

Chapter Eleven

On the seventh source spirit in the divine power.

The seventh spirit of God in the divine power is the corpus which is born 1
from the other six spirits. All the celestial figures abide in it, forming and
maintaining themselves in it. In it all beauty and joy emerge. It is the true
spirit of nature. Indeed, it is nature itself in which the comprehensibility¹ of
all things abides and all creatures in heaven and earth have been formed.
In fact, heaven itself is formed in it, and all that is natural in the entire God
abides in this spirit. If not for it, there would be no angel or human being and
God would be an unfathomable being persisting only in an unfathomable
power.

Now the question arises: what sort of configuration is it? 2

If you are a rational marcurius² spirit that penetrates all seven spirits of God,
testing out and considering their character, then your mind will understand
and comprehend the action and being of the entire God when the seventh
spirit is explained. But if you understand nothing of this spirit, then let this 3
book lie and judge not what is cold or warm³ within it. For you are too much
subject to Saturn and not a *philosophus* in this world. So do not judge then,
or you will receive an evil compensation about which I have admonished
you most earnestly. Wait instead for that other life. The gates of heaven will
then be opened and you too will understand.

¹ Grimm, *Begreifen* (1, 2, 3) shows how B.'s usage draws on the creativity of the German verb roots. This term could mean physically palpable (as when Isaac *feels* Jacob), and by extension sensually perceptible, and finally by way of metaphor, comprehensible in a conceptual sense. Palpability is evident in B.'s use, as is its metaphorical extension. The omnipresence of the corpus of the Son of God was the point of contention between Calvinists and ubiquitarian Lutherans. B. counted himself among the latter. See Intro II Aze ("materiality").

² *Marcurius* refers both to the intelligence associated with the planet Mercury (see Intro II B3d) and to the avant-garde alchemy of Salitter or niter as understood in B.'s era (see Intro II B4c).

³ Recalling Rev 3:16 ("because you are ... neither cold nor hot, I am about to spit you out"), B.'s phrase indicts less the unintelligent than those who do not know where they stand in the face of the final reckoning of all things.

Now observe the depths.

At this point I must take hold of the entire divine corpus in its center at 4
 the heart and explain the whole corpus and how nature arises. Then you
 will recognize the highest ground as to how all seven spirits perpetually
 give birth to one another and how the divinity has no beginning or end.
 So consider the delight of your spirit, the eternal divine realm of joy, the
 celestial delight, and the corporeal pleasures that have no end in all eternity.

Now take note.

When the celestial flash rises up in the center, the divine birth operates at 5
 full effect. It is forever and eternally this way in God. But not in us poor
 children of the flesh. In this life, the exultant divine birth lasts only for
 as long as the flash. For this reason, our recognition is only piecemeal. In
 God, however, the flash abides immutably, perpetually, and eternally as it is.
 Behold: all seven spirits of God are born simultaneously. None is the first and 6
 none the last. Yet we must look to the core of the ascent of the divine birth.
 Otherwise we will not understand it. For creatures cannot grasp all seven
 in one another at once, but must instead observe how, when one spirit is
 moved, it moves all the others and the birth is in full force. For this reason,
 it has a beginning in the human being but in God none. I must therefore
 describe it in the creatural way. Otherwise you cannot comprehend it.

Behold: all seven source spirits outside the flash would be a dark vale, but 7
 when the flash rises in the heat between the stringent and bitter qualities,
 it becomes radiant in the sweet water; bitter, exultant, and active in the hot
 flame, and corporeal, dry, and bright in the stringent. But now these four 8
 spirits are active in the flash, for all four come to life within it. Then the
 force of these four rises up in the flash like life itself. The ascendant force in
 the flash is love, which is the fifth spirit. Its force holds sway so lovingly in
 the flash as if a dead spirit were restored to life and suddenly placed in great
 clarity. In this effervescence, each force excites the other. First the stringent 9
 bangs away. Then the heat induces a bright sound in the banging. Then the
 bitter force divides the sound. Then the water mellows it. This is the sixth

spirit. Then the tone rises up in all five spirits like a lovely *musica* and carries 10
 on. For the stringent quality dries it. Then, in the emitted sound which
 persists dryly,⁴ there is the force of all six source spirits, which is like the
 seed of the other six spirits which together they have constituted, making of
 it a single spirit with the quality of all the spirits. This is the seventh spirit
 of God in the divine power. This spirit abides in its color like the blue of the 11
 sky, for it has been born out of all six spirits. When the flash that abides amid
 the heat shines into the other spirits, causing them to rise up in the flash and
 generate the seventh spirit, the flash also rises up in the birth of the six spirits
 into the seventh. But since the seventh has no special quality in it, the flash 12
 cannot grow brighter in it. Instead, the flash receives from the seventh the
 corporeal being of all seven spirits and abides in the middle of these seven
 spirits and is born from them all. Moreover, the seven spirits are the father 13
 of the light and the light is their son which they generate perpetually from
 eternity to eternity just so, with the light illuminating and quickening and
 giving joy to the seven forever and ever. For they all take their ascent and life
 from the power of this light. Conversely, they all give birth to the light and
 all alike are its father. Yet the light gives birth to no spirit but instead lends
 them life and joy so they are always being born.

Look! I want to show it to you one more time in the hope of your under- 14
 standing what I mean so this exalted labor shall not have been in vain.

The stringent quality is the first spirit. It contracts and dries out every- 15
 thing.

The sweet quality is the second. It mellows it.

Third is the bitter spirit. It arises from the fourth and the first. When the
 bitter spirit in its rage abrasively rubs up against the stringent quality, it
 kindles the fire and the harsh ferocity rises up in flames in the stringent. In
 this ferocity, the bitter spirit becomes independent. In the sweet, it becomes
 mellowed; in the hard, corporeal. At this point, it asserts itself, as does the
 fourth one. At that point, the flash ignites in the heat by the force of these 16
 four and ascends in the sweet source water. Then the bitter makes it exultant
 and the stringent makes it radiant and dry and corporeal, and the sweet
 mellows it, and it draws its first radiance in the sweet. At this point, the flash

⁴ B's "trucken" (trocken), dry, recalls the doctrine of the four elements and their corresponding planetary forces or humors (Grimm E 1,4,5). Grimm also records a sixteenth-century acoustic association with "hoarse" (C 2 e).

or light exists in the middle as the heart. When the light which stands in the middle of it all shines into the four spirits, their force rises up in it and comes alive and they love the light. This means that they hold it in themselves and become pregnant with it. This same contained spirit is the love of life, which is the fifth spirit. When they comprise this love in themselves, they express their particularity in great joy. For each sees the other in the light, and each excites the other. Then the tone rises up: the hard spirit knocks. The sweet one mellows the knocking. The bitter parts it after the nature of each quality. The fourth makes the ringing, the fifth the joy, and their composite ringing is the tone or sixth spirit. In it there rises up the force of all six spirits so it becomes a comprehensible corpus to say it the angelic way. And it persists by the power of the other six spirits and it persists in the light. This is the corpus of nature in which all celestial creatures and figures and plants are formed.

The Holy Gate.

But the light that persists amidst all seven spirits and in which their life abides; the light that makes them exultant and joyous and in which the realm of celestial joy rises up; the light that all seven generate as the son who has all seven as his birth-giving father; the light that generates the life within them and is the very *heart* of the seven: *this very light is the true Son of God whom we Christians* worship and honor as the second person in the holy trinity. *And the seven spirits of God are all together God the Father.* For no spirit exists outside any other: they all seven give birth each to the other. If the one were not, neither would the other be.⁵

But the light is a second person, for it is perpetually born from the seven spirits, and they perpetually ascend in the light. And the forces of these seven spirits perpetually go out in the radiance of the light into the seventh nature spirit, forming and shaping everything in this spirit. And this emanation in the light is the Holy Spirit. The flash or stock or heart born in the forces retains its place in the middle. This is the Son. The radiance in all forces proceeds from the father and Son into all the forces of the father,

⁵ B. attempts to anchor the pluralism of the seven in the inner dynamic of a God who is three in one. The inherent contradictions of his irenic trinitarianism immediately come to light: his is a tolerance that reproves blind infidelity (22), yet countenances salvation for those who live blindly in God (26), who fare better than false Christians (29).

forming and shaping everything in the seventh nature spirit in accordance with the force and effect of the seven spirits and their differences and impulses. *And this is the true Holy Spirit which we Christians honor and worship as the third person in the divinity.*

So, just look, you blind Jews, Turks, and heathens: there are three persons 22
in the divinity. You cannot deny it. For you live and abide in the three
persons. You have your life from them and live within them. On the Day of
Judgment you will rise from the dead in the power of these three persons to
live eternally. If you will have lived a holy life in the law of nature in this world 23
and have not, by violent insurrection, extinguished in your seven source
spirits the holy flash which is the Son of God who teaches you the law of
nature, and have not gone against the knowledge of nature, then you will
live with all Christians in eternal joy. For there is nothing that depends on 24
your disbelief. Your infidelity does not eliminate God's truth. Faith, however,
inspires the spirit of hope and bears witness that we are God's children. Faith
is born in the flash to struggle with God, until he at last overcomes and wins
the day. You pass judgment on us and on yourself, by inspiring the spirit of 25
zeal in anger, thereby extinguishing your light.

If you have grown upon a sweet tree and overcome evil influences and
live holy and well in the law of nature, then it indeed reveals to you what is
right. But if you have not sprouted from a harsh-fierce branch and remain 26
blind, who should cut you off from the love of God in which you were born
and live as long as you persist in it until the end? Who should cut you off
from God in whom you have lived? What you have sown in the field will rise 27
up, whether it is wheat, rye, barley, weeds,⁶ chaff, or thorns. Whatever is not
susceptible to the final fire will not burn. Nor will God on his own account
ruin his good seed. He will instead plant it so it bears fruit in the eternal life.
Since everything lives in God, why should weeds hold themselves higher 28
than wheat? Do you imagine God is a hypocrite who has regard for the
person or name? Was not Adam the father of us all? When his son Cain led
an evil life in the eyes of God, why did his father Adam not help him? Yet it is
written here, "Whoever sins shall be punished."⁷ If Cain had not extinguished
his light, who would have cut him off from the love of God?

⁶ Cf. Grimm, **trespe**: a weed that resembles crops and grows among them.

⁷ Later editions gloss this to Ezek 18:20, which reads not only, "The person who sins shall die," but also, "A child shall not suffer for the iniquity of a parent, nor a parent suffer for the iniquity of a child."

And as for you: you claim to be a Christian and know the light. Why 29
then do you not walk in it? Do you imagine the name sanctifies you? Wait,
fool, until the time comes. You will then see how it is. Before you, many a
Jew, Turk, or heathen will enter the kingdom of heaven who has properly
adorned his lamp.

What advantages do the Christians have? Many. For they know the way of 30
life and that they should be resurrected from the fall. But if someone wants
to go on lying here, he is thrown into a ditch and must go to ruination with
all godless heathens. Therefore, look what you are doing and who you are.
You judge others, yet are blind yourself. But the spirit tells us that you have
no cause to judge one who is better than you. Do we not all have the same
flesh, with our life abiding in God, whether in love or anger. For as you sow,
so shall you reap. God is not the cause of your becoming lost, since the law 31
of doing right is inscribed in nature and you have it even in your heart. You
know very well that you should behave properly and amicably toward your
neighbor. You know, too, that you should not harm your own life, your body
and soul, nor stain it. Truly, therein abides the core and the love of God. 32
God considers no one's name or birth. But whoever dwells in God's love
dwells in the light, and the light is the heart of God. If anyone lodges in God's
heart, who should spit him out? None should. For such a one is born in God.
Oh, you blind and half dead world, desist from passing judgment! Oh, you 33
blind Jew, Turk, and heathen, desist from your blasphemy and surrender
to the obedience of God and walk in the light! Then you will see how in
your fall you should be raised back up, and how you are meant to ward off
the hellish ferocity in this world. And how you can overcome and live with
God eternally. Truly, there is but one God. If only the cover is removed from 34
your eyes so you see and know, then all your brothers shall see and know
as well, be they Christians or Jews, Turks or heathens. Or do you suppose
that God is only the God of Christians? The heathens live in God as well.
Whoever does what is right is dear and acceptable to him. Or how did you
who are a Christian think that God would deliver you from evil? What sort of
friendship or bond did you have with the one who let his Son become human
for the salvation of the human race? Is he only your king? Is it not written
that he is the consolation of all heathens?⁸ Listen: through a human being sin 35
came into the world and passed through one into all. And through one came

⁸ Cf. Luther, Haggai 2:8, "Ja alle Heiden wil ich bewegen / Da sol denn komen aller Heiden
Trost."

salvation into the world and passed through the one into all. What matters anyone's knowledge: little did you know what God intended for you when you lay dead in sin. Now, as sin rules without distinction through one over all, so do mercy and salvation through one over all. But blindness has been visited upon the heathens, Jews, and Turks. And yet they abide no less in the fearful birth, seeking calm, desiring grace, but not seeking it in the proper place. God, however, is everywhere and sees to the very bottom of the heart. If the light has been born in their fearful birth, who are you to judge them! Just look, you blind human being, I will show you what I mean. Go out onto a meadow and you will see many sorts of plants and flowers. You see bitter, you see tart, you see sweet and sour, white and yellow, red, blue, green, and every sort. Do they not all grow from the earth? Do they not stand alongside one another? Does the one begrudge the other its charming form? Yet if one among them rises up too high and wilts for want of sap, what can the earth do about it? It gives its sap to the one as well as the other. Yet when thorns grow among them and the farmer arrives to harvest, he cuts them down and casts them aside to be burned up in the fire.⁹ The many sorts of flowers he stores in his shed.

So too with human beings. There are various gifts and facilities.¹⁰ The one is much clearer in God than the other. But as long as they are not wilted in spirit, they are not to be cast aside. But when the spirit does wilt, it is good for nothing but kindling. Yet if the Turks are of the stringent quality and heathens of the bitter, what does that matter to you? If the light radiates in the stringent and bitter qualities, it gleams there too. But you have been born in the heat where the light emerges in the sweet source water. See to it that the heat does not burn you: you would do well to quench it. So you ask now whether it is proper that the heathens, Jews, and Turks should persist in their blindness. No, it is not. Yet I do say, how can anyone see without eyes? How should the poor lay person know why the clerics cause such a tumult in their intoxication.¹¹ It is lost on him in his simplicity. He gives birth in terror.

⁹ This refers to Jesus' parable of the good wheat and weeds in Mat 13:18–30, an argument for tolerance on the grounds that in this life good and evil spring up together and cannot be distinguished until the Judgment: "Lasset beides mit einander wachsen / bis zu der Erndte. Vnd vmb der erndte zeit / wil ich zu den Schnittern sagen / Samlet zuuor das Vnkraut / vnd bindet es in Bündlin / das man es verbrenne / Aber den Weitzen samlet mir in meine Schewren" (30)

¹⁰ Another ground for tolerance is 1 Cor 12:4, "Now there are varieties of gifts, but the same Spirit" (Luther: "ES sind mancherley Gaben / aber es ist ein Geist").

¹¹ Here B. struggles with the obligation to condemn the unbelieving. It is only an apparent non sequitur that he shifts his focus to condemn clerical intolerance in the name of the laity. Intolerance of non-Christians serves to bolster the oppression of lay people.

So now you might ask, did God make the Turks, Jews, and heathens blind? 41
 No, he did not. It is rather the case that when God ignited the light, they were
 living in their heart's pleasure. They did not want the spirit instructing them
 and therefore the external light was stifled.

Yet it has not for this reason been altogether extinguished so that it could
 not be born in a human being, particularly since the human being is born 42
 from God and lives in God, whether in love or in anger. If the human being
 has a longing, should he not become pregnant in this longing? And if he
 becomes pregnant, he can give birth as well. But if the external light does
 not shine for him, he will not recognize his son to whom he has given birth.
 Only when the light rises on the Day of Judgment will he see him.

Look. I am going to tell you a secret. The time has come for the bride- 43
 groom to crown his bride. Guess, dear fellow, where is the crown to be found?
Toward midnight. For in the midst of the stringent quality, it is growing light.
 Whence issues the bridegroom? From the middle, where the heat gives birth
 to the light, shooting toward midnight into the stringent quality. That is
 where the light is growing bright. What are those toward midday doing?¹²
 They have fallen asleep in the heat. But a storm will wake them up. Many 44
 will be frightened to death by it. What are they doing toward evening?¹³ Their
 bitter quality wants to go against the others, but when they taste the sweet
 water, their spirit will mellow.

So what are they doing in Morning? You have been a proud bride from
 the beginning. You were repeatedly offered the crown from the beginning.
 But you thought yourself too beautiful then. You live with the others.

*On the divine and celestial nature,
 action and properties*

If you care to know what sort of nature there is in heaven, and what sort 45
 of innate nature the holy angels have, and Adam prior to his fall, and what

¹² Midnight, midday, and middle allude both to directions and to phases of revelation. The light proceeds from the dawn, the Holy Land. Rome lies to the south, midday, where the papists have gone to sleep. The middle, Germany, is where the Reformation takes place. Midnight is not only the Scandinavian North (into which Lutheranism spread unopposed), it is also where the circuit of revealed history apparently comes full circle. See Intro IV A, C2a.

¹³ The clock face of revelation and the map of Europe suggest that this friction alludes to the regions of heightened conflict between Calvinists and Rome: they lie west, toward evening, in France, the Palatinate, and the Netherlands. Whether morning is the orthodox lands, offered the crown in the beginning, or the apostate Islamic East is not clear.

in truth was the holy celestial and divine nature, then take note of the conditions of this seventh source spirit of God as it truly is. It is as follows.

The seventh source spirit of God is the source spirit of nature, since the other six give birth to the seventh; and the seventh, when it is born, is like a mother of the other six, encompassing them and generating them again. For the corporeal and natural being abides in the seventh. 46

Take note what this means

The six ascend in full birth each in accordance with its force and character, and when they have ascended, their forces are combined. Hardness solidifies it to become like the entire being. This corporeal congelation is what I refer to in this book as the salitter. For in it is the seed of the entire divinity; and it is like a mother that receives the seed in order to bear fruit again and again in accordance with all the qualities of the seed. In this rise of the six spirits, mercurius rises up in the center too: the tone or sound of the six spirits. In the seventh, it abides as in its mother. Hence the seventh bears all sorts of fruits and colors through the action of the six. 47 48

It is time that you realize that the divinity does not stand still but acts incessantly ascending in an engaging ordeal, involvement, or struggle, like two creatures playing with each other in great love, now supporting, now squeezing, with first one and then the other on bottom, so that when one wins it lets up and allows the other to get back on its feet. By way of analogy, you might imagine seven persons who enjoyed a friendly game in which each one falls subject to the next with a third coming along to help the first win out. There would be something like a charming, friendly diversion among them, whereby each would bear a loving good will toward the others, yet each struggles with the others for diversion or out of love. 49 50

So it is with the interaction of the six spirits of God in the seventh: first, one ascends more and then the other, struggling with each other out of love. And when the light emerged in the middle of this struggle, the Holy Spirit holds sway in the power of the light in the play of the other six spirits. 51

Then there arise in the seventh all kinds of fruits of life, as well as all sorts of colors and plants. Wherever a quality is strongest, the corresponding corpus of the fruit is formed as well as the colors. Through this struggle or tussle the divinity is formed in an infinite, unfathomable mode, nature, and configuration. For the seven spirits are seven main sources. When the marcurius predominates in them, it excites everything. The bitter quality activates and subdivides whatever there is and the stringent congeals it.

Now observe here how it is with the formation in nature in the seventh spirit.

The sweet water is the beginning of nature. The stringent congeals it to make it natural or comprehensible, to speak in the angelic manner. And when it is congealed, it looks like the heavenly blue. But when the light or flash strikes it, it resembles a noble jasper.¹⁴ Or as I might call it in my own terms, a sea of glass¹⁵ into which the sun shines making it utterly transparent and bright. But when the bitter quality predominates in it, it is split up and configures itself as if it were alive; or as if life predominated in it so that it configures itself in a greenish form, like a green flash, to put it in human terms. It is so blinding that one cannot see. But when the heat rises in it, the greenish form configures itself in a semi-red hue, as if a carbuncle stone shone out of the green flash. But when the light which is the Son of God shines into this nature sea, it takes on a yellowish and whitish color that I cannot compare to anything else. You must put off its actual contemplation until that other life. For it is the true nature heaven that proceeds from God in which the holy angels dwell, and out of which they were created in the beginning.

Behold! When the marcurius or tone resounds in this nature heaven, the divine and angelic realm of joys intensifies. There arise in it forms, configurations, colors, and angelic fruits that blossom, thrive, and abide in their perfection; all manner of fruit trees, stems, and plants blessed to behold, with a lovely fragrance and taste. *Yet I am speaking here with an angel's tongue.* You must not understand it in the earthly fashion, as if of this world. With the marcurius, it is as follows: do not imagine that in the divinity there is any hard knocking, ringing, or sounding or whistling; it is not as if

¹⁴ Rev 21:11 refers to "the glory of God" as "a radiance like a very rare jewel, like jasper, clear as crystal."

