auff erden von vntten ahn zindet / So gebüred
sich als Bald wasser / welches wol nicht geschehen würde / So nicht der
33 zorn In der Sidrischen geburtt auch stünde / Weil es aber alles ver terbed
ist / So mus das öber wasser im zorn Gottes / der Herben bittern vnd Hitzi-
gen qualitet der erden zu Hilffe kommen / vnd ihr feuer leschen / vnd Sie
Sanftigen / darmitte das leben Immer kahn geboren werden / vnd auch die
Heilige geburt zwischen dem tode vnd zorn Gottes könne geboren werden.
34 Das Aber Auch das Elemend feuer In der Tiffe / in lufft vnd wasser Regire
vnd Sey / Sihestu Ja ahn dem wetter leuchten / Auch So Sihestu / wie das
licht der Sonnen / das Element feuer auff der Erden mit ihrem an stueß ahn
zinded / do es doch manch mal in der Höhe in des monden zirck gar kalt
35 ist / Nun aber Hatt Gott das begreiffliche wasser / von dem vnbegreifflichen
geschieden / vnd hatt das begreiffliche auff die Erden gestald / vnd das vnbe-
greiffliche ist in der Tiffe blieben / In seinem eigen Sitz / wie es von Ewigkeit
36 gewesen ist / Weil aber der zorn auch in dem selben wasser in der Tiffe über

Now take note.

If we consider how it was that God parted the water beneath from the 26
water above the firmament, great insights can be gained. For the water
that remains on the earth is a spoiled and deadly substance like the earth,
belonging as well to the outermost birth, which abides in death with its
palpability, as do the earth and stones. This does not mean that it has been 27
utterly rejected by God. For the heart within it pertains to the sidereal
birth, out of which the holy birth emerges. But death does abide in the 28
outermost birth. For this reason, the palpable water has been separated from
the impalpable water.

Now you ask how that might be.

Look: the water in the depths above the earth, the water that is joined with 29
the elements of air and fire, is the water of the sidereal birth. In it there
abides the sidereal life and the Holy Spirit operates especially. Through
this water, the third, innermost generative realm gives birth in a way that
is inconceivable to the anger of God. To our eyes this water appears no
different than the air. But the fact that water, air, and fire are truly conjoined 30
in the depths above the earth is something that every reasonable person can
see and understand.

For often you see the entire depths resplendent and pure. Then, in a 31
quarter of an hour, it is all covered with aqueous clouds. When the clouds are 32
ignited from above by the stars and from below by the water on earth, water
is generated in the clouds. This could not happen if not for the anger abiding
in the sidereal birth. Because all these things are corrupted, the upper water 33
in the anger of God must come to the aid of the tart, bitter, and hot qualities
of the earth and quench its fire, calming it so that life can be born over and
over again, and indeed so that the holy birth can emerge between death and
the anger of God. But as for the dominant presence of the element of fire 34
in the depths, in air and water: you can see this in the flashing of lightning.
Moreover, you can see how the light of the sun at times ignites by its impulse
the element of fire on earth, even though in the heights of the moon's orbit,
it is quite cold. God, however, has separated the palpable water from the 35
impalpable and has placed the former on earth. The latter remains in the
depths, in its place where it has been from eternity. But since the anger is 36
also in the water in the depths above the earth, palpable water is always

der Erden ist / So gebüred sich stets durch die ahn zindunge der sternen vnd des wassers im zorn / Solch begreifflich wasser / welches mit seiner
37 eusersten geburtt im tode steht / Welches / weil es (der) mit der Inresten geburtt / mit der Sidrischen Inqualiret / dem Salitter der verterbeten erden zu Hilffe kömpt / vnd seinen zorn lesched / darmitte in der Sidrischen geburt alles im leben steht / vnd die erde durch den Tott das leben gebürdt.

Die Porten der geheimnis.

38 Das aber Eine feste Sey zwischen den wassern die da Himmel Heisse / Hatt diesen ver stantt.

39 Die Gantze Tiffe vom monden biß ahn die Erden / stehed mit ihrer würckunge alles in der zornigen vnd begreifflichen geburtt / den der Monde ist eine Göttin der begreifflichen geburtt / Auch So ist das Haus des Teufels Todes vnd der Hellen / In dem Reuier vnd zirgk zwischen dem monden vnd
40 der Erden / Da den der Grimme zorn Gottes in der Eusersten geburtt In der Tiffe / von Teufeln vnd allen Gottlosen Menschen Täglich ahn gezint / vnd auff geblasen wirdt / durch die Grosse Sünden der Menschen / welche noch mit der Sidrischen geburtt in der Tiffe Inqualiren.

41 Nun Hatt Gott die feste welche Himmel Heist / zwischen der Eusersten vnd Inresten geburtt gemacht / vnd die ist ein vntter scheit / zwischen der
42 eusersten / vnd Inresten geburtt / Den die euserste geburtt des wassers kahn die Inreste[a] des wassers nicht begreiffen / welche Himmel Heist / der aus
43 dem Mittel des wassers ist gemacht / Nun aber stöst die Inreste geburtt des Himmels auff der erden Hartt ahn / vnd Held das Euserste wasser auff der
44 Erden / mit sampt der erden Hartte gefangen / Wen das nicht were / So würde sich das wasser mit vmbwendung des Erdbodems wider zur Theilen /
45 Auch So würde die Erde zur Brechen / vnd in die Tiffe zur stieben / Nun aber Held die selbe festen / zwischen dem eusersten begreifflichen wasser vnd dem Inrerlichen / die Erde vnd das begreiffliche wasser gefangen /

46 Mechstu nun fragen / was ist den das für eine feste des Himmels /
die Ich weder Sehen noch ver stehen kahn /

Es ist die feste zwischen der klaren Gottheit vnd der verterpten Natura / durch welche du must durch Brechen / wen du zu Gott wilst / vnd ist eben die feste / welche nicht (im zorn) Gantz im zorne stehed / vnd doch auch

[a] Early edit: innerste Geburt

generated by the ignition of the stars and of the water subject to anger. The water thus generated abides in death. Since the innermost birth is infused 37
with the sidereal birth, it comes to the aid of the corrupted earth to quench its anger with the water thus generated, so that everything abides in life in the sidereal birth and the earth gives birth through death to life.

The gates of the mystery.

The fact that there is a firmament between the waters which is called the 38
sky has the following significance.

The entire depth from the moon clear to the earth abides with its oper- 39
ations within the fierce and palpable birth. The moon is a goddess[4] of the palpable realm. Moreover, the house of the devil, death, and hell lies in the domain and circle between the moon and earth.[5] The fierce anger of God is 40
perpetually ignited and inflated in the outermost birth in the depths by the great sins of human beings which are conjoined with the sidereal birth in the depths.

God made the firmament called heavens or sky between the outermost 41
and innermost birth. It is a separation between those two. For the outermost 42
birth of the water cannot comprehend the innermost of the water, which is called the heaven that is made from the middle of the water. But now 43
the innermost birth of the heavens collides with the earth, thereby firmly holding captive the outermost water of the earth on earth as well as the earth itself. If this were not the case the water would be dispersed by the 44
rotation of the earth, and the earth itself would be shattered and scattered in the depths. But the firmament between the outermost, palpable water 45
and the inner acts to restrain the earth and the palpable water.

Would you care to ask, what sort of firmament of heaven is it 46
that I can neither see nor understand?

It is the firmament between the clear divinity and the corrupted *natura* through which you must break out if you want to make your way to God; and it is precisely the firmament which does not abide entirely in the anger,

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[4] The moon goddess is presumably Diana (Artemis), patroness of the Ephesians mentioned in Acts 19.

[5] Reflecting a no doubt common view, Ch. 21, 30, and 32 of the *Historia von D. Johann Fausten* (1587) locate the realm of evil spirits in the airy region between earth and moon.

nicht gantz Rein ist / dauon geschrieben stehed / *Es Sint auch die Himmel nicht Rein für Gott. etc.* Vnd wird am Iüngsten Tage der zorn im feuer dauon[a]
47 gefeged werden / Den es stehed geschrieben H*immel vnd Erden vergehen /*
48 *Aber meine worte vergehen Nicht.* etc. Nun aber ist das vnreine in dem selben Himmel der zorn / das Reine aber ist das wortt Gottes / welches er ein mal gesprochen Hatt. *Es scheide sich das wasser* vntter der festen von dem wasser über der festen etc.

Das sebe[b] wortt stehed nun da / vnd ist in die feste des wassers gefaset / vnd Held das euserliche wasser mit der erden gefangen.

Die Porten der Gottheitt.

49 Hie Mercke Nun die verborgene geheimnis Gottes / Wen du nun ahn Sihest die Tiffe über der Erden / So mustu nicht Sagen / Hie ist nicht die Porten Gottes / da Gott in seiner Heiligkeit wohned / Nein / Nein / So dencke nicht. Sondern die Gantze Heilige drey faltigkeit / Gott vater Sohn Heiliger Geist / woned im Centrum / vntter der festen des Himmels / vnd die selbe feste
50 kahn ihn nicht begreiffen / Es ist wol alles (Ein) Ein Corpuß / die euserste geburtt / vnd auch die Inreste / mit sampt der festen des Himmels / So wol auch die Sidrische geburt darinnen / In welcher der zorn Gottes mitte qualificired / Aber es ist kegen Einander wie das Regimend im Menschen /
51 Das fleisch bedeut[c] die Euserste geburtt / welches ist das Haus des Todes / Die ander geburtt im Menschen / ist die Sidrische / in welcher das leben
52 stehed / vnd da liebe vnd zorn mit Einander streiten / Vnd also weit kent sich der Mensch selber / den die Sidrische geburtt / Gebüred in der Eusersten / das ist / im Totten fleische das leben /
53 Die dritte geburtt wird zwischen der Sidrichen[d] / vnd Eusersten geboren / vnd die selbe Heist die Animalische oder die Seele / vnd ist So Gros als der Gantze Mensch / Vnd die Selbe geburtt kent / vnd begreifft der Euserliche Mensch nicht / Auch so begreiffts der sidrische nicht / Sondern ein Ieder quel Geist / begreifft nur seine Instehende wurtzel / welche bedeut den
54 Himmel / Vnd der selbe Animalische Mensch mus durch die feste des Himmels zu Gott dringen / vnd mit Gott leben / Anders kahn der Gantze
55 Mensch nicht in Himmel zu Gott kommen / Den ein Ider Mensch / der da wiel / Selig werden / der mus mit seinen Instehen[e] geburten sein / wie die Gantz Gottheit mit allen dreyen geburtten in diser weld /

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[a] Early edit: der Zorn davon [b] Amend: selbe [c] Early edit: bedeut 1. [d] Amend: Sidrischen
[e] Amend: Instehenden

yet is also not entirely pure, about which it is written, "*Not even the heavens are completely pure before God*,"[6] etc. On the Day of Judgment, the anger in the fire will be swept from it. For it is written, "*The heavens and earth will pass* 47
away, but my words do not pass away,"[7] etc. What is impure in that heaven is 48
the anger. The pure is the word of God that he once spoke, "*Let the water be parted* below the firmament from the water above it," etc.

That very word abides there, composed in the very firmament of the water and holding the outermost water of the earth in place.

The gates of divinity.

Now take note of the concealed mystery of God. Looking at the the depths 49
above the earth, you must not say that here is not the gate of God where he dwells with his sacred being. No, and no again. Do not think of it in this way! It is rather the case that the entire Holy Trinity, God the father, Son, and Holy Spirit, dwells in the center[8] beneath the firmament of the heavens; and that firmament cannot encompass him. Indeed, everything is a single corpus, 50
the outermost birth and the innermost together with the firmament of the heavens as well as the sidereal birth within it, in which the anger of God also manifests itself. But these are opposed to one another like the human constitution. The flesh signifies the outermost birth, the house of death. The 51
second birth in the human being is the sidereal one in which life abides and love and anger contend with one another. That is how human beings know 52
themselves: the sidereal birth generates life in the outermost which is the dead flesh.

The third birth emerges between the sidereal and outermost ones. It is 53
called the animate or the soul. It is as large as the entire human being. Its birth is not comprehended by the outermost human being, nor does the sidereal grasp it, since each source spirit comprehends only its innate root which signifies the heavens. That same animate human being must 54
push through the firmament of the heavens to God to dwell with him. For otherwise the complete human being cannot come to God. For each human 55
being who would attain bliss must be, with his innate births, like the entire divinity with all three births in this world.

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[6] Job 15:15, "God puts no trust even in his holy ones, and the heavens are not clean in his sight."

[7] Mat 24:35; Mark 13:31.

[8] On the conceptual context of B.'s use of "Centrum," see Intro II A2d.

56 Nicht kahn der Mensch gantz Rein ohne zorn vnd Sünden sein / den die geburten in der Tiffe diser weld Sind auch nicht gantz Rein für dem Hertzen Gottes / Sondern es Ringed Immer liebe vnd zorn mit Einander / dauon sich Gott Einen zornigen Eiuerigen Gott Heist.

57 Nun wie der Mensch ist In seinem geburtt Regiment / Also ist auch der Gantze leib Gottes diser weld / In dem wasser aber stehed das Sanffte leben /

Erstlich ist in dem Euserlichen leibe Gottes diser weld / der er starrete Herbe / Bitter vnd Hitzige Tott / In welchem das begreiffliche wasser auch erstarred vnd Tott ist /

58 Vnd darinnen ist Nun die fünsternis / darinen könig lucifer mit seinen Engeln / So wol alle fleischliche Gottlose Menschen / auch noch mit lebendigen leibe gefangen ligen / So wol auch die ab geschiedene Geister der ver
59 dampten Menschen / Dise Geburtt kahn das Hertze Gottes / weder Sehen Hören fühlen Richen Noch begreiffen / vnd ist Eine Nerrin / die könig lucifer In seiner Hoffard Hatt[a] also zu gerichtet.

60 Die Ander geburtt ist die Sidrische / Must[b] ver stehen / der Sieben quel Geister leben / Darinnen ist Nun liebe vnd zorn kegen Einander / vnd darinnen stehed nun das öber wasser / welches ein Geist des lebens ist / vnd darinnen / oder da zwischen / ist nun die feste des Himmels / welche aus dem Mittel des wassers ist gemacht.

61 Diese geburtt dringed Nun durch die Euserliche erstarrete durch den Tott durch / vnd gebüred das Sidrische leben / im Tode / das ist in der er starreten Erde / wasser vnd fleische der Thier vnd Menschen / auch vogeln fischen vnd wurmen.

62 Vnd Bis in diese geburtt Halb / Als viel der zorn begreifft / kahn der Teufel Reichen / vnd Tiffer nicht. vnd So weit ist seine wonung / vnd tiffer nicht / darumb kahn der Teufel nicht wissen / wie das ander Teil dieser geburtt
63 eine wurtzel Hatt / Vnd bis Hieher / ist der Mensch in seiner Er kendnis von der weld Hehr Nach seinem valle kommen / Die Ander wurtzel welche Himmel Heist / Hatt der Geist dem Menschen ver borgen gehalten / *Bis Da Hehr*. damitte sie der Teufel nicht von dem Menschen er lernete / vnd dem Menschen für seinen augen gifft drein streuete.

64 Dises ander Theil der Sidrischen geburtt / welches in der liebe im süssen wasser stehed / ist Nun die feste des Himmels / die den ahn gezinten zorn gefangen Held / mit sampt allen teufeln[c] / Den darein können sie nicht / vnd in disem Himmel woned der Heilige Geist / der aus dem Hertzen Gottes

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[a] Early edit: hat in seiner Hoffart [b] Early edit: du must [c] Early edit: mit samt allen Teufeln gefangen hält

The human being cannot be entirely pure without anger or sin, for neither 56
are the births in the depths of this world entirely pure before the heart of God. Love and anger always struggle with one another. This is why God is called an angry, zealous God.

As is the human being in his outer constitution of births, so too is the 57
entire body of God in this world. But in the water there abides the mildness of life.

What is first of all in the outermost body of God of this world is the hardened tart, bitter, and hot death in which even the palpable water is frozen and dead.

In it lies the darkness in which lie captive with living bodies King Lucifer 58
and his angels as well as all the carnal, godless human beings, as well as the departed spirits of the damned human beings. Their generation cannot see, 59
hear, feel, smell, nor comprehend the heart of God; it is as a foolish woman arrayed thus by Lucifer in his pride.

The second birth is the sidereal one. You must know that it is the life of 60
the seven source spirits. In it love and anger are arrayed against one another. In it resides the upper water which is a spirit of life. In it, or between it, lies the firmament of the heavens which has been made from the middle of the water.

This birth now pushes through the outer, frozen one, through death, and 61
gives birth to the sidereal life within death, which is to say in the hardened earth, water, and the flesh of animals and human beings, as well as foul, fish, and worms.

And only as far as this birth, half as much as the realm of anger compre- 62
hends, can the devil reach, no deeper than that. That is as far as his lodging extends, no deeper than that. For this reason the devil cannot know what sort of root the other part of this birth has. And it is up to this point that 63
human knowledge of the world has arrived after the fall. The other root, which is called heaven, has been kept hidden from the human being by the spirit. *Up to this point*: so that the devil would not learn of it from the human being and strew poison in our eyes.

This second part of the sidereal birth which abides in the love in the sweet 64
water is the firmament of the heavens which restrains the ignited anger with all the devils in it. For they cannot enter into the heaven in which the Holy

aus gehed / vnd streit wider die grimmigkeit / vnd gebüred ihm einen tempel mitten in der grimmigkeit des zornes Gottes.

65 Vnd in disem Himmel woned der Mensch der Gott fürchtet auch noch mit lebendigem leibe / Den der selbe Himmel ist in dem Menschen So wol / Als in der Tiffe über der erden. Vnd wie die Tiffe über der Erden ist / Also ist auch der Mensch / Beides in liebe vnd zorn / Bis Nach abscheidunge der Seelen / Als den wen die Seele vom leibe scheidet So Bleibed sie alleine im
66 Himmel der liebe / oder im Himmel des zorns / Welch Theil sie alhie im apscheiden Hatt begriffen / das ist Nun ihr ewig vnauff löslich won Hauß. vnd kan Ewig daraus nicht kommen / Den es ist eine Grosse klufft zwischen Inen / wie Christus Beim Reichen mane lucc. 16. Saged

67 Vnd In disem Himmel wonen vns die Heiligen Engel Bey / vnd in dem Andern Theil die Teufel.

Vnd In disem Himmel lebed der Mensch zwischen Himmel vnd Helle / vnd Mus von dem grim Manchen Harten stues ver suchunge / vnd ver folgunge leiden / vnd sich manch mal wol Martern vnd quetschen lassen /
68 Der zorn Heist das Creutze / vnd der liebe Himmel Heist die geduld / vnd der darinnen auff gehende Geist / Heist die Hoffnung vnd der Glaube / der mit Gott Inqualiret / vnd mit dem zorn Ringed / Bis er Siged vnd über
69 wündet / Vnd Hie Rinnen steckt die Gantze Christliche lehre / wer anders lehred / der weis nicht was er lehred / den seine lehre Hatt keinen fuß oder Gruntt / vnd sein Hertze zapeld Immer / vnd Jammerd / vnd weis nicht
70 was es Thun sol / den sein Geist Suched Immer der Ruge vnd fünded ihr nicht / Den ist er vngedultig / vnd Suched Immer was Neues / vnd wen ers finded / So er kitzeld er sich darinnen / Als Hette er einen Neuen schatz funden / vnd ist doch keine bestendigkeit in ihme. Sondern suched stets Apstinentz.

71 Ihr Theologus / Alhier Tutt euch der Geist Thir vnd Thor auff / wold ihr Nun Nicht Sehen / vnd Euer schäfflin auff grüner weide weiden / Sondern auff dirrer Heiden / So Sold ihr das für dem Ernsten vnd zornigen gerichte
72 Gottes ver antwortten / da Sehed eben zu / Ich Neme den Himmel zum zeugen / das Ich alhie ver richte / das Ich Thun muß / Den der Geist treibed mich darzu / das Ich auch mit ihme gäntzlich gefangen Bin / vnd Mich seiner Nicht er wehren kahn / vielleichte was mihr auch Immer Hernach begegnen Mechte.

Die Heilige Porten.

73 Die Dritte geburtt In dem leibe Gottes dieser weld ist vntter der festen des Himmels ver Borgen / vnd die festen des Himmels Inqualiret mit der selben /

Spirit resides, proceeding from the heart of God and struggling against the grim ferocity to give birth to its temple in the fierce wrath of God.

In this heaven dwells the human being who fears God even with his living 65
body. For that same heaven is in the human being as well as in the depths above the earth. And as it is with the depths above the earth, so too with the human being: both in love and anger, until the departure of the soul. When at last the soul departs from the body, it remains only in the heaven of love or in the heaven of anger. Whichever has taken hold of it in departing becomes 66
its eternal and indissoluble dwelling, from which it can never depart. For there is a great chasm between them, as Christ says regarding the rich man in Luke 16.[9]

And in the one heaven the holy angels attend to us, in the other the devils. 67

In the one heaven, the human being lives between heaven and hell and must suffer from the grim ferocity many a hard blow of temptation and persecution, sometimes submitting to torments and crushing pressures. Anger is the cross, and the loving heaven is called patience. The spirit that 68
rises up in it is called the hope and faith that becomes infused with God and struggles with anger till it overcomes victoriously. In this is found the 69
entire Christian doctrine. Whoever teaches anything else does not know what he teaches. For his teaching has no foot or foundation, and his heart always sways and groans without knowing what to do. For his spirit is forever 70
in quest of calm without finding it. For he is always impatient, looking for something new. Upon finding it, it titillates him as if he had found a new treasure; but there is no permanence in him. He seeks on and on without abstinence.

You theologians, the spirit is going to make you wide open. Would you 71
not see and graze your sheep in green pastures, preferring a barren heath instead? Then you should answer to the severe and angry judgment of God. Consider this. I am taking heaven as my witness. I am carrying out what I 72
must. The spirit compels me to do so. I am entirely captive to it and cannot resist it, no matter what happens to me afterward.

The holy gates.

The third birth of the body of God in this world is concealed beneath the 73
firmament of the heavens, which infuses itself with the birth; but this does

[9] Luke 16:26, "[Abraham says to the rich man in Jesus' parable:] between you and us a great chasm has been fixed."

Aber doch nicht Gantz leiblich / Sondern Creaturlich / Gleich wie die Engel / vnd die Seele des Menschen /

74 Vnd die selbe dritte geburtt / ist das almechtige / vnd Heilige Hertze Gottes / Darinnen Sitzed unser könig *Iesus Christus* mit seinem Naturlichen leibe zur Rechten Gottes / Als ein könig vnd Herr des Gantzen leibes / oder locums diser weld der mit seinem Hertzen alles vmb fassed vnd Held /
75 vnd die selbe feste des Himmels ist sein stuel / vnd die quel Geister seines Naturlichen leibes / Herschen in dem Gantzen leibe diser weld / vnd ist alles mit ihnen verbunden / was in der Sidrischen geburtt / Im theil der liebe stehed / Das ander theil diser weld ist mit dem Teufel ver Bunden.

76 Du Must nicht dencken / wie Johannes kaluus / oder Caluinus gedacht Hatt. der leib Christy sey ein vnalmechtig wesen / vnd begreiffe nicht wei-
77 ter / als den locum In sich / Nein / du Menschen kind du Irrest / vnd ver stehest die Götliche krafft nicht Recht / Begreifft doch ein Ider Mensch In seinen Sidrischen quel Geistern / den Gantzen locum / oder leib diser weld / vnd der locum begreifft den Menschen / Es ist alles ein leib / Allein Nur vnt-
78 terschiedliche glieder. Wie wolten den die quel Geister in dem Naturlichen leibe Christy / nicht mit den quel Geistern der Natur Inqualiren ist doch sein leib auch aus den quel Geistern der Natur / vnd sein (sein) Hertze Animalische[a] aus der dritten geburtt / welches ist das Hertze Gottes / das aller Engel / vnd aller Himmel Himmel / Ia den Gantzen vater begreifft /

79 Ir Caluinisten alhier stehed abe von euer Meinunge / ihr irred / vnd Martert euch nicht mit dem begreifflichen wesen / den Gott ist ein Geist / vnd
80 in der begreiffligkeit stehed der Tott. Der leib Christy ist nicht mehr in der Harten begreiffligkeit / Sondern In der Götlichen begreiffligkeit der Natur /
81 Gleiche den Engeln / Den vnser leibe werden auch in der aufferstehung nicht in solchem Hartem fleische / vnd Beinen bestehen / Sondern Sind gleiche den Engeln / Matt. 22.[b] vnd ob gleich alle formam vnd krafft wird darinne sein / auch alle geschickligkeit / Bis auff die geburt glieder / die werden in einer andern forma stehen / So wol auch das eingeweide der dermer(mer) /
82 So werden wier doch nicht die Hartte begreiffligkeit Haben / Den Christus Saged zu Maria Magdalena im Garten Iosephs beim grabe nach seiner

[a] This word is inscribed in the margin with the place of insertion marked with an "a." [b] Marginal (missing from the early editions)

not happen in a wholly physical mode, but rather more in a creatural one, as can be said of the angels and the human soul.

This particular birth is the omnipotent and holy heart of God in which 74
our King *Jesus Christ* resides with his natural body at the right hand of God, as king and master of the entire body or locus of this world, and who with his heart encompasses and sustains all. And the firmament of heaven is his 75
stool. The source spirits of his natural body rule in the entire body of this world. Everything is conjoined with them that abides in the sidereal birth, in the part of it that is of love. The other part of this world is connected with the devil.

You must not think like Johannes Calvus or Calvinus, that the body of 76
Christ is not an omnipotent being, and that it does not encompass more than the locus it occupies.[10] No, you child of man! You would err in this. You 77
would incorrectly conceive of the divine power. For indeed, every human being in his sidereal source spirits encompasses the entire locus or body of this world. And the locus encompasses the human being. Everything is a single body, with only separate members. How should the source spirits 78
in the natural body of Christ not want to become infused with the source spirits in nature given that his body also stems from the source spirits of nature and his heart is animate from the third birth, which is the heart of God that encompasses all angels and all heavens of heaven and indeed the whole of the father.

You Calvinists should therefore desist now from your opinion. You are in 79
error. You should not torment yourselves with the palpable substance. For God is a spirit. In palpability abides death.[11] The body of Christ is no longer 80
in the hard palpability but in the divine palpability of nature, like the angels. For our bodies as well will not be resurrected in such hard flesh and bones, 81
but will be like the angels.[12] Although they will have every form, power, and agility excluding the birth members, they will appear in a different form. So it will be too with the internal organs or intestines. We will not possess the same firm palpability. For Christ said to Mary Magdalene in the garden of 82

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[10] On the impact of the doctrinal conflicts between Lutherans and Calvinists over the real presence of Christ's body in the bread and wine of Communion and the ubiquity of God in the world, see Intro I C and II A2b–c.

[11] Though John 6:63 ("It is the spirit that gives life; the flesh is useless"), contentious with respect to the Eucharist, is not cited verbatim, B. is attempting to argue that only the elemental, not the spiritualized flesh, is to no avail.

[12] A marginal note refers to Mat 22, presumably verse 30: "in the resurrection [people] neither marry nor are given in marriage, but are like angels." The citation accords with B.'s presentation of angelic Adam in subsequent writings.

auff erstehung. Rire mich nicht ahn / den Ich Bin noch nicht auff gefahren zu meinem Gott / vnd zu eurem Gott. etc. als wolte er sagen / Ich Habe Nun nicht mehr den Tihrischen leib. vnd ob Ich mich dir gleich in meiner alten gestalt erzeige / Sonst könstu mich in deinem thirischen leibe nicht
83 Sehen / Auch So wandelte er die viertzig tage nach seiner aufferstehung nicht Immer vntter den Jüngern Sichtlich / Sondern vnsichtlich / Nach seiner Himlischen / vnd Englischen Eigendschafft / Sondern wen er wolte mit den Jüngern Reden / So er zeigete er sich in begreifflicher gestalt / darmitte er kuntte Naturchliche wortte mit ihnen Reden den die Göttlichen
84 kahn die verterbung nicht begreiffen. Auch so zeigets gnung ahn / das sein leib Englische artt Habe / In dem er ist zu seinen Jüngern durch verschlossen Thür gangen /

85 Also Solstu Nun wissen das sein leib / mit allen Sieben Geistern In der Natur Inqualiret / In der Sidrischen geburt im Theil der liebe / vnd Held die Sünde den Tott vnd teuffel / In seinem zorn Theil gefangen.

86 Also ver stehestu Nun was Gott den Andern Tag gemacht Hatt / Als er das wasser vntter der festen / von dem wasser über der festen geschieden Hatt.

Auch So Sihestu wie du In dieser weld überal Im Himmel vnd auch in der Helle Bist / vnd wonest zwischen Himmel vnd Helle / In Grosser
87 gafahr /. Auch[a] Sihestu wie auch der Himmel In einem Heiligen Menschen ist / vnd allend Halben / wo du stehest / oder gehest oder ligest / So dein Geist nur mit Gott Inqualiret. So Bistu dem selben theil nach im Himmel / vnd deine Seele in Gott. Darumb Spricht auch Christus. Johan. 10. Meine schäfflin sind in meinen Henden / vnd Nimand wird mihr Sie raus Reissen. etc.

88 Des Gleichen Sihestu / wie du dem zorne nach alle zeit in der Helle Bist. Bey allen Teufeln / wen dir deine augen nur eröffned weren / Du Solst wunder Sehen / Aber du stehest zwischen Himmel vnd Helle / vnd kanst keines Sehen / vnd wandelst gar auff einem schmalen stege.

89 Es sind edliche Menschen zu mancher stunde dem Sidrischen Geiste Nach Hin Endritten worden / wie man es nend / vnd die Haben als balde auch des Himmels vnd der Hellen Porten er kant / Auch angezeiged wie Mancher Mensch mit lebendigem leibe In der Hellen woned / Derer Hatt man zwar gespottet / Aber mit Grossem vnuerstande / den es ver held Sich also. Dises wiel Ich ahn seinem orte aus fürlich auch beschreiben / was es für eine gestald mit ihnen Hatt.

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[a] Early edit: Auch so

Joseph after his resurrection: "Do not touch me, for I have not yet ascended to my God and yours,"[13] etc. It is as if he wanted to say, "I no longer possess the animal body, even though I am revealing myself in my old shape, for otherwise you would not be seeing me in your animal body." This is how 83
he walked about for the forty days of his resurrection, not always visibly among the disciples but invisibly as well, in accordance with his celestial and angelic property. But only when he wanted to speak with his disciples, he showed himself to them in palpable form in order to be able to speak natural words with them; for divine words cannot be understood by the corrupted being. A sufficient indication that his body had an angelic character is that 84
he went to his disciples through closed doors.

From this you can see that his body was infused with all seven spirits in 85
nature in the sidereal birth in the part that is of love, holding sin, death, and devil captive in the part that is of anger.

Now you can understand what God did on the second day when he 86
separated the water under the firmament from that above it.

And so too you can see that everywhere in this world you are in heaven and hell and that you live between them in grave danger. Moreover, you can 87
see how heaven is in a holy human being, and indeed everywhere that you stand, walk, or lie. If only your spirit infuses itself with God, you are to that extent in heaven, and your soul is in God. This is why Christ says in John 10, "My little sheep are in my hands, and no one can take them from me,"[14] etc.

By the same token, you can see that in accordance with the anger you are 88
at all times in hell with all devils. If only your eyes were opened, you would see marvels. But instead you stand between heaven and hell, seeing neither and walking on a narrow bridge.

There have been certain people who at certain hours have, in accordance 89
with the sidereal spirit, ridden off, as it is called.[15] They thereupon recognized the gates of heaven and hell. It has also been shown that many a person has dwelt in hell in the living body. People have made fun of such things but with great ignorance since this is truly the way things are. In the proper place, I intend to describe what is involved in this.

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[13] John 20:17, (Jesus says) "Do not hold onto me, because I have not yet ascended to the Father" (cf. Luther: "Rühr mich nicht an …").

[14] John 10:27–28: (Jesus says): "My sheep hear my voice. I know them and they follow me. … No one will snatch them out of my hand."

[15] B. echoes the lore of visits to hell made by the living, a medieval phenomenon famously associated with Dante and passing into folklore in the popular accounts of the Irish knight and visitor to hell, Tundal.

90 Das es aber Eine zwy fache gebürtt mit dem wasser Habe / wiel Ich alhie / mit der sprache der Natur auch beweisen / den das ist die wurtzel oder mutter aller sprachen die in dieser weld Sind / vnd stehed die gantze
91 volkomliche erkendnis aller dinge Hirinnen. Den als adam Erstlich gerett Hatt So Hatt er allen Creaturen nach Iren qualiteten / vnd Instehenden wirckungen den Namen geben / vnd ist eben die sprache der Gantzen Natur. Aber es kahn sie nicht ein Ider. den es ist ein geheimnis Misterium / welches mihr von gnaden Gottes ist mit getheiled worden / von dem Geiste der lust zu mihr Hatt.

Nun Mercke.

92 Das wortt wasser / das stöst aus dem Hertzen / vnd macht die zeene zu / vnd gehed (den) über die Herbe vnd Bitter qualitet vnd rüged sie nicht / vnd ferd durch die zeene rauß / vnd die zunge rafft sich mitte zum Geiste / vnd Hilfft zischen / vnd Inqualiret mit dem Geiste. vnd der Geist gehed Gantz Mechtig durch die zeene rauß.

93 Wen aber der Geist zum meisten theil Raus ist / So rafft sich Erst der Herbe vnd Bitter Geist auff / vnd Inqualiret Erst Hinden nach mit dem wortte / Er bleibed aber in seinem Sedis Sitzen / vnd zarred Mechtig in der Silbe / ser Her nach.

94 Das sich nun der Geist im Hertzen fast vnd ferd Herfür vnd macht die zeene zu / vnd zischt mit der zungen durch die zeene / Bedeut / das sich das Hertze Gottes Habe / (gefast /)[a] Beweged / vnd mit seinem Geiste einen schlus umb sich gemacht / welches ist die feste des Himmels / Gleich wie sich die zeene zu machen / vnd der Geist geht durch die zeene / Also auch gehed der Geist aus dem Hertzen in die Sidrische geburtt.

95 Vnd Gleich wie sich die zunge mitte zum zischen Bilded / vnd Inqualiret mit dem Geiste / vnd walled mit ihme / Also Bilded sich die Seele des Menschen mit dem Heiligen Geiste / vnd Inqualiret mit dem selben / vnd dringed mitte in krafft des selben durch den Himmel / vnd Hersched mitte im wortte Gottes.

96 Das sich aber Erst Hinden nach die Herbe vnd Bitter qualitet auff weckt. vnd Bildet sich Hinden nach zum wortte / Bedeut / das es zwar alles ein leib ist / aber der Himmel / vnd der Heilige Geist / Sampt dem Hertzen Gottes / Hatt seinen Sedis für sich / vnd kahn der teufel Sampt dem zorne / weder den Heiligen Geist noch den Himmel ergreiffen / Sondern Es Henged der

[a] The preceding word was erased by B.

But that there is a twofold birth with the water, I will prove by the 90
language of nature, which is the root or mother of all languages in this world
with the whole perfect knowledge of all things abiding in it. For when Adam 91
first spoke, he gave names to all creatures after their qualities and innate
operations.[16] It is the language of all nature. Not everyone masters it. It is a
secret mystery imparted to me by God's grace by the spirit that has taken to
me.

Now take note.

The word water thrusts out of the heart closing the teeth; it crosses the 92
tart and bitter quality without arousing them, and then travels out between
the teeth. The tongue acts along with the spirit, helping the hissing sound
and infusing itself with the spirit. The spirit proceeds with great power out
through the teeth.

But when the spirit is out most of the way, only then do the tart and 93
bitter spirits respond to infuse themselves from behind with the word. But
it remains in its place and pulls along behind in the syllable.

When the spirit composes itself in the heart, traveling forth, closing the 94
teeth, and hissing with the tongue through the teeth, this signifies that the
heart of God has moved and with its spirit instituted a barrier around itself
which is the firmament of the heavens, just as the teeth shut and the spirit
passes through them. This is how the spirit passes out of the heart into the
sidereal birth.

And just as the tongue joins to cause the hissing and infuses itself with 95
the spirit, moving with it, the human soul joins with the Holy Spirit, infusing
itself with it, and pushes along in its power through the heavens and rules
with it in the word of God.

That the tart and bitter qualities are only aroused afterward, forming 96
themselves up behind toward the word, signifies that, though everything
is a single body, nonetheless heaven and the Holy Spirit and the heart of
God have their place. The devil and the anger cannot grasp the Holy Spirit
or heaven. The devil with the anger attach themselves to the word in the

[16] Gen 2:19–20, "whatever the man called every living creature, that was its name."

teufel mit dem zorne / In der Eusersten geburt am wortte / vnd Hilfft (in der eusersten geburtt im zorne) der zorn in der Eusersten geburtt / In diser weld alles Bilden / was in der begreiffligkeit stehed. Gleich wie die Herbe vnd Bitter qualitet Sich Hinden nach zum wortte Bilden / vnd Inqualiren mit dem selben.

97 Das aber der Geist Erstlich also über die Herbe vnd Bitter qualitet gehed vnuer merckt / Bedeut / das die Portten Gottes überal in diser weld ist / da der Heilige Geist Hersched / vnd das der Himmel überal offen stehed / auch mitten In der Erden. vnd das der teufel den Himmel Nirgents kahn weder sehen noch begreiffen / Sondern er ist ein Murrender / vnd kürrender Hellen Hund / der Erst Hinden nach kompt / wen der Heilige Geist ihm Hatt eine kirche vnd tempel gebaut / vnd den selben im zorne zer störed / vnd Henged Hinden nach am wortte / als ein feind / der nicht wiel das ihm in seinem lande sol ein tempel Gottes gebawed werden / darmitte sein reich mechte geschmälert werden /

outermost birth, with the anger assisting there to form everything in this world that abides in palpability. In the same way, the tart and bitter qualities follow after the word and infuse themselves with it.

The passage of the spirit, unnoticed, across the tart and bitter qualities 97
signifies that the gates of God are everywhere in this world where the Holy Spirit prevails, and that the heavens stand open everywhere, even in the middle of the earth. Nowhere, however, can the devil see or grasp heaven. He is but a grumbling, growling dog of hell who only follows along after. When the Holy Spirit has built its church and temple, he then destroys it and attaches himself to the word as an enemy who does not want a temple of God to be built in his country which would diminish his realm.[17]

[17] Of all possible activities open to the devil, his resentment and destruction of temples to God built upon his own territory reflects a threat to religious freedom facing B.'s fellow Protestants in neighboring Catholic-ruled Bohemia.

Das 21 Cappittel.[a]

Von Dem Dritten Tage.

1 Ob Gleich der Geist in den Schrifften Mosy / die Tiffesten geheimnis im buchstaben Hatt verborgen gehalten / Gleich wol ist alles So Gar ordendendlich Beschrieben / das ahn der ordnung kein Mangel ist.

2 Den als Gott durchs wortt Hatt Himmel vnd Erden geschaffen. vnd Hatt das licht von der fünsternüs geschieden / vnd Hatt Iedem dinge seinen Sedis gegeben / So Hatt als Balde Ides seine geburtt vnd qualificirung angefangen /

3 Den Ersten Tag Hatt Gott den verterbeten Salitter / welcher ist in der ahn zindunge seines zornes worden / zu sammen getrieben / oder durch den starcken Geist geschaffen / Den das wortt schuff / Heist Hie eine zu sammen Treibunge /

4 In dieser zu sammen Treibunge des ver terbeten zorn Salitters / ist auch könig lucifer Als ein vnmechtiger fürste / mit Sampt seinen Engeln / in die Höle des zorn Salitters / In den locum wo die Euserliche Halb Totte begreiffligkeit geboren wird / getrieben worden / welches ist der Raum zwischen der Natur Göttin /[b] monden / vnd der Totten Erden /

5 Als Nun dises geschehen ist / So ist die Tiffe Helle worden / vnd Hatt sich mit dem verborgenen Himmel / das licht von der fünsternis geschieden / vnd ist die kugel der erden in dem Grossen Rade der Natur ein mal vmb gewant gewesen vnd ist Hier mitte die zeit einer vmb wendung / oder / Eines Tages ver gangen / welches 24 stunden in sich Heldt.

6 Die Ander Tage lenge / ist die scharffe scheidunge ahn gegegangen vnd ist die vnbegreiffliche klufft / zwischen den zorn / vnd zwischen die liebe des

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[a] Subtitles amended by another hand. [b] Amend: dem

Chapter Twenty-One

Concerning the Third Day[1]

Though the spirit has kept the deepest secrets concealed within the letter in the scriptures of Moses,[2] everything is set down there systematically. There is no lack of order. 1

For when God through his word created heavens and earth and parted the light from darkness and gave each thing its place, each thereupon began with its generation and manifestation. 2

On the first day God compacted the ruined salitter that arose from the inflammation of his anger, created by the powerful spirit. For the word *schuff* ("created") signifies a compacting.[3] 3

Within this compaction of the corrupted salitter of wrath, King Lucifer, that powerless prince, was driven with his angels into the cavern of the salitter of anger, the place where the outer, half-dead materiality of our world is born. It is the space between the nature goddess of the moon[4] and the dead earth. 4

When this happened, the depths were illuminated. By virtue of the concealed heavens light was separated from darkness. The sphere of the earth revolved once in the great wheel of nature. The time of a revolution, one day, passed, containing twenty-four hours. 5

In the second span of a day, the sharp separation began. The incomprehensible chasm was made between the anger and the love of the light. King 6

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[1] This chapter, perhaps the hardest to translate or interpret in *Aurora*, is a spiritualizing interpretation of Gen 1:9–13. God gathers the water under the sky in one place to free up dry land, naming the land Earth and the waters Seas, and calling it good. He commands vegetation to sprout and yield seed and fruit, bearing its seed within it, again calling it good. Luther's version is cited in section 9. The operative terms are water, seas, land, dry, heavens, vegetation, trees, sprouting, seed, fruit, and regeneration in their own kind. The distinct terms and images of the three days are combined with John 1 into a dynamic composite image in which darkness and light conduct asymmetrical warfare in which the defeats and victories are death and life in our world.

[2] Here again Moses is the presumptive author of Genesis.

[3] Sections 3–5 describe the first day: heavens and earth are created and light and darkness separated.

[4] This can be taken as the moon goddess Diana (Artemis), mentioned in Acts 19 (see *A* 20:39, note).

lichtes gemacht worden / vnd ist könig lucifer in dem Hause der fünsternis feste ver rügeld / vnd zum Endlichen gerichte Behalten worden /.

7 Auch So ist das wasser des lebens / von dem wasser des todes geschieden worden / I. doch mit der gestalt / das es in diser zeit der weld An einander Henge / wie leib vnd Seele / vnd doch keines das ander begreiffe / Sondern der Himmel welcher aus dem mittel des wassers ist gemacht worden / ist eine klufft zwischen Inen / das also das begreiffliche wasser sey ein Tott vnd das vnbegreiffliche Sey das leben /

8 Also Regired nun der vnbegreiffliche Geist / welcher ist Gott / allend Halben in diser weld / vnd er fülled alles / vnd der begreiffliche Henged ahn ihme / vnd woned in der fünsternis / vnd kahn den vnbegreifflichen weder sehen Hören Rüchen noch fühlen / Sondern seine wercke Sihed ehr / vnd ist ein zur störer der selben /

9 Als Nun Gott den Teufel in die fünsternis gebunden durch den schluß des Himmels / welcher Himmel allend Halben / ahn allen Enden ist / So fing er wider ahn seine wunderliche geburtt / In dem Sibenden Natur Geiste / vnd gebar sich alles widerumb wie es von ewigkeit gethan Hatte /

Den So schreibed Moses / *Vnd Gott sprach / Es lasse die Erde auff gehen krautt vnd Graß / das sich besame / vnd fruchtbare Beume da ein Iegliches nach seiner artt frucht Trage. vnd Habe seinen Eigen samen bey ihm selbest / auff erden / vnd es geschach also.*

Vnd die Erde lies auff gehen / Gras vnd krautt / das sich besamet / Ein Igliches nach seiner artt. vnd Beume die da frucht Trugen vnd ihren eigen Samen bey sich selbst Hatten / Ein Iglicher nach seiner artt. Vnd Gott Sahe das es Gutt war. Da wardt aus abend vnd Morgen der Dritte Tag.

10 Dieses ist zwar gantz Recht / vnd eigendlich beschrieben / Aber der Rechte gruntt steckt im wortte ver borgen / vnd ist von dem Menschen Nimaln verstanden worden /

Den der Mensch Hatt seid der zeit des falles / nimals können die Innerliche geburtt begreiffen / wie da seye die Himlische geburtt / Sondern seine vernunfft ist in der Euserlichen begreiffligkeit gefangen gelegen / vnd Hatt nicht können durch den Himmel durch dringen / vnd die Innerliche geburtt Gottes schawen / welche auch ist in der verterbeten Erden vnd allend Halben.

Lucifer was locked up in the house of darkness, to be held there until the Final Judgment.[5]

7 In the same way were the waters of life way parted from the water of death, yet so that the one cleaves to the other like body and soul in our age of the world, without the one encompassing it. The sky made from the middle of the water forms a chasm between the two so that the palpable or material water is a manifestation of death and the impalpable a manifestation of life.

8 The incomprehensible spirit that is God rules everywhere in this world, fulfilling everything. The comprehensible one is attached to him, dwelling in darkness without being able to see, hear, smell, or feel the spirit, recognizing only its works and acting to destroy them.

9 When God had locked the devil up in darkness by separating off the heaven that is everywhere and in all places, he resumed his miraculous birth within the seventh nature spirit and generated everything again as he had done from eternity.

For Moses wrote, *"And God said, 'Let the earth sprout vegetation and grass, giving rise to seed and bearing fruitful trees, each according to its kind with its seed within itself upon earth,' and so it happened.*

And the earth sprouted grass and vegetation, giving rise to seed, each according to its kind, and trees that bore fruit with their seed within them, each according to its kind. And God saw that it was good. From evening and morning came the third day."[6]

10 This is clearly right and properly written. But the true ground lies hidden in the word without ever having been understood by the human being.

For from the time of the fall the human creature has been unable to comprehend the inner birth or heavenly birth. Human reason has remained trapped in outer materiality. It could not penetrate the heavens and contemplate the inner birth of God which takes place even in the corrupted earth and indeed everywhere.

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[5] Sections 6–9 interpret the second day: the parting of waters is a parting of the forces of life from the realm of death which lies in inert (palpable) materiality: between the regenerating (impalpable) spirit of God and the death-bearing power of the devil, fierce nature, and God's anger.

[6] Gen 1:11–13. What seems straight-forward here, the emergence of a self-regenerating plant life, was characterized by Luther as the greatest miracle of all (see Intro II B1). B. confirms this by presenting the realms above and below the waters as spheres of light and darkness, life and death, Lucifer and the Son. The innermost sphere (or "birth"), the deepest secret of the scriptures, is the true heavens and omnipresent God, who lets life as vegetation sprout back out of a dead earth devastated by Lucifer's insurrection. The chapter ends by transitioning to an alchemical-astrological interpretation of the third day of creation.

11 Du darffst alhie nicht dencken / das Gott was Neues gemacht Habe / das vorhin nicht gewesen sey. Den wen das were / So were ein ander Gott
12 worden / welches doch nicht müglich ist. Den auser diesem Einigen Gotte ist nichtes / den es ist auch der Hellen Porten nicht auser disem einigen Gott / Alleine eine End scheidunge ist worden / zwischen der liebe im lichte / vnd zwischen dem ahn gezinten zorne in der fünsternis / vnd kahn Eines das ander nicht begreiffen / vnd Hengen doch aneinander / Als ein leib /

13 Der Salitter daraus die Erde ist worden / der ist von ewigkeit gewesen / vnd ist in dem Siebenden quel Geiste gestanden / welches ist der Natur Geist / vnd die andern Sechse Haben den Sibenden Immer gebohren / vnd sie sind damitte vmb schlossen / oder als In ihrer mutter leibe gefangen gelegen / vnd Sind des siebenden krafft vnd leben gewesen / Gleich wie die Sidrische geburtt im fleische.

14 Als aber könig lucifer den zorn In dieser geburt erreged Hatt vnd mit seinem Homut den Gifft vnd tott drein Bracht Hatt / So Hatt sich in der zornigen geburtt / In der grimmigkeit / oder stachel des todes / Solche Erde vnd steine geboren /

15 Auff dises ist nun die aus speiunge er folged / den die Gottheit kontte solche geburtt in der liebe / vnd im lichte Gottes nicht leiden / Sondern der verterbete Salitter muste auff einen klumppen getrieben werden / vnd Herr lucifer mit ihme / vnd verlasch zu Hand das eingeborne licht in dem verterbeten Salitter / vnd wartt der schlus des Himmels zwischen den zorn / vnd zwischen die liebe gemacht / auff das sich nicht mehr solcher Salitter gebäre / vnd das der Himmel den zorn in der Eusersten geburtt in der Natur / In der fünsternis gefangen Hilte. vnd eine Ewige endscheidunge zwischen Inen Sey /

16 Als Aber dises In zweyen Tagen vollend was. So ging am dritten Tage das licht auff in der fünsternis / vnd die fünsternis Sampt ihrem fürsten kuntte es nicht begreiffen / Den da Ging aus der Erden auff / Graf vnd krautt / vnd Beume / Dabey stehed Nun geschrieben / Ein Igliches Nach
17 seiner artt. In diesem wortte steckt der kern der Ewigen geburt ver borgen / vnd kahn mit fleisch vnd Blutt nicht er griffen werden / Sondern der Heilige Geist mus durch die Animalische geburtt die Sidrische Im Menschen ahn zinden / Sonst ist er Hir rinnen Blint. vnd ver stehed nichtes als von Erden vnd steinen / vnd von Gras krautt vnd Holtzernden Beumen /

Alhie stehed Nun geschrieben / Gott sprach / Es lasse die Erde auff gehen / Graß vnd krautt / vnd fruchtbare Beume /

You should not think in this respect that God has made something new 11
which was not there before. If this were so, a different God would have come
into being, which is not possible. Beyond the one God, there is nothing at all. 12
Even at the gates of hell there is nothing but the one God. But a distinction
has arisen between the love in light and the inflamed anger in darkness.
The one cannot grasp the other even though they are conjoined like a single
body.

The salitter of which the earth has been made has existed from all eter- 13
nity, having subsisted in the seventh source spirit which is the nature spirit.
The other six have perpetually given rise to the seventh, and are enclosed by
it, as if in the maternal womb. They have been the force and the life of the
seventh; as the sidereal birth is in the flesh.

But when King Lucifer awakened the anger in his generative sphere, his 14
pride introduced poison and death into it. Earth and stones of the kind
known to us were born in the sphere of anger, in the ferocity or pang of death.

He was therefore spat out. The divinity could not suffer such a generation 15
in the love and the light of God. The ruined salitter had to be compacted
to a clump and Lord Lucifer along with it. The innate light went out in
the ruined salitter and the closure was made between anger and love. The
ruined salitter would no longer generate itself; and the heavens would hold
the anger in the outermost birth in nature in the darkness. There would be
an eternal separation between them.

When this was finished in two days, on the third the light rose up in 16
the darkness, though the darkness and its prince could not comprehend
it. For from the earth, grass, vegetation and trees sprouted forth. It is writ-
ten about this, "each according to its kind." In this word, the core of the 17
eternal birth lies concealed and cannot be grasped by flesh and blood. The
Holy Spirit must ignite the sidereal through the animate birth in the human
being. Otherwise, the human being is blind to what is meant and under-
stands nothing more than of earth and stones, grass, vegetation, and trees of
wood.

It is written here, "God spoke, 'let the earth sprout grass, vegetation, and
fruit-bearing trees.'"

Hie Mercke.

18 Das wortt *sprach* / ist ein ewiges wortt / vnd ist für den zeiten des zornes von Ewigkeit In disem Salitter gewesen / als er noch in Himlischer form / vnd leben stunt / vnd ist auch in seinem Centrum Nie gar er storben / sondern nur in der begreiffligkeit /

19 Als aber das licht In der euserlichen begreiffligkeit / oder im Tode wider auff ging / So stund das ewige wortt in voler geburtt / vnd gebar durch / vnd aus dem Tode das leben / vnd Brachte der ver terbete Salitter nun wider fruchte Herfür /

20 Weil aber das Ewige wortt / mit der verterbung Im zorn muste In qualiren / So würden die leiber der früchte Böse vnd Gutt / Den aus der Erden / welche ist im Tode muste die Euserliche geburtt der früchte werden / So muste auß der Sidrischen geburtt / welche stehed in / liebe vnd zorn / der
21 Geist oder das leben werden / Den also stunt die geburtt der Natur / In der zeit der ahn zindunge / vnd ward also In die Erde mitte ein Corporired / vnd muste auch In solcher geburtt wider auff gehen. Den es stehed geschrieben / das die Totte Erde / Sol lassen graaß vnd krautt vnd Beume auff gehen / Ein
22 Iglisches nach seiner artt. Das ist Nach der artt / vnd qualitet wie es von ewigkeit gewesen war / vnd wie es in Himlischer qualitet / artt / vnd form gewesen war / Den das Heist sein eigen artt. die in mutter leibe empfangen ist / vnd ist für Natur recht (Hatt) Seine / als sein eigen leben /

23 Also Hatt auch die Erde kein fremde leben Her für Bracht / Als daß / das von Ewigkeit in ihr gewesen ist / Gleich wie sie für der zeit des zornes Hatt Himlische früchte Bracht / die da Haben einen Heiligen Reinen Himlischen leib gehabed / vnd sind eine speise der Engel gewesen / Also Brachte sie nun auch Jetzt früchte Her für nach ihrer begreifflichen / Hartten Bösen zornigen Gifftigen Halb Totten artt / den wie die mutter waß / also wurden auch die kinder /

24 Nicht sind die früchte der Erden darumb gantz im zorn Gottes Den das ein gekorporirete wortt / welches vnsterblich / vnd vnuerterblich ist / das von Ewigkeit ist in dem Salitter der erden gewesen / das Grüned[a] wider / In dem leibe des Todes. vnd Brachte frucht[b] aus dem erstorbenen leibe der erden / Aber die Erde Hatt das wortt nicht er griffen / Sondern das wortt die Erde /

25 Vnd wie Nun was die Gantze Erde mit sampt dem wortte / also was auch die frucht. Das wortt aber Bleib im Centrum des Himmels / welcher ahn diser stette auch ist ver Borgen / vnd liß die geburt der sieben quel Geister /

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[a] Amend: Grünede [b] Early edit: Früchte

Now take note.

The word *sprach* ("spoke") is an eternal word. Before the time of anger, from 18
all eternity, it was in this salitter when it still abided in celestial form and life. In its center it had never quite perished. It did so only in its palpable manifestation.

But when the light ascended again in the outer palpability in death, the 19
eternal word abided in full birth and generated life through death and out of death. The ruined salitter again brought forth fruit.

But since the eternal word had to become infused with its corruption in 20
anger, the bodies of the fruit turned out both evil and good. From the earth in death the outer birth of the fruits had to emerge. From the sidereal birth in love and anger the spirit or life had to emerge. So it was with the birth of 21
nature in the time of the inflammation: nature was incorporated back into the earth and it had to blossom forth again in this generation. For it is written that dead earth shall bring forth grass, vegetation, and trees, each according to its kind. This means in accordance with the nature and quality present 22
from all eternity in its celestial quality, nature, and form. For this is what is meant by its own kind, received in the maternal womb and having by right of nature its own life.

The earth therefore brought forth no alien life that had not been in it from 23
all eternity. Before the time of anger it had brought forth celestial fruits with holy, pure, celestial bodies to be food for the angels, so it now brought forth fruits of the palpable, hard, evil, angry, poisonous, half-dead kind. For as is the mother, so are the children.

It is not that the fruits of the earth were wholly within the realm of anger. 24
For the integral incorporated word which is deathless and incorruptible, having been in the salitter of the earth from all eternity, turned green again in the body of death and brought forth fruit from the dead body of the earth. But the earth has not comprehended the word but rather the word the earth.

And as was the earth with the word, so it was too with the fruit. But the 25
word remained in the center of the heavens, which in this place is no less hidden, allowing the generating power of the seven source spirits to shape

aus der eusersten verterbeten / vnd totten[a] den leib formiren / vnd sie Bleib als das wortt / oder Hertze Gottes in Irem Himlischen Sedis Sitzen / auff dem Tron der Maiestet. vnd er fülled die Sidrische. vnd auch Totte geburtt / aber Inen / als das Heilige leben gantz vnbegreifflich /

26 Nicht Solstu dencken das darumb die Euserste totte geburtt der Erden / Habe ein solch leben durchs auff gegangene wortt kriged / das sie nicht mehr ein Tott Sey / vnd das in ihrer frucht nicht der Tott Sey / Nein / das kahn ewig nicht sein / Den was in Gott ein mal Tott ist / das ist Tott / vnd wird in seiner eignen gewalt Ewig nicht wider lebendig / Sondern das wortt / welches mit der Sidrischen geburt Inqualiret / im theil der liebe / das gebüred durch die Sidrische geburt / durch den tott das leben /

27 Den du Sihest Ia / wie alle früchte der Erden / was Sie aus sich gebüred ver faulen mussen / vnd sint auch ein tott /

28 Das aber die früchte einen andern leib bekommen als die Erde ist / der da ist viel krefftiger schöner / wol schmeckender / vnd wol Rüchender / Das machts das die Sidrische geburt vom wortte die krafft nimpt / vnd formpt einen andern leib / der da stehed Halb im tode. vnd Halb im leben / vnd stehed zwischen dem zorn Gottes / vnd zwischen der liebe verborgen[b] /

29 Das aber die früchte auff dem leibe viel lieblicher süsser vnd milder sind mit guttem geschmack / Das ist die dritte geburt aus der Erden / Nach welcher die Erde wird gereiniged werden / am Ende diser zeit / vnd wider In (Erst) ihr Erst locum gesetzt werden / Aber der zorn wird im tode Bleiben /

Die freudenreiche porten der Menschen.

30 Sihe / So Spricht der Geist im wortte / der da ist das Hertze der Erden / der da auff gehed in seinem Himmel / Im Hellen Plitz des lebens / Mit dem Mein Geist in seiner Erkentnis Inqualiret. vnd durch den Ich diese wortt schreibe /

Der Mensch ist aus dem Samen der Erden / aus einer zu sammen Corporireten Masen gemacht / vnd nicht aus dem zorn / Sondern aus der geburtt der Erden / Als ein könig oder Hertze der Erden / vnd stund In der Sidrischen geburtt im theil der liebe / Aber der zorn Hing ihm ahn / Den Solte er von sich gebären / wie die frucht die Bitterkeit des Baumes von sich gebühred / vnd das Tette er nicht / Sondern greiff zu rücke / aus der liebe In zorn /

[a] Amend: geburt [b] Early edit: the last eleven words were reduced to: und stehet zwischen der Liebe verborgen (1730).

the body from the outermost corrupt and dead birth: the word or heart of God remained seated in their celestial place upon the throne of majesty while fulfilling the sidereal as well as the dead birth, though to them the holy life was quite incomprehensible.[7]

You should not suppose that for this reason the outermost dead birth of 26
the earth acquired a life of this kind through the ascendant word so that it was no longer of death, and so there was no death in its fruit. No indeed! That cannot be in eternity. What has once become dead in God is dead indeed. By its own power, it will not be rejuvenated in all eternity. It is rather that the word infused with the sidereal birth in the part that is of love generates life through the sidereal birth, through death.

For you can see how everything born of the fruits of the earth must rot; 27
and how they are a form of death.

The fact that the fruits receive a body different from the earth, one that 28
is much more potent, beautiful, pleasant-tasting, and fragrant, results from the sidereal birth having received the power of the word to form a different sort of body that persists half in death and half in life, concealed between God's anger and love.

That the fruits on the body are much more pleasant, sweeter, and milder 29
with their good taste: this is because they are the third birth from the earth after which the earth will be purified at the end of our time and translated back into its former status. But the anger will remain in death.

The joyous gates of the human beings.

Consider. Thus speaks the spirit in the word. The spirit is the heart of the 30
earth, which rises up in its heaven, in the bright flash of life, with which my spirit is infused in its knowledge, and by the power of which I write these words.

The human being has been made of the seed of the earth, from an incorporated mass, and not from the anger: from the birth of the earth, as a king or heart of the earth; and the human being stands in the sidereal birth in the part of love. But the anger attached itself to the human being which he was to rid himself of by giving birth, just as the fruit rids itself of the bitterness of the tree by giving birth. And this[8] he did not do but rather reached back 31

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[7] One notices that this complex assertion serves the simple, if impossible, purpose of allowing Christ as the Word to be both in heaven and present shaping and informing all things in the world. See Intro II A1b, A2c, B1.

[8] **vnd das Tette er nicht**: "this" must logically refer to "love," not "anger."

vnd liß sich nach seiner totten mutter gelisten / dauon zu Essen / vnd ihre
32 Brüste[a] zu Saugen / vnd auff ihrem stamme zu stehen / Nun wie er Rang / So gelang es im auch / Der Hatt sich mit seiner Eusersten geburt in tott seiner mutter Bracht / vnd mit seinem leben / aus der liebe / In das Theil
33 der zornigen Sidrischen geburtt / Da stehed er Nun zwischen Himmel vnd Helle / dem Teufel im augenschein / in seinem Reiche / wider welchen der teufel stets kriged vnd streittet /[b] Endweder aus seinem lande zu verbanen / In die Erde / oder ein kind des zornes In der Hellen aus ihm zu machen /.

Was ist Nun seine Hoffung.[c]

34 Sihe du Blinder Heide / Sihe du schrifft zerrer / vnd Dener / thue deine augen weitt auff vnd scheme dich nicht für dieser Einfald / Den Gott ligt im Centrum ver Borgen / vnd ist noch viel Einfeltiger / Aber du Sihest ihn nicht.

35 *Sihe / dein Geist / oder deine Seele / wird aus deiner* Sidrischen geburt geboren / vnd ist die dritte geburt in dier / Gleich wie der apffel auff dem Baume / die dritte geburtt von der Erden ist / vnd sein gewechs nicht in der Erden Hatt / Sondern über der Erden / So er nun ein Geist were wie deine Seele / So würde er sich die Erde wol nicht mehr Binden lassen zu ver terben /

36 Das Solstu aber wissen das der apffel auff seinem stamme gleich wol mit seiner Inresten geburt mit dem wortte Gottes Inqualiret / durch welches krafft er ist aus der Erden gewachsen / Weil aber der zorn In seiner leiblichen Mutter ist / So kahn sie in nicht aus der begreifflichen geburt setzen / Sondern er mus mit seinem leibe / in der begreiffligkeit im tode bleiben /
37 aber in seiner krafft / in welcher sein leben stehed / mit welcher ehr mit dem wortte Gottes Inqualiret /[d] am Jüngsten tage / In seiner Mutter / In krafft des worttes wider in sein Himlisch locum gesetzt werden / vnd von der zornigen vnd Totten begreiffligkeit geschieden werden / vnd im Himmel dieser weld auff gehen / In Himlischer form / vnd eine frucht sein der Menschen in Ienem leben /

38 Weil du aber bist aus dem Samen der Erden gemacht / im wortte / vnd Hast deinen leib wider zu rücke in die Mutter gesatzt / So ist dein leib auch ein begreifflich totter leib worden / wie deine mutter ist / vnd dein leib Hatt die Hoffnung wie die Erde seine mutter / das er wird am Iüngsten Tage / In krafft des worttes / wider in sein Erst locum gesetzt werden /

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[a] Early edit: Brust [b] Amend: ihn [c] Amend: Hoffnung [d] Amend: wird er

from love into anger. He allowed himself to lust after his dead mother, to eat of it and suck her breasts and stand upon her stem.[9] When he struggled, he 32
made it happen. He attached himself to the outermost birth of his mother in death, translating his life from love into the realm of the angry sidereal birth. This is where he stands now between heaven and hell in the sight of 33
the devil in his realm. Against him the devil wars and fights, either in order to banish him from his land, into the earth, or to make of him a child of anger in hell.

What is his present hope?

Just look, you blind heathen! Look, you distorter and stretcher of scripture! 34
Open your eyes wide and do not be ashamed in the face of such simplicity! For God lies concealed in the center and is much simpler than you think. But you do not see him.

Behold! Your spirit or your soul is born of your sidereal generative power. 35
The third birth is within you, just as an apple on the tree is the third birth from the earth; and has not grown in the earth but rather above it. If it were a spirit like your soul, it would not bind itself to the earth to rot there.

Know that the apple on its tree is no less infused with its innermost birth 36
with the word of God: by that power it has grown out of the earth. But since the reign of anger lies in his bodily mother, she cannot transpose him out of the palpable birth but must remain with his body in the palpability of death. But on the Day of Judgment, it will be translated in its mother back to its 37
celestial place, but this will happen by the power in which its life abides, by which it infuses itself with the word of God to be separated from the angry and deathly palpability and blossom in the heaven of this world in a celestial form and be fruit for human beings in that other life.[10]

But since you are made of the seed of the earth, albeit in the word, and 38
since you have given your body back to your mother, it has also become a palpable deathly body, as is your mother. Your life carries the hope, as does your mother the earth, that on the Day of Judgment it will be translated back by the power of the word to its first locus.

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[9] These ghoulish and grotesque desires and actions are Adam's partaking of death in the fall from grace. The earth is his mother. He covets her incestuously in eating of the forbidden fruit. B. was reluctant to allow that God could have inflicted such terrible punishment on Adam and Eve for harmless disobedience. In subsequent writings, B. is intent on finding a deeper rationale for the fall more worthy of its grand scale. See *Boehme*, 114–121.

[10] Even the vegetable realm has a place in the scheme of resurrection.

39 Weil aber deine Sidrische geburtt alhie auff erden / im zorn stehed / vnd Inqualired mit der liebe im wortte Gleich wie die frucht auff dem Baume / den die krafft der frucht Inqualiret mit dem wortte / so stehed deine Hoffnung in Gott /

40 Den die Sidrische geburt stehed in liebe vnd zorn / vnd des kahn sie sich in diser zeit nicht benemen / von wegen der Eusersten geburt im
41 fleische / welche im Tode stehed / Den das totte fleisch Hatt die Sidrische[a] vmbfangen / vnd ist des Menschen fleisch Ein tott aß / weil es noch in mutter leibe ist / vnd mit der Hellen vnd Gottes zorn vmbfangen /

42 Nun aber gebüred die Sidrische geburtt / die Animalische / als die dritte / welche im wortte stehed / da das wortt ein gekorporired im Centrum ver borgen liged in seinem Himmel /

43 Weil du aber nun deine ver nunfft Hast / vnd bist nicht wie der apffel auff dem Baume / Sondern bist zu einem Engel / vnd Gottes Ebenbild / an der ver stossen teufel stelle geschaffen / vnd weist wie du kanst mit deiner Sidrischen geburt / Im theil der liebe / mit dem wortte Gottes Inqualiren So kanstu deine Animalische geburt in Centrum / in das wortt in Himmel Setzen / vnd kanst mit deiner Seelen / mit lebendigem leibe / in diser totten
44 begreiffligkeit / mit Gott im Himmel Herschen / Den das wortt ist in deinem Hertzen / vnd Inqualiret mit der Seelen / als ein wesen / vnd So (es in der liebe) deine Seele in der liebe stehed / So ist es auch ein wesen / vnd magest Sagen das du im Himmel Sitzest / deiner Seelen nach / vnd lebest
45 vnd Herschest mit Gott / Den die (selbe) Seele welche das wortt er greiffed / die Hatt eine offene Porten in Himmel / vnd kahn von nichtes gehalten werden / Auch so Sihed Sie der Teufel nicht / den sie ist nicht in seinem lande.

