

Chapter Seventeen

Concerning the Lamentable and Wretched Condition of the Corrupted Nature and the Origin of the Four Elements in Place of the Holy Regime of God.

Though God is an eternal, omnipotent sovereign whom none can oppose, 1
nature in its inflamed condition acquired a remarkable constitution which
did not exist before the time of anger. Before the time of this world, the six 2
source spirits gave birth most gently and mildly to the seventh nature spirit
in the locus of this world, as indeed happens even now in heaven, without
so much as a spark of anger resulting. Moreover, everything was entirely 3
luminous, with no need of any other light source, for the source font of the
heart of God lit up everything. In all things there was a radiance. It shone
inextinguishably and perpetually everywhere. For nature was quite subtle,
abiding only in power and with mild moderation.

But as soon as the conflict with the prideful devils began in nature, 4
everything was transformed in the seventh nature spirit, the territory of
Lucifer, which is the place of this world. For from then on nature had a 5
twofold source. The outermost birth¹ was ignited in the fire of anger, which
is now called the anger of God or burning hell.

In this matter, understanding requires the innermost faculty: only the 6
place where the light is born in the heart can understand it. The external
human being does not.

Consider. As Lucifer and his host awakened the fire of anger in the nature
of God so that God was incensed in nature, the outermost birth in Lucifer's
place within nature took on a different quality, utterly fierce, tart, cold, hot,
bitter, and sour. The wafting spirit which before that had gently manifested
itself in nature became rebellious in its outermost birth. It became frightful,
as even now in the outermost birth we see in the wind, as the element of
air is called in its state of rising up. When the seven spirits became inflamed 7

¹ The reader who is confused about the order of "births" in the cosmos or faculties of understanding in the human constitution may be helped by bearing in mind that the former is less a fixed cosmological scheme than a correlative of the latter: the medieval hierarchies of church and society are shifted inward. Not the highest external authority, but rather an inward turn of the layperson inspired by the Holy Spirit opens the way to the deepest truths.

in their outermost birth, they gave rise to such a harshly oscillating spirit. So too, the sweet water, which before the time of anger had been thin and impalpable, now became heavy and insurgent. And the tart quality became utterly sharp and fiery cold, for it experienced a stringent contraction, like salt. For the salt water or the salt itself which to this day is found in the earth 8 has its origin in the first inflammation of the tart quality. Stones have the same origin, and indeed the earth itself does. For the tart quality contracted 9 the salitter, making it very dry, tart, and constricted. Drying it out yielded the bitter earth. But the stones are from the salitter which in this instance abided in the power of the sound.

For whichever way nature was arrayed in the time of the inflammation 10 in its reacting, struggling, and ascending birth, this conditioned the way in which any material drew together.

Now it might be asked how a palpable son
could emerge from an impalpable mother?

You have a likeness of this in the way in which earth and stones emerged 11 from what was impalpable.

Consider: the depths between the heavens and earth are no less impal- 12 pable. Yet the elements give rise to a quality which at times bears a living and palpable flesh such as locusts, flies, and worms.² This results from the 13 stringent contraction of the qualities that causes the salitter to give rise to life. For when the heat ignites the tart quality, life rises up, because the bitter quality activates itself which is the origin of that life.

Earth and stones arose the same way: when the salitter became ignited 14 in nature, everything became crude, thick, and dark, like a thick dark cloud. By virtue of its coldness, it then dried out the tart quality. But since the light 15 in the external birth was extinguished, the heat remained trapped in the palpable substance and was no longer capable of giving birth to its life. This is how death came into nature. It came about when nature, the corrupt earth, could no longer be of aid. A second creation of the light then had to ensue. Otherwise the earth would have remained in a perpetual state of

² Spontaneous generation of creatures such as worms in the body or frogs in the air was a widely credited natural phenomenon. Paracelsus made it an object of speculation. See H 1:275–276; W 809–811; cf. *Boehme*, 31.

death. As it is, however, it bears its fruit by the power and rekindling of the created light.³

*Now someone might care to ask about how the
the twofold birth took shape, whether God was extinguished
with the inflammation of the fire of anger in the place of this world
so that there is nothing but the fire of anger? Or one might ask:
did the one God become a twofold God?*

The answer:

There is no better way for comprehending or coming to terms with this than 16
from your own body. Through the first fall of Adam it became, with all its
capacity and desire for birth, the sort of house that you have as the *locus* of
this world.

First you have the animal flesh which came into being through the lustful 17
bite. It is the house of corruption. When Adam was made out of the cor- 18
rupted salitter of the earth, that is, from the seed or *massa* which the Creator
extracted from the corrupt earth, he did not at first consist of animal flesh.
For then the body would have been mortal. He instead had a body made of
angelic force. He might have retained it forever. He should have eaten of the
angelic fruit that grew for him in paradise prior to his fall before the Lord
cursed the earth. But since the seed or *massa* of which Adam was made had 19
been infected somewhat by the ruinous desire of the devil, Adam lusted after
his mother. That is, he desired to eat of the fruit of the corrupted earth, which
in its external palpability had become evil and in the fire of anger hard and
palpable.

But since Adam's spirit did lust after such fruit which was like the cor- 20
rupted earth, the earth composed for him a tree of the corresponding kind
that would be like corrupt earth. For Adam was the very heart in nature and
his animate spirit helped shape this tree of which he desired to eat. But when 21
the devil recognized that this desire dwelt in Adam, he resolutely penetrated
into the salitter in Adam, infecting it so that Adam became even more cov-
etous. The time had come for the Creator to make him a wife, one who would 22

³ *des erschaffenen lichtes*, "of the created light," refers to the sun and stars; the uncreated light is that of God.

thereafter serve evil by eating of the wrong fruit. Indeed, if Adam had eaten of the tree even before woman was made out of him, things would have been much worse.