¹⁵ The association with a crystal (jasper), which is like a "glassy sea," invokes alchemical properties; its appearance presumably alludes to Rev 4:6 (Luther): "Vnd fur dem stuel war ein glesern Meer / gleich dem Christal."

someone were blowing into a great trumpet. Oh, no, human creature, you half-dead angel. That is not it. Instead everything blossoms in power. For in power abides the divine being. But the holy angels sing, ring, blow, and sound out aloud. For it is to this end that God created them out of himself: in order to magnify the celestial joy. That was the image of Adam when God created him before Eve was fashioned out of him.¹⁶ But the ruined salitter in Adam struggled with the source of life until he was overcome. Adam was worn down. This put him to sleep. That would have been the end of his story, had God's mercy not come to his aid to make a woman. Otherwise, he would still be asleep. But more about that in its proper place. 62

What I have accounted for is the splendid and Holy Heaven which exists as such within the entire divinity, but without beginning or end, which no creature can penetrate with its senses. 63

This you should know: that always in any place one quality appears more forceful than the others, then the next one wins out, then the third, the fourth, the fifth, the sixth, the seventh: so that there is an eternal struggle, interaction, and amiable escalation of love, in which the divinity forever manifests itself as all the more wonderful, incomprehensible, and unfathomable, so that the holy angels cannot rejoice or display their love sufficiently by singing their splendid *Tedeum Laudamus* in honor of each quality of the Great God, his miraculous revelation and wisdom and beauty and colors, fruits, and configurations. Thus the qualities intensify themselves forever and eternally without beginning, middle, or end. And though I describe in such terms here how it is that things emerge by forming and configuring themselves, and how the divinity ascends, you must not imagine that it comes to rest or pauses and then begins again. Oh no! For I can only write of it piecemeal on account of the reader's incomprehension so that he may get an inkling of it in his mind. You must not suppose that I ascended into heaven to witness such things with the eyes of the flesh. No indeed! Listen to me, you half-dead angel! I am just like you. I have no greater light in my external being than you. I am no less a sinful and transient creature than you, who must struggle and fight every day and hour with the devil, who in 64 65 66 67

¹⁶ B. anticipates here his theme of the more complete prelapsarian Adam (cf. 3P 12; *Boehme*, 114–119).

my corrupt nature, in the harsh-fierce quality of my flesh, assaults me, as he does all human beings. Sometimes I win, sometimes he. But even then, he does not conquer me, not even when he so frequently wins out against me. For our life is a perpetual war with the devil. When he lands a blow, I can only fall back. Yet the divine power puts me back on my feet. Then he gets what he has coming, and not rarely does he lose the battle. And when he is laid low, the gates of heaven open up in my spirit. Then the spirit sees the divine and celestial being, not out of body: it is in the source-font of the heart that the flash passes into the sensibility of the brain in which the spirit speculates.¹⁷ For the human being has been made from all the powers of God, from all seven source spirits, just as an angel is. But because of his ruined state, the divine birth does not always surge within him, nor in all, and even if it does surge in him, the great light does not shine as quickly in each. And when it does, it may be incomprehensible to our corrupt nature. For the Holy Spirit cannot be caught and held in the sinful flesh. It can only rise up like a flash, like the fire from a stone upon which you strike. But when the the flash is captivated in the source-font of the heart, it passes in the seven source spirits into the brain, like a morning glow.¹⁸ Therein lies its purpose and knowledge. For in that light, one sees and feels and smells and tastes another, and hears the other, and it is as if the entire divinity were becoming manifest therein. In the process, the spirit sees into the very depths of divinity. For in God near and far are the same thing. And that very God of whom I write in this book is in his threefold aspect no less in the corpus of the holy souls than in heaven. From him and no other I take my understanding. Nor do I want to know of anything but that very God who effects the certainty of my spirit so that my faith and trust in him are unwavering. For even if an angel from heaven were to instruct me, I would not believe it, much less take it to heart. I would always doubt that things are really so. But when the sun rises up in my own spirit, I am certain of it all. I see the advent and birth of the holy angels and of all things in heaven and on earth, for the holy soul is of one spirit with God. Even if it is a creature, it is nevertheless like the angels, and it sees much deeper into the human soul than do the angels. The angels only

¹⁷ See above: the early editors were, I believe, correct in interpreting “*spolired*” as “*speculiret*.”

¹⁸ This is another allusion to the title *Morgen Röte*.

see into the celestial glory, but the soul sees the celestial and the infernal, because it dwells between the two. That is why it must submit to being trapped, why it must struggle every hour of every day with the devil, with his infernal quality; and why it can only live in the greatest peril in this world. That is why this world is properly known as a vale of sufferings full of terror, constant stifling, fighting, struggling, and wrestling. But the cold and half-dead body does not always understand this struggle of the soul and does not know what is happening to it. It becomes melancholy and fearful, fleeing from one chamber and one place to another, seeking abstinence and calm. But when it gets there, it finds nothing. This leads to doubt and disbelief. It often feels as if God had rejected it. But this is only because it does not understand the struggle of the spirit in which one is now on top and now on bottom. I advise each and every blessed soul to consider the violent war and strife between the infernal and celestial qualities and how the devil shores up the fire and the Holy Angels put it out.

You should be aware that I am not writing here a story which has been told to me by others. I must prove myself again and again in that very battle. I have arrived at these things by great struggle, often getting knocked down, as all people do.

But because of the violent conflict and struggle we have¹⁹ and the zeal we bear toward one another, this revelation has been granted to me, along with the strong impulse to set it to paper. What is to follow below or hereafter, I do not sufficiently know as yet: I know only that some secrets of things yet to come are revealed to me in the depth.²⁰ For when the flash rises up, it passes through. But it cannot sufficiently grasp what it sees. For it is as if it were heat lightning, when the flash of fire rises up but soon vanishes. And so it is too in the soul when its struggle issues in breakthrough. It sees divinity as in a flash. But the source of sin quickly covers it back over. The Old Adam has his place in the earth, not with our flesh in the divinity.

I do not write these things to praise myself but rather that the reader might know in what my knowledge consists and should not look for someone in me that I am not. What I am, all human beings are who struggle in Christ Jesus our *King* for the crown of eternal joys, and who live in the hope

¹⁹ Here and elsewhere, B. indicates the religious conflict has occasioned his inspiration and authorship.

²⁰ This is one of the rare passages where B. intimates prophetic knowledge of the future has been revealed to him.

of a perfection to begin on the day of resurrection which is now near at hand,
as can be seen in the circle of dawn in the flash, wherein nature reveals itself 81
as if day were breaking. So see to it that you are not found asleep in your sins. Truly, the clever ones will take notice. The godless will persist in their sins. They ask what will happen to the fool when his dream is over? They have dozed off in their carnal cleverness. But take heed what sort of dream it will turn out to be. I too would like to rest in my gentleness, if I were not obliged 82
to do what I am doing. But the God who made the world is far too strong for me. I am the work of his hands. He can put me where he will. And even 83
if I am destined to be a *spectacle* to the world and to the devil, my hope is in God for the future life. To him I must venture in not resisting his spirit. Amen.

Chapter Twelve

On the Birth and Advent of the Holy Angels and their regiment, order, and life of celestial joys.

One might ask, what then is an angel in reality? Consider the following. 1
When God created the angels, he made them from the seventh source spirit
which is nature or the Holy Heaven.

You must understand that, with the word “made,” it is as if one were speak- 2
ing a contraction or composition, just as when the earth is compressed.¹ So
it was too when the entire divinity moved: this was how the stringent qual-
ity drew the salitter of nature together to dry it out as the angels came into
being. Whichever quality prevailed in any place in this movement, it gave
rise to the corresponding angel.

Note the depth.

There are seven spirits of God. They all moved. The light within them has 3
moved too. And the spirit that proceeds from the seven spirits of God has
moved as well.

In accordance with his threefoldness, the Creator wanted to create three 4
hosts, not far removed from one another but each alongside the other as
in a circle. Now consider: as the spirits were in their hovering and surging
state, this was how the creatures came into being. In the middle of each host,
the heart of the host was composed which became an angelic king or grand
prince. As the Son of God is born amidst the seven spirits of God as the life 5
and heart of the seven spirits of God, so too was an angelic king created in
the middle of his domain from nature or from the heaven of nature: out of
the forces of all seven source spirits. He was made to be the heart of the host,
comprising the quality, power, or strength of its entire being in himself, and
to be the most splendid being among them all. Just as the son of God is the 6
heart and life and strength of all seven spirits of God, so is a king of angels
within his host.

¹ The first event of creation actualizes, indeed it is the speaking of the Creator (i.e. “Let there be” or “Es werde”). B. means that the phonetic action of speaking the words mimics and in fact is this same creative contraction.

Just as in the divine power there are seven primary qualities that give birth to the heart of God, so too there are several powerful angelic princes. They have been created in accordance with each primary quality in their host. I do not know their number, but alongside the king they are leaders of the other angels in the host. You should be aware that the angels are not all of the same quality nor are they all equal in power or authority. Each angel certainly has the power of all seven qualities in it, but in each only one quality prevails. In it the angel has been glorified. For as the salitter was at the time of creation, so the angel came into being. And in accordance with the quality that was strongest in the angel it is denominated and glorified. So too have the flowers of the meadow received each its color from its quality along with the corresponding name. So it is with the angels. In some the stringent quality is strongest. They are bright brown and the nearest of any to coldness. When the light of the Son of God shines on them, they are like a brown flash, radiant in their quality. Some have the quality of water. They are bright like the Holy Heaven. When the light shines on them, they are like a crystalline sea. In some the bitter quality is strongest. They are like a precious green stone that resembles lightning. When the light touches them, they shine red-greenish, as if a carbuncle were beaming out of them. Or as if life had its origin there. Some have the quality of heat and are brightest of all, yellowish and reddish. When the light touches them, it is like the flash of the Son of God. In some the quality of love is strongest. They are a vision of the celestial realm of joy. They are resplendent when the light touches them. It is like bright blue, a lovely sight.

In some the quality of sound is strongest. They are no less bright. When the light touches them, it looks like the emergence of the flash, as if something were trying to manifest itself.

Some are from all of nature, as a universal mixture. When the light touches them, it looks like the Holy Heaven itself, formed from all the spirits of God.

But the king is the heart of all the qualities and has a domain at the center which is a source-font, just as the sun resides at the center between the planets and is a king among the stars and a heart of nature in this world. That

is how great a cherub or angelic king is. And just as the other (six) planets 16
are commanders alongside the sun, surrendering their will to it so that it
may rule and act through them, so do all the angels surrender their will to
the king, and the princely angels sit in council with the king.

You should be aware in this regard that they all bear a loving will toward 17
one another, and none begrudges any other its form or beauty. For with them
it is just as with the spirits of God.

So too do they all share the divine joy and partake equally of the celestial
nourishment. In this, there is no distinction. They are only distinct in color
and strength, but not at all in their state of perfection. For each has within
it the force of all the spirits of God. Hence, when the light of the Son of God
strikes them, the qualities of each angel are displayed by its colors. I have 18
said but little about form and color. But there is much more to it which I
am leaving out for the sake of brevity. For just as the revelation of God is
infinite in its ascent, there are also unfathomably diverse colors and forms
among the angels. In this world, I can offer you no proper likeness but the
blossoming earth in the month of May, but it is only a dead and earthly
image.

Concerning the angelic joy.

Now the question arises, what do the angels of God do in heaven, and why 19
and as a means to which end did God create them?

You who are greedy should take special note of this, you who in this world
strive to attain your pride, honor, fame, power, money, and goods; you who
wring the sweat and blood out of the poor, and squander away his labor,
and imagine you were made by God for something better than the simple
lay person.²

Question:

Why did God create princely angels and not make them all equal?

Look here! God is a God of order. As things are in his own inner governance, 20
in his birth and ascent as it surges and abides, so it is in the order of the
angels.

² For the victim of greed, poverty contrasts with wealth as for the lay person humiliation contrasts with authority.

In the same way that there are seven qualities in God driving his entire divine being, with the seven manifesting themselves in endless variations but nonetheless retaining their primacy in the infinite so that the divine birth in its order remains eternal and unchanged; in the same way as the heart of life is born in the midst of the seven spirits of God out of which the divine joy emerges, 21

so it is too with the angelic order. The princely angels were created like the spirits of God and the cherubs like the heart of God. As the divine being acts, so too does the angelic being. 22

Whichever quality rises in the being of God and manifests itself in particular in his operation, for example in the emergence of sound or of the divine action, contesting, and struggling:

the angelic prince most strongly inclined to that quality begins his round with his legions by singing, sounding out, dancing, rejoicing, and giving jubilation. This is the celestial *musica*. For each sings in accordance with the quality of his voice, with the prince leading the round dance like a cantor with his pupils. The king rejoices with his angels in honor of the Great God and for the increase of the celestial joy. In the heart of God, it is like a sacred game. They have all been created to this end, for the joy and honor of God. 23

When the celestial *musica* of the angels rises up, the celestial glory blossoms in the divine salitter with all manner of plants, all kinds of figures and colors. For the divinity reveals itself to an infinite extent and in unfathomable modes, colors, forms, and joys. 24

Whichever source spirit in the divinity happens to stand out in its emergence and struggle of love as if it had primacy: the corresponding princely angel strikes up the celestial *musica* with its associated angels with the corresponding quality by singing, ringing, tooting, and all the celestial artifice that manifests itself in the spirits of God. 25

But when the center of them all ascends and the birth of the Son of God manifests itself in particular as a triumph, the music and joy of all three royal provinces of the entire creation of the angels rings out all at once. The sort of jubilation that rises then is left to the contemplation of each soul on its own. In my corrupt nature I can neither conceive nor write of it. As to this 26 27

song, I will refer the reader to that other life where he will find himself in the very middle of the round dance and lend credence to its spirit. What the reader cannot conceive of here, he will see before him there. You must know that this is not made up out of thin air: when the flash rises up in the center, the spirit sees it and knows what it sees. Therefore, look on and do not play the scoffer here. Otherwise God will adjudge you a scoffer, and you will fare like King Lucifer. 28

Now the question arises,
What do the angels do when they are not singing?

Look what the divinity does. They do the same. When the spirits of God among themselves lovingly give birth to one another and intensify themselves in one another, embracing, kissing, and eating of one another, in which taste and smell life and eternal refreshment are intensified, about which you can soon read at length: in that same way the angels promenade tenderly with one another, contemplating the marvelous and lovely configuration of heaven and eating of the blessed fruit of life. 29

Now you might ask, what do they talk about with each other?

Look here, you fine, proud, and arrogant human being: at this point, the world will become too narrow for you since you imagine you do not have your like in the whole world. Consider whether you are of an angel's nature or the devil's. 30

To whom should I compare the angels?

I might properly compare them to the little children who when the lovely little roses blossom in the month of May, go out together among the pretty flowers and pick them for a wreath and then carry them in their hands, rejoicing and speaking of nothing but the many shapes of pretty flowers. They take one another by the hand when they go out among the blossoms. And when they come home, they show them to their parents and rejoice, whereupon their parents are no less delighted with their children, rejoicing along with them. 31

This is also what the Holy Angels do in heaven. They take one another 32
 by the hand and promenade in the lovely May of heaven, speaking of the
 pretty plants in the celestial glory and eating of the blessed fruit of God,
 and making use of the beautiful flowers of heaven in their game to make
 themselves lovely wreaths, and rejoicing in the lovely May of God. There is 33
 then nothing but cordial loving, a gentle affection, an amiable conversation,
 a blessed conviviality, with each always finding its heart's desire in the
 other and honoring the other. They know nothing of malice or cunning or
 deception. For the divine fruit and affection are common to all.³ The one
 can avail itself of it as well as the other. They know no begrudging, no envy,
 no hostility. Their hearts are all bound to one another in love. The divinity 34
 takes the highest satisfaction in this, as do parents with their children, when
 his dear children in heaven behave so well and amicably. For the divinity
 plays in itself in this very way, each source spirit with the other. Hence, the 35
 angels can do no differently than their father does, as indeed our angelic
 king *Jesus Christ* attested when he was on earth. For it says in the Gospel
 that he spoke, "Truly, truly, the son can do nothing by himself; rather what
 he sees the father do, the son does as well, and so on." John 5⁴ Which is to
 say: If you do not turn around and become like the children, you cannot
 enter the kingdom of heaven, etc.⁵ By that he means that our hearts should 36
 be bound together in love like the holy angels of God. We should be friendly
 and loving with one another and care for each other and treat one another
 with respect as do the angels of God. Not that we should cheat and lie to 37
 one another, stealing the food from each other's mouths out of pure greed;
 and not that the one should lord it over his neighbor and disdain whoever
 cannot apply the devil's foul cunning. Oh, no! This is not what the angels 38
 do in heaven. They love one another. None considers itself more beautiful
 than the next. Each takes delight in the other and rejoices at its lovely form
 and amiability. It is from this that their love increases when they take one
 another by the hand and kiss each other in friendship. Note the depth.

It is as when the flash of life ascends in the midst of the divine force and all 39
 the spirits of God receive life and rejoice. There is a loving and holy embrace,

³ That "the divine fruit ... are common to them all" (*die Göttliche Früchte ... sind Inen alles gemeine*) recalls Acts 2:44 in Luther's version: "[the Apostles] hielten alle dinge gemein."

⁴ Marginal citation to John 5:19.

⁵ Mat 18:3.

kissing, tasting, feeling, hearing, seeing, and smelling. And so it is with the angels when the one sees, hears, and feels the other: the flash of life rises up in its heart and one spirit embraces the other as they do in the divinity.

*Note here the ground and deepest mystery
of the angels of God.*

If you now want to know whence comes their love, humility, and friendliness 40
that arise in their hearts, take note of what follows.

Each angel is constituted like the entire divinity and is like a small god. 41
For when God made the angels, he created them out of himself. God is in one
place as in another. Everywhere there is father, Son, and Holy Spirit. In these 42
three names and powers abide heaven and this world, and everywhere that
might come to mind. Indeed, if you were to enclose a small circle, so tiny
that you could barely see into it and scarcely pick it out, nevertheless the
entire divine power is in it. The Son of God is born in it. In it the Holy Spirit
proceeds from the father and Son. If it is not thus in love, it is thus in anger, as
it is written: with the holy ones, you are holy and with the perverse perverse,⁶
etc.: for those who bring upon themselves the anger of God, it abides in all
the spirits of God where he is aroused. Conversely, where the love of God is
awakened, it abides in the full birth of the divinity in that place.

Moreover, there is no difference in this: each angel is constituted like any 43
other. All are made from the celestial salitter of the celestial nature. There is
only this difference among them: that, when God created them, each quality
stood in the Great Activation in the highest state of birth or ascendancy.
From this it follows that angels embody diverse qualities and possess sundry
colors and beauties. Yet everything is from God. And though each angel has 44
all qualities of God within it, one quality is still strongest after which it is
designated and in which it is glorified.

And just as the qualities in God each to the other gives birth, ascends, 45
and cordially loves it; and just as each derives its life from the other; and as
the flash rises up in the sweet water in the heat, from which life and delight
originate, so it is in an angel as well: its inner birth is nothing other than its
outer one in God.

⁶ Later editions cite Ps 18:26 (27), "Vnd bey den Reinen bistu rein / Vnd bey den Verkereten / bistu verkeret"; "with the pure you show yourself pure, and with the crooked you show yourself perverse."

Just as the Son of God is born outside of the angels in the mediate 46
 source-font in the heat in the sweet water, out of all seven spirits of God,
 illuminating in turn all seven, from which their life and joy derive: in the
 same way, the Son is born in an angel in the mediate source-font of the
 heart in the heat in the sweet water, illuminating in turn all seven source 47
 spirits of the angel. And just as the Holy Spirit, proceeding from the father
 and the Son, forms, shapes, and loves all things, so does the Holy Spirit in 48
 the angel proceed into its fellows, loving and rejoicing in them. For there
 is no difference between the spirits of God and the angels except that the
 angels are creatures whose corporeal being has a beginning, but their force,
 out of which they have been made, is God himself, and it has been from
 eternity and remains in eternity. This is why their speed is as rapid as human
 thought. Wherever they want to be they immediately are. What is more, they
 can be as large or small as they wish. Moreover, this is the true being of God 49
 in heaven, indeed it is the heaven itself. If your eyes were opened you would
 see clearly here on earth right where you are. For if God can allow the spirit
 of a human being to see while still in the body and reveal himself to him, he
 can do the same without the flesh if he will.

Oh, you sinful house of this world, how are you closed in by hell and 50
 death. Wake up! The hour of your rebirth is at hand. The day is dawning.
 The morning glow appears. Oh, dumb and dead world! What signs would
 you see? Is not your whole body stiffened? Will you not awake from sleep.
 Behold, a great sign is being given to you. But you sleep and see nothing.
 Therefore God in his zeal whom you have aroused with your sins will give
 you a sign.

Of the Entire Celestial love of all
 Three Angelic kingdoms.

By this the spirit demonstrates that, wherever an angel has been constituted, 51
 that same place or *locus* within the heavenly nature in which and of which
 it has become a creature, is its own residence which it possesses as a natural
 right, as long as it abides in the love of God. For it is the *locus* which it has
 had from eternity before it became a creature. The very salitter of which it
 was made had stood in that place. For this reason this residence is reserved
 for it as a natural right as long as it sways in God's love. You should not, 52

however, imagine that God is bound for this reason not to expel the angel should it deviate from the way God created it. For only as long as it abides in obedience and love is this place reserved for it as a natural right. But if the angel rises up and inflames the place by the fire of anger, this inflames its father's house. This is an act of opposition against the very *locus* from which the angel has been created: it divides that which was previously one. When that happens, it retains its corporeal natural right, and the locus retains its own for itself. But because the creature that is finite wants to oppose what came first before the creature existed and had no beginning, and because it wants to spoil that locus that it has not made and in which it was created to be a creature of love and wants to turn the love into the anger fire, the love properly spits out the fire of anger with all its creatures. It is from this that the rights derive that we possess in this world. For if the son opposes the father and strikes him, the son then loses his paternal right, and the father can throw him out of the house. But if the son remains obedient to the father, the father has no right to disinherit him. This worldly justice has its source in heaven as do many other worldly forms of justice recounted in the books of Moses that likewise have their source in the divine nature in heaven. I intend to demonstrate this clearly in its proper place on the proper ground of the divinity.

Now someone might say, an angel must be firmly bound to the place in which it was created, and that it is not allowed or able to move away from it. Not so. No more than are the spirits of God bound in their ascent to prevent them from hovering amongst each other: no more than that are the angels bound firmly to their own places. For just as the spirits of God perpetually rise up among one another, with their birth a kind of love game, even as each spirit retains its natural residence or locus in the birth of God, it can never happen that heat is transfigured into cold or cold into heat. For each retains its natural place and ascends in the other which is the origin of life.