46 Weil aber deine Sidrische geburt mit dem Einem theil im zorne / vnd das fleisch durch den zorn im tode stehed / so Sihed dir der Teufel im theil des zornes stets Bis in dein Hertze Hinein / vnd lest du ihm raum / So reist er dir das theil der Sidrischen geburt / welches in der liebe stehed / aus dem
47 wortte / als den ist dein Hertze ein fünster thal / Arbeitestu nicht Balde wider zur geburt des lichtes / So zint er dir das zorn feuer drinnen ahn / Als den wird deine Seele aus dem wortte aus gespeied / vnd Inqualiret mit dem zorn Gottes / vnd[b] bist Her nach ein teufel / vnd nicht ein Engel / vnd kanst mit
48 deiner Animalischen geburtt nicht die Portten des Himmels erreichen. So du aber mit dem teufel streitest / vnd behelst die Porten der liebe in deiner Sidrischen geburt / vnd ferst also dem leibe Nach von Hinnen / So bleibed

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[a] Early edit: siderische Geburt [b] Amend: du

But since your sidereal birth abides in anger here on earth, infusing itself 39
with the love in the word like the fruit on the tree, for the power of the fruit
is infused with the word, your hope is in God.

For the sidereal birth abides in love and anger, and cannot escape from 40
this in this world due to the outermost birth in the flesh, which abides in
death. For the dead flesh has enclosed the sidereal birth. Human flesh is 41
cadaverous, since it is still in the maternal body and encompassed by hell
and the anger of God.

But now the sidereal birth gives birth to the animate as the third birth that 42
abides in the word, since the word resides latently embodied in the center
in its heaven.

But since you possess your reason now, not like the apple on the tree, 43
since you are an angel and likeness of God, created in the place of the exiled
devil, and since you know how you can become infused in your sidereal
birth, in the realm of love, with the word of God, you can place your animate
spirit in the center, in the word in heaven. With your soul you can rule with
God in heaven in your living body in this deadly palpability. For the word of 44
God is in your heart and it infuses itself with the soul like a single substance.
If your soul abides in love, it is also a single substance. You can say that
you reside in heaven in accordance with your soul, living and ruling along
with God. For the soul that grasps the word has an open gate to heaven, and 45
can be held back by nothing. It is not visible to the devil, for it is not in his
world.

But since the sidereal birth, overlapping with anger, abides in death, as 46
does the flesh through anger, the devil always sees through the realm of
anger clear into your heart. If you make room for him, he will tear the part
of the sidereal birth that stands in love out of the word, leaving your heart
a dark vale. If you do not work back toward the birth of the light, he will 47
ignite the fire of anger within and your soul will be spit out of the word to
become conjoined to the anger of God, and then you will become a devil, an
angel no more, and you will not attain the gates of heaven with your animate
birth. But if you do battle with the devil, holding on to the gates of love in 48
your sidereal birth, going back with your body, your soul will remain in the

deine Seele im wortte / dem Teufel gantz ver borgen / vnd Hersched mit Gott / Bis an tag der wider Bringung[a] / waß ver loren ist /

49 So du aber im zorn stehest mit deiner Sidrischen geburt wen du dem leibe Nach von Hinnen fehrest / vnd deine Seele nicht ins wortt gefassed ist / So erreichstu die Porten des Himmels ewig nicht / Sondern wo du deinen Samen / das ist deine Seele Hin geseed Hast / in dem selben theil wird auch der leib auff stehen.

Die Porten der krafft.

50 Das Sich aber leib vnd Seele werde wider zu sammen finden / am tage der auff erstehung / Sihestu alhie an der geburtt der Erden /

Den der schepffer sprach / Es lasse die Erde auff gehen / Graß / kraut / vnd fruchtbare Beume / Ein Igliches nach seiner artt / Da ging ein Igliches nach seiner artt auff und grüned[b] / vnd wie es für der zeit des zornes Hatte einen Himlischen leib gehabed / So kriged[c] es Nun einen Irdischen / nach seiner mutter /

51 Das ist aber zu bedencken / wie alles in dem Grossen auff ruhr des Teufels ist ins wort ein gefast gewesen / das alles ist in seinem eigen wesen nach seiner krafft vnd artt auff gangen / als wer es Nie zur störed / sondern nur verenderd worden /

52 ist es Nun zu der zeit geschehen / da solch morden vnd rauben ist gewesen / So wird es am Jüngsten tage viel mehr geschehen / wen sich die Erde im ahn gezinten zorn feuer wird scheiden / vnd wird wider lebendig werden / So wird sie Ia freilich ins wortt der liebe sein ein gefast / Gleich wie sie in dem selben wortte alhie Hatt ihre frucht geboren / von graß vnd krautt / vnd Beumen / So wol allerley Ertzt von silber vnd Gold.

53 Weil aber die Sidrische geburtt der erden in der liebe stehed vnd die Euserliche im tode / So wird ein Ides in seinem Sedis Bleiben / vnd sich leben vnd tott scheiden /

54 Wo wolte nun die seele des menschen am tage der widergeburtt / wollen lieber sein als in ihrem vater / das ist in dem leibe der Sie geboren Hatt /

55 Weil sie aber diese zeit / weil der leib ist im tode gewesen / ist im wortte ver borgen Blieben / vnd das selbe wortt auch die erden Held / in der Sidrischen geburt in der liebe / So Inqualiret sie auch durchs wortt die zeit Irer verborgenheit mit ihrer mutter dem leibe / Nach der Sidrischen geburt in / der Erden / vnd ist leib vnd Seele in dem wortte nie von einander

[a] Early edit: Wiederbringung dessen [b] Amend: grünede [c] Early edit: kriegete

word, hidden from the devil, ruling with God until the day of the restoration of that which has been lost.

But if you stand in the anger with your sidereal birth when you depart 49
after the body, and if your soul is not fixed upon the word, then you will never attain the gates of heaven in eternity. Wherever you have sown your seed, which is your soul, that is where your body will be resurrected.

The gates of power.

A guarantee that body and soul will be reunited on the day of resurrection 50
can be witnessed in the birth of the earth.

For the creator spoke, "Let the earth[11] bring forth grass, vegetation, and fruit-bearing trees, each in accordance with its kind." Each sprouted according to its kind and turned green. As the body had been before the time of anger, it regained an earthly one in accordance with its mother.

Consideration has to be given to how in the great insurrection of the devil 51
everything has been composed into the word so that all remains in its own being according to its own power, as if nothing had been destroyed but only changed.

If this happened at a time of such murder and pillage, it will happen all 52
the more on the Day of Judgment, when the earth is parted in the ignited fire of anger and comes back to life. It will indeed be composed into the word of love, just as in that same word it has given birth here to all its fruits, of grass and vegetation and trees, and all sorts of ores of silver and gold.

But since the sidereal birth of the earth abides in love and the outer in 53
death, each will stay in its place. Life and death will be parted.

Where would the human soul rather be on the day of rebirth than in its 54
father, which is in the body that gave birth to it.

Because in this time it was concealed in the word as the body was in 55
death, and since the word sustains the earth in the sidereal birth in love, it infuses itself through the word during the time of concealment with its mother in body in accordance with the sidereal birth in the earth. In the word, body and soul have never been separated from one another. They live

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[11] The vexing difficulty of this passage has to do with an intention to find in God's speaking into existence of living things which reproduce in their own kind (Gen 1:11) an assurance of the resurrection of the human body that is not utterly destroyed but persists in its sidereal substrate within a sidereal dimension or invisible force field centered in the creator Word. Faith is thus in a psychological and metaphysical sense an infusion with or into the Word (21:55).

56 geschieden / Sondern leben zu Gleiche in Gott / Vnd ob gleich der Thirische leib mus ver faulen / Noch lebed seine krafft vnd (wechst) wachsen aus seiner krafft dar weil in seiner mutter / Schöne Röselein / vnd Blümelein / vnd ob er gleich im feuer ver brant were / So stehed seine krafft doch in den vier Elementen im wortte / vnd Inqualiret die Seele mit Ime / Den die Seele ist im Himmel / vnd der selbe Himmel ist überal. auch mitten in der Erden.

57 *Mensch /* in diesem spiegel besich dich darweil / Bey der schepffung des Menschen wirstu es aus fürlich finden zu lesen /

Dises Setze Ich dir Nur Hie Hehr / aus den vrsachen / das du die krafft der schepffung mechtest Besser ver stehen / vnd das du dich In disen Geist lernest desto bas schicken / vnd seine sprache er lernest.

Die Offene Porten der Erden.

58 Nun Mechte Einer fragen / Auß waserley materia oder krafft ist den daß Graß krautt vnd Beume Herfür Gangen / wie Hats doch Eine Supstantz vnd gelegenheit mit diesem geschepff.

Der Einfeltige spricht / Gott Hatt alles auß nichtes gemacht / er kent aber den selben Gott nicht / vnd weis nicht was er ist / wen er die Erde ansihed / mit sampt der Tiffen über der Erden / So denckt er das ist nicht Gott / oder da ist nicht Gott / Er Bilded ihm alle zeit für / Gott wone alleine über dem Bloen Himmel der sternen vnd Regire edwan mit einem Geiste / der von ihm aus gehe in dieser weld / sein Corpus Sey nicht Hie auff erden / vnd in der Erden kegenwertig /

59 Solche Meinunge Habe Ich auch in der Doctor Bücher vnd schrifften gelesen / vnd eben darumb ist auch So vielerley Meinunge vnd zanck vntter den gelerten endstanden.

60 Weil mihr aber Gott die Porten seines wesens / In seiner Grossen liebe eröffned / vnd denckt an den Bund den er mit dem menschen Hatt / So wiel Ich alle Porten Gottes / Gantz Treulich vnd Ernstlich noch meinen Gaben er öffen / vnd auff schlissen So weit mihr Gott zu lest /

61 Nicht also zu ver stehen / das Ich disen dingen mechtig gnug Sey / Sondern So viel Ich begreiffen kahn / Den das wesen Gottes ist wie ein Ratt / da viel Räder In einander quericht vber sich / vnd vntter sich In einander gemacht sind / vnd sich Immer mit einander umbwenden / da man zwar das Ratt Sicht / vnd Sich Hoch ver wunderd / vnd doch auff ein mal in seiner umb wendung nicht er lernen / Noch begreiffen kan / Sondern I. Mehr man das Ratt ahn Sicht / I mehr er lernt man seine gestald / vnd I. mehr man lernt / I Grösser lust Hatt man zu dem Rade / Den man sicht Immer was wunderbarlichers / vnd kan sich ein Mensch nicht gnug sehen vnd lernen /

together in God. Though the animal body must decay, its power lives, and 56
from its power grow in its mother beautiful little roses and flowers. Even if the body were burned up, its power would abide in the four elements in the word, and the soul would be infused with it. The soul is in heaven. Heaven is everywhere, even in the middle of the earth.

Oh, *human being*! Regard yourself in this mirror. In reference to the 57
creation of the human being you will find more about it.

These things I present you here so that you might better understand the power of creation; and so that you will learn to submit all the more to this spirit and learn its language.

The Open Gates of the Earth.

One might now ask, out of what sort of material or power did the grass, 58
vegetation, and trees arise? What sort of substance and event took place with this creation?

The simple-minded one might say that God made everything from nothing. Whoever says that does not know his God, nor what he is. Looking at the earth and the depths above it, he imagines that that is not God or that there is no God there. He persists in imagining that God only dwells above the blue heaven of the stars, ruling in this world by his spirit that travels out from him. His corpus is not here on earth and not present in the earth.

I have read opinions of this sort in the books and writings of the doctors. 59
This is why there have arisen so many opinions and so much quarreling among the learned.[12]

But since God in his great love is opening up the gates of his being to me 60
and is thinking of the covenant he has with human beings, I intend to unlock all the gates of God, faithfully and earnestly in accordance with my gifts, to open them as wide as God allows me.

This does not mean that I consider myself capable enough in such mat- 61
ters, rather I will reveal only as much as I am able. For the being of God is like a wheel in which many wheels are joined together above, below, and crosswise so they all rotate together, so that one can look once at the wheel and be amazed without learning or comprehending its rotation. But the more one looks at the wheel and studies its form and learns from it, the more one appreciates it. For something marvelous always comes to light and one cannot see and learn enough.

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[12] On B.'s theme of theological controversy (Zank) regarding Christ's ubiquity or presence only at the right hand of God, see Intro I C–D and II A4b.

62 Also auch Ich / was Ich ahn einem orte nicht gnug beschreibe / von dieser Grossen geheimnis / das würstu am andern fünden / vnd was Ich In disem Buche nicht kahn beschreiben / von wegen der lenge / vnd meiner
63 vnbegreiffligkeit / das Soltu In dem andern Nach folgenden finden / Den dises Buch ist das Erste gewechse dises zweiglins / das da Grüned in seiner mutter / Gleich wie ein kint das da lerned gehen / vnd kan nicht Bald Sehr
64 lauffen. Den ob Gleich der Geist das Ratt Sihed / vnd wiel Seine gestald ahn Idem orte begreiffen / So kahn er doch nicht gnugsam / von wegen des Rades umb wendunge / Wen aber das wider rumb kömpt / das er seine Erste gefaste gestald wider Sihed / So lernt ehr Immer was mehr / vnd wird dem Rade Immer günstiger / vnd liebed das Selbe.

Nun Mercke.

65 Die Erde Hatt eben Solche qualiten[a] / vnd quel Geister wie die Tiffe über der Erden / oder wie die Himmel / vnd gehöred alles mit Einander zu Sammen / zu einem leibe / vnd der Gantze Gott ist der selbe einige leib /. Daß du ihn aber Nicht Gäntzlich Sihest vnd kennest / das ist der Sünden vrsachen / mit welcher du in disem Götlichen Grossen leibe im Totten fleische verschlossen ligest / vnd ist dir die krafft der Gottheit ver borgen / Gleich wie das Marck in den Beinen / dem fleiche[b] verborgen ist /

So du aber im Geiste durch Brüchest / durch den Tott des fleisches / So Sihestu den verborgenen Gott / Gleich wie das Marck in den Beinen durch Bricht / vnd gibed dem fleische krafft vnd stercke / vnd das fleisch kan doch nicht das Marck er greiffen / Sondern nur seine krafft / Also auch du kanst die ver borgene Gottheit nicht im fleische Sehen / Sondern du empfehest
66 Seine krafft / vnd ver stehest darinnen / das Gott in dir woned / Den das Totte fleisch gehöred nicht in die geburt des lebens / das es das leben des lichtes Eigen tumlich empfahe / Sondern das leben des lichtes in Gott / Gehed in dem Tottem fleische auff / vnd gebüred ihm aus dem Totten fleische einen andern Himlischen vnd lebendigen leib / welcher das licht kent vnd ver
67 steht / Den diser leib ist nur eine Hilse / Daraus der Neue leib wechst / Gleich wie mit dem weitzen korn in der Erde / Die Hilse aber wird nicht wider auff stehen vnd lebendig werden / Gleich wie auch am weitzen nicht geschicht / Sondern wird Ewig im Tode / vnd in der Hellen Bleiben /

68 Darumb Treged der Mensch des Teufels ewig won Hauß alhie auff erden in seinem leibe mit sich / Du Magest wol damitte Prangen / du Schöne

[a] Amend: qualiteten [b] Amend: fleische

So it is with me: what I do not describe sufficiently in one place about this 62
great mystery you will find in another. What I cannot detail in this book due
to its scope and my incomprehension you will find in the next one. For this 63
book is only the first sprouting of the little twig which is turning green in its
mother. It is like a child learning to walk which cannot run well yet. Though 64
the spirit sees the wheel and wants to comprehend its form all at once, the
spirit cannot do so because of its turning. But when it comes back so that
the spirit sees the first form again, it learns more and more, becoming well
disposed toward the wheel and loving it.

Now take note.

The earth has the same qualities and source spirits as the depths above the 65
earth or as does the heavens. All belong together as a single body and the
entire God is that integral body. Your not seeing and knowing him entirely
is caused by sin. You are locked in the deathly flesh within this great divine
body. The power of the divinity is hidden from you, as the marrow is hidden
in the bones or flesh.

But if you break through in the spirit, through the deathliness of the
flesh, you will see the hidden God, as the marrow might break through the
bones to give the flesh force and strength. Yet the flesh cannot grasp the
marrow but only its force. By the same token, you cannot see the hidden
divinity in the flesh; you can only receive its power und understand from
this that God dwells in you. For the deathly flesh has no place in the birth 66
of life. It does not lay claim to the life of the light. The life of the light in
God ascends in the deathly flesh, generating for itself from the deathly flesh
another celestial and living body that knows and understands the light. For 67
this life is but a hull from which the new body sprouts. It is as with the
wheat seed in the earth: the hull will not rise up again and come to life.
This does not happen with wheat. It will remain eternally in death and
hell.

This is why the human creature bears the devil's eternal dwelling here on 68
earth in his body. You might boast of that, you beautiful goddess, and you

Götin / vnd magest den Teufel darweil in die Neue geburt zu Gast laden / Es wird dir viel Nutz schaffen / Schaw zu das du nicht einen Neuen Teufel gebürest / der In seinem Eigen Hause Bleibe /

69 Schaw die geheimnis der Erden ahn / wie sie gebüred / also[a] mustu auch gebären /

Die Erde ist nicht der leib / der Heraus wechst / Sondern Sie ist des selben leibes Mutter / Gleich wie auch dein fleisch nicht ist der Geist / Sondern das fleisch ist des Geistes Mutter /

70 Nun aber stehed in Beiden / in der Erden / vnd auch in deinem fleische / das licht der klaren Gottheit ver borgen / vnd Bricht durch / vnd gebüred ihm einen leib / Nach Ides leibes artt / dem Menschen Nach seinem leibe / vnd der Erden Nach Irem leibe / Den wie die mutter ist / So wird auch das kint /

Des Menschen kint ist die Seele / die wird aus der Sidrischen geburt aus dem fleische geboren / vnd der Erden kinder Sint Graß krautt Beume / Silber. Gold. allerley Ertzt.

71 Nun sprichstu / wie Sol Ich mich den in die geburtt der Erden schicken / das Ich waß ver stehe.

Sihe / die geburt der Erden / stehed in Irer geburt / Gleich wie die Gantze Gottheit / vnd ist Gar kein vntterscheit / Als Nur die ver terbung im zorne / darinnen die begreiffligkeit stehed / Das ist alleine der vntterscheit / vnd der tott zwischen Gott vnd der Erden.

72 Du solst wissen / das alle sieben Geister Gottes in der erden Sind / vnd gebären / Gleich wie im Himmel / Den die Erde ist in Gott / vnd Gott ist Nie gestorben / Sondern die Euserste geburt ist Tott / darinnen der zorn Ruhed / vnd wird könig lucifern zu einem Hause des Todes vnd der fünsternis / vnd zu einer Ewigen gefengnis vor behalten.

Von Den Sieben Geistern Gottes. vnd ihrer wirckunge in der Erden.

73 Erstlich ist der Herbe Geist / der zeuged in der Sidrischen Geburt der Sieben quel Geister / In der Erden Eine Masen zu Sammen / durch ahn zindung der öbern geburt über der Erden / vnd ver Truckned die selbe / mit seiner Scharffen kelte / Gleich wie er das wasser zu Sammen zeuged vnd macht Eiß drauß / Also zeuged er auch das wasser in der Erden zu sammen / vnd macht Eine Truckene Masen drauß /

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[a] Early edit: so

might invite the devil as a guest to the new birth. That will do you much good! See to it that you do not give birth to a new devil who will remain in a lodging he owns.

Consider the mystery of the earth, how it gives birth: that is how you must 69
give birth.

The earth is not the body that grows from it but it is the mother of the body: your flesh is not the spirit. But the flesh is the mother of the spirit.

The light of the clear divinity, however, abides concealed in both, in the 70
earth and in your flesh; and it breaks through and gives birth to its own body in accordance with the nature of each. As each human being is, so his body, and as the earth so its body. As the mother is, so is the child.

The child of the human being is the soul, which is born from the sidereal generation out of the flesh. The children of the earth are grass, vegetation, trees, silver, gold, and all sorts of ores.

Now you might ask, how should I relate to the birth of the earth so that I 71
can understand something of it.

Consider: the birth of the earth abides in its birth like the entire divinity and there is no difference between them except for the corruption in the anger in which palpable materiality abides. That is the only difference, that and the death that lies between God and the earth.

You should be aware that all seven spirits of God are in the earth, giving 72
birth within it, as they do in the heavens. For the earth is in God and God has never passed away. The outermost birth is dead. Anger lies within it. It will be retained for King Lucifer as a house of death and darkness and an eternal prison.

Concerning the Seven Source Spirits and their operations in the earth.

First of all is the tart or dry spirit: in the sidereal birth of the seven source 73
spirits in the earth, it draws together a mass through the inflammation of the upper birth above the earth, drying it out by its acerbic coldness. In the same way that it contracts the water, turning it into ice, it also contracts the water in the earth, turning it into a dry mass.

74 Hernach So ist der Bitter Geist / welcher im feuer Plitz endstehed auch in der Materia / oder Masen / Der kahn nicht leiden das er gefangen Sey im ver Trocken[a] / Sondern er Reibed Sich mit dem Herben Geiste / in der vertrockneten Masen / Bis er das feuer ahn zint / Wen Nun dis geschicht So
75 er schrickt der Bitter Geist / vnd kriged Sein leben. Nim Hie dis Recht Ein /. In der Erden kanstu auser der kreuter / oder Metal[b] Nichtes spüren Noch finden / Als Herbe / vnd Bitter / vnd wasser /

76 Nun ist aber das wasser Sisse darinnen / den andern zweyen Gantz zu wider / Auch So ist es dinne / vnd die andern Beide Harte rauch / vnd Bitter / vnd ist Immer Eines wider das ander / ist derwegen ein stetiges würgen kempffen vnd Ringen / Aber in diser dreyer würgen stehed noch nicht das leben / Sondern sie Sind ein fünster Tahl / vnd Sind drey dinge / die Sich nimmer mit Einander ver Tragen / Sondern es ist ein ewiges würgen vntter
77 Inen / vnd dauon nimpt die Bewegligkeit vrsprung / Auch so nimpt Gottes zorn / welcher im ver Borgen Ruhed dauon Seinen vrsprung / Auch So ist der vrsprung des Teufels / des Todes / vnd der Hellen / dauon endstanden / wie du daforne Beim valle des Teufels kanst lesen /

Die Tiffe im Centrum der geburtt.

78 Wen sich Nun die drey dinge / Als Herbe Bitter vnd Süsse also mit Einander Reiben / So wird die Herbe qualitet Primus / Den Sie ist sie sterckeste / vnd zeuged mit gewald die Süsse zu Sammen / den die Süsse ist Sänffte vnd aus denend / von wegen ihrer weiche / vnd muß sich gefangen geben /

79 Wen Nun das geschicht / So wird die Bitter mitte gefangen / in dem leibe des Süssen wassers / vnd wird mitte ein getrockned / Als den ist Herbe Süsse vnd Bitter in einander / vnd würged Sich So strenge / In der ver trockneten mase / Bis die Mase Trocken wird / den die Herbe qualitet zeugets Immer Trockener zu sammen /

80 Wen Sich aber das Süsse wasser nicht mehr kan weren / So steiged der[c] angst in ihm auff / Gleich wie im Menschen wen er stirbed / das sich der Geist vom leibe scheided / vnd sich der leib dem Tode gefangen gibed /
81 also gibed sich das wasser gefangen / Vnd in dem selben angst auff steigen / gebüred Sich eine angst Hitze / da durch ein schweis dringed / gleich wie durch einen sterbenden Menschen / Vnd der selbe schweis Inqualiret mit der Herben vnd Bittern qualitet / den es ist ihr Sohn / den Sie aus dem Süssen wasser geboren Haben / Als sie das Haben er morded / vnd zum tode bracht.

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[a] Amend: ver Trockneten [b] Early edit: den Kräutern oder Metallen [c] Early edit: die

After this the bitter spirit that arises in the flash of fire is next in the 74
materia or mass: it cannot bear being trapped in the drying process. It rubs
up against the tart spirit in the dried mass until it kindles the fire. When this
happens, the bitter spirit takes fright and receives its life. Take careful note of 75
this. In the earth, leaving aside vegetation or metals, you will neither sense
nor discover anything but the tart, the bitter, and water.

Now, however, the sweet water abides in it, opposed to the other two. 76
Moreover, the water is finely formed; the other two are in either case hard
and crude. The one is always opposed to the other. There is a perpetual
stifling, struggling, and fighting. Yet in the struggle of the three there is no
life. They are a dark vale: three things that can never get along with one
another. There is a perpetual stifling of one another among them. This is 77
what then activates them. Moreover, God's anger that lies concealed in them
has its origin in this. The devil has the same origin, and so too have death and
hell arisen, as you can read above with reference to the origin of the devil.

The Depths in the Center of the Birth.

When the three things, tart, bitter, and sweet, run up against one another in 78
this way, the tart gains primacy. It is strongest. By force, it causes the sweet
to contract. For the sweet is gentle and expansive on account of its softness.
It must surrender to captivity.

When this happens, the bitter is captured along with it in the body of 79
the sweet water and is dried out too. Tart, sweet, and bitter are thus in one
another, stifling each other severely in the dried out mass until it is quite dry,
since the tart quality goes on exerting itself toward this end.

When the sweet water can no longer defend itself, fear rises up in it, as in 80
someone dying, as the spirit parts from the body and the body surrenders
to the captivity of death. That is how the water succumbs. The rising of 81
fear generates a fearful heat, causing the expulsion of sweat as in someone
dying. The sweat becomes infused with the tart and bitter quality as their
son which they have generated from the sweet water in murdering it and

82 Wen Nun das geschicht / So freuen sich die Herbe vnd Bitter qualitet in dem Sohne / ver stehe in dem schweiß / vnd ein Ider gibed ihme seine krafft vnd leben / vnd fretzen ein ihn[a] / Gleich wie in ein Geitzig ferckel / das sie ihn Bald Groß zihen / Den die Herbe qualitet / So wol auch die Bitter zihen Immer den Safft auß der erden / vnd füllen ihn in den Jungen Sohn /

83 Der leib aber / der aus dem Süssen wasser Erstlich ward zu Sammen gezogen / der bleibed er storben / vnd Hatt Nun der schweis des leibes / welcher mit der Herben vnd Bitten[b] qualitet Inqualiret das Haus Innen / vnd Breitet sich da auß / vnd wird Groß fed vnd Geil /

84 Nun aber können die zwo qualiteten / als Herbe vnd Bitter ihren zanck vnd wider willen nicht lassen Sondern Sie ringen stets mit ein ander / Die
85 Herbe ist starcke / So ist die Bitter geschwinde / Wen Nun die Herbe Nach der Bittern greifft / So springt die Bitter beseite / vnd nimpt des Sohnes Safft mitte / als den dringed ihr die Herbe überal Nach / vnd wiel sie gefangen nemen / So reist den die Bitter aus dem leibe / vnd dend sich So weit als
86 sie kahn / Als den wen der leib zu enge wird / das sie in nicht mehr kahn aus denen / vnd der Bitter zanck zu Groß / So muß sich die Bitter gefangen geben / Doch kan die Herbe die Bitter nicht er morden / Sondern Held sie Nur gefangen / Vnd ist der streit also Groß in ihnen / das die Bitter Noch
87 zaslich aus dem leibe Bricht / vnd nimpt des leibes ihres Sones mitte. Dieses ist nun die wachsunge / vnd zu Sammen Corporirunge / oder leib werdunge einer wurtzel / wie die in der Erden wird

Nun sprichstu / wie kahn in dieser geburt Gott Sein.

88 Sihe / Das ist die geburt der Natur / So Nun in diesen dreyen qualiteten / als Herbe / Bitter / vnd Süsse Nicht das ahn gezintte zorn feuer were / So Solstu[c]
89 wol Sehen wo Gott were / Nun aber ist das zorn feuer in allen dreyen / Den die Herbe ist viel zu kalt / vnd zeuged den leib viel zu Harte zu Sammen / So ist die Süsse viel zu dicke vnd fünster / welche die Herbe Bald er greifft / vnd Held sie gefangen / vnd ver Truckned Sie zu Sehr / So ist die Bitter viel zu stachlicht Mörderisch vnd wittende / vnd können nicht der Sachen Eines
90 werden / Sonst /. wen die Herbe nicht also Hartte im kalten feuer ahn gezint were / vnd das wasser nicht So dicke were / vnd die Bitter nicht So er Heblich vnd Mörderisch / So könten Sie das feuer ahn zinden / dauon daß licht end stunde / vnd auß dem licht die liebe / vnd auß dem feuer Plitz der don / Den würdestu wol Sehen / ob alda nicht würde ein Himlischer leib sein / darinen

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[a] Early edit: ein in ihn [b] Amend: Bittern [c] Early edit: soltest du

causing its death. When that happens, the tart and bitter qualities rejoice in 82
their son, in the sweat, each imparting to it their force and life, and stuffing[13]
it full like a greedy piglet, thereby rapidly raising it up. For the tart quality and
the bitter constantly extract the sap from the earth and fill up their young
son with it.

But the body that was initially compacted from the sweet water remains 83
extinguished. The sweat of the body, infused with the tart and bitter qual-
ities, now occupies the house and makes itself at home there, growing big,
fat, and greasy.

Yet the two qualities, tart and bitter, cannot abandon their quarrel and 84
hostility: they struggle on and on with one another. The tart is strong, the
bitter quick. When the tart reaches for the bitter, it jumps aside and takes 85
the sap of their son with it so that the tart penetrates everywhere, wanting
to take it captive. Then the bitter tears its way out of the body, extending
itself as far as it can. When the body gets too tight for it and can be extended 86
no more, and the bitter contention is too great, the bitter must yield to
captivity. But the tart cannot slay the bitter, holding it captive instead. The
conflict remains so great between them that the bitter breaks out of the
body in a tussle[14] taking the body of its son along with it. This represents 87
the growth, incorporation, or incarnation of a root as it comes into being in
the ground.

Now you might ask, how can God be in this birth?

Look! This is the birth of nature. If not for the ignited fire of anger in these 88
three, the tart, bitter, and sweet, you would indeed see where God would be.
However, the fire of anger is in all three: the tart is much too cold, contracting 89
the body to make it much too hard. The sweet is too thick and opaque, as it
is immediately grasped, held captive, and dried out excessively by the tart.
The bitter is much too prickly, murderous, and out of control. They cannot
reach concord in anything. For if only the tart were not so hard when ignited 90
in the cold fire, and the water not so turgid, and the bitter not so insurgent
and murderous, they could ignite the fire that gives rise to the light and out
of it the love; and the fire flash would give rise to the sound. Then you would
see whether there would not arise a celestial body in which the light of God

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[13] See Grimm, **fretzen**: formed from *fressen* as a causative verb¸ it can mean both to hunt and to feed.

[14] **zaslich**, see Grimm, *zausen*: the adverb presumably derives from this verb for pull or tear, implying struggle.

91 das licht Gottes würde scheinen / Weil aber die Herbe zu kalt ist / vnd ver trockned das wasser zu Sehr / So nimpt sie daß Hitzige feuer in Irer kelte gefangen / vnd er Morded den leib des Süssen wassers Auch so nimpt sie die Bitter gefangen / vnd ver trockned Sie mitte /

92 In dieser vertrockunge / wird nun das fette im süssen wasser er morded / In welchen[a] sich das feuer ahn zint / vnd wird aus dem selben fetten[b] ein Herber vnd Bitter Geist / Den wen das fette im Süssen wasser er stirbed / So ver wandeld Sichs in einen angst schweiß / darinnen die Herbe / vnd Bitter Inqualiren.

93 Nicht ists also gemeint / das daß wasser gantz er sterbe / Nein / das kan nicht sein / Sondern der Herbe Geist / Nimpt die Süssigkeit / oder des wassers fettigkeit / in seinem kalten feuer gefangen / vnd Inqualiret mit 94 dem selben / vnd Braucht es zu Seinem Geiste / Den sein Geist ist gantz erstarred / vnd im Tode / So Braucht er Nun das wasser zu seinem leben / 95 vnd zeuged ihm seine fettigkeit auß / vnd nimpt ihm seine macht / Als den wird auß dem wasser ein angst Schweiß / welcher zwischen Tode vnd leben stehed / vnd kan sich daß feuer der Hitze nicht ahn zinden / Den das fette wird im kalten feuer gefangen / vnd Bleibed der Gantze leib ein fünster Thal / welcher in einer ängstlichen geburtt stehed / vnd kahn daß leben 96 nicht er greiffen /. Den daß leben welches im lichte stehed / kahn sich in dem Harten Bittern vnd Herben leibe nicht er heben / den es ist in dem 97 kalten feuer gefangen / aber nicht gar er storben / Den du Sihest das dises alles warhafftig ist / Nim ein würtzel / die der Hitze qualitet ist / vnd Thu sie in warm wasser oder nim sie ins maul / vnd mache sie warm vnd feuchte / So wirstu bald ihr leben Sehen / wie sie wird operiren. vnd wircken / Weil sie aber auser der Hitze ist / So ist sie im Tode gefangen / vnd ist kald wie eine 98 ander wurtzel / oder Holtz. So Sihestu auch wol / das der leib an der würtzel Tott ist / den wen die krafft auß der wurtzel ist / So ist der leib ein Tott Aß. vnd kahn nichts würcken / Daß Macht es Nun / das der Herbe vnd Bitter Geist / Haben den leib des wassers er morded / vnd Haben die[c] fettigkeit zu Sich gezogen / vnd Haben ihren Geist in dem Totten leibe auff gezogen /. 99 Sonst wo daß Süsse wasser köntte seine fettigkeit in eigner gewald Behalten / vnd daß sich der Herbe vnd Bitter Geist feine Sänffte In dem Süssen wasser mit einander Riben / So zinten Sie das fette in dem Süssen wasser ahn / So würde sich zu Hand in dem wasser daß licht gebären / vnd würde die 100 Herbe vnd Bitter qualitet er leuchten / Dauon würden Sie ihr Recht leben bekommen / vnd würden sich ahn dem lichte Benügen lassen / vnd sich

[a] Change by another hand: welchem [b] Early edit: Fette [c] Early edit: und die

would shine forth. But since the tart is too cold, drying out the water too much, it is seized by the hot fire in its coldness, and the spirit murders the body of the sweet water. The bitter also takes it captive and dries it out too. 91

This deseccation kills off in the sweet water the fat in which the fire is ignited. From it arise a tart and bitter spirit. When the fat in the sweet water perishes, it turns into a sweat of fear, infused with the tart and bitter. 92

This does not mean that water perishes completely. No, that cannot be. The tart spirit takes the sweetness or oiliness of the water captive in its cold fire, infusing itself with it and using it in its own spirit. For its spirit has become completely rigid and death-locked. Hence it needs water for its life, extracting the fattiness from it and depriving it of its force. The water then turns into a sweat of fear, abiding between death and life and unable to ignite the fire of warmth. For the fat remains captive in the cold fire. The entire body remains a dark vale which abides in a fearful birth and is unable to grasp life. For the life that abides in the light cannot rise in the hard, bitter, and tart body. It lies captive in the cold fire, but it is not completely defunct. For you can see how all these things truly happen. Take a root that is of the quality of the heat. Put it in warm water or in your mouth to make it warm and moist. You will soon see how it acts and operates. As long as it is kept from warmth, it lies captive in death and is as cold as any other root or wood. From that you can surely see that the body of the root is dead. For when the force is gone from the root, the body is like dead carrion and cannot effect anything. This results from the murder of the body of the water by the tart and bitter spirits which have extracted its fattiness and raised up their own spirit in the dead body. If the water had been able to retain its fattiness in its own power so that the tart and bitter spirits rubbed together gently in the sweet water, they would then have ignited the fat in the sweet water. Then the light would have been born at once in the sweet water. The tart and bitter would have shone forth. Then they would have taken on their true life, finding satisfaction with the light and rejoicing in it. Out of that 93 94 95 96 97 98 99 100

darinnen Hoch er freuen / Vnd von der selben lebendigen freuden / Ginge die lieb auff / vnd er Hübe sich im feuer Plitz / durch auff steigen der Bittern qualitet in der Herben / der don / Wen Nun das geschehe / So were es eine
101 Himlische frucht / wie sie im Himmel auff gehed. Du Solst aber wissen / das die Erde alle Sieben quel Geister Hatt / den durch die ahn zindung des teufels / Sind die Geister des lebens / mitte in Tott ein Corporired / vnd gleich wie gefangen worden / Aber nicht er morded.

102 Die Ersten drey / Als Herbe / süsse / vnd Bitter / gehören zur Bildunge des Corpus / vnd darinnen stehed die beweglichkeit vnd der leib / Die Haben nun die begreiffligkeit / vnd Sind die geburt der Eusersten Natura /

103 Die Andern drey / Als Hitze / liebe vnd don / stehen in der vnbegreiffligkeit / vnd werden auß den Ersten dreyen geboren / Vnd das ist Nun die Inner liche geburt mit welcher die Gottheit Inqualiret /

104 So Nun die Ersten drey nicht im Tode er starred weren / das Sie könten die Hitze ahn zinden / So wirdestu balde einen lichten Himlischen leib Sehen / vnd würdest wol Sehen wo Gott were.

105 Weil aber die Ersten drey qualiteten der Erden im Tode er starred Sind / So Bleiben Sie auch ein Tott. vnd können ihr leben nicht ins licht er heben / Sondern Bleiben ein fünster Tahl. In welchem Gottes zorn / der Tott vnd die Helle stehed / So wol auch die Ewige gefengnis vnd qual des Teufels /

106 Nicht Sind diese drey qualiteten von der Eusersten geburt / In welcher das zorn feuer stehed / Bis auff die In- reste ver worffen / Sondern nur der Euserliche begreiffliche leib / vnd darinnen die Euserliche Hellische qual.

107 Alhie Sihestu Nun aber mal / wie Gottes vnd der Hellen reich an einander Hengenged[a] als ein leib / vnd kahn doch Eines das Ander Nicht begreiffen / Den die ander geburt / Als Hitze licht / liebe / vnd Schal / ist in der Eusersten ver borgen / vnd macht die Euserliche beweglich / das sich die Euserliche
108 zu Sammen Rafft vnd gebüred einen leib / Ob gleich Nun der leib in der Euserlichen begreiffligkeit stehed / So wird er doch Nach der artt der Inren geburt formired / Den in der Inren geburt stehed das wortt / vnd das wortt ist der schal / welcher im feuer Plitz / im lichte / durch die Bitter vnd Herbe qualitet auff gehed /

109 Weil aber der Schal des worttes Gottes / Muß durch den Herben Bittern Tott auff gehen / vnd im Halb Totten wasser einen leib gebären / So wird der selbe leib auch Bös vnd Gutt / Tott vnd lebendig / Den er muß den Safft der grimmigkeit / vnd den leib des Todes Bald ahn sich zihen / vnd in solchem leibe / vnd krafft stehen wie die Erde. die mutter /

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[a] Early edit: hänget (1730).

living joy the love would have ascended, lifting up in the flash of fire through the emergence of the bitter quality within the tart, the sound. If that had happened, there would have been heavenly fruit of the kind that blossoms in paradise. You should be aware, however, that the earth possesses all seven 101
source spirits. For by the devil's inflammation, the spirits of life have been incorporated within the body of death, as if captive, but not defunct.

The first three, tart, sweet, and bitter, pertain to the formation of the 102
corpus; in them abide activation and the body. They possess palpability and are the birth of the outermost nature.

The other three, heat, love, and sound, reside in immaterial impalpability 103
and are generated by the first three. This is the inner birth that infuses the divinity.

If the first three were not made rigid in deathliness so that they could 104
instead ignite the heat, you would certainly see a bright celestial body and recognize where God is.

But since the first three qualities of the earth have been made rigid in 105
death, they remain as a form of death. They cannot lift up their life into the light but instead remain a dark vale in which God's wrath, death, and hell abide. They are the eternal prison and torment of the devil.

It is not the case that these three qualities of the outermost birth with the 106
wrath fire within it have been rejected clear to the innermost. This is only the case with the outer, palpable body and in it the outer infernal torment.

From this you can see how God's realm and the realm of hell are attached 107
to one another like a single body, yet neither can comprehend the other. For the other birth of heat, light, love, and sound is hidden in the outermost, activating it so that it draws itself together to generate a body. Even though 108
the body abides in the outer palpability, it is shaped in accordance with the nature of its inner birth. For in the inner birth abides the word. The word is the sound that rises up in the flash of fire in the light through the bitter and tart qualities.

But since the sound of the word of God must rise through the tart, bitter 109
death to give birth to a body in the half-dead water, the resultant body is both evil and good, both dead and alive, for it must take unto itself the sap of ferocity and the body of death, abiding in the sort of body and force as the earth, its mother.

110 Das aber das leben vntter / vnd in dem Tode der erden vor borgen liege /
111 So wol auch in der Erden kinder / wiel Ich dier Hie beweisen / Sihe / der Mensch wird Sich vnd kranck / vnd so im nicht geraten wird / gered er in Tott / durch ein Bitter vnd Herbes kraut / das aus der erden wechst oder auch durch ein Böse Tötlich wasser / oder Mancherley kraut der Erden / So wol
112 auch durch ein Böse fleisch / oder eickel des selben / So aber Nun ein kluger artzt ist / vnd er forsched von dem krancken / wo von ihm der schade ist end standen / vnd nimpt die selbe vrsachen der kranckheit / es sey gleich fleisch krautt oder wasser / vnd distilireds / oder Brennets zu Puluer / Nach dem die Materia ist / das sichs schickt / vnd Brent ihme den eusersten gifft abe / welcher im Tode stehed / So Bleibed Hernach in dem wasser / oder Puluer / die Sidrische geburt in seinem Sedis / da leben vnd tott mit Einander ringed
113 vnd Sind Beide er Heblich den der Totte leib ist weg / So du nun vntter dises wasser / oder Puluer einen Gutten Thiriack / oder der Gleichen dinge nimpst / das daß auff steigen vnd die macht des grimmes in der Sidrischen geburtt gefangen Held / vnd gibst[a] dem krancken in einem wenig warmen tranck ein / Es sey Bier oder wein / So operiret die Inreste / oder ver borgene geburtt des dinges das dem Menschen Hatt die kranckheit / durch seine
114 Euserste Totte geburtt zu gefüged / Den wen es in warme feuchtigkeit gethan wird / So wird das leben in dem dinge auff steigende / vnd wolte sich gerne erheben / vnd Im lichte ahn zinden / Es kahn aber nicht von wegen des
115 grims / der im in der Sidrischen geburt endkegen ist / So viel kahn es aber / das es den[b] Menschen die kranckheit benimpt / den das Sidrische leben gehed durch den Tott auff / vnd nimpt dem stachel des Todes seine gewalt
116 Wen es Nun Siged / So wird der Mensch wider gesuntt. Also Sihestu wie die krafft des worttes / vnd ewigen lebens in der erden vnd ihrer kinder[c] / im Centrum im Tode ver Borgen liged / vnd grüned durch den Tott / dem Tode vnbegreifflich / vnd Engstet sich Immer zur geburtt des lichtes / vnd
117 kahn doch nicht Blüen / Bis der Tott von ihr geschieden wird. Es Hatt aber in Seinem Sedis Sein leben / vnd kahn ihm nicht genommen werden / Aber der Tott Henged im in der Eusersten geburt ahn / So wol auch der zorn im Tode / den der zorn ist des Todes / vnd des Teufels[d] leben. vnd im zorn stehed auch daß Corporliche wesen / oder die leiber der Teufel / Die Totte geburd aber / ist ihr ewig won Hauß.

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[a] Amend: gibsts [b] Change by another hand: dem [c] Change by another hand and amend: ihren Kindern [d] Early edit: und Teufels

Here I intend to demonstrate that life lies hidden beneath and within 110
the deathliness of the earth and the earth's children. Consider how the 111
human being becomes sick and ailing, and if he does not take a turn for
the better,[15] he arrives at death by way of a bitter and tart herb that grows
from the earth, or an evil, deadly water, or various herbs of the earth, or
a bad meat or nausea[16] of the same kind. But if the physician[17] is wise and 112
finds out from the patient where the harm arose, deducing the cause of the
ailment, whether meat, herb, or water, if he distills or burns it to a powder
until what remains is the requisite material, and if he burns off the external
poison that abides in death, what is left behind in the water or powder
is the sidereal birth in its own place, where life and death struggle with
one another and are both emergent. For the body of death is gone. If you 113
mix into this powder a good theriac[18] or something else of the kind which
holds the power of ferocity captive in the sidereal birth, and if you give it
to the patient in a slightly warmed drink, whether beer or wine, then the
innermost or hidden birth of whatever gave the patient the disease comes
into operation. For if it is introduced into a warm, moist medium, the life 114
within the thing becomes ascendant and wants to rise up and ignite in the
light. But it cannot do so on account of ferocity resisting it in the sidereal
birth. It can, however, go so far as to extract the disease from the human 115
being. For the sidereal life blossoms through death, taking the force from
its attack. If it wins out, the human being is restored to health. From that 116
you can see how the power of the word and eternal life in the earth and its
children lies concealed in the center in what is dead, turning green through
it, incomprehensible to it, and how it always fearfully longs toward the
birth of light, unable to blossom until death is parted from it. In its own 117
seat, however, it has its life which cannot be taken from it, though death
attaches to it in the outermost birth, as does the anger in what is dead.
For anger is the life of death and the devil. In anger the corporeal being
abides, or the bodies of the devil, whose eternal dwelling place is the birth
of death.

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[15] See Grimm, **geraten** (11).

[16] Early editors replaced **eickel** with *eckel* (nausea). A poisonous "acorn" would also fit with what follows.

[17] Throughout B.'s writings and especially in *Signatura Rerum*, there is evidence of his information about medicine, particularly of a Paracelsian homeopathic kind.

[18] **Theriak** was a noted medicine or panacea of the early modern age.

Die Tiffe im Zirckel der geburtt.

118 Nun Mechte Einer fragen / wie Hats den eine supstantz vnd gelegenheit vmb dis / das die Sidrische geburtt der Erden / Ihr qualificiren / vnd gebären / Hatt einen Tag Eher angefangen / Als die Sidrische in der Tiffe über der Erden / Sintemal doch das feuer in der Tiffe über der Erden viel scherffer. vnd ahn zindlicher ist / als das feuer in der erden / vnd auch die Erde Muß von dem feuer in der Tiffe über der erden ahn gezint werden / Sol sie aber frucht gebären /

Sihe / du ver stendiger Geist / mit dir reded der Geist / vnd nicht mit dem Totten Geiste des fleisches / sperre die Tühr deiner Sidrischen geburtt weit auff / vnd er heb das eine Theil der Sidrischen geburtt ins licht / vnd las das ander im zorne stehen / vnd schaw auch zu das dein Animalische
119 geburtt mit dem lichte gantz Inqualire. So du Nun in solcher form stehest / So bistu Gleich wie Himmel vnd erden / oder wie die Gantze Gottheit mit allen geburten in dieser weld / Wo du Nun nicht also bist / So bistu alhie Blint / vnd wen du Gleich der klügste doctor bist / der in der weld mag
120 gefunden werden / Bistu aber also / So erheb deinen Geist vnd Sihe. Durch deine Astrologische kunst / Tiffen Sin / vnd zirckel messen / kanstu es auch nicht ergreiffen / Es mus nur In dir geboren werden / Sonst begreiffts weder
121 gunst noch kunst / Sollen dir die augen des Geistes offen stehen / So mustu also gebären / Sonst ist deine begreiffligkeit eine Närrin / vnd geschicht dier eben / Als wen dier ein maler die Gottheit auff ein Epitabium Maled / vnd Saged er habe es recht gemaled / Sie Sey also / So geschicht dem dem gleuber vnd dem Maler Einem wie dem andern vnd Sehen doch alle Beide nichts als Holtz. vnd farben / vnd füred ein Blinder den andern / Warlich du must alhie nicht mit Thiren / Sondern mit Göttern kempffen

Nun Mercke.

122 Als sich die Gantze Gottheit in dieser weld zur schepffung bewegete / da bewegete sich nicht nur ein Theil / vnd Ruged[a] das ander. Sondern es stund alles zu Gleiche in der bewegligkeit / die gantze Tiffe / So weit als Herr lucifer was ein könig gewesen / vnd So weit als der locum seines königreiches Reichete / vnd So weit als der Salitter im zorn feuer was ahn gezinded /
123 Die bewegunge der dreyen geburtten / werete Sechs Tage vnd Nacht lenge / da alle Sieben Geister Gottes In voler bewegender geburt stunden / So wol auch daß Hertze der Geister / Vnd wended[b] sich der Salitter der Erden in

[a] Change by another hand and amend: Ruhede [b] Amend: wendede

The depths in the circle of birth.

Someone might ask now, what sort of substance and occurrence is involved 118
insofar as the the sidereal birth of the earth, with all its manifestation and generation, began one day earlier than the sidereal one in the depths above the earth? One wonders all the more since the fire in the depths above the earth is much keener and more inflammatory than the fire in the earth. What is more, the earth itself must be warmed by the fire in the depths above it in order to bear fruit.

Just consider, you discerning spirit: the spirit is speaking with you, not with the dead spirit of the flesh. Open wide the door of your own sidereal birth and raise but one part of that sidereal birth into the light. Let the other part abide in anger. See to it that your animate birth becomes fully infused with the light. Standing in this way, you are like heavens and earth or like 119
the entire divinity with all its births in this world. If you do not do so, you are blind in such matters, even if you are the cleverest doctor in the entire world. But if you can stand, raise up your spirit and behold. Not even with your 120
astrological art, deep understanding, and compass measurement can you fathom it. It can only be born in you. For neither grace nor art can otherwise fathom it. If the eyes of your spirit are to be opened, you must give birth in 121
this way. Otherwise your understanding is a foolish woman. You will fare like one for whom a painter has painted the divinity on an epitaph,[19] telling you that it is properly done: that's the way it really is! Yet what transpires with the credulous viewer and the painter is that they both see nothing but wood and paint. The blind lead the blind. Truly, you must struggle in this not with animals but with gods!

Now take note.

When the entire divinity in this world moved toward creation, not only 122
did one part move and affect the other. Everything abided all at once in activation, the entire depths, to the limits of King Lucifer's regime, as far as his kingdom extended, and as far as the salitter was inflamed in the fire of anger. The movement of the three births lasted for six days and nights, as all 123
seven spirits of God stood in full activation giving birth. The same was true of the heart of the spirits. In this time, the salitter of the earth rotated in the

[19] On a tomb or sacred surface.

diser zeit Sechs mal in dem Grossen Rade umb / welches Ratt sind die Siben quel Geister Gottes / vnd ward in Ider umbwendunge / ein Sonderliche gemächte / Nach der[a] Instehenden quel Geister[b] geboren /

124 Den der Erste quel Geist ist die Herbe / kalte Scharffe vnd Harte geburtt / vnd der gehöred dem Ersten Tage zu / In der Sidrischen geburtt Heissens die Astrologus die Saturnialische. Die ist ahn dem Ersten Tage vericht worden /
125 den da ist die Harte derbe scharffe Erde vnd steine worden / vnd sint zu Sammen Corporired worden / Darzu ist die starcke festen des Himmels geboren worden / vnd ist das Hertze der Siben Geister Gottes in der Harten scherffe ver borgen gestanden /

126 Den Andern Tag Eignen die Astrologus der Sonnen zu / er gehöred aber dem Iupiter / Astrologisch zu reden / Den den andern Tag / ist das licht aus dem Hertzen der Siben / quel Geister durch die Harte qualitet des Himmels durch gebrochen / vnd[c] Eine Sänfftigung in dem Harten wasser des Himmel
127 gemacht / vnd ist das licht in der Sänfftmut scheinend worden / Da hatt sich die sanfftmut / vnd das Harte wasser von einander geschieden / vnd ist das Harte in seinem Harten Sedis Blieben / als ein Harter Tott / vnd das
128 Sänffte ist in krafft des lichtes durch das Harte gebrochen / vnd das ist nun das wasser des lebens / welches im lichte Gottes / aus dem Harten tode wird geboren / Vnd also ist das licht Gottes im Süssen wasser des Himmels / durch den Herben vnd Harten fünstern Tott gebrochen / vnd also ist der
129 Himmel aus dem mittel des wassers gemacht / Die Harte festen ist die Herbe qualitet / vnd die linde festen ist das wasser / In welchem das licht des lebens
130 auff gehed / (vnd d) welches ist die klarheit des Sohnes Gottes / Vnd in solcher forma / Gehed die Er kendnis / vnd das licht des lebens im Menschen auch auff / vnd stehed das Gantze licht Gottes in diser weld in Solcher forma geburtt vnd auff gehen /

131 Der dritte Tag wird dem Marß Gantz Recht zu geeigned / weil der Selbe ist Bitter / vnd ein witter / vnd bewegender Geist /

Im dritten vmb gang der Erden / Hatt sich die Bitter qualitet mit der
132 Herben gerieben / Ver stehe dis Hohe ding Recht / Als das licht ist im süssen wasser durch den Herben Geist gedrungen / So ist der feuer Plitz / oder der schrack[d] des lichtes / als sichs im wasser ahn gezinded / In der Herben vnd Harten totten qualitet auff gegangen / vnd[e] alles Rüge gemacht / Dauon ist
133 die Bewegligkeit endstanden / Nun Rede Ich alhie nicht alleine vom Himmel über der erden Sondern diese Rigung vnd geburtt ist zu gleiche In der erden vnd über al gewesen /

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[a] Change by another hand: den [b] Amend: Geistern [c] Amend: hat [d] Early edit: oder Schrack [e] Amend: hat

great wheel six times. That great wheel is the seven spirits of God. In each rotation, a particular craftwork[20] came into being, generated in accordance with the innate source spirits.

The first source spirit is the tart or dry, cold,[21] acerbic, and hard birth, 124
belonging to the first day. In the sidereal birth, the astrologers call it the
saturnine one. It was carried out on the first day. That is when the hard, 125
crude, acerbic earth and stones came into being by compaction. In addition,
the powerful firmament of the heavens was born; and the heart of the seven
source spirits of God lay hidden in the hard acerbity.

The second day is ascribed by the astrologers to the sun; but it actually 126
belongs to Jupiter in the astrological sense. For on the second day, the light
from the heart of the seven source spirits broke through the hard quality
of the heavens and caused a mellowing in the hard water of the heavens.
The light in the mellowness became radiant. That is when the gentleness 127
and the hard water parted from one another. What was hard remained in
its hard seat, a rigid death; but the mellow broke through the rigidity in the
power of the light. This is the water of life born in the light of God out of 128
the rigid death as the light in the sweet water of heaven broke through the
crude and hard dark death. This is how the sky was made from the middle
of the water. The hard firmament is the tart quality and the soft firmament 129
is the water in which the light of life ascends and which is the clarity of the
Son of God. It is in this form that knowledge and the light of life ascend in 130
the human being. The entire light of God in this world abides in this sort of
form, birth, and ascent.

The third day is quite properly assigned to Mars, which is bitter, a raging 131
and active spirit.

In the third rotation of the earth, the bitter quality rubbed up against the
tart. This important matter must be properly understood. When the light 132
in the sweet water penetrated through the tart spirit, when the water was
ignited, the fire flash or fright of the light rose up in the tart and rigid, dead
quality, activating all things and giving rise to motion. I am speaking here 133
not only about the heavens above the earth. This same activation and birth
was in the earth and indeed everywhere.

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[20] See Grimm, **Gemächte** (II, 4a–b).

[21] On the planetary forces of Saturn, Jupiter, and Mars, see Intro II B3c; on their affective associations, see II B3d.

134 Weil aber die Himlische früchte / für der zeit des zornes / Nur in diser rügung der quel Geister Sind auff gegangen / vnd auch durch ihre rigung wider vergangen / vnd Sich ver Enderd[a] / So Sind sie am dritten Tage der schepffungs geburtt / auch durch die Rigung des feuer Plitzes / In der Herben
135 qualitet der Erden auff gegangen / Ob Nun gleich die Gantze Gottheit im Centrum der Erden verborgen ist / So Hatt die Erde darumb nicht können Himlische früchte gebären / den der Herbe Geist Hatt den harten Rigel des Todes für geschlossen / das also das Hertze der Gottheit / in aller geburtt in
136 seinem Sänfften / vnd lichten Himmel ver borgen Bleibe / Den die Euserste geburtt ist die Natura / vnd gebürd ihr nicht das sie zu Ricke in das Hertze Gottes Greiffe / Sie kahn auch nicht / Sondern sie ist der leib / In der sich die quel Geister gebären / vnd ihre geburd mit ihrer frucht erzeigen / vnd dar
137 Thun / Darumb Hatt die Erde am dritten Tage ahn gefangen zu Grunen / Als die quel Geister im schrack des worttes / oder feuer Plitz Sind gestanden /.

[a] Amend: haben

But since before the time of anger the celestial fruits ascended only in this 134
excitation of the source spirits, also passing on and changing through the
same, on the third day of creational birth they ascended in the tart quality of
the earth through the excitation of the fire flash. Though the entire divinity 135
is concealed in the center of the earth, the earth could not for this reason
bear celestial fruits. The tart spirit had locked the rigid bolt of death so that
the heart of the divinity remained hidden in its gentle and radiant heaven.
For the outermost birth is *natura*, and it is not proper for it to extend itself 136
back into the heart of God. It cannot do so. It is rather the body in which the
source spirits give birth, manifesting and showing their birth by their fruits.
For this reason, the earth on the third day began to turn green, as the source 137
spirits stood in the fright of the word or fire flash.

Das 22 Capittel

Von Der geburtt der sternen Vnd schepffunge Des Vierden Tages.

1 Alhie wird Nun angefangen die Sidrische geburt zu beschreiben / vnd ist wol zu Mercken / was der Erste Tittel dises Buches meint. der da lautet / *Morgen Röte im auff gang.* Den alhier wird auch gar ein Einfeltiger können das wesen
2 Gottes Sehen vnd begreiffen. Es mache Sich nur der leser nicht Selber Blind / durch Seinen vnglauben vnd zehe begreiffligkeit / Den Ich Habe Hie mitte die Gantze Natur mit allen Iren kindern zum zeugen vnd beweiß / Bistu Nur ver nünfftig So Schawe dich vmb / vnd Sich dich selber ahn / vnd bedencke dich Recht / So wirstu balde befinden[a] / auß waserley Geiste Ich Schreibe.
3 Ich wiel zwar den befehl des Geistes gehorsamlich aus Richten / Schaw du Nun zu / vnd las dich nicht in einer offenen thür ver schlissen / den alhie stehed dir die Porten der er kendnis offen /
4 Vnd ob Gleich der Geist wider Edliche Astrologus wird lauffen / So ligt mihr nicht viel dran / Ich muß Gott mehr gehorsam Sein als den Menschen / Sie sind im Geiste Blind / wollen Sie Nicht Sehen / So mögen sie Blind Bleiben.

Nun Mercke.

5 Als Nun am dritten Tage der feuer Plitz aus dem lichte / welches im Süssen wasser scheinend ward auff ging / welcher Plitz ist die Bitter qualitet / der
6 Sich aus dem ahn gezinten schrack des feuers im wasser gebüred / So waß Nun die Gantze Natur diser weld quallende vnd beweglich / In der Erden so wol / Als über der erden / vnd fing sich in allen dingen wider ahn das
7 leben zu gebären / Aus der Erden Ging auff / Graß krautt vnd Beume / vnd In der Erden ging auff Silber Gold vnd allerley Ertzt / vnd In der Tiffe über der Erden / Ging auff die wunderbarliche formunge der kreffte /
8 Damitte du aber Mechtest ver stehen / wie es eine supstantz vnd gelegenheit mit allen diesen dingen vnd geburten Habe / So wiel ich alles Nach einander / Ein Ides in seiner ordnung beschreiben / damitte du den grund dieser geheimnis recht ver stehest / vnd wiel[b] ahn der Erden anfangen /[c]

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[a] Early edit: finden [b] Amend: 1. [c] Amend: 2.

Chapter Twenty-Two

Concerning the Birth of the Stars and Creations of the Fourth Day.

Here commences the description of the sidereal birth; and one does well 1
to note what the first title of this book signifies in referring to the *Dawn Glow Rising*. For this is where even a simple person can see and grasp the being of God. It is only necessary that you do not make yourself blind by 2
lack of faith and obstinate incomprehension. Here I can muster all of nature with all her children as my witness and proof. You need only be reasonable and look around you and regard yourself and have a good look at what you are. You will readily discover the sort of spirit I write from. Indeed, I 3
intend to carry out the command of the spirit obediently. Watch out. Do not get locked out by an open door. The gates of knowledge stand open before you.

Moreover, even if the spirit contradicts many an astrologer, this matters 4
little to me. I must obey God more than men. They are blind in spirit and do not care to see. Let them stay that way.

Now take note.

On the third day, there rose up the fire flash from the light that became 5
radiant in the sweet water. The flash is the bitter quality which generates itself from the ignited fright of the fire in the water. And all of nature 6
became resurgent and active, not only in the earth but above it. Life began to regenerate itself in all things. From the earth sprouted grass, vegetation, 7
and trees; in the earth silver, gold, and all sorts of ores. In the depths above the earth ascended the marvelous configurations of forces.

I intend to describe all things, one after the other, so that you understand 8
what is involved in the substance and actualization of all things and births. So you will gain a proper understanding of the ground of these mysteries, I intend to begin with the earth, then go on to the depths above the earth;

Hernach von der Tiffe über der Erden / vnd zum dritten von der zu sammen Corporirung der Cörper der sternen / zum vierden von den Sieben Haupt qualiteten / der Planeten / vnd von der selben Hertze / welches ist die Sonne / zum fünfften / von den vier Elementen / vnd zum Sechsten von der Euserlichen begreifflichen geburtt / welche Endstehed aus disem Gantzen Regiment / Vnd zum Sibenden / von der wunderlichen Probortz vnd
9 geschickligkeit / des Gantzen Rades der Natur. für diesen Spiegel / wiel Ich nun alle liebhaber der Heiligen vnd Hoch gelopten künste / der Philosophia. Astrologia. vnd Theologia geladen Haben / Da wiel Ich Inen die wurtzel vnd den Gruntt eröffen.

10 Vnd ob Ich Schon nicht ihre kunst studired vnd gelernt Habe / vnd weiß auch nicht mit ihrem zirckel Messen umb zu gehen / daran ligt mihr kein bekümmernis / Sie werden dennoch So viel zu lernen Haben / das es Mancher die zeit seiner lebentage nicht wird er grinden / oder begreiffen /
11 Den Ich Brauche Nicht ihrer furmula / vnd artt / Sintemal Ichs von Inen nicht gelernt Habe / Sondern Habe Einen andern lehr meister / Welcher ist die Gantze Natura / Von der Selben Gantzen Natura / mit ihrer Instehenden geburt / Habe Ich Meine Philosophia. Astrologia. vnd Theologia studired vnd gelernt / vnd nicht von Menschen / oder durch Menschen /

12 Weil aber die Menschen Götter Sint / vnd haben die er kendnis Gottes / des Einigen vaters / Aus dem sie Sint Hehr kommen / vnd in dem sie leben / So ver achte Ich Ihre formula der Philosophia. Astrologia. vnd Theologia gar Nicht. Den Ich Befinde / das sie Meisten Theileß Gar auff Rechtem Grunde stehed / vnd wiel Mich auch Befleissen / das Ich Irer for mula Mechte nach
13 fahren / Den Ich muß I. Sagen / das Ire formula mein Meister ist / vnd Ich auß ihrer for mula Meinen anfang / vnd Erste erkendnis Habe / Ich Bin auch nicht des willens / das Ich ihre formula wiel vmb kehren / oder ver Bessern / den Ich kahn auch nicht / Habe sie auch nie gelernt / Sondern lasse Sie In
14 Irem Sedis Sitzen / Ich wiel auch auff Iren Grunt nicht Bawen / Sondern Ich wiel als ein Mühesamer knecht die Erde von der wurtzel Scharren / da mitte man kahn den Gantzen Baum Sehen / Mit der wurtzel stam / Esten / zweigen vnd früchten / vnd daß also mein schreiben nichtes Neues Sey / Sondern das Ire Philosouia / vnd Meine Philosouia Sey ein leib / Ein Baum / der Einerley früchte Trage.

15 Ich Habe des auch keinen befehl / das Ich Mich (veber) über sie Sol Hoch beschweren / vnd Sie ver dammen / Ohne über ihre laster der Hoffard / vnd

third I will write of the incorporation of the bodies of the stars; fourth, of the seven main qualities of the planets and of their heart which is the sun; fifth, of the four elements; and sixth, concerning the external palpable birth which arises in the entire regime. And seventh, concerning the marvelous proportion and agility of the entire wheel of nature. I intend to summon 9
all lovers of the holy and highly laudable arts of *philosophia*, *astrologia*, and *theologia* before this mirror. There I will reveal to them their root and ground.

I have not studied or learned their arts, nor do I know how to work 10
with their measuring compass, but I am not so concerned about this. There remains so much for them to learn that many a one will not fathom and comprehend it in a lifetime. I have no need of their formula and way of doing 11
things, all the less since I have not learned what I know from them. I have another schoolmaster which is all of nature. From that very totality of nature with its innate generations I have studied and mastered my *philosophia*, *astrologia*, and *theologia*, not from human beings nor by way of human beings.

But since human beings are gods and possess a knowledge of God, the 12
single father from whom they have arisen and in whom they live,[1] I do not disdain the formula of their *philosophia*, *astrologia*, or *theologia* at all. I consider that they rest for the most part on proper grounds, and I will indeed endeavor to follow their formula. For I must truly confess that their 13
formula is my schoolmaster; and I have taken my start and first knowledge from it. Nor am I of a mind to reverse or improve upon their formula. This I cannot do. Nor have I ever learned how to do so. Therefore, I leave it in its proper place. Nor will I try to expand on it. Like a hard-toiling 14
servant, I will dig up the earth from the root so the whole tree can be seen with its root, trunk, branches, twigs, and fruits. Nor is my writing anything new. Their *philosophia* and mine are a single corpus that bears the same fruit.