But since all of this would require a deep and subtle exposition which would take up too much space, you can look for it in the discussion of the fall of Adam, where you will find it treated of at length.⁴ I will instead turn now to the intended likeness. 23

As Adam ate of the fruit which was evil and good, he thereupon received a body of that other kind. The fruit was corrupt and palpable, just as all the fruits of the earth are now. Adam and Eve immediately received a fleshly and palpable body of that other kind. 24

However, flesh is not the whole human being. For flesh of this kind cannot be receptive to or comprehend the divinity. If so, the flesh would not be mortal and corruptible. For Jesus says in John 6, that the spirit is life; the flesh is useless. For this flesh cannot inherit the kingdom of heaven. It is no more than a seed⁵ that is sown into the earth. Out of it, another impalpable body will grow, like the first one before the fall. 25 26

However, the spirit is the eternal body which infuses itself with God in order to comprehend the innermost divinity in nature.

Now consider that the human being is corrupt in his human externality, abiding in accordance with his fleshly birth in the anger of God, and that he is indeed an enemy of God, yet he is only a single being and not two; nevertheless, in his spiritual birth, he is no less a child and heir of God who rules and lives with God, infused with the innermost birth of God. 27

Just so has the locus of this world taken shape: the external palpability in the entire nature of this world and of all things in it abides in the fire of God's anger. For things have become that way through the inflammation of nature. And Lord Lucifer has his dwelling to this day in that same external birth that abides in the fire of anger. 28

Now, however, the divinity is not separate from the external birth, not in the sense that there would be to this day two distinct realities in this world. For if so, the human being would have no hope. And in that case this world would not stand in the power and love of God. Rather, the divinity 29 30

⁴ See B.'s *Von den drey Principien Göttliches Wesens* (1618), ch. 10–12.

⁵ John 6:63, "It is the spirit that gives life; the flesh is useless." (Luther: "Der Geist ists / der da lebendig macht / Das fleisch ist kein nütze.") This thought is combined with Paracelsus' notion of the mortal body as a seed that dies to yield the eternal one in *Opus Paramirum* H 1:92; cf. W 370–371; see also NPE 1:446–447 (*Liber de resurrectione et corporum glorificatione*): the body of Adam is a seed that dies in order to blossom into the glorified eternal body.

is concealed in the external birth, and it holds the winnowing shovel⁶ in hand, and it will at some time separate the wheat from the chaff, and sweep the inflamed salitter together in a heap, and remove its own inner birth from it, giving it over to Lord Lucifer and his following as an eternal dwelling.

In the meantime, however, Lord Lucifer must remain captive in the out- 31
 ermost birth in the nature of this world. There he holds great power. He can reach the heart of all creatures with his animate spirit in the external birth which abides in the fire of anger. This is why the soul of the human being 32
 must perpetually struggle and fight with the devil.⁷ For the devil always holds up the swinish apples of paradise before the soul. It should take a bite so that he can trap the soul in his prison. If that does not work, he gives it many a 33
 hard blow to the throat so that the human being must always be fastened to the cross and misery of this world. For the devil hides the noble mustard seed⁸ so that the human being hardly knows himself, and the world thinks that he is being tormented and struck by God. The devil's realm is therefore always kept hidden. But just wait, fellow! You have given me many a blow. I 34
 have gotten to know you, and I intend to open your cover here just a bit so that someone else can see who you are.

⁶ See A 8:99, note.

⁷ This is the Lutheran worldview of the *Anfechtung* or perpetual war with the devil. See Intro II A4a.

⁸ The allusion to the "mustard seed" in Mat 13:31 (Luther: "Das Himelreich ist gleich einem Senffkorn") echoes the related motifs of the kingdom of heaven attained by way of or as rebirth

Chapter Eighteen

Concerning the Creation of Heaven and Earth and of the First Day.

Moses writes about it in his First Book of Genesis as if he himself had 1
been present when it happened and had seen it himself. Without doubt,
he received it in writings from his ancestors. In the spirit, he may well have
understood more about such things than his ancestors did.

But since no human being yet existed to witness things at the time that 2
God created heavens and earth, it is conclusive that Adam before his fall,
being in deep awareness of God, discerned such things in his spirit. But
when he fell from grace and was translated into the external birth, he could
no longer perceive such things and only knew them as an obscure account
latent in his memory. He passed them on to his progeny in this form.¹ This 3
is all the more so since the first world² before the flood knew no more about
the qualities and birth of God than does the last world in which we now
live. The external, carnal birth was never able to grasp and comprehend the
divinity. Otherwise more would have been written about it.

But since, by the grace of God, the great mystery concerning these articles 4
of faith has been partially revealed in my spirit in accordance with the inner
human being that is infused with the divinity, I cannot but write about it in
accordance with my gifts. I urge the reader most faithfully not to take offense
at the simplicity of the author. I do it not out of desire for fame but from 5
humble instruction for the reader so that the works of God might become
better known and the devil's domain be exposed. I do so because the present
world lives and revels in full wickedness in the vices of the devil. I do so

¹ Though B. suggests a radical skepticism and gnostic elitism, he echoes Luther's Genesis commentary, where the loss of Adam's divinely bestowed knowledge (referring to Gen 2:19–20, Adam's naming of all creatures) is nothing less than the decline of the primal creation in consequence of sin: “Quantum mare cognitionis et sapientiae in hoc uno homine fuit! Etsi autem de hac cognitione quoque multum amisit Adam per peccatum, tamen credo, quicquid adhuc in omnium sapientum libris est, qui tot seculis ab eo tempore, quo literae primum natae sunt, scripserunt, id totum eam sapientiam nondum potuit equare, quae tamen postea in Adam haesit, sed paulatim in posteris obscurata, et pene extincta est” (WA 42:90–91). We cannot know whether B. had indirect knowledge of Luther's Latin Genesis commentary, but the decline of the first world and loss of Adamic knowledge preoccupied B.

² The antediluvian “primus mundus” is also a usage shared by Luther (WA 42:99.9).

in order that people might recognize in whose lodgings they are quartered. The question is whether I should extract interest from the pound entrusted to me rather than simply giving it back unused to my God and Creator, as a lazy servant who stood around in the Lord's vineyard to demand his wages without working.³ 6

But should the devil arouse disdainers and scoffers who might say that it is not proper for me to ascend so high in the divinity and cogitate upon it: to them I answer that I have not gone high in the divinity. For insignificant being that I am, I could not have done so. Rather, the divinity has ascended in me, revealing to me from love things which, in my half-dead flesh, I otherwise would have necessarily foregone. 7

But because I have been driven to it, I obey and let him act who knows and understands it, and who wants to have it his way. I, poor dust and earthen creature, could do nothing. But the spirit summons all these scoffers and disdainers before the innermost birth of God in this world: they should desist from their wickedness. Otherwise, they will be spewed out as infernal chaff into the outermost birth in the anger of God. 8 9

Now take note.