So it is that the holy angels also hover or wander in all three kingdoms amongst one another. In doing so, each receives from the other, from its lovely form, amiability, and virtue, the highest joy. Yet each retains its natural residence or locus in which it came into being as its property.

It is the same as when someone in this world received at home a blood brother or dear friend from another country whom it had been his heart's desire to receive. There is then a delight, a friendly greeting and welcoming, and an affectionate conversation. The host shows the guest the very best he has, though this is but cold water compared to its celestial equivalent. 59

This is how the holy angels receive one another when the army of one kingdom arrives at the other, or the army of one princely quality to another. There is the purest love reception, a truly blessed conversation and friendly paying of tribute, a blessed promenading and quite proper and humble conduct, an amiable kissing and leading about. The charming round dance then begins. 60

It is as with the little children who in May go among the flowers, going sometimes in great groups. They carry on friendly conversation and pick many and varied flowers. And when this is done, they carry them in their hands and begin an amusing circle dance, singing their heart's delight and enjoy themselves. 61

This is what the angels do in heaven when those from foreign armies convene.

For the corrupted nature in this world labors as hard as it can to produce celestial forms and often small children must be teachers to their elders, if only the elders could understand them. But unfortunately corruption prevails now with young and old. For as the old proverb puts it: as the old have sung, so have learned the young. 62

Through this profound humility of the angels the spirit admonishes the children of this world to have a look at themselves and ask whether they bear such love toward one another, whether they have such profound humility, to ask themselves what sort of angels they might be. Are they equal to them, they who bear within themselves the third angelic kingdom? 63

Observe: Your love and your humility, and your friendliness are to be placed before your eyes by the spirit. You fine angelic bride: just look at your adornment. What sort of joy should your bridegroom have with you? You precious angel who dances every day with the devil! 64

When nowadays someone is raised up and gets some minor office, none who lacks the same will still be good enough for him. He will regard the lay 65

person as his foot stool. He schemes to get the lay person's property in his grasp. If cunning does not work, he does it with violence, to give satisfaction to his arrogant pride. Should a simple person come before him not knowing how to defend himself, he shoves him off like a dog. If there is a legal matter to be decided, the one who has more authority than him is bound to be right. Guess, fellow! What sort of angelic prince are you? In the following chapter about the fall of the devil you will find your mirror. Take a look. 66

Second point

67

If nowadays someone has gotten a bit further in the worldly arts or has studied more than the lay person, all of a sudden no lay person is his equal. The lay person cannot match his art in speech, cannot match his proud gate. In sum, the simple person must be his fool. For he has become a proud angel and in his love a dead human being.

This party also has its mirror in the following chapter.

Third point

68

If nowadays someone is richer than his neighbor, the poor man must be his fool. If he can produce a finer garment than his neighbor, then a poor man is no longer good enough for him. And so the old dirge is heard in the workshop, now louder than ever:

The rich man beats down the poor,
Wrings the sweat from his brow,
So the penny jingles once more.

These angels will also be invited before their mirror in the following chapter.

Fourth point

69

There is the worst, most diabolical pride of one rising up above the next one, disdaining, lying, swindling, exploiting, enriching, envying, and hating him. Like hellish fire it is now burning in the world.⁷ Oh and eternally! Oh world, where is your humility! Where angelic love! Where your friendliness! Now, when anyone's mouth utters, "God's greeting to you," the heart quails, "Look

⁷ The world conflagration or "fire-world" intensifies and varies in meaning in the course of B.'s writings.

out for you!" Oh, beautiful angelic kingdom, how you have been adorned! 70
 How has the devil made a murder pit of you! Do you imagine you are
 flourishing now? In hell is where you are. If only your eyes were opened, you
 would see it! Or do you suppose the spirit is drunk and does not see you?
 Oh, it sees you very well. Your shame stands exposed before God. You are
 an unchaste woman whoring day and night, yet professing, "I am a virtuous
 virgin." Oh, what a fine mirror you are for the holy angels. Just smell your 71
 sweet love, your humility. Does it not reek of hell? This entire party will be
 invited to step forth in the following chapter.

*Of the royal primacy or authority
 of the three angelic kings.*

Just as the divinity in its being is threefold insofar as that which proceeds 72
 from the seven spirits of God proves and gives birth to itself as threefold,
 as father, Son, Holy Spirit, a single God, in which the entire divine power
 abides, as does everything that is, whereby these three persons in the divini-
 ty are not a divisible being but rather in one another:

so in the same figure in which God moved and created the angels, there
 arose three particular angels from the best seed of nature, from the essence
 of the triunity in the nature of God, and indeed in a power and authority as
 has the triunity in the seven spirits of God.

For the triunity of God ascends in the seven spirits of God and is in turn 73
 the life and heart of all seven spirits.

In the same way, the three angel kings have each ascended in their host or
 in the nature of their domain to be its natural lord governing the angels. But
 the domain is retained by the triunity of the divinity which is immutable in
 itself, while the king retains the governance of the angels.

Just as the triunity of the divinity is everywhere a single being in the 74
 entire father, bound together like the members of the human body with all
 domains being like a single domain, even though the one has a different
 occupation than the other. It is the same with the human body, yet it is but
 a single body of God.

So too are the three angelic kingdoms bound together, not each on its
 own. No angel king might say, "This is my kingdom: no other king may enter

it." This, despite the fact that it is its own natural inheritance by origin and remains such. For all other kings and angels are its true natural brothers, born of a single father, inheriting their father's realm all alike. 75

Just as each of the source spirits of God has its natural native residence, retaining its own locus for itself, even while constituting with the other spirits the one God, so that if the others were not, neither would it be. Thus the one ascends in the other. 76

So it is too with the primacy of the Holy Angels and they are not otherwise than in God. This is why they all live in a friendly and peaceful way with one another as dear little brothers. There is no boundary to limit how far they might go. 77

*Now some simple person might want to ask, upon which
medium do they ambulate, upon what do they set foot?*

Let me assure you by telling you things as they truly are. They are no different in heaven than what you find spelled out here in letters. For into the depths the spirit sees without fail. These things can be understood indeed. 78

The entire nature of heaven abides in the force of the seven source spirits, with nature itself abiding in the seventh which is the comprehensibility of all the qualities. It is quite radiant and thick as a cloud, yet as translucent as a crystalline sea, so that the gaze can penetrate everything. The entire depths above and below are no different. 79

The angels have the same sort of body, though less fluidly composed. Their bodies are the core drawn from nature, meaning the best or most beautiful radiance of nature. 80

It is upon the seventh spirit of God that they set foot; it is as thick as a cloud and radiant as a crystalline sea. In it they go higher and lower, in any way they like. For their rapidity is as quick as the divine force itself. Yet the one is quicker than the other in accordance with its constitutive quality. 81

In the seventh nature spirit blossom the celestial fruits and colors along with everything that can be comprehended in a manner as if the angels lived in the depths between heaven and earth, ascending and descending, and wherever they might be, their foot rests as if upon the earth. 82

In the old days, the angels were painted for human beings with wings, 83
 but they have no need of any. They have hands and feet like us, though in
 the celestial manner. On the day of the resurrection of the dead there will 84
 be no difference between angels and human beings. They will bear the same
 form. This is something I intend to demonstrate. Our king Jesus Christ has
 clearly said as much in Mat 22:30.⁸ In the resurrection they will be like the
 angels of God.

*Of the great glory and beauty
 of the three angel kings.*

Now this is the proper cudgel to throw at the dog to make him turn tail and 85
 run. Hearing this song, Lord Lucifer is going to tear out his beard.

*Consider here the depth
 Concerning the King or Grand Prince Michael.*

Michael means God's strength or power and properly so. For he is made of 86
 the seven source spirits, put together as their very core, and there he stands
 as if holding God's place. This does not mean that he is God the father who 87
 abides in the seven spirits in the entire depth or that he is not creatural.

It means instead that in nature, among its creatures, there is also a kind of
 creature that is like God in the seven source spirits, and that it rules among
 the creatures. For when God made himself creatural, he did so in accordance 88
 with his triunity, since in God triunity is the greatest and most noble thing,
 and it also has such a miraculous proportion, form, and transmutation that
 we cannot express it. In it he manifests himself in many and various ways.

Thus he also created three principal or princely angels in accordance with
 the highest primacy of his threefold nature. Next he created princely angels 89
 in conformity with the seven source spirits and their qualities: Gabriel, an
 angel or prince of sound and rapid communication, as well as Raphael, and
 others as well in the kingdom of Michael.

⁸ B's citation has been erased and this passage written in by another hand. It reads, "For in the resurrection, they neither marry nor are given in marriage, but are like the angels in heaven."

You must not take this to mean that these royal angels were called upon 90
to rule in the divinity or seven source spirits of God which are outside of the
creatures. Oh no. Rather, each over its own creatures.

Just as the threefold nature of God rules over the infinite being and over 91
the figures and manifold forms in the divinity, shifting and shaping them,
in the same way do the three angel kings rule over their angels into the very
heart and deepest ground. Though they cannot change anything corporeally
about how God himself has created them, they indeed rule them corporeally
and are obliged to them just as body and soul are bound to one another. For 92
the king is their head and they are the members of the king, and the principal
source angels are his counsellors or officers, as in the human being the five
senses or hands and feet, or mouth, nose, eyes, and ears; they exist in order
that the king can exercise his offices.

Just as all angels are obliged to the king, the king is obliged to his creator 93
like body and soul. God means the body and the angel king the soul which
resides in the body of God and has indeed become a creature in the body of
God, to remain eternally in the body of God, like the soul in its nest.

This is why God has glorified him so highly as his own possession, or as
the soul is glorified in the body.

Thus the king or grand prince *Michael* resembles God the father in his 94
glorification or clarity and is a king and prince of God on the mount of God
and holds the office in the depth in which he has been created. The very 95
sphere or space in which he and his angels have been created is a kingdom,
and he is a beloved son of God the father within nature, a creatural son in
whom the father takes delight. You must not equate him to the heart or light 96
of God which is in the entire father and has neither beginning nor end, just
like God the father. For this prince is a creature and has a beginning. But he 97
is in God the father, and is bound to him in his love as his dear son, whom he
has created out of himself. This is why he has conferred upon him the crown 98
of honor, power, and authority, than which nothing in heaven is higher or
finer, indeed nothing whatsoever higher but God himself in his triunity.

And this is the one king described on the proper ground in recognition of
the spirit.

*About the second king, now called Lucifer,
on account of his fall.*

Here, King Lucifer, close your eyes for a bit and stop up your ears so you 99
will hear and see nothing of what comes. Otherwise you will be frightfully
ashamed that someone else is seated upon your throne. And that even
before the end of the world your shame has become manifest, which you
have always kept hidden away and suppressed any way you could. Now I am
going to describe for you your royal primacy, not for your benefit but for that
of human beings.

This high and mighty, noble, and beautiful king lost his proper name in 100
his descent, for now he is known as Lucifer: an exile from the light of God.
Beforehand he was known differently. For he was once a creatural prince or
king of the heart of God in the resplendent light, the most beautiful of the
three angel kings.

Regarding his creation

Like Michael, he was created in accordance with the nature and property of 101
God the father. Lucifer was no less so, fashioned after the quality, nature, and
beauty of the son of God, having been bound by love with God the father as
his beloved son or heart. His heart abided no less in the center of light, as if
he were God himself, and his beauty indeed surpassed everything. For the
one who embraced him as the noblest mother was the Son of God. There he
stood as a king and prince of God.

The domain, site, and space in which he and his entire host had come 102
into creatural being, his kingdom in other words, was the created heavens
and this world, the one in which we live with our king Jesus Christ. For our 103
king abides in divine omnipotence as did King Lucifer on this exiled king's
royal throne whose kingdom has now become his.

King Lucifer, how do these words taste in your mouth?

Now just as God the father is bound by great love with his Son, King Lucifer 104
was bound by great love with King Michael, a single heart, a single God.

For the source-font of the Son of God extended even to the very heart of Lucifer. The only difference was that the light that he had in his corpus was his property, which, in shining outside of himself, merged with the light of the Son of God as if they were one, though they were in fact two. Yet they were bound together like body and soul. And just as the light of God rules in all the forces of the father, it also ruled in all of his angels, as a powerful king of God. On his head he bore the most beautiful crown of heaven. 105 106

I intend to let it go at this for the moment, since I will treat of it more thoroughly in the next chapter. He can entertain himself with his crown for a bit longer: it will be taken from him soon enough. 107

*Concerning the third angel king
known as Uriel.*

This blessed prince and king takes his name from the light or flash, from the emanation of radiance. It truly refers to God the Holy Spirit. Just as the Holy Spirit proceeds from the light, forming and shaping and ruling in everything, so it is too with the power and blessedness of a cherub, the king and heart of all the angels, which is to say that his angels need only look at him in order to be infected with the will of their king. In the same way that the will of the heart infects all members of the body, so that the entire body does what the heart has resolved upon, or the Holy Spirit ascends in the center of the heart and illuminates all parts of the body, so also does the cherub with its radiance and will infect all its angels, so that they all become like a single body. The king is the heart within them. 108 109 110

This noble and beautiful prince is formed in the nature and quality of the Holy Spirit, a noble and beautiful prince of God, bound with the other princes in love as their heart. 111

Those are the three princes of God in heaven. When the flash of life, the Son of God in the mediate circle, rises up from the source spirits of God in manifest triumph, the Holy Spirit then transcends itself just as exultantly. 112

In this ascent, the Holy Trinity emerges in the heart of these three kings and each triumphs in its quality and kind. In this ascent the host of all heaven with all its angels becomes exultant and jubilant. The beautiful *Te Deum Laudamus* rises up. In this rising of the heart, the marcurius in the heart is aroused and in the entire salitter of heaven. Then there blossoms in the divinity the marvelous and beautiful configuration of heaven in many colors and kinds and each spirit shows itself in its particular form. I know of no comparison for it but with the noblest gems, the cherubs are like emerald, *delfin*,⁹ onyx, sapphire, diamond, jasper, hyacinth, amethyst, berillus, *sardis*,¹⁰ carbuncle, and so on. In such colors and natures, the natural heaven of God is revealed as the divine spirits rise up. When the light of the Son of God shines in it, it is like a radiant sea consisting of those gem colors.

*Concerning the marvelous proportion, transformation,
and ascent of the qualities in celestial nature.*

Since the spirit allows us to recognize the form of heaven, I cannot desist from writing as I do and letting the spirit hold sway which wants to have it thus. Though the devil can always stir up mockers and disdainers, I do not concern myself with that. The blessed revelation of God is enough for me. Let them mock at this until they experience their eternal shame. The source of mournful regret will eat at them then.

I have not ascended into heaven to see these things with the eye of the flesh. Nor has anyone else told me of them. Indeed, even if an angel were to come and tell me, I could not comprehend or believe it without the illumination of God. For I would still doubt whether it was a good angel acting on God's orders, all the more since the devil disguises himself in the figure of an angel to seduce human beings.

But because this is born in the center or circle of life as a bright and radiant light, like the celestial birth or ascent of the Holy Spirit with a fiery spiritual drive, I cannot resist it. Let the world mock as it will. The spirit attests that it is but a short way until the flash will rise up in the entire circle

⁹ No explanation is available for *delfin*. We can only assume that B. misplaced the word among known gems.

¹⁰ See Grimm, *Sardis*, agate; also the name of one of the seven churches in Revelation (3:1); could the mysterious *delfin* derive from the next-mentioned Philadelphia?

of the world, of which this spirit is but an emissary or herald of that day. Who ever is not found in the birth of the Holy Spirit on that day will not experience it in all eternity, but will instead remain in the source of darkness like a dead, hard flint stone in which the font of ferocity and corruption eternally manifests itself. He can then mock in the birth of eternal regret. As is the quality of the tree, so that of its fruit. You live between heaven and 120 hell. In whichever you sow you shall reap; and it shall be your nourishment unto all eternity. If you sow scorn and contempt, you shall reap scorn and disdain; and it shall be your nourishment. Therefore, oh child of man, look 121 to the future and do not trust so much in worldly wisdom. It is blind. Blind it is born. Yet when the flash of life is born into it, it is no longer blind but seeing.

For in John 3, Christ states, "You must be born again; otherwise you cannot enter the kingdom of heaven,"¹¹ etc. Truly, one must be born in this manner in the Holy Spirit, which ascends in the sweet source water of the heart in the flash. This is why Christ ordained baptism or rebirth of the Holy Spirit 122 in the water, because the birth of the light rises up in the sweet water of the heart. This is a deep secret, concealed from all human beings from the beginning of the world unto this very day. I intend to describe and prove this in the proper place.

Now consider the form of heaven.

If you look at this world, you have a premonition of heaven. The stars signify 123 the angels. For just as the stars remain immutable unto the end of this time, the angels must remain in the eternal time of heaven eternally immutable.

The elements signify the marvelous proportion and transformation of the 124 form of heaven. For just as the depth between stars and earth perpetually changes its aspect: now it is bright, now dark, now windy, now filled with rain or snow, now deep blue, now greenish, now whitish, now dark,

so it is too with the transformation of heaven in its manifold colors and 125 aspects. But this is not the same as in this world. Instead everything happens in accordance with the ascent of the spirits of God, and the light of the Son of God shines eternally therein. Yet at one time there is a greater rise in

¹¹ Jn 3:5 (Luther): "Warlich / warlich / Jch sage dir / Es sey denn / das jemand geboren werde / aus dem Wasser vnd Geist / so kan er nicht in das reich Gottes komen."

this birth than at another. For this reason, the miraculous wisdom of God remains incomprehensible.

The earth signifies the celestial nature or seventh nature spirit in which the formations and configurations emerge. 126

The birds, fish, and animals signify the manifold forms of the configurations in heaven.

Moreover, you should know that the spirit bears witness in the flash that in heaven no less all sorts of figures emerge like the animals, birds, and fishes of this world. But they have celestial shape, clarity, and nature. The same is true of all sorts of trees, bushes, and flowers. But as it emerges, so it vanishes again. For these things are not firmly constituted like the angels. It is configured this way in the birth of the ascending qualities in the nature spirit. If a figure is formed in a spirit so that it persists and a second spirit struggles with it and wins, they are then split up or changed in accordance with the nature of their qualities. In God this is like holy play. 127 128

This is why the creatures, animals, birds, fish, and worms in this world are not created for eternal but for temporal being, just as the figures of heaven pass away. I write this only as an intimation. In reference to the creation of the world, you will find it written more completely. 129

Chapter Thirteen

Concerning the frightful, awful, and wretched fall of Lucifer's kingdom.

I am inviting all arrogant, greedy, and wrathful human beings to come before 1
this mirror where they will glimpse the true source of their pride, greed,
envy, and anger, its issue and its final reward.

The learned have conjured up many and sundry monsters to explain the 2
origins of sin and the devil. They have clawed at one another in doing so.
Each of them thought he had taken the axe by the handle. Yet the truth
remained concealed from them down to the present.

But since things are now pressing toward total revelation as in a bright 3
mirror, we may expect the great day of God's revelation when the ferocity
and ignited fire will be separated from the light.

Therefore let no one persist in willful blindness: the time is at hand when 4
everything the human being has lost will be restored. The great dawn is
breaking. It is time to awake.

Now the question arises: what is the source of the first sin or the kingdom of Lucifer?

At this point, we must again apply ourselves to the profoundest depth of the 5
divinity and consider out of what Lucifer became a creature. What was the
original source of evil in him?

The devil and his host and all godless human beings generated in the state 6
of corruption are always making themselves guilty¹ by saying that God is
unjust for expelling them. The world of today can say as well that God in 7
his predetermined counsel had concluded that some human beings should
be saved and others damned.² Moreover, God had expelled Prince Lucifer
to make a spectacle of his own anger. They talk as if hell and evil had 8
existed from all eternity, as if God by his intention had planned to assign

¹ Later editions had "entschuldiget sich," "excuse themselves," a logical substitution, but one that excludes irony.

² Here B. is making a critical reference to Calvinist predestination and aligning those who adopt it with the godless exculpatory souls who deny that they have been justly condemned.

creatures to it. They quarrel with one another and stretch the scriptures to prove such things. Yet they neither know the true God nor have an understanding of scripture, though some erroneous things are indeed mixed in with scripture.³ Christus says that from the beginning the devil had been a liar and murderer who had never persisted in the truth. Yet because those same legalists and disputants stand by him in this, so loyally perverting God's truth into lies by turning him into a bloodthirsty and fierce devil who created evil and still affirms it, they are indeed so many murderers and liars on the devil's side. 9

For just as the devil is an instigator and father of hell and damnation who himself has erected and chosen the quality of hell as his royal residence, so too are all these scribblers the architects of lies and damnation: they help the devil fortify his lies and turn a merciful, loving, and friendly God into a murderer and zealous corrupter, thereby transforming God's truth into lies. For in the prophet God declares, "As truly as I live, I have no wish for the death of the sinner; but rather that he should turn around and live." Ezek 33.⁴ 10 11

And in the Psalms it is written, "You are not a God who wants evil." Ps 5.⁵

Moreover, God gave human beings laws and forbade evil and ordered the good. If God then wanted evil, yet also the good, he would be divided in himself. One could then think that there must be a negation in the divinity with one side opposing the other and one corrupting the other. 12

How all of this is constituted and how evil had its first source, origin, and beginning, I intend to explain here in the greatest simplicity and depth. 13

Hence the spirit summons and cites all human beings who are errant or seduced by the devil into this school before this mirror. Here they will peer into the very heart of the murderous devil. Whoever is not resolved to resist his sins, which he indeed can do, will find no counsel, neither here nor beyond. Whoever would sow with him will reap with him. In the center of the flash, it is shown that the harvest is ripe.⁶ Each will reap what he has sown. 14

³ See Grimm, Brauen: **gebrawen** is a strong verb form used in negative contexts for brew, cook up, or mix in.

⁴ Ezek 33:11, "As I live, says the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from their ways and live ..."