Nor do I have any injunction to complain about them and damn them. 15

[1] **des Einigen vaters/ Aus dem sie Sint Hehr kommen/ vnd in dem sie leben**: B. follows the reasoning, though not the verbatim wording, of Acts 17:28, where the Apostle Paul projects a bridge to the philosophically renowned but idolatrous Athenians who had set up an altar "To the unknown god." Paul announces that all human beings are of and live in the true God: "Denn in ihm leben, weben und sind wir; als auch etliche Poeten bey euch gesagt haben: Wir sind seines Geschlechts" (Apg 17:28).

Neit Geitzes[a] / über das beschwertt sich der Geist der Natur Mechtig Sehr / Nicht Ich / was wolte Ich armer staub Thun / der Ich doch fast vnmechtig Bin /

16 Allein das zeiged der Geist / Inen ist daß Pfunt des gewichtes vnd der Schlissel (vel) über Antworttet worden / vnd Sie sint in ihren wollisten des fleisches er soffen / vnd Haben das Pfund des gewichtes In die Erde ge graben[b] / vnd den schlissel In ihrer Hoffertigen Trunckenheit ver lohren /

17 Der Geist Hatt lange zeit Bey Inen ahn gehalten / Sie Sollen ein Mal auff schlissen / der Helle Tag Sey ver Handen / So gehen Sie In ihrer Trunckenheit vmb / vnd Suchen den schlissel / vnd Haben doch den bey Sich / vnd kennen ihn nicht / vnd Gehen also in ihrer Hoffertigen vnd Ehre Geitzigen Trunckenheit Immer vmb suchen / Als wie Iener Pawer der sein Pferd

18 Suchte / vnd Reit auch drauff. *Darumb Spricht der Geist der Natur / weil Sie nicht wollen auff wachen vom Schlaffe / vnd die Thür auff machen / So wiel Ichs Selber Thun.*

19 Was köntte Ich Armer Einfeltiger leye / Sonst von ihrer Hohen kunst lehren / oder Schreiben / So es mihr nicht von dem Geiste der Natur geben were / In dem Ich lebe vnd Bin / Habe Ich doch nur einen leyen stantt / vnd Habe von diesem schreiben keine Soldunge / Solte Ich aber darumb dem Geiste wehren / das er Nicht anfange auff zu schlissen wo er wolle / Bin Ich doch nicht die Thür / Sondern Ein gemeiner Rügel da für / So mich nun der Geist auß zöge / vnd würffe mich ins feuer / könte Ich ihm auch daß wehren /

20 So Ich aber Ein vnnützer Rügel Sein wolte / der Sich nicht wolte lassen auß zihen / vnd den[c] Geist auff schlissen / würde Nicht der Geist über mihr er zürnen / vnd Mich ap Reissen vnd weg werffen / vnd ihm einen Nützern vnd gefügern Rügel Machen / Als den lege Ich vnd würde mit füssen getretten / da Ich doch vorhin an der Schönen Thür gepranged hette / wozu wehre der Rügel sonst / Als zu feuer Holtze /

21 Sihe / Ich Sage dier ein geheimnis / So Bald die Thür Bis ahn ihren Angel auff Gehed / So werden alle vnnütze / feste ein gekeilte Rügel weg geworffen werden / den die Thür wird für Baß nicht mehr zu geschlossen werden / Sondern stehed offen / vnd gehen die vieer winde da auß vnd Ein / Aber der zauberer Sitzt im wege / vnd wird manchen ver Blenden / das er die Thür nicht Sehen wird / Den kompt er Heim vnd Saged / Es ist keine Thür

22 da / Sondern es ist ein getichte / Gehed nicht mehr dahin / Also lassen Sich

23 die Menschen ap weisen / vnd leben In ihrer Trunckenheit. Wen Nun dis

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[a] Early edit (except 1730): Geitzes, Neides und Zornes; 1730: Neid, Geitzes und Zornes [b] Early edit: vergraben [c] Changed by another hand: dem

Except that the spirit of nature itself complains greatly of their pride and envy. But not I. What should I poor dust do, weak as I am!

However, the spirit does reveal this: the pound and the key have been 16
entrusted to them; yet, being submerged in their carnal lusts, they have buried the pound in the earth and lost the key in their arrogant infatuation. For some time, the spirit has abided by them. Now it is time to open the 17
door. The bright day is at hand. But they stumble around in their infatuation, looking for the key though they actually have it upon them without knowing what it is. In their proud and ambitious way, they search and search, like the peasant looking for the horse he is mounted on. *For this reason, the spirit of* 18
nature is now announcing: "Since they will not wake up from their sleep to open the door, I will do it myself."

How otherwise could I, poor simple layman that I am, teach and write 19
about their high art, had it not been granted to me to do so by the spirit of nature in whom I live and am? I have but the mind of a layperson and am paid nothing for this writing. Should I resist the spirit to keep it from opening the door when it wants to? I am not the door but only a plain bolt before it. If the spirit were to snatch me up and cast me into the fire, I could not resist it.

If I were a useless bolt that would not be drawn back to unlock the spirit, 20
the spirit would be angry with he, tearing me off and casting me away, making a better, more useful one for itself. Then I would lie about under foot after having adorned the fine door. What would such a bolt be good for but firewood?

Behold, I will tell you a secret. As soon as the door has been opened as 21
far as the hinge will go, all useless barring bolts will be cast away. From then on the door will not be closed at all. It will stand wide open, the four winds passing in and out of it. But the sorcerer sits at the roadside and will deceive many a traveler to overlook the door, who will then come home and report that there is none. It is only a fiction. Go not thence. That is how people will 22
be turned away to live on in their infatuation. When this happens, the spirit 23

geschicht / So er grimmed der Geist / der die Porten Hatt auff gemacht / die weil nimand mehr wiel zu seinen Thoren auß vnd Eingehen / vnd wirfft die Pfosten der Thoren in ap Gruntt / vnd ist für baß Nun mehr keine zeit / Die Hinnen Sint / Bleiben Hinnen / vnd die draussen Sint / Bleiben draussen / Amen.

Nun fraged Sichs. was Sind die sternen.

24 Dauon Schreibed Nun Moses. Vnd Gott sprach / Es werden lichter an der feste des Himmels / die da scheiden Tag vnd nacht / vnd geben zeichen / zeiten / Tage vnd Iahre / vnd Seyen lichter an der feste des Himmels / das sie
25 scheinen auff Erden / Vnd es geschah also / vnd Gott Mached[a] zwey Grosse lichter / Ein Groß licht das den Tag Regire / vnd ein klein licht das die nacht Regire / da zu auch sternen / vnd Gott Setzt[b] sie ahn die feste des Himels / das Sie Schinen auff die erde / vnd den Tag vnd die nacht regirten / vnd scheideten licht vnd fünsternüs / Vnd Gott Sahe das es Gutt war / da ward aus abend vnd morgen der vierde Tag.

26 Diese Beschreibunge zeiged Gnug ahn / das der Teure man Moses nicht der Autor Sey / Den der Scribent Hatt weder den rechten Gott / Noch die sternen er kend was die Sint / Vnd ist wol zu ver muten / das die Schepffunge für der Sintflut nicht ist Beschrieben worden Sondern als ein Tunckel wortt im gedechtnus / von einem geschlechte auffs ander Bracht / Bis nach der Sindflut / da die weld Hatt wider angefangen / Epicurisch zu leben /
27 Da Haben die Heiligen väter / Als sie solches gesehen / die schepffunge beschrieben / da mitte es nicht mechte ver gessen werden / vnd die Epicurische weld doch mechte Einen Spigel an der schepffunge Haben / vnd daran Sehen das ein Gott Sey / vnd das dis wesen der weld nicht von ewigkeit also gestanden Sey / da mitte sie doch Mechten einen Spiegel daran
28 Haben / vnd den Selben ver borgenen Gott fürchten / Dieses ist auch der alt väter / Nach der Sintflut / vnd auch dafür / ihre für nempste vntter weisunge vnd lehre gewesen / das sie die Menschen an die schepffung gewisen
29 Haben / wie Solches auch daß Gantze Buch Hiop treibed. / Nach den selben vätern Sint die weisen Heiden kommen / die Sint in der erkendnis der Natur was Tiffer kommen / vnd mus mit Grunt der warheit Sagen / das Sie in ihre Philosouia / vnd erkendnis Sind Bis für Gottes antlitzt kommen / vnd
30 Haben den Selben doch weder Sehen / Noch erkennen können / Also gar ist der Mensch im Tode erstorben / vnd in der Eusersten[c] geburt in die Totte

[a] Early edit: machte [b] Early edit: setzte [c] Early edit: in die äusserste

is angered having opened the gates wide with no one any longer wanting to go in or out. The spirit will then cast the door into the abyss. The time is up. Those left behind will stay behind and those without will stay without. Amen.

Now the question arises, what are the stars?

Moses had something to say about this. "And God spoke, 'let there be lights 24
on the firmament of the heavens that separate day and night and give signs,
times, days, and years; and let them shine upon earth.' And it happened thus, 25
and God made two great lights, a great light to rule the day, and a small light
to rule the night, and stars as well. And God placed them on the firmament
of the heavens to shine upon the earth and to rule the day and the night and
to separate light and darkness. And God saw that it was good, and evening
and morning were the fourth day."[2]

This description reveals sufficiently that the dear man Moses was not the 26
author. For the writer understood neither the true God nor the stars as to
what they are. One may suspect that the creation has not been described
prior to the flood, but was only an obscure word preserved in memory,
carried from one generation to the next until after the flood, when the
world began to live in the Epicurean[3] manner again. Seeing this, the holy 27
patriarchs described the creation so that it would not be forgotten and so
that the Epicurean world would have a mirror in creation in order to see that
there is indeed a God and that this substance of the world had not abided
from eternity. They were to be given a mirror so they would fear the hidden
God. This was also after the flood the prime instruction and teaching of the 28
patriarchs in directing human beings to consider the creation, as the entire
Book of Job[4] emphasizes. After the patriarchs came the wise heathens who 29
progressed even further in the understanding of nature. It must be said in
truth that in their *philosophia* and knowledge they came before the very
countenance of God without being able to see and recognize him. This is 30
why the human being is lost in death and locked away in the outermost birth

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[2] Gen 1:14–19.

[3] **Epicurisch** means godlessly and in carnal lust.

[4] Though remembered as the story of tribulation, *Job* is also a source of validation for B.'s theology of nature and his apotheosis of wisdom.

begreiffligkeit ver rigeld worden. Sonst würden sie Ia gedacht Haben / das in der begreiffligkeit / Muste Eine Götliche krafft im Centrum ver borgen sein / der die begreiffligkeit also er schaffen Hette / darzu er Hilte trüge / vnd Regirte /

31 Sie Haben zwar die Sonne vnd sternen für Götter geered vnd ahn gebetet / Aber nicht er kent / wie die selben geschaffen oder worden Sind / oder
32 woraus die selben worden Sind / den Sie Mechten doch gedacht Haben / das sie von edwas Hehr kommen weren / vnd das das selbe das sie geschaffen
33 Habe / Müsse grösser vnd Elter sein / als die sternen / Dar zu Haben sie Ia die Erde vnd steine zum Exempel / das die selben musten von edwas sein Hehr kommen / So wol auch die Menschen / vnd alle Creaturen auff erden / Das alles über zeuged sie / das in diesen dingen noch eine Mechtiger krafft ver Handen Sey / die dieses alles also geschaffen habe /

34 Zwar / was sol Ich viel von der Heiden Blintheit schreiben Sint doch vnser doctor In Iren gekrönten Hidlin Gleich also Blind / Sie wissen zwar das ein Gott ist / der dieses alles geschaffen Habe / Sie wissen aber nicht wo der
35 selbe[a] ist / oder wie der selbe ist / Wen sie wollen von Gott schreiben / So Suchen sie ihn auser diser weld / In einem Himmel alleine / Gleich als wehre er ein Bild mit edwas zu ver gleichen / Sie lassen zwar zu / das der selbe Gott mit Einem Geiste in diser weld alles regire Aber sein Corporlich Eigenthum wollen sie schlechtes über viel teusend meilen In einem Himmel Haben.

36 *Wol Hehr ihr doctor / wo ihr recht Habed* / So gebed dem geiste antwortt / Ich wiel euch ein wenig fragen /

37 Was ver meind ihr wol / das für der zeit der weld / Sey ahn stat dieser weld gestanden[b] / oder woraus ver meint ihr wol / das die Erde vnd sternen sey worden / oder was ver meint ihr wol das in der tiffe über der Erden sey / oder wouon die Tiffe worden Sey / oder wie ver meint ihr wol / das der Mensch Gottes Bilde Sey / In dem Gott wohne / oder was last ihr euch bedüncken / das der zorn Gottes Sey / oder (das) was Gott für einen mis fallen an dem Menschen Habe / das er den selben Peinige / Sintemal er ihn geschaffen Hatt / das er dem selben Sünde zu rechned[c] / vnd zur ewigen Pein
38 ver vrtheiled / Warumb Hatt er den das geschaffen daran sich der Mensch ver greifft / So mus Ia das selbe noch viel Bösser Sein / worumb / oder woraus ist das selbe worden / Oder was ist die vrsache / oder der anfang / oder die geburtt des grimmen zornes Gottes / daraus Helle / vnd Teufel worden Sint / oder wie kompts das sich alle Creaturen in diser weld mit einander

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[a] Early edit: derselbe Gott [b] A marginal remark, possibly from the hand of Pastor Gregor Richter, has been erased with only the word "Hölle" still legible. [c] Early edit: zugerechnet

in dead palpability. Otherwise, it would have occurred to them that within the palpable realm there had to be a divine force in the center which had created palpability, sustaining and governing it.

Indeed, they honored and worshiped the sun and stars as gods, but they 31
were not aware that these had been created or had come into being, nor out
of what they arose. For they may well have thought that they had an origin, 32
and that whatever had created them had to be greater and older than the
stars. Moreover, they could see from the earth and stones that these had 33
to come from somewhere. The same applied to human creatures and all
creatures on earth. All of this convinced them that in these things there was
some more powerful force that had created it all.

But why do I waste time writing about the blindness of the heathens, 34
when our own doctors crowned by their little hats are just as blind. They
know that there is a God who has created all things, but they do not know
where he is. When they set out to write about God, they look for him outside 35
of this world, in heaven only, as if he were an image that could be compared
to something.[5] They do admit that that God rules everything in this world
by a single spirit; but to them God must have his corporeal property only
thousands of miles away in a heaven.

All well and good, you doctors, if only you are right! Reply then to the spirit. 36
I have a few questions for you.

What do you think there was before the time of the world: what stood 37
in this place? Or to put it differently, what are the earth and stars made
of? What do you think there is in the depths of the earth? Or what did the
depths arise from? How do you suppose that the human being is the image
of God in whom God indeed dwells? What do you imagine is the anger of
God? What was it that so displeased God in the human being? What led
God to torment him, particularly since he had created him and assigned
to him sin and condemned him to eternal torment? Why did God create 38
something with which the human being would transgress? Must not that be
an even worse action? Why and from what did it come into being? What is
the cause or origin or the birth of God's fierce anger from which hell and the
devil arose. Why is it that in this world all creatures bite, trample, and slay

[5] **ein Bild mit edwas zu ver gleichen**: this might refer to the personalized images of God in heaven in the early Luther Bible; but it indicts the (purportedly Calvinist) notion that God like a human body must be on one place only: heaven.

Beissen stossen vnd schlagen / vnd wird doch dem Menschen alleine Sünde
39 zu gerechned. oder woraus sind die gifftigen vnd Bösen Thire vnd würme worden / mit allem vngezifer / Oder worauß sint die die Heiligen Engel worden / vnd letzlich was ist die Seele des Menschen / vnd der Grosse Gott selber.

40 Hir auff gebed Richtige vnd gründliche Antwortt / vnd beweised das / vnd last von Eurem wortt zancke abe / Wo ihr Nun aus Euren vorigen schrifften könned erweisen das ihr den Rechten Einigen Gott kent / wie der selbe Sey / in liebe vnd zorn / vnd was der selbe Sey / vnd könt beweisen das nicht in sternen / Elementen / Erden steinen Menschen Thiren / würmen / In laub / kraut vnd Graß / In Himmel vnd Erden Gott Sey / vnd das dises alles nicht Gott selber Sey / vnd das mein Geist falsch Sey / So wiel Ich der Erste Sein / vnd Mein Buch im feuer ver Brennen / vnd alles das Ienige was Ich geschrieben Habe wider ruffen / vnd ver fluchen / vnd wiel mich gehorsamlich vntterweisen lassen /

41 I. doch nicht also gemeint / das Ich gar nicht Irren könnte Den es Sint edliche ding nicht gnug er klert / vnd sind gleich als wie von einem anblick des Grossen Gottes beschrieben worden / da sich das Raht der Natur zu geschwinde vmb wend / vnd der Mensch mit seiner Halb totten vnd zehen
42 begreiffligkeit nicht gnugsam fassen kahn / Waß du aber an einem orte nicht er klert / vnd aus fürlich findest / das wirstu am andern finden / wo nicht in disem / doch in dem andern Buche.

43 Nun wirstu Sagen / Es gezime mihr nicht also zu fragen / Den die Gottheit sey ein geheimnis. die Nimand er forschen kahn.

Höre / gezimpt mihr nicht zu fragen / So gezimpt dir auch nicht / das du mich richtest / Rimestu dich aber der er kendnis des lichtes / vnd ein leiter der Blinden / vnd Bist selber Blint / wie wilstu den den Blinden den weg weisen / werded ihr nicht Beide in euer Blindheit fallen /

44 Wilstu aber Nun sagen / wir sint nicht Blind / vnd sehen wol den weg des lichtes.

Warumb zanckt ihr den umb den weg des lichtes / den doch keiner Recht Sihed / ihr lehred ander den weg / vnd sucht in doch selber Immerdar / vnd tapt im fünstern vnd Sehed ihn nicht / Oder ver meint ihr das es Sünde sey So einer nach dem wege frage /.

45 O ihr Blinden Menschen / last abe vom zancke / vnd ver gist nicht vnschuldig Blut / vnd ver wist darumb nicht land vnd stette / Nach des teufels willen / Sondern zihed ahn den Helm des frides / vnd gürtet euch mit liebe kegen einander / vnd Brauched euch der sanfftmut / last abe von

one another, and yet all sin is ascribed to the human being alone? Another 39
question: whence the poisonous and evil animals and reptiles and all pests? What did the holy angels arise from? And finally what is the human soul? And the great God himself?

Give true and thorough answers to these questions and prove it all, 40
and desist from your quarreling over words. If you can prove from your previous writings that you know the true God, know how he abides in love and anger, and what he himself is, and if you can prove that God is not in stars, elements, earth, stones, human beings, animals, worms, leaves, vegetation, and grass, not in heavens and earth; and that all these things are something other than God, and that my spirit is therefore false, then I will be the first to cast my book into the fire and renounce everything I have written and curse it. I will submit then to being instructed humbly.

I do not mean by this that I am quite incapable of erring. For many things 41
are not sufficiently explained. It as if they had been recorded from a single glance at the Great God while the wheel of nature was spinning too rapidly. The human being with his half-dead, obtuse comprehension cannot grasp it all sufficiently. But what is not thoroughly explained in one place you will 42
find in another. If not in this, in the next book.

Now you might say that it is not proper for me to ask, for God 43
is a mystery whom none can delve.

Listen: if it is not proper for me to ask, it is not proper for you to judge me either. You claim to be one who knows the light, and a leader of the blind. Yet you yourself are blind. How are you going to show the blind the way? You and they will both fall in blindness.

Would you say rather that we are not blind and that we indeed do see the 44
path of light?

Then why do you quarrel over the path of light that no one sees properly. You teach others the way, yet must seek it yourselves on and on. You stumble in the dark without seeing where you are going. So do you think it a sin when someone else asks about the way?

Oh, you blind human beings! Desist from your quarreling! Do not shed 45
innocent blood. Do not devastate countries and cities in accordance with the devil's will. Put on instead the helmet of peace and gird yourselves with love toward one another. Apply gentleness. Desist from pride and greed. Do

Hoffard / vnd Geitz / Mis gunne keiner dem andern seine gestald / last euch das zorn feuer nicht ahn zinden / Sondern lebed in Sanfftmut / keuschheit /
46 freundligkeit / vnd Reinigkeit / So seindt vnd lebed ihr alle in Gott / Den du darffest nicht sagen wo ist Gott / Höre du Blinder Mensch / du lebest in Gott vnd Gott ist in dir / vnd so du Heilig lebest / So bistu selber Gott / wo du nur Hin Sihest da ist Gott.

47 Wen du die tiffe zwischen sternen vnd Erden an sihest / wolstu sagen / das ist nicht Gott / oder Hie ist nicht Gott. O du armer verterbeter Mensch las dich vntter weisen / Den in der tiffe über der Erden / da du nichtes Sihest / vnd er kennest / vnd sprichst da ist nichtes / Da selbest ist gleichwol der licht Heilige Gott / In seiner dreyfaltigkeit / vnd wird alda geboren / wie in dem Hohen Himmel / über diser weld /

48 Oder Meinestu / das er von seinem Sedis / da er von Ewigkeit ist gesessen / In zeit der schepffung diser weld ist abe gewichen / O Nein das kahn nicht sein / vnd ob er wolte / So kahn er das selber nicht thun / den er ist selber alles / So wenig ein glied vom leibe kahn von ihm selber abe tretten / So
49 wenig kan auch Gott zur trent werden / Das aber so Mancherley formunge in ihm ist / das macht seine Ewige geburt / welche Erstlich ist drey fechtig[a] / vnd aus der selben dreyheit gebüred Sie sich in vnendlich / oder in vner
50 meslich. Von den selben geburten / wiel Ich alhie schreiben / vnd der letzten weld kinder ahn zeigen / was Gott ist / Nicht aus Ruhm / oder Hoffard / Imandes Hir mitte zu schmehen / oder verachten / Nein / der Geist wiel dich Sanfftig / vnd freundlich vntter weisen / wie ein vater seine kinder / Den das werck ist nicht meines fleisches ver nunfft / Sondern des Heiligen Gottes
51 liebe offenbarunge / oder durch Brechunge / im fleische / In Meinen eigen krefften / Bin ich so ein Blinder Mensch als Irgends einer ist / vnd vermag nichtes. aber im Geist Gottes / Sihed mein Ingeborner geist durch alles / aber nicht Immer dar beharlich / Sondern wen der Geist der liebe Gottes / durch meinen Geist durch Bricht / als den ist die Animalische geburt vnd
52 die Gottheit ein wesen / Eine begreiffligkeit vnd ein licht / Nicht Bin alleine Ich also / Sondern es sint alle Menschen also / Es seinen[b] gleich Christen / Juden Türcken oder Heiden / In welchem die liebe vnd Sanfftmut ist / in dem ist auch Gottes licht /

53 Wolstu sagen Nein / Es leben die türcken Iuden vnd Heiden Ia auch in dem selben Corpus / dar innen du lebest / vnd Brauchen auch des selben leibes krafft / die du brauchest / Darzu Haben sie auch den selben leib den du Hast / vnd der selbe Gott / der dein Gott ist / ist ihr Gott auch[c] /

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[a] Early edit (1715, 1730): Dreyfächig [b] Read: seien [c] Early edit: auch ihr Gott

not begrudge anyone his particular form. Do not let the fire of anger be ignited. Live instead in gentleness, chastity, friendliness, and purity. Then you will all be and abide in God. For you must not ask, where is God? Listen, 46
you blind human being! You live in God and God in you. And if you are holy, you yourself are God. Wherever you look, God is there.

When you survey the depths between the stars and the earth, would you 47
say, that is not God or here there is no God? Oh, you poor corrupted human being! Let yourself be instructed. In the depths above the earth where you see and recognize nothing and about which you say that nothing is there: there too abides the radiant holy God in his triunity. He is born everywhere, as he is in the exalted heavens above this world.

Or do you suppose that he has departed from his seat, where he has been 48
from all eternity during the creation of this world? Oh no! That cannot be. Not even if he wanted to do so, for he himself is everything. As little as any organ of the body might secede from it, no more than that could God be divided. But that many configurations are within him results from his 49
eternal birth which is above all threefold. From that threefoldness arises an infinite and immeasurable self-generation. I intend to write of these births 50
now in order to show the children of the last world what God is. I do not do so for fame or from pride or to disdain or despise anyone. Not at all. The spirit wants to teach you gently and kindly, as a father his children. For this work is not of my carnal reason, but rather a revelation and breakthrough in the flesh of the love of the Holy Spirit of God. In my own powers, I am 51
as blind a human being as any, incapable of anything. But in the spirit of God, my innate spirit sees through all things, though not always with equal persistence. When the spirit of God's love breaks through my spirit, the animate spirit and the divinity are a single entity, one single palpability and light. This does not apply to me alone but to all human beings. Whether 52
Christians, Jews, Turks, or heathens: in whomever love and gentleness abide, God's light abides there too.

Are you going to tell me, No, this is not so? But Turks, Jews, and heathens 53
indeed live in the same corpus as you; and have the same power of that body as you. They have the same body as well. The same God who is yours is theirs as well.

54 So wirstu sagen / Sie kennen ihn aber nicht / vnd Ehren ihn nicht / Ia lieber Mensch Rüme dich Nur / du Hasts wol getroffen / du kenst ihn für andern wol / Sihe du Blinder Mensch / wo die liebe in sanfftmut auff gehed / da gehed das Hertze Gottes auff / Den das Hertze Gottes wird im sanfften wasser des ahn gezinten lichtes geboren / Es sey gleich im Menschen / oder auser dem Menschen / Es wird über al im Centrum in der mitten / zwischen
55 der Eusersten vnd Inresten geburt geboren / vnd was du Nur ahn sihest da ist Gott / Die begreiffligkeit aber stehed in diser weld im zorne / die Hatt der teufel ahn gezint / vnd im ver borgen kern / mitten im zorne wird das licht / oder Hertze Gottes geboren / dem zorne vnbegreifflich / vnd bleibed ein Ides in seinem Sedis /

56 Nicht Rüme Ich darumb der Juden türcken vnd Heiden vnglauben / vnd Halsstarrigkeit / vnd ihren grim vnd bosheit wider die Christen / Nein / das sint eitel stricke des teufels der die Menschen / da durch In Hoffard / Geitz Neit vnd zorn Reitzed / damitte er das Hellische zorn feuer[a] in ihnen an zinde / Auch so kahn Ich nicht sagen / das diese vieer Söhne des teufels in der Christenheit nicht auch Regiren / Ia wol in einem Iden Menschen.

57 Nun spristu / was ist den der vntterscheit / zwischen Christen Iuden Türcken vnd Heiden.

Hie Tutt der Geist Tühr vnd tohr auff / wilstu nicht
Sehen / So Sey Blint.

Das ist[b] der vntterscheit / den Gott I. vnd alle wege gehalten Hatt / Das die Ienigen die da wissen was Gott ist / vnd wie sie ihm dinen sollen / können durch ihre wissenschafft durch den zorn / In die liebe Gottes dringen / vnd den teufel vber wünden / Thun sie es Nun nicht / So sint sie nichtes Besser / als die die es nicht wissen /

58 So aber der Ienige der den weg nicht weis / durch den zorn in die liebe dringed / So ist er dem gleiche der durch seine wissendschafft ist durch gedrungen / Die aber im zorn beharren / vnd zinden den In sich gar ahn / die sint einander auch alle gleiche / Es seyen gleich Christen Iüden Türcken oder Heiden /

59 Oder was meinestu / damitte man kahn Gott dinen / wolstu mit ihm Heu-
60 cheln / vnd deine geburtt schmücken / Ich meine Ia / du bist ein schöner Engel / Wer liebe in seinem Hertzen Hatt / vnd führed ein Barmhertziges vnd Sanfftmütiges leben / vnd streitet wider die Bosheit / vnd dringed durch

[a] Early edit: höllische Feuer [b] Amend: 1.

But you are going to reply that they do not know and worship him. 54
Yes, yes, dear fellow, just go on praising yourself that you have it right and know him better than others! Look, you blind human being: wherever love and gentleness flourish, the heart of God ascends. For the heart of God is born in the gentle water of the ignited light. Whether inside or outside the human being, it is born everywhere in the center in the middle, between the innermost and outermost births. Whatever you look at, God 55
is there. But the realm of palpability abides in this world in anger ignited by the devil. In the concealed core at the center of the anger, the light or heart of God is born, inconceivable to the anger. Each remains in its place.

By this I do not intend to praise the infidelity and obstinacy of Jews, Turks, 56
and heathens, nor their harsh and hostile attitude toward Christians. No! Those are but the devil's snares for snagging human beings with pride, greed, envy, and anger in order to unleash the fire of anger within them. But neither can I say that these four sons of the devil do not rule in Christendom as well, indeed in every human being.

Now you might ask, what is the difference between Christians, Jews, 57
Turks, and heathens?

This is where the spirit opens the door wide for all to see.
If you don't want to see, you must go on being blind.

This distinction held by God at all times is that those who know what God is and how to serve him can by their knowledge penetrate the anger into the love of God, thereby surmounting the devil. If they do not do so, they are no better than those who do not know what we know.

But if one who does not know the way penetrates through the anger into 58
life, he or she is equal to whoever does so by means of knowledge. But those who remain in the realm of anger, causing themselves to burn: they are all the same whether Christians, Jews, Turks, or heathens.

Or how is it that you think you can serve God? Do you intend to act like 59
a hypocrite and dress up your birth? I say, yes indeed. You are a lovely angel. 60
Whoever has love in her or his heart, whoever leads a merciful and gentle

den zorn Gottes ins licht / der lebed mit Gott / vnd ist ein Geist mit Gott /
61 Den Gott bedarff keines andern dinstes als das sich sein geschepff / welches in seinem leibe ist / nicht von ihm verricke / Sondern Heilig sey / wie er ist /
62 Darumb gab auch Gott den Iuden das gesetze / das sie sich sollen[a] der Sänfften Heiligkeit vnd liebe beseissen / da mitte die gantze weld Einen spiegel ahn ihn Hette / Als sie aber in Hoffard geriten / vnd rümpten[b] ihrer geburt / für die liebe / vnd machten aus dem gesetze der liebe / Eine scherffe des zornes / So sties in Gott den leuchter weg / vnd zog zu den Heiden /.
63 Zum andern ist das der vntterscheit / zwischen den Christen Iuden Türcken vnd Heiden. Das die Christen den Baum des lebens wissen / welcher ist Christus / der da ist der fürste vnsers Himmels / vnd diser weld / vnd Regired in allen geburten / als ein könig in Gott seinem vater / vnd die Menschen
64 sint seine glieder / Nun wissen die Christen / wie sie können in krafft dises Baumes / aus Irem Tott / durch seinen tott / zu ihm in sein leben Ein dringen / vnd mit ihm Herschen vnd leben / da sie den auch mit ihrem durch dringen / mit ihrer Neuen geburt / aus diesem Totten leibe / können bey
65 ihm im Himmel sein / Vnd ob schon der Totte leib mitten in der Helle ist / Bey allen Teufeln / dennoch Hersched der Neue Mensch mit Gott im Himmel / vnd ist Inen der Baum des lebens Eine starcke Porten / durch welche sie ins leben Eingehen.

Nun Dieses wirstu an seinem orte aus fürlich fünden

Nun mercke.

66 Es Schreibed Moses / Gott Habe gesprochen / Es werden lichter an der feste des Himmels / die da leuchten auff erden / vnd scheiden Tag vnd Nacht / vnd Machen Jahr vnd zeit.
67 Diese Beschreibung zeiged ahn / das der Erste Scribent nicht gewust Hatt / was die sternen Sint / wie wol er doch des Rechten Gottes ist fehig gewesen /

Er Hatt aber die Gottheit Beim Hertzen genommen / vnd auffs Hertze gesehen / waß das Hertze / vnd der kern diser schepffung Sey / vnd der Geist Hatt ihm die Sidrische vnd euserste totte geburt ver borgen gehalten / vnd Hatt ihn alleine auff den glauben / ahn das Hertze der Gottheit getrieben /
68 welches auch das Haupt sticke ist / das dem Menschen am Nötlichsten ist / Den wen er den Rechten Glauben er greifft / So dringed er durch den zorn

[a] Changed by another hand: solten [b] Amend: sich

life, struggles against evil and penetrates through the anger of God into the light, dwells with God and is of the same spirit as God. For God needs no 61
other service than that his creature abiding in his body not depart from him but rather remain holy as he is.

This is why God gave the law to the Jews, so that they should cultivate[6] all 62
gentleness and holiness and love that the entire world might find a mirror in them. But when they instead fell into pride and boasted of their birth rather than of love and turned the law of love into a blade of anger, God thrust the light from them and turned to the heathens instead.[7]

There is a second difference between Christians, Jews, Turks, and hea- 63
thens. Christians know the tree of life which is Christ, the prince of our heaven and of this world, ruling in all births as a king in God the father, with human beings as his members. Now the Christians indeed know how by the 64
power of the tree they can penetrate out of their death, through his death, to him into his life in order to live and rule along with him, since through this penetration by virtue of their rebirth they can escape from their dead body to be with him in heaven. Indeed, even if the dead body lies in hell among all 65
the devils, the New Human Being will nonetheless rule with God in heaven. The tree of life is a powerful gate for them to enter into life.

You will find an extensive discussion of this in its proper place.

Now take note.

Moses wrote that God spoke, "Let there be lights on the firmament of heaven 66
to shine on the earth and separate day and night and make years and seasons."[8]

This account indicates that the first writer did not know what the stars 67
are, though he was surely receptive to the true God.

But he understood the divinity in his heart, and he looked into his heart to see what was the heart and core of this creation. But the spirit kept the sidereal and outermost mortal birth hidden from him; and directed him instead to faith, to the heart of the divinity. This is after all the main matter 68
which is most necessary to the human being. If one grasps the true faith,

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[6] **beseiffen**: befleissen, i.e., befleißigen (1730).

[7] B. will pass the same judgment on Germany, the people of Luther's Reformation (cf. *Boehme*, 134–135).

[8] Gen 1:14.

69 Gottes / durch den tott ins leben / vnd Herscht mit Gott. Weil aber die Menschen Ietzo am Ende diser zeit / Sehr lustern Nach der wurtzel des Baumes / durch welches die Natur ahn zeiged / das die zeit des Baumes end Blössunge verhanden Sey / Als wiel Inen der Geist die selbe zeigen / vnd sich die Gottheit Gantz offenbaren / welches ist die Morgen Röte vnd ahn Brechunge des Grossen Tages Gottes / ahn dem Sol wider Bracht werden / vnd auff Gehen / was aus dem Tott zur wider geburt des lebens geboren ist.

70 Sihe / Als Gott sprach / Es werde lichte / So ist das licht in den krefften der Natur / oder Siben Geistern Gottes auff gegangen / vnd ist die festen des Himmels / welche stehed im wortte / Im Hertzen des wassers / zwischen die Sidrische vnd Euserste geburt / mit dem wortte / vnd Hertzen des wassers geschlossen worden / vnd ist die Sidrische geburt der locum des scheide
71 zils / welche stehed Halb im Himmel vnd Halb im zorne / Den aus dem selben Halben theil des zornes / gebüred sich Nun Immer die totte geburt / vnd aus der andern Helffte / welche Reicht / mit seinem Innersten grad / Bis in das Inreste Hertze / vnd licht Gottes / Gebüred sich Nun Immer durch den tott das leben / vnd ist doch die Sidrische geburt / Nicht zweine / Sondern
72 ein leib / Als aber In zweien Tagen / die schepffunge des Himmels vnd vnd der Erden ver richt ward / vnd der Himmel in dem Hertzen des wassers / zum vntter scheit / zwischen dem lichte Gottes / vnd dem zorn Gottes gemacht waß / So Ging[a] Nun am dritten Tage / durch den schrack des feuer Plitzes / welcher in dem Hertzen des wassers auff ging / vnd drang durch den Tott / dem Tode vnbegreifflich / wider auff / allerley figuren / wie es für zeit des
73 angezinten zornes was geschehen / Weil aber das wasser / welches ist der Geist des Sidrischen lebens / mitte im zorne / vnd auch im Tode stunt / So figurirete Sich auch ein Ider leib also / wie die geburt zum leben vnd zur bewegligkeit waß /

Von der Erden.

74 Die Erde was Nun der Salitter / welcher auß der Inresten geburt aus gespeied was / vnd im tode stundt. Als aber der feuer Plitz / durchs wortt / Im wasser auff ging / So was es ein schrack / dauon Endstund die Bewegligkeit im Tode / Vnd die selbe bewegligkeit In allen Siben Geistern / ist Nun die Sidrische geburt.

[a] Amend: Gingen

one penetrates through the anger of God, through death and into life to rule with God. But at the end of time people are hankering for the root of the tree. 69
Through it nature is revealing to them that the time of the tree's uncovering is at hand. It seems that the spirit now intends to reveal this to them and that divinity is to make itself manifest. This is the dawn and breaking of the Great Day of God. On it shall be restored and rise up what is reborn from death to the resurgence of life.

Consider: when God spoke, "Let there be lights," the light rose up in 70
the forces of nature, in the seven source spirits; and the firmament of the heavens that is cited in the word was enclosed in the heart of the water. It is the locus of the place of parting, half in heaven and half in anger. For 71
from the half of anger, the deathly birth is generated from then on; and from the other half that extends with its innermost part as far as the innermost heart and light of God, there is born from then on life through death. Yet the sidereal birth is one body and not two. But when after two days the creation 72
of heaven and earth were done and the heaven in the heart of the waters had been made as a separation between the light and anger of God, on the third day all sorts of figures rose up again as before the time of inflammation, through the terror of the fire flash which ascended in the middle of the water, penetrating through death while remaining incomprehensible to it. But since the water which is the spirit of the sidereal life abides amid anger 73
and death, each body configured itself in accordance with the engendering of life and motion.

Concerning the earth.

Now the earth was the salitter that was spit out from the innermost birth 74
and that abided in death. But when the fire flash rose up through the word in the water, it was a shock: from this came the activation in death. That same activation in all seven spirits is the sidereal birth.

Die Tiffe.

75 Ver stehe dis recht / Als sich am dritten Tage / der feuer Plitz / Im wasser des Todes Hatt ahn gezinded / So ist durch den Totten leib des wassers vnd der Erden / das leben durch gedrungen /

76 Nun aber begreifft das Totte wasser vnd Erden / Nicht mehr als den Plitz / oder schrack des feuers / da durch Ire bewegligkeit End stehed / Das licht aber / welches in dem feuer Plitz / Gantz Sanffte auff gehed / das kan weder

77 die Erde / Noch das Totte wasser Er greiffen / Es beheld aber seinen Sitz / in dem kern / welches ist das fette / oder wasser des lebens oder der Himmel / den es ist der leib des lebens / das der Tott nicht ergreiffen kahn / vnd gehed doch in dem Tode auff / Auch so kahn es der zorn nicht ergreiffen / Sondern der zorn Bleibed im schrack des feuer Plitzes / vnd macht die bewegligkeit

78 im totten leibe der Erden vnd dem wasser / Daß licht aber dringed Gantz Sänffte Hin nach / vnd formired die geburt / welche durch den schrack des feuer Plitzes / Hatt seinen zu sammen Corporireten leib bekommen /

Die gewechse der Erden.

79 Wen Nun der zornige feuer Plitz / die Geister der Natur welche in der Erden im Tode stehen / mit seinem grimmen schrack auff weckt / vnd beweglich macht / So fangen die Geister ahn / Nach ihrem eigentumlichen Götlichen Rechte / sich zu gebären wie Sie von ewigkeit gethan Haben / vnd figuriren

80 einen leib zu sammen / Nach des selben ortes Instehenden qualiteten / Was für Salitter In der zeit des zornes ahn zindunge / ist im tode er storben / vnd wie er zur selben zeit / ist im Instehenden leben der Sieben Geister Gottes / qualificird[a] gewesen / Also ist er auch in[b] zeit der wider geburt im feuer Plitz wider auff gegangen / vnd ist nichtes Neues worden / Als Nur ein ander gestald des leibes / welcher in der begreiffligkeit im tode stehed /

81 Nun aber ver Mag sich der Salitter der Erden vnd des wassers Ietzo / In seinem totten wesen nicht mehr zu ver Endern / vnd In vn Endlich zu er zeigen / wie er im Himlischen Sedis Tete /

Sondern / wen die quel Geister den leib formen / So gehed er in krafft des

82 lichtes auff / vnd das leben des lichtes Bricht durch den Tott / vnd gebüred im einen andern leib / aus dem Tode / welcher nicht ist dem wasser vnd der Totten Erden Enlich / vnd kriged auch nicht ihren geschmack / vnd geruch / Sondern die krafft des lichtes / dringt durch / vnd temperired sich mit der

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[a] Early edit: qualificirend [b] Amend: der

The depths.

Understand this properly: when on the third day the flash of fire in the water of death had been ignited, life penetrated through the dead body of the water and the earth. 75

But the dead water and earth comprehend no more than the flash or terror of the fire that causes the activation. But the light that gently emerged in the fire flash is grasped neither by the earth nor by the dead water. It retains its place in the core, which is the fat or water of life or heaven. For it is the body of life that death cannot grasp, which, however, emerges in death and yet cannot be grasped by the anger. The anger instead remains in the fright of the fire flash and causes the activation in the dead body of the earth and water. But the light gently penetrates after it and shapes the birth that receives its incorporated body through the terror of the fire flash. 76 77 78

The vegetation of the earth.

But when the angry fire flash arouses the spirits of nature that abide in death in the earth and activates them, they begin in accordance with their peculiar divine right regenerating themselves, as they have done from eternity. They configure a body in accordance with the innate qualities of whichever place. Decisive is the kind of salitter from the time of inflammation which died in the realm of death, and how it manifested itself in the innate life of the seven spirits of God: as it had once been then, so it is in the time of rebirth rising up again in the fire flash. Nothing new comes into being, nothing but a second form of the body that abided in the palpability, in death. 79 80

Now the salitter of the earth and water is incapable of changing again in its dead substance. It can no longer manifest itself infinitely as it did in its celestial seat. 81

Rather, when the source spirits have formed the body, it ascends in the power of the light. The life of the light breaks through death, giving birth to another body out of death, one that does not resemble the water and dead earth. Nor does it have their taste and smell. The power of the light pushes through and tempers itself with the power of the earth, depriving death of 82

krafft der erden / vnd nimpt dem tode seinen stachel vnd dem zorne seine gifftige gewald / vnd dringed in Mitten des leibes / In dem gewechse als ein
83 Hertze mitte auff. Vnd Hirinnen steckt der kern der Gottheit / im Centrum / in seinem Himmel / welcher stehed im wasser des lebens ver borgen. kanstu nun / So greiff zu.

Von Den Methalen In der Erden.

84 Mit den Metahlen Hats Eben eine supstantz vnd geburt / wie mit den gewechsen über der Erden.

Den das Metahl / oder Ertzt / ist In zeit der an zindunge des zornes / Im In stehenden Rade / des Sibenden Natur Geistes im gewürcke der liebe gestanden / da sich Hintter dem feuer Plitz das Sanffte wol Thuen gebured / darinnen der Heilige Himmel stehed / der sich in diser geburt / wen die liebe Primus wird / In Solche Holdselige[a] klarheit / vnd schöne[b] farben erzeiged
85 Gleich dem Golde Silber / vnd Edlesten steinen / Aber das Silber vnd Gold in der totten begreiffligkeit / ist nur ein fünster stein / kegen der wurtzel / der Himlischen gebärunge / Ich setze es nur darumb Hie Hehr / das du wissest / wo von es seinen vrsprung Hatt /

86 Weil es den ist das schöneste auff steigen / vnd gebären / In der Heiligen Himlischen Natur gewesen / So wird es auch In diser weld vom Menschen / für alles andere gelibed / Den die Natur Hatt dem Menschen wol in sein Hertze geschrieben / das es besser sey / Als andere steine / vnd Erde / Sie Hatt im aber den grunt nicht können offenbaren / wo von es worden / oder Hehr kommen Sey / Da bey du Nun die Morgen Röte des Tages Mercken kanst.

87 Des Ertztes ist aber viel / vnd Mancherley / Alles Nach dem wie der Salitter in dem Natur Himmel / In seinem auff steigen / Im licht der liebe ist Primus gewesen / Den ein Ider quel Geist / in der Himlischen Natur / Hat aller quel Geister artt vnd Eigendschafft an sich / den er wird Immer mit den andern Inficirt / dauon das leben vnd die vn erforsliche geburtt Gottes End stehed / Aber Nach einer krafft ist er Primus / vnd das ist sein eigen Corpus / dauon er den Namen Hatt.

88 Nun aber Hatt ein Ider quel Geist die Eigendschafft der Gantzen Natur / vnd ist sein gewürck / In zeit der ahn zindunge des zornes Gottes / mitte In Tott ein Corporired worden / vnd ist aus eines Iden Geistes gewürcke / Erde /

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[a] Amend: Solcher Holdseligen [b] Amend: schönen

its pang[9] and ridding anger of its poisonous potency, and it enters the center of the body, rising as a heart of its growth. In this lies the core of the divinity, 83
in the center, in its heaven, concealed in the water of life. If you are capable of this, go to it.

Concerning the metals in the earth.

There is the same substance and birth with metals as with the vegetation of 84
the earth.

When the anger ignited, the metal or ore stood in the innate wheel of the seventh nature spirit subject to the operation of love, where behind the fire flash the gentle melioration emerges in which the holy heavens abide. When love has primacy in this birth, it manifests itself in such blessed clarity, in such beautiful colors, as in gold, silver, and precious gems. But in the realm 85
of the dead palpability gold or silver are but a dark stone compared to the root of the celestial generation. I mention it here only so that you will know the origin of these things.

This was the most beautiful sublimation and generation in the holy 86
celestial nature. That is why it is so loved by human beings above all else in this world. Nature has evidently inscribed in the human heart that they are better than all other stones and earth. But nature was not able to reveal the reason, source, and origin of this. Now you can recognize in this the morning glow of the day.

But there are many and varied kinds of ore depending on what had 87
primacy in the salitter of nature's heaven at the point of ascent in the light of love. For each source spirit in the celestial nature has all sorts of source spirits and properties within it. Each is perpetually infected with the others from which the life and unfathomable birth of God arise. But one force has primacy and becomes its proper body from which it takes its name.

Yet every source spirit has the properties of all of nature. Its structure was 88
incorporated in the time of the inflammation of God's anger in the midst of death. It became earth, stones, ore, and water as the product of each spirit.

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[9] See 1 Cor 15:55, Luther: "Der Tod ist verschlungen in dem Sieg. Tod / wo ist deine **Stachel**? / Helle / wo ist dein Sieg?"

89 steine / Ertzt / vnd wasser worden. Darumb findestu auch Nach Ides Geistes qualitet / In der Erden Ertzt. steine / wasser vnd Erden / vnd darumb ist die Erde / So viel vnd Mancherley qualitet. alles Nach deme / wie ein Ider quel Geist / mit seiner Instehenden geburt / In zeit der ahn zindunge ist Primus gewesen.

90 Die Natur Hatt Gleich wol dem Menschen so viel offenbared / das er weiß / wie er von eines Iden quel Geistes fremde Inficirte[a] Eingeburd / kan die fremde Materia ap schmeltzen / dar mitte der selbe quel Geist / in seinem Eigen Primat Primus Bleibed /

91 Dises Hastu am Golde[b] / vnd Silber Ein Exempel / Du kanst das selbe Nicht Eher rein Machen / das es Rein silber vnd Gold Sey / Es werde den Sieben mal Im feuer geschmeltzt / Wen das geschicht / So Bleibed es im Mitlern Sedis / Im Hertzen der Natur / welches ist das wasser / In seiner Eigen qualitet vnd farben Sitzen /

92 Erstlich mus im die Herbe qualitet / welche den Salitter Im Harten tode gefangen Held abe geschmeltzt werden / das ist der grobe steinichte abe raum /

Hernach der Herbe tott vom wasser / Da von wird Ein gifftig scheide wasser / welches stehed im auff gang des feuer Plitzes im tode / welches ist ein Böser / Ia der aller Bösseste quel im Tode / Ia der Herbe / vnd Bitter Tott selber / Den das ist der locum wo das leben / welches im süssen wasser End stehed / ist im tode erstorben / Das scheided sich nun in der ander schmeltzunge.

93 Zum dritten / wird der Bitter Geist / welcher[c] in der an zindunge des wassers / im feuer Plitz end stehed / abe geschmeltzt / Den der selbe ist ein witter / tober / vnd zur Brecher / vnd kan kein Silber noch Gold bestehen / wen der noch nicht getötet ist / Den er macht alles Bröde / vnd er zeiged sich in Mancherley farben / den er Reitet durch alle Geister / vnd Nimpt aller Geister farben an sich /

94 Zum vierden / Mus der feuer Geist / welcher stehed In der Grausamen Angst / vnd wehe thun des lebens / auch abe / geschmeltzt werden / den er ist ein stetter vater des zornes / vnd aus ihm gebüred sich die Hellische wehe.

95 Wen Nun dieser vier Geister zorn getötet ist / So Bleibed der Ertzt Salitter / In dem wasser / Eine zehe Materia / vnd Sicht dem Geiste / welcher in dem Selben Ertzt Primus ist / änlich / Vnd das licht licht (welch) welches im feuer

96 stehed / ferbed ihn nach seiner eigen qualitet / Es Sey Silber oder Gold /

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[a] Amend: fremden Inficirten [b] Early edit: an Gold [c] Early edit: der Bittere, welcher

This is why you find ore of the quality of each spirit in the ground: stones, 89
water, and earth. This is why the earth has so many and varied qualities. They depend on the primacy of each source spirit and its innate birth during the time of the inflammation.

Nature, though, has revealed enough to the human being to make it 90
possible to smelt off the foreign material from the infected bastardization of each source spirit so that its own primacy remains.

You can see this with gold and silver: you cannot cleanse it to pure silver 91
or gold until you have smelted it seven times. After that is done, it remains in the central place in the heart of nature, in the water, in its own quality and color.

First to be smelted away is the tart quality which keeps the salitter pris- 92
oner in rigid death: this is the crude and stony slag.

After this comes the tart death of the water: you get a poisonous separating water[10] that abides in the ascent of the fire flash in death; it is an evil source, in fact, the most evil source of them all in death, indeed the very embodiment of the tart and bitter death. That is the locus where the life arising in the sweet water perishes. It is parted in the second smelting.

Third to be smelted off is the bitter spirit that arises in the inflammation of 93
the water in the fire flash. For it is a raving, raging destroyer: no silver or gold can endure if it is not annihilated. It makes everything seethe, manifesting itself in various colors. It gallops through all spirits and takes the colors of all spirits to itself.

Fourth to be smelted off is the fire spirit that abides in the grim terror 94
and injury of life. For it is a perpetual father of anger, generating out of itself
infernal woe. When the anger of these four spirits has been deadened, what 95
remains in the water is the salitter ore, a resistant material, resembling the spirit that had primacy in the first ore; and the brightness that abides in the
fire colors it in accordance with its quality, be it silver or gold. Even though 96

[10] **Ein gifftig scheide wasser**, cf. Grimm, Scheidewasser, known as *aqua fortis* for dissolving or smelting silver and presumably *aqua regia* for gold, was associated in alchemical practice with niter and saltpeter, substances at the root of B.'s idealized substance of Salitter. Its corrosive, poisonous properties account for the association with death. See Intro II B4c–d, cf. *Boehme*, 66–68.

und sicht Nun die Materia / in der vierden abschmeltzunge dem Silber oder Golde änlich / Es bestehed aber nocht nicht / vnd ist noch nicht gnug zehe vnd Rein / Der leib bestehed wol darinen / aber Nicht der Geist.

97 Wen es Nun zum fünfften mal geschmeltzed wird / So steiged der liebe Geist / in dem wasser durchs licht auff / vnd macht den totten leib wider lebendig / das also die Materia / die von der Ersten vier ap schmeltzung ist Blieben / wider die krafft bekömpt / die des selben quel Geistes / welcher in disem Ertzte Primus ist / Eigenthum ist gewesen /

98 Wen es Nun zum Sechsten mal geschmeltzt wird / So wird es edwas Härter / Da beweged sich das leben / welches in der liebe ist auff gangen / vnd riged sich / vnd von dem selben Rügen End stehed der don in der Hartigkeit / vnd kriged das Ertzt einen Hellen klang den die Harte Pochende /

99 vnd Bitter feurige Materia ist weg. In diser Sechsten Schmeltzunge / Halte Ich dafür / Sey die Gröste gefahr / bey den Alchimisten / mit ihrem Silber vnd Gold Machen / Den Hie gehöred ein Rcht Sup tille feuer zu vnd kahn Bald ver Brant vnd tob werden / vnd auch viel zu Blint / durch ein zu kalt feuer / Den es Mus ein median feuer sein / das der Geist im Hertzen nicht auff stehend werde / Sondern feine Sanffte walle / So kriged es einen feinen Süssen vnd Sanfften klang / vnd freued sich Immer / als Solte sichs wider im

100 lichte Gottes ahn zinden / So aber das feuer in der fünfften / vnd Sechsten schmeltzungen zu Hitzig ist / So wird das Neue leben / welchs sich in der liebe Hatt im auff gang des lichtes krafft aus dem wasser geboren / wider in der grimmigkeit / im zorfeuer[a] an gesteckt / vnd wird aus dem Ertzte Ein ver branter schaum / vnd aberaum / vnd Hatt der alchimist dreck für Gold.

101 Wen Es Nun zum Siebenden mal geschmeltzt wird / So gehörd noch ein Suptiller feuer darzu / Den da selbest steiged das leben auff / vnd freued sich in der liebe / vnd wiel sich in vn endlich er zeigen / wie es für[b] zeit des zornes

102 im Himmel Hatt gethan / Vnd In diser bewegung wird es wider fed vnd geil / vnd nimpt zu / vnd Breitet sich aus / vnd gebüred sich die Höchste tiffe (auff) auß dem Hertzen des Geistes Gantz freuden reich / Als Gleich / als wolte es Einen Englischen triumpff anfangen / vnd sich in Götlicher krafft vnd form in vn Endlich / Nach der Gottheit recht er zeigen / Vnd da durch bekömpt der leib Seine Gröste stercke vnd krafft / vnd ferbed sich der leib mit dem

103 Höchsten Grad / vnd kriged seine rechte schönheit vnd tugend / Vnd wen es Nun kald gemacht wird / So Hatt es seine Rechte krafft vnd farbe / vnd Mangeld ahn Nichtes / Als Nur ahn deme / das sich der Geist nicht kahn ins

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[a] Amend: zornfeuer [b] Amend: der

the material looks like silver or gold in the fourth smelting, it still will not stand up. It is not yet tough and pure enough. The body is there but not the spirit.

When it is smelted the fifth time, the love spirit ascends in the water 97
through the light and brings the dead body back to life. The material remaining from the first four smeltings regains its power which is the property of the source spirit that had primacy in this ore.

When it is smelted the sixth time it becomes somewhat harder. The light 98
that has ascended in love moves and arouses itself, and out of this arousal arises the sound in the hardness and the ore acquires a bright ringing. For the harshly rumbling and bitter fiery material is gone. In this sixth smelting I 99
consider that there is the greatest danger for the alchemists in making their silver and gold. A quite subtle fire is required. It can easily be burned up or ruined and also made too blind by a fire that is not hot enough. There must be a moderate fire so that the spirit is not made to rebel in the heart. There must be a gentle surging. This way it attains a fine sweet and mellow ring, always rejoicing as if it were about to be reunited in the light of God. But if 100
the fire is too hot in the fifth and sixth smeltings, the new life born in the love, in the rising of the power of light out of the water, will instead be affected in the ferocity of the fire of anger and the ore will become an incinerated scum and slag, and the alchemist will have dirt for gold.

When the seventh smelting takes place, a subtler fire is needed, for that 101
is where life rises up and rejoices in love, intent upon showing itself without end, as it did in heaven before the time of the anger. In this activation, 102
it again becomes fat and fecund, increasing and extending itself and generating the greatest depth from the heart of the spirit most joyously. It is as if there were a will to initiate an angelic fanfare, manifesting itself in angelic power and form by divine right without end. This is how the body of the metal acquires its greatest strength and potency, taking on the highest degree of color and reaching its true beauty and virtue. And when it has 103
been cooled, it has its true force and color and lacks nothing. Except that

licht mit seinem leibe er Heben / Sondern Mus ein totter stein Bleiben / ob er wol viel krefftiger ist / als ander steine / Noch bleibed der leib Gleich wol im Tode.

104 *Vnd das ist Nun der Blinden Menschen* Irdischer Gott / den sie lieben vnd Ehren / vnd lassen den lebendigen Gott / der im Centrum ver borgen stehed Immer in seinem Sedis Sitzen / Den das Totte fleisch / Begreifft auch Nur einen totten Gott / vnd Sehned sich auch nur nach Einem solchen totten Gott. Aber es ist ein Gott / der Manchen Menschen Hatt in die Helle gestirtzt.

105 *Du darfst mich darumb für keinen Alchimisten* Halten / Den Ich schreibe alleine In erkentnis des Geistes vnd nicht durch er fahrenheit / wie wol Ich zwar alhie edwas mehres ahn zeigen könte / In wie viel tagen / vnd In welchen stunden Solche ding mussen Prepariret werden / Den man nicht Gold in einem tage Machen kahn / Sondern[a] gehörd ein gantzer monden darzu /

106 Es ist aber nicht mein für nemen / mich auff das zu ver suchen Sintemal Ich nicht weis mit dem feuer umb zu gehen / Auch So kenne Ich der quel Geister farben / in ihrer Eusersten geburt nicht / welches Grosser Mengel zwene sint / Sondern Ich kenne sie nach einem andern Menschen der nicht in der begreiffligkeit stehed.

107 Bey der beschreibung der Sonnen wirstu edwas mehres vnd tiffers dauon finden.

Meine Meinug ist alleine dahin gericht / die gantze Gottheit / als viel mihr In meiner schwacheit Begreifflich ist / zu beschreiben / wie die selbe Sey in liebe vnd zorn / vnd wie sie sich Jetzo in diser weld gebäre.

Von den köstlichen steinen / wirstu bey der beschreibung der Sieben Planeten finden.

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[a] Amend: es

the spirit cannot raise itself up with its body in the light. It remains a dead stone, albeit with more power than other stones have. Yet the body remains as good as inert.

Yet to the blind human beings this is the earthly god, which they love and 104
honor, leaving the living god who abides hidden in the center always in his seat. For dead flesh only understands a dead god and longs for nothing other than a dead god. But this is a god that has cast many into hell.

You should not take me for an alchemist. For I write only in the knowledge 105
of the spirit and not from experience, though I could indicate a few things here regarding the number of days and the choice of hours for preparing such things. For gold cannot be made in a single day: an entire moon is needed.

But it is not my intention to try my hand at that. I would not know how to 106
work with fire. Nor do I know the colors of the source spirits in their outer birth, of which there are two great deficiencies. I know them after another human being who does not abide in the realm of palpability.[11]

In the account of the sun, you will find further and deeper things about 107
this.

My opinion is directed only toward giving an account of the entire divinity, to the extent that such things are comprehensible to me in my weakness, of how the divinity abides in love and anger, giving birth to itself now in this world.

Concerning the precious stones, you will find more in the account of the seven planets.

[11] Here B. is adopting the Apostle Paul's mode of referring to his inspired experience as that of another in Christ known to him, in 2 Cor 12:2 (Luther), "Jch kenne einen Menschen in Christo / vor vierzehen jaren / Jst er in dem Leibe gewesen / so weis ichs nicht / Oder ist er ausser dem Leibe gewesen / so weis ichs auch nicht / Gott weis es / Derselbige ward entzücket / bis in den dritten Himel."

Das 23. Cappittel

Von Der Tiffe über Erden

1 Wen der Mensch die Tieffe über der Erden ahn Sihed / So Sihed er nichts / Als sternen vnd wasser wolcken / Den denckt er / es musse ein Ander ordt Sein / da sich die Gottheit mit dem Himlischen / vnd Englischen regimend er zeige / er wiel schlecht die tiffe / Sampt ihrem Regimend / von der Gottheit vntterscheiden / den er sicht al da nichts als sternen / vnd das Regimend dar
2 zwischen / ist feuer / lufft vnd wasser / Da denckt er den / das Hatt Gott aus seinem vor satz / auß nichtes also gemacht / wie könte in dem wesen Gott sein / oder wie könte das Gott selber sein / er Bilded ihm Immer ein / es sey nur also ein Haus / darinnen Gott mit seinem Geiste Regire vnd wohne / Gott könne Ia nicht ein Gott sein / dessen wesen In krafft dises Regiments
3 Bestehe / Es derffte Mancher wol Sagen / was were das für ein Gott / dessen leib / wesen vnd krafft / In feuer lufft wasser vnd erde stunde /.

4 *Sihe* / Du vnbegreifflicher Mensch / Ich wiel dier den rechten Grunt der Gottheit zeigen /.

Wo dieses Gantze wesen nicht Gott ist / So bistu nicht Gottes Bilde / wo irgends ein fremder Gott ist / So Hastu kein theil ahn ihm / Den du bist aus diesem Gotte geschaffen / vnd lebest in dem selben / vnd der selbe gibt dir stets / auß ihme / krafft Segen speise vnd tranck / auch so stehed alle deine wissenschafft / In diesem Gotte / vnd wen du stirbest / So wirstu in diesen
5 Gott begraben / Wo nun ein fremder Gott ist / der auser disem ist / wer wird dich den aus disem Gotte / darinnen du ver wesen Bist / wider lebendig machen / wie wird dir der fremde Gott / aus dem du nicht geschaffen bist / vnd in dem du nie gelebed Hast / deinen leib vnd Geist wider zu sammen
6 figuriren / so du nun eine andere Materia Bist / als Gott selber / wie wirstu den sein kind sein / oder wie wird der Mensch vnd könig Christus / können
7 Gottes leiblicher Sohn Sein / den er aus seinem Hertzen geboren Hatt / So Nun seine Gottheit ein ander wesen ist / als sein leib / So muste zweierley Gottheit in ihm sein / Sein leib wehre von dem Gott diser weld vnd sein Hertze wehre von dem vnbekanten Gott /

Chapter Twenty-Three

Concerning the Depths Above the Earth

When a human being looks at the depths above the earth, he sees nothing 1
but stars and watery clouds. He thinks then that it must be in another
place that the divinity and heavenly and angelic realm are known to be. He
then simply distinguishes between that realm and the divinity. For up there
he sees nothing but stars and an intermediate realm consisting of fire, air,
and water. He then concludes that, if God deliberately created that out of 2
nothing, how could God be in such a created substance? How could it even
be God? The observer supposes that what he sees is but a house in which
God dwells and rules through his spirit. God could hardly be God if his being
were to consist in the powers of that sort of realm. Many would be inclined 3
to ask: what sort of God is it whose body, being, and power abide in fire, air,
water, and earth?

Look, you uncomprehending fellow! I intend to show you the true ground 4
of the divinity.

If this entire being is not God, then you are not God's image.[1] To the extent
that there is an alien God, you have no part in him. For you are created out
of him and live within him, and that same God constantly gives you out of
himself power and blessings, food and drink. Moreover, all your knowledge
abides in this God, and when you die, you will buried in this God. If there is 5
an alien God outside of all this, who should then restore you to life out of this
God in whom you have putrefied? How would that alien God from whom
you would be created and in whom you would have lived put your body and
spirit back together again? If you are a different material than God himself, 6
how then could you be his son? How can the human being and King Christ
be God's bodily Son, born from his heart? If his divinity is a different being 7
than his body, there would have to be two different divinities in him. His
body would be from the God of this world and his heart from the unknown
God.

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[1] **Gottes Bilde**: B. extends Gen 1:26 by asserting in what follows that the divine creator and human creature in either case are all things, so that human microcosm, natural macrocosm, and the divine prototype are aligned as one. To deny the ubiquity of the Creator in the creation reduces the latter along with the human being to an evolved nothing.

8 O Thue die augen deines Geistes auff / Du menschen kint Ich wiel dier alhie die Rechte / vnd warhafftige / Eigendliche Porten der Gottheit zeigen / *Als es den der selbe einige Gott Haben wiel. etc.*

9 *Sihe / Das ist der Rechte Einige Gott / aus deme du* geschaffen bist / vnd in dem du lebest / Wen du ahn Sihest die tiffe / vnd die sternen / vnd die Erden / So Sihestu deinen Gott. vnd in dem Selben Gotte lebest vnd bistu auch / vnd der selbe Gott regired dich auch / vnd aus dem selben Gotte Hastu auch deine Sinnen / vnd Bist eine Creatur aus ihme / vnd in ihme / Sonst werestu nichtes /

10 Nun wirstu Sagen Ich Schreibe Heidnisch. Höre / vnd Sihe. vnd Mercke den vntterscheit / wie dieses alles Sey / Den Ich schreibe nicht Heidnisch / Sondern Philosouisch. So bin Ich auch kein Heide / Sondern Ich Habe die Tiffe / vnd ware erkendnis des Eingen Grossen Gottes / der alles ist.

11 *Wen Du ahn Sihest* die Tiffe / die sternen / die Elementa / die Erde / So begreiffestu mit deinen augen nicht die Helle vnd klare Gottheit / vnd ob sie wol al da / vnd darinnen ist / Sondern du Sihest / vnd begreiffest Erstlich mit deinen augen den Tott / darnach den zorn Gottes / vnd das Hellische feuer /

12 So du aber deine gedancken er hebest / vnd denckest wo Gott Sey / So er Greiffestu die Sidrische geburt / da liebe vnd zorn kegen Einander wallen /. Wen du aber den Glauben schepffest ahn den Gott / der In Heiligkeit in diesem Regiment Regired / So Brichstu durch den Himmel / vnd er greiffest

13 Gott Bey seinem Heiligen Hertzen / Wen Nun dieses geschicht / So bistu wie der Gantze Gott ist / der da selber Himmel / Erde / sternen vnd Elementa ist / vnd Hast auch ein Solch Regiment in dier / vnd Bist auch eine Solche Person / wie der gantze Gott in dem locum dieser weld ist /

14 *Nun sprichstu / wie Soll Ich das ver stehen* / Es ist Ia Gottes vnd der Hellen / oder des Teufels reich / von Einander vntter schieden / vnd kahn nicht ein leib Sein. Auch so ist die Erde vnd steine nicht Gott / So wol auch der Himmel vnd die sternen / Auch nicht die Elementa / viel weniger kahn ein Mensch Gott sein / Sonst würde er nicht können von Gott ver stossen werden /.

Hie wiel Ich dir Nun Nach einander den Gruntt
er zehlen / behald die frage im Sinne.
Von Der Sidrischen geburtt. vnd geburtt Gottes.

15 für den zeiten des er schaffenen Himmels / vnd der sternen vnd Elementen / vnd für der erschaffung der Engel / ist kein solch zorn Gottes gewesen / Auch kein Tott / Auch kein teufel / auch weder Erde Noch steine / Auch So Hats keine sternen gehabed / Sondern die Gottheit / Hatt sich feine Sanffte vnd

Oh, open up your eyes, you child of man! I will show you here the real, the 8
true and actual gates of the divinity, *as that very one God would have it, etc.*

Look: that is the true single God, out of whom you have been created and 9
in whom you live. When you look at the depths and stars and the earth, you
see your God. In that very God you live and have your being. That same God
rules you as well. From him you have your senses. You are a creature from
him and in him. Otherwise you would be nothing.