When God was angered in the third birth in the domain of Lucifer, which was nothing less than the entire locale and space of this world, the light went out in the third birth. All went dark. The salitter in the third birth became utterly crude, savage, cold, hard, bitter, sour, in places foul-smelling, rank, and pestiferous, all in accordance with the source spirits effecting the birth at the time. In whichever place the tart or dry quality had primacy the salitter was contracted and dried out so that hard crude stones resulted. In those places, however, where the tart spirit shared primacy with the bitter, a sharp sand resulted, since the raging bitter spirit fragmented the salitter. But wherever the sound shared primacy with the tart spirit in the water, copper, iron, and other such stony ore resulted. 10 11 12

³ The allusion is to Luke 19:12–27, the nobleman who leaves money with his slaves instructing them to do business with it in his absence: it is God's will that the knowledge entrusted to B. must be spread and increased.

However, where the water itself had primacy, with all spirits equal, the savage earth resulted. The water was caught in crevices, imprisoned as a cloud. For the tart spirit, the father of the despoiled nature, imprisons it with its sharp contraction. But the bitter spirit is the most prominent cause of the black earth. For by its fierce bitterness, the salitter was killed in its external birth, giving rise to the savage earth. 13

However, the heat particularly helped effect the hardness in the tart spirit. Where the heat had primacy, it gave birth to the very noblest salitter on earth: gold, silver, and precious stones. For, when the radiant light was lost to the hard, crude, and raw material, the heat, which is the father of the light, was dried and incorporated too. But you must be aware that wherever the hot spirit had primacy in the sweet water within the love, the tart spirit contracted the material, engendering the noblest ore and stones of all.⁴ Concerning the precious stones, carbuncle, ruby, emerald, *delfin*,⁵ onyx, and so on which are truly the best of all: they originated when the flash of light rose up in the love. For that same flash is born in the gentleness and is the heart in the center of the source spirits. For this reason, these stones are gentle, strong, and lovely. 14 15 16 17

Someone might care to ask why the human being loves gold, silver, and precious stones more than anything else in this world, making use of them to protect the body.⁶ Here is the very core of the matter: gold, silver, gems, and all bright ores have their origin from the light that shone before the time of anger in the outermost birth in nature, the seventh source spirit. But since each human being is like the entire dwelling of this world, the human's source spirits likewise love the core, the very best in the ruined nature, making use of it for their protection. But the innermost core that is the divinity they can by no means comprehend. For the fire of wrath is placed before it like a strong wall. This wall has to be shattered with a powerful storming, if the sidereal spirits are to look inside. But for the animate spirit the door stands open: it is held back by nothing, and is indeed like God himself in its innermost birth. 18 19 20

⁴ The emergence of stones and metals as "fruits" of the watery element ("dz ist/ das Wasser/ vnd darinn sein Frucht/ das ist/ Stein vnd Metallen") is a theme of Paracelsus' *Philosophia* (H 8:124; S 13:85 ff.).

⁵ Research has not explained the origin or meaning of the possibly erroneous designation *delfin*.

⁶ B. is referring to the medicinal and magical uses of gems, known to the Middle Ages, Ficino, or Paracelsus.

Now someone might care to ask: How should I
understand myself in the threefold birth in nature.
The depths.

Look: the innermost and deepest birth abides in the center, being the heart 21
of the divinity that is born from the source spirits. This birth is the light
which, though born from the source spirits, cannot be comprehended by any
source spirit on its own. For every source spirit comprehends only its innate
locus in the light. However, all seven together do comprehend the light; for
they are its father. By the same measure, the human source spirits do not 22
entirely comprehend the innermost birth of the divinity which abides in
the light. Rather, each source spirit reaches only with its animate spirit into
the heart of God, infusing itself with it in its place. Moreover, this is the 23
concealed birth in nature that can be understood by no human being in his
reason or mental agility. For only the human soul abiding in the light of God
grasps it. The others do not.

The second birth in nature are
the seven spirits of nature

This birth is more comprehensible and palpable, though only to the children 24
of this secret. The peasant understands nothing of it, even if he sees, smells,
tastes, hears, and feels it. Nor if he looks at it does he understand what its
essence is. For these are the spirits in which all things abide in the heavens 25
and this world. From them is born the third and outermost spirit in which
corruptibility abides. This spirit or birth has seven species: tart or dry, sweet, 26
bitter, hot. These four give birth to the palpability in the third birth. The fifth
spirit is the love which arises from the light of life: it gives birth to the senses
and reason. The sixth is the sound which gives birth to the ringing and joy. It
is the ascending source through all spirits. In these six abides the the spirit 27
of life, as well as the will, the reason, and the thoughts of all creatures, not
to mention all arts and innovations and the formations and productions of
all those things that abide in the spirit in a state of impalpability.

The seventh spirit is nature itself in which the corporeal being of all six spirits abides. For the other six give birth to the seventh. In it abides the corporeal being of angels, devils, and human beings. It is a mother of the other six spirits, in which they generate themselves and give birth to the light that is the heart of God. 28

Concerning the Third Birth

29

The third birth is the palpability of nature which, before the time of the anger, had been thin, lovely, and bright, so that the source spirits could see through everything. In all of it there were no stones or earth. Nor did it possess the created light it has now. The light was instead born everywhere in its midst. All things were illuminated. After King Lucifer came into being, he aroused the anger of God in this third birth. For the angelic bodies only became creatures in it. After the devils had ignited their bodies in order to rule in the entire divinity, the creator also ignited this third spirit or third birth in nature in his anger. He took the devil captive in it and made for him an eternal lodging so that he could not be higher than the entire God. 30 31

Since the devils had inflamed their own being out of pride and obstinacy, they were exiled completely from the birth of life. For all eternity they can neither grasp nor comprehend it. For they themselves put out the light of their heart which was infused with the heart of God. In its place, they bred a fierce, hot, dry, bitter, hard, and putrid devil's spirit. 32 33

But you should not suppose that for this reason all of nature, the place of this world, became nothing but the bitter anger of God. No indeed. This is precisely the sticking point. The anger does not comprehend the innermost birth in nature. For the love of God is still hidden in the entire locus of this world in its core. Nor is the lodging in which Lord Lucifer belongs quite separate. In all things in this world love and anger are in one another and are forever struggling and wrestling with one another. Yet the devils cannot grasp the struggle of the light, but only that of anger. In it they are the executioners⁷ who execute the sentences of justice spoken in the anger of 34 35

⁷ See Grimm, **Henker** (3): B.'s age saw the executioner as ambivalent: the very word was a euphemism for "devil."