⁵ Ps 5:4, "For you are not a God who delights in wickedness."

⁶ See Grimm, **weisz** (B 2. 3 d): the color of bright yellow wheat that is ready to harvest (citation to this passage).

At this point I want to lend out the pound entrusted to me for interest as I have been ordered to do.⁷ Whoever wants to enter into this transaction with me is free to do so, whether Christian, Jew, Turk, or heathen: it is all the same to me. My place of business shall be open to all. None shall be overcharged or cheated. Each shall receive fair treatment. Let each and everyone see to it that he transact to bring interest to his master. For I fear that not every merchant will be suited for my wares. To some they will be altogether unknown. Not everyone will comprehend my language. For this reason, I must warn everyone to proceed with caution and not suppose that, being rich, he cannot become impoverished. Truly, I have wondrous wares for sale. Not everyone will know what to do with them. If someone should burst in fatuously and get in trouble, he will only have himself to blame. He would have need of a lantern in his heart so that his reason and mind might be properly governed. If he does not, he should avoid my place of business in order not to cheat himself. For the wares I have for sale are noble and dear, requiring keen understanding. Therefore, let each take heed and not climb into the heights only to find no ladder and fall. But to me Jacob's ladder has been revealed: on it I have climbed into heaven to receive the wares that I have on offer. Whoever would follow me should see to it not to be drunk. He must be armed with the sword of the spirit. For it is necessary to scale an awesome depth. Dizziness will often come over him. Moreover, he must climb through the very realm of hell. He will find out what sort of scorn and disdain must be suffered in that place. I have often had to undergo this struggle with a sad heart. The sun has often vanished for me but then it rose again. The more often it vanished, the brighter it shone again afterward. I do not write this to praise myself, but in order that you might not despair if you go through this too. For a truly exacting ordeal is demanded in struggling with the devil between heaven and hell. He is a powerful prince. Therefore, see to it that you wear the armor of the spirit. Otherwise, do not enter my place of business, or you will not fare well with my wares. You must renounce the devil and the world in order to struggle. Otherwise you will not win out. If you cannot do so, leave my book alone and stay with what is old. Otherwise you will be paid an evil wage. Make no mistake. God cannot be scorned. The path is truly narrow. Whoever would pass the gates of hell to come to God must submit to many a strain and distress from the devil. For human

⁷ Woven into this "preface" to this chapter are allusions to Jesus' parable in Luke 19:11–27, in which the master rewards the good slave for having done business and collected interest on the pound entrusted to him. Though the pound is allegorical of B's gifts of the spirit, the metaphors of business and lending appeal to him personally.

flesh is tender and young, and the devil tough and strong, not to mention dark, hot, bitter, tart, and cold. The two dispositions do not go together well. This is why I would truly warn the reader with a preface regarding the great mystery. Should the reader not understand the matter at hand, yet desire to do so, he should ask God to illuminate him with his spirit. For without its illumination you will not understand the mystery. In the human mind a locked gate is placed before it and must first be opened, which no human being can do. None but the Holy Spirit is the gatekeeper. Hence, if you would have a gate opened into the divinity, you must put yourself under the sway of God's love. I have inserted this warning here for your instruction.

Now take note.

Each angel is created in the seventh source spirit, which is *natura*. Out of it the angel's body is composed and granted to it as property. It is therefore free for itself, just as the entire God is free. Outside of it there is no compulsion: its drive and activity resides in its corpus, which is in the same manner as is the entire God. Moreover, its light and knowledge, and indeed its life, are born as is the entire divine being. For the body is the composed nature spirit, encompassing the other six spirits which regenerate themselves in the body as they do in the entire divinity.

Now Lucifer had the most beautiful and most powerful body of all the princes of God in heaven; and the light to which he gave birth perpetually in his body was incorporated with the heart or Son of God as if they were a single entity.

Yet as he saw that he was thus beautiful, sensing his inner birth and great power, his spirit, which he generated in his corpus, meaning his animal spirit or son or heart, rose up resolved to triumph over the divine birth and raise itself above the heart of God.

Take note of the depth.

In the middle source spirit which is the heart, the birth unfolds. The stringent quality rubs up against the bitter one and against the heat: the light is then ignited which is the son, with which the stringent is always pregnant in its body and which illuminates and quickens it. In Lucifer this light was so splendid that it surpassed every celestial form, and in it was the most complete understanding. For all seven source spirits generate the light. The seven source spirits are the father of the light and as much as they might concede to the light, it cannot rise higher than the source spirits allow for. But when the light is born, it illuminates all seven, making them all sentient and all seven apply their will to the birth of the light. Each, however, has the power to alter its will in the birth of the light in accordance with its necessity. When that happens, the spirit can no longer triumph but must instead surrender its glory. For this reason, all seven spirits exercise full power. Each holds the reins and can desist, thereby preventing the inborn spirit from exulting any higher than befits it.

But the seven spirits, which in an angel generate the light and understanding, are connected with the entire God so that they might not manifest themselves differently or higher than God himself. It should all be in a single accord, all the more since they are but a portion of the whole and not the entirety itself. For God made them out of himself so they might manifest themselves in a form and manner like God.

But the source spirits in Lucifer did not behave thus. Since they saw that they resided in the highest primacy, they acted so violently that the spirit they generated became altogether fiery and rose up in the source-font of the heart like a proud virgin.

If the source spirits had instead manifested themselves mildly as they did before they became creatural when they were still in God prior to creation, they would have given rise in themselves to a mild and gentle son who would have been like the Son of God. Then the light in Lucifer and the Son of God would have been the same thing, a single self-infusing and propagation, a loving, embracing caress and involvement. For the great light that is the heart of God would have played gently and mildly with the small light in Lucifer as with a young son. For the small son in Lucifer should

have been the dear little brother of the heart of God. For this purpose, God the father created the angels so that, as he is manifold in qualities and incomprehensible in the transformation in his love game, just so should the little spirits or lights which are like the son of God play gently before the heart of God in the great light in order to increase the joy and be as a holy play in God. The seven spirits of nature in the angel should play ever so mildly in God their father and ascend as they had done before their creatural being and rejoice in their new born son to which they had given birth of themselves to be the light and understanding in the body. That same light should rise up gently in the heart of God, rejoicing therein like a child with its mother. There should result a cordial loving and amiable kissing, a most gentle and mild taste. Herein should the tone ascend and issue forth with singing and ringing, praise and jubilation, with all qualities taking pleasure in it and with each spirit carrying out its divine labor like God the father himself.

For the seven spirits had full knowledge of this, having been infused with God the father so that they could see, feel, taste, smell and hear all things done by him.

When they rose up in hostile incandescence, they acted against natural right, against what God their father would do. This tapped a source against the entire divinity. For they ignited the salitter of the corpus and gave birth to a self-exalting son, which in the stringent quality was hard, crude, dark, and cold and in the sweet, burning, bitter, and fiery. The tone was a harsh fiery sound. Love became an arrogant animosity toward God. There then stood the inflamed bride in the seventh nature spirit like a proud beast, imagining herself over God, imagining she had no equal. Love turned cold. The heart of God could not touch her because there was hostility between them. The heart of God welled up gently and lovingly, but the heart of the angel surged dark, harsh, cold, and fiery. At this point, the heart of God should have infused itself into the heart of the angel, but this could not be. For now it was harsh against gentle, sour against sweet, dark against light, and fire against a gentle warming, and hard clanging against lovely song. *Hear, Oh Lucifer*, whose fault is it now that you have become a devil? Is it God, as you would demur? Oh, no, it is you yourself. It is the source spirits within your corpus which are what you are: they have hatched out this little

son of yours. You cannot say that God ignited the salitter of which you were made. Only your source spirits did this after you were already a prince and king of God. Therefore, when you declare that God made you this way or claim that he spit you out without sufficient reason from your locus, you are a liar and murderer. For the entire celestial host bears witness against you, attesting that you brought the fierce quality upon yourself. If this is not so, then go before God's countenance and explain yourself. But you see it very well anyway and you cannot countenance it. Dear fellow, wouldn't you care for an amiable kiss from the Son of God, to comfort yourself? If you are right, look at him. Perhaps you will be healed. But just wait a bit. Another is seated upon your throne who can be kissed and is his father's obedient son, doing as his father does. Wait a while and you will kiss the hellish fire. Make do in the meantime with your Latin. When more comes of this, you will lose your crown.

*Now someone might ask, what is this animosity
against God in Lucifer, that caused
him to be driven from his locus?*

At this point, I intend to reveal to you the core and heart of Lucifer. You will see then what a devil is and how he became one. So watch closely. And do not invite him home with you, for he is the declared enemy of God and all the angels and human beings and remains so in eternity.

If you are of a mind to understand this truly, you will not make a devil out of God, as some do in claiming that God created evil, and that he intended that some human beings should be lost; they help the devil disseminate his lies, pronouncing the severe judgments on their very selves by perverting God's truth.

Now note this.

In its innermost or most primal birth, at its core, the divinity in full has a cutting, terrifying sharpness in which the stringent quality is a fearful tart, hard, dark, and cold contraction, as in winter, when it becomes fiercely cold and water turns to ice and becomes quite unbearable.⁸ Imagine that in the

⁸ Here B. comes very close to accepting the logical conclusion of any absolute monotheism that, though God did not predestine human beings for damnation, evil has its prototype in some primal root manifestation of the divinity.

winter when it is cold, the sun were removed: what a cold, utterly harsh and rigid darkness would result. No life could survive.

This is the way of the stringent quality in its innermost core within itself, 57
by itself, without the other qualities in God. This stringency causes the contraction and composure of a corpus, and the solidity dries it out so that it persists as a creation.

Moreover, the bitter quality is a lacerating, penetrating, and cutting bitter 58
source, for it divides and dispels the hard and stringent quality and introduces movement. Between these two qualities, the heat is born of their hard and fierce bitter friction, tearing, and raging: it rises up in the bitter and hard quality as a fierce inflammation and passes through as a harsh fiery clanging, from which the harsh tone arises. And in this ascent, or as it, the fierce quality is encompassed and fortified to stand as a corpus. If there were no 59
longer any quality in this corpus that could extinguish the harsh ferocity of these four qualities, there would be a perpetual enmity among them. For the bitter would be against the tart, raging and tearing and shattering it. The 60
tart would be against the bitter, contracting around it and holding it to prevent its escape. And the warmth would be against both, making everything 61
incendiary and furious by its inflammation and ascent, and acting entirely against the cold quality. Sound would be a great disruption in all the others, 62
violently penetrating everything like a raging tyrant. This then is the deepest, innermost, and most concealed birth of God, in accordance with 63
which he calls himself an angry, zealous God, as could be seen with the Ten Commandments on Mount Sinai.⁹ In this quality abide hell and the eternal damnation, as well as the eternal enmity and pit of murder. This is the sort of creature the devil became. Because, however, he is a sworn enemy of God, 64
and since the disputants and devil's helpers want to enforce the doctrine that God wanted evil as well as good and created certain human beings for damnation, God's own spirit invites them on pain of eternal enmity to come before this mirror. This is where their heart should be opened up and they should see what God is and who the devil is and how he became what he is. And if your heart is not locked shut by your obstinacy and contumely 65
of God, and deluged in frightful sins and resolved not to desist from them,

⁹ Citations added in later editions to Exod 20:5, Deut 5:9.

then wake up and behold! I will call heaven and earth, the stars and elements, and all creatures and human beings in his entire substance, to bear witness. I intend to demonstrate all this clearly and lucidly in the proper place by means of all the aforesaid things, especially the creation of all creatures. Should these things not suffice, then pray to God to open your heart: you will then see and discern heaven and hell and the entire divinity in all their qualities. Then there will be an end to your pronouncing in favor of the devil. *I cannot unlock your heart.*

Now observe the true birth of God.

Consider, as I have explained above: the birth of God in his innermost being is perilous in the four qualities. But you must understand what this means: the stringent quality is indeed quite dangerous in its own quality by itself. But it does not act alone without the other qualities. Nor is it born of itself, or by itself, to make it entirely free. Instead the other six give birth to it, and hold it in check and can give as much power to it as they will. For the sweet source water holds a quick whip over the stringent quality, mellowing it so that it becomes entirely fine, gentle, and soft, as well as wholly light.

Its intensity in itself is directed to the purpose of formation through contraction. Otherwise, the divinity would not persist, much less would any creature. And in this intensity, God is an all-comprehending, all-encompassing, intense God, for the birth and intensity of God are like this in all places.

If I were to describe for you the divinity in its birth within a small round circle yet in the greatest possible depth, this is how it would look.

It is as if a wheel were placed before you with seven wheels, with each positioned within the other, so that in all seven there could be motion forward and backward and crosswise without any reversal. And so it would happen that perpetually each wheel in its revolution would give rise to the next. And yet none would disappear. All seven would remain visible. And the seven would perpetually give birth or impetus to the hub in the middle by their revolution so that the hub would always freely stand still without alteration, whether the wheels moved forward or backward or sideways,

upward or downward. And the hub would always give birth or impetus to the spokes, so that they would move everywhere properly, without any spoke getting lost, since they would all rotate together, going whichever way the wind carried them in need of no rotation.¹⁰

Now take note of what I am telling you.

The seven wheels are the seven spirits of God. They constantly generate one 72
 another. This is like a wheel we turn with seven wheels inside one another,
 each always turning in a different way than the other mounted in it, and
 with the seven mounted in one another like a round globe. One can see all
 seven wheels, and each in its particular orbit, as well as its entire ingenuity
 with spokes and hubs. And the seven hubs in the middle are like a single
 hub which in turning goes in every direction with the wheels giving birth
 or impetus to the same hub. The hub gives birth or impetus in all seven
 wheels to the spokes without any wheel, nub, or spoke coming to rest. The
 wheel comprises seven wheels which are like one. It constantly goes on 73
 whichever way the wind blows it. Now behold the seven wheels in one
 another with each generating the other, moving every way without any one
 of them ever passing away or turning around. Those are the seven source
 spirits of God the father. They generate in the seven wheels, in each wheel
 a hub or axis, yet there are not seven nubs or axes but only one that fits all 74
 seven wheels. And it is the heart or innermost corpus of the wheels in which
 they circulate. And this signifies the Son of God whom all seven spirits of
 God the father perpetually generate in their circle as the Son of all seven
 spirits. They all manifest themselves in his light which is in the midst of this
 generation, retaining all seven. They revolve with him in their generation.
 This means that they rise now above themselves, now below, now behind, 75
 now forward, and now crosswise. The heart of God is always in the middle,

¹⁰ The raw materials of this model are the four wheels mentioned in the vision of Ezekiel (1:15–21), introduced in A 3:10. Here the context is set by the doctrines of divine ubiquity and free will versus predestination. As the wheels in wheels evolve, their cosmological relevance becomes evident. As a speculative construct, they bear comparison with Johann Kepler's *Mysterium cosmographicum* (1596), where the planetary orbits correspond to the circle and the five perfect solids of Plato's *Timaios*. B.'s intricate yet synchronized mechanism may reflect the clockmaking technology (not unknown in Rudolphine Prague) that inspired theological and celestial paradigms. See Jörg Jochen Berns, *Himmelsmaschinen, Höllenmaschinen. Zur Technologie der Ewigkeit* (Berlin: Semele Verlag, 2007), 24–68.

always conforming to each source spirit. Thus there is but one heart of God, not seven, which is perpetually born of all seven spirits. It is the heart and life of all seven.

The spokes that forever emanate from the hub and the wheel, coordinating themselves with all wheels when revolving, as well as their base, support, and insertion, upon which they stand and are emanated or born, *signify God the Holy Spirit*, which proceeds from the father and Son, like the spokes that radiate from the hub and the rim, which nonetheless remain within the wheel. Just as the spokes are many, rotating along within the wheel, 76

so is the Holy Spirit the master artisan within the orbit of God, forming and shaping everything in the entire God. 77

Now the wheel has seven wheels in one another, and a single hub which attaches to all seven wheels. All seven move on the same axis. Thus God is a unitary God with seven spirits within one another, with one always generating the others; yet all are but a single God, just as all seven wheels are one wheel. 78

Now take note.

The wheel in its cohesive structure signifies the stringent quality which pulls the entire corporeal being of the divinity together, containing and drying it out so that it persists. 79

The sweet source water is born of the circulation and rise of the spirits. For when the light is born in the heat, the tart or stringent takes fright out of great joy, and this acts to precipitate or attenuate it. The hard, corporeal essence sinks, like a gentle spirit. The fright¹¹ or glance of the light rises up in subtle gentleness in the stringent quality, trembling there. It is now bitter in the water. The light dries it out, rendering it friendly and sweet. Therein abide at this point light and joy. For the fright or flash now rises up into all the qualities, like the wheel mentioned above as it turns. All seven qualities then ascend in one another and give rise to one another, as in a circle. The light grows radiant in the midst of the seven spirits, beaming into all the spirits, whereby they are all exalted, rejoicing in the light. Just as the seven wheels rotate on a single axis, held by their heart which they in turn hold: 80 81 82

¹¹ On the meaning of *Schrack*, see Intro II D6.

in this same way do the seven spirits give birth to the heart which holds them as well. Then do many voices rise up along with divine delights and a glorious loving and kissing. For when the spirits hold sway within one another by their light, revolving and rising up, life is perpetually born. For a spirit perpetually imparts its taste to another, infecting itself with the other. Thus one tastes and feels the other, and in the sound hears the other. And the tone or sound of all seven spirits penetrates the heart and ascends in it in the flash of life, giving rise to voices and the joyousness of the Son of God. All seven spirits exult and rejoice in the heart of God, each in accordance with its quality. For in the light in the sweet water, the stringency, hardness, bitterness, and heat are softened and ameliorated. In the seven qualities there is now nothing but a charming tussle and marvelous generation, like a holy play of God.

But the perilous birth about which I wrote above remains concealed as a core, having been ameliorated by the light and sweet water. Just as a sour and bitter green apple is overcome by the sun so that it becomes good to eat and so that one tastes all its qualities, so does divinity retain its qualities. Indeed it struggles within itself gently, as in a charming game. Yet if the source spirits were to revolt and mix together precipitously, creating friction and pressure, they would press out the sweet water and ignite the fierce heat. Then the fire of seven spirits would go up as in Lucifer. This is the true birth of divinity that everywhere has been this way from all eternity and will remain so in all eternity. Yet in the domain of Lucifer things have taken the form I have described with reference to the harsh ferocity. Moreover, in this world which is now half inflamed, things have also assumed another form till the Day of Resurrection, about which I intend to write in reference to the creation of this world.

In this glorious, beautiful, and celestial salitter of the divine qualities, the kingdom of Lucifer was also created, without any greater commotion than in the others.

For when Lucifer was created, he stood there entirely perfect. He was the most beautiful prince in heaven, adorned and arrayed with the most beautiful brilliance of the Son of God.

If Lucifer had been corrupted in the movement of creation, as he claims, 91
 he would never have had his perfection, beauty, and brilliance. He would
 have soon become a fierce, dark devil rather than a cherub.

*Concerning the glorious birth and beauty
 of King Lucifer.*

Look here, you spirit of murder and lies, this is where I intend to describe 92
 your royal birth, how you came into being in your creation, how God made
 you to be beautiful, as well as the purpose for which he fashioned you. If you 93
 claim differently, you will be lying, for heaven and earth, all creatures, and
 the entire divinity testify against you and affirm that God created you for his
 praise, indeed out of himself, to be a prince and king of God, just as Prince
 Michael and Uriel.

Now take note.

As the divinity moved to creation, intending to form creatures in its corpus, 94
 it did not ignite the source spirits. Otherwise, they would have burned
 forever.

Instead the divinity acted gently within the stringent quality which con-
 tracted the divine salitter and dried it out to form a corpus. The entire divin-
 ity of all seven source spirits in that place or space encompassing the angels
 became confined within the corpus becoming its property, which hence-
 forth for all eternity could not and should not be destroyed, but should
 instead remain the property of the corpus in eternity.

The confined or incorporated force of all seven source spirits became the 95
 property of the corpus, ascending in it and regenerating itself in the same
 way the entire divinity generates all seven source spirits. One quality has of 96
 course always given birth to the next, without any one passing away in God
 as a whole. Therefore the corpus as a whole regenerates itself in the triunity
 in the same way the divinity gives birth to itself outside of the corpus in
 three.

Here I must note that Lucifer as king was composed of his entire kingdom, 97
 the heart of the entire place or space, as far as his angelic host had been
 created, as far as his circle extended in which he and his angels came into
 being, which God had determined in himself to constitute the territory of a 98
 kingdom. Which circle encompasses the created heavens and this world, as
 well as the depths of the earth and of the entire orbit.

In accordance with the qualities were his source princes created who are 99
 his royal councillors as well as his angels altogether. You should be aware
 that each angel has all seven spirits within it. But one among the seven is
 chief.

Now consider this: as King Lucifer was thus composed to encompass his 100
 entire kingdom, at the same time and very moment that he was composed,
 the birth of the Holy Trinity, which he also possessed within him, rose and
 regenerated itself, as it does outside of the creature in God.

In the composition of the corpus that birth also ascended in great tri- 101
 umph as in a new born king in God, all seven source spirits becoming joyous
 and exultant. In that same moment the light was born and rose up from the
 seven source spirits in the center of the heart like a new born son of the king,
 which immediately transfigured the corpus of all seven source spirits out of
 the center of the heart. From without, he was transfigured by the light of the
 Son of God. For the birth of the New Son in the heart of Lucifer penetrated 102
 the entire corpus to be glorified and welcomed by the Son of God outside
 the corpus, with the greatest beauty of heaven after that of God, the Son.

And he was to him a dear heart or property infused with the entire 103
 divinity. Therefore, soon the spirit of the newborn son of the light of Lucifer
 in his heart emanated from his mouth to be infused by the Holy Spirit of God
 and to be received with the most sublime joy as a dear little brother.

This is where the lovely bride comes in. What shall I write about her? Was 104
she not a prince of God. Indeed the most beautiful of all. And residing in
God's love, as a dear creatural son.

