

AURORA
(*MORGEN RÖTE IM AUFGANG*)

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. ♂ Pente-
costal. Anno 1612¹

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).

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 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.

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.

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 jtz ist 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 sternem 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 Paracelsian 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.

And when the tree grows old and its branches wither so that the sap can
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
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
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
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
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
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-
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
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.

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.

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

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.

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.

For from the beginning to the present, the evil quality in nature has 21
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.

For just as at that time God held sway in nature, intending¹² to reveal 22
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.

So it is plain to see in the first world, as well as in the second and even to 23
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

With Adam and Eve it is most clearly to be seen. For in their case, a tree 24
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

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."

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, 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 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 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, 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 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 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 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.

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 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 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 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 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 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.

But now that the prince of darkness saw how the heathens came and
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
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
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
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
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
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
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

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.

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 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. 44

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, 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 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 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 45 46 47 48

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.

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

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. 49

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 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. 50 51

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. 52

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.

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 53

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

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 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. 54

And they rejoiced in the highest and ate of the tree of life in great joy and 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. 55

Thereupon, however, all who hungered and thirsted for the tree of life 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 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 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. 56 57 58

When the merchant with the false wares saw how his deceit had been 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 59 60

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 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; 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 Legality²² emanated from the evil quality in nature. Everyone sought money and property, pride,

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.

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 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. 64

That human beings in the end should have craved the root of the tree so 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. 65

Yet the Noble Tree has labored from the beginning until now greatly exerting 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. 66

For a little green branch grew upon the root of the Noble Tree and drew 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 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 tree withered toward Midnight, and all peoples saw the holy tree, even in the distant islands, with amazement. 67 68 69

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 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. 70

In the middle of this time, many great storms were unleashed from 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 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, 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 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 71 72 73 74

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

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 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 76

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.

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.

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. 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. 77 78

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. 79

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.

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. 80

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

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*, *Astrolo-* 84
gia, and *Theologia*. But so that you should know what this book treats of: in
 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.

In terms of Astrologia it treats of the forces²⁶ of nature, the stars, and 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. 85

It is not my purpose to describe the course and location of all the stars or 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 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 reflection²⁷ and not by observation. 87

Theologia treats of the realm of Christ, of how it is constituted, how it 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. 88

*The uppermost title, Morning Glow in ascent,²⁸ is a secret and *mysterium*. 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.* 89

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, intellektuelle, verstandesmäßige 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.

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 91
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.

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 92
in the First World²⁹ were also insignificant disdained people, against whom the world and the devil curses³⁰ 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. Moreover, as Messiah Christ, the hero in the struggle of nature, became 93
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 94
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,

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.'"

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 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.” 95

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 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 elemental nourishment. But the soul has its origin not solely from the body. Even though 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 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 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 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 96
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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.

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 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 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. 101 102

But the knowledge of God is nonetheless sown in the fire of the Holy 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. 103

In truth, however, what has happened, what is now, and what is to come, 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. 104

In this manner, in this sort of knowledge of the Spirit, I intend to write in 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. 105

Here you will see the true ground of the divinity, and how all was One 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. 106

The first seven chapters treat quite simply and comprehensibly of the 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. 107

Furthermore, what you might not find sufficiently explained in this book, 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. 108

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

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 1
illuminated and ignited by God, can do so.

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, 2
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.

Here we must consider what the word quality¹ means and consists of: 3
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.

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, 4
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.

Conversely, it has within itself the fierceness² that burns, consumes, and 5
despoils. This ferocity surges, urges, and rises up³ in the light and makes the light active so that the two qualities struggle and contend with one another

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.

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 nature. In nature all qualities are intermixed as if they were a single quality in the same way that God is all⁴ and as everything comes from and arises out of him. God is the heart or source font of nature. From him everything emerges. 6

Heat rules in all the forces of nature. It warms all things and is a source 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 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. 7 8

But it is the light within the heat that gives all qualities their power so that 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. 9

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 arisen out of nature and in everything that moves. In nature, in human beings, animals, fowl, 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. 10

Yet it also has two species within it about which the following must be 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. 11

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

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 (Via, b, d, e).

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.

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, "tröpflich": *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.

*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.

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.

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).

Chapter Two¹

All of the above is called quality, because it all qualifies or manifests itself 1
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
mother³ out of which all things arise and flow.

Moreover, all creatures have been made and have arisen from these qual-
ities 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 2
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 3
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.

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

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 erkandtnuß 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.

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 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 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 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 light⁵ 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 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 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 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.

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 scheint 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 dasselbig gemacht / vnd die Welt kante 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.

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 illu-
 minated 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.

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 bellows⁹ 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.