God, condemning all godless human beings. No human being can say that he was born in the fiery anger of total corruption in fulfillment of God's intention. Not so. The entire corrupted earth does not abide entirely in the fire of God's anger but only its external palpability where it is hard, crude, and bitter. Anyone can see that its poison and virulence does not pertain to the love of God in which only gentleness prevails. 36

I do not mean by this that every human being exits the womb holy. Rather: as the tree is, so is its fruit.⁸ But let it be said that the fault is not God's if a mother gives birth to a child of the devil. It is rather a matter of her badness. Yet if a wild branch is transplanted into a sweet soil along with others⁹ that serve the goodness of taste, then a mild tree grows even from a wild twig. For in this respect all things are possible. The good can transform itself into evil, just as well as the evil into good. For each and every human being is free, and in this sense a god unto himself: in this life he can transform himself into anger or light. The garment one puts on transforms one. The sort of corpus we sow into the ground will sprout up, though in a different form and clarity, everything in accordance with the quality of the seed. For if the earth had been entirely abandoned by God, it would no longer bear good fruit but only evil. But since the earth still abides in God's love, his anger will not burn forever in it. The love that will triumph will spit out the fire of anger. The blazing hell will commence when the love is separated from the anger. Yet in this world love and anger are intermingled in all creatures. Whichever comes out on top in the struggle lays claim to the abode, whether the heavenly kingdom or the domain of hell. 37 38 39 40 41

I do not mean by this that the animals for this reason should inherit the kingdom of heaven in their birth. For they are like the despoiled earth, evil and good. Yet if they are sown again into their mother, the earth, then earth they are. But in a good animal that same salitter will not be given to the devil to hold as property: in its departed aspect it will blossom eternally in God's nature, yielding other celestial figures. But the salitter of the animal of the anger of God will bear infernal fruit in that anger. For if the earth is ignited, the fire burns in the anger. In the love burns the light. When all things are separated, the one will no longer comprehend the other. 42 43 44

⁸ This is evidently common sense bolstered by Gospel authority, as Jesus says in Mat 12:33. "the tree is known by its fruit" (Luther: "Denn an der Frucht erkennet man den Bawm").

⁹ Later editions interpolate *Reiser* (twigs) after **guten**: good environmental influences are thus important.

But in our time everything has a twofold source. Here, whatever you build or sow in the spirit, be it with words, works, or thoughts: it will become your eternal lodging.

Thus you can see and understand how the earth and stones came into being. Had it been intended that the entire inflamed salitter were to remain thus in the entire depths of this world, its entire locus would have been a dark vale. The light was retained as well in the third birth. It was not that the light of the heart of God was to remain captive in its innermost birth. Rather, only its radiance in the third birth, in the outermost palpability, was incorporated along with the rest. For this reason all people love those things that abide in that salitter. Moreover, since the entire depth in the third birth was utterly dark from the ruined salitter of the earth and stones, the divinity could not allow it thus and instead compacted these into a clump.

About this Moses writes: "In the beginning God created the heavens and the earth," etc.¹⁰

One must attend closely to what these words are. The word *Am* ("in") composes itself in the heart and travels onto the lips where it is caught and returns resoundingly to its place of exit. This signifies that the sound has proceeded from the heart of God and that it encompasses the entire place of this world.¹¹ When it is found to be evil, the sound returns to its original place.

The word *Ahn* pushes out of the heart to the mouth and out of it and has a long posterior resonance. But when it is pronounced, there is a closing in the midst of its location with the upper gum: it is half out and half in.¹² This signifies that the heart of God was repulsed by the corrupt being, ejecting it from itself, but that in the core it again composed itself. Just so, the tongue breaks and contains the word, holding it half in and half out. Thus the heart of God did not intend to reject the inflamed salitter completely but only the badness and degenerate craving of the devil, the rest being resurrected after this time of the world.

¹⁰ Marginal notation: Gen 1. What follows refers to the phonetics of the German words and cannot properly be translated: "AM anfang schuff Gott Himel vnd Erden."

¹¹ B. astutely observes the organs of speech: *Am* indeed begins with a long back vowel that can be described as deep. It is cut off ("captured") by a bilabial, which as such can be said to encompass the whole; and it returns in the sense that, as voiced, it resonates in the vocal chords, in its deeper place of origin in the organs of speech.

¹² B. is perhaps thinking of the voiced resonance that contrasts with a voiceless stop.

The word *fang* travels quickly from the heart to the mouth and out of it: it too is caught at the posterior place of the tongue together with the gums. When it is released, it completes a quick push from the heart to the mouth and out of it. This signifies the quick expulsion of the slag¹³ of the devils along with the corrupted salitter. For the strong and quick spirit expels the breath powerfully and retains for itself the true sound of the word or pronouncement in the back of the mouth, meaning the true spirit of the word. This signifies that the corrupted ferocity will be expelled for all eternity from the light of God. But the inner spirit, which against its own will is burdened by the evil, will be transferred back to its true dwelling.

The last push, *ang*, signifies that the innermost spirits in their corruption are not entirely pure and that they therefore need a purgation or consumption of the anger in the fire, which will take place at the end of this time of the world.¹⁴

The word *schuff* ("created") composes itself above and below the tongue and pushes the teeth against both gums, and compresses itself. When it is thus composed and is pronounced, it opens the mouth again quick as a flash. This signifies the tart spirit's powerful contraction of the corrupted salitter to a clump. For the teeth hold the word and allow the spirit to pass between them very slowly. This signifies that the tart quality holds the earth and stones together firmly, while allowing the spirits of the earth to become green and to blossom out of the tart spirit: this refers to the rebirth or restoration of the spirits of the earth.