*Concerning the frightful, arrogant and
regrettable origin of sins, the profoundest depth.
Here take note!*

As soon as King Lucifer had been fashioned so beautiful, glorious, high and 105
holy, he was to begin praising and honoring God his creator, doing as God
his creator would do.

That is, God his creator who manifested himself gently, lovingly, and 106
joyously; for one source spirit in God always loves the other, infusing itself
with the other and helping the other in the celestial glory to fashion and
form. Thereby there perpetually emerge lovely figures and herbs and all sorts 107
of colors and fruits. That is the work of the source spirits, a holy play in God.

Consider this: inasmuch as God had heretofore composed eternal crea- 108
tures out of himself, they were not to manifest themselves in the same way
as God in the celestial glory. Indeed not. Not to that end had they been cre-
ated this way. The creator had composed the body of the angel more firmly
than God would be and remain in his divinity. Their qualities were to per-
sist harder and rougher so that their sound or tone should be audible. When
the seven qualities in the angel generated the light and spirit in the center
of the heart, that spirit was intended to issue forth by way of the mouth of
the angel into the divine power. *As an audible sound* in the power of all the
qualities in God, the spirit was to sing and ring out *as a charming musica*,
rising up in the divine configuration or self-manifestation as a lovely, heart-
caressing voice within the constitution of God. When the Holy Spirit forms 109
the celestial fruit, the sound that rises up in praise of God was to proceed
out of the angels within the formation of the fruit. The fruit in turn should
be the nourishment of the angels.

And this is why we pray in the Lord's Prayer, Give us our daily bread. It is 110
so that very same sound or word, "Give," which we expel from the center of
the light through the animate¹² spirit out of our mouth into the divine power,
should help form or generate our daily bread in that power which the father
thereafter gives us as nourishment. And when our sound is incorporated in 111

¹² For *animalischen Geist*, the 1730 inserts "seelischen" in square brackets indicating that it is the soul's spirit.

God's sound, forming the fruit in this way, it must indeed be healthy for us, and we must be in God's love, having the use of this nourishment as a natural right. That our spirit in God's love has helped shape and form it: *in this lies the greatest and deepest secret of God. Oh human creature, take pause!* I intend to explain this in the proper place. To this purpose God created the angels, 112 and they indeed fulfill it. For their spirit, which in their center or heart rises from their light in the power of all seven source spirits, proceeds from their mouth, just as does God the Holy Spirit from the father and Son. And in God or the divine nature, all these help in shaping and forming through the *marcurius*, song, speech, and play of joy.

For just as God effects in nature all sorts of forms, figures, plants, fruits, 113 and colors, so quite simply do the angels as well. They might do no more than play horse and rider¹³ or rejoice in the lovely blossoms in the celestial May and talk of everything in childish ways. Notwithstanding, that same sound or speech rises up amidst the divine salitter and helps in shaping and forming.

You have many other examples in this world of creatures or people just 114 looking at something and it is spoiled by the poison in the creature.¹⁴ On the other hand, some animals and people just by their voice or word can change the evil accruing to something and translate it into its proper form.

This is the divine force to which all creatures are subject. For everything 115 that lives and thrives¹⁵ is in God. And God himself is all. And everything that is formed is formed out of him, whether in love or anger.

The prime source of sin.

Since Lucifer was crafted in such a royal manner with the result that his spirit 116 rose up in his constitution or configuration to be lovingly and beautifully received by God, to be transfigured into a glorified state, he should have immediately initiated his condition of angelic obedience and followed its course: he should have conformed to God's will and hovered in God as a dear son in his father's house. This he did not do.

¹³ **kaum auff einem stecken Reiten**: see Grimm, Stecken (7, c), intended is a variant of a proverbial expression for child's play.

¹⁴ Paracelsus' prototype of the poisonous glance is the basilisk: humans have the same power (see H 1:278; W 817).

¹⁵ The idiom and intention echo and expand on the Apostle Paul's words (Acts 17:28): "Denn in jm leben / weben / vnd sind wir." See Intro II A1c.

Instead it happened that as soon as his light was born within him in 117
his heart and his source spirits in a flash were infected or enclosed by the
exalted light, they were all so delighted to rise up in the body against nature:
they took to a higher, prouder, more resplendent¹⁶ manifestation than God
himself.

When the spirits thus rose up and exulted violently among themselves 118
and against the natural right, the source spirits were inflamed to such an
extreme that the stringent contracted the corpus excessively. The sweet
water dried up. And the great and powerful bright flash that rose in the heat, 119
thereby causing the bitter quality to emerge in the sweet water, collided
too violently with the stringent, as if it would explode from joy. For the 120
flash was so bright that it was all but unbearable to the source spirits. As
a result, the bitter quality rubbed up inside the stringent so hard that the
heat was inflamed against the right of nature. The stringent dried out the
sweet water as well by its hard contraction. However, the quality of the 121
heat was so charged and zealous that it rendered the stringent powerless.
For the heat originates in the source-font of the sweet water. But since the 122
sweet water had been dried up by the stringent contraction, the heat could
no longer come to the point of flame and light. For the light arises in the
oiliness of the water. Therefore, it instead glowed like an inflamed heated
iron, which has not yet reached the point of incandescence, remaining dark
like a hard stone cast into a fire and left in it for no matter how long. It
would never glow brightly for the reason that it has too little water in it. As 123
a result the heat kindled the dried up water so the light could no longer rise
to incandescence. For the water was dried out and completely consumed by
the fire and excessive heat. This does not mean that the spirit of the water 124
which is found in all seven qualities had been consumed: its quality or prime
source¹⁷ had been transformed into a dark, hot and sour quality. Precisely 125
at this point the sour quality had its origin and beginning which has been
passed down to this world but does not exist in heaven in God in this way at
all, nor in any angel. For it means and is the house of sorrow and misery, an
oblivion of everything good.

When this happened the source spirits rubbed up against one another in 126
a manner like the one I described above in the figure of the sevenfold wheel.

¹⁶ Here as always theological precepts echo social premises. Lucifer violates the spirit of the sumptuary customs or laws that prescribed the wardrobe and adornment of higher and humbler estates, a state of affairs that aroused B. not because it limited the liberty of the lowly but because it involved the pride of the exalted.

¹⁷ "öber stelle" is convincingly interpreted as "Ober-Quelle" by B.'s later editors.

For they all tend to rise up in each other, tasting of and infecting each other, thereby giving rise to life and love. Now in all the spirits there was nothing but pure hot, fiery, cold, and hard corruption. So one evil source tasted of the next one. As a result, the whole corpus became utterly ferocious. For the heat became opposed to the cold and cold against heat. But since the sweet water had dried out, the bitter quality, which had originated in the first flash when the light was ignited, penetrated all the spirits in the corpus, as if to destroy the body, and raged and stormed like the harshest poison. This gave rise to that first poison, which we poor human beings must all now chew on in this world as well, and through which the bitter, poisonous death has crept into our flesh. In this raging and tearing, the life was born in Lucifer, by which is meant his precious little son in the circle of his heart. The sort of life meant or the nature of the precious little son I leave for the consideration of the rational soul. For as was the father, so was his son. A dark, tart, cold, hard, bitter, hot, sour, stinking source-font. And its love abided in the bitter quality. In its penetration and tasting, it became an enmity of all source spirits in the body of the arrogant king.

Thus, through the urging of the bitter quality, the tone penetrates¹⁸ the heat and dries out the water, and through the tart, hard quality into the heart, to the precious new little son. From there the spirit went out as it had been born in the heart. So it proceeded out of the mouth. What a welcome guest he would have been before God and in God and before the Holy Angels of the other kingdoms: I leave that to your consideration. He was intended to infuse himself with the Son of God as a single heart and single God. *Oh and forever more!* Who could write or say enough about such a thing.

¹⁸ Later editors replaced *steig* with "steigt."

Chapter Fourteen

*How Lucifer, the most beautiful angel in
heaven, became the most horrible devil.*

The house of the murder pit.

Now, King Lucifer, pull that hat down over your eyes so you don't see how 1
the celestial crown will be pulled off your head! You can rule no longer in
heaven. Stand still for us a bit. We want to see you as you were before. What
a lovely bride you are! Could you not perhaps cleanse away the filth of your
whorishness to become beautiful again? We intend to describe your good
breeding and virtue a bit.

Advance, you philosopher¹ and advocate of King Lucifer. Step forward and 2
praise² him while he is still wearing the crown. For we intend to conduct
criminal proceedings against him. If you win the case, you will retain the
right to have him as your king. If not, he should be sent down to hell, and
someone else receive his royal crown, one who governs better than he.

Now take note.

When Lucifer went thus horribly to ruin, all his source spirits became hos- 3
tile toward God. For they all manifested themselves in opposition to him,
resulting in eternal enmity between God and Lucifer.

Now someone might want to ask,
for how long did Lucifer abide in the light of God?
The depth

When the royal body of Lucifer was put together, the light in Lucifer was 4
kindled in that same hour. As soon as his source spirits began to assert and
generate themselves in the construction of the body, as was their natural

¹ For **Philosophus**, later editors substituted the Latin plural *Philosophi*.

² See Grimm, **verreden** (3, 4): either to excuse or praise; in the context of B.'s legalistic metaphors, the effect might be the same in either case.

right, the flash of life ascended in his heart in the sweet water and the royal body became complete. The spirit in his heart proceeded from the light by way of his mouth into the heart of God. He was then an extraordinarily beautiful prince and king, dear and pleasing to the divine being. He was received with great joy. At the same time, the spirit proceeded from the heart into all arteries of the corpus and ignited all seven spirits. At that point the royal body was instantaneously glorified, abiding as a king of God in unfathomable clarity, surpassing the entire heavenly host.

In this bright and illuminating flash, the seven source spirits were infected the way a fire is ignited. For they took fright at the ruthless clarity of their spirit and in that first flash or glance at once became overly exultant, insolently proud, and all too joyous, and were motivated to strive for a higher birth. If only they had remained in their place, manifesting themselves as they had in eternity, the exalted light would not have harmed them. For they were not new spirits that had been created out of something else.³ They were the old spirits which had had no beginning, which were in God eternally, and which indeed knew what was right by God and nature and how they should behave. Moreover, when God put together the corpus, he did not first annihilate the source spirits. He configured the body of King Lucifer out of the kernel of what was best, in which the best intelligence⁴ resided. Had the qualities been dead beforehand, they would have needed a new life and it would have remained in doubt whether the angels could live forever. Make no mistake: this is why God created the angels out of himself: so that they would be put together more firmly and roughly than the figures that blossomed by the manifestation of the spirits of God in nature and through their commotion passed away again. God created the angels so that the light might shine more brilliantly from their hardness, and so that the tone of their bodies might sound and ring out and the joy of God become greater.

When we say, however, that the angel has generated a new light or a new spirit, this has to be understood in this sense: After the source spirits had been compacted more firmly together, the light shone much brighter within and out of the corpus than it formerly did in the salitter. A much brighter light came into being than before, when the salitter was thin. As a

³ In asserting that the eternal spirits in God went bad, B. acknowledges that a capacity for evil was present from the beginning in the good God. In his second and subsequent works, he returns to labor over this knotty paradox.

⁴ For an explication of B.'s *wissenschaft*, see Grimm, *Wissenschaft* (A2, d, a). The reference to the present citation reads "as a 'gift of knowledge.'" Compare Paracelsus' "*scientia*" (*Opus Paramirum*, H 1:70; cf. W 308, note a).

result, the source spirits also became proud in the belief that they had a far more beautiful little son than the Son of God. For this reason, they wanted to comport themselves higher and rise up and disdain the manifestation in God their father as well as the birth of his Son and the issuance of God the Holy Spirit. They resolved to do so because they were so beautifully configured and therefore resolved to climb in glory and pomp to be seen as the most splendid heavenly bride.

They knew very well that they were not the entire God but only a portion thereof. They also knew how far their full powers extended. But they were no longer content with what they had: they wanted to rise up higher than the entire divinity. They were resolved to extend their domain across the entire divinity to encompass all kingdoms. Hence they rose up in order to enflame the entire God and to subject the entire God to their power. All forms and configurations were to ascend. He wanted to be the lord of divinity with no other lord beside him. This was the root of all greed, envy, pride, and anger: anger blossomed in the harsh-fierce manifestation and raged as a hot and cold fire which was bitter as gall.

For the source spirits had no external impulse. The impulse to pride arose in the corpus in the counsel of the seven source spirits. They agreed that they alone wanted to be God. But since they could not achieve or bring this about in their old place of residence, they made a devious pact to rise up together against the birth of God, to manifest themselves in the profoundest depths so that nothing would equal them, for together they were the most powerful prince in God.

The stringent quality was the first murderer and deceiver. For when it saw that it had given rise to such a fine light, it contracted even harder than God had generated it, intending to become even more terrible by compressing everything in its domain, reigning as a severe master. It had already done something on this order in the origination of the earth and stones, which I intend to describe in regard to the creation.

The bitter quality was the next murderer. When it rose up in the flash, it tore powerfully and laceratingly in the stringent quality, as if it intended to demolish the corpus. But the stringent quality let this happen. Otherwise it might have taken the bitter spirit captive, bathing it in the sweet water

until it was cleansed of its pride; but it instead craved such a little brother to serve, all the more since the bitter spirit issued from the stringent as from its father. Otherwise there might have been resistance.

Heat is the third murderous spirit. It has murdered its mother, the sweet water; but the cause is the stringent spirit; for by its strict contraction and hardening it has awakened and kindled the fire so violently with the bitter quality. For fire is the sword of the stringent and bitter qualities. But as the fire rises up in the sweet water, it has the whip in hand and might have restrained the stringent in the water. But it too became a swindler, deceiving with the great quality of the stringent, helping it to murder the sweet water.

Sound is the fourth murderer. For it receives its tone in the fire, in the sweet water, so that a lovely melody might arise in the entire corpus. But that it would not do. Instead, after it had ascended in the water into the stringent quality, it conspired with it and rose up as wildly as a thunderclap. By that it intended to prove its new divinity. Fire rose up like a flash of lightning. In this way, they thought they were great beyond all things in God. They carried on with this until they had murdered their mother, the sweet water, whereupon the entire body became like a dark vale, no longer seeking any counsel in God, who might have helped. Love turned into an enmity. The whole corpus resolved itself into a black and dark devil. The very word "*Teu*"⁵ has its origin in the harsh rattling or resounding, and the word "*fel*" takes its origin from the fall. This is why Lord Lucifer is called "devil" and no longer "cherub" or "seraphim."

A disquisition.

Someone might object here by inquiring whether God could not have prevented the pride of Lucifer so that he would desist from his arrogance. This is a subtle question: all the advocates of the devil avail themselves of it. But they are all summoned before the criminal court to ascertain whether they can represent their master, or whether, conversely, he must bear the consequences of the law and lose his crown.

⁵ Since B.'s argument is specific to the phonetic and associative qualities of the German *Teufel*, nothing is gained by replacing it with English.

The miraculous revelation.

Behold, King Lucifer was the lord of his entire domain and a powerful 28
king, fashioned out of the core of his entire domain. By his insurrection he
intended to inflame his entire domain so all of it would burn and manifest
itself as in his own body. Even though the divinity outside of his body 29
manifested itself gently toward him, illuminating him and urging penance
upon him, no other desire abided in Lucifer but his intention to rule over
the Son of God and inflame the entire domain. In this way, he wanted to be
the entire God himself over the entire angelic host. If the heart of God came 30
at Lucifer with gentleness and love, he disdained it and imagined himself
much superior and stormed with fire and cold in harsh thunderclaps against
the Son of God to make him subservient and to be the lord and master. For
he disdained the light of the Son of God.

Now you might ask, how could he have such power? Oh yes, he did have 31
it. For he made up a great part of the divinity and indeed was from the very
core. He also rubbed up against Grand Prince Michael in order to corrupt
him. But Michael eventually fought and overcame him, when the power of
God forcefully counteracted the king in Lucifer's domain until at last he was
exiled from his royal throne in defeat.

Now you might ask whether God could not illuminate his heart so that 32
he would do penance.

The answer is, he did not want to recognize any other light. He despised
the light of the Son of God that shone outside his body since he had such
a brilliant light within himself and he exalted himself all the more as time
went on, until his water was altogether dried up and burned off and his light
went out, as indeed happened.

On the fall of all his angels.

Now someone might ask, how does it happen that all his angels fell at the 33
same time?

As the master commanded, so his subjects obeyed. When he rose up in
order to become God, his angels all saw this and rose up with him and

responded as if to storm the divinity. For they were all loyal to him. He ruled in all his angels, for he was formed out of the core of the salitter from which his angels too were formed. He was their heart and lord.⁶ Therefore, they all did as he did in order to reside in the primacy of divinity and rule with their lord in the entire domain over the entire divine power. They were all of a single will and were not to be deterred from it. 34

Now you might ask whether the whole God did not know before the time of creation that it would go this way. 35

The answer is no. For if God had known it before the creation of the angels, it would have been an eternal intentional will,⁷ and therefore all of this would not have been an enmity against God. It would have been the case that God would have created him to be a devil. But as things are, God made him a king of light. Moreover, since he became disloyal and wanted to be above God, God ejected him from his throne and made within our time another king from the same divinity out of which Lucifer was created. Understand this in the proper sense: out of the salitter that was external to the body of King Lucifer, and then placed him on the royal throne of Lucifer, giving him the power and authority Lucifer had before his fall. *This king is called Jesus Christ and is the Son of God and Man.* I intend to prove and elucidate this in the proper place. 36

*Concerning the great sins and obstinacy
and the eternal enmity of King Lucifer
and his entire host toward God.*

This is the true mirror of human beings. The spirit summons all before this criminal court: they can now see what the hidden sin is. 37

From the very beginning of the world this has been hidden without being realized fully in any human heart. I am perhaps even more amazed than the reader at the exalted revelation. 38

Nor do I write this from self-regard, for my glory abides in my hope of things to come. I am no less a poor sinner than any other human being, and 39

⁶ B. here finds himself precariously close to the predestinarianism he set out to avoid. In the age of *cuius regio, eius religio*, the subjects are expected to follow suit even with the error of their lord.

⁷ Here B. breaks with Lutheran orthodoxy which attempted to avoid predestination by distinguishing between it and prescience: "First of all, we must pay assiduous attention to the difference between *praescientia* and *praedestinatio*, that is, between prescience and the eternal election of God" (CB XI:1, affirmative).

should step before this mirror as well. But I am amazed that God should choose to reveal himself to such a simple man so completely and should even urge him to write it all down when there would be better writers by far, who might do so more gloriously than I can, since I am but a joke and fool to the world.

But I cannot and would not resist him. For I have often labored in great 40
 ordeal against him, thinking that if it was not his will driving me, then he
 should relieve me of such burdens. But I have found that in working against
 him, I have contributed many a stone to this structure. And now I have 41
 climbed too high and can no longer look back without dizziness, and have
 only one small ascent to the goal, and it is my deepest heart's desire to arrive
 there. For in climbing I am not dizzy, but when I look back and think about
 going down, I am giddy and afraid of falling. This is why I have invested my 42
 hope in the strong God, and I dare to undertake it, and will see what comes
 of it. I have but one body which is mortal and destructible. I intend to wager
 it on this. If nothing is on my side but the light and knowledge of my God,
 that is enough for me, whether here or in the other world. Nor do I intend 43
 to get angry with my God, even if I must bear humiliation on his account
 every single day. I am quite used to it. I intend to sing with the prophet David.
 Though my body and soul might waste, you, God, are my hope, my salvation,
 and the consolation of my heart, and so on.⁸

Sin has seven species or forms among which four are preeminent source- 44
 fonts and an eighth form is the house of death.

Now take note.

The seven forms are the seven source spirits of the corpus. When they are 45
 ignited each spirit breeds a particular enmity against God.

From these seven are hatched another four new little sons; and these are 46
 the new God, who is entirely against the old, like two determined martial
 hosts that have sworn eternal enmity against one another.

⁸ Ps 73:26, "My flesh and my heart may fail, but God is the strength of my heart and my portion forever."

The first son is pride. 47
 The second is greed.
 The third is envy.
 The fourth is anger.

Let us now consider these four at root, where everything originates, 48
 and how everything is an enmity against God. Then you will see what the
 beginning and root of sins is and why it cannot be tolerated in God.

Now approach the bench, you philosophers and jurists who maintain 49
 and presume to prove that God has created evil; and that it proceeds in
 accordance with God's intention that the devil has fallen and many human
 beings are lost and that he might have made all of this turn out differently.

Citation.

Here the spirit of our kingdom summons you together with your Prince Luci- 50
fer, whom you defend, for the third time before the criminal court. You must
now reply. Upon these seven species and four new little sons in the heavenly
father's house justice will be carried out. King Lucifer will be restored to his 51
throne and his kingdom returned to him if you can uphold that his seven
spirits properly and justly gave rise to the four new little sons, and that they
are justly and properly entitled to rule heaven and the entire divinity. If not, 52
then his cave and hole shall become his eternal prison where he should
remain imprisoned forever with his sons. Then you should see to it that the
same judgment is not pronounced over you. Since you are representing the 53
rights of the devil, ask yourself what his reward for you might be. In his power
he holds nothing but hellish abominations. What will your wages be? Guess,
fellow! The best that he has, the fruit and incense of his garden.

Regarding the first species.

The first spirit is the stringent quality. In God, it is a subtly loving contrac- 54
 tion, compression, and cooling which is required for the process of forma-
 tion. Though in its depth it is somewhat dangerous, the stringent quality is

nevertheless tempered with the sweet water to make it utterly gentle, loving, and joyous. And when the light of the sweet water enters in, it amiably and freely lends its birth to the process, making things dry and bright. And when the sound rises up in the light, it adds its tone or ringing gently and fraternally to the process. In the same way, it attracts the love from all the spirits. It is also glad to lend its cooling to the heat, forming with all the qualities a single amiable will. Moreover, it gladly helps the nature spirit create and, in it, all sorts of forms, figures, fruits, and plants come into being after the will of the six spirits. She is truly a humble father to her⁹ children, loving them graciously and playing with them lovingly. For she is truly the father of the other six spirits which are generated in it and which helps them to give birth in turn. Now, when God created Lucifer with his host, he made him out of this same loving divinity, that is, out of himself, out of the locus of heaven and this world. There was no other material available. This vital salitter was contracted altogether softly without deadening or great commotion.