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.

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 heat, for the heat in the entire body originates in the heart. 20

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

¹⁰ See Grimm, “verzehren II F**ib**”: 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.

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

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.

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
and behold God your creator.*

31

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 resplendent 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. 32

For if you invoke heavens and earth, stars and elements and everything 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. 33

But God in his trinity is immutable. It is rather the case that everything 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 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. 34

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 in nature. Since all comes from God, one would have to say that evil, too, comes from God. 35

Consider that a human being has within him gall, which is poison, yet one 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 36

¹⁴ On sidereal spirit, see Intro II B4f.

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 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. 38

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 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 39

The bitter quality is also in God, but not in the way that the gall is in the 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 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, 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 heavens exultant and mobile; and the heavens make the stars and elements mobile; and stars and elements make the creatures active. 40
41
42
43

The heavens have arisen from the powers of God; from the heavens 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 44

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 Fwyr / vnd ein eueriger Gott." The source of the citation that follows is unclear.

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 46
God. To be sure, these things have been heretofore in part concealed from
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 besitzt 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).

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, 2
“When you want to pray, say, ‘Our Father, who art in heaven.’” Mat 6.¹

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 3
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

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

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.

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

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 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. 11

Indeed, from eternity to eternity he is so immutable: he has never 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. 12

Of God the Son.

If one wants to envision God as the Son, one must again consider natural 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 13

⁷ Ezek 1:7–18, 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 Ad. To B., the wheels reveal God as all in all. Later the sevenfold wheel symbolizes the solar system (A 21:123).

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 heathens⁸ claim that God does not have a Son. Open your eyes properly and stop making yourself utterly blind: then you will see the Son.

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. 14

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 Almighty and all-powerful God.

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 Spirit from the source-font of Jesus Christ, so that the spirits of nature which 15 16

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

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

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 spirit¹⁰ 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 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. 17

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 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. 18

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 planets¹² 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 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. 19

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.

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 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. 20

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 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. 21

In this way the Son of God has from all eternity been born from all the 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 center¹⁴ 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 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 22 23

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.

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 radiat-
ing font of joy within the entire father: a mild, gentle, and quiet rustling¹⁵
from all the powers of the father and the Son, as can be seen with the 25
prophet Elijah on Mount Horeb,¹⁶ on Pentecost with Christ's apostles.¹⁷ How-
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.

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."

Now Take Note.

The three elements, fire, air, and water, have a threefold action or self-manifestation; but they have only a single corpus. Consider how the fire or heat arises¹⁸ 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, 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. 29 28

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. 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. 29

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.

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

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 con-
sider 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, 39
if you are a child of the light and not of darkness. For it is because of this
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

write of the creation of the human being. Therefore pay heed and attend to the order of this book: you will find what your heart desires or always longs for. 40

Thus you find in the human being three source fonts. First of all, the power in your entire mental constitution, which means God the father. 41
Second, the light in your entire constitution, which illuminates your entire mental awareness: this means God the Son. After that, there proceeds from all your powers, as well as from your light, a spirit which is discerning. For all 42
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 a human being arises the same way in a human being and in an animal 44
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

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.

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 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 48 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. 49

²⁰ The *anfechtung vnd Tribsal*, the devil's assault of doubt and misery, are the inverse of inspiration and illumination. See Intro II A4a.

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 1
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.

Though the explanation is a great secret which has been concealed from 2
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.

God intends to reveal in the highest simplicity how all of this was con- 3
stituted, 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 pre-
sumptuously 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.

On the Divine Quality

As you will have heard extensively in Chapter Three about the threesome in 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 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 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 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 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.

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.

And in the depths of the father, this is like a Divine Salitter;² which I can
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
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
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
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:
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.

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.

The other manifestation of heaven in the Celestial Glory is the marcurius⁴ 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 arts⁵ 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.

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.

You must not imagine that in the Celestial Glory, animals, worms, or other 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. 18

For in the Divine Glory there indeed proceed from every kind of vegetation, 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, 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 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. 19 20 21

Of the creation of the angels.

The spirit reveals and instructs luminously and clearly that prior to the creation 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 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 22 23 24

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 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. 25

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 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. 26

As I indicated before, two things are particularly to be considered in the 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 within the air, so it is in God. Yet in God each power reveals itself with its particular action. 27 28

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 made or born, or what sort of form they have. 29

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

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).

Holy Spirit is within you, your soul will comprehend it. Consider that the 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 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 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 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 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 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 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.

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

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, 2
3 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 body³ 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 4
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.

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.

Now you ask how it is that the angels
have been created after God's image.

5

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 pre-conditions. 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.

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 sourcefont 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.