But that after the word the mouth is quickly again opened signifies the depth above the earth: that God nonetheless intends to dwell there and to retain his power for himself, imprisoning the devil in the fire of anger.

The word *Gott* composes itself above the tongue and pushes out of the heart thither, leaving the mouth open, remaining on its royal throne and resounding out of itself and within itself; but when it has been pronounced, it completes a push out between the upper teeth and the tongue.

¹³ **aberaumß**, see Grimm, *Abraum*: a mining metaphor for the inferior material cleared to reach the true ore.

¹⁴ B's use of **fegen** in conjunction with **feuer** adds up to the German word for Purgatory, *Fegefeuer*, suggesting that, despite his passionate but idiosyncratic Lutheranism, B. retains Catholic vestiges. Lutherans only gradually divested themselves of Catholic remnants, a recidivism possibly facilitated by Catholic sovereignty over Upper Lusatia. See *Boehme*, 20, 174, 201.

That signifies that, when God created the heavens and earth and all creatures besides, he nonetheless remained upon his divine eternal omnipotent throne, never departing from it; and that he alone is everything. That last push signifies the sharpness of his spirit, by which he will judge in a flash everything in his corpus. 61

The word Himmel ("heavens") composes itself in the heart and pushes onto the lips, where it is enclosed; the syllable *Mel* then opens up the lips again, being retained midway upon the tongue, with the spirit traveling on both sides of the tongue out of the mouth. 62

This signifies that the innermost birth has been hemmed in by horrid sin from the outer and is incomprehensible to the outer corrupt birth. 63

But its being a word with a twofold syllable, with the second, *Mel*, opening the mouth back up, signifies that the gates of divinity have been reopened. But that, with the word *mel* on the tongue and its being composed and retained again by the upper gums, the spirit escapes on either side: this signifies that God intends to restore to this corrupt kingdom a *king* and grand prince who would reopen the innermost birth of the clear divinity; and it signifies that thereby the Holy Spirit, from the innermost depths of the father and Son, should go back out into this world; and that by virtue of the new king this world should again be reborn. 64 65

The word Und composes itself in the heart and is held prisoner by the tongue in the upper gums and corporeally composed; but when that lets go, it completes another push from the heart to the mouth and out. This signifies the distinction between the sacred and the earthly births. The syllable indeed travels out of the heart, but it is retained by the tongue in the upper gums so that one cannot make out what sort of word it is. This signifies that the earthly and corrupt birth cannot grasp the innermost birth but is a fool and dupe. The last push from the heart signifies that in its longing it will become infused with the innermost birth without comprehending it in its rationality. Therefore, the syllable remains mute, without understanding, and is used only for differentiation. 66 67 68

The word Erden ("earth") pushes from the heart and composes itself in the rear above the tongue in the back gums, trembling; however, it does not make use of the tongue for the first syllable *Er*.¹⁵ Rather it couches itself into the rear gums and hides as if from an enemy. 69

The second syllable, *den*, composes itself on the tongue with the upper gums, leaving the mouth open; the spirit of formation proceeds out of the nose, not wanting to go out of the mouth in this word. And even though something escapes there too, the true sound of the true spirit travels out only through the smell or the nose. 70

That is a great secret.

The word *Er* signifies the ignited tart and bitter qualities, the severe anger of God which trembles in the back gums where the tongue is afraid and couches itself into the lower gums, fleeing before an enemy. The word *den* recomposes itself on the tongue and the spirit generates the force out of the word and travels a different path with it out of the nose; and it travels also with it up into the brain before the royal throne. 71

This signifies that the most external salitter of the earth is eternally exiled from God's light and holiness. But that the spirit takes the force and travels a different way through the nose into the brain before the throne of the senses: this signifies that God intends to draw the heart of the earth out of the anger of evil to use for his eternal royal praise. Take note: he wants to extract the core and the best or the good spirit from the earth to make it reborn for his honor and glory. 72

Here, fellow, consider what sort of seed you will sow in the earth: whatever it is will sprout up and blossom eternally and bear fruit in love or anger. But when the good is separated from the evil, you will henceforth live in your due part, whether in heaven or in the infernal fire. Whichever one you seek now, that is where your soul will journey when you die. Or do you suppose that my spirit has sucked all this out of the corrupted earth or from an old felt hat? Truly not! My spirit has rather infused itself at the time of my writing with the deepest birth of God. That is where I have taken my knowledge from, sucked it out of that source, not in grand earthly delights but in fearful labor and sorrow. For what I have had to suffer for it from the devil and the hellish quality 73

¹⁵ Significantly, the first syllable of *Erde* (*Er*), means "he" and can therefore signify the divine father. Its not using the tongue indicates that B. intended the phoneme in question to be a uvular "r."

which rules in my external human being as it does in all people, you can have no notion of, not unless you have danced in that same circle.

If our philosophers and doctors had not always been playing on the fiddle 80
of pride, but on the violin of the prophets and apostles instead, there would be another knowledge and philosophy in the world. For that sort of thing, I am far too trifling in my weakness and lack of studies and my foolish tongue. Yet in knowledge I am not too simple-minded. It is only that I cannot formulate it in depth with a flourish. But I have enough with my gifts and am a philosopher of the simple-minded.

Concerning the creation of the light
in this world.

Here you must close your carnal eyes just a bit. For here they are of no use. 81
They are blind and dead. Open up the eyes of your spirit instead, and I will show you God's true creation.

Take note.

When God had compacted to a clump the spoiled salitter of the earth and 82
stones which had come into being in the external birth through inflammation, the third birth in nature was not pure and bright in the depths above the earth, all the less since the anger of God was still burning in it. And 83
though the innermost birth was illuminated and bright, the external one which was in the anger of God could not comprehend it, for it was utterly dark. For Moses writes, "And it was dark upon the depths," etc. Gen 1.¹⁶ The 84
word *auff* ("upon") signifies the outermost birth and the word *in* signifies the innermost birth. But if the innermost birth had been dark, the anger of God 85
would have persisted eternally in this world, and would never have become light. However, the anger did not touch the heart of God. For this reason, he 86
remained a sweet, amiable, kind, gentle, pure, and merciful God in his heart in the innermost birth in the locus of this world, and his gentle love penetrates from his heart into the outermost birth of anger, extinguishing it. For this reason he spoke, "*Let there be light.*"

¹⁶ The marginal notation refers to Gen 1:2, "and darkness covered the face of the deep" (Luther: "es war finster auff der Tieffe").