You might say now that I am writing in the heathen way. Listen and look 10
and take note of this instruction as to how all such things are. I do not write
in a heathen way but philosophically. I am no heathen. I have the deep and
true knowledge of the single great God who is all things.

When you look at the depths, the stars, the elements, the earth, you do 11
not comprehend with your eyes the radiant and clear divinity or discern
whether the divinity is everywhere there and within. What you see and
comprehend with your eyes is first of all the realm of death, then the anger
of God, and the infernal fire. But if you lift up your eyes and consider where 12
God is, you will grasp the sidereal birth in which love and anger hold sway
against one another. But if you find faith in the God who in holiness rules
in this realm, you will break through the heavens and take God by his holy
heart. When this happens, you are like the entire God who himself is the 13
very heavens, earth, stars, and elements. You have the same sort of realm
within you and are the sort of person that the entire God is in the place of
this world.

Now you might ask, how am I to understand that? There is after all a 14
separation between the realm of God and that of hell or the devil: they
cannot be a single body. By the same token, the earth and stones are not God.
Nor the heavens and the stars. Nor the elements. Even less can the human
being be God. Otherwise how could he have been expelled by God?

I will explain to you the reason point by point.
Keep the question in mind.
Concerning the sidereal birth and the birth of God.

Before the time of the created heavens, stars, and elements, and before the 15
creation of the angels, there was no such anger in God. Nor any death. Nor
any devils. Nor earth, nor stones. Nor would you have found stars. Instead
the divinity gave birth to itself gently and lovingly. It configured itself in

lieblich geboren / vnd in Bildnüsse figurired / welche nach den quel Geistern Sind Corporired worden / mit ihrem gebären / Ringen vnd auff steigen / vnd sint auch wider durch ihr Ringen vergangen / vnd[a] Sich in eine ander gestalt formired / alles nach deme / wie ein Ider quel Geist ist Primus gewesen wie du da forne kanst lesen /

16 Aber Mercke Hie recht / Die Ernste / vnd strenge geburtt daraus der zorn Gottes / die Helle vnd der Tott ist worden / die ist wol von Ewigkeit in Gott gewesen / Aber nicht ahn zindlich / oder er Heblich / Den der Gantze Gott stehed in Sieben Species / oder Siebennerley gestald / oder gebärunge / vnd wen diese geburten nicht wehren / So wehre kein Gott. auch kein leben /

17 auch kein Engel / Noch Einige Creatur / Vnd die selben geburten Haben keinen anfang / Sondern Haben Sich von Ewigkeit also geboren / vnd nach diser Tiffe / weis Gott selber nicht was er ist / den er weis keinen anfang / vnd auch nichtes seines Gleichen / vnd auch kein Ende. (Die Erste)

18 Diese Sieben gebärunge in allem / ist keine die Erste / vnd auch keine die ander / dritte / vnd letzte / Sondern Sie Sind alle Sieben / Eine Ide die Erste / ander dritte vierde vnd letzte /

Doch Mus Ich Nach Creaturlicher artt / vnd weise eine nach der andern Setzen / sonst ver stehestu es nicht / Den die Gottheit ist wie ein Ratt / mit Sieben Rädern In einander gemacht / da man weder anfang noch Ende Sihed.

Nun Mercke.

19 Erstlich ist die Herbe qualitet / die wird von den andern Sechs Geistern Immer gebohren / Die ist in sich selbest / Hartte / kalt / Scharff / Gleich dem Saltz / vnd noch viel scherffer / den Eine Creatur kahn ihre scherffe nicht gnug er greiffen / Sintemal sie in einer Creaturen nicht einig vnd alleine ist / Aber Nach der ahn gezinten Hellischen qualitet artt weis Ichs / wie sie ist.

Diese Herbe scharffe qualitet zeuged zu sammen / vnd vnd Held in dem Götlichen leibe / die formen vnd Bildnisse vnd ver trockned sie das sie bestehen /

20 Die Ander gebärunge / ist das Süsse wasser / das wird auch aus allen sechs Geistern geboren / Den es ist die Sanfftmut / welche aus den andern sechsen geboren wird / vnd sich In der Herben gebärunge aus Prest / vnd die Herbe Immer wider ahn zint / lescht / vnd Sanfftiged / das sie Ire Herbigkeit nicht kahn er zeigen / wie sie wol in ihrer eigen scherffe auser dem wasser gewald Hette.

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[a] Amend: haben

images which incorporated themselves in accordance with the source spirits in their self-regeneration, interplay, and ascent. They disappeared in their interplay by turning into other forms, always depending on which source spirit had primacy, as you can read above.

But take careful note here. The grave and severe birth that gave rise to the 16
anger of God, hell, and death was in God from eternity, but it had not been inflammatory or insurrectional. For the entire God abides in seven species or forms or births; and if not for these births, there would be no God, no life, and no angels. Nor any creature at all. And these births have no beginning. 17
They have perpetuated themselves from eternity. And in this depth, God himself does not know what he is. For he knows no beginning and nothing like himself, nor any end.

Of these seven births in all things, none is first, none second, third, or last. 18
Of all seven, each is the first, second, third, fourth, and last.

However, to write in the creatural mode, I must posit one after the other. Otherwise you would understand nothing. For the divinity is like a wheel with seven wheels mounted in one another so that one sees no beginning or end.

Now take note.

First of all is the tart quality which is perpetually born from the other six 19
spirits. It is in itself hard, cold, sharp like salt, and indeed much sharper. For a creature cannot grasp its acerbity, all the less since it does not occur by itself in a creature. But I do know what it is like in the manner of the ignited infernal quality.

This tart, sharp quality contracts and contains in the divine body the forms and images, drying them out so that they persist.

The second birth is the sweet water. It is born out of all six spirits. It is the 20
gentleness born from the other six which gets pressed out of the tart quality, igniting, quenching, and mellowing the tart quality over and over again, so that it cannot manifest the stringency it would display in its acerbity without the counteracting force of water.

21 Die Dritte gebärunge ist die Bitterkeit / welche end stehed aus dem feuer / in dem wasser / den sie Reibed sich / oder[a] ängstiged sich In der Herben vnd Scharffen kelte / vnd macht die kälte Beweglich / dauon die Bewegligkeit end stehed.

22 Die Vierde gebärung ist das feuer / Das end stehed von der bewegligkeit / oder reibunge in dem Herben Geiste / vnd das ist Nun scharff Brennende / vnd die Bitter ist stechende vnd wittende / Wen sich aber der feuer Geist in der Herben kelte also wittende Reibed / So ist alda ein ängstlich er schreck-
23 lich zitternde vnd scharff wider willig gebären /. Mercke Hie Tieff / den Ich Rede alhie auff Teufflische artt / als op sich das licht Gottes noch nicht Hette in diesen vier Species ahn gezint / als ob die Gottheit einen anfang Hette /. Ich kahn dich aber nicht Anders vnd Neher vntterrichten / da mitte du es
24 fassest / In dieser vier[b] Reibunge / ist Hartte / vnd gantz er schreckliche / scharffe / vnd grimmige kelte / Gleiche einem zur schmeltzten / vnd Sehr kalten Saltz wasser / welches doch nicht wasser were / Sondern eine Solche Harte krafft / gleiche den steinen / Auch so ist darinnen ein witten toben stechen vnd Brennen vnd ist das wasser Immer wie ein sterbend Mensch / wen sich leib vnd Seele scheided / Eine gantz erschreckliche ängstligkeit / Eine wehe gebärunge /.

25 *Hie Mensch besünne dich. Hie Sihestu* / wo der teufel vnd seine Grimmig zornige Bosheit vrsprung Hatt. Dar zu Gottes zorn / vnd das Hellische feuer / auch der Tott vnd die Helle / vnd Ewige ver damnis. Ihr Philosophus Merckt das.

26 Wen sich nun diese vieer gebärunge / also mit einander reiben / So wird die Hitze Primus / vnd zint sich in dem Süssen wasser ahn / Da gehed zu
27 Hand das licht auff / Ver stehe dis Recht / wen sich das licht ahn zind / So gehed der feuer schrack vor Hehr / als wen du auff einen stein schlegest / So Sihestu von Ehe den feuer schrack / als den fast sich Erst das licht aus
28 dem feuer schrack. Nun fehred der feuer schrack / In dem wasser durch die Herbe qualitet / vnd macht sie beweglich / Das licht aber gebürd sich In dem wasser / vnd wird scheinend / vnd ist ein vnbegreiffliches Sanfftes vnd liebreiches wesen / das Ich / Noch keine Creatur gnungsam weder schreiben noch Reden kahn / Sondern Ich stamle nur wie ein kint / das da gerne wolte lernen Reden /

29 Das selbe licht wird In mitten aus diesen vier species geboren / aus dem fetten des süssen wassers / vnd er füllet den gantzen leib dieser gebärunge /

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[a] Early edit: reibet oder [b] Early edit: vierten

The third birth is the bitterness. It arises from the fire in the water. It 21
rubs and terrifies itself in the stringent and sharp coldness, stirring the cold, which gives rise to activation.

The fourth birth is the fire. It arises from the activation or friction in 22
the tart spirit, which is now painfully burning, while the bitter is stabbing and raging. When the fire spirit rubs within the tart cold so furiously, a fearful, terrible, trembling, and acerbic opposition is then born. Consider 23
this deeply. For I am speaking here in the mode of the devil, as if the light of God had not kindled itself in these four species. As if divinity had a beginning. I cannot, unfortunately, instruct you any differently or better in order to make you understand. In the friction of these four, there is a hard 24
and utterly terrifying, sharp and fierce coldness, the way one senses it with a melted and very cold salt water, which would not be water but rather this sort of hard power, like the stones. In it there is also a raging, roaring, stabbing, and burning. And the water is always like a dying human being at the moment when body and soul separate: an utterly frightful terror, a woeful birth.

Here take heed! As you can see where the devil and his fierce angry wicked- 25
ness originate. And God's wrath, the infernal fire, death, hell, and eternal damnation. You philosophers, take note!

When these four births thus come into friction with one another, heat 26
takes primacy, igniting in the sweet water. Immediately, the light emerges. Understand this properly: when the light ignites, the fire fright has preceded 27
it. It is like striking a stone: you see the fiery shock before the light composes itself from it. Now the fiery shock travels in the water through the tart quality, 28
thereby activating it. But the light is generated in the water and becomes radiant as an incomprehensibly mellow and affectionate substance which neither I nor any other creature can adequately express in writing or speech. I can only stammer about it like a child learning to speak.

The light is born in the midst of these four species from the fat of the 29
sweet water and fulfills the entire body of these generations.

Es ist aber Ein solch Sänfftes wol Thuen / wol Richen / vnd wol schmecken / das Ich zu diesem kein gleichnis weis / Als nur wo mitten im tode das leben gebohren wird / oder als wen ein Mensch In einer grossen feuersglud Sesse / vnd würde vr Plitzlich raus gezogen / vnd in eine solche grosse Sanfft mut gesetzt / do er zu vor der feuers schmertzen gefueld Hette / vnd nun vr
30 Plitzliche verginge / vnd würde In ein solch Sanfften wol Thuen gesetzt. Also wird die gebärunge der vier Species in ein solch Sanfftes wol Thuen gesetzt / wen das licht In Inen auff gehed /

31 Du must mich aber Hie recht ver stehen / Ich schreibe auff Creaturliche artt / als wen ein Mensch were des teufels gefangener gewesen / vnd würde
32 vr Plitzlich aus dem Hellischen feuer Ins licht Gottes gesetzt / Den das licht Hatt in der gebärung Gottes keinen anfang / Sondern es Hatt von Ewigkeit also in der gebärung geleuchtet / vnd weis Gott selber keinen anfang darinnen / Allein der Geist Tutt dier Hie der Hellen Porten auff / das du (sichst) Sihest / wie es eine gelegenheit in den Teufeln / vnd der Hellen Hatt / vnd wie es im Menschen ist / wen das Götliche licht ver lischt / vnd er in Gottes zorne sitzt / So lebed er In einer solchen gebärunge / vnd In solcher angst schmertzen vnd wehe /

33 Ich kan dirs auch In keiner andern gestald für schreiben / den Ich mus also schreiben als wen die gebärung Gottes einen anfang Hette / oder Neme / do es also worden were / *Ich schreibe aber alhie / Gar warhafftige / vnd Teure wortte. welche alleine der Geist verstehed.*

Nun Mercke. Die Portten Gottes.

34 Das licht / das Sich nun aus dem feuer gebüred vnd in dem wasser scheinend wird / vnd er füllед die gantze gebärunge / vnd er leuchtet sie / vnd Sänfftiged sie / *Das ist das warhafftige Hertze Gottes.* oder der Sohn Gottes / Den er wird aus dem vater Immer also geboren / vnd ist Eine ander Person / als die
35 qualiteten vnd gebärunge des vaters / Den die gebärunge des vaters / kahn das licht nicht erhaschen / oder begreiffen vnd zu seinem gebären gebrauchen / Sondern das licht stehed frey für sich / vnd wird von keiner gebärung begriffen / vnd er füllед / vnd er leuchtet die Gantze gebärunge / Als der eingeborne Sohn vom vater.

36 Vnd dieses licht / Heisse Ich In der Menschlichen geburt / Die Animalische geburd / oder der Seelen geburd / welche mit diser Gottes Animalischen geburd Inqualiret. vnd Hierinnen ist des Menschen Seele / Ein Hertze mit Gott wen sie aber auch in diesem lichte stehed /

There is such a mild benevolent fragrance and pleasant taste that I know no comparison for it, except to refer to life born in the midst of death, or as if one were sitting in the middle of a great flaming fire, and were suddenly pulled out of it into such a mellow state after suffering the pain of the fire that has vanished in a flash, yielding to this gentle pleasure. This is how the 30
births of the four species rise up into that mellow pleasure when the light ascends in them.

But you must keep in mind that I am writing here from the vantage of 31
the creature: it is as if a human being had been held captive by the devil only to be suddenly transposed from the infernal fire into the light of God. For the light does not have any particular origin in the generations of God. 32
From eternity it has shone in his generation. God himself does not know any beginning of it. Only when the spirit opens up the gates of hell here do you see how it is with the devils and hell, and in the human being when the light goes out and one is stranded in God's anger. Then you abide in that sort of generation, that sort of terror, pain, and woe.

I cannot describe it for you in any other manner: I have to write as if the 33
generation of God did have or take a beginning, a point at which it came into being. *Yet I am writing profoundly true and important words here which only the spirit can understand.*[2]

Take note. The Gates of God.

The light generated from the fire that becomes radiant in the water, saturat- 34
ing the entire generation to illuminate and mellow it: *this is the true heart of God*. Or his Son. For he is perpetually born in this way from the father and is a second person, distinct from the qualities and generations of the father. For the latter are unable to catch the light or comprehend and use it for their 35
generating activities.[3] The light abides free unto itself, comprehended by no other birth. It fulfills and illuminates the entire birth as the father's inborn Son.

In my human birth, I call this light the animate birth or birth of the soul 36
that is infused with God's own animate birth. In this respect the human soul is of a single heart with God when it abides in this light as well.

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[2] B. acknowledges here the most significant ambiguity in his language: without abandoning his faith in the eternal unchanging being of God, he can only account for the divine nature (and its inherent relationship to the emergence of evil) by describing the eternal dynamic of God as a sequence in time, which, in its finite reflection, it becomes.

[3] The light, the prototype of the Son, is not therefore like the seven source-spirits in the divine father that combine and recombine to generate the eternal or created nature.

37 *Die fünffte gebärunge in Gott / ist Nun* / wen dises licht also gantz Sanffte vnd lieblich / durch die Ersten vier gebärungen dringed / So Bringt es des Süssen wassers Hertze / vnd lieblichste krafft mit sich / Vnd wen es nun die scharffen geburtten kosten / So werden Sie gantz Sanffte vnd liebreich / vnd
38 ist wie Immer das leben Im tode auff ginge / da schmeckt ein Ider Geist den andern / vnd kriged eitel Neue krafft / Den die Herbe qualitet wird nun gar linde / den des lichtes krafft aus dem sissen wasser sanfftiged Sie / vnd in dem feuer gehed die Sanffte liebe auff / den es er wermed die kelte / vnd das
39 sisse wasser macht den scharffen schmack gar lieblich vnd Sanffte / Vnd ist in den scharffen vnd feurigen gebärungen nichtes / den eitel liebe Sehnen / kosten / freundlich Inficiren / Hold selige gebärunge / Da ist eitel liebe vnd aller zorn vnd Bitterkeit / Im Centrum als in einer grossen festen ver rügeld / Sondern diese gebärunge ist gar ein Sanfftes wol Thuen / Der Bitter geist ist nun die lebende beweglichkeit.

40 *Die Sechste gebärunge in Gott / ist nun / wen die* geister in ihrer geburd also von einander kosten / So werden sie Gantz freudenreich / Den der feuer Plitz / oder die scherffe auß der geburt steiged Nun uber sich / vnd wal-
41 led / gleich Gleich wie die lufft in dieser weld / Den wen eine krafft die ander riged / So kosten sie von ein ander / vnd werden gantz freuden reich / den das licht wird aus allen krefften gebohren / vnd dringed wider durch alle kreffte / da durch / vnd darinnen gebüred sich die er Hebliche freude / dauon der don end stehed / Den von dem Rügen vnd bewegen gebüred sich der lebendige Geist / vnd der selbe Geist dringed durch alle gebärunge / der geburtt gantz vnfasslich / vnd vnbegreifflich / vnd ist eine gantz freudenreiche / liebliche scherffe / als wie eine liebliche Musica /. Vnd wen Nun die geburtt gebüred / so fast es das licht / vnd spricht es wider in die geburtt / durch den wallenden Geist.

42 *Vnd Dieser wallende Geist / ist die dritte person* In der geburt Gottes / vnd Heist Gott der Heilige Geist.

43 *Die Siebende* geberunge ist / vnd beheld seine geburtt / vnd formunge / In dem Heiligen geiste / Wen der selbe durch die scharffen geburten gehed / So gehed er mit dem donne / vnd formed / vnd Bilded allerley figuren /
44 alles nach deme / wie die scharffen geburten mit einander Ringen / Den sie ringen in der geburt stets mit einander wie ein liebe spiel / vnd Nach dem die geburt mit den farben vnd geschmack im auff steigen ist / So werden auch die figuren gebilded /

45 *Vnd Diese geburtt / Heist Nun Gott Vater / Sohn / Heiliger Geist*. Vnd ist keine die Erste / vnd auch keine die letzte vnd ob Ich gleich einen vntter scheit mache / vnd eine nach der andern Setze / So ist doch keine die Erste /

Now comes the fifth self-generation in God: When this light saturates the 37
first four gently and lovingly, it carries with it the heart and cordial power of the sweet water. When the sharp births taste of it, they also become altogether gentle and cordial; and here as always life has arisen in death. Each spirit then tastes the other, receiving a pure new force. For now the 38
tart quality becomes utterly mild. The power of the light softens it with the gentle love arising in the fire to warm the cold. And the sweet water renders the sharp taste altogether lovely and mild. Then there is in the sharp and 39
fiery births nothing but loving, longing, tasting, and a friendly infecting and blissful generation. There is pure love with all anger and bitterness in the center as if locked up in a great stronghold. Without them, this generation is indeed a gentle benefaction. The bitter spirit has now become the vital activation.

The sixth generation in God now follows: When the spirits in their birth 40
taste one another in this sense, they become altogether amiable. The fire flash or acerbity from the birth rises above itself and wafts as does the air in our world. For when the one power excites the other, they taste one 41
another and turn altogether joyous. For the light is born of all the powers and it in turn penetrates all of them. A rising joy is thereby generated from which the sound arises. From the excitation and movement there arises the living spirit that saturates all the generations, though it is unfathomable and incomprehensible to their birth. It is an altogether joyous, lovely sharpness, like a charming *musica*. As birth gives birth to birth, it seizes the light and utters it back into the generation through the wafting spirit.

Moreover, this wafting spirit is the third person in the birth of God and is 42
called the Holy Spirit.

The seventh generation is and retains its birth and configuration in the 43
Holy Spirit. When it passes through the sharp births, the Holy Spirit travels with the sound, forming and shaping all sorts of figures in accordance with the way in which the sharp births struggle with one another. For they 44
struggle with one another perpetually as if in love play. The way the birth occurs in colors and tastes decides how the figures are formed.

And this birth is called God, Father, Son, Holy Spirit. And none is the first 45
and none the last, even though I distinguish between them and order them one after the other. Nonetheless, none is first and none last. From eternity

vnd auch keine die letzte / Sondern sint[a] von Ewigkeit / In einem gleichen
46 wesen vnd Sitz (von Ewigkeit) also gewesen. Ich mus nur vntter scheidlich schreiben / das es der leser ver stehed / den Ich kahn nicht Himlische / Sondern Menschliche wortte schreiben / Es ist zwar wol gar Recht geschrieben / Allein das wesen Gottes stehed in krafft / vnd es begreifft es nur der Geist / vnd nicht das Totte fleisch.

47 Also kanstu ver stehen / was die Gottheit für ein wesen ist / vnd wie drey[b] Personen in der Gottheit sindt /

Du darffest die Gottheit nicht Irgends[c] Einer Büldnis ver Gleichen / Den Sie ist die geburd aller dinge /.

Auch so in den Ersten vier species / Nicht die scharffe gebärung were / So were keine bewegligkeit / vnd könte sich nicht das licht an zinden vnd das leben gebären /

48 Aber Nun ist diese scharffe geburt / der bewegligkeit / vnd des lebens / So wol auch des lichtes vrsprung / daraus der lebendige / vnd ver Nunfftige Geist end stehed / der da in dieser gebärunge / vntterscheided / formed vnd Bilded / Den die Herbe kalte geburt / ist ein anfang aller dinge. Die ist Herbe / strenge / zu Sammen zihende / vnd feste Haldende / vnd die formpt / vnd zeuged aus der gebärunge zu Sammen / vnd macht die geburt dicke / das dar aus wird eine Natur / Vnd da Hehr Hatt die Natur vnd begreiffligkeit Iren vrsprung / In dem Gantzen leibe Gottes /

49 Diese Natura / ist Nun wie ein Tottes / vnuerstendiges wesen / vnd stehed nicht mitte in der krafft der geburd / Sondern ist ein leib / In welchem die krafft gebüred / Sie ist aber der leib Gottes / vnd Hatt alle krafft / wie die Gantze gebärunge / vnd die geburt Geister nemen ihre stercke vnd krafft aus dem leibe der Natur / vnd gebären Immer wider / vnd der Herbe Geist zeuged Immer wider zu Sammen / vnd ver trockned / Also bested der leib / vnd auch die geburt Geister /

50 Die Ander Geburd ist das wasser / das nimpt seinen vrsprung / In dem
51 leibe der Natura / Mercke / wen das licht / den Herben zu sammen gezogenen leib der Natur durch scheined / vnd den selben Sänfftiged / So gebürd sich in dem leibe das Sänffte wol Thuen / Als den wird die Harte krafft Gar Sanffte vnd zur schmiltzt / wie ein Eis von der Sonnen / vnd wird dinne / Gleich wie das wasser in der lufft / I doch Bleibed der stock der Natur der Himlischen begreifflig-[d] stehen / den der Herbe vnd feuer Geist Held ihn / Vnd das Sänffte wasser / das von dem leibe der Natur / In ahn zindunge des

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[a] Early edit: sie sind [b] Early edit: die drey [c] After erasing by wiping over the ink with his finger, B, has written here over a smudged fingerprint. [d] Amend: begreiffligkeit

they have been in a single substance and residence. I just have to distinguish 46
them so that the reader can understand. For I am only able to write human, not celestial words. This is all written properly. Yet the being of God abides in power. Only the spirit can grasp it, not the dead flesh.

From this you can understand what sort of being the divinity is and how 47
three persons are in the divinity.

You must not compare the divinity with any sort of image. It is the birth of all things.

If there were not the sharp generation in the first four species, there would be no movement. The light could not ignite and give birth to life.

But now we come to this sharp birth of movement and life and of the 48
origin of the light, from which there arises the living and rational spirit which distinguishes, forms, and shapes things within this generation. For the tart and cold birth is an origin of all things. The tart cold birth is stringent, contracting, and retaining; and it forms and contracts out of the generation, causing the condensation of the birth out of which nature arises. From this, nature and palpability have their origin in the entire body of God.

This *natura* is at this point like a dead, insensate being that does not stand 49
in the power of the birth. It is rather a body in which that power gives birth. It is the body of God with all powers of the full generation. The generative spirits take their strength and power from the body of nature, giving birth again and again, with the tart spirit contracting and drying it out over and over again. This is how the body and the birth spirits abide.

The second birth is the water which has its origin in the the body of 50
natura. Take note: when the light shines through the tart or dryly contracted 51
body of nature, mellowing it, a gentle goodness is born in the body. The harsh power is then utterly softened, melting away like ice in the sun, to become fine, like the water in the air. And yet the stock of the nature of the celestial palpability stays as it is. For the tart and fiery spirits retain it. The gentle water from the body of nature melts from the ignition of light and passes

lichtes Schmiltzed / das Gehed durch die strenge / vnd Ernste / kalte /
52 vnd feurige geburd / vnd ist Gar Süsse vnd lieblich. Dauon wird Nun die Ernste vnd strenge geburd gelabed / vnd wen sie es schmecked / So wird sie erheblich / vnd er freued sich / vnd ist ein freuden auff steigen / da sich das leben der Sanfft mut gebüred / Den das ist das wasser des lebens darinen sich die liebe In Gott / So wol In Engeln vnd Menschen gebüred / den es Hatt alles Einerley krafft vnd geburt.

53 Vnd wen Nun die geburd der kreffte das wasser des lebens kosten / So werden sie zitternde für liebe freuden / vnd das selbe zittern / oder bewegen / welches mitten in der geburd auff steiged / ist Bitter / Den es steiged geschwinde aus der geburd auff / wen das wasser des lebens In die geburt
54 kömpt / als ein freuden sprung der geburt / Weil es aber also geschwinde auff gehed das sich die geburd also geschwinde er hebed / Ehe sie mit dem wasser des lebens Gantz Inficiret wird / So beheld der selbe schrack / seine Bitterkeit aus der strengen geburt / den die anfengliche geburd ist gantz strenge
55 kald feurig vnd Herbe / Darumb ist Nun der schrack / auch also erheblich vnd zitternde / den er beweged die gantze geburd / vnd Reibed sich darinnen Bis er das feuer In der Harten grimmigkeit ahn zinded / dauon das licht seinen vrsprung nimpt / Als den wird der zittern[a] schrack / mit der Sanfft mut des lichtes erleuchtet vnd gehed in der geburd auff vnd Nider / querricht / uber sich vnd vntter sich / wie ein Ratt / mit sieben rädern In einander gemacht /

56 Von diesem durch dringen / vnd drehen end stehed der schal oder don / Nach Ides Geistes artt / vnd Inficiret Sich Immer Eine krafft in die ander / Den die kreffte Sind alles leibliche Brüder / In einem leibe / vnd steiged die
57 Sanfft mut auff / vnd der geist gebürd / vnd er zeiged sich In vnendlich / Den welche krafft sich nun in dem vmb wenden am sterckesten er zeiged / das ist in der gebärunge / Nach der selben krafft / artt / vnd farben Bilded der Heilige Geist auch die figuren In dem leibe der Natur.

58 Also Sihestu / wie keine krafft die Erste ist / vnd auch keine die ander dritte vierde vnd letzte / Sondern die letzte gebüred die Erste So wol / als die Erste die letzte / vnd die mittelste nimpt Iren vrsprung so wol von der letzten
59 Ersten / andern dritten vnd so ford ahn / Auch So Sihestu / wie die Natur nicht könne von den krefften Gottes vntter schieden werden / Sondern es ist alles ein leib / Die Gottheit / das ist / die Heilige krafft des Hertzens Gottes wird in der Natur gebohren / Auch so end stehed / oder Gehed der Heilige Geist aus dem Hertzen des lichtes durch alle kreffte des vaters Immer aus /

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[a] Early edit: zitternde

through the strict, grave, cold, and fiery birth to become altogether sweet and lovely. This refreshes the grave and severe birth; and when the latter 52
tastes of the former, it rises up and rejoices, and there is a levitation of joy as the life of gentleness is born. It is the water of life in which the love is born in God, in angels, and human beings. For all things have the same force and birth.

And when the birth of the powers tastes the water of life, they tremble for 53
joy of love; and their trembling, moving, or surging up in the birth, is bitter. For it quickly rises up in it when the water of life enters the birth like its leap for joy. But since it rises up so precipitously and the birth no less so, before 54
being entirely infected with the water of life, the startled shock retains the bitterness from the severe birth. For the onset of the birth is utterly severe, cold, fiery, and tart. This is why the fright is so insurgent and tremulant: it 55
moves the entire birth and rubs itself within it until it ignites the fire in the hard ferocity from which the light takes its origin. The tremulant fright is then illuminated by the gentleness of the light, moving up and down and back and forth within it, like a wheel with seven wheels mounted in it.

In this penetration and revolution arises the sound or ringing in accor- 56
dance with the nature of each spirit. And the one force constantly infects the other. For they are all loving brethren within a single body. And gentleness ascends and manifests itself without end. For whichever force proves 57
strongest in the revolution or birth has its power and character imparted by the Holy Spirit as it forms figures in the body of nature.

You can see from this how no power is first and none second, third, fourth, 58
or last. Rather, the last gives birth to the first, as well as the first to the last. The middle one originates no less from the last, first, second, third, and so on. From this you can see as well how nature cannot be distinguished from the 59
powers of God. It is all a single body. The divinity, which is the holy power of the heart of God, is born in nature. By the same token, there arises and proceeds the Holy Spirit from the heart of the light by all the powers of the

60 vnd figurired alles / vnd Bilded alles. Diese gantze geburdt wird Nun in drey vntter scheid getheiled / da ein Ides ein sonderliches / vnd Gantzes ist / vnd ist doch keines von dem andern getrentt.

Die Porten Der Heiligen Drey faltigkeit.

61 Die Gantze geburt / welche ist aller Himmel Himmel / So wol diese weld / welche ist in dem leibe des Gantzen / So wol der locum der Erden / vnd aller Creaturen / vnd wo du Nur Hin Sinnest vnd denckest / das alles zu Sammen ist Gott der vater / der weder anfang noch Ende Hatt / vnd wo du Nur Hin Sinest vnd denckest / Auch in dem kleinesten Circkel den du er kisen magest / ist die Gantze geburt Gottes vol kömlich / vnd vnauff Haldlich /
62 vnd vn widerstreblich. ists aber das in Einer Creatur / oder in einem orte ist das licht verloschen / So ist die strenge geburt alda / welche im lichte / im Inresten kern ver borgen liged.

Das ist Nun ein Thcheil.

63 *Das ander Theil / oder die ander Person / ist das licht* / welches aus allen krefften Immer geboren wird / vnd er leuchtet Hin widerumb alle kreffte des vaters / vnd Hatt aller kreffte quel Brun.

64 Es wird aber darumb von dem vater / als eine sonderliche per son endschieden / das es die geburdt des vaters nicht kahn er greiffen / vnd ist doch des vaters Sohn / der aus dem vater Immer gebohren wird / Dessen Hastu ein exempel ahn allen ahn gezinten feuern in dieser weld / Dencke ihm nur nach.

65 Vnd der vater liebed diesen seinen Eingebornen Sohn darumb also Hertzlich Sehr / das er das licht / vnd das Sanffte wol thuen in seinen leibe ist /
66 durch welches krafft auff gehed / des vaters freude vnd wonne. Dieses Sind Nun zwo per sonen / vnd können keine die ander fassen / Halden noch begreiffen / vnd ist eine So Groß als die ander / vnd wen eine nicht were / So were die ander auch nicht.

67 *Hie merckt ihr Iuden Türcken vnd Heiden. Den euch* gilts / Euch wird alhie die Porten Gottes eröffned / ver stockt euch nicht selber / den es ist Itzo die ahn geme[a] zeit. ihr Seit mit nichten in Gott ver gessen / Sondern wo ihr euch bekerd / So wird das licht / vnd Hertze Gottes in euch auff gehen / wie die
68 Helle Sonne / *Solches schreibe Ich. als In krafft / vnd volkomlicher erkentnis*

[a] Read: angenehme Zeit

father, doing so perpetually, configuring, and forming everything. The entire 60
birth is divided in accordance with three distinctions. Each is a particular
being as well as the whole being. None is separate from any other.

The Gates of the Holy Trinity.

The entire birth, which is the heaven of all heavens as well as this world 61
abiding in the body of the whole, as well as the locus of the earth and of
all creatures, indeed whatever you might care to think of: all that taken
together is God the father, without beginning or end. No matter what you
might focus on and think about, even within the smallest circle you might
distinguish, there is the whole birth of God in its entirety without pause or
hesitation. But if it happens that in a particular creature or place the light 62
is extinguished, the severe birth is there too: it lies concealed in the light in
the innermost core.

This is all but one part of it.

The other part of it, or the second person, is the light perpetually born from all 63
the powers and illuminating in turn all the powers of the father, containing
the source font of all powers.

It is distinguished from the father as a particular person, because the birth 64
of the father cannot grasp it, though it is the Son, born perpetually from the
father. You can find an example of that in all the ignited fires of this world.
Just think about it.

The father loves this inborn Son so heartily and intensely that the Son 65
is the gentle goodness in his body by the power of which the joy and love
of the father ascends. These are two persons that can be contained and 66
comprehended by no others. The one is as great as the other. If not for the
one, the other would not be either.

Here take note, you Jews, Turks, and heathens. For you this is meant. For you 67
the gates of God are being opened here. Do not make yourselves obstinate.
For now is the appointed time. You are by no means forgotten in God.
Convert, and the light and heart of God will ascend in you. *I write this by the* 68

des Grossen Gottes. vnd verstehe seinen willen Hirinnen Gar wol. Den Ich lebe vnd Bin in ihm / vnd Grune mit dieser arbeit aus seiner wurtzel vnd stamme. auch So mus es Sein. Nur schawe zu / verblendestu dich / So ist kein raht Mehr. vnd darffst Nicht Sagen / du Hasts nicht gewust / stehe auff der Tag Bricht ahn.

69 Der dritte vntter scheit / Oder die Dritte per son in dem wesen Gottes / ist der wallende Geist / welcher von dem auff stehen In dem schrack / wo daß leben gebohren wird end stehed / Der walled nun In allen krefften / vnd ist der Geist des lebens / vnd die kreffte können ihn nicht wider er greiffen / oder fassen / Sondern er zind die kreffte ahn / vnd macht durch sein wallen / figuren vnd Bildnüsse / vnd formbt die selben / Nach der artt / wie die ringende geburd an Idem orte stehed /

70 Vnd So du nicht wilst Blind sein / So Solstu wissen / das die lufft der selbe Geist ist / Aber In dem locum diser weld / ist die Natur darinnen gantz erheblich im zor feuer[a] darinnen angezind / welches Herr lucifer gethan Hatt / vnd liged der Heilige Geist / der da ist der Geist der Sanfft mut /

71 darinnen in seinem Himmel ver borgen / Du darffest nicht fragen wo ist der selbe Himmel / er ist in deinem Hertzen schleus in nur auff / alhie wird dier der schlissel gezeiged /

72 Also ist ein Gott / vnd drey vntterschiedliche Personen In einander / vnd kahn keine die ander fassen / oder auff halten / oder der andern vrsprung er grinden / Sondern der vater geburd den Sohn / vnd der Sohn ist des vaters Hertze / vnd seine liebe / vnd sein licht / vnd ist ein vrsprung der freuden vnd alles lebens anfang /

73 Vnd der Heilige Geist / ist des lebens Geist / vnd ein formirer / vnd schepffer aller dinge / vnd ein ver richter des willens in Gott / Der Hatt for mired / vnd geschaffen aus dem leibe / vnd in dem leibe des vaters alle Engel vnd Creaturen / vnd Held / vnd formired noch täglich alles / vnd ist die Scherffe / vnd der lebendige Geist Gottes / Wie der vater das wortt aus seinen krefften spricht / So formpts der Geist /.

Von Der Grossen einfaltigkeit Gottes.

74 Wol Hehr Iuncker Hans im Braunen Rössel. der du reitest vom Himmel In die Helle / vnd aus der Hellen Bis in Tott / darinen der stachel des teufels liged. Besich dich Hie / du weld kluger Mensch / der du vol Böser klugheit steckest /

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[a] Amend: zorn feuer

power and perfect knowledge of the Great God, understanding his intention in this matter very clearly. For I live and have my being in him, sprouting green from his root and stem in this very labor. And so must it be. Pay heed. If you blind yourselves, you are beyond help and may not say that you knew nothing. Arise! The day is breaking.

The third distinction or person in the being of God is the wafting spirit 69
that arises from the ascent in the fright where life is born and comes into being. It holds sway in all forces as the spirit of life. The forces cannot grasp or get hold of it in turn. It ignites the forces and, by its wafting and holding sway, crafts figures and images, shaping them in accordance with how the struggling generation abides in each place.

If you are not blind, you must know that the air is this very spirit. But in 70
the locus of this world the nature within it has been gravely ignited in the fire of anger, a work of Lord Lucifer. The Holy Spirit, a spirit of gentleness, lies concealed in it in its heaven. Do not ask where that heaven is: it is in 71
your heart. So unlock it! In what follows, the key will be given to you.

Accordingly there is one God and three distinct persons in one another, 72
yet none can get hold of or detain the other or fathom its origin. The father gives birth to the Son. The Son is the heart of the father, his love, light, and a source of joys and beginning of all life.

And the Holy Spirit is the spirit of life and a crafter and creator of all 73
things, an executor of the will of God. The Holy Spirit formed and created from the body and in the body of the father all angels and creatures, sustaining and forming them day by day. It is the keen and living spirit of God. As the father speaks the word from his powers or forces, the Holy Spirit shapes it.

Concerning the Great Simplicity of God.

Come hither, Junker Hans on your brown horse![4] You who ride from heaven 74
into hell and from there into death where you will find the pang of the devil. Take a good look at yourself, you worldwise fellow, full of your evil cleverness.

[4] This may be an allusion to a folk superstition that survived into the nineteenth century in which a ghost or devil rides like an outlaw knight (see *Boehme*, 32).

75 Merckt[a] Ihr weld klugen Iuristen / wo ihr nicht für disen spiegel / für das Helle vnd klare ahngesichte Gottes wolled / vnd euch alda bespiegeln / So beut euch der Geist / die geburt im Inresten Herben zirckel ahn / wo die klugheit geboren wird / da die scherffe der Ängstlichen geburd Gottes ist /
76 den da selbest wird euer klugheit vnd tiffer ver stant gebohren / Wold ihr nun Götter vnd nicht Teufel Sein / So Braucht euch des Heiligen vnd Sanfften rechten Gottes / wo Nicht / So Sold ihr Immer vnd Ewig in der strengen / vnd Ernsten geburd Gottes gebären / Solches Saged der Geist / als ein wortt Gottes. vnd nicht mein Tottes fleisch.

77 Du Solst wissen das Ichs aus der Totten ver nunfft nicht Sauge / Sondern Mein Geist Inqualiret mit Gott / vnd ap Probired die Gottheit / wie die Seye / mit allem ihrem gebären / geschmack / vnd geruch / Befünde demnach / das die Gottheit seye / Gar ein Ein feltiges / Sanfftes / liebliches vnd stilles wesen / das sich die geburd der dreyheit Gottes / Gar Sanffte / freundlich. lieblich vnd einig gebüred / vnd kahn sich die scherffe der Innerlichsten geburt (nimanl) nie maln in die Sanfft mut der dreyheit erheben / Sondern Bleibed in der Tiffe verborgen /

78 Vnd heissed die Scherffe im verborgen / Gottes zorn / vnd das wesen der Sanfft mut in der dreyheit / Heissed Gott. Da Gehed nichtes aus der scherffe aus / das da ver terbe oder den zorn an zinde / Sondern die Geister spielen feine Sanffte in einander / wie die kleinen kinder / wen sie sich mit einander freuen / da ein Ides sein werck hatt / vnd spielen mit Einander / vnd liebe
79 kosen einander / Solch werck Treiben auch die Heiligen Engel / vnd ist in der dreyheit Gottes / Gar ein Sanfftes liebliches vnd Süsses wesen / da sich der Geist in dem donne / Immer er hebed / vnd rüged Eine krafft die ander /
80 als ob alda liebliche gesenge oder Seitenspiel auff gingen / Vnd wie das auff steigen der Geister / ahn Iedem orte ist / also formpt sich auch der don / Aber Gantz Sanffte / den leibern der Engel vnbegreifflich aber der Animalischen geburd der Engel gar begreifflich / Vnd wie sich die Gottheit ahn Idem orte erzeiged / also er zeigen sich auch die Engel. den die Engel Sind aus disem wesen er schaffen / vnd Haben ihre fürsten der quel Geister Gottes vntter sich wie sie in der geburt Gottes Sind /

81 Darumb wie sich das wesen Gottes in der geburt er zeiged / also auch die Engel. Welche krafft in der geburt Gottes zu Iden zeiten Primus wird / vnd Iubilired aus dem Hertzen Gottes / in dem Heiligen Geiste dessen krafft fürste der Engel / fenged auch seinen lobgesang für allen andern ahn / vnd Iubilired mit seinem Hehr / Bald ists einer / Bald der ander / den die geburd Gottes ist wie ein ratt /

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[a] Amend: Merckts

Take heed, you world-wise jurists! If you do not care to come before 75
this mirror, before the bright and clear countenance of God, to see your reflection, then the spirit will offer you the birth in the innermost tart circle, where cleverness is born and the intensity of the fearful birth of God abides. For that is precisely where your cleverness and subtle understanding originates. If you would rather be gods than devils, you will have need of the 76
holy and gentle true God. If not, you can carry on evermore in the strict and severe birth of God. This is spoken by the spirit as a word of God, not by my dead flesh.

You should be aware that I do not suck this out of dead reason. My spirit is 77
infused with God and it takes the measure of the divinity, of its character and all that it engenders, its taste and its smell, and my spirit finds that divinity is indeed a most simple, gentle, lovely, and quiet being; that the generation of the trinity of God proceeds most gently, amiably, lovingly, and integrally. The acerbity of the innermost birth can never thrust itself into the gentleness of the trinity:[5] it remains concealed in the depths.

The concealed acerbity is called God's anger. The essence of gentleness 78
in the being of the trinity is called God. Nothing of the acerbity rises up to corrupt or ignite the anger. The spirits play in subtle gentleness toward each other, like the little children rejoicing with one another and, though each has its own occupation, showing affection toward one another. The holy angels 79
carry on in the same manner. Indeed, in the trinity of God there is truly a gentle, loving, and sweet being, when the spirit in the sound perpetually rises, with one force exciting the next, as if there were a lovely chorus or harpsong. And in the same way that the ascent of the spirits occurs in every 80
place, the sound is shaped too, but altogether gently, incomprehensible to the bodies of the angels, but quite the opposite for the animate birth of the angels. As the divinity manifests itself everywhere, so do the angels. For the angels are made of this very being. They have their princes of the source spirits of God among them just as these abide in the birth of God.

Accordingly, as the being of God manifests itself in birth, so do the angels. 81
Whichever force acquires primacy at any time in the birth of God and jubilates from the heart of God in the Holy Spirit, its potent prince of angels takes up his song of praise before all the others and celebrates with his host: now the one, now the other. For the birth of God is like a wheel.

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[5] Here B. writes "dreyheit" instead of his more common "Dreyfaltigkeit" for Trinity.

82 Wen Sich aber das Hertze Gottes / mit seiner klarheit Sonderlich er zeiged / So gehed auff das Gantze hehr aller dreyer königreich der Engel.[a] Vnd In disem auff gehen des Hertzens Gottes / ist könig vnd Primus der Mensch Iesus Christus. Der führed den königlichen reigen mit allen Heiligen Seelen der Menschen Bis ahn Jüngsten Tag. Als den werden die heiligen Menschen volkömliche Engel / vnd die Gottlosen volkomliche Teufel / vnd das In sein Ewigkeit. H*ie bespiegel dich / du kluge weld. wo Hehr deine klugheit kömpt /*

83 *Nun wirstu Sagen* / Suchestu doch viel Tiffer klugheit als wier / Du wilst in die ver borgenheit Gottes steigen / das keinem Menschen gebürd / wier suchen nur Menschliche klugheit / vnd du wilst Gott Gleiche Sein / vnd alles wissen / wie Gott ist / dar zu in allen dingen / Beides in[b] Himmel vnd Helle / in teufeln Engeln / vnd Menschen / Darumb ists Ia nicht vnrecht / alle spitz finnige scharffe listen zu suchen / den es Bringed Ehre vnd gewalt / darzu Reich tumb.

Ein Rede.

84 Wo du mihr auff dieser leiter / darauff Ich in die tieffe Gottes steige / Nach steigest / So würstu wol gestiegen Haben / Ich Bin nicht durch Meine ver nunfft / oder durch meinen vorsetzlichen willen auff diese meinunge / oder in diese arbeit vnd er kendnis kommen / Ich Habe auch diese wissendschafft nicht gesucht / auch nichtes daruon gewust / Ich Habe alleine das Hertze Gottes gesucht / Mich für dem vngewitter des teufels darein zu ver bergen /

85 Als Ich aber dahin gelanged Habe / So ist mihr diese Grosse vnd schwere arbeit auff geleged worden / Der weld zu offen bahren / vnd ahn zu kindigen / den Grossen Tag des Herren / vnd weil sie so Harte nach des Baumes wurtzel lusterd / Inen zu offenbaren was der Gantze Baum Seye / darmitte ahn zu melden das es die Morgen Röte des Tages sey / das Gott in seinem raht vor langest Beschlossen Hatt. Amen.

86 Also Sihestu nun was Gott sey / vnd wie seine liebe vnd zorn / ewigkeit gewesen ist / auch wie seine geburd ist / vnd darffest nicht sagen / das du nicht in Gott lebest vnd Bist / oder das Gott edwas fremdes Sey / zu deme du nicht kanst kommen / Sondern wo du bist / So ist die Porten Gottes / Bistu nun Heilig / So bistu deiner Seelen nach Bey Gott im Himmel / Bistu aber Gotlose / So bistu deiner Seelen Nach im Hellischen feuer.

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[a] Early edit: heiligen Engel [b] Early edit: im

But when the heart of God reveals itself especially in its luminosity, the 82
entire host of all three kingdoms of angels rises up. In this ascent of the heart of God, the human being Jesus Christ is king and primus. He conducts the royal circle dance with all the holy human souls until the very Day of Judgment. At that time the holy human beings will become perfect angels, and the godless complete devils, both for all of eternity. *Examine yourself in the mirror, you clever world! See what your cleverness will come to*.

Now you will want to say, "Are you not seeking after a much deeper clev- 83
erness that we seek? You are attempting to scale the occult mystery of God which no human being should do. We only seek human cleverness. But you would be like God, knowing everything about how God is, and all things in heaven and hell, in devils, angels, and humans. So in view of that, it can hardly be wrong to seek after all sorts of quick cunning. It is worth honor and power as well as wealth."

Response.

If you climb after me on the ladder[6] over which I have ascended into the 84
depths of God, you will have climbed well. I have not arrived at my opinions or come to this labor or knowledge by way of my own reason or determined will. Nor have I sought this kind of knowledge. Nor did I know anything about it. I have only sought the heart of God in order to hide from the storms of the devil. But when I came to it, this great and difficult task was laid upon 85
me: to reveal and announce to the world the Great Day of the Lord and, since people are so covetous of the root of the tree, to show them what the entire tree consists of, in order to demonstrate that this is the Dawn of Day which God in his council has long since resolved. Amen.

So you will see what God is, and how his love and anger have abided from 86
eternity; and how his birth is. And you cannot say that you do not live and abide in God or that God is something alien to which you cannot come. Where you are, there are the gates of God. If you are holy, you are with God in heaven in your soul. If you are godless, you are in the infernal fire in your soul.

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[6] B. is evoking Jacob's ladder in Gen 28:12.

Nun Mercke weiter.

87 Als Gott die Engel alle sampt schuff / So wurden Sie Nun aus dieser gebärunge Gottes geschaffen / ihr leib ward aus der Natur zu Sammen Corporired / darinnen gebar sich ihr Geist vnd licht / wie sich die Gottheit gebar / Vnd wie die quel Geister Gottes / ihre krafft vnd stercke / Immer aus dem leibe der Natur Namen / Also auch die Engel / die Namen ihre krafft vnd
88 stercke Immer aus der Natur Gottes / Vnd wie der Heilige Geist in der Natur alles formed vnd Bildete / Also Inqualirete auch der Engel Geist / in dem Heiligen Geiste / vnd Halff alles formen vnd Bilden / damitte alles Ein Hertze
89 vnd willen were / vnd eitel lust vnd freuden / Den die Engel Sind des Grossen Gottes kinder / die er in seinem leibe der Natur geboren Hatt / zur ver
90 mehrunge der Götlichen freuden / Hie Solstu aber wissen / das der Engel leiber / nicht können die geburt Gottes ergreiffen / ihr leib ver stehed sie auch nicht / allein ihr Geist ver stehed sie / Der leib aber Held stille / Gleich wie die Natur in Gott / vnd lest den Geist mit Gott arbeiten / vnd liebe spielen / Den die Engel spielen für Gott / vnd in Gott / Gleich wie die kleinen kinder für den Eltern / Dar mitte wird die Götliche freude ver mehred.

91 Als aber der Gros Mechtige fürste / vnd könig lucifer er schaffen ward / So wolte er solches nicht Thun / Sondern er hub sich / vnd wolte alleine Gott Sein / vnd zintte das zorn feuer in ihme ahn / also teten auch alle seine Engel.

92 Als aber dieses geschahe / So Prilte er mit seinem ahn gezinten feuer Geiste in die Natur Gottes / da ward der Gantze leib in der Natur Gottes / also weit als seine Herschafft reichte / ahn gezind / Weil aber sein licht zu Hand ver lasch / So konte er mit seinem Geiste / in den zweyen geburten / des Sohnes Gottes / vnd des Heiligen Geistes Gottes / nicht mehr Inqualiren
93 Sondern Bleib in der scharffen geburt Gottes stehen / Den das licht Gottes / vnd den Geist Gottes / kan die scharffe gebärung nicht begreiffen / darumb sind es auch zwo Sonderliche personen / Darumb So kontte Herr Lucifer mit seiner strengen kalten vnd Harten feuer geburt / das Hertze / vnd den Heiligen Geist Gottes nicht mehr berüren / Noch sehen / weder schmecken noch fülen / Sondern ward mit seinem feuer Geiste aus gespeied / In die Euserste Natur / darinnen er daß zorn feuer Hatte ahn gezint /

94 Die selbe Natur ist zwar der leib Gottes / In welcher sich die Gottheit gebüred / Aber die teufel können die Sanffte geburt Gottes / welche im lichte auff gehed / nicht er Greiffen / den ihr leib ist im lichte er storben / vnd lebed in der Ernsten vnd strengen geburt Gottes / da sich das licht nimmer mehr
95 wider ahn zinded / Den ihr fettes im Süssen wasser ist ver brandt / vnd ist aus dem selben wasser ein Sawer gestanck worden /darinnen sich das licht

Now attend further.

As God created the angels all together, they arose out of a generation: their 87
bodies were put together from nature. In them, their spirit and light gave
birth to themselves as did the divinity. And just as the source spirits of God
always drew their powers and strength from the body of nature, so did the
angels: they drew their powers and strength from the nature of God. And 88
just as the Holy Spirit forms and shapes everything in nature, the angelic
spirit infused itself with the Holy Spirit and helped form and shape it all so
that everything would be of a single heart and will, a pure pleasure and a joy.
For the angels are the children of the Great God to which he has given birth 89
in his body of nature for the multiplication of the divine joys. You should be 90
aware in this respect that the bodies of the angels cannot grasp the birth of
God, nor does their body understand it. Only their spirit does. But their body
remains quiet, as does the nature in God, allowing the spirit to work with
God and engage in love play. For the angels play before God and in God, like
the little children before their parents so that the celestial joy is multiplied.

When, however, the mighty grand prince and king Lucifer was created, he 91
did not choose to follow suit, but instead rose up to be God alone, thereby
igniting the fire of anger within himself, with all his angels doing likewise.

But when this happened, he roared with his spirit of inflamed fire into the 92
nature of God, thereby igniting the entire body in God's nature to the limits
of Lucifer's domain. But since his light went out at once, he was no longer
able to infuse himself in the two births of the Son of God and the Holy Spirit.
He remained in the acerbic birth of God. For the acerbic birth cannot grasp 93
the light or the spirit of God. For this reason as well, these are two persons.
In consequence, Lucifer with his severe, cold, and hard birth of fire could no
longer touch, see, taste, or feel the Heart or the Holy Spirit of God. He was
spit out with his fire spirit into the outermost nature where he had set the
wrathful fire ablaze.

Such nature is the body of God where the divinity gives birth to itself; but 94
the devils cannot grasp the gentle birth of God that ascends in the light. For
their bodies have died to the light, living only in the grave and severe birth
of God where the light will never again be made to shine. For their fat has 95
burned in the sweet water, yielding from it a sour stench. In it the light of God

Gottes nicht mehr kahn ahn zinden / vnd das licht Gottes kahn darein nicht
96 mehr gehen / Den die quel Geister in den teufeln / Sind im Harten zorn ver schlossen / ihre leiber sind ein Harter Tott / vnd ihre Geister / Sind ein grimmiger stachel des zornes Gottes / vnd ihre quel Geister gebären sich
97 Immer in der Innersten scherffe / Nach der scharffen Gottheit recht / den anders können sie sich nicht gebären / Auch so können sie nicht er sterben / Noch ver gehen / Sondern sie stehen in der aller ängstlichen[a] geburt / vnd ist nichtes den eitel grimmigkeit / zorn / vnd Bosheit in Inen / der ahn gezinte feuer quel steiged auff / von Ewigkeit / zu Ewigkeit vnd können die süsse / vnd lichte geburt Gottes ewiglich nicht mehr berüren / weder Sehen / noch begreiffen.

Von Der ahn gezinten Natur.

98 Die Natur aber Hatt Gott darumb also Harte ahn gezint / vnd sich darinnen er zürnt / das er den Teufeln damitte ein wohn Haus Bawete / vnd Sie darinnen gefangen Hilte / auff das sie weren kinder seines zornes / In denen er mit seinem grimmen Eifer Herschete / vnd sie in[b] dem zorne.

[a] Early edit: allerängstlichsten [b] An early editor has erased B.'s word and replaced it with six indistinct periods.

can never be reignited. It cannot shine forth there again. The source spirits 96
in the devils are locked in the rigid anger. Their bodies are a rigid death,
their spirits a fierce pang of God's wrath. Their source spirits regenerate
themselves forever in the innermost acerbity in accordance with the justice
of the acerbic divinity. For there is no other way that they can breed. Nor 97
can they die. Nor pass away. They abide in the fearful generation, and all is
pure ferocity, wrath, and anger within them. The ignited fire source rises up
from eternity to eternity, and they cannot touch the sweet and radiant birth
of God forevermore. Nor can they see it. Nor can they comprehend it.

Concerning ignited nature.

God inflamed nature so severely and became so angry within it that he 98
fashioned for the devils a dwelling place and held them captive in it as
children of his wrath in whom his fierce zeal prevailed and he ruled them in
anger.

Das 24 Capittel

Von Der zu sammen Corporirunge der sternen.

1 Als Nun der Gantze leib der Natur / in der raumligkeit diser weld / Gleich wie im Harten Tode erstarred waß / vnd doch das leben darinnen ver borgen waß / So beweged[a] Gott den Gantzen leib der Natur diser weld / am vierden Tage / vnd gebar aus der Natur / aus dem auff gegangenen lichte die sternen / Den das ratt der geburt Gottes / beweged[b] sich wider / wie es von ewigkeit gethahn Hatte.

2 Es Hatt sich zwar wol am Ersten tage Beweged / vnd die geburt In dem leibe der ver terbeten Natur ahn gefangen / Den am Ersten tage Hatt sich das leben von dem Tode end schieden / vnd am andern Tage ist eine festen dar zwischen geschaffen worden / vnd am dritten Tage / ist das leben durch den tott gebrochen / den da ist das licht durch die fünsternis gebrochen / vnd Hatt den Totten leib der Natur grünend vnd beweglich gemacht.

3 Den am dritten Tage / Hatt sich der leib der Natur also Harte geängstet / Bis sich das liebe feuer hatt in dem tode ahn gezinded / vnd ist das lebens licht / durch den er starreten leib des Todes gebrochen / vnd[c] aus dem Tode gegrüned / Es ist aber am dritten tage Nur im feuer schrack gestanden / dauon die bewegligkeit ist end standen /

4 Am vierden Tage aber / ist das licht auff gangen / vnd[d] seinen Sitz in das Hauß des Todes gemacht / welches doch der Tott nicht kahn begreiffen / So wenig als die strenge geburt Gottes / welche im Inresten kern stehed / dauon das leben End stehed / kahn die Sanfft mut / vnd das licht der Sanfft[e] mit Sampt dem Geiste in der Sanfft mut er greiffen / So wenig kahn auch die totte fünsternis dieser weld / das licht der Natur er greiffen So wol

5 auch kein Teufel. Sondern das licht scheined durch den Tott / vnd Hatt ihm seinen königlichen Sitz mitten im Hause des Todes / vnd des zornes Gottes gemacht / vnd gebüred ihm einen Neuen leib Gottes aus dem Hause des zornes / der Ewig in der liebe Gottes bestehed / dem alten ahn gezinten / in der Eusersten geburdt vnbegreifflich /.

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[a] Amend: bewegede [b] Amend: bewegede [c] Amend: hat [d] Amend: hat [e] Amended by B. to: Sanfftmut

Chapter Twenty-Four

Concerning the Composition of the Stars.

When the entire body of nature in the spaciality of this world was still as if petrified in rigid death and the life within it still concealed, God moved the entire body of nature of this world on the fourth day and, out of nature, out of the ascendant light, gave birth to the stars. For the wheel of the birth of God moved again, as it had from eternity. 1

There must have been this movement on the first day to initiate the regeneration in the body of the corrupted nature. For on the first day life was separated from death. On the second day a firmament originated between them. And on the third day life broke through death. For that is when light broke through darkness, causing the dead body of nature to turn green and stir. 2

For on the third day the body of nature was terrified until the love fire kindled in death and the light of life broke through the rigid lifeless body, greening forth out of the realm of death. The third day was dominated by the fiery terror out of which which the activation arose. 3

On the fourth day, the light emerged and made its seat within the house of death, which death cannot grasp. As little as the severe birth of God which abides in the innermost core from which life arises can grasp the gentleness and its light: no more can the lifeless darkness of the world grasp the light of nature. Nor can the devil do so. The light shines through the lifeless realm and erects its royal seat in the house of death of God's wrath. It is engendering for itself a new body of God from the house of anger to persist eternally in the love of God, incomprehensible to the old inflamed body in the outermost birth. 4 5

Nun fragestu / wie Sol Ich das verstehen.

6 Ich kahn dirs wol nicht in dein Hertze schreiben / den es ist nicht Ider mans verstand vnd begreiffligkeit / vor ap wo der Geist im Hause des zornes stehed / vnd nicht mit dem lichte Gottes Inqualiret.

Ich wiel diers aber in Irdischen gleichnüssen zeigen / ob du mechtest ein wenig in tiffen Sin kommen /

7 Sihe ahn einen Baum / Der Hatt von aus wendig eine Harte Grobe schale / die ist Tott vnd erstarred / doch ist sie nicht Gantz im tode / Sondern in der vnmacht / vnd ist ein vntter scheid zwischen ihr / vnd dem leibe / So vntter der schalen wechst / Der leib aber Hatt seine lebendige krafft / vnd Bricht durch die ver dorrete schalen auß / vnd gebüred ihm viel schöner Iunger
8 leiber / welche doch alle in dem alten leibe stehen / Aber die schale ist wie ein tott / vnd kahn das leben des Baumes nicht ergreiffen / Sondern Henged ihm nur ahn / vnd ist eine decke des Baumes / in welcher die wurme Nisten / vnd zur stören da durch endlich auch den Baum /

9 Also auch ist das Gantze Haus dieser weld / Die Euserliche fünsternis / ist das Haus des zornes Gottes / darinnen wonen die Teufel / vnd ist recht das Haus des Todes den das Heilige licht Gottes ist darinnen erstorben /

10 Der leib aber / dises Grossen Hauses / welcher vntter der schalen der fünsternis ver Borgen liged / der fünsternis vnbegreifflich / der ist das Haus
11 des lebens / darinnen liebe vnd zorn mit ein ander ringen / Nun Bricht die liebe Immer durch (des) das Haus des Todes / vnd gebüred Heilige Himlische zweige in dem Grossen Baume welche im lichte stehen / den sie grunen durch die schale der fünsternis / Gleich wie der zweig durch die schale des Baumes / vnd sind ein leben mit Gott.

12 Vnd der zorn Gruned auch in dem Hause der fünsternüs / vnd Beheld manchen Edlen zweig / durch seine Inficirung in dem Hause der grimmigkeit im tode gefangen /

13 Das ist Nun die Summa / oder der Inhald der Sidrischen geburd / dauon ich Hie schreiben wiel.

Nun fraged Sichs / was Sind die sternen /
oder woraus sind die worden

14 Sie Sind die krafft der Sieben Geister Gottes / Den als der zorn Gottes durch die teufel In dieser weld ahn gezind ward / So ward das Gantze Haus dieser weld in der Natur / oder Eusersten geburd / Gleich wie im tode erstarred / dauon die Erde vnd steine sind / als aber der selbe Harte abe raum zu sammen auff einen klumppen getrieben ward / So wurd die tiffe

Now you will ask, how am I to understand that?

I cannot inscribe it in your heart, for it is not for everyone's understanding or 6
comprehension, least of all wherever the spirit abides in the house of anger and is not infused with the light of God.

But I will show you in earthly likenesses so that you might enter into the deep meaning a bit.

Look at a tree. It has without a hard, crude bark which is dead and 7
rigid. Yet it is not entirely dead, but only in a state of impotence. There is a difference between it and the body that grows underneath it. That body has a living power which breaks through the dried up bark, giving rise to many lovely young bodies that all still abide in the old body. But the bark is 8
like a kind of death and cannot grasp the life of the tree. It is only attached to it as a covering of the tree. In it worms nest, eventually destroying the tree.

So it is with the entire house of this world: its outer darkness is the house 9
of the anger of God, in which devils dwell, and it is truly the house of death. For the holy light of God has died in it.

But the body of this great house, lying hidden beneath the bark of dark- 10
ness, incomprehensible to the darkness, is the house of life in which love and anger struggle with one another. Love always breaks through the house 11
of death, generating holy celestial twigs in the great tree. These abide in the light and blossom through the bark of darkness, as do the twigs through the bark of the tree, and they are a single life with God.

And the anger turns green as well in the house of darkness, holding many 12
a noble twig captive in death by its infection in the house of ferocity.

This is the summary or content of the sidereal birth about which I intend 13
to write here.

Now the question arises, what are the stars?
What are they made of?

They are the power of the seven spirits of God. For when the anger of God 14
was ignited by the devil in this world, the entire house of this world in nature, the outer birth, turned rigid as in death, from which the earth and stones have their origin. But when this hard slag was compacted into a clump,

lauter / aber gantz funster / den das licht darinnen was im zorne er storben /

15 Nun aber kuntte der leib Gottes dieser weld / nicht im tode Bleiben / Sondern Gott Beweged[a] sich mit seinen Sieben quel Geistern zur geburd /

16 Du must aber dis Hohe ding recht ver stehen / Das licht Gottes welches ist der Sohn Gottes / So wol auch der Heilige Geist ist nicht er storben gewesen / Sondern das licht / welches von ewigkeit ist aus dem Hertzen Gottes Gangen / vnd die Natur / welche aus den Sieben Geistern geboren wird er leuchtet Hatt / das ist aus der Hard verterpten Natur gewichen / Dauon ist die Natur dieser weld / mit ihrer begreigffligkeit im tode Blieben / vnd kahn das licht Gottes nicht er greiffen / Sondern ist ein fünster Haus des teufels.

17 Nach diesem Hatt Gott am vierden tage der schepffung das Gantze Haus dieser weld / mit den qualiteten wider neu gebohren / vnd Hatt die quel Geister gesteld in das Haus der fünsternis / auff das er ihme wider einen
18 Neuen leib daraus geböre / zu seinem lobe vnd Ehren / Den sein für Nemen waß / das er wolte wider ein ander Englisch Hehr schaffan / aus diesem Hause / Das solte also gethan sein / Er wolte schaffen einen Engel / welches was Adam. Der solte aus sich gebären seines Gleichen Creaturen / die da besessen das Haus der Neuen geburd / vnd in mitten der zeit Solte ihr könig aus dem leibe / Eines Menschen geboren werden / vnd das Neu geborne reich als ein könig dieser Creaturen besitzen / ahn stelle des vertorbenen / vnd ver stossenen lucifers.

19 Vntter volzihung dieser zeit / wolte Gott dieses Haus mit seinen qualiteten / als ein königlich Regimend schmücken / vnd den selben quel Geistern das Gantze Haus ein reumen / darmitte sie in dem Hause der fünsternis vnd des Todes / widerumb Creaturen vnd Bildnüsse Her für Brechten / wie sie von Ewigkeit gethan Hatten / Bis da vollended würde / das Gantze Hehr / der Neu geschaffenen Engel. welches waren die Menschen / Als den wolte Gott den teufel in das Haus der fünsternis in eine Enge Höle ver rügeln / vnd das Gantz[b] Haus in seinem lichte wider ahn zinden / Bis auff die Höle[c] des teufels /

Nun fraged Sichs / warumb Hatt ihn nicht Gott Balde
ver rugeld / So Hette er nicht So viel vnglicks ahn gerichtet.

20 Sihe / Das was Gottes für satz / vnd der muste auch bestehen / das er ihm / aus der verterben Natur der Erden / wolte wider ein Englisch Hehr

[a] Early edit: bewegte [b] Amend: Gantze [c] Early edit (1715, 1730): Hölle

the depths became pure, though completely dark. For the light within had perished in the anger.

But the body of God of this world could not remain in death. God moved 15
with his seven source spirits to effect rebirth.

You must understand this sublime thing properly: the light of God, which 16
is the Son of God, and the Holy Spirit had not been deadened. It was only that the light which from all eternity has proceeded from the heart of God to illuminate nature born from the seven spirits retreated from a rigid and ruined nature. As a result, the nature of this world with its palpability has remained in the realm of death, unable to grasp the light of God. It is rather a dark house of the devil.