Yet the contracted, consolidated spirits indeed did possess the consciousness, intelligence, and eternal uncreated law of God. They knew indeed how God had generated them. Therefore, they also had to know that the heart of God had primacy in the entire divinity.

They also knew that they did not hold anything as property to do or not do with as they liked but their composed bodies.

For they could see that the divinity generated itself outside of their bodies, as it had done from all eternity. They also knew that they were not the entire space or place; but rather creatures in the space or place who were to magnify its joy and wonderful proportion and that it was for them to be cordial there, infusing and infecting themselves with the qualities outside their corpus. They also had full power to do as they liked with all the figures and forms and plants: all of this was a cordial love game in God. They would have caused their creator no sort of annoyance, not even if they had broken all the celestial figures and plants and turned them into toy horses. God would have given them plenty more, for all this would have been but a play in God. For they were created for the purpose of playing with those things and to do with them as they liked. For the figures had come into existence from eternity, passing out of existence and being transformed by the source spirits. Such was the eternal play of God before the creation of the angels.

⁹ B.'s conscious deletion of the male pronoun and its replacement with the female, "(seiner) ihrer kinder," vis-à-vis requires that we reproduce the paradoxical gender reference.

You can find a good example of this if you have eyes to see, in the animals, 62
foul, and all life forms of this world. All that was created and initiated before
the human being was created. The human being is and means that other
host that God created in place of the expelled Lucifer's one, from his locus.

What did the stringent quality in Lucifer do?

After God had gently composed this quality, it discerned that it was powerful 63
and violent and had a far more beautiful corpus than the figures external to
it. It therefore became arrogant and rose up in its corpus with a will to be
more dominant than the external salitter. But since it could do nothing on 64
its own, it conspired with the other spirits so that they followed it as their
father and each followed suit in its own quality.

When they had conspired in this way, they gave rise to a spirit of that kind. 65
It emanated from the mouth, eyes, ears, and nose, and became infected with
the salitter external to the corpus.

For this was the object of the stringent quality. Since it was made as 66
gloriously as the core of the entire kingdom, it wanted to rule with violent
power with the spirit it generated with the other spirits outside the body in
the entire salitter of God. Everything should be under its power. Everything 67
should be shaped and formed by the spirit it gave rise to, like the entire
divinity. It wanted to hold primacy in the entire divinity. This was its object.

Since this could not be done in its natural abode, the quality rose up 68
and became inflamed, thereby inflaming its spirit as well. It flew out of
the mouth, ears, eyes, and nose, as an utterly ferocious spirit, and fought
against the salitter in its place, like an aggressive lord, and ignited the salitter,
contracting everything violently. You must understand this properly. The 69
stringent source in the escaping spirit fired up the stringent quality in its
locus and ruled by force in the stringent quality in the salitter. This was
unacceptable to the stringent quality of the salitter. It fought with the sweet
water against this spirit. But to no avail. The attack came on harder and
harder until the stringent quality of the salitter was set ablaze.

When this happened, the attack came on so strong that the stringent quality contracted the salitter so that hard stones resulted from it. This is the origin of *stones* in our world.¹⁰ And the water in the salitter was also contracted, so that it became as thick as it is now in this world. 70

When the stringent quality ignited itself in Lucifer, it turned utterly cold. For cold is its true spirit. With this cold fire, it then ignited everything in the salitter. This is how the water became so cold, dark, and sluggish in this world. This is how everything became so much more cold and palpable than it had been before the time of the angels. 71

This amounted to a great enmity within the divine salitter, a great struggle and conflict, and an eternal hostility.

Now you might ask, couldn't God have opposed him in this so that it would not come so far? 72

Well now, you dear, blind human being. This was not a man or animal up against God. It was God against God, a strong one against another strong one. And how should God have opposed him? Endearing love would hardly have worked. Lucifer disdained that and wanted to be God himself. Should God have resisted him with anger, which is what eventually had to happen? Then God would have had to ignite himself in his qualities in the salitter in which King Lucifer abided in order to oppose him with forceful zeal. It was through this conflict that this kingdom became so dark, devastated, and as evil as it is, so that another creation had to follow it. 73

You philosophers and jurists of Prince Lucifer, it is time for you to answer. First, with regard to the stringent spirit in Lucifer: Did it act properly or not? Prove what you say with nature. I do not want your twisted, contorted writings as proof. I want living witnesses. 74

I will present living witnesses to you. These are the created and palpable heavens, the stars, elements, earth, stones, human beings. And finally your dark, cold, hot, hard, crude, evil Prince Lucifer himself: for all of this became what it is as a result of his insurrection. 75

Now submit your reply concerning this spirit. If you cannot do so, he is to be condemned. 76

For it is the justice of the God without beginning that the child born of the mother should humble itself before her and be obedient to her. For it

¹⁰ Paracelsus combined reflections on the six days of creation with an alchemical derivation of stones from water that might have served B. as a prototype. The created things of Gen 1 proceed from their respective elements: "Auß dem Fewr Tag vnnd Nacht/ Sonn vnd Mond: Auß der Erden Beum vnnd Krautt/ Graß vnd Obs: Auß dem Wasser Miner vnnd Stein" (*Philosophia I, De Elemento Aeris* H 8:59; S 13:13)

owes life and body to the mother who gave birth to it. Nor is the house of 77
the mother, for as long as she lives, the property of the child. For it is out of
love that she keeps the child with her and nourishes it, adorning it with the
finest things she has; and she lets it possess these things so that her delight
with the child should be increased and so that she might take pleasure in it.

But if the child rises up against the mother and takes everything from 78
her and even tyrannizes her, assaulting and forcing her into other customs
against what is proper and right, then it is only proper that the child should
be expelled from the house to lie outside its enclosure and lose its inheri-
tance.

That is how it went with God and his child Lucifer. His father decorated 79
him with the most beautiful adornments in the hope of taking delight in
him. But when the child had the jewelry, it despised the father and wanted
to rule over him, destroying his father's house and assaulting the father,
refusing to be reproved or instructed.

*Concerning the second species or spirit
of the origin of sins in Lucifer.*

The second spirit is the water. Just as the stringent quality is like the father 80
of the other six spirits, contracting them into existence and maintaining
them, the sweet water is the mother in which all the spirits are conceived,
maintained, born, mellowed, and have their thirst quenched: in whom they
all receive their life, and in which the light emerges.

Lucifer no less received the sweet water for his corporeal regime; he 81
received its core and its best of all portion. For God adorned his little son
with the most beautiful adornment in the hope of having great joy in him.

So what did the stringent quality do with its mother, the sweet water? It 82
conspired with the bitter quality and with the heat to rise up and inflame it.
They resolved to murder their mother, and transmute her into a sour form
in order to rule with her spirit harshly over the entire divinity. Everything
would have to bow and scrape before them. They would craft and inform
everything with their harshness.

After this pernicious resolve, they worked together to dry out the sweet water in the corpus of Lucifer, and the heat ignited it and the stringent dried it out. By then, it was sour and dangerous. 83

When it had given birth to the spirit of Lucifer by this reaction, the life of the spirit that rises in the water and the light had become utterly sour and dangerous. 84

This sour spirit then assaulted with all its powers the sweet water external to the corpus in the salitter of God, with the intention of attaining primacy in order to shape and form all things by its own power. This was the second hostility toward God. That is how the sour quality in this world came into being. It did not always exist. You can find an example of how this happens if you take something sweet and let it stand where it is warm. Of itself it turns sour. This happens with water or beer or wine in the barrel. But the other qualities are not changed, except for the stench of the water's quality. 85
86

Now you might ask why God allowed the evil spirit of Lucifer which proceeded out of his body to stand, when he could instead have done something about it. 87
Here is the heart of the matter.

You should be aware that the difference between Lucifer and God is no different than that between parents and their children, indeed even more intimate. For just as the parents give birth to a child from their bodies after their own image, maintaining and caring for it in their house as a natural bodily heir, this is how close the corpus of Lucifer is to the divinity. For God gave birth to him from his body and for this reason deigned him to inherit his goods, turning over the entire locus of his birth to be his property.

The profoundest depth.

You should be advised by which means Lucifer assaulted God and angered him. It had nothing to do with his corpus which does not extend further than the place in which he resides. With that he could have done but little. It was something else. 88

Now take note.

The spirit born in the center of the heart from all seven source spirits, 89
 because it is still in the body of God as it is born, is infused with God as a
 single being without distinction. When this spirit, born in that body, sees 90
 something by its eyes, or hears it with its ears, or smells it with its nose, it is
 already at work in that thing, as if it were its property. If the spirit likes the
 thing, it eats of it and infuses itself with it, struggling with it and effecting a
 tempering. The thing can be far away, as far as the original kingdom extends
 in God; and the spirit can nonetheless master it in the blink of an eye,
 restrained by nothing. For it embodies and encompasses a power like God's 91
 in the Holy Spirit. In this regard, there is no difference between God the Holy
 Spirit and the spirit of the body, none except this: the Holy Spirit comprises
 the entire plenitude of God and the spirit of the corpus only a portion that
 penetrates the plenitude. Where it extends, it infects itself with that place
 and rules there with God. For it is from God and in God and cannot be 92
 restrained except by the seven nature spirits of the corpus that generate
 the animal spirit.¹¹ They hold the reins in hand and can generate it as they
 like. When the stringent quality, acting as the father, shapes the word or the 93
 Son or spirit, it abides securely in the center of the heart and is tested and
 approved by the other spirits as good. If it pleases the fire, the fire releases the
 flash in which the bitter spirit abides to pass through the sweet water, where
 it receives the love, passing with it into the stringent quality. When the flash 94
 returns to the stringent quality with the love and the new born spirit or will,
 the stringent rejoices in the Young New Son and exults. It is then taken up
 by sound to proceed with it from the mouth, the eyes, the ears, the nose, to
 execute what the counsel of the seven spirits has resolved. For as the council
 decides, so is the spirit directed, and the counsel can modify it as it will.

This is why the original desire resides in the circle of the heart, in the 95
 counsel of the seven spirits: as they generate the spirit is what it becomes.
 This is how Lord Lucifer induced anger in the divinity, when, as a malicious 96
 devil together with all his angels, he fought against the divinity in order to

¹¹ Later editors inserted "seelischen" for **animalischen Geist** to indicate that the root is *anima*, soul.

subject the entire domain to his innate spirits and have them shape and form it with their inflamed violence governing and conditioning everything and with the whole domain bowing down.

The resultant substance in angels is the same substance in human beings. 97

So come to your senses, you proud, greedy, envious ones, you angry, blasphemous, mercenary, thievish, usurious people: which little son or spirit do you send forth to God?

Would you reply then: we do not dispatch it to God, 98
but only to our neighbor and his labor
which pleases us?

Now show me a single object to which you might dispatch your covetous spirit, be it a human being, an animal, or clothing, or land, or money, or anything else besides, in which God is not present. Everything has emerged from him and he is in all things. Indeed, he is all things, holding and sustaining all.

Then you might counter: nevertheless, he is in many such things 99
by virtue of his anger, particularly insofar as they are hard
and evil, quite unlike the divinity.

Yes, dear fellow. This is all true: in silver and gold, stones, land, clothing, animals and human beings. Indeed in everything palpable. For everywhere is found the anger of God. Otherwise, those things would not be so firm and palpable. But you must know too that the kernel of love is in all, hidden in 100
the concealed center. If it is all too evil, the human being does not like it either. Or do you imagine that you are right to bathe in God's anger? Watch out that he does not set your body and soul ablaze so that like Lucifer you burn eternally within.

When at the end of the world's time, God brings forth that which is 101
hidden, you will see indeed where God's love or anger resides. Watch out, be on guard, turn your eyes away from evil. Or you will be ruined.

*I take heaven and earth as my witness: I have here carried out what God has 102
revealed to me, that it is his will.*

In his corpus, King Lucifer thus transformed the sweet water into a sour 103
 acerbity, in order thereby to rule in his presumption in the entire divinity. He
 succeeded only insofar as in this world his acerbity has touched the heart of
 all creatures, as well as leaves and grass, indeed in everything, for he is a king
 and prince in this world. If not for the divine love in this whole nature and 104
 if the poor creatures we are did not have a hero in the battle on our side, we
 would all be lost in the wink of an eye in infernal horror. Therefore it is right 105
 that we do sing, "In the middle of life are we surrounded by death. Let us
 flee thither that we might obtain grace."¹² There is the battle hero to whom 106
 we must flee. He is our King Jesus Christ. He bears within him the love of
 the father and does battle with divine might and power against an infernal
 horror set ablaze. To him must we flee. He sustains the love of God in this 107
 world in all. Otherwise all would be lost.

Just hope, wait, and pray
 There is but a brief delay
 Till the devil's realm is laid low.

You philosophers and jurists who have made a devil of God, claiming that he 108
 intends evil: Respond here at last and see whether you will be proven right.¹³
 If not, your sour spirit shall be condemned no less in Lucifer as a spoiler and
 enemy of God and his entire celestial host.

¹² This is the precise text of a famous Lutheran hymn.

¹³ B. had a fondness for legal rhetoric: in this chapter more than others, it is made to serve his argument against the Calvinist election of grace. See Intro I A, C–D, II A2a.

Chapter Fifteen

Concerning the Third Species or Form of the Origin of Sins in Lucifer.

The third spirit in God is the bitter spirit which arises in the flash of life. For 1
the flash of life rises up in the sweet water by rubbing against the tart and
heated qualities. Yet the corpus of the flash continues to abide subtly and
gently in the sweet water as a light or heart, and the flash is quite tremulous,
and from the fright and the fire and water and stringent spirit it turns bitter,
arising through the water in which it emerges. That very flash or raging fright 2
or bitter spirit is caught in the tart quality and glorified in the clear light in
the tart spirit, becoming joyous in the highest. It is now the activation or
root of life, which the word forms or renders distinct in the tart quality, so
that thought or will emerges in the body.

Now this highly exultant spirit of joy becomes in the divine salitter alto- 3
gether laudable and susceptible for shaping, for it hovers above all in the
sound and the love and in birth is closest of all to the heart of God and in joy
linked to him, who is indeed the font of joys and ascendancy in the heart of
God. And at this stage there is no distinction. None except that of body and 4
spirit in the human being, the body meaning the seven source spirits of the
father and the soul meaning the inborn Son of God the father. As the body 5
gives birth to the soul, the seven spirits of God give birth to the Son. And as
the soul is distinct and separate once it is born, and yet also bound to the
body, being unable to subsist without it, so is the born Son of God a distinct
being, and yet unable to be without the father.

Now take note

This is how the bitter quality was in Lucifer as well, having no cause for its 6
insurrection, nor any compulsion from any other thing. Instead, it followed
the arrogant pride of the stringent quality as its father, thinking that it

too might rule in its species over the entire divinity, and it kindled itself in its insurrection.

And as it assisted in the birth of the animate¹ spirit in the corpus, that very spirit became in this species a fierce, thorny, raging, inflamed gall bitter and lacerating spirit, a proper quality of the infernal fire, an entirely fierce and inimical being. 7

As soon as this spirit starts marauding² in the animate spirit from the heart of Lucifer and his legions into the divinity, what results is nothing less than a lacerating, smashing, stabbing, murdering, and poisonous burning, of which Christ speaks: the devil was a liar and murderer from the beginning and has never abided in truth.³ 8

Yet Lucifer thereby intended to rise above God. No one might rule and oppress as fiercely as he. All should bow down before him. By his spirit he intended to rule by violence as king in the entire divinity above all. Being the most beautiful, he wanted to be the most powerful as well.⁴ 9

He saw and knew the gentle and humble being in God the father. Moreover, he knew as well that from eternity things had abided in this gentleness, and that he was also to have given birth in the divine benevolence, like a dear and obedient son. 10

But since he was now arrayed so beautifully and nobly, like a king in nature, he was pierced by his beautiful form and reckoned, "I am now in God, and made from God: who should prevail over me; who should affect me? I should be lord, ruling with my acerbity in all. My corpus should be the image they worship. I shall found a new kingdom, for the entire territory is mine. I alone am God, and no other." And he afflicted himself in his pride with darkness and blindness, turning himself into the devil which he had to be and remain in all eternity. 11 12

¹ **den Animalischen Geist:** "animalisch" is marginally glossed here and subsequently as "seelischen" to indicate that "animal" pertains to the soul. *Animate* is the most descriptive equivalent. For B's definition see 15:37–39 below and Intro II B4f.

² **spoliret,** from *spoliieren* (cf. Grimm), is a medieval military term for "rob or plunder." This was criminal conduct legendary from the Lusatian robber knights who lived in historical memory and metaphorical allusion. A marginal manuscript gloss "*speculirete*" adds an interesting but perhaps less tenable interpretation.

³ Luke 8:44, [Jesus says] "You are from your father the devil, and you choose to do your father's desires. He was a murderer from the beginning and does not stand in the truth, because there is no truth in him." B. here cites Jesus to confirm not only the wickedness but the free choice of the devil against those who attribute evil to predestination.

⁴ In this semi-depersonalized outline, B's account of the origin of sins follows a literary pattern rooted in the decline of medieval order. As in the late 13th-century tale of *Meier Helmbrecht* by Wernher der Gartenaere, an exemplary tale unfolds. The vanity of the son, disrespectful of a loving father, rises above his station to spread tyrannical terror as an outlaw knight. On the Upper Lusatian outlaw knights, see *Boehme*, 15–16, 32.

And as soon as these evil devilish spirits welled up in the salitter and began marauding in it, there was nothing but stabbing, burning, murdering, and robbing, and the purest obstinacy. For the heart of God had wanted love and gentleness, yet Lucifer was intent on transforming it into a violent turmoil. All was then hostility and obstinacy. By violence he set the divine salitter ablaze which from all eternity had been at peace in the divine benevolence. On account of this conflagration in that realm, God is called an angry, zealous God towards those who hate him. That is, toward those who incite his anger and ferocity even more intensely with their devilish spirits, by cursing, blaspheming, and by all the ferocity concealed in their hearts, by pride, greed, envy, anger. Everything in you you thrust into God. 13 14 15

Now you might ask, how can that be?

Opening your eyes and beholding the being of God, you pierce as with thorns into the being of God, motivating his anger. When the sound rings in your ears so that you receive it from the being of God, you infect it, as if you were injecting thunder claps into it. Consider what you do with your nose and mouth when your dear new born son by way of your speech⁵ leaves you as an infant of all seven spirits: is there then not a storm in the divine salitter, the way Lucifer caused one? Oh, there is no difference at all between these things! 16 17 18

In contrast to this, God says, "I am a merciful God toward those who love me: to them I would do good to the thousandth generation."⁶ 18

Take note here.

Those are the ones who, against the ignited fire of wrath, extinguish the angry flames by their love, gentleness, and perpetual incitements to love, by their prayers pressing against the inflamed ferocity. They indeed encounter many a hard knock, for the ignited fire of the anger of God at times hammers them so hard that they do not know where they are. Mountains weighing tons press down upon them. The precious cross presses and is heavy. 19 20

⁵ By speaking in anger, cursing, or blaspheming, the sinner gives birth to a son after his image.

⁶ Citations added by editors to Gen 20:6 and Deut 5:10 ("showing steadfast love to the thousandth generation of those who love me and keep my commandments").

But that is their consolation and strong helmet against the ferocity and the conflagration, as the royal prophet David says: "*For the pious, the light rises in the darkness, etc.*"⁷ *Ps 112:4.* 21

It is precisely in this battle with the anger of God and the inflamed ferocity of the devil and all godless men that the light of the pious rises up in the heart of God whose mild love embraces the pious ones so they do not lose heart beneath his cross, instead storming on against anger and ferocity. If not for those few pious ones on earth in all times who extinguished the anger of God by their resistance, the infernal fire would long since have blazed up, and you would see where is that hell in which you do not believe. 22 23

But the spirit says that as soon as the ferocity has overcome the resistance of love in this world, the fire will be ignited in full and there will be no more time left in this world. 24

Yet there is no need of any proof that the ferocity is now burning terribly, for the day is at hand. *Behold:* there will yet be a small fire of resistance against the anger from God's peculiar force of love. When it grows weak, it will be the end of this time. 25

But as to whether Lucifer was right in igniting the ferocity in God's salitter, causing this world to become so thorny, spiny, rocky, covetous, and false: let the lawyers and advocates of Lucifer reply here. If they cannot do so, then let this bitter thorny spirit be condemned as well. 26

*Concerning the fourth species or form
of the origin of sins in Lucifer.*

The fourth spirit of God is the heat which is born between the bitter and tart qualities, then conceived in the sweet water to become radiant and luminous. It is the true source font of life. For in the sweet water it becomes altogether mellow from which love arises; and it is but a mild warming, not a fire. Although it is concealed at the core of the fiery quality or origin, its fire has not been ignited. For it is born in the sweet water, and where there is water, there is no fire but only a mellow warming and gentle manifestation. But if the water were to dry out, a fire would burn there. 27

⁷ Luther: "Den Fromen gehet das Licht auff im finsternis / Von dem gnedigen / barmhertzigen / vnd gerechten." In the NRSV: "They rise in the darkness as a light for the upright."