Note the meaning of this in the most exalted depth.

The word *sprach* ("spoke") is spoken only in the human manner. You philosophers, open your eyes. In my simplicity I will teach you the language of God. That's the way it has to be. The word *sprach* composes itself between the teeth. They bite together and the spirit hisses out between them. The tongue inclines in the middle and at the front it makes a point, as if it heard something hissing and were afraid. But when the spirit takes hold of the word, it closes the mouth and takes it at the back of the gums, above the tongue, in the cavity: in the bitter and tart qualities. The tongue then takes a fright and couches itself in the lower gums. At that point, the spirit travels from the heart and concludes the word, which has composed itself at the rear of the gums in the tart and bitter qualities in the anger and journeyed through the fierceness, issuing forth as strong and mighty as a king or a prince; and it opens the mouth and rules with a strong spirit from the heart through the entire mouth and beyond it, making a mighty prolonged syllable, as a spirit that has breached the anger. Against it, the anger, grumbling in the tart and bitter qualities in the back gums of the cavity, spreads itself on the tongue and asserts its right, remaining in its place and allowing the gentle spirit to exit through itself out of the heart, while thundering with its growl behind it. This helps shape and form the word, but it cannot leave its seat with its thunder, but must remain in the cavern as a prisoner, manifesting itself grimly.

This is truly a Great Secret.

Now take note what this means. If you understand it, you have a proper understanding of the divinity. If not, you are blind in spirit. *Judge not!* For otherwise you will come up against a powerful gate and get caught. If the fire of anger catches you, you will remain in it eternally.

Now consider, you child of man, how the spirit
is revealing to you a gate of heaven, of hell, and of the earth
and indeed revealing the entire divinity.

You need not think that God spoke in a human manner in those days, as if he had spoken nothing but powerless words or had been like a human being. The human word is composed as well in such a manner, in the

same proportion, quality, and facility. The problem is simply that the half-dead human being cannot understand it. Such understanding is noble and precious, for it is born only in cognizance of the Holy Spirit. But God's word, which he spoke then in terms of force, encompassed heavens and earth and the heaven of all heavens, indeed the entire divinity itself. 94

It composes itself first of all between the teeth which are bitten together and it hisses. This signifies that the Holy Spirit journeyed at the start of creation through the hard and enclosing wall of the third and outermost birth, which abides in the wrath fire in this world. For it is written, "*And it was dark upon the depths, and the spirit of God hovered over the water.*" Gen 1.¹⁷ 95

The depths signifies the innermost birth and the darkness signifies the outermost corrupt birth in which the anger was burning. The water signifies the mellowing of the spirit. 96

That the spirit hisses between the teeth signifies, however, that the spirit journeyed from the heart of God through the anger. But that the teeth remain shut and are not opened when the spirit hisses signifies that the anger has not grasped the Holy Spirit. 97

But that the tongue couches itself in the lower gums and makes a point in front, not letting itself cooperate in the hissing; this signifies that the outermost birth with all the creatures in it cannot grasp the Holy Spirit which proceeds from the heart of God, nor restrain it nor defend against it with its powers. For it penetrates all the closed chambers and births, with no need of any opening, just as the teeth cannot stop it from passing between them. 98 99

That the lips are open as it hisses through signifies that the Holy Spirit with its issuance from the heart of God has opened back up gates of heaven in the creation of this world; and that it has gone through the gates of God's anger, having barred those gates and left them shut, and having left shut and locked the devil's eternal inflamed dwelling of anger, out of which in all eternity he cannot depart. Furthermore, it signifies that the Holy Spirit likewise has an open gate in the house of anger of this world, where it carries on its work, ungraspable for the gates of hell; and where the Holy Spirit gathers holy seed for its eternal praise, irrespective of the locked infernal gates and incomprehensible to them. Just as the spirit executes its departure 100 101 102

¹⁷ Gen 1:2 (Luther): "es war finster auff der Tieffe / Vnd der Geist Gottes schwebet auff dem Wasser."

and resolution through the teeth without their moving and without their being able to comprehend the will of the spirit, the Holy Spirit incessantly gathers for itself beyond the grasp of the devil or the anger of God a holy seed and temple in the house of this world.

But that the whole word *Sprach* composes itself in the rear gums above the tongue in the cavity amid the tart and bitter qualities, growling as it does so, signifies that God composed this world near the heart in the center, and that he thereby built himself a house to his praise, against all growling and grouching of the devil, a house in which he rules with his Holy Spirit. In the same way the spirit of the heart goes out strong and mighty through the tart and bitter growling and grouching and rules by its exit as a mighty king over the tart and bitter qualities without their comprehending it, so does the spirit of God rule in the external birth of this world, in the house of anger. It rules mightily and generates for itself a temple there, incomprehensible to the anger. But that the tart and bitter spirits growl so when the spirit of the heart passes through their house, ruling there by force: this signifies that the anger of God together with all devils, is in opposition to the love in this world. The two will struggle and fight with one another for the entire time of this world, like opposing armies. This is the origin of every human war, of every animal conflict, and of all hostility between creatures.

The tart and bitter qualities, working together, help compose the word; yet it is only the spirit of the heart that pronounces the word from the mouth. This signifies that all creatures that have only arisen through the word, animals, fowl, fish, worms, plants, and grass, trees, and reeds, are formed by the entire body, evil and good. In all will the angry and corrupt quality abide, as well as the love of God. And yet all will be driven by the spirit of love. These two forces will run up against one another, oppressing and crowding one another. In many a creature, the fire of anger will be ignited thereby so intensively that body and spirit will be given an eternal salitter of anger in hell.

For the spirit born in the heart must pass between the gates of hell in its body, and can easily be kindled. It is as with wood and fire. If you don't pour water on it, it burns. Oh human being! You were not born by the power of the word with the animals of evil and good. If only you had not tasted of evil and of good, the fire of anger would not then be within you. But as it is, you have also received an animal body. May the love of God take pity: it has come to pass.