Subsequently, on the fourth day of creation, God regenerated the entire 17
house of this world with its qualities and placed the source spirits into the house of darkness, in order to generate a new body for himself to his honor and praise. For it was his purpose to create for himself a new angelic host 18
from this dwelling. So this was resolved: to create an angel which was to be Adam. Out of his being, Adam was to give birth to creatures of his kind who were to occupy the dwelling of the new birth. In the midpoint of time their king was to be born from the body of a human creature, to possess the reborn realm as a king of these creatures, taking the place of the ruined and expelled Lucifer.

Toward the completion of time, God intended to adorn this house with 19
his qualities as a royal domain, ceding the entire house to the seven source spirits so that they would in turn bring forth creatures and images in the house of darkness and death, as they had done from eternity, until the entire host of newly created angels was completed: the human beings. At that time God intended to lock the devil away in a narrow cave in the house of darkness, and to reignite his entire house in his light, all except for the cave of the devil.

Now the question occurs, why did God not lock him away
at once? He would then not have caused so much misfortune.

Look. This was God's intention and it had to prevail: he intended to construct 20
for himself out of the corrupt nature of the earth an angelic host: a new body

erbawen. ver stehe / Einen Neuen leib / der in Gott ewiglich bestünde /
21 Es was mit nichten Gottes Meinunge / das er die Gantze Erde / wolte dem teufel zu einem ewigen wohn Hause geben / Sondern Nur den tott / vnd die
22 grimmigkeit der Erden / den der teufel drein bracht Hatt. Den was Hatt der Salitter der Erden für Gott gesündiged / das er solte Gantz vnd gar in ewiger schande stehen. nichtes. er was nur ein leib der da muste stille Halten / als sich der teufel darinnen er hub /

23 So er Nun Hette sollen dem teufel als Balde ein ewig wohn Haus ein reumen / So Hette aus dem Selben locum nicht können ein Neuer leib er Bawed werden / Was Hette nun der selbe raum in Gott gesündiged / das er solte in ewiger schande stehen. Nichtes / es were eine vnbilligkeit.

24 Nun aber was das das für nemen Gottes / das er wolte ein schön Englisch Hehr aus der Erden Machen / darzu allerley Bildunge / Den es Solte darinnen / vnd darauff alles grunen / vnd sich neu gebären / wie man den sicht / ahn Ertzt steine / kraut / Beumen[a] vnd graß / vnd allerley thir / Nach Himlischer Bildnis /

25 Vnd ob die selbe Bildunge Gleich zur genglich was / die weil sie für Gott nicht rein was / So wolte doch Gott / am Ende dieser zeit das Hertze / vnd den kern daraus zihen / aus der Neuen wider geburd / vnd von dem tode / vnd zorne end scheiden / vnd solte die Neue wider geburt / auser diesem
26 locum in Gott Ewig Grunen / vnd wider Himlische frucht tragen / Der tott aber der Erden / vnd der zorn darinnen solte Herr lucifern zu einem Ewigen Hause werden / Nach volzihung der Neuen geburt / Vntter des solte Herr lucifer In der Tiffe über der Erden / in der fünsternis gefangen liegen / vnd da ist er auch Itzunder / Er mag nun seines glücks gar Nahe gewertig Sein.

27 Das aber Nun solche Neue geburt köntte volzogen werden / ohne des teufels willen / So Hatt sich der schepffer In dem leibe dieser weld Gleich wie Creaturlich geboren in seinen quel Geistern / vnd sind alle die sternen / nichtes als kreffte Gottes / vnd bestehed der Gantze leib dieser weld in den
28 Sieben quel Geistern / Das aber So gar viel sternen / mit so Mancherley wirckunge Sind / das ist die vnendligkeit / die sich In den Sieben Geistern Gottes In Einander Inficiret / vnd in vn endlich gebüred /

29 Das sich die geburt / oder der sternen korpusse[b] / in ihrem Sitz nicht ver Enderd / wie sie von Ewigkeit gethan Haben / Bedeut / das es sol eine stette geburd sein / da durch der er starrete leib der Erden solte stets wider in Einerley wirckunge / welche doch in der vn endligkeit stehed ahn gezinded werden / vnd sich neu gebären / So wol auch das Haus der tiffen

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[a] Early edit: Steinen, Bäumen, Kraut [b] Early edit: Corpus

to persist eternally in God. It was hardly God's thought that he would cede 21
the entire earth to the devil as an eternal dwelling, but only death and the
ferocity of the earth, which the devil had introduced into it. For how had 22
the salitter of the earth sinned before God for it to stand utterly in eternal
disgrace? Not at all. It was no more than a body that had to submit passively
as the devil staged his uprising in it.

If he had immediately ceded an eternal dwelling to the devil, he could 23
hardly have built a new body out of that locus. How had that particular
region sinned in God to abide in eternal shame? It had not. It would there-
fore have been unfair.

But now it was the intention of God to make a beautiful angelic host of 24
the earth along with all sorts of configurations. Everything was to blossom
from it and regenerate itself, as one can see from ores, stones, trees, grass,
and all sorts of animals in the celestial image.

Though these creations were transient and not pure before God, he none- 25
theless intended to extract the core and heart of the reborn creation at the
end of time, separating it from death and anger.[1] The new reborn creation
outside the one locus was to bloom eternally in God and once again bear
celestial fruit. The death of the earth, however, and the anger within it, were 26
to become the eternal dwelling of Lord Lucifer after the completion of the
reborn creation, with Lord Lucifer lying captive in the depths above the
earth in the darkness; and that is where he is now. He may be nearing the
end of his fortune just now.

In order that the rebirth should be completed against the will of the devil, 27
the Creator has regenerated himself in the body of this world, as it were
creaturally, in his source spirits. All the stars are but forces of God. The entire
body of this world consists of the seven source spirits. Their manifold actions 28
are nothing other than the infinite fecundity with which the seven spirits of
God infect one another, regenerating themselves without end.

The fact that the birth or corpuses[2] of the stars remain unchanged in their 29
places, as they have been from all eternity, signifies that there should be a
constant generation by which the rigid body of the earth is to be ignited and
regenerate itself in a single operation that abides in eternity, as should be the
case as well in the house of the deep darkness above the earth, so that the

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[1] B. presumably refers to the promise of 2 Pe 3:13, "in accordance with his promise, we wait for new heavens and a new earth, where righteousness is at home."

[2] The early editors who eliminated this incorrect Latin plural (cf. vis-à-vis) ignored the plural verb "Haben."

fünsternis über der Erden / da durch der Neue leib / mechte Immer aus dem tode geboren werden / Biß vollended würde die zeit / vnd der Gantze Neu geborne leib /

Nun sprichstu / So Sind die sternen den noch Gott /
die man für Gott Ehren vnd ahn Beten Sol.

30 Biß Hie Hehr sind auch die weisen Heiden kommen / welche zwar mit ihrem scharffen verstande / vnser Philosophus gar weit über troffen Haben / Aber die rechte thür der er kendnis ist Inen noch ver Borgen Blieben /.

31 Sihe / Die sternen Sind Ia aus Gott zu sammen Corporired. Du must aber dessen vntterscheit verstehen / den sie sind nicht das Hertze / vnd die Sanffte Reine Gottheit / die man für Gott Ehren vnd ahn beten Soll.

Sondern Sie Sind die Inreste / vnd schärffeste geburd / da alles im kempffen / vnd im ringen[a] stehed / da sich zwar das Hertze Gottes Immer gebüred /
32 vnd der Heilige Geist aus dem auff gang des lebens Immer aus gehed / Aber die scharffe geburd der sternen / kahn das Hertze Gottes nicht wider ergreiffen / so wol auch den Heiligen Geist /. Sondern das licht Gottes / welches in der Engstligkeit auff gehed / mit sampt dem wallen des Heiligen Geistes / Bleibed als das Hertze für sich frey / vnd Hersched in mitten / in dem
33 Schlus des ver borgenen Himmels / der aus dem wasser des lebens ist / Den von dem selben Himmel Haben die sternen ihre Erste ahn zindunge bekommen / vnd sind nur wie ein werckzeug die Gott zur geburt Brauched /

34 Es ist eben eine solche geburd wie im Menschen / Der leib ist auch der Seelen vater / den die Seele wird aus der krafft des leibes gebohren / vnd So der leib in in ängstlicher geburt Gottes stehed wie die sternen / vnd nicht in der grimmigen Hellischen / So Inqualiret die Seele des Menschen mit der Reinen Gottheit / als ein glied mit seinem leibe /

35 Also auch wird das Hertze / oder licht Gottes / In dem leibe dieser weld Immer geboren / vnd das selbe geborne Hertze / ist ein Hertze mit dem Ewigen vnahnfenglichen Hertzen Gottes / das da ist / In / vnd über allen Himmeln /

36 Nicht wird es alleine / In / vnd aus den sternen geboren Sondern In dem Gantzen leibe dieser weld / Die sternen aber zinden den leib dieser weld Immer ahn / das die geburd über al bestehed /

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[a] Early edit: in Kämpfen und Ringen

new body should perpetually be reborn from death until time is completed along with the entire new born body.[3]

Now you might say: therefore, the stars are God after all,
and should be honored and worshiped as such.

This is as far as the wise heathens came. With their keen understanding, they 30
surpassed our philosophers by far.[4] But the true door of knowledge remained hidden from them.

Look! The stars have been incorporated out of God. But you must under- 31
stand the distinction: they are not the heart or the gentle pure divinity which one must honor and worship as God.

They are the innermost and most acerbic birth in which everything is in a condition of fighting and struggling, where indeed the heart of God is always born and the Holy Spirit perpetually emerges from the ascent of life. But the 32
acerbic birth of the stars cannot again grasp the heart of God or the Holy Spirit. The light of God that rises up in the fearfulness with all the swaying of the Holy Spirit remains free in itself as the heart and rules there centrally in the inclosure of the concealed heaven which is made of the water of life. For it is from that heaven that the stars were first ignited: they are like an 33
instrument that God uses for generation.[5]

It is a birth like that in the human being: the body is also father to the 34
soul. For the soul is born from the powers of the body. When the body lies in fearful birth like the stars, and not in the fierce, infernal birth, the human soul is infused with the pure divinity as if it were a member of the body.

Thus the heart or light of God is perpetually born in the body of this 35
world, and that heart is a single heart with the eternal heart of God without beginning in and above all the heavens.

It is not born only in and from the stars, but rather in the entire body of 36
this world. But the stars perpetually ignite the body of this world so that this birth persists everywhere.

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[3] This refers to the fixed stars which, notwithstanding the eternal play of the source spirits, remain constant to assure the coherent regeneration of everything in nature until it has become complete as the "new body" of God.

[4] The ancient pagan philosophers, superior in their knowledge of nature and the stars, made the error of worshiping the stars or nature. As the Apostle Paul said, the true unknown God had not been disclosed to them (Act 17:23).

[5] Acknowledging the stars as instruments of birth or generation makes a concession to an astrology subordinate to the divine governance of nature.

37 Du must aber Hie dis[a] wol Mercken / Das licht / oder Hertze Gottes / Nimpt seinen vrsprung nicht nur Blos von den wilden / Rauen sternen / da zwar liebe vnd zorn In ein ander ist / Sondern aus dem Sitz / wo das (wasser)
38 Sanffte wasser des lebens Immer geboren wird. Den das selbe wasser ist in der ahn zindunge des zornes von dem tode nicht er griffen worden / Sondern es bestehed von Ewigkeit / zu ewigkeit / vnd reicht ahn alle ende in dieser weld / vnd ist das wasser des lebens welches durch den tott Bricht / daraus
39 der Neue leib Gottes in dieser weld er bawed wird. es ist aber in den sternen So wol als an allen enden / aber ahn keinem orte faslich vnd begreifflich / Sondern er fülled zu gleiche auff ein mal alles / auch ist es in dem leibe des menschen / Vnd wen nach diesem wasser durstet / vnd trincked des / In deme zind sich das licht des lebens ahn / welches ist das Hertze Gottes / Da quilled zu Hand aus der Heilige Geist.

Nun sprichstu / wie Bestehen den die sternen
in liebe vnd zorn.

40 Sihe / Die sternen / Sind aus dem ahn gezintten Hause des zornes Gottes auff gangen / Gleich wie die Bewegligkeit eines kindes in mutter leibe / im dritten monad / Nun aber Haben die selben ihre ahn zindunge / von dem ewigen vn er storbenen wasser des lebens bekommen / den das selbe wasser
41 ist in der Natur nie er storben gewesen / Als sich aber Gott in dem leibe dieser weld Hatt Beweged / da Hatt sich am dritten tage die ängstligkeit in der geburd dieser weld gerieben / Dauon ist der feuer Plitz end standen / vnd Hatt sich daß licht der sternen / in dem wasser des lebens ahn gezinded. Den Biß an dritten tag / von zeit der ahn zindunge des zornes Gottes in dieser weld / ist die Natur in der ängstligkeit ein fünstertahl gewesen / vnd im tode gestanden / am dritten tage aber ist das leben durch den tott gebrochen /
42 vnd Hatt sich die Neue geburd angefangen / Den also lange / vnd keine stunde lenger / Hatt auch der Neu geborne könig vnd Groß fürste dieser weld Iesus Christus in dem tode geruhed / vnd Hatt die Ersten drey tage der schepffung der Natur / vnd die selbe zeit im tode / wider zum lichte geboren / auff das diese zeit / mit der ewigen zeit / Seye wider Eine zeit / vnd kein tag des todes zwischen Inen sey / Vnd das die Ewige liebe / vnd die Neu geborne liebe / aus dem Neuen leibe der Natur Seye Eine Ewige liebe / vnd das kein vntterscheit zwischen der ewigen liebe / vnd der Neu gebornen liebe seye / Sondern das die Neu geborne liebe reiche Bis in das[b] wesen / das von ewigkeit gewesen ist / vnd auch für sich / Bis in ewigkeit.

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[a] Early edit: dis hie [b] Early edit: ins

But you must take note here that the light or heart of God does not 37
originate only in the wild and inclement stars, where love and anger are in one another, but from the place where the gentle water of life is perpetually reborn. For that water has not been seized by death in the kindling of the 38
anger. It persists from eternity to eternity, extending to every part of this world. It is the water of life that breaks through death, from which the new body of God is made in this world. It is not only in the stars but everywhere, 39
yet in no place is it to be grasped or comprehended. Rather it fills at one and the same time everything, and is also in the body of the human being. Whoever thirsts for this water and drinks of it, has the light of life kindled within, which is the heart of God. The Holy Spirit at once surges forth.

Now you might ask, *how do* the stars *persist*
in love and anger?

Look. The stars have ascended from the ignited house of God's anger, like 40
the activation of a child in its mother's body in the third month. Yet they received their ignition from the eternal undeadened water of life. For in nature, this water has never died. But when God moved in the body of this 41
world, the fearfulness met with friction in the birth of this world. From this arose the fire flash: the light in the stars was ignited in the water of life. For until the third day, from the time of the inflammation of the anger of God in this world, nature had abided as a dark vale in fearfulness, residing in death. But on the third day, life broke through death and the new birth began. For 42
that long and no longer, the new born king and grandprince of this world, Jesus Christ rested in death. And in the first three days of the creation of nature and the same number of days in death, he gave birth again to light. The intention was that this interval would become one with the eternal time: restored to the same time without any day of death between the two.[6] The eternal love and the reborn love from the new body of nature were to be a single eternal love with no distinction between them. The newborn love was to extend clear into the being that had been from all eternity, remaining there in all eternity.

[6] Note that B.'s Görlitz had undergone a rectification of chronology aided by mathematical science: Intro I F, G.

43 Also gar ist die Neu geborne liebe / welche ist aus dem wasser des lebens im lichte auff gangen in sternen / vnd in dem gantzen leibe dieser weld mit der ewigen vnahn fenglichen liebe ver Bunden / das es Seye ein Hertze /
44 vnd ein Geist / der alles treged vnd er Held / In dieser an zindunge des lichtes / In sternen vnd Elementen / Hatt sich darumb die geburd der Natur nicht gantz in die Heilige Sanfft mut ver wandeld / wie es für der zeit des zornes ist gewesen / das die geburd der Natur nun gantz Heilig vnd reine sey / Nein / Sondern Sie stehed in ihrer scherffesten strengesten vnd ängstlichsten geburd / da der zorn Gottes ohne vntterlas Grüned / Gleiche
45 dem Hellischen feuer / Den So sich die Natur Hette gantz vnd gar mit ihrer scharffen geburd in die liebe verwandeld nach Himlischem recht / So weren
46 die teufel wider in dem Heiligen Sitz Gottes / Auch So kanstu das gar wol sehen vnd ver stehen / ahn der grausamen Hitze vnd kelte / So wol ahn der gifft der Bitterkeit vnd Sawerkeit[a] in dieser weld / welches alles in der sternen geburt stehed / darinnen die teufel gefangen liegen /

47 Die sternen sind nur die ahn zindunge des Grossen Hauses Den das gantze Haus ist im tode erstarred / gleich wie die erde / den die Euserste geburd ist tott vnd er starred / wie die schale auff dem Baume / Die Sidrische
48 geburd aber ist der leib / da das leben Innen auff gehed / Sie ist aber in ihrem leibe gantz scharff / Aber die Neue geburt / welche im wasser des lebens auff gehed / vnd dringed durch den tott / die macht sie Sanffte / Sie kan aber den kern der scharffen geburd nicht ver Endern / Sondern Sie gebüred sich aus dem selben / vnd beheld ihr Heilig Neu leben für sich vnd dringed durch den
49 zornigen tott / vnd der zornige tott begreifft es nicht / Diese liebe vnd zorn ist nun wol ein leib / aber das wasser des lebens ist der Himmel des vntter scheides zwischen Inen / das also die liebe nicht den zorn in sich fassed oder begreiffed / vnd auch der zorn nicht die liebe Sondern die liebe gehed auff im wasser des lebens / vnd nimpt von der Ersten vnd strengen geburd / die krafft in sich / welche im lichte ist / die aus dem zorne geboren wird / das also der neue leib aus dem alten geboren wird / Den der alte welcher stehed in der strengen geburd / gehöred dem teufel zum Hause / vnd der Neue dem reich Christy /

[a] Early edit: Saurigkeit

So surely is the newborn love that ascends from the water of life in the 43
light, in the stars and the entire body of this world, bound to the eternal beginningless love, that there is a single heart and spirit that bears and sustains all. In this kindling of the light in the stars and elements the birth 44
of nature was not transformed completely into the holy gentleness as it had been before the time of anger. The birth of nature was not entirely holy and pure. No indeed. It abides rather in its most acerbic, severe, and fearful birth, where the anger of God blossoms without cessation like the infernal fire. For had nature with its acerbic birth been transformed completely 45
and utterly in accordance with celestial law, the devils would have been returned to the holy seat of God. You can see and discern this in the terrible 46
heat and cold and the poisonous bitterness and sourness in this world, all of which resides in the generation of the stars, in which the devil lies imprisoned.

The stars are merely the inflammation of the Great House. For the entire 47
house is rigid in death, like the earth. For the external birth is dead and rigid, like the bark on the tree. But the sidereal birth is the body within which life ascends. In its body, it is utterly acerbic. Yet the new birth ascending in the 48
water of life and penetrating through death renders the sidereal birth mellow. Though it cannot alter the core of the acerbic birth, it regenerates itself from the living water, keeping its holy new life to itself, pushing through angry death that does not comprehend it. This love and anger is a single 49
body, though the water of life is the heaven distinguishing between them, so that the love does not seize or comprehend the anger nor vice versa. The love emerges in the the water of life and draws the power into itself from the first, severe birth so that the new body is born from the old. For the old, abiding in the severe birth, belongs to the devil as his dwelling, and the new to the kingdom of Christ.

Nun fraged Sichs / So Sind den Nun nicht alle drey Personen
in der Gottheit in der geburd der Sanfft mut in dieser weld.

50 Ia / Sie Sind alle drey in dieser weld / In voler geburd der liebe Sanfftmut Heiligkeit vnd reinigkeit / vnd werden Immer in Solcher Supstantz vnd wesen geboren / wie von Ewigkeit geschehen ist.

51 Sihe / Gott der vater Spricht / zu dem volcke Israel am Berge Sinay / als er Inen das gesetze Gab / Ich Bin ein zorniger Eiferiger Gott / über die So mich
52 Hassen Nun aber / kanstu aus diesem Einigen vater / der das ist zorig[a] vnd auch liebreich / nicht zwo Personen Machen / Sondern es ist ein Einiger vater / der da seinen Hertz lieben Sohn Immer gebured / vnd von denen Beiden der Heilige Geist Immer aus gehed.

Mercke die Tiffe im Centrum.

53 Der vater ist das Einge wesen / der selber alles ist / vnd der seinen Hertz lieben Sohn von Ewigkeit Immer geboren Hatt / vnd in den Beiden / ist der Heilige Geist im Plitz wo das leben Gottes geboren wird / Immer end
54 standen / Nun aber ist von der strengen vnd Erns- ten geburd der quel Geister des vaters / darinnen der Eifer vnd zorn stehed / Immer der leib der Natur worden / darinnen das licht des Sohnes / als des vaters Hertze stehed
55 der natur vnbegreifflich / Den das licht ist in der geburd In mitten / vnd ist die stette des lebens / wo das Sanffte leben Gottes geboren wird / aus allen krefften des vaters. vnd in dem Selben locum gehed der Heilige Geist vom vater vnd Sohne auß /

56 Nun aber Sind die selben kreffte des vaters / welche in der ahn zindunge des lichtes stehen / der Heilige vater / vnd der Sanffte vater / vnd die reine geburd Gottes / vnd der darinnen auff gehende Geist / ist der Heilige Geist /

Die scharffe geburd aber / ist der leib / darinnen dises Heilige leben
57 Immer geboren wird / Wen aber das licht Gottes durch diese scharffe geburd scheined / So wird sie gantz Sanffte / vnd ist wie ein schlaffender Mensch / da sich das leben in ihme Immer Beweged / vnd der leib Ruhed feine
58 Sanffte / In diesem leibe der Natur ist nun die An zindunge geschehen / Den aus diesem leibe waren auch die Engel geschaffen vnd So Sie sich nicht Hetten In Irem über mut er Haben vnd ahn gezind / So were Ir leib Ewig in der stillen / vnd vnbegreifflichen Sanfft mut gestanden / wie in den andern fürsten thümern der Engel / auser dieser weld / vnd ihr Geist Hette sich

[a] Amend: zornig

Now the question arises, are there not all three persons
of the divinity in the birth of gentleness in this world?

The answer is yes. They are all three in this world in the full generation 50
of love, gentleness, holiness, and purity. They will always be born in this
substance and being, as has indeed been the case from eternity.

Look how God the father speaks to the people of Israel on Mount Sinai 51
when he gives them the law, "I am an angry, zealous God to those who hate
me."[7] But nonetheless you cannot make two persons of this single father who 52
is angry as well as loving. Instead, there is a single father who perpetually
gives birth to his cordially loving Son, and from both of whom the Holy Spirit
perpetually proceeds.

Note the depths in the center.

The father is the one being who himself is all and who has given birth to 53
his dearly beloved Son from eternity; and in them both the Holy Spirit has
always originated in the flash in which the life of God is born. But from the 54
strict and severe birth of the source spirits of the father in which zeal and
anger abide, has the body of nature always come into being, in which the
light of the Son abides as the heart of the father, incomprehensible to nature.
For the light is in the midst of birth. It is the place of life where the gentle life 55
of God is born from all the forces of the father. In that very place the Holy
Spirit proceeds from the father and the Son.

But now the same powers of the father that abide in the ignition of the 56
light are the Holy father and the gentle father and the pure birth of God and
the spirit arising therein is the Holy Spirit.

And the acerbic birth is the body in which this holy life is perpetually
born. But when the light of God shines through this acerbic birth, it becomes 57
utterly gentle, and is like a sleeping human being, with the life perpetually
activating itself in him while the body softly rests. It is in this body of nature 58
that the ignition has occurred. For from this body, the angels were also cre-
ated. If in their hubris they had not risen up and become inflamed, their
bodies would have abided eternally in the calm and incomprehensible gen-
tleness as they do in the other angelic principalities outside this world. Their

[7] Deut 5:9, "I the Lord your God am a jealous God, punishing children for the iniquity of parents, to the third and fourth generation of those who reject me."

ewig in Irem leibe der Sanfft mut geboren / wie in dem leibe Gottes die Heilige drey faltigkeit / vnd were ihr Ingeborner Geist / mit der Heiligen drey faltigkeit / ein Hertze / willen / vnd liebe gewesen / Den zu dem mittel waren sie auch in dem leibe Gottes er schaffen / zur freuden der Gottheit.

59 Herr lucifer aber / wolte selber der Mechtigste Gott sein / vnd zinte seinen leib ahn / vnd weckte die scharffe geburd Gottes darinnen auff / vnd Setzte sich wider das lichte Hertze Gottes / In willens mit seiner scherffe dar innen
60 zu Herschen / welches doch vnmüglich was / Weil er sich aber wider der Gottheit recht erhub / vnd ahn zinte / So er Hub sich auch die scharffe geburt in dem leibe des vaters wider ihn / vnd Nam ihn als einen zornigen Sohn / in der scherffesten geburd gefangen / vnd darinnen ist nun seine Ewige Herschafft.

61 Als sich aber Nun der vater in dem leibe der scherffe ahn zindete / So Hatt er darumb nicht den Heiligen quel ahn gezind / wo sich sein liebreiches
62 Hertze gebüred / das dar umb solte sein Hertze im zorn quel Sitzen / Nein das ist vn müglich / den die scharffe geburd / kan die Heilige vnd reine nicht er greiffen / Sondern die Heilige vnd Reine dringed durch die scharffe durch / vnd gebüred ihme einen Neuen leib / welcher wider in der Sanfft mut stehed /

63 Vnd der selbe Neue leib / ist das wasser des lebens welches geboren wird / wen das licht durch den zorn dringed / vnd der Heilige Geist ist der for mirer dar innen / Der Himmel aber ist der vntter scheid zwischen der liebe vnd dem zorne / vnd ist der Sitz / wo sich der zorn in die liebe ver wandeld /

64 Wen Du Nun ahn sihest die Sonne vnd sternen / So mustu nicht dencken / das ist der Heilige vnd Reine Gott / vnd must dir nicht für nemen / von den selben edwas zu bitten oder zu begeren / Den sie sind nicht der Heilige Gott / Sondern sie sind ahn gezintte strenge geburd seines leibes / da liebe vnd zorn mit Einander ringed /

65 Der Heilige Gott aber / der ist in mitten aller dieser dinge / in seinem Himmel ver borgen / vnd kanst ihn nicht Sehen / oder begreiffen / Die Seele aber begreifft ihn / vnd die sidrische geburt Halb / den der Himmel ist vntterscheid zwischen liebe vnd zorn / Derselbe Himmel ist überal /
66 auch in dier Selber / vnd wen du Nun den Heiligen Gott in seinem Himmel ahn betest / So betestu in in dem Himmel der in dir ist ahn / vnd der selbe Gott Bricht mit seinem lichte / vnd dar innen der Heilige Geist / durch dein Hertze / vnd gebüred deine Seele zu einem Neuen leibe Gottes / der mit
67 Gott in seinem Himmel Hersched / Den der Irdische leib / den du tregest / der ist ein leib mit dem Gantzen ahn gezinten leibe dieser weld / vnd dein leib Inqualiret mit dem Gantzen leibe dieser weld vnd ist kein vntterschied zwischen den sternen / vnd der Tiffe mit sampt der Erden / vnd deinem

spirit would have eternally regenerated itself in their body of gentleness as the Holy Trinity does in the body of God. Their inborn spirit would have been one heart, one will, and one love with the Holy Trinity. For it was for this that they were created in the body of God: for the joy of the divinity.

But Lord Lucifer wanted to be himself the mightiest god, and he inflamed 59
his body, arousing in it the acerbic birth of God, intending to rule in it by virtue of his acerbity, which is impossible. In rising up and inflaming himself 60
contrary to divine justice, the acerbic birth in the father rose up against him and took him prisoner in the acerbic birth as an angry son; and his eternal rule remains there.

But when the father inflamed himself in the body of acerbity, he did not 61
inflame the holy source in which his loving heart is born so that his heart would reside in anger. No indeed. That would be impossible. For the acerbic 62
birth cannot seize the holy and pure one. The latter pushes through the former, generating itself a new body to reside again in gentleness.

This new body is the water of life which is born when the light penetrates 63
the anger; the Holy Spirit is the formative agent in it. The heavens are the separator between love and anger and the place where anger is transformed into love.

When you regard the sun and stars, you should not think, those are the 64
holy and pure God. Nor should you be tempted to ask or wish anything of them. They are not the Holy God. They are the inflamed severe geniture of his body in which love and anger struggle.

But the Holy God abides amidst all these things concealed in his heaven. 65
You cannot see or comprehend him. But the soul does, and in half measure so does the sidereal birth. For heaven is the separator between love and anger. This heaven is everywhere, even in you yourself. When you worship 66
the Holy God in his heaven, you are praying to him in the heaven within you. That same God breaks through your heart with his light, and in it is the Holy Spirit, regenerating your soul for a new body of God, to rule with God in his heaven. For the earthly body you bear is one with the entire inflamed body 67
of this world. There is no separation between the stars and the depths and

leibe / Es ist alles ein Corpus / Allein das ist nur der vntterscheid / das dein leib ist ein Sohn des Gantzen vnd ist wie das Gantze wesen selber /

68 Wie sich Nun der Neue leib dieser weld in seinem Himmel gebüred / also gebüred sich auch dein Neuer Mensch in seinem Himmel / Den es ist alles ein Himmel / darinnen Gott woned / vnd darinnen dein Neuer
69 Mensch woned / vnd kan nicht von einander getrent werden / So du aber Gottlose Bist / So ist deine geburd des Himmels nicht fehig / Sondern des zornes / vnd bleibest im andern Teil der Sidrischen geburd / wo der Ernste vnd strenge feuer quel auff gehed / vnd bist im Tode ver Rigeld / So lange biß
70 du durch den Himmel Brichst vnd lebest mit Gott / den an der stelle deines Himmels Hastu den zorn Teufel Sitzen So du aber durch Brichst / So mus er alda weichen / vnd Hersched der Heilige Geist in diesem Sitz / Vnd in dem andern theil der grimmigkeit ficht dich der teufel ahn / den es ist sein Nest / vnd der Heilige Geist tut ihm wider stand / Vnd der Neue Mensch liged in seinem Himmel / vntter dem schutz des Heiligen Geistes ver borgen / vnd (ehr) der teufel kend den Neuen Menschen nicht / den er ist nicht in seinem Hause / Sondern im Himmel in der festen Gottes /.

71 *Solches Schreibe Ich als Ein wortt / welches in seinem Himmel* ist geboren / wo sich die Heilige Gottheit Immer gebüred da der wallende Geist im Plitz des lebens auff gehed / Da selbest ist dieses wortt / vnd diese erkendnis geboren worden vnd im liebe feuer / durch den Eifer Geist Gottes auff gegangen /

72 Ich weis wol was der teufel im sinne Hatt / den das theil der Ernsten vnd strengen geburt / da liebe vnd zorn Ein ander end kegen gesetzt sind / sicht im ins Hertze / Den wen er mit seiner grimmigen vnd Hellischen versuchunge kompt / wie ein schmeichliger[a] Hund / So Setzt er mit seinem zorn / in dem theil wo die strenge geburd stehed ahn / vnd da selbest ist ihm
73 der Himmel end kegen gesetzt / da wird die schöne Braut er kand / Den er sticht durch den alten Menschen / In willens den Neuen zu verterben / Wen sich aber der Neue kegen ihme er Hebed / So weicht der Hellen Hund / Als den befinded der Neue Mensch wol / was der Hellen Hund für einen Raht schlag Hatt[b] in die Sidrische geburt geschleifft / vnd ist zeit aus fegen /

74 Ich Befünde aber das mihr der klügste Teufel ist end kegen gesetzt / Der wird spötter er regen / die werden Sagen / Ich wolle durch Meinen Eigen
75 wahn die Gottheit aus griebeln /. Ia lieber spötter / du bist wol Ein gehorsamer Sohn des Teufels / du magest Billich der kinder Gottes Spotten / Ich Solte wol die Gottheit In meinem ver mögen könen also Tieff er gründen /

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[a] Early edit: schmeichlender [b] Early edit: hat für einen Rathschlag

the earth and your body. It is all one corpus. The only difference is that your body is a son of the whole and itself like the entire being.

As the new body of this world regenerates itself in its heaven, so does 68
the new human being in his heaven. For it is all one heaven in which God
and your new human being dwell: it cannot be separated. But if you are 69
godless, then your birth is not susceptible to heaven, but to the anger. You
remain in the other part of the sidereal birth where the strict and severe fire
source rises up. Then you are locked up in death, until you break through the
heavens and live with God. For in place of your heaven, you have the anger- 70
devil. But if you break through, he must retreat everywhere. The Holy Spirit
then rules in this place. In the other part of ferocity, the devil challenges
you. It is his nest. The Holy Spirit resists him. The new human being lies in
his heaven concealed and under the protection of the Holy Spirit. The devil
does not know the new human being who is not in the devil's domain but
rather in the fortress of God in heaven.

I write these things as a word born *in his heaven*, where the holy divinity 71
regenerates itself perpetually, as the wafting spirit rises up in the flash of
life. Precisely there has this word and knowledge been born, in the love fire,
ascending through the spirit of divine zeal.

I know indeed what the devil has in mind. The part that is of the grave and 72
strict birth, in which love and anger contend, sees into his heart. When he
comes around with his fierce and infernal temptation like an unctuous dog,
he applies himself with his anger in the part where the strict birth is joined.
In that place, heaven is set against him. There you see the beautiful bride.
For he presses through the old human being intending to ruin the new one. 73
But when the new rises up against him, the dog of hell retreats. The new
creature realizes then what sort proposal the dog of hell has smuggled into
the sidereal birth and it is time to clean house.

It seems to me, however, that I have the cleverest devil against me. He 74
will incite scoffers who will say that I am trying by my own fanciful devices
to cogitate into the divinity. Yes, my dear scoffer, you are an obedient son 75
of the devil. You are pleased to scoff at the children of God. How could I
fathom the divinity so deeply if he had not grounded himself within me? So

So sich die Gottheit nicht in mihr gründete / Meinestu aber auch das Ich
76 starck gnung Sey zum wider standt / Ia lieber stoltzer Mensch / die Gottheit ist auch gar ein Sanfftes Einfeltiges vnd stilles wesen / vnd grübeld nicht im grunde der Hellen vnd des Todes / Sondern in seinem Himmel / da nichtes als Einmütige Sanfft mut ist / Darumb mihr auch Solches nicht gebüren
77 wolte[a] zu thun / Aber Sihe. Ich Habe dieses auch nicht auff die Ban Bracht / Sondern deine begirde / vnd Hoch er habene lust / Die Hatt die Gottheit bewogen / dir deines Hertzen begirde / In Höchster ein fald / In der Grösten Tieffe zu offenbaren / auff das es sey ein zeugnis über dich / vnd Eine ahn meldunge des Ernsten Tages Gottes. *Sage Ich als ein wortt des Ernsten Gottes*. welches geboren ist im Plitz des lebens.

[a] Early edit: auch nicht gebühren wolte solches

do you suppose that I shall be strong enough to resist him? Yes, my dear 76
proud fellow, the divinity is no less a gentle, simple, quiet being. He does
not cogitate in the foundations of hell, but in his heaven where only gentle
harmony reigns. Therefore it is proper that I do likewise. But, look here, I 77
am not the one who has brought things onto this path. Your covetousness
and exultant desire has moved the divinity to reveal to you the desire of your
heart in the greatest simplicity and fullest depth so that it will be a judgment
on you in announcing the solemn Day of God. *This I say as a word of the solemn God*, born in the flash of life.

Das 25 Cappittel.

Von Dem Gantzen leibe der sternen geburtt Das ist die gantze Astrologia. oder der gantze leib dieser weld.

1 Die gelerten vnd Hoch erfahrenen Meister der sternen kunst / Sind in ihrem ver stande So Hoch vnd Tieff kommen / daß Sie wissen der sternen lauff vnd würckunge / waß ihre zu Sammen kunfften. Inficiren. vnd durch Brechen der kreffte Bedeud vnd mitte Bringed / vnd wie sich da durch wind. regen Schne vnd Hitze empöred Auch Böses vnd Guttes / Glücke vnd vnglücke / darzu leben vnd Tott. vnd alles Treiben dieser weld.

2 Dieses ist zwar das Rechte fundamend / welches Ich im Geist er kenne / das es also Sey / Ihre erkendnis aber stehed nur im Hause des Todes / In der Euserlichen begreiffligkeit / vnd im ahn schawen der augen des leibes / vnd ist ihnen die wurtzel dieses Baumes Bis dahehr ver Borgen Blieben.

3 Es ist auch nicht mein für nemen / das Ich wolte von des Baumes esten schreiben /vnd ihre erkendnis vmb kehren / Auch So Bawe Ich nicht auff ihren Grundt / Sondern lasse ihre erkendnis in ihrem Sedis Sitzen / die weil Ich Sie nicht studired Habe / vnd Schreibe im Geist Meiner erkendnis / von des Baumes wurtzel / stam / Esten / vnd frucht / Als ein Mühesamer
4 knecht Seines Herren / den Gantzen Baum dieser weld zu Blössen / Nicht derer Meinunge / edwas Neues auff die Bahn zu Bringen den Ich Habe dessen keinen befeel / Sondern Meine erkendnis stehed in dieser geburd der sternen / in mitten / wo sich das leben gebüred / vnd durch den Tott Bricht / vnd wo der wallende Geist end stehed vnd durch Bricht. vnd in dessen Trieb vnd wallen schreibe Ich auch.

5 Ich weis auch Gar wol / das die kinder des fleisches werden meiner spotten / vnd Sagen / Ich Solte meines Beruffes wartten / vnd mich vmb diese dinge vnbekümmerd lassen[a] / vnd mich lieber umb des[b] fleissiger ahn nemen / das da mihr / vnd den meinigen den Bauch füllen / vnd die
6 lassen Philosophiren die es studired vnd darzu beruffen Sind. Mit dieser ahn fechtung Hatt mihr auch der Teufel So manchen stues geben / vnd mihr Solches Selber Ein gebleued das Ich mich offte ver wogen Habe dieses zu

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[a] A marginal comment, possibly by Richter (20:24, note c), invokes the criticism to which B. responds here. [b] Early edit: das

Chapter Twenty-Five

Concerning the entire body of the birth of the stars,
which is all of *astrologia* or the entire body of this world.

The learned and highly experienced masters of the art of the stars have progressed so high and deep in their understanding that they are familiar with the course and operation of the stars and the meaning and results of their conjunctions, infections, and penetrations of forces, and the way they give rise to wind, rain, and heat, not to mention evil and good, fortune and misfortune, life and death, and indeed all the impulses in this world. 1

Theirs is assuredly the right foundation and I acknowledge in my mind that it must be as they say. However, their knowledge abides only in the house of death, in the outer comprehensibility, as seen by the eyes of the body. The root of their tree has remained hidden from them. 2

Nor has it been my intention to write about the branches of their tree, nor to contradict their findings. Moreover, I am not building on their ground. I let their knowledge abide in its place. I have not studied their field. I write instead in the spirit of my own knowledge about the tree's root, trunk, branches, and fruit, doing so as a toiling servant of the Lord in order to uncover the entire tree of this world. I am not convinced that I am bringing anything new into circulation. I am not authorized to do so. My knowledge abides rather in this generation of the stars, in the center where life is born and breaks through death, where the swaying spirit emerges and pushes through. As it compels and holds sway, so do I write. 3 4

I of course know that the children of the flesh will make fun of me and say that I should have stuck to my vocation, not concerning myself with these matters; that I should occupy myself rather with what feeds my family and let the others philosophize who have studied it and have a calling to do so. By means of this assault, the devil has given me many a blow, insinuating these objections to me to the point that I have often considered breaking off my 5 6

vntter lassen / Aber Mein für Nemen ist mihr zu schwer worden / Den wen Ich dem Bauche nach gedacht[a] / vnd Bey mihr end schlossen dieses Mein für Haben zu vntter lassen / So ist mihr die Porten des Himmels in meiner
7 erkendnis zu gerügeld worden / Als den Hatt sich Meine Seele geengstet / Als wehre Sie vom Teufel gefangen / da durch die verunfft[b] So manchen stues bekommen / Als solte der leib zu grunde gehen / Vnd Hatt auch der Geist nicht Eher nach gelassen Bis er ist wider durch die Totte ver nunfft gebrochen / vnd[c] die Thoren der fünsternis zur sprenged / vnd seinen Sitz wider ahn seine stelle bekommen / da durch ehr den alle zeit Neu leben vnd
8 krafft bekommen / Da durch Ich den ver stehe / das der Geist mus durch Creutz vnd triepsal Bewered werden / Auch So Hat mirs ahn leiblicher ahn fechtung nicht gefehled / Sondern Habe Immer mussen im kampffe stehen / So gar ist der Teufel darwider gewesen.

9 Weil Ich aber spüre / das mein Ewig Heil darauff stehed / vnd das mihr durch mein nach lassen / wolte die Porten des lichtes zu geschlossen werden / welches doch ist die festunge Meines Himmels / darein sich meine Seele ver Bürged / für dem vngewitter des teufels / welche Ich doch mit grosser Mühe / vnd Manchen[d] Harten sturm / durch die liebe Gottes er oberd Habe / durch die durch Brechung meines er lösers vnd königes *Iesu Christy* / So wiel Ichs lassen Gott walten / vnd meine fleischliche vernunfft gefangen
10 Nemen / vnd Habe mihr er weld die Porten der erkendnis des lichtes / vnd wiel des Geistes Trieb vnd erkendnis Nach fahren / Vnd solte gleich mein Thirischer leib ahn Bettel stab gereichen / oder gar zu grund gehen / So frage Ich Nun weitter nichtes darnach / vnd wiel mit dem königlichen Propheten Dauid Sagen / Vnd wen mihr gleich mein leib vnd Seele ver schmacht / So bistu O Gott doch mein Heil / Mein Trost / vnd meines Hertzen[e] zu versicht / auff dich wiel Ichs wagen / vnd deinem Geist nicht wider streben / Vnd ob es gleich dem fleische wehe Tutt / Noch dennoch mus der glaube in er kendnis des lichtes über die ver nunfft Schweben /.

11 Ich weis auch gar wol / das einem Iünger nicht gebüred wider den Meister zu kempffen / vnd das die Hoch er fahrnen Meister der Astrologia mihr weid über legen Sind / Aber Ich arbeite in meinem Beruff / vnd Sie in ihrem / auff das Ich nicht ein fauler knecht Meines Herrn er funden werde / wen der selbe wird kommen / vnd sein über antwortted Pfund von mihr fodern / das Ich ihm das selbe möge mit wucher dar stellen / Als wiel Ich sein Pfund nicht

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[a] Early edit: a hyphen has misconstrued the sense of the word as "nachgedacht" (thought of instead of the belly, instead of thought with the belly). [b] Amend: vernunfft [c] Early edit: und hat [d] Changed by another hand: Manchem [e] Amend: Hertzens

effort. For my project also weighed too heavily upon me. When I thought with my belly and resolved to put an end to my undertaking, the gates of heaven were bolted shut in my awareness. Then my soul became fearful as 7
if it had been taken prisoner by the devil. Reason incurred many a blow, as if my body would give out. And the spirit did not desist until it again broke through dead reason, smashing the gates of darkness to take back its proper seat, receiving always new life and energy. I have come to understand that 8
the spirit must prove itself by bearing its cross and tribulation. What is more, physical challenges have not been missing. I have always had to stand in the thick of the struggle. The devil himself was against it.

But because I am aware that my eternal salvation is at stake, and that my 9
failure would close the gates of light forever to the fortress of my heaven in which my soul takes refuge from the storms of the devil, which I had only taken by great effort and many a firm assault, with the love of God, and breached by my savior and king *Jesus Christ*: for all these reasons, I am resolved to let God have his way and take my carnal reason captive. I have 10
chosen for myself the gates of the knowledge of light with the intention of pursuing the impulse and awareness of the spirit, even if my animal body should be reduced to begging or should go to the dogs, I do not gainsay it at all, but instead say like the royal prophet David: "Even if my body and soul languish, you, oh God, are my salvation, my consolation, and hope of my heart."[1] Through you I will venture it, not resisting your spirit. Even if the flesh is pained, faith in knowledge of the light must hover above reason.[2]

I of course know very well that it is not proper for a disciple to contend 11
with his master; and that the highly experienced masters of *astrologia* are far superior to me. But I am toiling in my vocation and they in theirs, so that I will not be judged a lazy servant of the lord when he comes to demand the pound entrusted to me, so that I will give it back to him with interest.

[1] Ps 73:26, "My flesh and my heart may fail, but God is the strength of my heart and my portion forever." (Luther: "Wenn mir gleich Leib vnd Seele verschmacht / So bistu doch Gott alle zeit meines hertzen Trost / vnd mein Teil.")

[2] The gesture here, while distinct, owes something to Paul's word of a peace that surpasses all understanding in Phil 4:7, "Vnd der friede Gottes / welcher höher ist / denn alle vernunfft."

in die Erde graben[a] / Sondern auff wucher aus leihen / darmitte er nicht In zeit seiner ap foderunge Mechte zu mihr Sagen / Du schalckes knecht / warumb Hastu mein Pfund in die fünsternis ver steckt / vnd nicht da mitte gewucherd / So bekäme Ich Ietzunder das Meine mit wucher / vnd das selbe gar von mihr neme / vnd Einem andern gebe / der mit seinem Pfunde viel er wucherd[b] Hette / Als wiel Ich Seen / er mag begissen / vnd es ihn lassen walten /

Nun Mercke.

12 Das Gantze Haus dieser weld / das im sichtbarlichen vnd begreiffen wesen stehed / das ist das alte Haus Gottes / oder der alte leib / welcher für der zeit des zornes ist in Himlischer klarheit gestanden / Als aber der teufel Hatt darinnen den zorn erwecked / So ist es ein Haus der fünsternis vnd
13 des Todes worden. Darumb sich den auch die Heilige geburt Gottes / Als ein Sonderlicher leib von dem zorne endschieden / vnd die festen des Himmels zwischen liebe vnd zorn gemacht[c] / das also die sternen geburt im mittel stehed / Ver stehe / mit ihrer Euserlichen begreiffligkeit / vnd Sichtligkeit stehed sie im zorne des Todes / vnd mit der darinnen auff gehenden Neuen geburt / welche stehed im Mitlern Sedis / wo der schlus des Himmels
14 ist / stehed sie in der Sanfft mut des lebens / Den die Sanfftmut / walled kegen dem zorne / vnd der zorn kegen der Sanfftmut vnd Sind also zwey vntterschiedliche reich in dem Einigen leibe dieser weld /

15 Die weil aber die liebe vnd Sanfftmut Gottes / den leib oder locum dieser Ahn gezinten zorn weld nicht wolte im ewigen zorne vnd schanden lassen stehen / So gebar er den Gantzen alten leib dieser weld / wider recht formlich zu einem leibe / darinnen das leben Regirete / Nach Götlicher artt vnd weise / ob wol im ahngezinten zorne / Noch dennoch muste er Nach der Gottheit recht bestehen / Auff das daraus köntte ein Neuer leib gebohren
16 werden / der da bestinde in Heiligkeit vnd reinigkeit in ewigkeit / Vmb Solcher vrsachen willen ist auch ein endlicher scheide Tag in Gott bestimpt worden / da sich liebe vnd zorn Sollen von Einander scheiden /

17 Wen du Nun ahn Sihest die sternen / vnd die Tiffe mit Sampt der Erden / So sihestu mit deinen leiblichen augen nichtes als den alten leib im zornigen Tode / Den Himmel kanstu mit deinen leiblichen augen nicht Sehen / den die Bloe kugel die du in der Höhe Sihest / das ist nicht der Himmel / Sondern es ist nur der alte leib / den Man Billich die ver terbete Natur

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[a] Amend: vergraben [b] Early edit: gewuchert [c] Early edit: gemacht hat

For this reason, I do not intend to bury his pound in the earth. I will lend it at interest so that when he calls it in, he will have no cause to chide me, "Scoundrel servant, why did you hide my pound in darkness and not lend it at interest.[3] I would have gotten it back increased." He should not take it from me and give it to another who would charge interest. As I sow, he will water, letting his will hold sway.

Now take note.

The entire house of this world abiding in the visible and comprehensible[4] 12
state of being is the old house of God, the old body that resided in celestial clarity before the time of anger. When the devil incited the anger in it, it became a house of darkness and death. Hence, the holy birth of God 13
was separated from the anger as a body unto itself. The firmament of the heavens was made between love and anger with the starry birth residing in the middle. This means, with their external comprehensibility and visibility, it resides in the anger of death. And with the new birth that rises in the intermediate place where the throne of heaven is, it resides in the gentleness of life. For the gentleness holds sway against the anger and the anger against 14
the gentleness so that there are two distinct realms in the single body of this world.

But since the love and gentleness of God did not want to abandon the 15
body or locus of this inflamed world of wrath in eternal anger and disgrace, God regenerated the entire old body of this world to the body in which life would prevail in divine character and kind, even though it abided in the inflamed anger. Nonetheless, it had to prevail in the character of the divinity so that a new body could come into being to prevail in holiness and purity in eternity. For this purpose a final day of separation was set when love and 16
anger were to be parted.

When you survey the stars and the depths that include the earth, you 17
see with your physical eyes nothing but the old body in wrathful death. You cannot see heaven with your physical eyes. The blue sphere you see in the heights is not the heaven. It is only the old body that can properly

[3] This is a recurrent scriptural motif based on Mat 25:21 or Luke 19:23, but it is also resonant with B.s lending out the manuscript of *Aurora* to be copied.

[4] **begreiffen wesen**: *begreiflichen Wesen* (1730).

18 Heissed / Das es aber scheined als were Eine Bloe kugel über den sternen / da mitte der locum dieser weld für dem heiligen Himmel Sey verschlossen / wie den die Menschen Bis hehr gadacht haben / das ist nicht also / Sondern / es ist das ober wasser der Natur / das ist viel Heller / als das wasser vntter dem monden / wen Nun die Sonne durch die Tiffe scheined / So ists gleich
19 wie licht Bloe / Wie tieff / oder weit der locum dieser weld Sey / weis kein Mensch / vnd ob sich Gleich edliche Phisicus / oder Astrologus Haben vntter standen / die tieffe mit ihrem zirckel zu messen / So ist ihr Messen doch nur fabeley / oder eine Messunge der begreiffligkeit / Gleich als wolte Einer den wind Haschen /

20 Der Rechte Himmel aber / ist überal / In dieser Ietzigen zeit Bis ahn Iüngsten Tag / vnd das zorn Haus der Hellen vnd des todes ist auch in dieser weld Ietzt überal Bis ahn Iüngsten Tag / Aber die wonunge der Teufel ist Itzunder / vom Monden Bis ahn / vnd in die Erden in den Tiffen (Spelucken) Spelucken vnd Hölen / Sonderlich / wo wiste vnd wilde Ein eiden Sein / vnd
21 wo die Erde Sehr steinicht vnd Bitter ist / ihr königlich Regimend aber ist in der Tieffe / In den vier Enden der AEquianoctzirckel / dauon Ich ahn einem andern orte schreiben wiel /. Alhie aber wiel Ich dier ahn zeigen / wie da Seye der leib dieser weld worden / vnd wie er auch auff Ietzo Noch stehed / vnd wie das Regimend darinnen ist.

22 Der Gantze leib dieser weld / ist Gleich wie ein Menschlicher leib / Den er ist in seinem Eusersten zirck mit den sternen / oder auff gegangenen krefften der Natur umb schlossen / vnd in dem leibe Regiren die Sieben Geister der Natur / vnd das Hertze der Natur stehed mitten Inne /

23 Die al gemeinen sternen aber / die sind die wunderliche Probortz oder ver Enderunge Gottes / den als Gott die sternen schuff So schuff er sie aus dem auff steigen der vnendligkeit / aus dem alten Nun mehr ahn gezinten
24 leibe Gottes / Den Gleich wie sich die Sieben quel Geister Gottes / Hatten für der zeit des zornes mit Irem auff steigen vnd Inficiren In vnendlich geboren / daraus den auch So mancherley figuren vnd Himlische gewechse sind auff gegangen / Also auch figurirete der Heilige Gott seinen alten leib dieser ver terbeten Natur / In so viel vnd Mancherley kreffte / als Imaln in der
25 Heiligkeit waren in der geburt gestanden / Ver stehe dis Hohe ding recht / Ein Ider stern Hatt Eine sonderliche Eigendschafft / welches du auch ahn der zirheit / oder ahn der Blüenden Erde Sihest / Vnd Hatt der schepffer den alten ahn gezinten leib darumb In so viel vnd mancherley krefften wider erbawt vnd lebendig gemacht / Auff das sich durch dieses alte leben im zorne / wider Ein solch Neu leben durch den schlus des Himmels darinnen

be called corrupt nature. But its appearance, as if there were a blue sphere 18
above the stars by which the place of this world were shut off from heaven, which people have thought until now, is not correct. What they see is the upper water of nature which is much brighter than that beneath the moon. When the sun shines through the depths, it appears bright blue. How deep or wide the locus of this world is no human creature knows. 19
Even though some physicists or astrologers have taken it upon themselves to measure the depths with their compasses, their measurement is phantastic, a measurement of the comprehensible that is as if one were trying to seize the wind.[5]

But the true heaven is everywhere in our present time until the Day of 20
Judgment. The house of the anger of hell and death is likewise everywhere in this world until the Judgment. But the lodging of the devils extends presently from the moon as far as and into the depths of the earth, caverns, and caves, especially where there are desolate and wild wastelands and where the earth is so stony and bitter. However, their royal domain lies in the depths in the 21
four extremities of the equinoctial circles, about which I intend to write elsewhere. What I intend to write about here is how the body of this world came into being, how it has abided to the present, and how it is with the governance within it.

The entire body of this world is like a human body: it is enclosed in its 22
outer circumference by the stars or ascendant forces of nature; and within the body the seven spirits of nature hold sway, with the heart of nature in the middle.

However, the stars in general are the marvelous proportion or transfor- 23
mation of God. When God created them, he created them out of the ascent of eternity, from the old, now inflamed body of God. Before the time of 24
anger, the seven source spirits of God had regenerated themselves endlessly by their ascent and influence giving rise to all sorts of figures and celestial growths: in the same way God configured his old body of this corrupt nature in so many and varied forces as had once abided in the holiness of birth. You 25
need to understand this sublime thing properly. Each star has a particular property which you can also see in the adornments of the blossoming earth. The creator reconstructed and revived the old inflamed body in so many and varied forces that the old life in anger would regenerate this new life through

[5] In *On the Place of the World*, Weigel presented a similar cosmic vision: "This visible world stands in itself, and in accordance with its external aspect it stands in the depths, within the abyss of infinity" (*VWSSW* 88).

geböre / auff das das Neue leben Hette alle krafft vnd wirckunge / wie das alte Imaln für zeit des zornes Hette gehabed / vnd das es köntte mit der Reinen Gottheit auser dieser weld Inqualiren / vnd das es mit der Gottheit
26 auser dieser weld / Sey ein Heiliger Gott / Auch So was die Neue geburt In zeit der schepffung Bluende / wen[a] der Mensch nicht Hette verterbed / durch welches die Natur noch sehr[b] ver terbed ward / vnd Gott den Acker ver
27 fluchte / Die weil der Mensch zu der frucht des alten leibes greiff / So bleib nun die frucht des Neuen leibes in seinem Himmel ver borgen / vnd mus der Mensch die selbe nun mit dem Neuen leibe ahn schawen / vnd kahn ihr mit
28 dem Natürlichen leibe nicht genissen / Dauon mich wol lusterd zu essen / Ich kahn ihr aber nicht er reichen / den der Himmel ist der schlus zwischen dem alten vnd Neuen leibe / Mus es der wegen darben / Bis in Jenes leben / vnd meinem Tirischen leibe / Mutter Heua zorn Epffel zu essen geben /

Von der ahn zindunge des Hertzens
oder lebens dieser weld.

29 Als Gott den leib dieser weld Hatt[c] in zweyen Tagen in Eine rechte formam Bracht / vnd Hatte den Himmel zum vntterscheit zwischen die liebe / vnd den zorn gemacht / So drang nun am dritten Tage die liebe durch den Himmel durch den zorn / Da beweged[d] sich zu hand der alte leib im Tode /
30 vnd ängstet[e] sich zur geburt / Den die liebe ist Hitzig / die zinttete den feuer quel ahn / der reib sich in der Herben vnd kalten qualitet des erstarreten Todes / Bis sich die Herbe qualitet am dritten Tage er Hitzete / dauon den
31 die Bewegligkeit / oder die Herbe Erde Beweglich ward. Den es stund alles im feuer schrack / Bis ahn vierden Tag / da zintte sich das licht der Sonnen ahn / den der Gantze leib ängstet[f] sich in der geburt / als ein gebärend weib /
32 Die Herbe qualitet was der umb fasser / oder der Ein schlisser des lebens gewesen / In der ängstet[g] sich nun die Hitze / welche durch die liebe Gottes ahn gezinded ward / vnd drenged[h] die Herbe qualitet als einen totten leib aus / die Hitze aber behild im mitlern Punckt des leibes Seinen Sitz / vnd drang durch /.

33 Als sich aber Nun das licht der Sonnen ahn zindete / So stund der Neheste zirck vmb die Sonne Im feuer schrack / den die Sonne oder das licht ward im wasser scheinend / vnd die Bitterkeit aus dem wasser fur im feuer schrack mitte auff / Das licht aber was also geschwinde Hin nach Eilend / vnd er

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[a] Amend: wens [b] Amend: sehrer [c] Amend: Hatte [d] Amend: bewegede [e] Amend: ängstete [f] Amend: ängstete [g] Amend: ängstete [h] Amend: drengede

the enclosure of the heavens, so the new life would have all the forces and operations that the old had prior to the time of anger, in order to become infused with the pure divinity from beyond this world and so that the divinity outside this world would be a holy God. The new birth was fecund 26
in the time of creation. If only the human being had not ruined it, causing God to curse the field![6] Because the human being illicitly partook of the fruit 27
of the old body, the fruit of the new has remained concealed in his heaven. Now he must look at the fruit with the new body, unable to enjoy it with the natural organism. I certainly crave to eat of it. But I cannot attain it. Heaven 28
is the barrier between the old and new bodies. Until that future life I must hunger after it, feeding my animal body with mother Eve's wrath apples.

Concerning the inflammation of the heart
or life of this world.

After God had put this world into proper form in two days and created a 29
separation between love and anger, love penetrated the heavens and the anger on the third day. Immediately the old body was activated in death and approached the terror of giving birth. For love is hot. It kindled the fire 30
source which rubbed in the tart and cold quality of rigid death and became hot on the third day, inciting the activation and mobilizing the stringent, dry earth. For everything was caught in the fiery fright until the fourth day when 31
the light of the sun was ignited: the entire body was in the terror of birth like a woman in labor. The tart quality had been the encloser or compriser of life. 32
In it there grew terrified the heat that was fired up by the love of God, and the tart quality pushed out like a dead body: but the heat retained its place in the central position of the body and pushed through.

But when the light of the sun ignited, the nearest orbit around it found 33
itself in the flash of terror. For the sun or light became radiant in the water. The bitterness from the water went up too in the fiery flash; but the light traveled after, hastening so quickly to seize the flash, that it was caught and

[6] Gen 3:17, "[God:] cursed is the ground because of [the disobedient Adam]."

greiff den feuer schrack / da bleib er als ein gefangener stehen / vnd ward
34 Corporlich / Dauon ist in dem Ersten umb gang worden der Planeta Marß / welches krafft in dem Bittern feuer schrack stehed / den er ist ein witter Tober vnd sturmer / wie ein feuer schrack / dar zu ist er Hitzig vnd ein gifftiger feind der Natur / durch welches auff gang vnd geburd in der Erden sind allerley gifftige Böse würmer worden /

35 Weil aber die Hitze Im mitterln Punckt des leibes also mechtig Gros was / So drang sie auch also weit von sich / vnd er öffnete die kammer des Todes fur ihrer ahn zindunge des lichtes also weit / das sie die Sonne / der Gröste sterne ist /

36 Als Bald sich aber das licht in der Hitze ahn zindete / So bald ward der Hitzige locum in dem lichte gefangen / vnd konte der körper[a] der Sonnen nicht grösser werden / den das licht Sänfftigete die Hitze / Da bleib der Corpus der sonnen als ein Hertze in mitten stehen / den das licht ist des (Cör-) Hertze der Natur vnd nicht die Hitze /

37 Hie mustu aber Eigendlich mercken / Also weit als sich der mitler Punct
Hatt ahn gezint / also Gros ist auch die sonne den die Sonne ist anders
38 nichtes als ein ahn gezintter Punct in dem leibe der Natur / Du darffest nicht
dencken / das ed wan Eine ander krafft dar zu sey / als in der gantzen Tieffe
39 des leibes überal ist /. Wen die liebe Gottes durch ihren Himmel wolte den
gantzen leib dieser weld durch die Hitze ahn zinden / So würde es überal
40 also lichte / wie in der Sonnen / Wen Nun von der Sonnen köntte die Grosse
Hitze genommen werden / So were sie ein licht mit Gott / weil aber das selbe
In dieser zeit nicht sein kahn So Bleibed sie Ein könig vnd Regente / In dem
alten verterbeten vnd ahn gezinten leibe der Natur / vnd die klare Gottheit
41 Bleibed in dem Sanfften Himmel ver Borgen / Aber das licht der Sanfft mut
der Sonnen / Inqualiret mit der Reinen Gottheit / Aber die Hitze kahn das
licht nicht er Greiffen / darumb Bleibed auch der locum der Sonnen in dem
leibe des zornes Gottes / Vnd darffest die Sonne Nicht ahn Beten / oder für
Gott Ehren / den ihr locum / oder Corpus kahn das wasser des lebens / von
wegen ihrer grimmigkeit nicht er greiffen /.

Der Höchste Grund der Sonnen vnd aller Planeten.

42 Alhier werde Ich ahnfechter gnugsam Haben / die da werden wissen zu tadeln / Den sie werden nicht auff den Geist achtung haben / Sondern auff ihr altes / vnd werden Sagen die Astrologus verstehens Besser / Sie Haben

[a] Early edit: Corpus

remained in its place, becoming corporeal. Out of this emerged in the first 34
circuit the planet Mars whose force abides in the bitter flash of fire. For it is a rager and rioter, like a fiery flash, as well as hot and a toxic enemy of nature. Through its ascent and generation in the earth all sorts of poisonous, evil reptiles have come into being.

But because the heat was so powerful in the central position of the body, 35
it penetrated so far and opened the chamber of death so wide before igniting the light that the sun is the greatest star.

No sooner had the light ignited in the heat than the hot locus was cap- 36
tured in the light and the corpus of the sun could become no greater. The light mellowed the heat and the corpus of the sun remained in its place as a heart in the middle. For light, not heat, is the heart of nature.

But here take particular note: as far as the central point was ignited, that 37
is how great the sun is. For the sun is nothing other than an ignited point in the body of nature. You should not suppose that some other power prevails 38
there than in the entire depths of the body everywhere. If the love of God 39
through his heaven intended to kindle the entire body of this world with the heat, everywhere it would be as light as in the sun. If the great heat were 40
extracted from the sun, it would be a single light with God. But since that cannot be the case in our time, it remains a king and ruler within the old, corrupt, and inflamed body of nature. The clear divinity remains hidden in the gentle heaven. But the light of the gentleness of the sun is infused with 41
the pure divinity. But the heat cannot comprehend the light. Therefore, the locus of the sun remains in the body of the anger of God, and you must not worship the sun or honor it as God. Its locus or corpus cannot grasp the water of life on account of its ferocity.

The sublimest ground of the sun and of all planets.

At this point I will have enough of those attacking me who will have plenty 42
of reprimands on hand. For they will pay no heed to the spirit but only to their seniority. They will claim that the astrologers understand these things

geschrieben / Sie Haben geschrieben.[a] vnd werden die Grosse offene Portten Gottes ahn Sehen / wie eine kuh ein Neu scheun Thor.

43 Ia lieber leser Ich ver stehe der Astrologus Meinuge auch wol / Ich Habe auch ein par zeilen in ihren schrifften gelesen / vnd weis wol wie sie den lauff der Sonnen vnd sternen beschreiben / Ich ver achte es auch Nicht / Sondern
44 Halte es Meisten theil für Gutt vnd recht / Das Ich aber Edliche dinge Anders schreibe Thue Ich nicht aus Einem wollen / oder wahn / das Ich zweifele obs also Sey / Ich darff auch keinen zweiffel hieran / So kahn mich auch
45 kein Mensch Hirinnen vntter richten / Den Ich Habe meine wissendschafft nicht vom studium / zwar der Siben Planeten ordnung vnd Instehen Habe Ich in der Astrologus Bücher gelesen / Befünde sie auch Gantz recht / Aber die wurtzl wie sie worden / vnd Hehr kommen Sind / kahn Ich nicht von Menschen er lernen / den Sie wissens nicht /

46 Ich Bin auch nicht darbey gewesen / da Sie Gott geschaffen Hatt / weil mihr aber In meinem Geiste / die Thoren der Thiffe / vnd Portten des zornes / auch die kammer des Todes ist auff geschlossen worden durch die liebe Gottes / So Sicht der Geist Hin durch / Befünde dem nach / das die geburt der Natur auff Heute noch stehed / vnd sich also gebüred / wie sie Erstlich Iren anfang Hatt genommen[b] / Vnd alles was da auff gehed in dieser weld / Es Seyen Gleich Menschen Thire / Beume / kraut / Graß / Ertzt / oder was es wolle / So Gehed alles in Solcher qualitet vnd forme auff / vnd alles
47 leben / Es Sey Böse oder Gutt / nimpt seinen vrsprung also / Den das ist der Gottheit recht / das Sich alles leben in dem leibe Gottes auff Einerley weise gebäre / obs wol durch Mancherley Bildunge geschicht / So hatt doch das leben alles Einer ley vr sprung /

48 Solche erkendnis Sehe Ich nicht mit fleischlichen augen / Sondern mit denen augen / wo Sich das leben in mihr gebüred / In dem Selben Sitz stehed mihr des Himmels vnd der Hellen Porten offen / vnd spoliret[c] der Neue Mensch / in mitten der Sidrischen geburd / vnd stehed ihme die Inre /
49 vnd eusreste Porten offen / Die weil er noch in dem alten Menschen des zornes vnd des Todes stecked / vnd Sitzed auch in Seinem Himmel / So Sihed er durch Beide / auff solche weise Sihed er auch durch die[d] sternen vnd Elementa / Den in Gott ist kein ord der auff Haltunge / den das auge
50 des Herren Sihed alles / So nun mein Geist nicht durch seinen Geist Sehe / So were Ich ein Blinder stock / Weil Ich aber die Porten Gottes in Meinem Geist Sehe / vnd Habe auch den Trieb dar zu / So wiel Ich Nach meinem ahn

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[a] Early editions eliminated the repetition. [b] Early edit: genommen hat [c] Early edit: speculiret [d] Early edit: auch die

better. They have written[7] about it. These critics will stare at the great open gates of God like a cow looking at a new door.