This is what Lord Lucifer thought too: he intended to kindle his fire in order to be able to rule with zealous violence in the divine power. But he thought it would burn eternally and shine as well. It was not his intention to extinguish the light: rather it was to burn in the fire. He planned to dry out the water so that the light would hover in the burning fire. But he did not know that in igniting the desiccated water, the core which is the oil or heart of the water would be consumed so that the light would turn into darkness and a sour stench proceed from the water. For the oil or fat in the water is born through meekness or benevolence, and it is in that fat that the light becomes luminous. If the fat is burned up, the water turns into a sour stench and becomes quite dark. 28 29

This is indeed what happened to Lucifer's arrogance. He triumphed for a short while with his inflamed light, but when his light burned out he became a black devil. He had intended to rule forever in the burning light within the entire divine power as a truly fearful God. He struggled with his fire spirit, with the salitter of God, intending to ignite the entire domain of his kingdom. He did bring something about by making the divine power inflamed, as one can see from the sun and the stars. Moreover, the fire is often touched off in the elements, so that it seems as if they are burning, which I will discuss in its place. 30

In this quality, King Lucifer made for himself an infernal bath. He has no business claiming that God instituted and brought about the infernal quality: he did it himself, in the act insulting the divinity; and from the divine forces he made his infernal bath as his eternal dwelling. 31

For when he and his angels ignited the source spirit of fire in their bodies, the fat burned in the sweet water and was transformed by the flash or fright that rises grimly in the birth of light, into a raging and lacerating, burning and stabbing, into a wholly repulsive substance. Out of the life in this bitter quality came a pang of death. For from the heat the bitter quality turned so fierce, stabbing, raging, and burning, as if the entire body had turned into nothing but pangs of fire. It rips and rages now in the tart quality as if the corpus were being pierced by fiery awls. 32 33

Against this, the cold fire of the tart quality rages and fumes against the heat and against the bitter poison, as if there were a great uprising, and from that point on there was nothing in these corpses of Lucifer but murder, plunder, burning, and stabbing; a truly terrible infernal fire. 34

This fire spirit and true devil's spirit rose up now in the center of the heart, with a will to rule through the animate spirit in the entire divine power, to ignite the entire salitter of God in order to become a new and dominant God. 35

The figures and celestial formations were to emerge in the fearful quality of fire to be remade in accordance with this ferocity.

When I write in this context of the animate spirit, you must know precisely what it is, and how it exists. For otherwise you will read of this birth in vain. You will fare no better than the wise heathens who came before the very countenance of God yet could not see it. 36

The soul spirit is much subtler still and much less palpable than the corpus or the seven source spirits that constitute and shape the body. For it proceeds from the seven qualities, just as God the Holy Spirit proceeds from the father and Son. 37

The seven source spirits have their composite body from nature, that is, from the seventh nature spirit in the divine power, which in this book I call the salitter of God or the palpability in which the celestial figures rise up: it is a spirit like all seven spirits, except that the other six are an impalpable being therein. For the divine power gives birth to itself in the palpability of the seventh nature spirit in a concealed way, incomprehensible to creatures. 38

But the animate or soul spirit gives birth to itself in the heart from the seven source spirits, as the Son of God is born. It then maintains its seat in the heart, proceeding from that seat into the divine power, as the Holy Spirit from the father and Son. For it has a subtlety like that of God the Holy Spirit and is infused with God the Holy Spirit. When the animate spirit proceeds from the corpus, it is of a piece with the concealed divinity and is involved in the forming of an entity in nature as is God the Holy Spirit. Here is an example of what I mean. When a carpenter sets out to build an artful house or any other artisan sets out to make something by art, his hands, which 39 40

signify nature, cannot initiate it. The seven source spirits are the first ones engaged in the construction; and the animate spirit dictates the form to the seven spirits. The seven spirits then configure it and make it substantial. Only then do the hands work in accordance with the image. For you must first call a work to mind if you want to make it. For the soul comprehends the highest sense: it recognizes what God its father makes and cooperates in the celestial formation. This is why it sketches out a model for the nature spirits of how they are to shape a thing. In accordance with this configuration of the soul, all things in this world are made. For the sullied soul is forever working to create celestial forms, but it cannot do so. For it has only the earthly rotten salitter to work with; indeed, it has only a half dead nature to craft celestial figures with. 41

From this, you can see what a great power the exiled angels had in the celestial nature; and what sort of substance was lost in their fall; and how in their region they ruined and devastated the nature in heaven by their awful inflammation, and how this led to the terrible ferocity that came to rule in this world. For the inflamed nature continues to burn, unto the Day of Judgment. This conflagrated fire source is an eternal enmity against God. 42 43

But as to the question whether this ignited fire spirit was justified and as to whether God himself kindled it to make the fiery anger emerge: these are questions which the electors of grace⁸ should answer and prove by nature. If they cannot do so, then let this fire spirit be condemned as well.

*Concerning the fifth species or form
of the origin of sins in Lucifer and his angels.*

The fifth source spirit in the divine power is the blessed love. This is the true aspect of the gentleness and humility: it too is born in the flash of life. When the flash of fright precipitously passes through so that the joy arises, the stock of the ignited light is then left in the sweet water, and its mildness follows the flash through the fire into the tart quality, mellowing the fire and subtly rendering the tart quality soft and mild, which is also a birth of the water. But when the fire tastes the tender, sweet, and soft taste, it mellows and transfigures itself into a gentle warmth which is quite pleasant. An 44 45

⁸ **Gnaden Wahl**, the “election of grace,” is B.’s term for a Calvinist doctrine which is pilloried for attributing the source of evil to God. See Intro I C–D; II A2a.

amiable life emerges in the fire, penetrating the tart quality with its precious gentle warmth, soothing the cold fire, making the hard soft, the thick thin, and the dark light.

But when the bitter flash, together with the tart and fiery spirits, tastes this mellowness, there is nothing but pure longing, craving, and fulfilling, a gentle and loving savoring, a struggling, kissing, and love birth. For the severe births of all the source spirits become quite soft, loving, humble, and friendly in this penetration. The true divinity resides in this. 46

For in the first four source spirits stands the divine birth. This is why they must be quite strict since they have under them their gentle mother, the water. In the fifth abides the blessed love. In the sixth the joy. In the seventh the configuration or palpability. 47

So now issue forth, Lord Lucifer, with your love, how have you comported yourself? Is your love also a source font of this sort. We intend to examine it to see whether you have become a loving angel. 48

Take note.

Had Lucifer not risen up and become inflamed, his source font of love would have been no different than in God. For no other salitter was in him than in God. 49

But when he rose up with a will to rule the entire divinity with his animate spirit, the stock and heart of the light, the core of love in the sweet water, became a fierce and aggressive fiery source out of which a tremulous burning state and generation arose in the entire corpus. 50

As soon as the animate spirit was born in this stringent and tart fiery birth, it penetrated in its sheer ferocity from the corpus into nature, into the salitter of God, destroying the blessed love in the salitter. For like a tyrant, it penetrated everything with its fiery ferocity, imagining itself no less than God. It intended to rule with acerbity. 51

From this point, there arose the great enmity and eternal hostility between God and Lucifer. For the power of God prevails gently, lovingly, and amiably, so that one cannot comprehend its birth. But the spirits of Lucifer 52

surge and tear, swirling about with their dry, fiery, precipitous visitations. You can find an example of this in the inflamed salitter of the stars. Ignited by this wrath, they must whirl round and round in vain until the Day of Judgment, whereupon at last all ferocity will be parted from them. They will be granted King Lucifer as an eternal dwelling. 53

But that this is a great enmity toward God scarcely needs demonstration. A human being need only reflect, if such a fierce fire source arose in the human body, what sort of revulsion and loathing he would have, and how often his entire body would be convulsed. Which is indeed what happens to those who offer lodging to the devil, though, as long as he is a guest, he is still as a mannerly dog; but when he is the host, he storms the house, as he would the body of God. 54 55

For this reason, the wrath fire of God is still in the body of God in this world until the very end. Many a creature will yet be consumed in the wrathful flames. Much more could be said about that, but it is reserved for its proper place. 56

As to whether it was God that caused this enmity and ferocious fire source in Lucifer: this is for the electors of predestination⁹ and grace to tell us, proving it is so by nature. If they cannot do so, then this despoiled fire source which takes the place of love shall also be condemned. 57

Concerning the sixth species or form of the origin
of sins in Lucifer and his angels.

The sixth source spirit in the divine power is marcurius, or sound, in which distinction and the celestial joys arise. 58

This spirit has its origin in the flash of fire, that is, in the bitter quality; it ascends in the flash through the sweet water. There it mellows and becomes bright. In the tart quality it is captured. There it stirs all the spirits from which stirring the sound ascends. Its ascending source abides in the flash and its body or root in the sweet water in the love.

This sound is the divine realm of joy, the exaltation in which the divine and gentle love play in God rises up, as well as the forms, shapes, and all sorts of figures. 59

⁹ See Grimm, *Versetzung* (3): *praedestinatio* in terms of the doctrinal controversies of Lutherans and Calvinists.

But here you should be aware that this quality with its excitation passes through all the spirits quite gently and mildly, in the way that a mild and gentle fire of joy rises up in the human heart in which the animate spirit triumphs as if it were in heaven. 60

As it is, this spirit does not contribute to the formation of the corpus but to its differentiation and activation, in particular to its joy and to the distinction of its formation. 61

When the animate spirit is born in the center of the heart amid the seven source spirits, so that the will of the seven is composed bodily, the sound thrusts it out of the corpus, as the wagon on which the spirit rides, executing whatever has been concluded by the council of the seven spirits. For the tone passes by way of the animate spirit into the nature of God or into the salitter of the seventh source spirit in the divine power, which is its original mother, and it takes on the quality of the same in the formation, as well as in the distinction of the configuration. 62 63

For this reason, when King Lucifer transformed his proud horse in sound into a fiery agitation in all seven spirits, there was a fearful animosity in the salitter of God. 64

For when his animate spirit was born in his corpus, it thrust out of his corpus into the salitter of God, like a fiery dragon from a hole. And when he opened his mouth to speak, as the seven spirits composed the word in their will, sending it by way of sound into the salitter of God, it was as if a fiery thunderclap shot forth into the nature of God, or like a ferocious snake that rages and strikes, as if it could cut nature apart. This is also why the devil is known as the old snake, and why indeed there are snakes and vipers in this despoiled world, as well as all sorts of insects, worms, toads, flies, lice and fleas, and everything else of that kind. 65 66

Moreover, lightning, thunder, flashes, and hail have the same origin in this world.¹⁰

Note.

When the tone rises up in the divine nature, it rises out of all seven source spirits together quite gently and gives birth to the word or to the figures 67

¹⁰ On Luther's view of the introduction of noxious elements into the creation due to the fall, see Intro II Are, note.

quite mildly. That is to say, when a source spirit takes a will to give birth, it 68
penetrates most gently through the other source spirits into the center of
the heart. There the will is formed in accordance with all spirits and tested.
And only then do the other six utter it in sound out of God's animate spirit, 69
which is to say, from the heart of God, from the Son of God, which remains in
the mediate center, remaining there as a composed and incorporated word.
And the flash from that very word, or the excitation of the word, which is 70
sound, proceeds from the word quite gently, carrying out the will of the
word; and what proceeds from the word is the Holy Spirit. It forms and
shapes everything that has been resolved in the center of the heart, in the
council of the seven spirits of God the father.

In this gentle way, Lucifer too should have given birth, manifesting him- 71
self and helping to configure things by the right of the divinity with his
animate spirit in the salitter or in the nature of God, as a dear son in nature.
He should have done so, as a son in his father's house helps to discharge 72
his work, following the father's way and art. Just that way, Lucifer with his
angels should have helped with his animate spirit to shape all forms and
vegetation in the salitter in the great house of the father, in accordance with
nature and kind of God. For the entire salitter should have been a joyous 73
house of angelic bodies. Everything should have gone on and taken shape by
the spirit's desire, so that never should there have been any dissatisfaction
with a figure or creature. Instead, the animate spirit should have been in all
formations; and the salitter should have been the property of the creature.
If only they had persisted in their gentle birth, in accordance with divine 74
justice, everything would then have been their own, and their will would
have forever and eternally been fulfilled. Nothing but pure joy would have
prevailed among them or in them. To put it in earthly terms: like eternal
laughter and a constant delighting in the eternal joy of the heart. For God 75
and the creatures would have been a single heart and will.

But when Lucifer rose up and set his source spirits ablaze, the animate 76
spirit in the sound proceeded out of all the bodies of the angels of Lucifer
into the salitter of God, as a fiery snake or dragon, thereby forming all sorts
of poisonous and fiery forms and images, like the wild and wicked animals.
And that is how the wild and wicked animals in this world had their origin. 77
For the host of Lucifer inflamed the salitter of the stars and earth, half killing
and spoiling them. For after the fall of Lucifer, when God bought about the 78

creation of this world, everything was created out of the same salitter in which Lucifer had resided. Hence, all the creatures in this world had to be created out of the same salitter. They formed themselves from the nature of the inflamed quality, evil and good alike. Whichever animal was strongest in the marcurius in the fire or the bitter or the tart quality became a bitter, tart, hot, and ferocious animal, always in accordance with the quality that had primacy in the animal. I mention this here as a preview. In the creation of this world, you will find it more detailed and demonstrative. 79 80

As to whether this fiery resounding and dragon spirit in Lucifer and his angels are just, and whether God created them that way: the advocates of Lucifer who make a devil out of God in this regard shall decide and prove it by nature: whether God is a God who wanted evil and created it. If not, then this spirit shall also be condemned to eternal incarceration. Then let them desist from their lies and blasphemies of God. For otherwise they are even worse than the savage heathens who know nothing about God, yet also dwell in him, and who in many instances will possess the kingdom of heaven before such blasphemers do. These matters too, I intend to explain in the proper place. 81 82

Chapter Sixteen

Concerning the Seventh Species or Form of the Origin of Sins in Lucifer and His Angels.

At this point, you should open your eyes wide. For you will see those hidden 1
things that have been concealed from all people from the beginning of the
world. You will see the murderous pit of the devil and the horrid sins, hatred,
and ruination. The devil has taught sorcery to people in order to bolster his 2
domain.¹ But if he had shown them the true foundation that undergirds it,
some might indeed have left it alone.

*Step forward, you tricksters and magicians who whore around with the 3
devil:* come into my school. I will instruct you how you are on your way to
hell with your *nigromantia*² or art. You amuse yourselves that the devil is
subject to you and consider yourselves gods. Here I intend to describe the
source of your *nigromantia*. For I too have become knowledgeable of nature.
Yet not in your way, but rather in order to disclose your disgrace through
divine revelation for the instruction of the final world and in assessment of 4
its science. For judgment will be passed upon its knowledge. But since the
bow of wrath has already been drawn, each and every one should look to
himself that he is not found to be in the target. For the time is at hand to
awake from sleep. The seventh form or seventh spirit in the divine power 5
is nature: the issuance from the other six. For the tart quality conceives the
salitter, which is the interaction of all six spirits together, in the same way

¹ **Sorcery** in the sixteenth century is more than one sin among many. In the *Historia of Dr. Johann Faustus*, in the persecutions of witches and magicians, in the compendious *Theatrum Diabolorum*, in the legends of sorcerer popes and monks or hereticized Protestant theologians such as Andreas Osiander, sorcery acquires a profile peculiar to the age and its perilous reforms of doctrines of religion and theories of nature. In B's later writings, *Magus*, magician, is used in a positive religious sense. We should note that the negative sorcerer contrasts with the positive magician much as these two concepts differ in our present thinking. The former manipulates invisible forces and transforms objects; the latter is especially adept at conjuring something out of nothing, an analog for the creator God and faith.

² Necromancy (ML *nigromantia*), the conjuring up of the spirits of the dead for purposes of magically revealing the future or influencing the course of events (Webster), is the Satanic counterpart of both Resurrection and prophesy.

that a magnet attracts the salitter of iron.³ And when it has been compacted, it is a palpable entity in which the six spirits of God manifest themselves palpably.

This seventh spirit has a color and character like all the spirits. For it is the body of all the spirits, in which they give birth to themselves as in a corpus. 6

Likewise, it is from this spirit that all figures and forms are crafted. Moreover, the angels too are created from it. Everything natural abides within it. And this spirit is perpetually born of all six and abides forever and does not pass away at all. Conversely, it gives birth to the six. For the other six are enclosed in this seventh as in a mother; and they find their sustenance, strength, and power always in the body of their mother. For the seventh is the body, and the other six are its life. In the mediate center lies the heart of the light, to which the seven spirits give birth perpetually, as a light of life. That light is their son. The surging motility or penetration through all spirits surges up in the heart in the emergence of the light. This is the spirit of all seven spirits which proceeds from the heart of God, which forms and shapes everything in the seventh one, and in which the source spirits endlessly manifest themselves with their love play. For divinity is like a wheel that turns together with its rim and spokes and hub but which is joined together as seven wheels, so that without turning around it can move forward and backward, down, and sideways.⁴ Since you always see the form of all seven wheels with the one hub in the middle aligned with all seven wheels without being able to comprehend how the wheel has been made, you are always amazed at the wheel which manifests itself ever more miraculously with its ascent even while remaining in only a single spot. 11

³ For Paracelsus, magnetic attraction is a cosmic, generative, magical force (H 1:276–279; W 810–817).

⁴ B. alludes to Ezekiel's vision (1:16–18) of four "living creatures" mounted on **miraculous wheels**: "As for the appearance of the wheels and their construction ... the four had the same form, their construction being something like a wheel within a wheel. When they moved, they moved in any of the four directions without veering as they moved. Their rims were tall and awesome, for the rims of all four were full of eyes all around" (Luther: "Vnd dieselbigen Reder waren ... eins wie das ander / vnd sie waren anzusehen / als were ein Rad im andern. Wenn sie gehen solten / kondten sie in alle jre vier Orte gehen / vnd durfften sich nicht rumb lencken / wenn sie giengen. Jre felgen vnd höhe / waren schrecklich / vnd jre felgen waren voller Augen vmb vnd vmb / an allen vier Redern"). The vision stood for the invisible power of God. B.'s earlier reference related to free will doctrine (cf. A 13:71). Since the seven spirits are equated to the planets, the nature explained by the symbol will also equate to the solar system.

This is how the divinity is perpetually born without passing away. In the same way, life is forever born in angels and human beings. Yet in accordance with the movement of the seven spirits of God, the figures and creatures of a transitory nature are made rather than born like this. Though the birth of all seven spirits is manifest in the process, their qualities nonetheless abide only in the seventh nature spirit. It is formed by the other six in accordance with their qualities and intensifying interaction, their forming, fashioning, and altering. This is why the figures and transitory forms or creatures are also transformed according to the character of the seventh nature spirit in which they all arise. 12 13

However, the angels have not been configured solely out of the seventh nature spirit like the transient creatures. Rather, when it moved to the creation of the angels, the divinity itself, along with its entire substance and being, came together, resulting in a body in each circle though the divinity remained in its abode as before. You should know what this means: the body of the angel or its palpability stems from the seventh spirit. The six source spirits are the generation in its body. Moreover, the spirit or the heart, which is engendered by the six spirits in the central core of the body, where the light arises and from it the animate spirit that infuses itself with the divinity outside the corpus: this signifies the heart of God from which the Holy Spirit proceeds, and indeed it goes from the heart of God into the body of the angel in its first incorporation. For this reason, the regime of the angel is generated in the mind like the divinity. And likewise, in the seventh nature spirit of God, which arises from the other six, there is not the entire perfect knowledge of the other six spirits. For it cannot delve their deep birth. They are its father; and it has been born out of them. 14 15 16

This is why the complete perfect knowledge of God is not found in the angelic body, but rather in the spirit born in the heart, proceeding from the light which is infused with the heart and spirit of God. Therein abides the perfect knowledge of God. But the body cannot grasp that animate spirit any more than the seventh nature spirit can delve the deep birth of God. For when the seventh nature spirit is born, it is dried by the tart quality and held as if by its father, and it cannot return into the depth, into the center of 17

the heart where the Son is born and from which the Holy Spirit proceeds. It must hold still as a body born, allowing the source veins or spirits to infuse themselves and do their work in it as they please. For it is the dwelling of the six spirits. It is their property upon which they perpetually build as they please. It is like a garden of delight in which the master of the house sows and enjoys all sorts of fruits according to his pleasure.

Therefore the other six spirits constantly cultivate this pleasure garden, 18 sowing their fruit in it and enjoying it as well in order to strengthen their powers and joy. This is the garden in which the angels dwell and cavort, in 19 which the celestial fruit grows. But the miraculous proportion manifest in the vegetation and figures in this garden arises through the infusing and love tussling of the other spirits. For whichever one has primacy in the struggle forms the vegetation after its own quality with the others assisting. Now it is a spirit in one place, then a second, before long a third, and on it goes. This is why so many varied plants and figures grow, which is something 20 utterly unfathomable and incomprehensible to the corporeal reasoning of the angels, yet perfectly comprehensible to the animate reason of the angel.⁵

Such things are quite hidden to my body, but to my animate spirit not at 21 all. As long as it is infused with God, it comprehends this. But when it falls prey to sin, the door is barred to it by the devil and must be opened up again by great effort of the spirit.

I know very well that the rage of the devil will scorn this revelation in 22 many a godless heart. For he is thoroughly shamed by this revelation. He has therefore struck my soul many a blow. But I accede to the power of him who would have me do so. I cannot oppose him, not even if my earthly body should be destroyed by it. Notwithstanding, my God will glorify me in my knowledge. Moreover, I long for this glorification in knowledge and no 23 other. For I know that when this spirit ascends in my new body which I will receive on the day of my resurrection from my present corrupt body, it will resemble the divinity and the holy angels. For the triumphant light of joy in 24 my spirit reveals this to me sufficiently. I have delved into the very depths of the divinity, describing truly what I found by the gifts and urging of the spirit.

⁵ B. distinction here between *der leiblichen ver Nunfft der Engel* and *der Animalischen ver nunfft des Engels* can be understood in the sense that the latter, pertaining to the soul, is innate from God, while the former, insofar as it is coterminous with the physical development of the paradigmatic angelic creature, is closer to the empirical.

And though in great impotence and weakness, though my inborn and active sins have often barred the door, with the devil dancing like a whorish woman before it, rejoicing at my imprisonment and terror, this will be of no avail to his realm. For this very reason, I can expect nothing but his fierce anger. Yet 25
my hope is the hero in battle who has so often freed me from his bonds.⁶ I am resolved to continue my battle with him until my very departure.