After the self-composition of the word in the tart and bitter qualities in the rear gums above the tongue, the mouth opens wide and the composed spirit travels altogether out of the mouth, having been born from the heart but proceeding no less from the tart and bitter qualities. This signifies that the creatures are born in great fear and enmity and that they cannot be born by way of one body, but only from two. For the tart and bitter qualities take the force from the spirit of the heart, infusing themselves with it. This is why nature has been weakened in the spirit of the heart. It can no longer deliver its own innermost birth of the heart. For this reason, nature has created male and female.¹⁸

Hence this also signifies the evil and good will in all of nature and in its creatures: that there will be a perpetual struggling, fighting, and throttling, for which reason this world will be known as a vale of sorrow, full of the cross, persecution, drudgery, and toil.

For when the spirit of the creation came into play, it had to fashion the creation in the infernal sphere. Because the outermost birth in nature is twofold, evil and good, there is a perpetual persecution, crushing, suffering, and wailing. All creatures in this life can only submit to this persecution. For good reason this evil world is known as the murder pit of the devil.

But the tart and bitter spirits, without being able to depart, remain in their seat in the rear gums upon the tongue, trapped there and barking out by way of the word through the middle of the mouth. This means that the devil and the anger of God will indeed rule in all creatures, but without having complete power within them: they will instead be compelled to remain in their prison, barking in all creatures and tormenting them, but without overcoming them, unless of their own accord they want to remain in his place. By the same token, the gentle spirit of the heart travels through the tart and bitter qualities, surmounting them; and though the gentle spirit becomes infected by their spirits, it nonetheless makes its way through as a prevailer. Should it prefer of its own accord to remain in the cave with the tart and bitter spirits in order to become their captive, the fault would be its own.

And so it is with the creatures: they would do nothing but sow and reap in the infernal fire. Particularly the human being who lives perpetually in the covetousness of pride, envy, and anger, without ever electing to challenge

¹⁸ B. anticipates here the theme of the androgynous Adam developed in his second book.

them with the love spirit or ever opposing the fire: the human creature brings the anger of God and the flaming fire of hell upon body and soul.

But that the tongue couches itself so firmly in the lower gums when the word proceeds out refers to the animate spirit of creatures and in particular to that of human beings. 117

The word that composes itself in the upper gums, infusing itself with the tart and bitter spirits, signifies the seven source spirits of nature or the sidereal birth in which the devil rules. The Holy Spirit opposes and defeats him there. But the tongue refers to the soul. It is born from the seven source spirits of nature and is their son. When the seven spirits want it that way, the tongue must move as they please, in furtherance of their cause. As long as the sidereal spirits do not become false and whore about with the devil, they hide the animate spirit and hold it as a treasure in their bonds when fighting with the devil, In the same way, they conceal the tongue when struggling with the tart and bitter qualities, as if it were their most precious gem. 118 119

This has been a short, but accurate instruction concerning the word that God has spoken, written in knowledge of the spirit, to the best of my gifts, and correctly communicated as the pound entrusted to me. 120

*Now one might ask, what did God speak?
He spoke, "Let there be light and it became light."
The depth.* 121

The light proceeded from the innermost birth to ignite the outermost birth again. Take note. This again gave to the outermost realm a natural light of its own. You should not suppose that the light of the sun or that of nature is the heart of God, which instead shines in concealment. No indeed! You should not worship the light of nature. For it is not the heart of God. It is only the ignited light within nature. Its power and core abide in the oiliness of the sweet water and of all the other spirits in the third birth. One does not call them God, even if they are in God and born out of God. It is but a craft instrument which cannot grasp the clear divinity by reaching back into 122 123

the deepest birth. No more than the flesh can comprehend the soul. But this 124
is not to be understood in the sense that the divinity is separated off from
nature. Not so. They are like body and soul. Nature is the body, the heart of
God the soul.

Now someone might ask, what sort of light was it that was ignited here? 125
Was it the sun and stars?

It was not. The sun and stars were created only on the fourth day out of
the same sort of light that is meant. It is a light that ascended in the seven
spirits of nature. It had no particular seat or place of its own, but rather
shone everywhere. It did not shine as brightly as the sun, but rather like the
sky, blue and luminous, in accordance with the nature of the source spirits.
It did so until there followed the actual creation and ignition of the fire in
the water in the tart spirit, which came about with the sun.

Chapter Nineteen

*Concerning the created heavens and the form of the earth
and the water, as well as the light and the darkness.*

On the Heavens.

The true heaven,¹ which is our own human heaven, to which the soul travels when it departs from the body, which Christ our king entered, and from which he proceeded and was born of his father and became a human being in the body of the virgin Mary: the true heaven has been well concealed until now from the children of humankind, who have entertained various opinions on the subject. Indeed, in many outlandish writings scholars have assaulted one another over it,² going at each other with ridicule and defamation so that the holy name of God was disgraced and his members injured, his tempel destroyed, and the holy heaven profaned by hostility and abuse.

People have always supposed that the heavens were many hundreds or thousands of miles from this earth and that God dwells alone there as in heaven. Moreover, certain physicists have undertaken to measure the distance to their heights, thereby arriving at many a bizarre conclusion.

Indeed, prior to the knowledge and revelation I write of, I myself considered the true heaven to be nothing other than the one that closes us in with its round circle, bright blue and high above the stars. I was of the opinion that there and there alone God possessed his peculiar being, ruling by the power of his Holy Spirit in the world here below.

But after this had caused me many a sore blow, delivered no doubt by the spirit that had taken a liking to me, I at last fell into severe melancholy and sadness at the sight of the great depths of the world with its sun and stars, clouds, rain, and snow. I regarded in my spirit the great creation of

¹ B. is referring to the corollary of the Eucharistic controversy between Lutheran divine ubiquity and the Calvinist response that Christ is not physically present in the Eucharist but rather seated at the right hand of God in heaven, a controversy that did implicate estimations of the distance from earth to heaven. See Intro I C–D and II C3–4.