Yes, dear reader, I understand the thoughts of the astrologers very well. 43
I have even read a couple of lines in their writings. I know how they have described the course of the sun and stars. No, I do not disdain it. I consider it for the most part good and proper. If I write about certain things differently, 44
I do not do so from desire or deceit in doubting how things are. I have no need of any doubts about it. Nor can any human being instruct me in these matters. For I do not owe my knowledge to studies. To be sure, I have read 45
about the order and the sequence[8] of the seven planets in the books of the astrologers. I consider them quite correct. But the root of how things came to be, their origins, I can learn from no human being. For no one knows it.

I was not there when God created them. But since in my spirit the gates 46
of the depths and the gates of anger and the chamber of death have all been opened wide by the love of God, the spirit sees through. I would suppose[9] that the birth of nature continues to the present and generates itself in the same way it first originated. Everything that emerges in this world, whether human beings, animals, trees, plants, grass, ores, or what have you: it all emerges in the same quality and form. All of life, evil or good, has that same origin. For it is by the right of the divinity that all life in the body of God 47
emerges in one and the same way, even if it takes various shapes. Thus life has one and the same origin.

I do not recognize this state of affairs with my carnal eyes, but with the 48
eyes of the life that regenerates itself within me. In that very place the gates of heaven and hell stand open before me. The new human being speculates[10] in the midst of the sidereal birth. The inner and outer gates stand open before him. Since he still resides in his old human creature of anger and 49
death and also in heaven, he sees through both. Hence, he also sees the stars and elements. In God there is no place of restriction. The eye of the Lord sees all things. If my spirit would not see by his spirit, I would be a 50
blind stock. But since I see the gates of God in my spirit, and have an urge to do so, I intend to write according to what I see and to pay no heed to any

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[7] **Sie haben geschrieben**: duplication omitted by the editors.

[8] **Instehen**: *innestehen* (1730). Grimm, *einstehen*, does little to explain this word. *Inne* (6) suggests an association with the pointing needle of scales. The verb may simply be meant as a synonym for **ordnung**.

[9] **Befünde**: the apparent subjunctive is reduced by later editors to the indicative *befinde* (1730). Unwisely so, since the subjunctive, together with the omitted first person pronoun, suggests an intended modest conjecture.

[10] **spoliert**: *speculiret* (1730); otherwise the thought makes no sense.

51 schawen recht schreiben / vnd keines Menschen Autoritet ahn Sehen / Nicht Solstu es ver stehen / als were mein alter Mensch Ein lebendiger Heiliger / oder Engel / Nein geselle / er sitzt mit allen Menschen im Hause des zornes vnd des Todes / vnd ist ein stetter feind Gottes / der in seinen Sünden vnd Bosheid stecked wie alle Menschen / vnd ist voler gebrechen vnd Mangel.[a]

52 Das Solstu aber wissen / das er in stetter ängstlicher gebärung stecked / vnd wolte des zornes vnd der Bosheid[b] gerne loß Sein vnd kahn doch nicht / Den er ist wie das Gantze Haus dieser weld / da Immer liebe vnd zorn mit Einander Ringed / vnd gebüred sich Immer der Neue leib / Mitten in der angst / Den also mus es Sein / wilstu aber von Neuen geboren werden / Anders er reicht kein Mensch die wider geburt /

53 Der Mensch trachtet alhie Immer Nach Sanfften tagen des fleisches / vnd Nach reichtumb vnd Schönheit / vnd weis nicht / das er damitte in der kammer des Todes Sitzed / da der stachel des zornes auff ihn ziled /

54 Sihe / Ich Sage dirs / als ein wortt des lebens / welches Ich neme in er kendnis des Geistes / Mitten in der geburtt des Neuen leibes dieser weld / über welchen ist ein Herscher vnd könig / Der Mensch Iesus Christus / Sampt seinem Ewigen vater / Auch Neme Ichs für dem stule seines Trones / da alle Heilige Seelen der Menschen für ihme stehen / vnd freuen sich für ihme / *Das die begirde des flisches*[c] / *In Sänfften wol thuen* / *Reich sein* / *Schön sein* / *mechtig sein* / i*st ein lauter hellische Zorn Badt* / darein du dringest vnd lauffest / als würdestu Hinein gezogen / den es ist grosse gefahr darinnen /

55 Wilstu es aber wissen wie es ist / Siehe Ich Sage dirs im gleichnis / Wen du nach deines Hertzen lust / In reichtumb vnd gewald Bist gedrungen / So ists eben mit dir / als stundestu in einem tiffen wasser / da dier das wasser Immer bis ans maul ginge / vnd vntter deinen füssen were kein Grund / Sondern Schwimmest also mit den Henden vnd schitzest dich / Bald werestu tieff im wasser Bald Seichte / vnd werest doch Immer mit Grossem schrecken gewertig / wen du zu grunde gingest / da dier den das wasser manch mal Ins maul Ginge / vnd Immer des todes gewertig werest /

56 In Solcher gestald / vnd nicht anders / Sitzestu in deinen wollisten des fleisches / Wilstu nun nicht kempffen / So wirstu auch nicht Sigen / Sondern du wirst in deinem Sanfften Bette er morded / Den der Mensch Hatt stets ein gewaltiges Hehr für ihm / das da stets mit ihme kempffed wiel er sich
57 nicht weren / So wird er gefangen / vnd er schlagen / Wie wiel Sich aber der wol weren / der im tiffen wasser schwimbt / der Hatt gnug zu thun / das er sich des wassers schitzed / vnd wird doch Gleich wol / von den Teufeln

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[a] Early edit: Mängel [b] Early edit: und Bosheit [c] Amend: fleisches

human authority. This is not meant in the sense that my old human being 51
has somehow become a living saint or an angel. No, fellow, he is seated with
all other human beings in the house of anger and death, a steady foe of God,
mired in his sins and evil like all others, full of faults and flaws.

But you should be aware that he is also stuck in a steady, fearful birth 52
giving, and would like to be rid of anger and evil, yet cannot. For he is
no different from the entire house of this world in which love and anger
perpetually contend and the new body is generated without pause amid
terror. For it must be so if you want to be reborn. Otherwise no human being
will attain rebirth.

The human being covets easy days of the flesh, covets wealth and beauty, 53
without knowing that in so doing he resides in the chamber of death with
the pang of anger pointed at him.

Look here, I will tell you as a word of life that I take in the knowledge of 54
the spirit amid the birth of the new body of this world, ruled by the human
being Jesus Christ, together with his eternal father. I take it also before the
seat of his throne, where all the holy human souls stand before him rejoicing:
*the desire of the flesh for easy advantage, wealth, beauty, and power is nothing
but a pure infernal bath of anger* in which you push and run, as if you were
pulled into it: for there is grave danger therein.

If you want to know how it is, look: I will offer you a comparison. If, 55
following your heart's desire, you had pushed your way to wealth and power,
it would then be as if you floated in deep water reaching up to your mouth
with no ground under foot; as if you were swimming with your hands to save
yourself now in deep water, now in shallow, always in great terror that you
might go down since the water is at times in your mouth and always you are
in the presence of death.

Thus and no differently you reside in the lusts of the flesh. If you do not 56
care to fight, you will not win. You will be murdered in your soft bed. For
the human being perpetually faces a powerful army, always ready to make
war upon him. If he does not resist, he will be captured and killed. How 57
should one fight back in deep water? He has enough to do fending with
the water, and is then attacked at the same time by the devil. Oh, danger 58

58 bestürmed / O. gefahr über gefahr / wie auch vnser könig Christus Saged / Es wird Schwerlich ein Reicher ins Himmelreich ein gehen / Es wird ein Cameel leichter durch ein Nadel öhre gehen / Als ein Reicher ins Himmelreich. etc.
59 Wiel aber Imand Neu geboren werden / der mus sich nicht dem Geitze Hoffard / vnd eigen gewald zum knechte geben / Sich in seines fleisches willen zu belistigen[a] / Sondern er mus kempffen vnd streitten / wider sich selber / auch wider den teufel / vnd wider alle fleisches lust / vnd mus dencken das er nur ein knecht vnd Pilgram auff erden ist / der da mus wandern / durch das geferliche Iammer Mehr / In eine ander weld / Da wird er ein Herre sein vnd Seine Herschafft wird in krafft / vnd vol komlicher lust vnd schönheit stehen / *Sage Ich als ein wortt des Geistes* /.

Nun Mercke.

60 Die Sonne Hatt ihren Eigen königlichen locum für sich / vnd weicht von ihrem orte da sie ist zum Ersten mal worden nicht abe / wie edliche meinen / Sie lauffe in tag vnd nacht umb den Erdboden / vnd auch solches edliche Astrologus schreiben Vnd Haben sich auch edliche vntter standen zu mes-
61 sen / wie weid ihr umb zirck Sey / Diese Meinunge ist vnrecht / Sondern die Erde drehed sich umb / vnd laufft mit den andern Planeten als wie in einem Rade umb die Sonne / Die erde bleibt nicht ahn Einem orte stehen / Sonder[b] lauffed in einem Iahr ein mal umb die Sonne / wie auch die andern Planeten vntter der Sonnen / aus genommen Saturnus vnd Iubiter könnens von wegen ihres weiten umb ganges vnd grossen Höhe nicht thun / die weil sie Hoch über der Sonnen stehen /

Nun fraged Sichs / was ist den die Sonne.
Vnd die andern Planeten / oder wie sind die worden /

62 Sihe / die andern Planeten Sind eigene Cörper / die ihr Cörperlich Eigen thum Haben / vnd sind ahn keinen stille stehenden ord gebunden / als nur ahn ihren umb zirgk da sie Inne lauffen / Die Sonne aber / ist kein Solch körper / Sondern sie ist ein ahn gezintter locum / durch das licht Gottes /
63 Verstehe es recht / der ord wo die Sonne ist / der ist ein Solch ord / wie du Irgends einen ord über der Erden er kisen mechtest / So Gott wolte das licht durch die Hitze ahn zinden / So were die gantze weld ein eitel Solche Sonne / den die selbe krafft darinnen die Sonne stehed / ist überal / Vnd für zeit

[a] Early edit (1656): belüstigen [b] Amend: Sondern

upon danger! It is as our king Christ says: "A rich man will enter the kingdom of heaven with difficulty. A camel will pass more readily through the eye of a needle than a rich man into heaven, etc."[11] But anyone who wants to be 59
reborn may not become a servant to greed, pride, and obstinacy by deceiving himself in carnal urging: he must fight and struggle against himself and against the devil and against every desire of the flesh, remembering that he is only a servant and pilgrim on earth who must migrate through the perilous sea of sorrow into another world: there he will be a lord and his reign will abide in power, in perfect joy and beauty. *I tell you this as a word of the spirit.*

Now take note.

The sun has its own royal locus and does not stray from the place in which 60
it first came into being, as some people think, and even some astrologers write that it courses in a day and night around the earth. And indeed, some of them have undertaken to measure how far its orbit is: This opinion is 61
incorrect. The earth turns and courses with the other planets as in a wheel around the sun. The earth does not remain in one place. It courses in one year once around the sun, as do the other planets under the sun, except for Saturn and Jupiter which cannot do so on account of their broad orbit and great height, since they stand high above the sun.[12]

Now the question arises, what is the sun and what are
the planets? How did they come into being?

Look. The other planets are bodies unto themselves with their physical 62
properties. They are bound to no fixed place but only to the orbit in which they course. But the sun is not a body of this kind. It is a locus ignited by virtue of the light of God. Understand this properly: the place where the 63
sun is located is of a kind like any you might pick out above the earth. If God wanted to ignite the light by virtue of the heat, the entire world would be a pure sun of this kind. For the same power in which the sun abides is

[11] Mat 19:24; Mark 10:25.

[12] In contrast to *A* 3:20–21, where B.'s heliocentrism is conditioned by nature theology, here it is informed to a much greater degree by interest in the astronomical works cited above, though also conditioned by what follows.

des zornes ist es überal in dem locum diser weld also lichte gewesen / wie
64 die Sonne ist / aber nicht So vn er treglich / den die Hitze ist nicht So groß gewesen wie in der Sonnen / Darumb ist das licht auch gar Sanffte gewesen / vnd von wegen der grausamen grimmig- grimmigkeit der Sonnen / wird die Sonne / von der Sanfftmut Gottes vntter schieden / das man darumb nicht Sagen darff die Sonne Seye eine offene Porten des lichtes Gottes / Sondern Sie ist / wie das licht in des menschen auge / da gehöred der ord des auges
65 auch zu dem leib / aber das licht wird von dem leibe vntter schieden / vnd ob es gleich durch die Hitze im wasser des leibes end stehed / Noch ist es ein sonderliches / welches der leib nicht begreiffen kahn / Ein Solcher vnter scheid ist auch zwischen Gott dem vater / vnd dem Sohne /

66 Also ist am vierden Tage / in der angst geburd dieser weld im mitlern Punct dieser weld / die Sonne auff gegangen / vnd stehed ahn ihrem ewigen Corporlichen orte stille / den es kahn sich nicht ein ord Nemen / vnd ahn
67 einen andern setzen / Den sie ist das Einige Naturliche licht dieser weld / vnd ausser ihr / ist kein recht licht mehr / in dem Hause des Todes / vnd obs Gleich scheind / als schinen die andern sternen auch helle So ists doch nichtes / Sondern sie Nemen ihren glantz alle von der Sonne /. wie bald Hernach folged /.

68 Die Rechte geburd vnd Hehr kommen der Sonnen vnd Planeten / ist aber also beschaffen. wie folged.

Als Nun der Himmel zum vntter scheid gemacht ward / zwischen das licht Gottes / vnd zwischen die ahn gezinte ver terbunge / des leibes dieser weld / So was nun der leib dieser weld / ein fünster thal / vnd Hatte kein licht / das in dem Euserlichen leibe / auser dem Himmel geschinen Hette / Da stunden alle kreffte gleich wie im tode gefangen / vnd ängsten[a] sich also sehr / Bis sie sich in der mitten des leibes er Hitzeten.

69 Als aber dieses geschach / das die ängstliche geburd so strenge in der Hitze stund / So Brach die liebe / im lichte Gottes durch den Himmel des vntter scheides / vnd zintte die Hitze ahn / Da ging in der Hitze / im wasser / oder im fetten des wassers / das scheinend licht auff / vnd zintte sich das
70 wassers Hertze ahn / vnd dis ist in einem augen Blick geschehen / Den als Balde das das licht Hatt den Corpus recht er griffen / So ist der Corpus in dem lichte gefangen worden / vnd ist die Hitze gefangen worden / vnd in eine zimliche Sanfft mut ver wandeld worden / vnd Hatt nicht weiter können in solcher angst stehen /

[a] Changed by another hand: ängsteten

everywhere. And before the time of anger in the place of this world, it was as bright as is the sun everywhere, though not as unbearably so. For the heat 64
was not as great as in the sun. The light was quite soft. The violent ferocity of the sun distinguishes it from the gentleness of God so that one cannot say that it is an open gate of the light of God. It is like the light of the human eye. The place of the eye is also in the human body; however, the light is distinct from the body. And though it arises from the heat in the water of the body, 65
it is still a distinct thing which the body cannot comprehend. The same sort of distinction is between God the father and the Son.

Hence on the fourth day in the fearful birth of this world at its midpoint 66
the sun rose up; and it stands still at its eternal physical place. For it cannot choose another place and put itself into it. It is the sole natural light of this 67
world. Beside it there is no other proper light in the house of death. And though it seems as if the other stars also shone brightly, there is nothing to it. They all draw their splendor from the sun as will soon be explained.

The true birth and origin of the sun and planets is as follows. 68

When the sky was made to separate the light of God from the ignited despoliation of the body of this world, the latter was a dark vale without any light to shine in the outer body outside heaven. Then all forces were as if captive in death and in terror until they heated up in the center of the body.

But when this happened so that the fearful birth was arrayed so strictly 69
in the heat, the love in the light of God broke through the sky of separation to ignite the heat. At that point, the radiant light ascended in the heat, in the water or fat of the water, igniting the heart of the water, all of which took place in an instant. For as soon as the light had properly seized the 70
corpus, the corpus was captured in the light. The heat became captive and was transformed into a relative gentleness and could no longer abide in such fear.

71 Weil aber die Hitze von dem lichte ist er schrocken / So Hatt Sich ihr grausamer feuer quel geleged / vnd hatt sich nicht weiter können ahn zinden /

Auch So Hatt sich die durch Brechung der liebe / im lichte Gottes durch den Himmel / auff dis mal mit ihrem durch Brechen nicht weiter er strecked / aus Gottes vor satz / darumb ist die Sonne auch nicht Grösser worden.

Von Dem Planeten Mars.

72 Als sich aber die sonne ahn gezinded / So ist der grausame feuer schrack / aus dem locum der sonnen / über sich gefahren / auser dem locum der sonnen / Als ein grausamer vngestimmter Plitz / vnd Hatt in seinem Corporlichen wesen mitte genomen / die grimmigkeit des feuers / dauon ist das wasser gantz Bitter worden / vnd das wasser ist der kern oder der stock des schracks /

73 Nun schreiben die Astrologus das der Planed Mars über der Sonnen Hoch stehe 15750 Meilen / welches ich lasse Gutt sein / die weil Ich mit dem Circkel nicht umb gehe / Also weit ist der geschwinde feuer schrack von seinem eigen locum gefahren / Bis ihn auch das licht Hatt ergriffen / da ist er auch von dem lichte gefangen worden / vnd ist stille gestanden / vnd[a] den locum ein genommen /

74 Das ihn aber das licht nicht Hatt eher ergriffen / das macht der Ernste grim vnd geschwinde Plitz / den er ist von dem lichte nicht Eher gehalten
75 worden / Bis ihn das licht gantz Inficiret Hatt / Da stehed er Nun als ein witter tober / vnd Beweger des Gantzen leibes dieser weld / Den das ist auch sein ampt / das er mit seinem vmb gange / In dem Rade der Natur alles Beweged / dauon alles leben seinen vrsprung nimpt /.

Von Dem Planeten Iupiter.

76 Als Nun der Bitter feuer schrack von dem lichte gafangen ward / So drang das licht in seiner Eigen gewald Noch Höher in die tieffe Hinauff / Bis es reichte in den Hartten vnd kalten Sitz der Natur / Da konnte die krafft des Ersten auff ganges / aus der Sonnen nicht Höher / vnd Bleib alda Corporlich besitzen[b]
77 vnd nam den selben locum zur wonunge Ein / Du Must aber dis ding Recht ver stehen / es ist die krafft des lichtes gewesen / die ahn diesem orte ist

[a] Amend: hat [b] Early edit: sitzen

But because the heat was frightened by the light, its violent fire source was quieted and was not able to reignite. 71

Thus by God's intention, the penetration of love through the sky in the light of God did not extend its breach any further. For this reason, the sun did not become any greater.

Concerning the planet Mars.

When the sun lights up, the violent fire fright travels from the locus of the sun upward as a violent unruly[13] flash, taking with it in its corporeal being the ferocity of the fire from which the water became quite bitter. The water is the core or stock of the fright. 72

The astrologers write that the planet Mars stands 15,570 miles above the sun which I do not deny, particularly since I do not know how to work with a compass. That is how far the quick fire flash traveled from its own place before the light seized it. It was then captured by the light and stood still and took its place. 73

The light did not seize it prior to this because of the severe rage and rapid flash. It was not halted until the light had infected it fully. And there it stands now as a rager and marauder and agitator of the entire body of this world. For his office is to move everything in the wheel of nature by his orbiting from which all life takes its origin. 74 75

Concerning the planet Jupiter.

As soon as the bitter fire fright fell captive to the light, the light by its own power pressed even further up into the depths to the point of the hard and cold seat of nature. At that point, the power of the first ascent from the sun could reach no higher and stayed there in corporeal form, taking that spot as its dwelling. You must understand this properly. It was the power of the 76 77

[13] **vngestimmter** was plausibly interpreted as *ungestümer* in the 1730 edition.

Blieben bestehen[a] / die ist ein gantz Sanfftes freundliches vnd Holdseliges[b] vnd Süsses wesen /

Von diesem schreiben die Astrologus / das er über dem Mars Hoch stehe / 7875 meilen.

Er ist aber der Sanfftiger / des zur störers vnd wittenden Marses / vnd ein vr sprung der Sanfftmut in allem leben / vnd auch ein vrsprung des wassers / dauon sich das leben gebüred / wie Ich Hernach melden wiel.

78 Also weit Hatt Nun des lebens (kraufft) krafft aus der Sonnen gereicht vnd nicht Höher / Der glantz oder schein aber / welcher auch seine krafft hatt / der reicht Bis ahn die sternen / vnd durch den gantzen leib dieser weld /

79 Du must aber dis ding eigend ver stehen / wor von diese zwene Planeten sind worden /

Als die krafft des Hertzen Gottes / aus dem ewigen vner storbenen Brunquel des wassers des lebens durch den Himmel des vntter scheides drang / vnd zintte das wasser in dem locum der Sonnen ahn / So führ der Plitz / ver stehe der feuer Plitz aus dem wasser / der was gantz er schrecklich vnd Bitter / Daraus ist Mars worden /

80 Nach dem selben Plitz führ die krafft des lichtes geschwinde Hernach / als wie ein Sanfftes er Hebendes leben / vnd er Eilete den feuer schrack / vnd Sanfftigte ihn / des er edwas vn mechtig ward / vnd kontte nicht mehr /

81 oder weiter durch die tieffe Brechen / Sondern Bleib zitternde stehen / Die Auß gegangene krafft im lichte aber / die was[c] viel mechtiger als der feuer schrack / darumb steig sie auch Höher als der feuer Plitz / Bis sie in der Natur strengheit zu tieff kam / da ward sie auch Gleich wie vn mechtig /

82 vnd Bleib stehen / Aus der selben krafft ist der Planeta Iubiter worden / vnd nicht aus dem selben locum da er stehed / Sondern er zind den selben locum mit seiner krafft Immer ahn / ehr aber ist wie ein Haus genos in dem selben locum / der Immer in seinem lehn Hause Rümb wandern muß / Die Sonne aber Hatt ein eigen Hauß / Sonst Hatt kein Planeta ein eigen Hauß /

(*Von Dem Planeten Saturno.*)

83 So man wiel recht vrkunden / der sternen geburd oder anfang / So mus man Eigendlich wissen die geburd des lebens / wie sich das leben in einem

84 leibe gebüred / den es ist alles Einerley geburd / Wer das nicht weis vnd ver stehed / der weis auch nicht die geburd der sternen / den es ist alles zu sammen Ein leib /. Eine Ide Creatur / wen in der das leben geboren

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[a] Early edit: stehen [b] Early edit: freundliches, holdseliges [c] Early edit: aber war

light that stayed put in this spot: it is an utterly gentle, amiable, and sweet being.

The astrologers write that it stands 7,875 miles above Mars.

He is, however, a mellower of the destroyer and marauder Mars, an origin of gentleness in all life and even an origin of the water from which life is born, as I will explain subsequently.

This is how far the power of life extended from the sun and no higher. But 78
its splendor or radiance which has its own power extends to the stars and indeed throughout the entire body of this world.

But you must understand in particular out of what these two planets have 79
arisen.

When the power of the heart of God penetrated out of the undying source font of the water of life through the entire heaven of separation, igniting the water in the locus of the sun, the flash or fire bolt from the water was utterly terrible and bitter. This gave rise to Mars.

After this flash, the power of the light quickly followed after it as a gentle 80
elevating life and caught up with the fire bolt, mellowing it and rendering it powerless. It could not penetrate any more or further through the depths but instead remained where it was, trembling. However, the emitted power 81
in the light was much stronger than the fire bolt and therefore reached much higher until it went too deep into the stricture of nature. There, its force became depleted and it stayed put. Out of that force the planet Jupiter 82
came into being but not out of the locus where it stands. It ignites that place perpetually by its power. But it is like a housemate in that locus, one that always wanders about in its borrowed house. The sun, however, has its own house. No other planet does.

(*Concerning the planet Saturn.*)

If one would truly delve the birth and origin of the stars, one must know 83
about the birth of life and how it is generated in a body. For the birth of the stars is of the same kind. Whoever does not know and understand this, does 84
not understand the birth of the stars either. For it is all one body. When life has been born in any creature, its birth abides in its body, as does the birth

ist / So stehed ihre geburd Hernach in ihrem leibe / wie die geburd des Naturlichen leibes dieser weld / Den alles leben mus sich nach der Gottheit recht gebären / wie sich die Gottheit Immer gebüred /

85 Wen man Nun dis recht betrachtet vnd Bedencked / welches doch ohne Sonderliche er leuchtung des Heiligen Gottes nicht geschehen kahn / So sinded[a] man Anfenglich die Herbe kalte vnd strenge geburd / welche ist eine
86 vrsache der leiblichen Natura / oder der Bildunge Eines dinges / So Nun diese strenge / vnd kalte scharffe zu sammen zihende krafft nicht were / So were kein Naturlich oder leiblich wesen / Auch So bestünde die geburd
87 Gottes nicht / vnd were alles vnerforschlich. Aber in dieser harten strengen vnd kalten krafft / stehed das leibliche wesen / oder der leib / Dar innen sich den des lebens Geist gebüred / vnd aus dem selben Geiste das licht vnd der ver stand / da durch den die sünnen / vnd die ap Pro- birung aller kreffte
88 End stehed / Den wen das licht geboren wird / So wird es in mitten des leibes als ein Hertze oder Geist aus allen krefften geboren / vnd da stehed es auch
89 in seinem anfenglichen orte stille / vnd gehed durch alle kreffte / Den Gleich wie es aus allen krefften geboren ist / vnd Hatt aller kreffte quel Brun / Also Bringed es auch mit seinem schein aller kreffte quel Brun / In eine Ide krafft / dauon den der geschmack vnd geruch / So wol auch das Sehen fülen vnd Hören end stehed / vnd die ver nunfft vnd[b] ver standt.

90 Nun wie (das) des lebens vrkund vnd anfang in Einer Creatur ist / Also ist auch die Erste wider geburd der Natur des Neuen lebens In dem ver
91 terbeten leibe dieser weld / Vnd wer das laugned / der Hatt weder rechten verstand noch Einige Erkendnis der Natur / Auch so ist seine er kendnis
92 nicht in Gott geboren / Sondern er ist ein spötter Gottes. Den Sihe / du kansts nicht laugnen / das daß leben in Einer Creatur nicht in der Hitze des Hertzens End stehe / vnd in dem selben leben stehed auch das licht der
93 Animalischen geburd / Nun bedeud das Hertze die Sonne / die ist auch des lebens anfang in dem Euserlichen leibe dieser weld / Nun kanstu Ia nicht Sagen / das die Animalische geburd vom Hertzen ab weiche / weil der leib
94 in der bewegligkeit stehed / Also auch weiched die Sonne nicht von ihrem Sitz abe / Sondern Beheld ihren Eigen locum als ein Hertze für sich / vnd leuchtet als ein licht / oder als ein Geist des Gantzen leibes dieser weld /
95 in allen krefften des leibes / Den ihre geburd ist auch anfenglich aus allen krefften / darumb ist sie mit ihrem lichte vnd Hitze auch wider ein Geist vnd Hertze in dem Gantzen leibe dieser weld.

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[a] Read: finded [b] Amend: der

of the natural body of this world. All life must be generated in accordance with the right of the divinity, in the way that it always gives birth to itself.

Contemplating and reflecting upon this, which cannot happen without 85
the special illumination of the Holy God, one discovers initially the tart, cold, and strict birth. It is the cause of physical nature or the formation of each thing. If not for this strict and cold, acerbic, contracting force, there 86
would be no natural or physical being, not even the birth of God, and everything would be unfathomable. But it is in this hard, strict, and cold 87
power that the physical being abides, the body in which the spirit of life is generated. From this spirit arise the light and understanding from which the senses and testing of all powers emerge. For when life is born, it is generated 88
in the middle of the body from all powers as a heart or spirit, and it remains quietly in its original place penetrating all powers. For just as it is born of all 89
powers and is their source font, it brings with its radiance the source of all powers into each. Out of this arise taste and smell as well as seeing, feeling, and hearing and finally reason and understanding.

As is the source and origin of life in any creature, so is the first rebirth of 90
the nature of the new life in the ruined body of this world. Whoever would 91
deny this has neither a proper understanding nor experience of nature. Nor is his knowledge born of God. He must indeed be a disdainer of God. For 92
just look. You cannot deny that the life in a creature arises in the heat of the heart, and in that life the light of the animate birth also abides. The heart 93
signifies the sun,[14] which is also the origin of life in the outer body of this world. Now you can hardly claim that the animate birth departs from the heart for as long as the body persists in activation. By the same token, the 94
sun does not depart from its seat. It retains its own locus as a heart for itself and shines as a light or a spirit of the entire body of this world in all the powers of the body. For its birth is indeed originally from all powers. This is 95
why with its light and heat it is in turn a spirit and heart in the entire body of this world.

[14] Cf. Paracelsus, *Volvmen Medicinae Paramirum* (H 1:41; S 1:208), "Das Hertz ist die Sonn: Vnnd wie die Sonn wircket in die Erden/ vnd jhr selbst/ also wirckt auch das Hertz dem leib vnd jhm selbst." Cf. Intro II B3f.

96 Weiter So kanstu das auch nicht laugnen / das die galle in Einer Creatur / nicht sey vom Hertzen end standen / Den sie Hatt Eine ader zum Hertzen /
97 vnd ist des Hertzens Bewegligkeit / dauon die Hitze End stehed / Sie Hatt aber ihren[a] Ersten vrsprung / vom Plitz des lebens Wen sich das leben im Hertzen gebüred / vnd das das licht im wasser auff gehed / So gehed der feuer schrack vor hehr der steiged aus der ängstligkeit des wassers in der
98 Hitze auff / Den wen sich die Hitze in der kelte / in der Herben qualitet also ängstet / vnd das sich das licht durch den ver borgenen Himmel des Hertzens / in der leibligkeit ahn zinded / So er schrickt der ängstliche Tott im zorne Gottes / vnd weicht als ein schrack oder Plitz von dem lichte / vnd steiged gantz er schrecklich zitternde vnd furcht sam über sich / vnd des Hertzens licht Eiled ihm nach / vnd Inficired den / als den Bleibed er sitzen.

99 Vnd das ist vnd Bedeud den Planeten Mars. den also ist er auch worden / vnd seine Eigen qualitet / ist anders nicht / den ein gifftig Bitter feuer
100 schracke / welcher aus dem locum der Sonnen ist auff gegangen / Er ist aber nun Immer Ein ahn zinder der Sonnen / Gleich wie die galle des Hertzens / dauon die Hitze / Beides in der Sonnen vnd im Hertzen bestehed / vnd dauon das leben in allen dingen seinen vrsprung nimpt.

101 Zum Dritten kanstu auch nicht laugnen / das das gehürne im Heupte in Einer Creatur / nicht Seye des Hertzens krafft Den aus dem Hertzen steigen alle kreffte auff Ins Hirne / dauon End stehen in dem Hirne die Sinnen des Hertzens /.

102 Das Hirne im Heupte nimpt seinen vrsprung / von der krafft des Hert-
103 zens / *Mercke* / Nach dem der feuer schrack der gallen / oder des Marses ist vom lichte des lebens abe gewichen / So dringed die krafft aus dem Hertzen / durch das licht des lebens Hernach Bis ins Haupt / in die strenge qualitet / vnd wen den die krafft nicht Höher kahn / So wird sie von der strengen
104 geburd gefangen / vnd von der kelte ver truckned / Da stehed sie nun vnd Inqualiret mit des lebens Geist im Hertzen / vnd ist ein königlicher stuel des Geistes des Hertzens / den Bis da hin Bringed der Geist des Hertzens krafft /
105 vnd da wird es ap Probired / Den das Hirne sitzt in der strengen geburd / vnd ist in seinem Eigen Corpus die Sanffte krafft des Hertzens / vnd Bedeud recht die Neue wider geburd / welche mitten in der strengheit des todes vnd

[a] Early edit: hat ihren

Furthermore, you cannot deny that it is from the heart that the gall in 96
a creature arises, for it has a vein connecting it to the heart and is the
activation of the heart[15] out of which heat arises. But it takes its first source 97
from the flash of life, as life is generated in the heart to ascend in the water,
this is preceded by the fire flash which rises from the fearfulness in the
heat. For when the heat in the cold takes such a fright in the tart quality 98
and it happens that the light is ignited through the concealed heaven of the
heart in the physical being, the fearful death in the anger of God is shocked
and departs from the light as a fright or flash. It rises up frightfully then,
trembling and terrified, above where it was. The light of the heart hastens
after it, infecting it. Then it stays in its place.

This is and signifies the planet Mars. This is how it came into being. Its 99
own property is nothing but a poisonous, bitter fire fright that proceeded
from the place of the sun. Mars is, however, a perpetual igniter of the sun 100
like the gall of the heart and from it the heat. Both abide in the sun and in
the heart from which the life in all things originates.

Third, you cannot deny that the brain in the head of a creature has its 101
power from the heart. From the heart all powers rise up into the brain. In
consequence the senses of the heart arise in the brain.[16]

The brain in the head takes its origin from the power of the heart. 102
Take note: after the fire fright of the gall or Mars has departed from the light 103
of life, the power penetrates from the heart through the light of life and then
into the head, into the stringent quality. When that power can rise up no
higher, it is captured by the stringent birth and dried out by the cold. There 104
it stands, infusing itself with spirit of life in the heart as a royal throne of the
spirit of the heart. For that is how far the spirit of the heart extends its power.
That is where it is tested. The brain resides in the stringent birth and is in 105
its own corpus the gentle power of the heart, signifying that the new rebirth
which is born amid the stringency of death and anger is reborn in its own

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[15] Mars is a "motivator of the entire body of this world. For his office is to move everything in the wheel of nature by his orbiting, from which all life takes its origin" (25:27). Its quality (i.e., bitter) and its function therefore are the same as with gall. Similarly, according to Paracelsus, "Also ist der Gall in der Substantz/ wie der *Mars* im Geist/ vnnd ist in jhrem Geist/ wie der *Mars* im Laufft" (Paracelsus, *Volvmen Medicinae Paramirum*, H 1:41; S 1:208); see also Intro II B3c.

[16] Though all the planets and stars receive their light from the sun, which is the heart, the moon or brain reflects the "light" of the sun, i.e. the senses. Cf. Paracelsus, *Volvmen Medicinae Paramirum* (H 1:41; S 1:208), "also der Monn auch sich wie das Hirn vergleicht." Though B. instead assigns the brain to Jupiter, he does so because the latter has qualities which are also found in Paracelsus. See below (*A* 25:109); see Intro II B3c.

des zornes / in seinem Himmel wider Neu geboren wird / vnd dringed durch den tott ins leben / Den da wird der Geist / oder die gedancken wider Eine gantze Creaturliche Person / durch die Inficirunge / oder ap probirunge aller
106 kreffte / welches ich im Menschen die Animalische geburd Heisse / Den wen der Neue Geist im Hirne recht fertired[a] ist / So fehred er wider in seine mutter / in das Hertze / Als den stehed er als ein vol komlicher Geist oder wille / oder als Eine neu geborne Person / welche im Menschen die Seele heissed.

107 Nun Sihe wie im Menschen das Hirne Ein wesen / vnd Hehr kommen ist / also ist auch der Planed Iubiter ein wesen vnd Hehr kommen / Den er Hatt seinen vrsprung vom auff gang des lebens / von der krafft welche aus dem wasser des lebens / aus dem locum der Sonnen durch das licht ist
108 auff gangen / Vnd ist die Selbe krafft So hoch gestiegen / Bis sie ist wider in der strengen Harten vnd kalten krafft gefangen worden / alda ist sie Blieben stehen / vnd durch den Ersten umb gang / oder ford gang Corporlich worden / vnd von der strengen vnd kalten krafft ver trockned worden /
109 Vnd ist wol recht das Hirne in dem leiblichen Regimend dieser weld / dauon die Sinnen / vnd vernunfft geboren werden / Auch alle Sanffmut vnd weisheit / In der Naturligkeit / Aber der rechte vnd Heilige Geist im menschen / wird im ver borgen Himmel / im wasser des lebens geboren /
110 Der Euserliche Iubiter ist nur die Sanfft mut / vnd der verstant in der Euserlichen begreiffligkeit / Der Heilige Brun quel aber ist unbegreifflich / vnd der Euserlichen ver nunfft vn erforschlich / den die Sidrische geburd stehed nur mit der wurtzel im heiligen Himmel / vnd mit der leibligkeit Im zorne.

[a] Early edit (1730): vertiret

heaven, penetrating through death into life. For that is where the spirit or the thoughts again become a full creatural person through the infections or testing of all the powers which in the human being I call the animate birth. If the new spirit in the brain has been properly directed,[17] it travels back into 106
its mother, the heart. Then it abides as a complete spirit or will or new born person, which in the human being is called the soul.

Now consider that in the human being the brain is a being and source, as 107
the planet Jupiter is a being and source. For it takes its origin from the ascent of life, from the power that rises through the light from the water of life, from the locus of the sun. That power rose up so high that it became captive to the 108
stringent, hard, and cold power where it stayed put. Through the first circuit or progression it became corporeal and was dried out by the stringent and cold power. And this is properly the brain in the physical governance of this 109
world, from which the senses and reason are born, as well as all gentleness and wisdom in the natural realm. But the true and Holy Spirit in the human being is born in the concealed heaven in the water of life. The outer Jupiter 110
is merely the gentleness and understanding in the external palpability.[18] The holy source font, however, is incomprehensible and to the external reason unfathomable. For the sidereal birth abides only with its root in the holy heaven, but with its physicality in the realm of anger.

[17] This is presumably a derivation of Latin *vertere*: to turn around or direct something.

[18] Paracelsus writes that Jupiter by its mildness or goodness mellows all unruliness ("durch sein gütti all vngestümmikeit miltert"—*Volvmen Medicinae Paramirum*, H 1:41; S 1:209).

Das 26 Cappittel.

Von Dem Planeten Saturno.

1 Saturnus der kalte scharffe vnd strenge Herbe Regente / Nimpt seinen anfang vnd Hehr kommen / Nicht von der Sonnen / Den er Hatt in seiner gewaldt die kammer des Todes / vnd ist ein ver Truckner aller kreffte / dauon
2 die leibligkeit End stehed. Gleich wie die Sonne ist / des lebens Hertze / vnd Ein vrsprung aller Geister / in dem leibe dieser weld / Also ist Saturnus ein ahn fenger aller leibligkeit / vnd begreiffligkeit / Vnd stehed in dieser zweyer Planeten gewald / der Gantze leib dieser weld / vnd mag keine Creatur / oder Bildunge / So wol auch keine Bewegligkeit / auser dieser Beider gewald / in dem Naturlichen leibe dieser weld werden /.

3 Sein Vr sprung Aber / ist die Ernstliche Herbe vnd strenge ängstligkeit / des Gantzen leibes dieser weld /

Den als in zeit der an zindunge des zornes / das licht in der Eusersten geburd dieser weld verlosch / welche geburd ist die Naturligkeit / oder begreiffligkeit / oder das auff steigen der geburd aller quel Geister / So stund die Herbe qualitet in Irer scherffesten vnd strengesten geburd / vnd zog aller quel Geister gewürcke Gantz Herbe vnd strenge zu Sammen / dauon den die Erde vnd steine sind worden / vnd was wol recht das Haus des Todes / oder die Ein schlissunge des lebens / darinnen den könig Lucifer ist gefangen worden /

4 Als aber am Ersten Tage das licht durch das word / oder Hertze Gottes Edwas in der wurtzel der Natur / des leibes dieser weld wider ahn Brach / Gleich wie Eine erkisunge des Tages / oder anfang der bewegligkeit des lebens / So kriged[a] die strenge vnd Herbe geburd wider Einen an Blick /
5 oder auff gang des lebens in der geburt. Von diesem ahn ist sie Gleich wie im ängstlichen tode gestanden Bis an dritten Tag / da die liebe Gottes ist durch den Himmel des vntterscheides gedrungen / vnd[b] das licht der Sonnen ahn gezindt /

6 Weil aber der Sonnen Hertze oder krafft / Nicht kuntte die ängstliche geburd / oder die qualitet des grimmes vnd zornes auff schlissen / vnd Temperiren / vorap in der Höhe / über dem Iupiter / So stund der selbe

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[a] Early edit: kriegte [b] Amend: hat

Chapter Twenty-Six

Concerning the Planet Saturn.

Saturn, the cold, acerbic, and stringent regent, does not take its beginning and origin from the sun. For in its power it holds the chamber of death and it is a dryer of all forces[1] out of which physicality arises. Just as the sun is the heart of life and the origin of all spirits in the body of this world, Saturn is an initiator of all physicality and palpability. The entire body of the world abides in the power of these two planets. No creature or formation and no activation can come into being in the natural body of this world outside the power of these two. 1 2

Its source, however, is the severe, tart, and stringent fearfulness of the entire body of this world. 3

For when in the time of the inflammation of anger there was extinguished the light in the outer birth of this world, that is, the birth of the natural realm or palpability or ascending generation of all source spirits, the tart quality stood in its most acerbic and stringent state of giving birth. It contracted the actions of all the source spirits so tartly and tightly together that this gave rise to the earth and stones. This was the true house of death, a constriction of the life in which King Lucifer became imprisoned.

But when on the first day, the light began to break through the word or heart of God in the root of the nature of the body of this world, like a recognition[2] of the day or a start of the activation of life, the stringent and tart birth regained an aspect or glimmering of life in birth. From then on, it abided as if in fearful death until the third day when the love of God pushed through the heaven of the separation to kindle the light of the sun. 4 5

But since the heart or power of the sun could not yet unlock and temper the fearful birth or quality of ferocity and wrath in the heights above Jupiter, 6

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[1] On the astrological qualities of Saturn, see Intro II B3c.

[2] See Grimm, **erkiesen** (1).

Gantze umb zirck in Grausamer Engstligkeit / Als ein weib in der geburd / vnd kontte doch die Hitze nicht er wecken / von wegen der grausamen
7 kelte vnd Herbigkeit / Weil aber Gleich wol alda die Bewegligkeit was auff gangen durch krafft des ver borgenen Himmels / So kuntte die Natur nicht Ruhen / Sondern ängstet[a] sich zur geburd / vnd gebar aus dem Geiste der
8 scherffe den Herben kalten vnd strengen Sohn oder sterne Saturnum / Den der Geist der Hitze kuntte sich nicht ahn zinden / dauon das licht / vnd aus dem lichte durch das wasser die liebe vnd Sanfftmut End stehed / Sondern es was Eine geburd der strengen kalten vnd Ernsten grimmigkeit / der da ist ein ver trucker / ver terber / vnd feind der Sanfftmut / der in den Creaturen die Harten Beine gebüred /

9 Saturnus aber / ist nicht ahn seinen locum gebunden / wie die Sonne / den er ist nicht ein leiblicher ord in dem raume der Tiffe / Sondern er ist ein Sohn / der aus der kammer des todes / aus der ahn gezintten / Hartten vnd kalten ängstligkeit geboren ist / vnd ist nur ein Hausgenos in dem Raume / da er Inne Rumb leufft / den er Hatt sein Corporlich eigenthum für sich /
10 wie ein kind wen es von der mutter geboren ist / Warumb er aber von Gott also / aus der strengen geburd ist auff gangen / vnd was sein ampt ist / wiel Ich Hernach melden / vom umb treiben der Planeten.

11 Seine Höhe aber / kahn man nicht gar eigendlich wissen / Ich Halte es aber Gäntzlich dafür / das er zwischen dem Iouis vnd dem al gemeinen gestirne in der tiffe in mitten stehed / den er ist das Hertze der leibligkeit
12 in der Natur / Gleich wie die Sonne ist das Hertze des lebens / vnd Eine vrsache der Natur Geister / Also ist er das Hertze / vnd Eine vrsache aller Cörper / vnd Bildunge / in der Erden vnd auff der Erden / So wol in dem
13 Gantzen leibe dieser weld / Vnd wie im Menschen die Hirnschale ist ein vmb fasser vnd ein schlisser des Hirnes / darinnen sich die gedancken gebären / Also ist die Saturnialische krafft ein vmb fasser / ver trocker / vnd Behalter
14 aller leibligkeit vnd be Greiffligkeit / Vnd Gleich wie der Planed Iubiter welcher ist ein auff schlisser vnd gebärer der Sanfft mut / zwischen dem Grimmigen Mars / vnd dem strengen Saturno stehed / vnd gebüred die Sanfft mut vnd weisheit in den Creaturen / Also auch wird das leben / vnd der Sin aller Creaturen zwischen diesen zwo qualiteten geboren /. Vorap der Neue leib dieser weld / So wol auch der Neue Mensch. Dauon du bey der beschreibunge des Menschen fünden wirst.

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[a] Amend: ängstete

this entire circuit abided in terrible fearfulness, like a woman in labor, unable to arouse the heat from the violent cold and tart dryness. But since 7
activation also emerged by the power of the concealed heaven, nature could not rest; it was in terror in the pain of labor; and from the spirit of acerbity it gave birth to the tart, cold, and stringent son or star Saturn. For the spirit of 8
heat was unable to ignite to yield the light and from it, through the water, the love and gentleness. Instead this was a birth of the stringent, cold, and grave ferocity which is a dryer and despoiler and an enemy of gentleness which engenders the hard bones in creatures.[3]

Saturn, however, is not bound to its locus, as is the sun: for Saturn is not 9
a physical place in the space of the depths. It is a son, born of the chamber of death, from the ignited hard and cold fearfulness, and no more than a housemate in the space in which it orbits. For it has its corporeal property unto itself, like a child when it has been born of its mother. The reason why it 10
emerged from God and the stringent birth in this way, and what the office of Saturn is, these are matters I intend to explain subsequently with reference to the orbiting of the planets.

Its height cannot be ascertained precisely. I am entirely of the opinion, 11
however, that it stands between Jove and the stars in general at mid point in the depths. For Saturn is the heart of the physicality in nature. Just as the sun 12
is the heart of life and a cause of the nature spirits, Saturn is the heart and a cause of all bodies and all formations in the earth and upon the earth, and indeed in the entire body of this world. And just as in the human being, the 13
skull is a container and encloser of the brain, in which the thoughts are born, the saturnine power is a container, dryer, and keeper of all physicality and palpability. As the planet Jupiter, as an unlocker and generator of gentleness, 14
abides between fierce Mars and stringent Saturn, so do the life and mind of all creatures come into being between these two qualities. Especially the new body of this world and the new human being, about which you will find more in the description of the human being.

[3] Elsewhere, B. explains that the angels in the wafting world of Paradise do not have hard bones.

Von Dem Planeten Venus.

15 Venus der Hold selige Planed / oder der ahn zünder der liebe in der Natura / Hatt seinen vrsprung vnd Hehrkommen auch von dem auff Gang der Sonnen / Seine qualitet wesen vnd Hehr kommen ist also beschaffen.

Hie Mercke dis recht vnd eigend.

16 Als die liebe Gottes den locum der Sonnen / oder die Sonne ahn zinded[a] / So Ging Erstlich aus der ängstligkeit aus dem locum der Sonnen / aus den Sieben quel Geistern der Natur auff / der er schreckliche vnd Grimmige Bitter feuer Schrack / welches geburdt vnd anfenglicher vrsprung ist / der angezintte Bitter zorn Gottes / in der Herben qualitet durch das wasser /
17 Der Ging zu Erst in der ahn zindunge der Sonnen aus der kämmer des Todes auff / vnd was ein auff wecker des Todes / vnd ahn fenger[b] des lebens / vnd steig Gantz Grimmig vnd zitternde über sich Bis ihn das licht der Sonnen er Greiff. vnd Inficirte / da ward er durch die Sanfft mut des lichtes gefangen / vnd Bleib stehen / Dauon ist der Planeta Mars worden.

18 Nach dem Selben feuer schrack ist die krafft des lichtes welche sich anfenglich aus dem fetten des wassers hintter dem feuer schrack Hatt geboren / vr Plitzlich Als Eine mechtigkeit Hin nach gefahren / vnd[c] den Grimmen feuer schrack gefangen genommen / vnd Sich über den selben Hoch erhebed / als Ein fürst vnd zämer der Grimmigkeit Dauon ist nun die Sinligkeit der Natur / oder der Planed Jubiter worden.

Die Porten der liebe.

19 Als aber die zwene Geister der beweglichkeit vnd des lebens aus dem locum der Sonnen / durch die ahn zindung des wassers waren auff Gangen / So drang die Sanfftmut / Als ein Same des wassers mit der krafft des lichtes Gantz Sanffte Inficirende vnd freundlich vntter sich in der kammer des Todes / Dauon ist die liebe des lebens / oder der Planed venus worden.

20 Du must aber alhier dis Hohe ding recht verstehen. Die geburd oder der auff gang der Sieben Planeten vnd aller sternen / ist nichtes anders / als wie sich das leben / vnd die wunderliche Probortz der Gottheid von Ewigkeit
21 geboren Hatt / Den als ihm könig Lucifer den locum dieser weld / als ein zorn Hauß zu gerichtet Hatte / vnd ver meinte also grimmig vnd gewaltig

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[a] Early edit: anzündete [b] Early edit: ein Anfänger [c] Amend: hat

Concerning the planet Venus.

Venus, the blessed planet or igniter of love in *natura*, has an origin and 15
provenance that also comes from the ascent of the sun. Its quality, being,
and becoming are constituted as follows.

Here take proper and special note.

When the love of God ignited the locus of the sun or the sun itself, first of 16
all the horrid and fierce bitter fire flash of terror emerged from fearfulness,
from the locus of the sun and the seven source spirits of nature. Its birth and
primary origin is the inflamed bitter anger of God in the tart quality, passing
through the water. It rose up first in the ignition of the sun from the chamber 17
of death; it was an arouser of death and initiator of life, ascending fiercely
and tremulantly above itself until the light of the sun caught and infected
it. It was then taken prisoner by the gentleness of the light and stayed put,
which gave rise to the planet Mars.

After that same fire flash, the power of light which was initially born from 18
the fattiness of the water behind the fire flash quickly travelled after it to
take the fierce terror flash prisoner, rising above it as a prince and tamer of
ferocity, which gave rise to the sensuality of nature or the planet Jupiter.

The gates of love.

But when the two spirits of activation and life had ascended from the locus 19
of the sun through the inflammation of the water, the gentleness, a seed of
water with the power of the light, penetrated downward in the chamber of
death quite softly, infectiously, and amiably: this gave rise to the love of life
or the planet Venus.

You must understand this sublime matter properly. The birth or ascent of 20
the seven planets and all the stars is nothing other than the manner in which
the life and marvelous proportion of the divinity has been regenerated from
all eternity. When King Lucifer made the place of this world a house of wrath 21
in order to rule it fiercely and violently, the light at once went out in the

darinnen zu Herschen / So ver lasch zu Hand das licht in der Natur / dar innen er ver meintte ein Herr zu sein / vnd er starrete die Gantze Natur / als ein leib des Todes / dar innen keine beweg- ligkeit waß / vnd muste er als ein Ewig gefangner in der fünsternüs Bleiben.

22 Nun wolte aber der Heilige Gott / diesen locum seines leibes / ver stehe den Raum dieser weld / nicht lassen in Ewiger fünsternüs vnd schande stehen / vnd den Teufeln eigentumlich lassen / Sondern gebar ein Neu regimend des lichtes vnd aller Sieben quel Geister der Gottheit / welches der Teufel nicht er greiffen noch fassen kuntte / es was ihm auch nichtes
23 Nütze / den er kan in dem lichte der Sonnen nichtes mehr Sehen als in der fünsternis / Den er ist in diesm lichte nicht zur Creatur worden / dar umb ists ihm auch nichtes Nütze /

24 Die weil es aber Solte ein neu regimend sein / So muste es ein regimend sein / das der teufel nicht fassen kuntte / vnd das er nicht zu seinem Corporlichen eigentum Brauchen köntte.

Das ist Nun also Beschaffen.

25 Es Hatt die liebe / oder das wortt / oder Hertze / das ist / der Ein geborne Sohn / Gottes des vaters / der da ist das licht / vnd die Sanfft mut / vnd die liebe / vnd die freude der Gottheit / wie er selber Saged / als er die Menschheit Hatte ahn sich genommen / *Ich Bien das licht der weld. Johan. 8* / den locum dieser weld Beim Hertzen genommen / vnd in der mitten (des) dieses raumes / ahn der stelle / wo der Mechtige fürst vnd könig lucifer was gesessen für seinem valle vnd da er was zur Creatur worden /
26 Neu geboren / Vnd Sind aus diesem ahn gezintten locum der Sonnen / Sonderlich Sechserley qualiteten endstanden vnd geboren worden / Alles nach der Götlichen geburt Recht /

27 Erstlich ist auff gangen der feuer schrack / oder die Bewegligkeit in der Hitze / das ist der anfang des lebens in der kammer des Todes /

Nach dem Selben ist[a] das licht in dem fetten des wassers in der Hitze Scheinend worden / das ist Nun die Sonne /

28 Zum dritten / Als nun das licht der Sonnen Hatt den Gantzen Corpus der Sonnen Inficirt / So ist die krafft des lebens / welche aus der Ersten Inficirung ist auff gangen / über Sich gestigen / Als Gleich wen man Ein Holtz ahn
29 zinded / oder So man feuer aus einem steine schleged / So Sicht man zu Erst den Glantz / vnd aus dem Glantz den feuerschrack vnd Nach dem feuer

[a] Early edit: ist 2tens

nature of which he thought himself lord. All of nature went rigid as a body of death with no movement in it and he was forced to remain an eternal prisoner of darkness.

But the holy God did not choose to allow this locus of his body, the space 22
of this world, to remain in eternal darkness and shame, the haunt of the devils. He bore a new domain of light and of all seven source spirits of the divinity, which the devil could not grasp or get hold of. It was no use to him. In the light of the sun, he can see no more than in darkness. For he did not 23
become a creature in this light: therefore it does him no good.

Since it was to be a new domain, it had to be of a kind that the devil could 24
not get hold of and that he could not make use of as his physical property.

This is how it is constituted.

The love or the word or the heart, that is, the inborn Son of God the father, 25
who is the light and gentleness and love and joy of the divinity (as he himself says, in taking humanity upon himself, *"I am the light of the world." John 8*:12): he seized the locus of this world by the heart and in the middle of the space of this location, where the mighty prince and king Lucifer had resided before his fall; and where he, Christ, had become a creature newly born. And 26
from this ignited location of the sun six qualities arose and were born, all in accordance with the divine birthright.

First there rose up the fire bolt or activation of the heat: this is the 27
beginning of life in the chamber of death.

After this, second of all, the light of the fat in the water grew radiant in the heat: this is the sun.

Third: when the light of the sun had infected the entire corpus of the sun, 28
the power of life, ascending from the first infection rose above itself, as when a piece of wood is set on fire, or when one strikes fire from a stone. One 29
sees first of all the gleam and then from it the fiery flash, and after this the

schrack die krafft des ahngezintten Corpuses / vnd das licht mit der krafft des Corpus er Hebed sich vrplitzlich über den schrack / vnd regired viel
30 höher tiffer vnd mechtiger als der feuerschrack / Auch qualificirt die krafft des ahn gezintten Corpus In der aus gegangenen krafft ausser dem feuer Sänffte lieblich vnd Sinreich / vnd ver stehed man Hirrinnen das Götliche wesen recht /. Also Hats auch Eine gestalt mit werdunge der Sonnen / vnd der zweier Planeten Mars vnd Jupiter.

31 Weil aber der locum der Sonnen / das ist die Sonne alle qualiteten Nach der Gottheit Recht / wie auch alle ander örter In sich hatte / So (steig) stigen auch zu Hant In der Ersten anzindunge alle qualiteten auff vnd
32 Nider / vnd gebaren sich nach Ewigem vnanfenglichem Rechte / Den die krafft des lichtes welche die Her be vnd Bitter qualitet In dem locum der Sonnen Sanfftigte / vnd dinne (ward) machte / Gleich dem wasser / oder
33 der liebe des lebens steig vntter Sich / Nach der demüttigkeit artt / Daraus ist der Planed venus worden / den er ist in dem Hause des todes Ein auff schlisser der Sanfft mut / oder anzinder des wassers / vnd ein weicher durch dringer In der Hartigkeit / Ein ahn zinder der liebe / In welchem das ober Regimend / als der Bittern Hitze des Mars / vnd die Hertzliche Sinligkeit des
34 Iouis Begirlich wird / Dauon endstehed die Inficirung / den die venus krafft macht den grimmen Mars oder feuer schrack linde vnd Sanfftiged ihn / vnd den Iouis macht sie demüttig / Sonst Breche die krafft Iouis durch die Hartte kammer Saturnus / vnd dem Menschen vnd Tihren durch die Hirnschale / vnd ver wandeld sich die Sinligkeit in Hochmut / über der Gottheit geburt reht auff artt vnd weise des stoltzen Teufels.

Von Dem Planeten Marcurius

35 So man wil Gründlich vnd eigendlich wissen wie da Sey die geburt oder der anfang der planeten vnd sternen / vnd das wesens aller wesen In der Tiffe diser weld / So mus man eigendlich die Instehende geburt oder des lebens
36 anfang im Menschen Betrachten / Den das Selbe nimpt Einen Solchen anfang vnd auff gang / vnd Stehed auch in solchem orden wie die geburt
37 des wesens aller wesen in dem leibe diser weld / Den das Instehende ratt der sternen vnd Planeten ist anders nicht / Als wie die geburt In dem Sibenden Natur Geiste für den zeiten der weld ist auff gangen / darinnen Sich Haben Bildnüsse vnd figuren / So wol Himlische früchte figurired / Nach der Ewigen
38 Gottheit recht / Weil den der Mensch ist nach der qualificirung Gottes vnd auch aus dem Götlichen wesen geschaffen / So Hat das Menschliche leben Einen Solchen anfang vnd auff gang wie der Planeten vnd sternen gewesen
39 ist / Den der Planeten vnd sternen anfang / Instehen Lauff vnd wesen ist

power of the ignited corpus; and by the power of the corpus, and the light then rises up instantaneously above the terror to rule more sublimely, more profoundly, and more powerfully than the fiery fright itself. The power of 30
the inflamed corpus likewise manifests itself in the power which, outside the fire, has gone forth softly, mildly, and sensuously. From this one gains a proper understanding of the divine being. It is the same with the genesis of the sun and the two planets Mars and Jupiter.

Since the locus of the sun, that is, the sun itself, contained all the qualities 31
as well as all other places within itself, all qualities also ascended and descended immediately in that first ignition, regenerating themselves in accordance with an eternal law that knows no beginning. For the power 32
of life, which mellowed and refined the tart and bitter qualities, rendering them like water or the love of life, descended beneath itself in the manner of humility. This gave rise to the planet Venus. In the house of death it is 33
a liberator of gentleness or an igniter of the water and soft penetrator of rigidity and a kindler of the love, causing the upper regime of the bitter heat of Mars and the cordial sensuousness of Jove to become desirous. From this 34
arises the infection. For the power of Venus makes the fierce Mars, the fiery flash, mild and softens it, and it makes Jove humble. Otherwise the power of Jove would break through the hard chamber of Saturn and through the skulls of humans and animals, and cleverness would be transformed into pride, rising above the birthright of divinity in the manner and character of the devil.

Concerning the planet Mercury.

If one wants a thorough and true knowledge of the birth or beginning of 35
the planets and stars and of the being of all beings[4] in the depths of this world, one must contemplate the innate birth or beginning of life in the human being. For the latter originates and emerges and abides in the same 36
order as the birth of the being of all beings in the body of this world. For the 37
innate wheel of the stars and planets is no different than the birth in the seventh nature spirit before the time of this world, when images, figures, and celestial fruits emerged and configured themselves following the law of the eternal divinity. Since the human being is made in accordance with 38
the manifestation of God and out of the divine being, human life has the same sort of origin and ascent as of the planets and stars. For the origin of 39

[4] On "das Wesen aller Wesen," see Intro II A2c.

40 anders nicht als der anfang vnd Trieb oder das regimend im Menschen / Wie Nun das Menschliche leben auff gehed / Also ist auch die geburt der Sieben Planeten vnd sternen auff gangen / vnd ist in disem Gar kein vntterscheidt.

Der Centrum. oder zirckel des lebens geburt.
Die Grosse Tieffe.

41 Für Disen Spiegel foderd der Geist die Medicus / Sonderlich aber die Antamirer vnd Menschen Schinder / die durch Ire Schinderey Haben wollen die geburt / vnd auffgang des Menschlichen lebens erfahren / vnd haben Manchen vnschuldigen Menschen wider Gottes vnd der Natur recht vnd gesetze er morded / In Hoffnug die wunderliche Probortz vnd gestalt der Natur zu erkündigen / darmitte Sie vielen andern köntten zur gesuntheit dinen /

42 Weil sie aber In der Natur er funden werden als Mörder vnd übel Thäter / wider Gottes vnd der Natur Gesetze vnd recht / So spricht Inen der Geist
43 welcher mit Gott Inqualiret Ihre Mörderey Nicht für recht. Hetten Sie doch die wunderliche geburt der Menschen können viel Neher vnd gewisser erfahren / wen Sie ihr stoltzer hochmut vnd Teufflischer Mördrischer Sucht lust[a] hette lassen darzu kommen / welcher Inen die rechten Götlichen Sünen ver kered hatt / Sie Haben nur wollen mit Menschen vnd nicht mit Göttern kempffen / darumb ist Inen der lohn Ihres irtumbs Billich zu
44 Theil worden /. Wolauff ihr gekröntten hitlin / Last Sehen ob auch ein Einfeltiger Leye köntte die geburt des Menschen lebens In der erkendnis Gottes erforschen / ists vnrecht So wider legts / ists aber recht So lasts stehen.

[a] Buddecke rejects the addition of a hyphen by early editors (Sucht-Lust), suggesting that B. intended: "[ihre] Lust teuflischer, mörderischer Sucht" ("their lust of a devilish, murderous compulsion").

the planets and stars, their station, course, and being, is no different than the origin, drive, and constitution of the human being. Just as human life 40
ascends, so did the birth of the seven planets emerge. There is no difference between them.[5]

The centrum or circle of the birth of life.
The great depths.

Before this mirror, the spirit orders the physicians, and particularly the 41
anatomists and butchers of human flesh who, by their butchery, have attempted to discover the birth and ascent of human life, and who have murdered many an innocent human being against the laws of God and nature in the hope of investigating the marvelous proportion and form of nature in order that they might serve the health of many others.

But since they have been judged to be murderers and miscreants, against 42
the laws and justice of God and nature, the spirit infused with God does not find their murder justified.[6] They could have found out, closer to home and 43
with more certainty, about the marvelous birth of the human being, if not for their proud arrogance and diabolical murderous inquisitiveness which perverted their proper human sense. They thought it was better to contend with human beings than with gods. For this reason, they have received the proper reward for their error. Look to it, you crowned little hats.[7] Let's see if a 44
simple layman cannot investigate the birth of human life in the knowledge of God. If this is incorrect, refute it. If it is right, let it stand!

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[5] It is peculiar here that no reference to the planet Mercury follows the heading, "Concerning the planet Mercury." This is no doubt a lapse of attention by an author typically anxious to reassure the reader at every step. B.'s second book *Von den drey Principien Göttliches Wesens* (1618) suggests what his lost thought was moving toward. After summarizing the planets in the above manner, the author proceeds to "*Mercurius*": "in it abides the knowledge of what was in the prior state before the light" (darinnen stehet die Wissenschaft, was im Urkunde vorm Lichte sey—*3P* 80:24). Though *Aurora* forgets to mention Mercury again after announcing it in the heading, this is the direction of his exposition in sections *A* 26:22–35. Introspection is the path to theogony and cosmogony in subsequent writings. Here the explanation of the heading might have stated that Mercury embodies the knowledge-enabling resonance of human and astral-planetary genesis. Having recapitulated the birth of the planets, the human microcosm "recollects" its own origin in order to regain a knowledge embodied in Mercury and in the eternal birth of God.

[6] B. joins a tradition extending from Saint Augustine (*Civitas Dei* XXII:24) to Paracelsus that condemns vivisection and anatomical studies of the human body. By cutting up the mortal coil the anatomists cannot find life or the soul.

[7] B.'s derogatory reference is the academic regalia.

45 Diese Beschreibung von des Menschen lebens geburt Setze Ich darumb hie hehr / damitte der ursprung der sternen vnd Planeten könne Besser gefast werden / Bey der beschreibung von er schaffung des Menschen wirstu alles vrkünt- licher vnd tiffer finden / wie der anfang des Menschen Sey.

Nun Mercke.

46 Der Samen Im Menschen wird auff art vnd weise geboren / wie die wunderliche Probortz vnd gestalt der Natur ist in ihrem ringen vnd auffgang
47 von Ewigkeit geboren worden / Den das Menschliche fleisch ist vnd Bedeut die Natur In dem leibe Gottes welche von den andern Sechs quel Geistern geboren wird / darinnen sich die quel Geister widerumb gebären / vnd in vnendlich erzeigen / darinnen formen vnd Bildungen auffgehen / vnd darinnen Sich das Hertze Gottes / oder die Heilige klare Gottheit Im Mitlern Sedis über der Natur gebüred / Im Centrum wo des lebens licht auff gehed. (immer gebüred.)

48 Nun aber Sind in dem Menschlichen leibe In dem geburt regiment drey vntter schiedliche dinge / da Ein Ides Ein Sonderliches ist / vnd Sint doch auch nicht von Einander getrendt / Sondern Sint alle drey zu Sammen nur der Einige Mensch / Nach artt vnd weise der dreyheit in dem Götlichen
49 wesen / Das fleisch ist nicht das leben / Sondern ist[a] Ein Tott vnuerstendiges wesen / welches / wen des Geistes regimend darinnen auff höred zu quali-
50 ficiren / als Bald ein Tott aß wird / verfaulen vnd zur stiben muß. Nun aber kan auch kein Geist auser dem leibe In seiner volkommenheit Bestehen / Den als Bald er von dem leibe endschiden wird ver leured er das regimend / den der leib ist die Mutter des Geistes / In welcher der Geist geboren wird / vnd in welcher Er seine stercke vnd krafft nimpt / er ist vnd Bleibed wol der Geist wen er von dem leibe geschiden wird / aber er ver leured das regiment.

51 Diese drey regiment Sint der Gantze Mensch mit fleisch vnd Geist / vnd haben zu ihrem anfang vnd regiment Sonderlich Sibenerley gestaldt / Nach art vnd weise der Siben Geister Gottes / oder der Sieben Planeten.

52 Wie Nun Gottes Ewiges vnanfengliches geburt regiment ist / Also ist auch der anfang vnd auffgang der Sieben Planeten vnd sternen / vnd Also ist auch der auff gang des Menschen lebens /

[a] Early edit: es ist

I place here this account of the birth of human life so that the origin of the 45
stars and planets can be better understood. When it comes to the account of the creation of the human being, you will find everything more basic and deeper regarding the beginning of the human being.