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.

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 infected¹⁰ 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

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.

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.

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. 27

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. 28

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. 29

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 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. 30 31

¹¹ Rev 3:16, "because you are luke-warm, and neither cold nor hot, I am about to spit you out of my mouth."

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").

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.

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 1
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.

Now take note.

The entire divine power of the father utters out of all the qualities the word 2
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 3
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.

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.

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 6
 from the entire body and all forces. Now the five senses always hold council
 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.

of this, since otherwise it cannot be an active creature. For it, too, must eat of the celestial fruit by way of its mouth.

But you should not think of this in the earthly way. An angel has no 12
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. For the human being only received his 13
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.

The celestial fruits it eats are not earthly. Even though in form and shape 14
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.
For they taste and smell of the Holy Trinity. Not that you should think this 15
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. Not that you should compare 16
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.

Now with the angelic and celestial fruit there is no such substance. There 17
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.

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 / Ich las dich nicht / du segnest mich denn).

in you. For if you do not desist in your seriousness, this fire will suddenly 25
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.

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.

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 divinity. For here a gate is to be opened. 6

The locus or place of this world,³ the depths of the earth and above the 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. 7

The other two kingdoms of Michael and Uriel are above the created 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 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 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 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 8 9 10 11

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 Meteororum*, 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."

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

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 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 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 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 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 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 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.

Note

25

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.

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.

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 preciouslly,
and from which the Holy Spirit proceeds most preciouslly.

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

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 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 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 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 receives⁸ from the sun in accordance with its force and kind.

Thus too is the Angelic Realm Constituted.

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."

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 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 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 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 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 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.

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 Philosophiey 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.

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 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. 47

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 1
have no other form than the divine being has in its triunity. The only differ-
ences 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.

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 3
appear that the entire order in the domain of a kingdom is constituted like
an angelic corpus or indeed like the Holy Trinity.

Now consider the depths.

In God the father all power resides. He is the source-font of all forces in his 4
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.

You must not imagine that the forces in God the father are arrayed in such 5
a way, manifesting themselves in such corrupted nature as in a human being

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, 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 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 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 emanation or wafting of forces in which the Holy Spirit ascends. Nor in God 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, emerging from the radiance in which the source of love ascends. Nor is cold 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 angry, zealous God towards those who hate me." After that, he calls himself a merciful God toward those who fear him.³

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 sanffttes Sausen). On B's use of "wallen," see also Intro II Dz.

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").

Now we must ask, what is the anger of God in heaven? Does God become 14
angry in himself? How is he angered?

Take note: in this matter one must attend above all to seven qualities or 15
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 16
acerbity which is like salt. That is a species or anger-font⁵ 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 17
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 18
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.

In the Celestial Glory, this quality gives rise to acerbity of spirit. From 19
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 20
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.

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).

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 22
 mercy of God ascends. You have a likeness of this in an apple. It is at first tart,
 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 24
 stringent and cold qualities thin and mild, giving rise to water. Thus the
 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 25
 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
 within God the father as if they were a single force, the resultant manifesta-
 tion is a gentle, lovely, merciful action. These two qualities are a duo of God’s

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.

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 one. It is a penetration or defeat of the sweet or stringent qualities. It is a trembling penetration and an ascending quality. 26

Note. The stringent quality is the core or stock or the sour or contraction. 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 laughter¹⁰ 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 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. 28

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).

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 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 swampy¹² 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. 29

Now take note.

In these three species or qualities abides the corporeal being or creatural 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. 30

First comes the stringent and sour quality, a corpus or source. It contracts 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. 31

And when the sweet quality is dried, it is a corpus which is complete but 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. 32

¹² **Ruricht**, see Grimm *Rühricht*, refers to a mixture in cooking, as of eggs and flour; *brüchicht* is *paludem redolens*.

On the fourth condition or species.

The fourth quality or fourth source-spirit in the divine power of God the 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. 33

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 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 34

The great mystery of the spirit.

These qualities are combined in the corpus, as if they were one single quality, 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 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. 35

Then the bitter quality excites and activates the others, parting them in members so that each part in its modification receives a source-font giving rise to an activation. 36

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). 37

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 42
roots, each in accordance with the character of its quality. But when these
things have been formed, they all lie there as a corporeally surging activa-
tion. 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 grimaces¹⁴ 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."

quality is the matrix of water and utterly gentle. But as the stringent and bitter 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. 47

Now consider the end of nature in this world.

When the sweet quality thus flees from the bitter, sour, and stringent, the 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 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 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 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 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 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 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 48 49 50 51 52 53 54

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 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 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 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 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 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 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 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

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 terror¹⁵ 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

¹⁵ The "stone" which has its other qualities "boiled out" 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.