*Concerning the frightful, pitiful, and wretched
ruination of Lucifer in the seventh nature spirit.
Death's house of mourning.*

If all trees could write and all their branches were quills and all the moun- 26
tains were books and all waters were ink, they still could not adequately describe the grief and misery that Lucifer with his angels has introduced into his domain.

For he has turned the house of light into a house of darkness, the house of 27
joys into one of mourning, that of pleasure and refreshment into thirst and hunger, the house of love into one of eternal hostility, the house of gentleness into one eternal thundering and lightning, that of peace into one of eternal wailing and moaning, that of laughter into one of trembling and terror. He has turned the birth of light and charity into the birth of eternal, infernal pain. He has turned the food of endearment into an eternal abomination and stench, a disgust before all fruit. He has made of the house of Lebanon and cedar a stony cavernous fire hole. He has turned the sweet fragrance rank, a place of devastation and destruction, a termination of all that is good. The divine body has been transformed into a black, dark, cold, hot, self-consuming and yet never self-exhausting devil, whose very being is hatred of God and his angels. All the heavenly hosts are against him.

Now take note.

The scholars have done much disputing, inquiring, and thinking about the 28
fierce evil that is in all creatures, as well as the sun and stars in this world. There are by the same token various poisonous and evil animals, snakes, and poisonous plants in this world, about which the rational have had good reason to ponder. And some have indeed concluded that God must have intended for there to be evil. Otherwise why would he have created so many

⁶ "der Held im streitte" is the Jesus of Luther's militant hymn "Ein feste Burg."

evil things? Others have blamed this on the fall of man. Others still on the action of the devil.⁷

However, since as all creatures and plants were created before the time 29
of the human being, you cannot blame him for it. For the human being did
not receive the animal body in creation: it only turned into one in the fall.
By the same token, the human being did not introduce the evil and poison
into the animals, birds, reptiles, and stones. For he had no such body. If he
had caused the fierceness in all creatures, he would have found no grace
with God in all eternity, as is the case with the devils. The poor human being
did not fall on account of an intentional will, but rather through the devil's
poison. Otherwise there would be no help for him.

Here you will get a true account of it. Not motivated by zeal to disdain 30
anyone, but rather out of love for humble instruction from the depths of my
spirit and in order to give sure consolation for the poor sick old Adam who
is now suffering on his last leg. We are all a single body in Christ. Hence, this 31
spirit was eager that its members should be refreshed before their departure
by a draft of the noble wine of God in order to withstand the great battle
with the devil and to gain the victory, so that the glory of the devil in this
nearly finished world should be cast down and the great name of the Lord
sanctified.

Now behold.

When king Lucifer had been created with his angels as magnificent, beauti- 32
ful, and divine as a cherub and king in God, he allowed himself to be fooled
by his beautiful form. He saw what a noble, beautiful, and fine spirit arose in
him: his seven source spirits concluded that they would rise up and ignite in
order to be as beautiful, fine, and powerful as the animate spirit. They were
of a mind to rule in the entire domain by their own power and force, as a
new god. They saw that the animate spirit infused itself with the heart of 33
God. They resolved to rise up and ignite, in the hope of becoming as clear,
deep, and omnipotent as the deepest ground in the center of the heart of

⁷ On the role of the fall from grace in the creation of evil animals, see Intro II Ate.

God. They resolved to raise up the natural body, which was incorporated 34
 from the nature spirit of God, into the hidden birth of God, so that their
 seven source spirits would be just as high and all-encompassing as the
 animate spirit. The animate spirit was to triumph over the center of the heart
 of God, which should become subject to the animate spirit. The seven source
 spirits would then shape and form all things with their animate spirit.

This pride and obstinacy ran entirely counter to the birth of God. For the 35
 body of the angel was to remain in its abode and be one nature, to keep still
 like a humble mother; it was not meant to have omniscience and obstinate
 rational comprehension of the heart or of the deep birth of the Holy Trinity.
 The seven source spirits should instead breed in their natural body as in God. 36
 And their comprehensibility was not to be in the hidden core or inner birth
 of God. Instead, the animate spirit, which they engendered in the center of
 the heart, was to be infused with the innermost birth of God, to help form
 and shape all figures in accordance with the desire and joy of the seven
 spirits, so that in the divine glory everything would be one heart and one will.
 For that is how the birth of God is. The seventh nature spirit does not reach 37
 back into its father who gave birth to it, but instead holds still as a body and
 lets the father's will, consisting of the other six spirits, form and shape it as
 they please. Nor does any spirit in particular reach for the heart of God with 38
 its corporeal being. It instead locks its will with the others into the center
 for the birth of the heart so that the heart and the seven spirits of God are
 a single will. That is the law of material comprehensibility: that it should 39
 not rise up into the incomprehensible. For the power that is corporeally
 conjoined in the center or midpoint of all seven spirits is incomprehensible
 and unfathomable. But not invisible.

For it is not the power of a single spirit, but rather of all seven. Accordingly, 40
 one spirit alone cannot, in its own corpus outside of its immanent birth,
 reach into the entire heart of God in order to assess and search out every-
 thing, for it comprehends outside its immanent birth, only its own birth
 in the heart of God. But all seven spirits together comprehend the entire 41
 heart of God. Yet in the immanent birth of the spirits, in which each perpet-
 ually gives birth to the other, each comprehends all seven, though only in 42
 the ascendant flash of life. And yet the heart is a particular being when it

is born, a particular person, though not separated from the spirits. Yet the spirits in their first birth cannot change themselves into a second. Nor can the second into the third which is the issuance of the spirit. Each and every birth remains in its abode, though all the births together are nothing less than the single God.⁸ 43

Because, however, the body of Lucifer was made from nature and its external birth, it was not at all right that he rose up into the innermost and deepest. He could not do this by divine right but instead had to usurp and ignite himself to give the source spirits the sharpest penetration and infectiousness. By that I mean, you beautiful necromancer, that you certainly transformed yourself and would surely like to teach people your art. They might well want to become such powerful gods as you have become. 44 45

Oh, you blind and arrogant artists of necromantic deception, this is wherein your art lies hidden: you transform the elements of your bodies by your conjurations and instruments of the qualities which you abuse for the purpose. You think you are right in doing so. But try to prove that this does not run counter to the birth of God! 46

How can you think that you can transform yourselves into another form? You simply let yourselves be made apes of the devil. You are blind in your art. No matter how much you have learned, you have misunderstood its purpose. 47

For the heart of it is the transformation of the source spirits, which is what Lord Lucifer did when he set out to be God.

Now you might ask, how can that be?

Consider: when the corporeal source spirits apply their will to sorcery, the animate spirit to which they give birth and which rules in the stellar and elemental qualities hidden in the deepest center is already a sorcerer, having transformed itself into sorcery. The animal body cannot be enchanted easily, so the animate spirit renders the animal body invisible and transforms it into the form of the initiatory will of the source spirits; it can do this but only through *caracteres* and *conjurationes*⁹ and various subservient *instrumenta*. The animal flesh cannot transform itself, or give itself another birth; instead 48 49 50

⁸ Birth and transformation must respect the soul's individuality, modeled on the distinct yet united persons of the Trinity, and not transgress in the sorcerer's utilization of the connected spirit realm in order to cross boundaries.

⁹ On Paracelsus's similar views of "characters" or "conjurations," see *De causis morborum invisibilium* (H 1:307ff.; W 884ff.) and *De occulta philosophia* (H 9:332–337). Contrary to Sudhoff, I see no reason to dispute the authenticity of the latter work, since its themes and thoughts are nearly all found in the undisputed former treatise.

it is translated into a small and slight form, like that of an animal or piece of wood or whatever manifests its body in the elements. Yet the sidereal spirits can disguise themselves in another form, though only for as long as the birth of nature allows it above their *polus*. For as soon as its rotation and penetration changes things, so that another source spirit achieves primacy, their art comes at an end; and its divinity is over in the first source spirit where its art had begun. If it is to persist longer, it must be remade in accordance with the new dominant source spirit. Or the devil with his animate spirit must inhabit the sidereal spirits of the corpus to quickly transform it. Otherwise his art is at an end. For nature cannot be perpetually toyed with in any way the spirits please. Everything must happen in accordance with the spirit that has momentary primacy. The spirit that has primacy in nature does not effect the deception. It is brought about instead within the ferocity of the salitter which was enflamed by Lucifer's insurrection to be his eternal kingdom. But when the power of the spirit comes to rest, the ignited fire can no longer serve the deceiver. For the fire of anger in nature is not in our time the devil's own power house. All the less so because love persists hidden in its center, with Lucifer and his angels remaining trapped in the external realm of the fire of anger until the Judgment of God. At that time he will be given the fire, separated from the love, as his eternal bath. Without doubt, he will scourge the heads¹⁰ of his deceivers with it. I tell you this as a warning so that you will know what sort of foundation sorcery has. It is not that I intend to write about heathen sorcery. I have not learned it. Rather, the animate spirit recognizes the sorcerers' deception which I do not comprehend in my corporeal being. But since it runs entirely against the love and mildness of the birth of God, and is an opposition in the love of God which, without urgent intervention, is ruinous to the human being,¹¹ the spirit has reserved for the deceivers and mutators of nature the bath of anger for eternally drying. In it, they can prove their new divinity.

¹⁰ **Seinen gauglern das Haupt mitte waschen:** this plays on a German saying, "to wash someone's head" meaning to take them to task severely.

¹¹ Stories of sorcerers also included accounts of intervention by the godly to save the sorcerers from perdition.

Concerning the conflagration of the fire of anger

When King Lucifer became inflamed with all his angels, the fire of anger 57
immediately blazed in the corpus, extinguishing the blessed love in the
animate spirit, turning into a fierce diabolical spirit entirely in accordance
with the flame and whim of the source spirits.

The animate spirit had been bound to the divinity in nature and able to 58
infuse itself with it, as if they were one and the same. The animate spirit
now extruded out of the corpses of the devils into the nature of God, like
a murderer and thief, of a mind to kill and steal whatever he can and bring
it under his power. This ignited all seven source spirits in nature. The result
was a general tart, bitter, fiery, crashing, burning, tearing, and raging.

You should not suppose that the devil overcame the divinity. He instead 59
ignited the anger of God, which otherwise would have remained hidden
and dormant in all eternity, thereby turning the salitter of God into a pit
of murder.¹² If you stick straw into fire, it burns; but God has not for that
reason become a devil. Nor does the fire of anger in nature extend to the 60
innermost core of the heart, which is the Son of God, much less into the
hidden sanctuary of the spirit: it extends only to the birth of the six source
spirits, to the place where the seventh is born. For in that place, in this birth, 61
Lord Lucifer became a creature with his domain extending no further. Had
he remained in the power of love, his animate spirit would have extended
into the very core of the heart of God. For love saturates the entire divinity.

But when his love died out, the animate spirit could no longer get into 62
the heart of God and its intent was in vain. It instead raged and carried
on in nature, in the seventh source spirit of God. But since the power of 63
all seven spirits abided in the one, all were infected with the anger. This
happened only in the external and palpable manifestation, for the devil
could not touch the heart. Nor the innermost birth of the source spirits. For
his magnificence of the seven spirits had died out already in the first flash
of ignition, and was held captive in the first issuance of the animate spirit.

¹² For **mord gruben**, see Grimm, *Mordgrube*: the image of the devil as a murder is Luther's: "Derselbige [Teufel] ist ein Mörder von anfang" (Jn 8:44).

At that moment, King Lucifer founded for himself hell and eternal ruin. 64
It abides in the external source spirit of the nature of God, the external birth
of this world.

Just as nature became so frightfully inflamed, the house of joy became 65
a house of sorrow. For the tart quality was ignited in its own dwelling. It
was now an entirely hard, cold, and dark being, like the cold and harshness
of winter. This drew the salitter together and dried it out so that it became
utterly rough, cold, and sharp, like the stones. Inside it the heat was trapped
and contracted too and turned into a hard, cold, dark being. When this 66
took place, the light went out in nature in the external birth and everything
became utterly dark and despoiled. The water became cold and thickened,
lingering in the crevices. This is the origin of elemental water on earth.
Before the time of the world, the water was quite thin, like air. Life was born 67
in it, the same element that is now so dangerous and corrupt, that laps and
floods. Out of the blessed love, which rose up in the flash of life, a fierce and 68
bitter poison came into being, a true pit of murder and pang of death. Out
of sound, a harsh banging of stones and house of wretchedness.

In sum, it was altogether a dark and wretched substance in the entire 69
territory of the external birth of the kingdom of Lucifer.

You must not suppose, however, that nature was corrupted and inflamed 70
to the innermost core. Only the external birth was affected. The inner in
which the seven source spirits give birth to one another retained its rightful
constitution, since the conflagrated devil could not get into it.

Now, however, the inner birth has the winnowing shovel¹³ in hand and 71
intends to sweep the thrashing floor, and prepare the chaff as an eternal feast
for Lucifer's realm. For if the devil had gotten into the innermost birth, the
entire territory of his kingdom would become an ignited burning hell. As it 72
is, he must remain captive in the external birth until the Day of Judgment,
which is now closer and quite soon to be expected.

However, Lucifer has inflamed his source spirits up to the innermost 73
birth. They now breed an animate devil's spirit which is an eternal enemy
of God.

¹³ On the source of the allusion, see A 8:99, note.

When God became enraged in his external birth, it was not his preordained intention to become inflamed. Nor did he do so. Rather, he contracted the salitter and thereby crafted an eternal lodging for the devil. For he cannot be ejected from God into another kingdom of angels. A place for his lodging must be retained for him. 74 75

Nor was he eager to cede the inflamed salitter to him as a place of eternal lodging. The inner birth of the spirits still abided latent in it. God had another intention with it. King Lucifer was to remain a captive until another angelic host could be created from that same salitter, which is the human race.

Now take heed, you lawyers of Lucifer, now you must answer for your king: was he justified in igniting the fire of anger in nature? If not, he should burn forever in it himself, and your lies that offend the truth along with him. 76

Those, then, are the seven species or forms of the origin of sins and of eternal enmity against God. 77

What now follows in brief concerns the four new little sons of Lucifer, to which he has given birth in his own corporeal regime. On account of them, he was expelled from his place to become the horrid devil. 78

Concerning pride, the first son.

First of all we must ask, what moved him to want to rise above God? 79

In reply to this, you must be aware that outside of him he had no compulsion for his pride. His beauty deceived him. When he saw he was the most beautiful prince in heaven, he disdained the amiable manifestation and breeding of the divinity and decided he should rule by his princely power in the entire divinity. Everything should bow down before him. Yet when he found that he could not do so, he conflagrated himself, resolving to achieve his purpose by a different means. The son of light became a son of darkness. For he consumed his sweet water force and made of it a sour stench. 80

Concerning the second son of greed.

The second will was greed. It grew out of pride. For it thought it could rule 81
 over the entire angelic kingdom as a single God. All should bow before him.
 By his power, he intended to shape everything. In this, his beautiful form
 deceived him into thinking he would have it all to himself alone. In view 82
 of this pride and greed, today's world should look in the mirror and reflect
 how it is an enmity against God, and how they are riding to the devil on it,
 and how they must always hold open their maw to rob and consume, while
 finding nothing but infernal horror.

The third son is envy.

This son is the true gout of today's world, for he has his origin in the flash of 83
 pride and greed, and rests upon the root of life like pungent, bitter gall.

At first this one proceeded from pride. For pride thought: you are beau- 84
 tiful and powerful. Envy thought, everything must become yours. And envy
 thought it would cut down everything that did not obey it, and it cut away
 here at the other angelic gates, but all in vain. Its power went no further than
 its dwelling where it had come into being.

The fourth son is anger.

This son is the deeply blazing infernal fire. It has its origin from pride as 85
 well. For when it could not satisfy its pride and greed with its hostile envy, it
 kindled the the fire of anger within itself and roared with it into God's nature
 like a ferocious lion, which caused the anger of God to rise up, along with all
 the evil. About that much can be written. In the account of creation you will 86
 find this more clearly described. For it is there that one finds enough living
 witnesses so that no one can doubt how it truly is.

So as you can see, King Lucifer is an origin of sins and a pang of death and 87
 an igniter of the anger of God and a source of all evil, a despoiler of this world.
 Whatever evil happens, he is the first cause of it. Moreover, he is a murderer 88

and father of lies and founder of hell, a poisoner of all that is good and an eternal enemy of God and all good angels and human beings. The one with whom I and all who hope for salvation must struggle and fight every hour of every day, as if against our gravest enemy.

The Final Condemnation.

Yet since God has cursed him and condemned him to eternal imprisonment, 89
 since he now has the hour-glass before his eyes, and since through the spirit
 of God his infernal realm has become evident to me, *I therefore curse him*
too, as do all the holy souls of human beings. I renounce him as an eternal
 enemy. He who has often wrought havoc in my vineyard. Moreover, I do also 90
 renounce all his jurists and assistants. And henceforth by the grace of God
 I am resolved to expose his realm and prove that God is a God of love and
 mildness who does not desire evil, nor derives any pleasure or satisfaction
 from the ruination of anyone, but rather wants that all might be helped.
 Finally, I am resolved to show that everything evil comes from the devil and
 that it has its origin in him.

*Concerning the final battle and expulsion of King Lucifer
 together with his angels.*

Now that the dreadful Lucifer, as a fierce rager and ruiner of everything good, 91
 appeared so terrible as if to spoil and burn all things and subject them to his
 tyranny, the entire heavenly host rose up against him and he against all. The
 battle was joined, as all were awesomely drawn up in opposing camps.

Grand Prince Michael and his legions led the battle on one side, and the
 devil with his legions enjoyed no victory. He was instead exiled from his
 domain in defeat.

Now one might ask, what sort of battle that was: 92
 With what did they fight against one another
 if not with weapons?

This secret thing is understood only by the spirit that struggles with the devil for every hour of every day. Mere flesh cannot comprehend it. Nor can the sidereal spirits in the human being understand it. For the mere human being has no clue. Not unless the animate spirit becomes infused with the innermost birth in nature in the center where the light of God confronts the devil's regime: in the third birth in the nature of this world. When it is infused with God in this abode, the animate spirit transfers what it knows to the sidereal spirits, for they must struggle with the devil in this arena every single hour. It is in the external birth of the human being that the devil holds sway. That is where he resides: the murder pit of ruination. It is the very house of wretchedness where the devil sharpens the blade of death and invades by way of the animate spirit through the external birth right into the human heart. But when the sidereal spirits are illuminated by the animate spirit infused with the light in God, they become desirous and eager for the light. This makes the devil who rules in the external human birth frightful and angry and utterly obstinate. That is when the fiery battle is joined in the human being, as it happened in heaven between Michael and Lucifer. The poor soul must submit to being crushed and broken on the wheel. But if it wins, in penetrating, it carries its light and knowledge into the external birth of the human being. For it pushes back forcefully through the seven spirits of nature, which in this context I will call the sidereal spirits,¹⁴ and it then prevails in the good council of reason. Only then does the human being recognize the nature of the devil, his threat, the scope of his power, and how every hour of every day we must covertly do battle with him. Without this battle, the reason and the external birth of the human being cannot understand what this means. For the third and most external birth in the human being, the carnal birth, which the human being has made for himself by the first fall from grace, is the devil's robber baron castle and dwelling. As if in a fortress, the devil jousts there with the soul and delivers many a hard jugular thrust to it.¹⁵ This birth of the flesh is not the dwelling of the soul. It enters the battle with its light in the divine power and combats the murder

¹⁴ On "sidereal spirit," see Intro II B4f.

¹⁵ Though edited to "Kopf-stoß," **kropff stuess** was a word which could suggest a life-imperiling blow to the throat, see Grimm, *Kropfstos*.

spree of the devil. In counterassault, the devil bombards the soul-generating seven source spirits with his poison in order to corrupt and inflame it and take possession of the entire body.

If the soul is to bear its light and knowledge into the human mind, it must do battle and fight its way across a narrow foot bridge.¹⁶ It will be cast down by the devil again and again, but it must stand its ground like a knight in battle. Winning, it will have conquered the devil, but if the devil wins, the soul is taken prisoner. But since the carnal birth is not the soul's dwelling, for the soul has no hereditary claim to it as does the devil, the battle goes on for as long as the carnal house stands. Only when the carnal house is asunder, yet the soul is not vanquished but free, will the battle come to an end. The devil must then leave this spirit in eternal peace.

This is therefore a very difficult article to comprehend, and cannot be except by one who has grasped it in such a struggle. No matter how many books I might write about it, you would understand nothing unless your own spirit is born with such knowledge. Otherwise you can neither grasp nor believe it.

But in comprehending this, you should understand as well the battle fought between the angels and devils. For the angels have no flesh or bone, nor does the devil. Their corporeal birth abides in the seven source spirits alone. But the animate birth in the angels is infused with God. In the devils it is not.

Hence you should be aware how the angels, their animate birth infused with God's power and spirit, fought the inflamed devils and expelled them from the light of God and drove them into a cave, narrow as a prison. This is the narrow domain upon and above the earth as far as the moon, which is the goddess of earthly birth. They will have their territory in that expanse from now until the Day of Judgment, whereupon they will be given their dwelling in the place where the earth now stands. It will be called the blazing hell. Lord Lucifer, take heed! And count upon this prophecy as certain. You will reap the salitter in the external birth which you yourself have ignited as an eternal dwelling place. But not in its present form. All will be separated in the inflamed fire of anger, and the dark, hot and cold, rough, hard, bitter,

¹⁶ See Grimm, *Steg* (4b): the plank bridge is proverbial for the perilous path in metaphysical context.

stinking desert will be cleared for your eternal lodging. In it, you will be an 108
eternal omnipotent god, like a prisoner in the deepest dungeon. For eternity,
you will neither see nor attain the light of God. The inflamed and bitter anger
of God will be the threshold you can never cross.