Now take note.

The seed in the human being is born in the manner and way that the 46
marvelous proportion and form of nature has been generated in its struggle and ascent from eternity. For the human flesh is and signifies nature in the 47
body of God, born of the other six source spirits. In it in turn, the source spirits regenerate and manifest themselves without end, with forms and configurations emerging, and the heart of God, the holy clear divinity, gives birth to itself in its central place above nature: in the center where the light of life ascends perpetually.

In the human body in the constitution of birth there are three distinct 48
things, each one particular, though they are not separate from one another, but rather all three together are the integral human being in the character and manner of the triunity in the divine being.[8] The flesh is not life. It is a 49
dead and uncomprehending entity. As soon as the regime of the spirit ceases manifesting itself in it, it immediately must become carrion, decaying and dispersing. But no spirit can subsist outside of the body in its perfection. For 50
as soon as it is parted from the body, it loses its regime. For the body is the mother of the spirit, in which it is born and from which it draws its strength and power. It is and remains spirit when it is parted from the body, but it loses its governing power.

These three regimes[9] are the entire human being in flesh and spirit. They 51
have in their origin and regime in particular a sevenfold form in the manner of the seven spirits of God or the seven planets

As is God's eternal regime of birth without beginning, so too is the begin- 52
ning and ascent of the seven planets and stars, and so also the ascent of human life.

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[8] Like Paracelsus, B. finds the answer to materialistic anatomy in the trinitarian constitution of the human being. See Weeks, *Paracelsus*, 32, 180; W 358, note a, 359, note 2.

[9] B. has failed to mention the third "distinct thing," the soul, though what he writes in 26:60 presupposes, as do such later writings as *Forty Questions on the Soul*¸ that the hidden God can be approached introspectively via the hidden being of the soul: anthropology and theology share a trinitarian character (cf. 26:48; cf. below, 26:74).

Nun Mercke.

53 Wen du Sinnest vnd denckest was da Sey in dieser weld / vnd auser diser weld / oder das wesen aller wesen / So spolirestu[a] oder Sinnestu In dem Gantzen leibe Gottes / welcher ist das wesen aller wesen / Vnd der ist ein
54 vnanfengliches wesen / er hatt aber In seinem eigen Sedis keine Beweglichkeit / ver nunfftligkeit / oder begreiffligkeit / Sondern ist Eine fünster Tiffe / die weder anfang noch Ende hatt / es ist darinnen weder dicke noch dinne / Sondern ist Eine fünster kammer des Todes / da nichtes gespüred wird /
55 auch weder kalt noch warm / Sondern ist das Ende aller dinge / Dieses ist nun der leib der tieffe / oder die war hafftige kammer des Todes /

56 Nun aber Sint in diesem finstern Tahl die Sieben Geister Gottes / die auch weder anfang noch Ende Haben / da keiner der Erste / vnd auch keiner
57 der ander dritte vnd letzte ist. In disen Sieben regimenten Theiled sich das regiment In drey vntterschiedliche wesen / da keines auser dem andern ist / oder von dem andern getrent wird /.

Die Sieben Geister aber gebären auch .I. Einer den andern von Ewigkeit zu Ewigkeit /.

58 Das Erste regiment stehed in dem Corpus aller dinge / das ist in der gantzen Tieffe / oder wesen aller wesen / Der hat an allen Enden vnd orten die Sieben Geister in sich haphafftig vnd Eigen Thumlich / vnaptrenlich
59 oder vnuerrücklich / zum eigen thum / So nun die Sieben Geister irgends ahn einem orte nicht Triumpfirende ringen / So ist an dem selben orte keine Bewegligkeit / Sondern Eine Tieffe fünsternüs / vnd ob gleich die Geister an dem selben orte volkomlich Sint / noch ist der locum ein fünster hauß / wie du solches ahn einem fünstern gemach kanst ver stehen / darinnen die ahn gezintten Geister der Planeten vnd sternen nicht können die Elementa ahn zinden /

60 Nun aber ist die wurtzel der Siben Geister an allen Enden aber auser dem ringen stehed sie stille / vnd spired man keine Bewegligkeit /

61 Ein solch haus ist die gantze Tieffe / ausser / In / vnd über allen himmeln / welches haus heist die ewigkeit / vnd Ein Solch haus ist auch das fleisch
62 haus / In Menschen vnd allen Creaturen / Vnd dises wesen zu Sammen Begreifft die Ewigkeit / welche nicht Gott heist / Sondern der vnalmechtige leib der Natur / da zwar die Gottheit vnerstorben Im kern der Sieben Geister ver Borgen stehed / aber nicht Begriffen noch ver standen wird.

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[a] Early edit: speculirestu

Now take note.

When you reflect and consider what exists both in this world and outside of 53
it, you speculate and reflect about the entire body of God who is the being
of all beings, a being without beginning. But in his own seat, he possesses 54
no mobility, rationality, or palpability, but is rather a dark depth without
beginning or end. Within, there is neither full nor empty, but rather a dark
chamber of death where nothing is felt, neither cold nor warm: it is the end
of all things. It is the body of the abyss or true chamber of death. 55

But in this dark vale, there are the seven spirits of God. They have no 56
beginning or end, since none is first, none second, third, or last. In their 57
seven regimes, the governing power is divided into three distinct beings,
none outside and none separated from the other.

The seven spirits generate each the other from eternity to eternity.

The first regime abides in the corpus of all things, in the entire depths or 58
being of all beings: it possesses and owns everywhere and in all places the
seven spirits within itself as its property that cannot be separated or taken
away. If there is any place where the seven spirits do not struggle exultantly, 59
there is no activity in that place but only a deep darkness. And even though
the spirits are complete in that place, it is nonetheless a dark domicile which
you can imagine as a dark room in which the ignited spirits of the planets
and stars are unable to kindle the elements.

However, aside from this struggling, the root of the seven spirits stands 60
still everywhere, and in it one senses no activity or motion.

The house that I refer to is the entire depth, outside of, within, and above 61
all the heavens. This house is called eternity. It encompasses the carnal
house[10] in human beings and all other creatures. This being, taken together, 62
is encompassed by the eternity that is not called God, but rather the less
than omnipotent body of nature in which the divinity abides without dying
in the core of the seven source spirits but without being comprehended or
understood.

[10] B. cannot mean that the carnal body is eternal: the eternal house encompasses the temporal. Time is in eternity.

63 Ein Solch haus ist auch der Gantze raum diser weld worden / als Sich die Gottheit In den Sieben Geistern für den Greulichen Teufeln ver Borgen hatt /[a] Wen nun nicht die Siben Planeten vnd sternen weren aus den Geistern Gottes auff gangen / welche die kammer des Todes In dem fünstern hause diser weld an allen Enden wider auff Schlissen vnd ahn zünden /
64 dauon das regiment der Elementa endstehed /. Ferner Solstu aber gleich wol auch wissen / das das regiment der Siben Geister Gottes in dem hause diser weld dar aumb nicht Sey im Tode ver Truckned / das nur alles musse von
65 den Planeten vnd sternen sein leben vnd anfang bekommen / Nein / den die klare Gottheit stehed allendhalben im zirckel im Hertzen der Gantzen Tieffe ver Borgen / vnd die Sieben Geister stehen in dem leibe der Tieffe in ängstligkeit / vnd Grosser Senligkeit / vnd werden von den Planeten vnd sternen immer ahn gezint / dauon die Bewegligkeit vnd die geburt in der
66 gantzen Tieffe endstehed / Die weil sich aber das Hertze der Gottheit in dem leibe diser weld in der Eusersten geburt / welches ist die leibligkeit verbürged / So ist die leibligkeit ein fünster haus / vnd stehed alles in Grosser ängstligkeit / vnd bedarff Eines lichtes welches in der kammer der fünsternüs leuchtet / welches ist die Sonne / also lange / Bis sich das Hertze Gottes in den sieben Geistern Gottes in dem Hause dieser weld wird wider[b] Bewe-
67 gen / vnd die sieben Geister ahn zinden / Als den werden die Sonne vnd sternen wider in ihr Erst locum Tretten / vnd in solcher forma ver gehen / Den es wird das Hertze oder licht Gottes widerumb in der leibligkeit / das
68 ist / in dem leibe diser weld leuchten / vnd alles er füllen / als den höred die ängstligkeit auff / Den wen die ängstligkeit im geburt regiment die süssigkeit des lichtes Gottes kusten[c] / das das hertze Gottes mitte im geburt regiment Triumpffired / So ist alles freudenreich vnd triumpffired der Gantze
69 leib / Welches Ietzunder in diser zeit in dem hause diser weld nicht sein kahn / von wegen der grimmigen gefangenen Teufel / welche in der eusersten geburt in dem leibe diser weld haus halten / Bis in das gerichte Gottes /
70 Hie kanstu nun ver stehen wie das Hertze Gottes die wurff schauffel in der hant hatt / vnd wird ein mal seinen tennen fegen / *Welches Ich hiermitte Ernstlich an melden Thue* / als in erkentnis / Im licht des lebens / wo das Hertze Gottes im[d] licht des lebens durch Bricht / vnd ver kündiged den hellen Tag.

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[a] Early editions (1715, 1730) insert the words in fine print: wäre es auch noch, [b] Early edit: wieder wird [c] Early edit: kostet [d] Early edit: das Hertze im

The entire space of this world became such a house when the divinity 63
in the seven spirits concealed itself from the horrid devils. [It would still be
one][11] had the seven planets and the stars not emerged from the spirits of
God to reopen and reignite the chamber of death everywhere in the dark
house of this world which gave rise to the constitution the elements. Fur- 64
thermore, you should also know that the constitution of the seven spirits of
God in the house of this world was not dried out in death so that everything
would have had to take its life and origin only from the planets and stars.
This is not so. For the clear divinity abides hidden everywhere in the circle 65
of the heart of the abyss. The seven spirits abide in the body of the depths
in fearfulness and great longing. They are perpetually ignited by the planets
and stars, giving rise to motion and generation in the entire depths. But as 66
long as the heart of the divinity is concealed in the body of this world in the
outer birth of physicality, the latter is a dark house and everything abides in
great terror and is need of the light to shine in the chamber of darkness: the
sun. This will be so until the heart of God again moves in the house of this
world, igniting the seven spirits. When that happens, the sun and stars will 67
resume their first locus and pass away in such a form as they have. The heart
or light of God will shine and again fill all in the physicality of body of this
world. When that happens, fearfulness will come to an end. For when the 68
fearfulness in the regime of birth tastes the sweetness of the light of God so
that the heart of God exults in that domain, everything will be joyous and
triumphant. This cannot be so now in the house of this world on account 69
of the fierce imprisoned devils. They will make themselves at home in the
outer birth of the body of this world until the Judgment of God. From this 70
you can imagine how the heart of God holds the winnowing fork[12] soon to
separate the wheat from the chaff. *These things I hereby gravely announce*,
in knowledge, in the light of life, wherein the heart of God breaks through
to announce the advent of the bright day.

[11] Later editors inserted this implicit main clause: "wäre es auch noch."
[12] See *A* 8:99, note.

Vom Menschen vnd sternen.

71 Wie nun die Tieffe oder das haus diser weld ist ein fünster haus / da sich die leibligkeit gantz dicke fünster ängstlich vnd halb Tott gebüred / vnd nimpt von den Planeten vnd sternen sein wallen / welche den leib in der eusersten geburt ahnzinden / dauon der Elementa beweglichkeit end stehed / So wol das figurirliche / vnd Creaturliche wesen / Also ist auch das fleisch haus des Menschen ein fünster Tahll. Da zwar die ängstligkeit zur geburt des lebens Innen ist / vnd sich Im- mer hoch bemühed / In willens sich ins licht zu
72 er heben / dauon sich mechte das leben ahn zinden / Weil sich aber das Hertze Gottes im Centrum oder kern ver Bürged / So kahn es nicht sein / gebüred der wegen die ängstligkeit nicht mehr als einen samen / Das fleisch haus gebüred Einen Samen seines gleichen/ wider zu einem Menschen / vnd des Geistes Haus in dem Instehen der Siben Geister gebüred in dem Samen Einen andern Geist seines gleichen / wider zu einem Menschen
73 Geist. Vnd des ver borgenen Hertzens Haus gebüred ihm auch wider Einen solchen Geist / der dem fleisch hause / vnd auch den Sidrischen geburt geistern im leibe ver Borgen stehed / Gleich wie das Hertze Gottes / In den Siben Geistern Gottes in der Tieffe diser weld in den Geistern ver Borgen stehed / vnd sie nicht an zinded / Bis nach diser Enumeration. oder zeit
74 rechnung / Dieser dritte Geist ist die Seele im Menschen / vnd Inqualiret mit dem Hertzen Gottes / als ein Sohn oder kleines Götterlein in dem grossen vn meslichen Gotte /.

75 Nun diese drey vntter schiedliche regimenta werden in dem Samen geboren / welcher seinen vrsprung im fleische nimpt / wie Ich da forne im dritten Blate von disem angemelded habe /

Nun Mercke die ver Borgene geheimnis.
ihr natur kündiger nun merckt.
Die Porten der grossen geheimnis.

76 Aus der ängstlichen kamer in dem leibe diser weld aus den Siben Geistern Gottes sint auff gegangen die sternen / die zinden ahn den leib diser weld / vnd aus dem leibe gebüred sich nun die frucht / oder der samen / welcher
77 ist wasser feuer lufft erden /. Die erden ist des Sibenden Geistes Gottes frucht / welcher ist die natur der leibligkeit / dar innen sich die andern Sechs Geister wider gebären / vnd den Salitter des Sibenden Geistes In vnentlicherley gestalt vnd formen figuriren / also das die Erde auch seinen Samen gebüred / welches ist die frucht der gewechse / wie solches für augen
78 ist. Nun ist des Menschen fleisch Haus auch ein Solch Hauß / wie die fünster

Concerning the human being and the stars.

The abyss or house of this world is a dark domicile. In it, physicality regen- 71
erates itself as opaque, dark, and and half-dead. From the planets and stars, it receives its undulations which ignite the body in the outermost birth, giving rise to the activation of the elements and to the configured and creatural beings. Likewise, the carnal house of the human creature is a dark vale. In it, the fearfulness that longs for the birth of life exerts itself perpetually, intending to raise itself into the light, to ignite its life. But since the heart of God 72
is concealed in the center or core, it cannot come to pass and it generates because of its fearfulness nothing more than a seed. The carnal house gives birth to a seed of its own kind, to another human being. The house of the spirit occupied by the seven spirits gives birth in that seed to another spirit of its kind, to become again a human spirit. And the house of the concealed 73
heart gives birth to its own kindred spirit, which abides in the body concealed from the carnal house and the sidereal birth spirits, just as the heart of God abides, concealed, in the seven spirits of God in the depths of this world, without being inflamed until after the enumeration or counting out of time.[13] This third spirit is the human soul which is infused with the heart 74
of God, like a son or little god within the great immeasurable God.

These three distinct regimes are born in the seed that has its origin in the 75
flesh, as I noted above in the third sheet.[14]

Now take note of the concealed mystery.
Take note, you who would know nature.
The gates of the great secret.

The stars ascended from the chamber of terror in the body of this world from 76
the seven spirits of God. The stars ignite the body of this world and out of it the fruit is born, the seed which is water, fire, air, earth.[15] The earth of the 77
fruit of the seventh spirit of God which is the nature of physicality. In it, the other six spirits regenerate themselves and the salitter of the seventh spirit in endless shapes, configuring its forms. This is the fruit of the earth before your eyes. The carnal house of the human being is the same sort of house 78

[13] B. refers to the time schemes hinted at darkly in the Book of Revelation, for which he projects no chronology.

[14] B. is writing on folios that are not initially collated into a bound manuscript.

[15] This is the same successive creation found in Weigel's *Güldener Griff* (PW 8:10) of God giving birth to the stars and the stars to the elements and finally to the human creature.

79 Tieffe dieser weld / darinnen sich die Sieben Geister Gottes gebären / Weil aber der Mensch ein eigen leib ist / der da ist ein Sohn des Gantzen leibes Gottes / So gebüred er auch Einen eignen Samen / nach dem regiment seiner
80 Corporlichen quel Geister. Der leib nimpt seine speise von dem Samen der Sieben Geister Gottes in dem leibe der Grossen Tieffe / welcher ist feuer lufft wasser Erde / Von der Erden nimpt er die geburt der erden / oder die frucht / den er ist viel edeler als die erde / er ist eine aus gezogene Massa aus
81 dem Salitter / aus dem Sibenden Natur Geiste / Den als der leib der Natur durch die Teufel angezint wurd / So zog das wort oder Hertze Gottes die Massa zu sammen / noch ehe als der verterbete Salitter zu Sammen gedruckt ward / welcher nun erde heist / von wegen der Harten Grimmigkeit / oder
82 ver terbung / Als aber die erde zu sammen gedruckt was / So stunt die Massa in der fünstern Tieffe / in dem erschaffenen Himmel / zwischen der ängstlichen geburt vnd der liebe des Hertzens Gottes Bis an Sechsten Tag / da Bliß das Hertze Gottes das licht des lebens aus seinem Hertzen in der
83 Massa Innerste / oder dritte geburt / Als dises geschahe / So fingen in der Massa die Sieben quel Geister an zu qualificiren / vnd gebar sich in der Massa der Samen der Sieben quel Geister / als feuer lufft vnd wasser / wie in
84 dem leibe der Tieffe / Also ward der Mensch eine lebendige Seele / Nach artt vnd weise wie da ist auff gegangen die sonne vnd daraus die Sieben
85 Planeten / Das licht im Menschen / welches das Hertze Gottes Hat nein geblasen Bedeut die Sonne / welche in der gantzen Tieffe leuchtet / dauon
86 du Bey der schepffung des menschen wirst klärer finden. Nun Sihe / Gleich wie in der Tieffe diser weld durch an zindung der sternen wird aus dem leibe der fünstern Tieffe ein Same geboren / Gleich dem Creaturlichen leibe / Also auch in gleicher gestalt wird in dem fleisch Hause des Menschen ein Same
87 geboren Nach der Sieben quel Geister ewig geburt recht / Vnd in dem Samen Sind drey vntter Schiedliche dinge / da .I. Eines das ander nicht er grinden kan / vnd Sint doch nur in dem Einigen Samen / vnd Inqualiren auch mit Einander als ein wesen / vnd ist auch nur ein wesen / vnd auch drey vntter schiedliche dinge / Nach artt vnd weise der dreyheit in der Gottheit.

88 Erstlich ist der Gantz Cörper des Menschen / der ist in fünster Haus / vnd Hat auser der sieben Geister qualificiren keine Bewegligkeit / Sondern
89 ist Ein fünster Tahl Gleich wie der leib der Tieffe dieser weld / Nun ist in

as the dark abyss of this world, in which the seven spirits of God perform their generation. But since the human being is a body unto itself, a son of 79
the entire body of God, it gives birth to a seed of its own in accordance with the regime of his corporeal spirits. The body takes its nourishment from 80
the seed of the seven spirits of God in the body of the great depths of fire, air, water, earth. From the earth, it takes the generation of the earth or the fruit of it. For it is much more noble than the earth: an extracted mass of the salitter from the seventh nature spirit. When the body of nature was 81
inflamed by the devils, the word or heart of God compacted the mass[16] even before the ruined salitter which is now called earth was compressed, which happened on account of the hard ferocity or ruination. After the earth had 82
been compressed, the mass stood in the dark abyss, in the created heavens, between the fearful birth and love of the heart of God, until the sixth day. At that time, the heart of God blew the light of life from its heart into the innermost or third birth of the mass. When this happened, the seven source 83
spirits in the mass began to manifest themselves.[17] Their seed was born in it as fire, air, and water, as in the body of the abyss. This is how the human being 84
became a living soul, in the same way that the sun and, from it, the seven planets emerged. The light in the human being, blown into him by the the 85
heart of God, means the sun: it shines in the entire depths, which you will understand when you read about the creation of the human being.[18] In the 86
depths of this world a seed which is like the creatural body is born from the body of the dark abyss through the kindling of the stars. In the same way, a seed is born in the carnal human house in accordance with the eternal birthright of the seven source spirits. In the seed, there are three distinct 87
things, of which each cannot fathom the other, though they are together in a single seed, infused with one another like a single being. Indeed, they are a single being, though they are also three distinct things in the manner of the triunity of the divinity.

First of all, there is the entire body of the human being. It is a dark domi- 88
cile and has outside of the manifestation of the seven spirits no activation. It is a dark vale, like the body of the abyss of this world. In the dark body of 89

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[16] See Grimm, **masse**, from Lat. *massa*; used since the Middle Ages for a shapeless clump, or dough, or crude metal to be formed. Luther in Gen 2:7 writes "Erdenkloss," the Vulgate "*limus terrae*."

[17] For Weigel, this inblowing of life or the soul by God accords with the indwelling presence of knowledge and wisdom (*PW* 8:11).

[18] B.'s *Three Principles of Divine Being* pursues precisely these themes as anticipated here. The gap between *Aurora* and the subsequent writings beginning in 1618 is exaggerated.

dem fünster leibe des Menschen auch ein Solch regiment / mit den Sieben Geistern Gleich wie in dem leibe der Tieffe / Wen die Sieben Geister nach der Gottheit geburt recht qualificiren / So gebüred Sich aus dem ringen der Sieben Geister ein Same nach ihres gleichen /.

90 Der selbe Samen Hat nun Erstlich eine Mutter / das ist die fünster kammer des fleisch hauses /

Zum Andern Hat er eine Mutter / das ist das radt der Sie- ben Geister / Nach artt der Sieben Planeten /

Zum Dritten Hatt er Eine Mutter / die wird im zirckel der Siben Geister
91 geboren / in Mitten / vnd ist das Hertze der Sieben Geister / Das ist nun die Mutter der Seelen / welche die Sieben Geister durch scheined vnd lebendig Mached vnd an diser stette Inqualiret der Same mit dem Hertzen Gottes / Aber Nur der Ienige in welchem das licht angezinded wird / In welchem aber das zorn feuer Brent / da Bleibed dise dritte Mutter in der fünstern kammer
92 gefangen / Vnd ob sie gleich die dritte Mutter ist / So Bleibed sie doch eine Nerrin so das licht in ihr sich nicht an zint / Gleich wie die tieffe diesser weld Eine Nerrin für dem Hertzen Gottes ist / In dem das radt der Sieben Geister in so grosser ängstligkeit stehed / In so vielem ver terben vnd er lösen / in Hitze vnd kelte / wie für augen ist

93 Wen aber die Dritte Mutter im licht ahn gezint wirt / so stehed sie im geschaffenen Himmel des heiligen lebens / vnd durch leuchtet die ander Mutter die Sieben Geister / dauon[a] die Sieben Geister einen freundlichen willen bekommen / welcher ist die liebe des lebens / wie du kanst da forne im 8 Capittel von der liebe geburt Gottes lesen.

94 Die Dritte Mutter aber kan sie nicht Immer Beharlich durch leuchten / den sie stehed in dem hause der fünsternüs / Sondern sie gibt ihr Manchmal Einen Blick / gleich als wens wetter leuchtet / dauon die dritte Mutter Manch mal auch gantz listern wird / vnd sich hoch er freued / Aber von der
95 grimmigkeit des zornes Gottes Bald wider zu gerigeld wird / Auch so tantzt der teufel auff diser Porten / den es ist die gefengnüs / darinnen der Neue
96 Mensch ver Borgen leit vnd darinnen der teufel gefangen leit / Ich Meine aber in dem Hause der tieffe diser weld / wie wol das fleisch Haus vnd die tieffe alles zu sammen mit Einander Inqualiret / Als ein leib / vnd ist auch ein leib / Alleine vntter schiedliche Partes oder glieder /.

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[a] Early edit: die ander Mutter, davon

the human being, there is the same constellation of the seven spirits as in the body of the abyss. When the seven interact in accordance with the birth of the divinity, their struggle generates a seed of the same kind.

The seed has first of all a mother, which is the dark chamber of the carnal 90
house.

Second, it has a mother which is the wheel of the seven spirits, following the nature of the seven planets.

Third, it has a mother, born in the circle of the seven spirits, at their midpoint. This is the heart of the seven spirits. This is the mother of the 91
soul, which renders the seven spirits radiant and alive. In this place the seed is infused with heart of God. But only the one in which the light is ignited. In the one in which the wrath fire flares, the third mother remains captive in the dark chamber. Even though it is the third mother, it remains foolish 92
without the light having been ignited in it. In the same way, the abyss of this world is foolish before the heart of God, and the wheel of the seven spirits abides in great fearfulness, deep in ruin and resurrection, heat and cold, as we see before our eyes.

But when the third mother is ignited in the light, it abides in the created 93
heaven of the holy life. And the second mother illuminates the seven spirits, inspiring a friendly will in them which is the love of life, as you can read above in chapter eight concerning the love birth of God.

But the third mother cannot always shine through steadily, standing in 94
the house of darkness. Sometimes it has an aspect as of lightning flashes, causing her at times to rejoice and become desirous, before it is again locked away by God's anger. Hence, the devil dances at this gate. It is the prison in 95
which the new human being is hidden and the devil imprisoned. I mean in 96
the house of the abyss of this world. Indeed the carnal house and the depths are altogether infused with one another as if they were a single body. And this is what they are, though there are distinct *partes* or members.

Die Tieffe im Centrum.

97 Sihe / wen nun der Same geboren ist / so stehed er in mitten des leibes im Hertzen / den da selbest fenged die Mutter der dreyheit /.

98 Erstlich fengt der Herbe Geist / der zeuged Eine Massa aus dem Süssen wasser zu sammen / das ist / aus der fettigkeit des Hertzen geblüttes / oder Safftes / oder öles des Hertzens / Das selbe öle / hat Nun schone die wurtzel der dreyheit in sich / wie der gantze Mensch. Den es ist eben als würffe man einen zünder feuer in stro /.

Nun fraged sichs wie das zu gehe.

99 *Hie ist nun der rechte grunt des Menschen. Nun mercke eigent. Den es ist der spiegel der Grossen geheimnis. die Tieffe ver Borgenheit der Menscheit. darumb alle gelärten von der weld Hehr Haben getantzed / vnd Haben diese*
100 *Thür gesucht vnd doch nicht funden. Mus*[a] *Ich aber Ein mal an Melden / das es die Morgen Röte des Tages Sey / als es den der Thür Hitter Haben wiel.*

Nun Mercke.

101 Gleich wie die Erste Massa ist worden / daraus Adam Ein lebendiger Mensch wart / Also auch In gleicher gestalt wird Eine Ider Massa oder Samen der dreyheit in Iderm Menschen.

102 *Mercke.* Als der Salitter / oder das gewircke der Sechs quel Geister / welches ist der Siebende Natur Geist / In dem raume diser weld ahn gezint wart / So stunt das wortt oder Hertze Gottes allend halben mitten im zirckel der Sieben Geister / Als ein Hertze das alles / ver stehe den gantzen raum
103 diser weld *auff einmal zu gleiche* erfülled / *Weil aber die Tieffe / das ist der gantze raum diser weld Seines vaters / verstehe des Hertzens Gottes leib was / ver stehe des vatern leib* / vnd das Hertze in dem gantzen leibe leuchtet[b] / als des vaters Glantz / So was der verterbete Salitter allent halben mit dem lichte oder Hertzen Gottes Inficirt / vnd kuntte das Hertze Gottes auch nicht daraus flihen / Sondern ver Barg seinen glantz vnd schein in dem leibe der
104 gantzen Tieffe / für den greulichen angezintten geistern der Teufel / Als dises geschahe / So wurden die quel Geister alle gantz grimmig / vnd Hart ringende / vnd der Herbe geist als der sterckeste zog in dem Siebenden Natur geiste das gewirck der andern fünff gantz schrecklich zu sammen da

[a] Early edit: Nun muß [b] Early edit: leuchtete

The depths in the center.

Behold. When the seed is born, it abides in the middle of the body in the heart, for to it the mother of the triunity is receptive. 97

First the tart spirit receives: it compacts a mass from the sweet water, from the richness of the blood of the heart, the juice or oil of the heart. This oil already has the root of the triunity within it, as does the entire human being. It is as if one were to toss a lighted kindling into straw. 98

Now one might ask how it comes about.

This is the true ground of the human being. Take careful note. For it is the mirror of the great mystery, the deep secret of humanity around which all the learned scholars have danced from the beginning of the world, seeking this door in vain. It is for me to announce the dawn of the day as the doorkeeper would have it. 99 100

Now take note.

Just as the first mass came into being out of which Adam emerged as a living human being, in the same form there came into being a respective mass or seed of the triunity in each human being. 101

Note. When the salitter, the operation of the six source spirits which is the seventh nature spirit, was ignited in the space of this world, the word or heart of God stood everywhere in the circle of the seven spirits: a heart that fills everything, the entire space of this world, *at once*. *But since the depths, that is, the entire space of this world, was his father, that is, was the body of the father of the heart of God, that is, the father's body*, and the heart in the entire body shone as the radiance of the father, the ruined salitter was infected everywhere with the light or heart of God. The heart of God could not escape from it and instead hid its radiance and light in the body of the entire abyss from the horrid inflamed and satanic spirits. When this happened, all the source spirits turned fierce, fighting violently. The strongest, being the tart spirit, contracted in the seventh nature spirit the operation of the other five 102 103 104

von die Bitter erde vnd steine wurden / waren aber noch nicht zu sammen getrieben / Sondern schwebeten In der gantzen tieffe /

105 In dieser stunde ist die Massa zu sammen gezogen worden / Den als sich das Hertze Gottes In dem Salitter ver Barg / So Blickt[a] es den gantzen Raum / oder leib wider ahn / vnd dachte wie ihm wider zu helffen were / darmitte
106 wider Ein Englisch reich In der Tieffe diser weld würde / *Der ahn Blick aber was der liebe Geist im Hertzen Gottes / Der Inficirte an dem orte des an Blicks*
107 *das öle des wassers / wo zu vor hin was das licht auff gangen.* Hie Bedencke S. Petri an Blick im Hause Caife es ist eben das.[b]

108 Gleich wie der Man das weib an Blicked / vnd das weib den man / vnd des Mannes Geist / ver stehe die wurtzel der liebe / welche im auff gang des lebens aus dem wasser durchs feuer auff gehed So wol auch des weibes Geist / Ein Geist den andern in dem selben öle des Hertzens fenged / dauon als Balde eine Massa / Same / oder treibender wille Eines andern Menschen
109 in der Massa endstehed /. Eben auff Solche weise ist auch die Erste Massa worden / Den der liebe Geist im Hertzen Gottes Blickte in dem leibe des an gezintten zornigen vaters / das wasser des lebens ahn / dauon / vnd daraus
110 die liebe im feuer Plitz auffging / für der zeit des zornes / In disem an Blick hatt ein geist den andern gefangen / Das öle oder wasser im zorne hatt den liebe Geist im Hertzen Gottes empfangen / vnd mit dem selben Inqualiret. vnd der herbe geist hatt die Massa zu Sammen gezogen / Alda ist es schon eine geburt / oder Ein wille einer gantzen Creatur gewesen / gleich wie der Same im Menschen /.

111 Nun ist aber die festen des Himmels zwischen das Hertze Gottes vnd die angezintte Hartte kammer des todes geschlossen worden / Sonst hette sich als Balde das leben in der Massa angezint / Den die feste was in der Massa so wol als auser der Massa / welche ist das scheide ziel zwischen dem
112 Hertzen Gottes vnd den grimmigen Teufeln / Dar umb Muste das wortt oder Hertze gottes den wallenden Geist in der Massa auff Blasen / welches Erst am Sechsten tage geschahe / *Aus gewissen vrsachen.*

113 So aber der Himmel nicht were als eine feste in der Masse zwischen das Hertze Gottes vnd der Massa Corporliche quel Geister geschlossen gewesen / So hette die Massa können die Seele aus eigner krafft ahn zinden /
114 Gleich wie mit den Heiligen Engeln geschahe / Es were aber zu fürchten gewesen / das es würde sein zu gangen wie mit dem schönen Sönlin Lucifer / die weil die Corporlichen quel geister in der Massa schon im zorn feuer

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[a] Early edit: blickte [b] This sentence stands in the margin without a sign indicating its placement within the text.

agonizingly, giving rise thereby to the bitter earth and stones. They had not been compacted, but had hovered throughout the depths.

This is the hour in which the mass was compacted. When the heart of God 105
hid in the salitter, it glanced again at the entire space or body and wondered how to save itself so that an angelic realm might be restored in the depths of this world. *That glance was the love spirit in the heart of God. It infected,* 106
in the place where it glanced, the oil of the water, where, before that, the light had ascended. Here think about St. Peter's looking in the house of Caiaphas. 107
That is what it is.[19]

The man looks at the woman and the woman at the man: his spirit, 108
meaning the root of love which, in the ascent of life, rises from the water through the fire, as does her spirit. One spirit receives the other in the oil of the heart: this thereupon gives rise to a mass, a seed, a compelling will of another human being within the mass. This is precisely how the first mass 109
came into being. The love spirit in the heart of God glanced, in the body of the inflamed wrathful father, at the water of life, from which the love ascended in the fire flash before the time of anger. In this glance, one spirit 110
caught another. The oil or water in the anger received the love spirit in the heart of God, becoming infused with it. The stringent spirit contracted the mass. At that point, the generation has already taken place as the will of an entire creature, like the seed in the human being.

But the walls of heaven have been closed between the heart of God and 111
the ignited, hard chamber of death. If not for that, the life in the mass might soon have been inflamed. For the firmament was inside the mass as well as outside it, as the partition between the heart of God and the fierce devils. For this reason, the word or heart of God had to inflate the wafting spirit in 112
the mass, which only happened on the sixth day, and indeed *for particular reasons*.

But if the heavens had not been closed as a firmament in the mass 113
between the heart of God and the corporeal source spirits in the mass, the latter, by its own power, would have been able to inflame the soul, as happened with the holy angels. There would have been reason to fear that 114
things would have gone as with the beautiful little son Lucifer, since the corporeal source spirits in the mass had already been contaminated in the

[19] This sentence, written in the margin without a sign for insertion, assumedly refers to Mat 26:58, where, after the arrest of Jesus, Peter lingers, "in order to see how this would end." The implication is not clear.

115 angestackt waren / Dar umb Muste der Himmel Eine feste zwischen dem funcke welcher das Hertze Gottes im Ersten ahn Blick hatte empfangen sein / Im fal do Ja der Corpus Im zorn feuer ver türbe / das doch der Heilige Same Bliebe / welcher ist die Seele / die mit dem Hertzen Gottes Inqualiret / Daraus den könte ein Neuer leib werden / wen der Gantze Gott würde die Tieffe diser weld wider im lichte des Hertzens Gottes ahn zinden / wie es den auch also geschehen ist / *Er Barmme es die Liebe Gottes.*

116 Der Teure Man Moses schreibed Gott Habe den Menschen aus einem Erden klos gemacht / wie es die gelärten ver deutscht haben / er ist aber
117 Nicht darbey gewesen als es geschehen ist / Dis Mus ich aber Sagen / das Moses wol recht geschrieben hatt / Aber der rechte ver stant woraus die erde worden sey / ist Beides dem Mose vnd auch seinen Nach kömligen im Buchstaben ver Borgen Blieben / vnd hatt es der Geist Bis auff dise zeit ver
118 Borgen gehalten / Es ist auch Adam weil er noch im Paradis gewesen ver Borgen gewesen / Nun aber wird es Gantz offenbar / den das Hertze Gottes Hat an die kammer des Todes ahngesetzt / vnd wiel Nahend durch Brechen /
119 Darumb werden ietzunder .I. lenger .I. mehr Edliche stralen des Tages in
120 edlicher Menschen Hertzen durch Brechen vnd den Tag verkindigen / Wen aber dise morgen röte wird vom auff gang zum nidergang scheinen / So ist für Bas mehr keine zeit / Sondern die Sonne des *Hertzens Gottes* gehed auff / vnd wird .R a. R a. R. P. In die kelter auser der statt gestossen vnd mit ihm .A
121 m. R. P. Dieses Sint ver Borgene wortte / vnd werden alleine in der sprache der Natur ver standen.

122 Moses schreibed wol recht das der Mensch Sey aus erde geschaffen worden / Aber zu der zeit als (als) die Massa vom wortte gehalten wurd / was die Massa noch nicht erde / So Sie aber nicht were vom wortte gehalten worden / so were die selbe stunde schwartze erde draus worden / Aber das kalte
123 zorn feuer was schon drin / Den die selbe stunde als sich lucifer er hub / er grimmete der vater in den quel Geistern kegen den legionen lucifers / vnd ver Barg sich das Hertz Gottes in der festen des Himmels / Da was der salitter oder das gewürcke der leibligkeit schon Brennend / den auser dem lichte ist die fünster kammer des Todes.

124 Die Massa aber ward in der festen des Himmels gehalten / das sie nicht er starb / Den als das Hertze Gottes mit ihrer Hitzigen liebe die Massa an

wrath fire. Therefore, the heavens had to be a firmament between the spark 115
that had received the heart of God at first glance: in case, since the corpus
would be corrupted in the wrath fire, the holy seed would remain which is
the soul that is infused with the heart of God. From it could emerge a new
body, if the whole God were to reignite the depths of this world in the light
of the heart of God, as indeed happened too, *may the love of God have mercy
with it*.

The dear man Moses writes that God made the human being from a 116
clump of earth, as the learned have translated it into German. Of course,
Moses was not there when it happened. But I must say this: Moses surely was 117
right. Yet the proper understanding of what the earth consisted of remained
hidden in the letter of scripture both to Moses and those who came after
him; and the spirit has kept it hidden to this day. It was hidden from Adam 118
when he was still in Paradise. But now it is becoming entirely manifest. For
the heart of God has now taken aim at the chamber of death and will soon
break through. This is why now, as time goes by, more and more rays of the 119
day will break through into the hearts of certain people, announcing the day.
But when this morning glow shines from East to West, there will be no more 120
time. The sun of the *heart of God* is rising; and *.Ra. Ra. R. P.* will be cast into
the wine press outside the city, and with him *.Am. R. P.*[20] These are hidden 121
words which can be understood only in the language of nature.

Moses writes correctly that the human being was made from earth. But at 122
the time when the mass was sustained by the word, it was not yet earth. Had
it not been sustained by the word, it would have instantly turned into black
earth. But the cold wrath fire was already in it. For no sooner did Lucifer rise 123
up than the father grew fierce in the source spirits against Lucifer's legions
and the heart of God hid in the firmament of the heavens. At that time, the
salitter or operation of physicality was already blazing. For outside the light,
there is only the dark chamber of death.

But the mass was sustained in the firmament of the heavens so that it did 124
not die. When the heart of God, with its warm love, glanced at the mass,

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[20] From his own time to the present, these formulae have teased and enticed readers to speculate. In his letter of July 6, 1622, to Dr. Christian Steinberg (al. Valentin Thirnes), B. addressed this question (*Ep*. 28:7–11). Without giving a conclusive answer, B. intimates several things: 1. To answer would be dangerous and should be done orally, not in writing, in such perilous times. 2. The formulae indicate how the sectarian conflict will end in apocalyptic religious revelation. 3. They also intimate which nations will be victorious, thereby making Christ manifest (welche Völcker endlich siegen werden, und wie unterdessen in solcher trübseliger Zeit werde Christus offenbar und erkannt werden—*Ep*. 28:9). For further speculations, see Konopacki, 158; Bonheim, 300–312; *Boehme*, 81.

Blicked[a] / So fing das öle In der Massa / welches aus dem wasser durchs feuer auff steig / daraus das licht auff gehed / vnd dar aus der liebe Geist auff gehed / das Hertze Gottes / vnd ward eines Jungen Sohnes schwanger /
125 Das was der Samen der liebe / den Eine liebe empfing die ander / Der Massa liebe empfing die lieben aus dem an Blick des Hertzens Gottes / vnd ward da mitte Inficiret vnd schwanger / vnd das ist der Seelen geburt / Nach diesem Sohne ist der Mensch Gottes Bild.

126 Die quel Geister in der Massa kuntten aber hier mitte nicht Balde von der Seelen ahn gezint werden / Den die Seele stunt nur im Samen in der Masse Mit dem Hertzen Gottes in seinem Himmel ver Borgen / Bis der schepffer die Massa auff Blies / Da zintten die quel Geister die Seele auch ahn / da lebed[b]
127 leib vnd Seele zu Gleich / Die Seele hatte wol für dem leibe ihr leben / aber es stunt in dem Hertzen Gottes in der Massa im Himmel ver Borgen / vnd was nur ein Heiliger mit Gott Inqualirender Same / welcher Ewig vnuergenglich vnd vn zurstörlich was / Den es was ein Neuer vnd reiner Samen zu Einem Engel vnd Bilde Gottes /.

128 Das gewürcke aber der gantzen Massa / was ein aus zug / oder ahn zihunge des worttes Gottes aus dem gewircke der quel Geister / oder des
129 Salitters / dar aus erde ward / Dieser aus zug was noch nicht zu erde worden / obs gleich der erden Salitter was / Sondern ward vom wortte gehalten / Den als der liebe Geist aus dem Hertzen Gottes den Salitter der Massa an Blicked[c] / So fing der Salitter / vnd ward im Centrum der Seelen Schwanger / vnd das wortt stunt in der Massa im schal / aber das licht Bleib im Centrum der Massa in der festen des Himmels im öle des Hertzens ver Borgen stehen / vnd Beweged[d] sich nicht auser der festen des Himmels in der geburd der quel
130 Geister / Sonsten / wo sich das licht in der Seelen geburt hette ahn gezint / So hetten alle Sieben quel Geister Nach der Ewigen Gottheit geburt recht in dem lichte Triumpffired vnd qualificired / vnd were Ein lebendiger Engel gewesen /. Weil aber der zorn den Salitter schon hatte Inficiret / So was der Schade zu fürchten / wie Beim lucifer.

Nun fraged sichs / Warumb den nicht auff dis Mal sint viel Massen geschaffen worden / daraus als Balde were auff Ein mal ein gantz Englisch Heer / an des gefalnen lucifers stelle worden / Worumb sich doch solte Eine solche lange zeit im zorne ver lengen / vnd worumb doch das gantze hehr Solte aus der Einigen Massa geboren werden / In solcher gar langen zeit / oder hatt der schepffer dis mal nicht den vall des Menschen gesehen vnd erkant.

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[a] Early edit: anblickte [b] Amend: lebede [c] Early edit: anblickte [d] Amend: Bewegede

the oil within it which ascended from the water through the fire and from which the love spirit rises, caught the heart of God and became pregnant with a young son. This was the seed of love. For the one love received the 125
other. The love of the mass received the love from the glance of the heart of God and was infected by it, becoming pregnant. This is the birth of the soul. In accordance with this son is the human being the image of God.[21]

The source spirits in the mass could not soon be ignited by the soul. For 126
the soul abided only in the seed in the mass, concealed with the heart of God in heaven, until the Creator of the mass blew: at that point, the source spirits also ignited the soul. Body and soul lived together. The soul had its life 127
before the body, but it abided in the heart of God in the mass concealed in heaven, and was a holy seed infused with God, eternally imperishable and indestructible. For it was a new and pure seed for an angel and image of God.

However, the operation of the entire mass was an extraction or attraction 128
of the word of God from the operation of the source spirits or salitter, which became the earth. This extraction had not yet become earth, though it was 129
the salitter of the earth. It was sustained by the word. For when the love spirit from the heart of God glanced at the salitter of the mass, the salitter received and became pregnant in the center of the soul. The word abided in the mass in the sound. But the light stayed put, hidden in the center of the mass in the firmament of the heavens in the oil of the heart, and did not move beyond the firmament in the generation of the source spirits. If 130
the light in the soul's birth had been ignited, all seven source spirits would have exulted and manifested themselves in the light by the birthright of the eternal divinity and a living angel would have come into being. But since the anger had already infected the salitter, harm was to be feared, as with Lucifer.

Now it can be asked, why were there not all at once many masses created from which right then an entire angelic army would have taken the place of Lucifer? Why would so much time be spent in wrath, and why would the entire host be born from a single mass in such a long time? Or did the Creator not at this time see and recognize the fall of the human being?

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[21] In speculating on human regeneration as distinct from animal in the engendering of the human soul, B. here follows the tradition of Paracelsus' *Liber de Generatione Hominis* (H 8:163; S 1:290).

131 Dieses ist nun das rechte Thor der ver Borgenheit Gottes / daran der leser Ia Mercken sol / das es nicht Eines Menschen ver mögen were. Solches zu erkennen / oder zu wissen / wo nicht die Morgen Röte im Centrum in der Seelen an Breche / den es Sint Götliche geheimnis / die kein Mensch aus eigner ver nunfft erforschen kan / Ich Achte Mich auch viel zu vnwirdig dar zu / Ich werde auch spötter gnung Haben / den die ver terbete natur
132 schemed sich grausam Sehr fürm lichte / Ich kan es aber dar umb nicht vntter lassen / Den wen das Götliche licht im zirckel des lebens geburt an Bricht / So freuen sich die quel Geister / vnd Sehen im zirckel des lebens in
133 ihrer Mutter zu ricke In die ewigkeit / vnd auh für sich in die ewigkeit / Es ist aber nicht ein Behar lich wesen / oder ver klerung der quel Geister / viel weniger des tirischen leibes / Sondern[a] Sind stralen der durch Brechung des lichtes Gottes / Mit feurigem Trieb / welcher auff steiged durch das Sanffte wasser des lebens in der liebe / vnd Bleibed in seinem himmel stehen /.

134 Darumb kan ichs weiter nicht Bringen als vom Hertzen ins Hirn / für den fürstlichen stuel der Sünnen / da wird es in der festen des Himmels ver schlossen / vnd gehed nicht wider durch die quel Geister zu ricke in die Mutter des Hertzens / das es köntte auff die zunge kommen / So dis geschehe
135 wolte ichs muntlich sagen / vnd der weld ver kindigen / Wiel es der wegen in seinem Himmel lassen stehen / vnd nach Meinen gaben schreiben / vnd mit ver wunderung zu sehen / was doch werden wiel / Den Ich kan es in den quel Geistern nicht Gnug begreiffen / die weil sie in der ängstlichen kammer stehen / Der Seelen nach Sehe ichs wol. aber die festen des Himmels ist dar zwischen / in welche sich die Seele ver Bürged / vnd alda selbest ihr strale vom lichte Gottes empfehed / gehed derwegen durch die feste des Himmels wie es wetter leuchtet. aber gantz Sanffte gleich einer lieblichen wonne /
136 Das Ich also in der begreiffligkeit Meiner Instehenden quel Geister / oder im zirckel des lebens anders nicht erkennen kahn / den der Tag Breche ahn. Wiel der wegen diser erkentnis nach Schreiben / vnd Solte gleich der teufel die weld stürmen / welches er doch nicht thun kahn / Sondern es wird ihm auch Hier mitte sein stunden Glas gezeiged.

137 *Nun wol Hehr ihr gnaden waler / die ihr ver meint* ihr treffts vnd den ein feltigen glauben für eine nerrin Haltet / ihr habed lange für diser Thür getantzed / vnd euch der schrifft Berimed / wie Gott edliche Menschen habe in mutter leibe in gnaden zum himmelreich er wehled vnd edliche ver
138 stossen. Hie macht euch nun viel Massen / daraus können ander Menschen ander qualitet werden / So könt ihr recht werden / Aus der einigen Massa

[a] Amend: es

This is the true gate of the mystery of God. The reader will take note 131
that it does not lie within the capacity of a human being to understand such things or know about them, if the morning glow in the center were not breaking forth in the soul. For these are divine mysteries that no human being can research by the power of human reason. I also see myself as much too trifling to do this. I will have enough scoffers, for the ruined nature is terribly ashamed before the light. But I cannot for this reason desist. For 132
when the divine light in the circle of birth breaks through, the source spirits rejoice; and they peer in the circle of life in their mother back into eternity, and also forward into eternity. But this is not a constant state of being or a 133
transfiguration of the source spirits, much less of the bestial body. These are only rays of the emerging light, with a fiery impulse rising up through the gentle water of life in the love to stop in its heaven.

This is why I can only carry it from the heart into the brain, before the 134
princely throne of the senses. There it is detained in the firmament of heaven and does not go back through the source spirits into the mother of the heart to arrive on the tongue. If this were so, I would speak about it and announce it to the world. Hence, I intend to let it stand in its heaven and 135
write according to my gifts and watch with amazement how it turns out. For in the source spirits I cannot grasp it sufficiently. They abide in the chamber of terror. But in the soul I see it indeed, though with the firmament of the heavens lying in between where the soul is hiding and receiving rays of the light of God, passing through it like flashes of lightning, though softly like a mild bliss. I cannot help but know these things in the palpability of my 136
innate source spirits, in the circle of life, for the day is breaking. I intend to write in accordance with this knowledge, even if the devil were to assault the world, which he cannot do. He has his hour glass presented to him here.

So there you are, you electors of grace, who think you have it right, and who 137
consider simple faith foolish. You have long been dancing before this door, boasting of scripture, and about how God elected certain human beings in grace for heaven in the mother's womb and rejected others. Here you can 138
make yourselves many masses. Out of them other human beings can turn out to have other qualities, and you can even turn out right. But from that

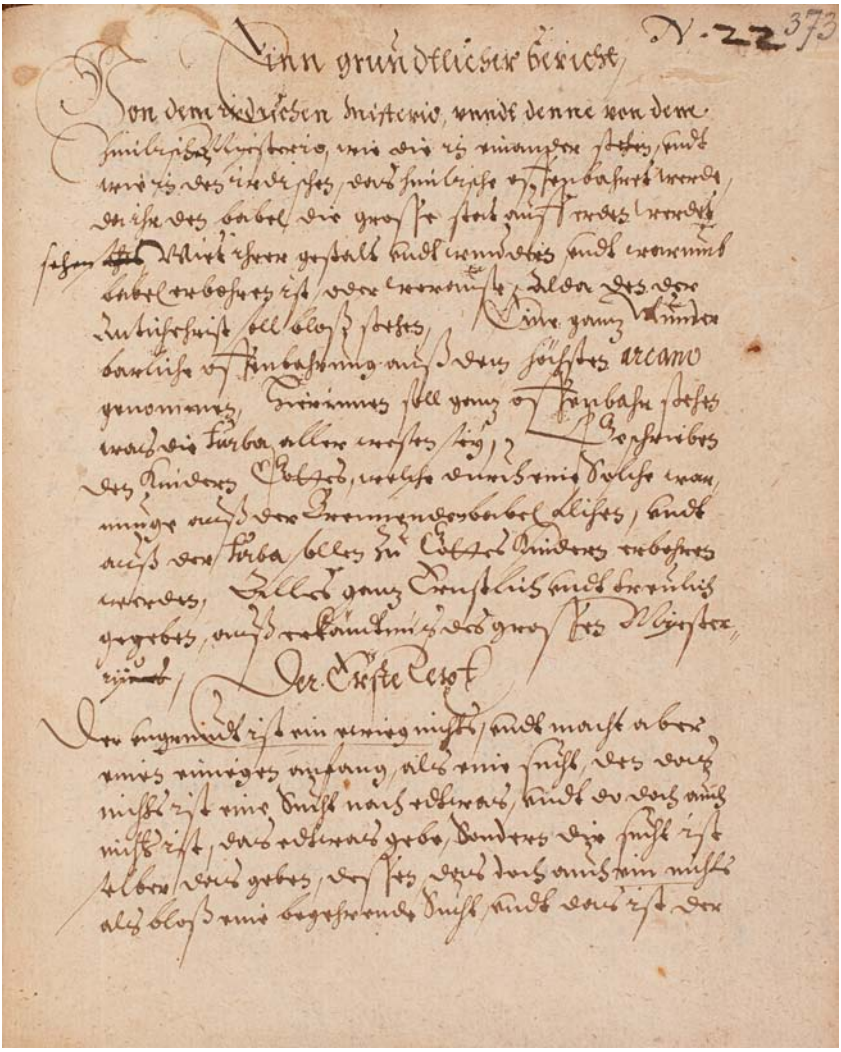
könt ihr nicht mehr als Eine liebe Gottes Machen / die durch den Ersten Menschen auff / vnd durch alle dringed / Gott gebe es Habe es Habe Gleich Petrus oder Paulus anders geschriben / So Sehed doch auff den grunt auffs Hertze / So ihr nur das Hertze Gottes er Hasched So habed ihr grundes gnung / lest mich Gott noch eine weile leben So wiel Ich euch die gnaden wahl .S. Pauly wol weisen /[a]

[a] The editions of 1715 and 1730 place in large print: Beschluß des Autoris. Epist. 10:38.

single mass, you can make nothing more than the single love of God which passes into the first human being and through all. Should God grant that Peter or Paul has[22] written any differently, then look to the ground of the heart. If only you find the heart of God, you will have enough ground. If God lets me live a while longer, I will demonstrate the election of grace of St. Paul to you.[23]

[22] The duplicated words **es Habe** have been omitted by subsequent editors.

[23] The point at which the autograph breaks off suggests a loss of direction or interest in the themes of nature, which were becoming more and more ramified, from the days of creation to the individual planetary bodies to speculation on human conception. If *Aurora* is regarded, however, in the light of its pervasive doctrinal and anti-predestinarian themes, then the point of discontinuation here seems less arbitrary and the disjunction between this and the next writing less pronounced. The author has hammered home a notion central to his doctrinal refutation of Calvinism, that of the divinely infused birth of the human soul; in doing so, he has anticipated the themes of his subsequent writings which will be concerned more with an introspective access to the emergence of human life, the world, and God than with the observations of external nature of *Aurora*.



The title page of the copy made of *Ein gründlicher Bericht* by Christian Bernhard in 1620 or a little later. The work is bound together with several others and held by the Herzog August Library in Wolfenbüttel.
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EIN GRÜNDLICHER BERICHT
[*VOM IRDISCHEN UND HIMMLISCHEN MYSTERIO*]

A FUNDAMENTAL REPORT

1620

von dem irdischen Mysterio und dann von dem himmlischen Mysterio[b] / wie die in einander stehen / und wie in dem irdischen das himmlische offenbaret werde[c] / da ihr dann Babel[d] die große Stadt auf Erden werdet sehen mit ihrer Gestalt und Wundern[e] / und warumb Babel erboren ist[f] / oder woraus /[g] allda denn der Antichrist[h] soll bloß stehen / eine ganz wunderbarliche[i] Offenbarung aus dem höchsten Arcano genommen.[j] Hierinnen soll ganz *offenbar* stehen[k] / was die Turba aller wesen sei / geschrieben den Kindern Gottes / welche durch eine solche Warnunge aus der brennenden Babel fliehen werden[l] / und aus der Turba sollen zu Gottes Kindern[m] erboren werden. Alles ganz ernstlich und treulich gegeben aus Erkanntnis des großen Mystery.

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[a] Edit: MYSTERIUM PANSOPHICUM oder Gründlicher Bericht. [b] Edit: von dem Irdischen und Himmlischen MYSTERIO [c] Edit: offenbaret werde: verfasset in neun Texte. [d] Edit: Da dann Babel [e] Edit: mit ihrer Gewalt und Wundern zu sehen ist [f] Edit: ist erboren [g] SOM: Da ihr dan auff Erden sehen werdet Babel die grosse Stadt mit ihren wundern vnd Gestaltten Auch warumb vnnd worauß Babel erbohren ist; BERN: worause; Edit: und woraus [h] Edit: alda der Antichrist [i] SOM: gantze wunderliche [j] Edit: genommen aus dem höchsten Arcano [k] Edit: Worinnen gantz offenbar stehet [l] werden is missing in SOM: und BERN; Edit: werden fliehen [m] Edit: Kindern GOttes

A Fundamental Report[1]

Concerning the terrestrial mysterium and the celestial mysterium,[2] how they stand in one another, and how in the terrestrial a celestial revelation is in progress. In it you will recognize Babel, that great city upon earth with its figure and wonders and comprehend why or from what it came into being and to what end the Antichrist[3] is to be exposed. An entirely marvelous revelation from the highest arcanum.[4] In it shall be made entirely *manifest* what the turba of all beings is. All written for the Children of God who should be induced by such a warning to flee burning Babel so that out of the turba the Children of God[5] shall be born. All earnestly and faithfully recorded from a knowledge of the great mysterium.

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[1] **Gründlich** derives from "Grund," here a foundation of authority as in *Aurora*'s subtitle "Auß Rechtem Grunde." **Bericht** evokes a need for reports, as in early "Zeitungen," the broadsheet tidings or proto-newspapers that mixed fact with marvel, current event with partisan screed. B.'s news and awe-filled letters testify to those same needs.

[2] ***Mysterium*** or *Mysterium Magnum* are terms of B.'s mid to late periods of writing. They signal his turn from the fanciful nature observation of *Aurora* and the psychological introspection of *Forty Questions* to the quest for total coherence in his later work. The earthly and celestial worlds are mysteries to be resolved by the correspondences disclosed in the Bible, the Book of Nature, and in the human "book." Reconciling contradictions takes precedence over creative inspiration. See Intro IV B3. The obscure tone could also camouflage subversive personal opinions.

[3] The frequently extolled revelation of the Antichrist is not fixed to particular dates, as with contemporary chiliasts and war propagandists. It calls to mind B.'s sense of real calamity and his global condemnation of the powers that be with his characteristic emphasis on the false clergy. See Intro IV B6; cf. *Boehme*, 130–142, 158.

[4] Where *mysterium* is universal, ***arcanum*** is specific, one source of divinely inspired knowledge. See Intro IV B3. B. has long anticipated the final revelation when darkness and light, good and evil, will be separated (see *A* 13:3).

[5] The "Children of God" frequently mentioned in B.'s letters are neither a sect nor a conventicle but all who meet the informal measure of his friends and personal supporters. A letter coinciding with the *Bericht* to Carl von Ender thanks him for grain and praises its blessings both "for the earthly life" (zum irdischen Leben) and for the path "to the kingdom of God" (in GOttes Reich). The "Kinder GOttes" are those ensnared by the devil in a corrupt craving, yet who "struggle with the *turba*" ("mit der verderbten Sucht, in welcher uns der Teufel gefangen hält mit der *Turba* ringen"—Ep. 6:2–3, 4 May 1620). B. already sees his writing as an inspired Pentecostal tongue that speaks for and to all peoples and as a resistance to the devil's "Treiber" and "Antichrist," (Ep. 4:8, 20; 14 Nov. 1619, to Bernhard).

Der erste Text.

Der Ungrund ist ein ewig Nichts / und machet aber einen ewigen[a] Anfang / als eine Sucht / denn das Nichts ist eine Sucht nach etwas / und da doch auch nichts ist / das etwas gebe / sondern die Sucht ist selber das Geben dessen / das doch auch ein Nichts ist[b] / als bloß eine begehrende Sucht / und das ist der ewige Urstand der Magia welche in sich machet da nichts ist / sie machet aus nichts etwas / und das nur in sich selber / und da doch dieselbe Sucht auch ein Nichts ist / als nur bloß ein Willen Er hat nichts und ist auch nichts / das ihme etwas gebe / und hat auch[c] keine Stätte / da er sich finde oder hinlege.

Der 2. Text.

So denn nun also eine Sucht in nichts[d] ist / so machet sie ihr selber den Willen zu etwas / und derselbe Willen ist ein Geist / und als ein Gedanken[e] / der gehet aus der Sucht / und ist der Sucht Sucher / denn er findet seine Mutter / als die Sucht / itzt ist derselbe Willen ein Magus in seiner Mutter /

[a] SOM: Einigen; BERN: einiegen [b] ist is missing in BERN. [c] SOM: doch [d] SOM: eine Suchtt, ein Nichts; Edit: im Nichts [e] Edit: als ein Gedancke; und is missing.

First Text.

The abyss[6] is an eternal nothing, which nonetheless fashions an eternal beginning that amounts to a craving. For the nothing is a craving after something. Yet since there is nothing there that could give it something, the craving itself is the giving of that which is constituted as nothing but a mere covetous craving.[7] This is the eternal precondition of the magic[8] that creates within itself where there is nothing. Out of the nothing it makes something, doing so only in itself. Since this craving is, however, nothing but a mere will, it has nothing. There is nothing to give it anything. Nor does it have any place to abide or repose.[9]

Second Text.

Now since there is a craving in the nothing, it constitutes for itself the will toward something. This will is a spirit that proceeds as a thought out of the craving. It is the craver in the craving.[10] For what it finds is its mother[11] which is the craving. Now this same will becomes a magus[12] in its mother. For it

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[6] **Ungrund** is the opposite of *Grund* (ground or reason) and a totalization of *Abgrund* (abyss). It is best understood in its function of explicating the self-generation of the Creator, creation, and creature. Pragmatically speaking, the *Ungrund* grounds the divine in human uncertainty and thereby allows for freedom in both divine and human nature. See Intro IV B5; cf. *Boehme*, 148–149.

[7] B.'s evocation of the will envisions the generation of being out of its nothingness. See IV B2; cf. *Boehme*, 104.

[8] ***Magia***, *arcanum*, and *mysterium* sublimate *learning*, *source*, and *knowledge* to the supernatural. See IV B4.

[9] With reference to the divine being, B. echoes the thought of Weigel's *Vom Ort der Welt* (1576): in an age of exile, the world and the human being reside in no "place." God and the kingdom of heaven lie within. See *Weigel*, 105.

[10] On the connotations of **Sucht** and its spurious association with German "suchen," see Intro IV B1.

[11] Though not used in this work, *matrix* is B.'s usual term for the birth-giving female principle in nature or divinity (*3P* 7:28). In *Aurora* (*A* 21:31), craving one's mother is a metaphor that uses lurid images of incest to cast shame on any human regression to bodily things of the earth in neglect of the spirit. Here the lurid implication is absent. The will asserts itself as "a master and *magus*" in its mother. Real hunger and earthly craving are now more familiar and more spiritualized. This spiritualization of want revives an asceticism alien to B.'s Lutheranism. See Intro IV C2e.

[12] The ***magus*** is understood as a subject capable of creating through the power of the will and imagination an object as something out of nothing. By elevating the magician (though not the sorcerer lambasted in *A* 16:1; cf. note 1), B. defiantly crosses a proscribed cultural divide of the early modern era to take his stand with Paracelsus and Agrippa von Nettesheim against the Protestant common opinion reflected in the Lutheran *Theatrum diabolorum* or the 1587 *Faustbuch* that condemned all magic or sorcery as diabolical.

denn er hat etwas gefunden in dem Nichts als seine Mutter / und so er dann seine Mutter funden hat / so hat er itzt eine Stätte seiner Wohnung / und verstehet hierinnen / wie der Willen ein Geist ist / und ein anders als die begehrende Sucht / denn der Willen ist ein unempfindlich[a] / und unerkenntlich Leben / aber die Sucht wird vom Willen funden / und ist im Willen ein Wesen / jetzt wird erkannt daß die Sucht eine Magia ist / und der Willen ein Magus / und daß der Willen größer ist als seine Mutter die den gibet / denn er ist Herr in der Mutter / und wird die Mutter für[b] stumm erkannt / und der Willen für ein Leben ohne Ursprung / und da doch die Sucht eine Ursache des Willens ist / aber ohne Erkanntnis[c] und Verstand / und der Willen ist der Verstand der Sucht / also geben wir euch in kürzen zu ersinnen die Natur und den Geist der Natur / was von Ewigkeit ohne Urstand gewesen ist / und befinden also / das der Willen als der Geist keine Stätte seiner Ruhe hat /[d] aber die Sucht ist ihr eigen Stätte / und der Willen ist ein Band daran / und wird doch auch nicht ergriffen.

Der 3. Text

So denn also der ewige Willen frei[e] von der Sucht / und aber die Sucht nicht frei vom[f] Willen / denn der Willen herrschet uber die Sucht / so erkennen wir den Willen für die ewige Allmacht / denn er hat nichts[g] seines gleichen / und die Sucht ist zwar ein Bewegen vom Ziehen oder Begehren[h] / aber ohne Verstand / und hat ein Leben aber ohne Witze / jetzt regieret der Willen das Leben der Sucht / und tuet mit deme was er will / und ob er etwas tuet / so wirds doch nicht erkannt / bis sich dasselbe Wesen mit dem Willen offenbare / daß es ein Wesen werde in des Willens Leben[i] / so wird erkannt was der Willen hat gemachet[j] / und erkennen[k] also den ewigen Willengeist für Gott / und das regende Leben[l] der Sucht für[m] Natur / denn es ist nichts ehers / und ist beides ohne Anfang / und ist je eines eine Ursachen des andern[n] / und ein ewig Band / und[o] also ist der Willengeist / ein ewig Wissen des Ungrundes / und das Leben der Sucht ein ewig Wesen des Willens.

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[a] BERN: unendtpfundtlich [b] BERN: vor [c] ENDER: ohne erkandtniß; SOM: ohn erkandt; BERN: ohne erkant [d] SOM: Das der wille (als der Geist) keine Stedte seiner Ruhe hat; Edit: Ruhe habe [e] SOM: und BERN: freÿ ist [f] Edit: von dem [g] SOM: nicht [h] SOM: vom Ziehen oder begehren, Ein bewegen [i] BERN: das wiellen lebenn [j] SOM: der Wille gemacht hat [k] und is missing in SOM. [l] BERN: das *regierende* leben [m] Edit: für die [n] SOM: Aber Je Eines, Eine Ursachen des Andern; BERN: vndt ist immer eines eine vrsachen des andern [o] und is missing in SOM.

has found something in the nothing, namely its mother. And having found its mother, it now has a place of abode. You should understand from this how the will is a spirit and something other than the covetous craving.[13] The will is an insensate und unrecognizable life. The craving, however, is found by the will and is a being within the will. Now it is evident that the craving is a kind of magic and that the will is a magus. Moreover, the will is greater than the mother that has yielded it. For it is the master in its mother. The mother is recognized as mute and the will as a life without beginning. And yet since the craving is a cause of the will, albeit without knowledge or understanding, and since the will is the comprehension of the craving, we are now able to present in brief for your contemplation nature and the spirit of nature: that which from eternity has been without precondition. We conclude here that the will as a spirit possesses no place to rest. Rather the craving is its own place and the will is a bond[14] on it, though this goes without being comprehended.

Third Text.

So now, inasmuch as the eternal will is free of the craving, yet the craving is not free from the will (for the will rules over the craving), we can recognize the will as the eternal omnipotence;[15] for it has nothing equal to itself. To be sure, the craving is an activation caused by attraction or coveting, but this happens without understanding as a life unwitting. Now the will rules the life of craving, disposing over it as it wills. And although the will somehow stirs, this goes without being known until the being is revealed by the will to become a being in the life of the will: then comes the recognition of what the will has performed; and thus [we] recognize the eternal will's spirit as God and the activating life of the craving as nature. Nothing comes before it. Both are without beginning and each is a cause of the other, forming an eternal bond or chain. Therefore, the will's spirit is an eternal knowledge of the abyss, and the life of craving is an eternal being of the will.