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 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, 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. 68

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 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. 69

When they are guests of the sweet and light quality, they become infected 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. 71

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 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.

73

Look, the word *Barm* abides only on your lips. And when you speak *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 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 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*.

Just look what happens when you say *Barm*. The two qualities, stringent 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. 77

That is the divine force. The stringent and bitter qualities are the salitter 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 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 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 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 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

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 calm¹⁹ or nourishment and does not find it, and holds sway in the corpus like a famished poison.

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.”

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

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 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 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 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 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 shovel²⁰ in your hand. Oh, but how can I indict you, you filthy goat, you 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 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.

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 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 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 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 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, 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 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.

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.

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

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 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 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 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, 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 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).

Now take note.

The blessed love, which is the fifth source spirit in the divine power, is the 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. 12

This quality has its origin from the sweet quality of the water. Consider 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 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 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. 13 14 15

Further into the depths.

When the stringent and bitter qualities come up against one another so hard 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 16

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

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 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 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. 23 24

Third, the warmth is dear to the stringent quality because in heat light is born, whereby the stringent quality is rendered luminous and warmed. 25

And the stringent is also dear to the sweet quality because the sweet dries 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. 26

Second, however, the bitter quality is also dear to the sweet, because 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. 27

Third, the warmth is intensely dear to the sweet quality, so much so 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. 28

The sweet quality is so much in love with warmth that it gives birth to the light within it, which is the spirit of life, for life emerges in warmth. For 29

² B. anticipates themes to come: the drama of temptation and the alchemy of love (see *Boehme*, 117–120, 194–195).

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.

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. 30

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. 31

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 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. 32 33

*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
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
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
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,
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
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
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.

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 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 41

Now you might ask: since God is everywhere, and is himself all that is, 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 42 43

³ In extending divine spirit down the traditional great chain of being, B. in effect levels its overarching hierarchy.

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 throne which stood in the spot where now the created heavens stand.⁴ 44
 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-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 45
 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. 46

This has been a brief introduction to help the reader better understand 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 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. 48

⁴ Nature in our world is a crime scene, devastated and cordoned off after Lucifer's uprising (see Intro II A2e).

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 1
all things in it ring out and resound, whence comes language and differenti-
ation 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?

Take note.

All seven spirits are born in one another, each perpetually giving birth to the 2
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 3
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 4
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 5
abomination before the whole God with all his creatures and must abide
before them in eternal shame.

Now take note.

The sound or marcurius originates in the first, that is, in the stringent or hard 6
quality.

¹ On the affinity of the astrological sense of the planet Mercury to the sixth spirit in terms of sound, see Intro II B3d.

Observe in the depths.

Hardness is the source-font of sound but cannot generate it alone. It is its 7
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.

Yet the sound or voice ascends in the intermediate center. In the flash 8
where the light is born of the heat, where the flash of life appears.

Note how this happens.

When the stringent quality comes up against the bitter so that the warmth 9
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:
the flash is then made incisive for the full force. For in the bitter quality all 10
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. 11
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.

This is why the seven spirits of God fashioned for creatures a mouth, so 12
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.

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.

Now take note. When this fire spirit and the stringent spirit interact with
 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
 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
 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
 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,
 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
 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 focus² 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
 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.

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

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 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. 28

The herb³ that I have in mind which refreshes my spirit is not known to 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 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, 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 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."* 30 31 32

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).

Now note further regarding marcurius, tone, or sound

All the qualities have their initial origin in the middle. Note: where the fire 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. 33

Now take note.

Set wood on fire and you will see the mystery: the fire ignites in the durability of the wood which is the stringent, hard source, the *saturnus* source, the one that makes the wood hard and crude. 34

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 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. 35

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 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 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 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 the heat, its hardness bangs in the flash. The heat resounds and the light in 36
37
38
39

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 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 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 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 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.

If you look at something dear to you and it only arouses the spirit in your 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. 44

This fire is the most harmful thing and has caused the greatest damage 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 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 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. 45 46 47

Note what this is.

If a source spirit pushes you too hard toward something against the law 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 this, the world will despise you. You must be its fool. Bear this cross with 48 49

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

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 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. 57

Therefore God is so near you that the birth of the Holy Trinity occurs even in your heart. All three persons are born in your heart: God father, Son, Holy Spirit. 58

When I write here of the centrum or middle, and that it is where the 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 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, 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 59 60 61

⁵ Rom 10:8.

⁶ Ps 26:2 reads in Luther: "Prüfe mich HERR / vnd versuche mich / Leutere meine **nieren** vnd **mein hertz**."

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

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.