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[13] The will arises out of and above blind craving: a self-made God through self-awareness and self-transcendence.

[14] German **Band** can signify either bond as of friendship or in the plural bond as in bondage. The bond that links the soul to God and assures divine immutability is both chain and bond. B.'s "ewiges Band" emerges in an eternal birth and rebirth of the divine essences that generate the life and particularity of the world. See Intro IV B2.

[15] Thus the subject achieves union with and knowledge of God by attaining freedom by mastering its blind craving.

Der 4. Text

So denn also die Sucht ein Begehren ist / und dasselbe Begehren ein Leben ist / so gehet dasselbe begehrende Leben in der Sucht für sich / und ist immer der Sucht schwanger / und das Begehren ist ein strenge Anziehen / und hat doch nichts als sich selber / als die Ewigkeit ohne Grund / jetzt zeuchts[a] magisch als[b] sein Begehren selber zu einer Substanz / dann der Willen nimbt jetzt da nichts ist / er ist ein Herr / und besitzet[c] / und ist selber[d] kein Wesen / und herrschet doch in dem Wesen / und das Wesen macht ihn begehrend als[e] nämlich des Wesens / und so er denn in sich begehrende wird / so ist er magisch und schwängert sich selber als mit Geist ohne Wesen / denn er ist im Urstande nur Geist / also machet er in seiner Imagination nur Geist / und wird des Geistes schwanger / als der ewigen Wissenheit[f] des Ungrundes in Allmacht des Lebens ohne Wesen.

Und so er dann schwanger ist / so gehet das Gebären in sich / und wohnet in sich selber / denn des andern Lebens Essenz[g] kann diese Schwängerung nicht fassen und sein Behalter sein[h] / also muß diese[i] Schwängerung in sich gehen / und sein eigen Behalter sein als ein Sohn im ewigen Geiste / und weil diese Schwängerung kein Wesen hat / so ists eine Stimme oder Schall als ein Wort des Geistes / und bleibet im Urstande des Geistes / [dann es hat sonst keinen Sitz als nur im Urstande des Geistes /][j] und ist doch ein Willen in diesem Worte der da will ausgehen in ein Wesen / und derselbe Willen ist des urständlichen Willens Leben / der gehet aus der Schwängerung / als aussem[k] Munde des Willens aus in das Leben der Magia / als in die Natur / und eröffnet das unverständige Leben der Magia / daß es ein Mysterium ist / da ein Verstand essentialisch innen lieget / und bekombt also einen essentialischen Geist / da jeder Essenz[l] ein Arcanum oder ein Mysterium ist eines ganzen Wesens / und ist also ein[m] Begriff als ein ungründlich Wunder

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[a] BERN: zeugets [b] ENDER: above alß (presumably by his own hand): alleß [c] Edit: und Besitzer [d] Edit: er ist selber; und is missing. [e] als is missing in SOM. [f] BERN: weißheit [g] BERN: den des andern Essentz [h] BERN: sein eigen behalter; eigen was added subsequently, a reader's error since the following text, also muß diese Schwängerung in sich gehen / und, is missing. [i] Edit: die [j] ENDER: The text in square brackets has been added on the margin by another hand and inserted by correction signs, a component of the text in SOM und BERN. [k] ENDER: aussem; SOM: außm; BERN: außn [l] Edit: iede Essentz [m] SOM: und BERN: im

Fourth Text.

Inasmuch as the craving is a coveting and the latter a form of life, the covetous life goes its own way in the craving, perpetually pregnant with it. Moreover, the coveting acts as a strict attracting force, but without having anything but itself, the eternity without a ground. Therefore it attracts magically, contracts its covetousness, turning it into a substance.[16] For the will now takes where there is nothing. It is a master and possesses. It is not a being in itself. Yet it rules in the being. The being makes it covetous, that is, of its being; and in becoming covetous within itself, it acts magically and impregnates itself, namely with a spirit without being. For in its primal condition it is only spirit. Therefore, it consolidates only spirit in its imagination, becoming pregnant with spirit, which is to say, with the eternal consciousness of the abyss in the all-power of life without being.

And since it is indeed pregnant, the generation proceeds within itself and dwells within. For this impregnation cannot grasp the essence[17] of the other life nor can it be its container. Accordingly, this impregnation must go into itself in order to become its own container, a son in the eternal spirit. Since the impregnation has no being, it is a voice or sound, that is, a word of the spirit. It abides in the primal condition of the spirit [for it has no other seat than in the primal condition of the spirit]. Moreover, there is a will in this word[18] that wants to go out into a being. That will is the life of the primal will, the one that proceeds from the impregnation, that is, from the mouth of the will out into the life of magic, that is, out into nature, to reveal thereby the incomprehensible life of magic so that it is a mysterium with understanding in it in an essential way: so that it takes on an essential spirit, since every essence is an arcanum or mysterium of an entire being, and thus a concept, meaning an unfathomable wonder of eternity, in which

[16] The *attracting* force of desire that lacks an external object becomes a *contractive* force and, as such, consolidates being. This occurs by virtue of the *imagination* (which was understood in the sixteenth century, not least by Michel de Montaigne, to effect occult action). In *HGC,* rebirth is effected by an imagination that translates the creature into the divine will. This inner process is the true sense of a faith which is not "historical": it is a "taking or eating from God's being which is introduced into one's soul-fire in order to sate one's hunger" (*HGC* 4:88/ I.11:8). Attraction objectified in an ideal free community of the like-minded also contrasts with the compulsion of state power and war.

[17] ***Essenz, Essentien*** usually refers to the driven particular life in nature, though here it seems to refer initially to the mirrored spiritual rather than the prototypical natural world. See Intro IV B2.

[18] This alludes to the often evoked creator Word of John 1:1.

der Ewigkeit / da viel Leben ohne Zahl erboren werden / und ist doch zusammen als[a] nur ein Wesen / und der dreifaltige[b] Geist ohne Wesen ist sein Meister und Besitzer / und da er doch das Naturwesen nicht besitzet / denn er wohnet in sich selber / das Wort ist sein Centrum oder Sitz / und stehet in *Mitte* als ein Herze / und der Geist des Wortes / welcher im ersten ewigen Willen urständet / eröffnet die Wunder des essentialischen Lebens / daß also zwei Mysteria sind eines im Geistleben / und eines[c] im essentialischen Leben / und wird das Geistleben für Gott erkannt / und auch recht also genannt / und das essentialisch Leben für Naturleben / welches keinen Verstand[d] hätte / wann nicht der Geist oder das Geistleben[e] begehrende wäre / in welchem Begehren das göttliche Wesen als das ewige Wort oder Herze Gottes[f] immer und von Ewigkeit erboren wird[g] / von deme der begehrende Willen ewig ausgehet als sein Geist in das Naturleben / und eröffnet allda innen das Mysterium[h] aus den Essentien / und in den Essentien[i] / daß also zwei Leben sind / und auch zwei Wesen[j] / aus und in einem einigen ewigen ungründlichen Urstand / und also erkennen wir / was Gott und Natur ist / wie es[k] alles beides von Ewigkeit ohne einigen Grund und Anfang ist / denn es ist ein immer ewig währender Anfang / es anfanget sich immer und[l] von Ewigkeit in Ewigkeit / da keine Zahl ist / denn es ist der Ungrund.

Der fünfte Text.

So denn also von Ewigkeit zwei Wesen sind gewesen[m] / so können wir nicht sagen / daß eines neben dem andern stehe / und sich fasse / daß eines das ander greife[n] / und können auch nicht sagen / daß eines außer dem andern stehe und eine Trennung sei / nein / sondern also erkennen wirs / daß das Geistleben in sich hinein gewandt stehet / und das Naturleben aus sich und für sich gewandt stehet[o] / da wirs denn zusammen einem runten Kugelrade vergleichen / daß auf alle Seiten gehet / wie das Rad im Ezechiel[p] andeutet / und ist das Geistleben eine ganze Fülle des Naturlebens / und wird doch

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[a] SOM: alleß; BERN: alles [b] SOM: Dreÿfache; BERN: dreÿfechtiege [c] SOM: vnd das Ander [d] SOM: und BERN: vrstandt. [e] SOM: (oder das Geistleben) [f] SOM: (als das Ewiege wortt oder Hertz Gotteß); Edit: ewige Wort und Hertz GOttes [g] BERN: Immer vnd von Ewiegkeit Immer erbohren wiert [h] SOM: vndt eröffnet Ihnen allda das Mysterium [i] SOM: Auß-vndt in den Essentien [j] SOM: Das also zweÿ Leben, vnd auch zweÿ wesen seind [k] es is missing in SOM. [l] und is missing in SOM. [m] SOM: gewesen seind [n] Edit: ergreiffe [o] SOM: stehe; BERN: und das Naturleben aus sich und für sich gewandt stehet is missing. [p] SOM: in HieZechiel; Edit: in Ezechiel

much life without number is generated. And yet taken all together, it is only a single being. Moreover, the trinitarian spirit without being is its master and owner. And yet, since living in itself it does not possess the right of nature, the word is its center or abode, residing *centrally* as a heart. Moreover, the spirit of the word that arises in the first eternal will discloses the wonders of the essential life so that there are two mysteria, one in the spiritual life and one in the essential life. The spiritual life is recognized as God and properly called by that name; the essential life is recognized as the life of nature that would have no awareness if the spirit or spiritual life were not covetous. In that covetousness, the divine being or eternal word or heart of God is born forever from all eternity.[19] From it, the covetous will eternally proceeds as its spirit into the life of nature, disclosing everywhere therein the mysterium from the essences and in the essences, so that there are two kinds of life, as well as two beings, arising from and abiding in a single eternal unfathomable primal condition. Thus do we understand what God and nature is,[20] how the whole in both cases arises from all eternity without ground or beginning.[21] For there is an everlasting beginning that re-begins itself forever, from eternity to eternity without number. It is the abyss.

Fifth Text.

Given that there have been two beings from eternity, we cannot say that the one stands alongside the other, nor that it is constituted so the one comprehends the other. Nor can we say that one is outside the other or that there is a division. This is no more so. Instead we recognize that the life of the spirit is directed inward. The life of nature is directed outside itself and proceeds for itself, which is why we compare it in its entirety to a round wheel-sphere that moves in every direction, as indicated by the wheel in the Prophet Ezechiel.[22] Moreover, the life of the spirit is a complete plenitude

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[19] The heart of God is the Son born eternally in the Father.

[20] The use of the singular verb is intentional and significant.

[21] Here B. seems to defy the prime tenet of monotheism that the world is not uncreated but eternal. If he risks heresy in this assertion, it can also be understood as an accentuation of the less patently heretical view expressed in *Aurora*, that there was an eternal version of the life of nature existing in God before the historical creation.

[22] In *Aurora* (13:71), the vision of Ezekiel 1 offered a model of the eternal dynamic in nature. Later this symbol is subsumed in the fearful "wheel of multiplication of the essences" (Rad der Vervielfältigung der Essentien—*3fL* 11/1:34), driven by fear (179/9:97–98): the cosmic machine of stars and elements rules and compels life, spinning out the hostile particularities to which creatures, seeking peace, fall prey. See *Boehme* 123–124.

nicht ergriffen von dem Naturleben / und das sind zwei Principia in einem einigen Urstande / da jedes sein Mysterium hat / und seine Wirkung[a] / denn das Naturleben wirket bis zum Feuer / und das Geistleben bis zum Lichte der Glorÿ und Herrlichkeit / da wir denn im Feuer verstehen den Grimm der Verzehrung der Wesenheit der Natur / und im Lichte die Gebärung des Wassers[b] / welches dem Feuer den Gewalt nimbt / wie vorne in den Fragen gemeldet[c] worden[d] / und ist uns also erkenntlich[e] eine ewige Wesenheit der Natur gleiche dem Wasser und Feuer welche also gleich wie[f] in einander vormenget stehen /[g] da[h] es denn eine lichtblaue Farbe gibt / gleich dem Plitz[i] des Feuers / da es dann eine Gestalt hat / als ein Cherubin[j] mit Christallen in ein Wesen gemenget / oder als[k] gelbe / weiß / rot / blau[l] in ein tunkel Wasser[m] gemenget / da es als[n] blau in grün ist / da jedes doch seinen Glänzer[o] hat / und scheinet / und das Wasser also nur ihrem Feuer wehret / daß kein Verzehren allda ist / sondern also ein ewig Wesen in zweien Mysterien [in einander vndt doch[p] der Vnterscheid zwej Principia] /[q] als zweierlei Leben / und also verstehen wir hierinnen das Wesen aller Wesen / und denn daß es ein magisch Wesen ist / da sich kann ein Willen in dem essentialischen Leben selber schöpfen / und also in eine Geburt treten / und in dem großen Mysterio eine Quall[r] erwecken sonderlich im Feuers Urständ[s] / die vor[hin][t] nicht offenbar war[u] / sondern lag im Mysterio als ein Glast in der Vielheit der Farben[v] verborgen / als wir solches[w] einen Spiegel an Teufeln und aller Bosheit[x] haben / und auch[y] also erkennen / wovon alle Dinge böse und gut urstände[z] / als nämlich von der Imagination in das große Mysterium / da ein wünderlich essentialisch Leben sich selber erbieret[aa] / als wir dieses eine gnugsame Erkanntnis an den Creaturen dieser Welt haben / als da das göttliche Leben hat das Naturleben einmal erreget / und erwecket[bb] / wie[cc] es hat so wunderliche Creaturen

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[a] SOM: da Ein Ides sein Mysterium vnd seine wirckung hat; BERN: wurckung [b] SOM: feuers [c] BERN: bemeldet [d] Edit: wie vornen in den viertzig Fragen von der Seelen gemeldet wird [e] SOM: Also ist vnß erkendtlich [f] wie is missing in BERN. [g] SOM: welche also, gleich wie vermenget, in einander stehen [h] BERN: das [i] BERN: gleiche den blüze [j] SOM: und BERN: Jerubin; Edit: Rubin [k] BERN: alles [l] SOM: vnd Blaw [m] SOM: in tunckell wasser; BERN: im tunckelwaser [n] BERN: alles [o] Edit: Glantz [p] SOM: hat doch [q] ENDER: The text in square brackets was evidently added by another hand on the margin with corrective signs; it is a component of the text itself in SOM und BERN. [r] BERN: eine qual [s] SOM: und BERN: vrstandt [t] ENDER: hin has evidently been added by another hand to vor; BERN: clearly corrected and difficult to read is a word, possibly zufor [u] BERN: Waß [v] SOM: (als Ein glast in der vielheidt der farben) [w] SOM: dan solches; Edit: als wir dessen [x] Edit: an den Teufeln und an aller Bosheit [y] auch is missing in SOM. [z] SOM: vrstenden [aa] Edit: gebieret [bb] SOM: Alß da das Göttliche Leben, das Naturleben Einmahl erreget vndt erweckt hat [cc] SOM: vndt wie

of the life of nature, although the life of the spirit is not comprehended by the life of nature. These are two principles abiding together in a single precondition, whereby each has its own mysterium and its own effective action. For the life of nature works toward fire and the life of the spirit toward the light of glory and majesty.[23] By fire, we mean the ferocity by which the essential being of nature is consumed. In the light we recognize the generation of the water that deprives the fire of its violence, as has been indicated in *Forty Questions on the Soul*.[24] It has therefore become evident to us that an eternal essential being of nature is like the water and fire which are mixed together to yield a bright blue color, like the flash of fire, appearing as a single phenomenon: as a cherub with crystals[25] consolidated into one being; or like yellow, white, red, and blue mixed into dark water; like blue in green, each brilliant with its own gleam. The water opposes its fire so that nothing is consumed. It abides as an eternal being in two mysteries [they are in one another and yet having the distinction of the two principles], as two sorts of life. We understand thereby the being of all beings and discern that it is a magical being, since a will is capable of creating itself in the realm of the essential life to enter into a birth to awaken in the great mysterium a torment of particularity, notably in the primal condition of fire which had not previously been manifest, having lain hidden in the mysterium as a radiance in the multiplicity of colors: we have a mirror of this in devils and in all wickedness.[26] We recognize the origin of all things evil and good in the power of such an imagining into the great mysterium. A wondrous essential life thereby brings itself to light. We can gain a sufficient knowledge of this from the creatures of this world, which the divine life once aroused and awakened to be the life of nature, yielding in the process miraculous

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[23] Fire without light is the primal manifestation of life within the eternal self-generation of being. Redeemed, it is the light of the Son; unredeemed, the dark fire-world of hell, fallen nature, and worldly conflict.

[24] The ferocity of fire is cooled by water which, in its transparency, symbolizes freedom by allowing the light free passage (*4oQ* 3:10/1:10). In the cosmic depths, water arises not from the ferocity of fire but from the fire's gentle light that craves ("seeks"!) a mirror for itself ([die] Sucht … suchet ihm einen Spiegel—*4oQ* 3:51/1:213, 215). Freedom in this context is therefore tantamount to self-knowledge and openness to enlightenment.

[25] A comparison with the evocation of crystals as an image of the burgeoning life in the eternal world as depicted in *Aurora* (12:11–14) hints that observed alchemical transformations of an unknown variety served here as a prototype.

[26] In *Aurora* (12:9), multiplicity and variety betoken harmonious plenitude. Here hellish strife prevails in variety; however, the two aspects of plurality, plenitude and strife, are the good and evil variants of a single total reality.

aus dem essentialischen Mysterio erboren / da man denn verstehet / wie jeder Essentia[a] sei zu einem Mysterio worden als zu einem Leben / und auch weiter verstehet[b] / wie also in dem großen Mysterio eine magische Sucht sei / daß also die Sucht jeder Essentia[c] wieder einen Spiegel machet[d] / sich im Spiegel zu ersehen und zu erkennen[e] / und[f] da es alsdann die Sucht ergreifet (vorstehe den Spiegel)[g] / und in seine Imagination führet und befindet / daß es nicht seines Lebens ist / da denn die Widerwärtigkeit entstehet / und der Ekel[h] / daß die Sucht will wegwerfen den Spiegel / und kann doch auch nicht / also suchet jetzt die Sucht das Ziel des Anfanges / und gehet aus dem Spiegel / so ist der Spiegel zerbrochen / und ist die Zerbrechung eine Turba / als ein Sterben des gefasseten Lebens / und ist uns hoch erkenntlich / wie das die Imagination der ewigen Natur also die Turba mitte in der Sucht[i] im Mysterio hat / aber unaufwecklich / die Creatur als der Spiegel [der Ewigkeit][j] weckete[k] es denn selber auf / als den Grimm / der in der Ewigkeit im Mysterio verborgen lieget / und sehen allhier / als sich die ewige Natur hat einmal mit der Schöpfung der Welt beweget / und erreget[l] / daß der Grimm ist mitte erreget worden / und sich auch in Creaturen offenbaret / wie man[m] viel böser Tiere / auch Kräuter und Bäume / so wohl Würmer findet als Kröten und[n] Schlangen und dergleichen / da die ewige Natur einen Ekel daran trägt / und wird die Bosheit und Gift alleine in seiner Essenz genähret / und deshalben[o] suchet auch die ewige Natur das Ziel der Bosheit / und will die verlassen / da sie denn in die *Turba*[p] als ins[q] Sterben fället / und ist doch kein Sterben / sondern ein Ausspeien ins Mysterium / da die Bosheit mit ihrem Leben soll besonder stehen / als in einer Finsternis / denn die Natur verlässet sie / und verschüttet[r] sie / daß sie also in sich selber als ein böse giftig und grimmig Mysterium stehet / und ist selber seine eigne Magia als eine Sucht der giftigen Angst.

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[a] SOM: Ider Essentz; Edit: iede Essentia [b] Edit: (weiter verstehet) [c] SOM: Ider Essentz; BERN: Jeder Essentien [d] SOM und BERN: mache [e] BERN: zu kennen [f] und is missing in SOM. [g] Parentheses are missing in BERN. [h] SOM: da dan die widerwerttigkeitt, vnd der eckell entstehet [i] Edit: die Turbam mit in der Sucht [j] ENDER: The text in square brackes has evidently been added by another hand; SOM: die Creatur, (als der Spiegell der Ewigkeitt); BERN: die Creatur als der Spigel der ewiegkeit [k] BERN: wecke [l] SOM: Als sich die Ewiege Natur, mit der Schöpffung der welt einmahl bewegt vndt Erregt hat [m] Edit: man dann [n] und is missing in SOM. [o] BERN: derhalben [p] Edit: Turbam [q] BERN: miet [r] SOM: verschattet; BERN: verschöttet; Edit: überschattet

creatures from the essential mysterium. This then allows us to understand how each essence has mutated into a mysterium, a life. We can understand from this, moreover, how there is a magical craving in the great mysterium, a craving which crafts a mirror for each essentia so that it may see and recognize itself therein. When it then comprehends the craving (meaning the mirror) and introduces it into its imagination, realizing that this is not of its own life, repulsion arises, nausea, since the craving would reject the mirror but cannot do so: at that point the craving craves after the end of the beginning and departs from the mirror so that it shatters. This shattering is a turba, that is, a death of the composed life. We recognize sublimely how it happens that the imagination of the eternal nature has the turba in the midst of the craving in the mysterium, but unconsciously, so that the creature, being the mirror [of eternity], arouses itself in the ferocity that lay hidden within the mysterium in eternity. It is therefore evident that, when the eternal nature moved and aroused itself with the creation of the world, the ferocity was aroused as well: we can see this in vegetation and trees, in worms, toads, snakes, and their kind. The eternal nature is repulsed by this. The wickedness and poison are nourished solely by their essences. This is why eternal nature seeks the end of wickedness to depart from it, descending into the turba as into a dying, yet it cannot die. Rather there is a spitting out into the mysterium where the wickedness must abide alone with its life in darkness.[27] Nature abandons it and pours it out. It abides alone within itself as an evil, a poisonous and fierce mysterium. And it is itself a magic unto itself, a craving of poisonous fear.

[27] B. evokes here the spitting out of the lukewarm church in Revelation 3:16 (cf. *A* 23:93).

Der 6. Text

Als wir uns also entsinnen und erkennen / jetzt finden wir die Widerwärtigkeit aller Wesen / daß je[a] eines des andern Ekel ist / und das ander feindet / denn ein jeder Willen begehret eine Reinigkeit ohne Turba in dem[b] andern Wesen / und hat doch selber die Turba[c] in sich / und ist auch des andern Ekel / jetzt fähret die Macht des Größern über das Kleinere / und hält das im Zwange / es entfliehe ihme denn / sonst herrschet das Starke über das Schwache / also laufet das Schwache auch / und suchet das Ziel des Treibers / und will des Zwanges los sein / und wird also von allen Creaturen das Ziel gesuchet / welches im Mysterio verborgen stehet / und also und daher urständet alle[d] Gewalt dieser Welt / daß je eines[e] über das ander herrschet / und ist nicht im[f] Anfange vom höchsten Gut geboten oder geordnet worden / sondern ist aus der Turba gewachsen / da[g] es hernach die Natur für ihr Wesen erkannt hat / welches aus ihr geboren ist worden[h] / und hat deme Gesetze gegeben sich also im gefasseten Regimente weiter zu gebären / da denn diese Geburt also ist gestiegen bis zur *königlichen* Regall / und fürter[i] also den Abgrund gesuchet / als eines / bis es ist MONARCHIA[j] worden / als Kaisertumb / und da es noch im Steigen ist / und will eines[k] sein / und nicht viel / und obs[l] in viel ist / so will doch der erste Quall[m] / von deme alles ist erboren[n] / über alles herrschen / und will alleine ein Herr sein über alle Regimente / und dieweil dieselbe Sucht ist im Anfange[o] *ein* Regiment gewesen / und sich aber in der Zeit nach den Essentien in viel geteilet / so suchet die Vielheit wieder das Eine[p] / und wird gewiß erboren in der sechsten Zahl der Kronen / als im sechstausenden Jahre in der Figur nicht am Ende / sondern in der Stunde des Tages da die Schöpfung der Wunder sind[q] vollendet worden / das ist / da die Wunder der Turba am Ende stehen[r] / wird ein Herr

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[a] BERN: immer; Edit: da je [b] BERN: den [c] Edit: Turbam [d] SOM und BERN: aller [e] BERN: immer eins [f] SOM: und BERN: am [g] BERN: das [h] SOM: ist gebohren worden [i] ENDER: fürtther; SOM: ferner; BERN: förder; Edit: und hat forter [j] SOM: Archia; BERN: Mon*Archia* [k] SOM: Einß; BERN: eins [l] SOM: ob es [m] BERN: *qual* [n] SOM: (von dem alles erbohren ist) [o] SOM: im Anfange, ist [p] BERN: *eins* [q] Edit: ist [r] SOM und BERN: stehet

Sixth Text

When we reflect and comprehend, we discover the antagonism of all beings[28] that causes each to be repulsed by and hostile toward the other. For each covets a purity without turba in the other being, even though it has the turba within itself and is repulsive to the other. Now the power of the greater rises up over the lesser and oppresses it by force unless it flees. Otherwise the strong dominates the weak. For this reason the weak runs forth and seeks the goal of the driver;[29] for it wants to be free from compulsion. Hence do all creatures seek the object that abides concealed in the mysterium. Thus and so arises all the violence of this world: in that the one dominates the other. This has not been preordained or ordered in the beginning by the highest good but has rather emerged from the turba. Since it has subsequently recognized nature as its being, having been born from it and having submitted to the law that, within the constituted order of things, it should go on breeding and since this generation has ascended as far as *royal* dominion,[30] seeking even further, alone, the abyss, to the point of becoming MONARCHIA or empire; and since it is still ascending, wanting to be one, not many: in consequence the first torment of particularity out of which all has arisen wants to rule over everything, to be the exclusive ruler over every regime. Moreover, since in the beginning the craving was but a *single* order that then split in accordance with the essences, the multiplicity seeks again after the one. It will certainly come into being in the sixth number of the crown, that is in the six-thousandth year of the figure; not at the end, but rather in the hour of the day when the creation of the wonders has been completed.[31] When the marvels of the turba are at an end, a lord will be

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[28] B.'s vision of animosity in nature blends the natural struggle of beasts with the civil strife of persons and parties.

[29] On the context of B.'s term "driver" (Treiber), see Intro IV A, B6.

[30] See Grimm, **Regal**, *Hochheitsrecht*: royal legitimation. Both Friedrich of the Palatinate and Ferdinand of Styria claimed the crown of Bohemia. The image of ascending power suggests the potent and popular image of the wheel of the goddess Fortuna. The striving and ascent of power arises from the wellsprings of a divine and natural being.

[31] Full of allusions to Revelation, this text nonetheless avers that the end will come only when all unfolding marvels have been revealed. Not the external sword of punishment but the depletion of wonders sets the world's limit. The world will end when wonders cease. The rise or fall of power, the self-sprouted authority (a reference to sprouting on one's own tree or unrooted line of descent), the prospect of a lord ruling the entire world in this age of attempted hegemony; the allusion to a decision which can no longer be resisted or revoked—all of these intimations certainly reflect the dramatic events and expectations of B.'s moment, though his point remains in a mode of insinuation.

geboren der die ganze Welt regieret / aber mit vielen Ämbtern / und wird allda gesuchet werden die selbgewachsene[a] Obrigkeit / und der Treiber / denn das Kleiner welches unten ist gelegen[b] / ist mitte[c] ans Ziel gelaufen / jetzt scheidet sich ein jedes / denn es ist am Ziel / und ist kein Aufhalten oder Widerrufen. Auch so wird die Turba als der Grimm aller Creaturen gesuchet / denn er ist auch mit dem Ekel der Creaturen ans Ziel gelaufen / und wird jetzt offenbar als am Ziel mitten in der Kronen Zahl / im sechstausenden Jahre / ein wenig drüber / und nicht drunter[d] / in dem Tage und Stunde als die Schöpfung ist im Mysterio vollbracht worden[e] / und ins Mysterium als ein Spiegel der Ewigkeit[f] in die Wunder gesetzet worden / das ist / am sechsten Tage übern Mittag / da stehet das Mysterium mit den Wundern offen / und wird gesehen und erkannt / da denn die Reinigkeit wird die Turba aus treiben[g] eine Zeit / bis der Anfang ins Ende trete[h] / als dann ist das Mysterium ein Wunder in Figuren.

Der 7. Text.

So denn im Mysterio der ewigen Natur ist ein solch Arcanum gelegen[i] / davon alle Creaturen böse und gut sind erboren und geschaffen worden / so erkennen wirs für ein magisch Wesen / da je[j] eine Magia hat die ander[k] durch Lust erwecket / und ins Wesen gebracht[l] / als daß[m] sich aller[n] Ding hat selber erhöhet / und in den[o] höchsten Gewalt geführet / denn der Geist Gottes ist kein Macher in der Natur / sondern ein Eröffner / und Sucher des Guten / also hat sich das Böse / als durch magische Sucht immer selber im Mysterio mitte funden und gesuchet[p] / und ist mitte eröffnet worden ohne Gottes Fürsatz[q] / dann der Grimm ist ein Strengigkeit / und herrschet über das Albere / also ist alles gewachsen aus seinem eignen Baume ohne Vorbedacht / denn der erste Eröffner / als Gott / der[r] hat nicht die Bosheit[s] geordnet zum Regiment / sondern die Vernunft und Witze / die sollte die Wunder eröffnen / und eine Führerin des Lebens sein / und entgegnet uns allhier[t] die[u] große Geheimnis so im Mysterio ist von Ewigkeit gelegen[v] / als das Mysterium mit

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[a] BERN: dieselb *gewachsene* [b] SOM: gelegen ist [c] SOM: mitten [d] Edit: nicht darunter [e] Edit: im Mysterio ist vollbracht [f] Edit: (als ein Spiegel der Ewigkeit) [g] SOM: außtreÿben; BERN: außtreiben; Edit: die Turbam austreiben [h] Edit: trit [i] SOM: Ein solch Arcanum gelegen ist [j] BERN: immer [k] SOM: die Ander, hat [l] SOM: brachtt; BERN: bracht [m] Edit: als da [n] ENDER: though uncertain this might read alle; SOM: Alles; BERN: alles [o] BERN: der [p] Edit: gesuchet und gefunden [q] SOM: vorsatz; BERN: vorsaz [r] der is missing in SOM. [s] Edit: die Bosheit nicht [t] SOM: Alhier entgegnet vnß; und is missing. [u] Edit: das [v] SOM: so im Mysterio, von Ewigkeitt gelegen ist

born to rule the entire world, doing so, however, with many offices.[32] Then the self-sprouted authority will be sought after as well as the driver. For the lesser that had to submit will have chased no less after the object. Now the two will part, for the object has been reached and there is no more resisting or revoking it. Thus will the turba be sought after as the ferocity of all creatures. For it too will have run with the revulsion of the creatures to the object, and will now be manifest at its object in the number of the crown, in the six-thousandth year, a bit more, but not less: on that day and in that hour as the creation became complete in the the mysterium and went into the mysterium as a mirror of eternity, transformed into the wonders. On the sixth day, past noon: that is when the mysterium will be manifest with the wonders to be seen and recognized, when the purity will expel the turba for a time, until the beginning merges with the end, at which point the mysterium will be a marvel in figures.

Seventh Text

Since in the mysterium of eternal nature there lay an arcanum of a kind so that all creatures were born and created both evil and good, we can recognize this as a magical power. For continually one magic has aroused and empowered the other by desire, so that everything has aggrandized itself and carried itself to the point of its highest potency. For the spirit of God is no fabricator within nature but rather a discloser and seeker of the good. This is why evil has always sought and found itself in the mysterium, as well as through its magical craving. It too has been disclosed without the intent of God. For ferocity is a harshness that rules over what is simple. Therefore everything has grown on its own tree without predestination.[33] For the first discloser, God did not preordain wickedness for his regime. Reason and awareness were to disclose the wonders. She was to act as a guide of life. We are confronted here by the great secret that has lain within the mysterium

[32] **Ämbtern** suggests centers of secular authority, perhaps a decentralized state or confederation.

[33] B. adapts his great symbol of the tree of revelation to human life in order to suggest that the evil of his time has not been intended by God. This symbol serves as a gloss for the "self-sprouted authority" above (see note 31).

seinen Farben / welcher viere sind / und die fünfte ist nicht dem Mysterio der Natur eigentümblich / sondern das Mysterium[a] der Gottheit / welche im Mysterio der Natur[b] als ein lebendes Licht leuchtet / und sind das[c] die Farben / da alles innen lieget / als Blaue Rot Grüne und[d] Gelbe[e] / und die fünfte Weiß[f] gehöret Gott zu / und hat doch auch seinen[g] Glast in der Natur / aber es[h] ist die fünfte Essenz[i] ein reines unbeflecktes Kind als in[j] Gold und *Silber* zu ersinnen ist / so wohl an einem weißen hellen [Cristal-]steine[k] / der auch im Feuer bestehet / denn das Feuer ist aller Farben Proba / darinnen denn keine bestehet als die weiße / dieweil sie ein Glast von Gottes Majestät ist. [Die schwarze Farbe gehöret nicht ins Mysterium / sondern sie ist der Deckel als eine[l] Finsternis / da alles innen lieget][m]

Auch finden wir hierin[n] den Baum der Zungen als der Sprachen / auch[o] mit 4[p] Alphabeten / als eines mit den Charactern des Mysteriums bezeichnet darinnen die Natursprache lieget / welche in allen Sprachen die Wurzel ist / und wird doch in der Ausgeburt der Vielheit [oder der vielen Sprachen][q] nicht erkannt als von ihren eignen Kindern / welchen Verstand das Mysterium selber gibet / denn er[r] ist ein Wunder Gottes / [dieses Alphabet der Natursprachen[s] liegt in der schwarzen Farbe unter allen verborgen / denn die schwarze Farbe gehöret nicht in die Zahl der Farben sie ist Mysterium und unverstanden als nur von deme der die Natursprache hat denn sie eröffnet wird von Gottes Geiste][t] und[u] das ander Alphabet ist das Hebraische / welches das Mysterium eröffnet / und den Baum mit den Ästen und Zweigen nennet / und das dritte ist das Griechische[v] / welches den Baum mit der

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[a] SOM: des Mystery; BERN: des Misterÿ [b] Edit: welche Farbe im Mysterio der Natur [c] Edit: dis [d] und is missing in SOM. [e] Edit: als (1) blau, (2) roth, (3) grün und (4) gelbe [f] SOM: fünffte, als Weiß; BERN: 5te als *weiß* [g] Edit: ihren [h] Edit: sie [i] BERN: 5te Essentia [j] Edit: im [k] ENDER: Cristal has clearly been added by another hand; SOM and BERN: weissen hellen steine [l] Edit: die [m] ENDER: the text written by Ender placed here in square brackets is on the margin without indication of where it shold be placed. SOM: following upon, [...] von Gotteß Maÿestät ist, there is a small gap followed by: (: Die schwartze farbe, gehöret nicht Inß Mysterium, sondern sie ist der deckell, Als Eine finsternis, da alleß Inne lieget.:). Added on the margin are the words in margine. In BERN the text is missing. [n] SOM und BERN: hierinnen [o] Edit: auch is missing. [p] SOM: mit vier and auch are missing. [q] ENDER: clearly added by another hand are the words: oder der vielen sprachen, but these words are missing in SOM und BERN. [r] Edit: es [s] Edit: Natur=Sprache [t] ENDER: The text written by Ender himself and placed here in square brackets is on the margin without any indication where where it goes. In SOM: there follows after [...] Ein wunder Gotteß, a small gap; then comes this: Dieses Alphabet der Natursprachen, liegt in der schwartzen farbe, vnter allen verborgen, dan die schwartze farbe, gehöret nicht in die Zahl der farben, sie ist Mysterium, vnd vnverstanden, Alß nur von dem der die Natursprache hat, deme sie von Gotteß Geist eröffnet wirdt. End of paragraph. In BERN the text is missing. [u] und is missing in SOM. [v] SOM: Das Dritte Alphabet, Ist das Grichische; und is missing.

from all eternity with its colors four in number. The fifth does not pertain to the mysterium of nature. It is rather the mysterium of the divinity that shines forth in the mysterium of nature as a living light. Those are the colors where all things lie within: blue, red, green, and yellow; the fifth, being white, pertains to God, and it also has its gleam in nature, but it is the fifth essence: a pure, unblemished child that can be contemplated in gold and *silver*, as well as in any bright clear [crystal-]stone capable of withstanding fire. For fire is the test of all colors.[34] In it none but the white prevails, for it is the radiance of God's majesty. [The black color does not pertain to the mysterium: it is instead the cover, a darkness in which all things abide.]

Moreover, we also discover in this the tree of tongues, of languages, indeed with four alphabets comprised as one, with the characters of the mysterium designated. In it abides the language of nature that is the root in all languages, though it is not understood in the generation of multiplicity [or of the many languages] by its own children. For its understanding is granted only by the mysterium. It is a wonder of God [this alphabet of the language of nature abides in the black color concealed beneath all things. For the black color does not pertain to the number of colors. It is a mysterium, remaining opaque except for the one who possesses the language of nature, which has been disclosed by God's spirit]. The second alphabet is the Hebrew, which discloses the mysterium and names the tree with its branches and twigs. The third alphabet is the Greek, which names

[34] Alchemy has taught B. that fire tests or purifies gold. The political-apocalyptic context suggests an allegory: the "fire-world" will test the aforementioned colors (which perhaps refer also to nations or parties of conflict).

Frucht und aller Zierde nennet / welches erst recht die Witze ausspricht. / Und das vierte ist das Lateinische[a] da sich viel Völker Zungen[b] mitte behelfen welches den Baum mit seiner Kraft und Tugend ausspricht. / Und das fünfte ist Gottes Geist der aller Alphabet ein Eröffner[c] ist / und[d] dasselbe Alphabet mag kein Mensch erlernen / es eröffne sich denn selber im Menschengeiste.

Also urständen diese Alphabet[e] von den Farben des großen Mystery / und teilen sich fürter[f] aus in der Summa in siebensiebenzig Sprachen / da wir doch nur fünfe für die Hauptsprachen erkennen / und zwei und siebenzig für die Wunder / darinnen Babel verstanden wird / als ein Mund eines gewirreten Wesens / da die Vernunft seinen[g] Führer hat verlassen / und hat wollen alleine gehen / und in das Mysterium steigen / als[h] solches bei den Kindern Nimroth am Turne[i] zu Babel zu erkennen ist / da sie waren von Gottes Gehorsam gefallen in eigne Vernunft / so hatten sie ihren Führer verloren / und verwirreten die Vernunft / daß sie ihre eigne Sprachen[j] nicht begriffen / und[k] also wuchsen viel Sprachen als 72. aus der verwirreten Babel / und gingen eine jegliche[l] ein in sich selber[m] und sucheten Witze eine jegliche in ihrer eignen Vernunft und Bosheit / denn sie hatten Gott verlassen / und wurden[n] Heiden / und er[o] ließ sie gehen in ihren Wundern / denn sie wollten ihme nicht anhangen / sondern wollten ein eigen Gewächse sein / und ihre eigne Vernunft / welche doch mit allen Farben vermischet war[p] sollte sie regieren / jetzt ward[q] die Turba geboren / daß sie nicht eines Sinnes waren / denn ein jeder wollte aus seiner Farbe[r] leben / und waren doch nicht die rechten Hauptfarben / sondern nur ihre böse selb[s] ausgebrüttete Kinder / die sich in der Vernunft selber ausbrütteten / und liefen ohne den rechten Führer / der alles hatte in eine Zunge beschaffen[t] / und nicht mehr als eine eröffnet einen Baum mit den[u] Ästen und Kraft sambt der Frucht / denn die 4 Alphabet[v] liegen in einem Baum und gehen auseinander / aber die Viele der Sprachen müssen sich mit ihren Charactern behelfen als Hausgenossen[w] / und wollen doch auch eigne sein / und spreußen[x] sich alle wider den Baum.

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[a] SOM: Das vierde Alphabet, Ist das Lateinische; und is missing. [b] Edit: viel Völcker und Zungen [c] SOM: Alphabeten Eröffner; BERN: Alphabeta eröffner (?). [d] SOM: und is missing. [e] SOM: Alphabeten; BERN: Alphabetha [f] ENDER: fürtther; SOM: und BERN: förder [g] Edit: ihren [h] Edit: Wie [i] BERN: thurme [j] SOM: ihr Eÿgene sprache [k] Edit: und is missing. [l] SOM: gieng Ein Igliche [m] Edit: in sich selber ein [n] SOM: worden [o] Edit: GOtt [p] Edit: (welche doch mit allen Farben vermischet war,) [q] Edit: war [r] SOM und BERN: farben [s] Edit: selbst [t] Edit: geschaffen [u] den is missing in SOM. [v] BERN: *Alphabeta* [w] SOM: und BERN: haußgenoß [x] ENDER und SOM: spreussen; BERN: spreuzen

the tree with its fruit and full adornment. Only it properly gives voice to the true awareness. The fourth alphabet is the Latin, which assists the tongues of many peoples and gives voice to the tree with its powers and virtues. The fifth is God's spirit, a discloser of all the alphabets: it can be learned by no human being, unless it discloses itself in the human spirit.[35]

Thus these alphabets originate from the colors of the great mystery, dividing themselves further in the sum of seventy-seven languages, of which we only recognize five as the chief languages. In the seventy-two, Babel is comprehended as one single mouth of a confused being, whereby reason has taken leave of its guide, intending to go on its own to ascend into the mysterium, as we can see in the children of Nimrod at the Tower of Babel[36] when they fell from obedience to God and into their own reason, thereby losing their guide and confounding their reason, to the point of not understanding their own languages with the result that many other languages grew out of the seventy-two of the confused Babel, each then becoming absorbed in itself and always seeking knowledge in its own reason and wickedness. For they became heathens and abandoned God, who let them proceed further in their own marvels. For they did not care to adhere to him. They wanted to have their own tree. Their own reason which was mixed with all colors should rule them. Now the turba was born: they were no longer of one mind. For each wanted to live from his own color. Yet these were not the true main colors,[37] but only their evil self-hatched children, who had hatched themselves out in their reason. They ran forth without the true leader who had fashioned them all in one tongue so that no more than one would disclose a tree with its branches, powers, and fruit. For those four alphabets abide in one single tree, spreading asunder. Yet the multiple languages must aid one another with their characters as housemates. Yet since they all want to be their own, they sprout contrary to the tree.

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[35] A keen philosopher of language and in this sense a child of his age, B. is determined to assign special roles in the unfolding revelation to each of the sacred languages. The nature language or revelation of nature comes first and last.

[36] The beginning of the kingdom of the mighty hunter Nimrod is Babel. Its tower and his hunting are symbols of the confusion and persecution of the age. Babylonian confusion and multiplicity are heightened since from the outset of war nations from Spain to Hungary and from Sweden to Turkey are coaxed or expected to play a role in the conflict.

[37] According to Grimm, ***Farbe*** (1), antiquity and the Middle Ages did recognize black among the six main colors. B. presumably has in mind the colors of the rainbow which pertained to God's symbolic covenant with Noah.

Der 8. Text.

Also sehen wir jetzt den Ursprung zweierlei Religion[a] / daraus Babel ein Abgöttin ist erboren[b] / und das an[c] den Heiden und Juden / denn in beiden ist Babel / und sind zwei Geschlechte in einem / eines welches aus seiner Vernunft / als aus dem Naturleben und Geiste[d] für sich gehet / und suchet sich selber zu erhöhen / das machet ihme einen Weg in[e] seinem Wesen / denn sein Willen gehet aus seiner eignen Sucht[f] / und suchet seine Magia[g] als eine große Zahl[h] zu seinem Regimente eine Vielheit / und gehet schlechts aus sich / für sich hin / sein Willen bleibt in seiner Vielheit / und ist seiner Vielheit Gott und Führer / und ob ihme der freie Willen Gottes entkegen tritt / und strafet[i] / so heuchelt der Abgott doch nur[j] dem freien Willen als dem Geiste Gottes[k] mit dem Munde / und ehret seinen eignen Willen in der Zahl der Vielheit / denn derselbe Willen ist aus seinem Schatze / als aus seiner Magia[l] erboren / er begreifet nicht den freien Willen Gottes / und darumb ist er aus[m] Fleisch und Blut aus seiner eignen[n] Natur geboren / und ist ein Kind dieser Welt / und hält seinen Schatz für seine Liebe / also ist er jetzt ein Heuchler / und ein verwirrete Babel / denn die Zahlen der Vielheit / als seine eigne Magia[o] verwirren ihn / daß er aus einer Zahl ausgehet in viel. Jetzt ist die[p] Vielheit eine verwirrete Babel / und sein heuchlisch[q] Mund / darmitte er dem Geiste der Einigkeit[r] gute Worte gibet / und viel gelobet[s] ein Antichrist[t] / und Lügner / denn anders redet er / und anders tuet er / sein Herze ist eine Sucht / und seines Herzen Geist hat sich in die Sucht eingewendet / also ist der Magus der Vielheit jetzt ein *stolzer hoffärtiger geiziger* boshaftiger[u] Fresser / und ein Geist aus der begehrenden Vielheit / und ist ein falscher Abgott[v] / er hanget nicht dem freien Willen der Natur an / der da die Macht der Wunder in seiner Gewalt hat / und hat keinen Verstand in das göttliche Mysterium[w] / denn er hanget demselben Geiste nicht mit seinem Willen an / sonst so sein Willen in die Freiheit gewendet wäre / so eröffnete der Geist Gottes sein magisch Mysterium / und stünden

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[a] Edit: Religionen [b] SOM: Darauß balde Eine Abgöttin erbohren ist; BERN: darauß babel ist eine abgöttin erboren [c] SOM: Als an [d] SOM: (als auß dem Naturleben vndt Geiste) [e] SOM: zu [f] SOM: Eigen suchtt; BERN: *eigen sucht* [g] SOM: Magiam [h] SOM: (als Eine grosse Zahl) [i] Edit: und strafet ihn [j] SOM: doch der Abgott, nur [k] BERN: (als dem Geiste Gotteß) [l] SOM: (als auß seiner Magia) [m] BERN: auch [n] SOM: Eigen; BERN: eigen [o] SOM: (als seine Eigne Magia); BERN: als seine eigen Magia [p] Edit: diese [q] Edit: heuchlischer [r] BERN: Ewigkeit [s] SOM: (damit Er dem Geiste der Einigkeitt, gutte wortt giebt, vnd viel gelobt) [t] Edit: ist ein Antichrist [u] SOM: vnd boßhafftiger [v] SOM: Abgötter; BERN: abgötter [w] Edit: in dem Göttlichen Mysterio

Eighth Text.

Thus we recognize the origin of two religions from which Babel has emerged as a goddess.[38] We can see this in the heathens and Jews. For Babel is in both: they are two races in one, the one proceeding from reason, from the life of nature and its spirit, seeking self-aggrandizement and fashioning a path for itself in its own being. For its will proceeds from its own craving, seeking its magic as a great number for its regime, a multiplicity: it proceeds out of itself and advances, while its will remains in its multiplicity in which its god and leader resides. And should it be confronted and castigated by the free will of God,[39] its false god simply plays up the hypocrite to the free will, that is, to the spirit of God, with assertions honoring its will in the number of the multitude. For the will of the latter has emerged from its treasure which is its magic. It does not comprehend the free will of God, having been born of the flesh and blood of its own nature, a child of this world who regards its treasure as its love. For this reason, it has become a hypocrite and a confused Babel. For the numbers of multiplicity, its own peculiar magic, are confusing it, so that it proceeds out of the one number into the many. Now this multiplicity is a confounded Babel and with it is its hypocritical opinion offering good words to the spirit of unity with much praise: an Antichrist and liar. For it says one thing and does another. Its heart is a craving and the spirit of its heart has regressed into the craving. Thus, the magus of the multitude is now a *proud, arrogant, greedy*, wicked consumer, a spirit of the covetous multitude, a false idol. It does not adhere to the free will of nature which holds the power of the wonders in its grasp. Nor does it have any understanding of the divine mysterium. It does not adhere to its spirit with its will. If its will were directed to freedom, the spirit of God would disclose

[38] ***Abgöttin*** is literally a female idol, though goddess conforms better to B.'s denunciations of Babel.

[39] (**D**)**er freie Willen Gottes**, the free will of God, embodies Evangelical freedom: the kingdoms of spirit and power are confounded by confessional alliances and wars: this freedom, and indeed the entire tract itself, argues against the will of the multitude and its chaotic notion of freedom. The conflicting sense of freedom is pivotal to the work.

seine Wunder und Werke mit seinen[a] Willen in Gott / so aber / als sie nur aus sich ausgehen[b] / so suchet der Anfang das Ende / und das Mittel ist die Turba / denn es stehet nicht im[c] freien Willen Gottes / sondern es wächset aus sich[d] selber / und erhöhet sich als ein stolzer Baum / und[e] so denn Gott nur einig im Willen ist / und in der ewigen Begierde als in der ewigen Magia[f] einig ist / daß sich die Sucht der ewigen Magia[g] also nur[h] in dem[i] ewigen Willen ergibet / und darinnen sein Leben schöpfet / so ist der Willen der Ausgeburt als ein abtrünnige meineidische Hure[j] / denn er ist eine Gebärerin der Falschheit / und hanget nicht an dem[k] freien Willen / und verstehen wir allhier[l] eine Trennunge von Gott als Lucifer dieses alles[m] eine Ursache ist / der die Magia[n] der Natur hat falschsichtig[o] gemachet / und werden also in diesen zwei ewigen[p] Leben erboren / als eines in Gottes Willen / und das ander ins Teufels und Grimmes Willen.

Und[q] das ist Babel mit dem Antichrist auf Erden / alles was aus Gottes Willen ausgehet in seinen eignen Willen / das gehöret in Babel / das sehet ihr an[r] Juden und Heiden / so wohl an allen Völkern / die Heiden blieben in ihrer eignen Magia stehen / welche aber aus der Sucht der Verterbung aus gingen ins Licht der Natur / weil sie Gott nicht kannten / und lebeten[s] in der Reinigkeit die[t] waren des freien Willens Kinder / und[u] in denen hatte[v] der Geist der Freiheit große Wunder in ihrem Mysterio eröffnet als es an ihrer hinterlassenen Weisheit zusehen[w] ist.

Die andern aber so nur in ihrem[x] eignen magischen Willen aus Fleisch und Blut lebeten / denen ersoff ihr Willen in der Turba / und die Turba quall[y] in ihrem[z] Willen auf / und gab ihnen einen Geist nach den Essentien der Geizigkeit und Grimmigkeit / die sucheten nur die Zahl der Vielheit / als Herrschaften und Königreiche[aa] / und wann die Turba nicht für Gewalt

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[a] ENDER: seinē; SOM: seinem [b] Edit: So sie aber nun aus sich ausgehen [c] BERN: in [d] BERN: auß, auß sich [e] und is missing in SOM. [f] SOM: (als in der Ewigen Magia) [g] Edit: Magiæ [h] Edit: nun [i] ENDER: uncertain, but possibly also den; SOM: den; BERN: dem [j] SOM: als Ein abtrinniger, Eine Meineidische Hure; BERN: als ein abtrunieger eine Meineidisch huhr; Edit: so ist der Wille (der aus der Geburt urständet als ein Abtrünniger,) [k] BERN: den [l] SOM: Alhier verstehen wir, und is missing. [m] Edit: dessen allen [n] SOM: Magiam [o] SOM: falschsüchtig [p] SOM: diesem, zweÿ Ewiege; BERN: diesem zweÿ *ewiege*; Edit: in diesem zwey ewige [q] und is missing in SOM. [r] Edit: an den [s] SOM: Lebten aber [t] SOM: vnd; Edit: dieselbe [u] und is missing in SOM. [v] SOM und BERN: hat [w] Edit: zu ersehen [x] BERN: ihren [y] ENDER: quahll; SOM: quall; BERN: qual; in ENDER above inn, apparently another hand has added quahll inn: steig (cannot be deciphered for certain). Possibly there may be a hint in the wording of another copy that Buddecke catalogued under the heading of No. 100. The corresponding text reads: derselbigen wille ~ ward in der Turba ersoffen, und der qual der Turba, stieg in ihrem willen auff [z] BERN: ihren [aa] SOM: Königreich; BERN: Königreich

its magical mysterium and his wonders and works with the will of God. But insofar as they only advance out of themselves, the beginning merely seeks that end, and the middle the turba. For it does not abide in the free will of God but rather grows out of itself, raising itself up as a proud tree. Since God can only be one in will, in the eternal desire, meaning in the eternal magic so that the craving of the eternal magic can only surrender to the eternal will to draw its life from it, the will of its spawn is a discordant, perjurious whore. It is a breeder of falsehood that does not adhere to the free will: we understand by this a separation from God, caused on the whole by Lucifer who rendered the magic of nature mendaciously covetous: thus are two eternal lives born, one submitting to the will of God and the other to the will of the devil and ferocity.

And this is Babel with the Antichrist on earth: everything that proceeds out of God's will into its own will pertains to Babel: you can see this in the Jews and heathens and indeed in all peoples.[40] The heathens persist in their own magic, having gone out of their craving for corruption into the light of nature, because they did not know God, and lived in purity: they were children of the free will in whom the spirit of freedom disclosed great wonders in their mysterium as can be seen in their extant wisdom.

The others who only lived by their own magic will of flesh and blood found it drowned in the turba. It swirled up in their will and gave them a spirit governed by the compulsions of greed and ferocity: they sought only the number of multiplicity, that is, governments and kingdoms; and when, due to violence, the turba was able to advance no further, it became enraged

[40] Extended tirades against Jews and heathens are uncharacteristic of B. and unmotivated here. B. is presumably constructing a type to refer to the Calvinist-led Bohemian Confederation into which the Lutheran Lusatians and Silesians had been thrust against their consciences and to their peril (see Intro II A1–2). Precedents in *Aurora* equate heathens to "distorters of Scripture" (see *A* 21:34). The Confederation was a "Babel" of contending religions which had departed "God's will into its own will" by usurping the royal power. Its Calvinists lived by their own "magic of flesh and blood" denying the Lutheran doctrine of Communion and mixing two kingdoms in the sense that spiritual freedom was yoked to power, an error denounced by Luther (cf. Intro IV A). B. avers that this might be equally true for all "houses." However, if the house of Bohemia is no more sinful, B. could feel as an affected party that, "worst of all is the crowned whore and her sponsors" (der ärgeste ist die gekrönete Hure / und ihre Paten). Friedrich, his motives dubious, had been crowned by a multitude of illicit selfish interests.

fortkonnte[a] / so ergrimmete[b] sie / und fing Streit und Krieg an / und daher urständet der Krieg / als aus Hoffart und Geiz der Vielheit / und gehöret mit seiner Zahl ins Mysterium des Grimmes.

Desgleichen waren auch die Juden Gott offenbarete[c] sich ihnen / aber sie hingen auch zweien Willen an / als ein Teil dem Gebote mit ihrem[d] Willen in Gottes Willen gerichtet / als die Erzväter und alle fromme Hoffer Israelis[e] / die andern taten[f] mit den *Heiden*[g] das Werk des Gesetzes / und hingen mit ihrem[h] Willen an ihrer vergiften[i] Magia / als am Geize / und sucheten nur ihre Zahlen der Vielheit / ihr Mund war[j] ein Jude / und das Herze eine babelische Hure / ein Heuchler und Antichrist mit guten Worten und falschem geizigem[k] Herzen / und[l] also ist in der Christenheit / und bei allen Völkern die babelische Hure mit dem Antichrist eingesessen / da in einem Volke zugleiche 2. Reiche wohnen / und lassen sich im innern[m] Geiste nicht mischen / daß sie eines[n] würden gleich wie Ton und Eisen sich nicht mischet[o] / sie vermischen sich wohl nach dem Leibe aber ihre Geister sind zwei Geschlechte[p] / wie der Prophet Daniel saget[q].

Darumb wer den Antichrist will kennen / der suche ihn nur also / er findet den in allen Häusern aber der ärgeste ist die gekrönete Hure / und ihre Paten[r] / welche sie aus der Taufe der Hurerei heben / daß sie auch mögen in der Zahl der Vielheit leben[s] / sind die Schreier / die aus dem[t] einigen Gottes Willen in viel Willen führen / daß sie nur die Zahl der Vielheit erben / und irdische Bäuche mästen[u].

Und die ander Part des freien Willens Gottes gehen[v] mit ihrem[w] magischen Willen aus aus sich selber in die Freiheit / als in den einigen ungreiflichen Willen Gottes / die stehend rücklich[x] in der magischen Figur gewandt / ihr Leben suchet Brot und gehet für sich / und ihr Willen ist nicht im Brote / sondern gehet aus sich aus der Sucht in[y] Gott / und die leben mit dem Willen in Gott in einer Zahl / die[z] sind der ewigen rechten [Magiae][aa] Kinder / denn Gottes Geist wohnet in ihrem Willen / und eröffnet ihnen die ewigen

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[a] BERN: ford kunte [b] SOM: ergrimmet; BERN: ergrimet [c] SOM und BERN: offenbahret [d] BERN: ihren [e] BERN: Ißraels [f] SOM und BERN: theten [g] SOM: händen; BERN: henden [h] BERN: ihren [i] Edit: vergifteten [j] BERN: was [k] SOM: falschem Geitzigen; BERN: falschen geiziegen [l] und is missing in SOM. [m] BERN: inner [n] BERN: eins [o] Edit: mischen [p] BERN: geschlechter [q] Edit: wie der Prophet Daniel saget, cap. 2: 43 [r] BERN: Parten [s] SOM: (welche sie auß der Tauffe der hurereÿ heben, das sie auch mögen in der zahl der vielheidt leben) [t] BERN: den [u] Edit: mästen mögen [v] SOM: Gehet [w] BERN: ihren [x] SOM: stehen Rücklich; BERN: stehend rücklichs; Edit: stehen rücklings [y] BERN: auß in. [z] SOM: vnd; Edit: diese [aa] ENDER: Magiæ has been insterted by another hand; SOM: Magia; BERN: magiæ

and initiated conflict and war: this is the source of the war, arrogance, and greed of the multitude. With its number, it pertains to the mysterium of ferocity.

The same happened with the Jews: God had revealed himself to them; but they adhered to two wills, the one part with their will directed toward God's commandment in his will, as with the patriarchs and all the pious faithful of Israel; the others performed with the *heathens* the work of the law, adhering with their will to their poisonous magic, meaning greed, and seeking only their numbers of multitude. Their opinion was a Jew and their heart a Babylonian whore, a hypocrite and Antichrist with good words and a false and greedy heart. Thus in Christendom and among all peoples, the whore of Babel became established, wherever in a single people two kingdoms dwell simultaneously and refuse to become mingled internally to become one in spirit, just as clay and iron would not merge. They might indeed merge in body, but their spirits remain two distinct races, as the Prophet Daniel says.[41]

So whoever wants to know the Antichrist need only seek and find him in all houses. Yet worst of all is the crowned whore and her sponsors who have christened her from whoredom in order that they too might live in the number of the multitude. They are the screamers who would lead the single will of God over into many wills in order to inherit the number of the multitude and feed their terrestrial bellies.

Those of the other part of the free will of God proceed with their magic will out of themselves into freedom, meaning the unique incomprehensible will of God. They stand looking backward in the magical figure. Their life seeks bread and and goes forth; but their will is not in bread: it instead goes out of itself, out of the craving, and into God. They live with their will in God, in one number. They are the children of the eternal true [magia]. For God's spirit dwells in their will and discloses to them the eternal wonders of God

[41] This refers to Daniel's prophecy of Nebuchadnezzar's dream (Dan 2:43): "As you saw the iron mixed with clay, so will they mix with one another in marriage, but they will not hold together in marriage, just as iron does not mix with clay" (Luther: "Aber sie werden doch nicht an einander halten / Gleich wie sich eisen mit thon nicht mengen lesst"). This portends ill for the marriage of "two kingdoms" ("da in einem Volke zugleiche 2. Reiche wohnen").

Wunder Gottes / und ihres Lebens Geist[a] die Wunder dieser Welt / und[b] die sind von Babel und dem Antichrist frei / und wann sie ihm gleich in der[c] Schoß säßen / denn die rechte Bildnis Gottes stehet im[d] Willengeiste / der aus dem Seelengeiste geboren wird.

Der 9. Text

So denn also zwo Magien[e] in einander sind / so sind auch zweene Magi die sie führe[f] / als zweene Geiste / einer ist Gottes Geist / und der ander der[g] Vernunftgeist darein sich der Teufel flicht / und in Gottes Geist die Liebe der Einigkeit / und kann sich der Mensch nicht besser probieren / als daß er mit Ernst merke / wozu ihn seine Begierde und Lust treibet / denselben hat er zu einem Führer / und desselben Kind ist er auch[h] / so hat er doch itzt[i] Macht / daß er denselben Willen breche und ändere / dann er ist magisch und hat die Gewalt / aber es muß ernst sein / denn er muß den Sternengeist zähmen / der in ihme herrschet / dazu gehöret ein nüchtern stille[j] Leben mit steter Einwerfung in Gottes Willen / den[k] Sternenquall zu bändigen tuets keine Weisheit noch Kunst / sondern Mäßigkeit des Lebens mit steter Ausgehung aus den Einflüssen / die Elemente[l] schmeißen ihme immer die Sternensucht in Willen / darumb ists nicht also ein leichte Ding[m] / ein Kind Gottes zu werden / es gehöret große Arbeit mit viel Mühe und Leiden darzu[n] / und darf sich doch der Antichrist ein Kind Gottes nennen / aber Christus saget / sie werden nicht alle ins Himmelreich kommen / die da sagen Herr Herr haben wir nicht in deinem[o] Namen Teufel ausgetrieben und Taten getan / aber er saget ihnen[p] / gehet hin von mir ihr stinkende[q] Böcke / ich kenne euer nicht[r] / ihr habts aus der falschen Magia getan / und seid nie in meinem[s] Geiste und Willen erkannt worden / ihr seid in euer geistlichen Figur Böcke Tyrannen / Geizhälse / Hoffärtige / Wollustige[t] / ihr habt meinen Namen auf euerer Zungen geführet / aber euer Herz dem[u] Wollust des Fleisches Sucht aufgeopfert / und seid in der Turba geboren / ihr müsset durchs Feuer bewähret werden / so kombt jedem Reiche[v] seine Frucht heim.

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[a] SOM: Ihr LebenßGeist; BERN: ihr lebens geist [b] und is missing in SOM. [c] Edit: dem [d] Edit: in dem [e] BERN: Magia; Edit: Magiæ [f] SOM: und BERN: führen [g] Edit: ist der [h] SOM: vnd ist auch desselben kindt [i] SOM: Er Itzt doch [j] SOM: vnd stille; Edit: stilles [k] BERN: den den [l] SOM: Elementa; BERN: Elamenta [m] Edit: nicht so ein leicht Ding [n] SOM: Es gehörtt grosse Arbeitt darzu, mit viel Müh vnd Leÿden [o] BERN: deinen [p] SOM: zu ihnen [q] SOM: stinckenden [r] Edit: ich kenne euch nicht. Matth. 7:22 [s] BERN: meinen [t] SOM: Böcke, Tÿrannen, hofferttige vnd wollüstige Geitzhällse [u] Edit: der [v] Reiche is missing in SOM; Edit: so kommet einem iedem Reich

and the spirit of their life, the wonders of this world. They are free of Babel and the Antichrist, even if they are sitting in his very lap. For the true image of God abides in the will's spirit, born out of the soul's spirit.

Ninth Text.

So since two magics are thus in one another, there are also two *magi* leading them, that is, two spirits. One is God's spirit, the other is the spirit of reason into which the devil has insinuated himself. In God's spirit there is love of unity. Moreover, the human being cannot submit to a better validation than by heeding earnestly that to which his desire and pleasure compel him. For that is his guide and he is its child. As it stands now, he has the power to break and change that same will. For he is magical and holds the power. But he must be earnest in order to tame the sidereal spirit that prevails within him.[42] What is needed is a sober and quiet life perpetually infused into God's will. The torment of the stars cannot be tamed by any wisdom or art. Only moderation in life with perpetual avoidance of influences will do. The elements will always cast the craving of the stars into the will so that it will not be easy to become a child of God. Great effort and many pains and sufferings will be needed. The Antichrist might call himself a child of God, but Christ says, "Not all will enter heaven who say, 'Lord, Lord, have we not cast out devils and done works.'" For he will say to them, "Get away from me, you stinking goats. I do not know you. You acted out of false magic and were never recognized in my spirit and will. In your spiritual figure, you are goats, tyrants, misers, arrogant, lustful. You have had my name on your tongue while sacrificing your heart to the lust of the craving flesh. You have been born in the turba. You must be tested by fire so that each kind of fruit will come into its proper realm."

[42] Christian stoicism had a broad appeal in B.'s age of calamities. Montaigne might have confirmed B.'s advice. The stars rule human destiny and wreak disasters, but imagination as the inner star empowers change from within. The medieval trope that a wise man is not subject to the stars does not go far enough for B.'s notion of restraint.

Darumb du schöne Welt besiehe dich in diesen Schriften / die dir der ewige Grund hat fürgestellet / und denke ihme also tiefer und weiter nach / oder du wirst erhaschet werden in deiner Turba / da sollstu mit deinem[a] Wesen durchs[b] Feuer Gottes gehen / und was ein Werk außer Gottes Willen ist / soll im Feuer bleiben / was aber in Gottes Willen erboren ist / soll stehen zu Gottes Ehren und Wundertat / und dem Menschenbilde zur ewigen Freude / Nun denke was du tuest / denn Babel stehet schone im Luder und brennet an / es ist kein Leschen mehr / auch keine Arznei / sie ist böse erkannt worden / ihr Reich gehet ans Ende. Hallelujah.

d. 8. Mai Anno 16XX[c]

[a] BERN: deinen [b] SOM and BERN: durch das [c] BERN: Finis Anno Christÿ 1620

Therefore, you beautiful world, look at yourself in these writings that have been placed before you by the eternal ground. Think about it deeper and further. Otherwise you will get ensnared in your turba. With your being you are to pass through the fire of God. Whatever is a work outside of God's shall remain in the fire. But what has been born in God's will shall abide to his honor and wondrous work and to the eternal joy of the human image. Think about what you are doing. For Babel already stands in flames and has begun to burn.[43] It can no longer be extinguished. There is no medicine. It has been found out as evil. Its empire is coming to an end. Hallelujah.

8. May 1620

[43] The exhortation that it is time to depart from a Babel in flames is a refrain of B.'s letters and treatises. It suggests less an intention to embrace exile than a sense of the urgency of rebirth and renewal.

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[1] A subject index encompassing all the peculiarities of *Aurora* in a consistent and exhaustive manner is as desirable as it is unrealizable. Boehme's discussion of one realm invariably refers to others, as angels to humans or nature to divinity. By no means should this Topics Index be assumed to be complete or free of inconsistencies. If fully cited, the most prevalent terms (God, Lucifer, light, darkness, spirit, etc.) would defeat the very purpose of an index. It is hoped that the grouped listings and cross-references will serve reader interests. Pages in bold refer to more focused or substantial discussions of the entries. When italicized, English headings or pages refer to *A Fundamental Report*.

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