² The anticlericalism of the late Reformation denounces the doctors' and pastors' endless quarrels. See Intro II A4b.

this world. In it, I found evil and good in all things, love and anger, in 6
 insensible creatures, in wood, stone, and earth, and the elements, as well
 as in humans and animals. Moreover, I regarded the tiny little spark that 7
 is the human being and considered what it amounted to before God, set
 against this great work which is the heavens and earth. I noticed that there 8
 was evil and good in all things, in elements and creatures, and that in
 this world the godless fared as well as the pious, and indeed that the bar-
 baric peoples possessed the best lands, enjoying better luck than the pious.
 This caused me to grow gravely melancholy and deeply troubled. No writ- 9
 ing I encountered gave me any comfort. The devil surely without pause
 inspired me with heathenish thoughts about which I prefer to remain silent
 here.

But when, in this deeply troubled state, I lifted up my spirit, which I 10
 understood not, earnestly toward God in firm assault, resolving my entire
 heart and mind with all its thoughts and impulses toward the one purpose
 of wrestling³ ceaselessly with the love and mercy of God: at that point he
 blessed me, that is, illuminated me, with his Holy Spirit, so that I might
 understand his will and be rid of my sadness: at that point, the spirit broke
 through. For when, with collected zeal, I assailed God and the gates of hell 11
 so brashly, as if my powers had been greater than they were, determined
 to risk my very life attempting what in reality I could not have attained
 unaided by the spirit of God, at last, after several firm assaults, my spirit
 broke through the gates of hell and into the innermost birth of the divinity,
 there to be embraced by love as a bridegroom embraces his beloved bride.
 As for my exultation of spirit, I cannot convey it in writing or speech. There 12
 is no comparison except when life is born in the midst of death or with the
 resurrection from the dead.

In this light my spirit soon saw through everything, recognizing God in 13
 all creatures, in vegetation and grass; I recognized who he is and how he
 persists, and what is his intention.

³ B. is alluding to Jacob's wrestling with an angel until "daybreak," when Jacob demands to be blessed (Gen 32:26).

In this light, my determination also grew with the greatest urgency to describe the being of God. But since I could not so soon grasp and comprehend with my reason the deep births of God in their being, twelve years went by before the true understanding was granted to me. It came about the way a young tree that you have planted in the earth is at first young and tender and of an amicable appearance, especially when it begins to grow. But it does not bear fruit at first. Though it blossoms, its flowers fall off. Many a cold wind, frost, and snow pass over it before it grows to bear fruit. So it was with the spirit of which I speak: the first fire was but a seed; but it was not an ever abiding light. Since⁴ that first time, many a cold wind has passed over it. But the will was never extinguished. The tree often did try to bring forth fruit by blossoming; but the blossoms were struck from the tree. This lasted to this very time: now it stands at last in the first fruit of its maturation.

It is from this light that I take my knowledge. And from it I also derive my resolve and drive. I intend to write out my knowledge in accordance with my gifts, letting God have his way. Even if in doing so I infuriate the world, the devil, and the gates of hell, I intend to find out what God has in mind. For I am much too weak to recognize his intention, though the spirit does recognize some future things in this light. Yet in my external human capacity I am too weak to understand them on my own. But the animate spirit which becomes infused with God does understand that which the animal body can only catch a glimpse of, as if there were flashes of lightning. For that is how the innermost birth of the soul expresses itself when it travels through the outermost birth in the rising of the Holy Spirit through the gates of hell. But then the outermost birth again closes itself off. The anger of God bolts shut the fortress, holding it all captive in its power. When that happens, the knowledge of the external human being is gone. Then the human being is left in a fearful, driven birth like a pregnant woman beset by labor pains, wanting to give birth but unable to do so and therefore in relentless terror. This is the way things go for the animal body even after it has once tasted the sweetness of God. It is ever hungering and thirsting for more. But the devil, residing in the anger of God, fights back fiercely. A human being on this track must always be in a state of giving birth in terror, forever struggling and fighting in labor.

⁴ Es ist Sind der zeit was later edited convincingly to: "es ist seit der Zeit" (1730).

I have not written these things in order to make myself look praiseworthy 21
 but rather in order to console the reader and to see if perhaps the reader
 might care to walk with me on the straight and narrow pathway, and in
 order that the reader should not despair upon encountering the gates of
 hell and the anger of God. When, together and by way of the narrow path 22
 of carnal birth, we reach that green pasture to which the anger of God does
 not extend, we shall take delight in all that we have suffered. Though for now
 we must be fools to the world, suffering the devil by the power of God to roar
 over our heads, this matters not. It will be more beautiful for us in that other
 life than if we had worn a royal crown in this one. Until then, the time is
 short and scarcely even deserves to be called a time.

Now take note.

When you conceive of the heavens, of their substance and location and 23
 mode of being, you need not send forth your thoughts across many thou-
 sands of miles. That distant location of the heavens is not your heaven.
 Though they are connected as one body, and indeed there is only a single
 body of God, you did not attain creaturehood in that remote location many
 thousands of miles away, but in the heavens of this world. These have within
 them a depth so great that no human number can be assigned to it. For 24
 the true heaven is everywhere, even in the very place where you stand and
 move. When your spirit grasps the innermost birth of the divinity, breaking
 through the sidereal and carnal births, it is already in heaven. It is truly so 25
 that a pure and beautiful heaven stands above the the depths of this world
 in all three births. In it, God's being together with all the holy angels rises up
 wholly pure, beautiful, and joyous: this cannot be denied except by those
 who are not born of God.

You must realize that the locus of this world, together with its innermost 26
 birth, is infused with the heavens above us: all a single heart, a single being,
 a single will, a single God, all in all.

The fact that the locus of this world is not called heaven and that there
 is a closure before the upper heavens,⁵ means the following: The upper 27
 heavens comprise the two kingdoms of Michael and Uriel, as well as all the

⁵ *Himmel ... ein schluß zwischen dem obern Himmel über vns ...*: these terms presup-
 pose the distinction between heavens and earth in Gen 1, just as the dangling preposition
 "between the upper heavens" (and what?), presupposes that the latter comprise those waters
 above and below, between which God created the firmament which he called the heavens
 (Gen 1:8, "Vnd Gott nennet die Festen / Himel"). Notice B. has used the term *feste* above: he
 is now engaged in interpreting its martial suggestion of a fortified bulwark or enclosure.

holy angels that did not fall with Lucifer. Those heavens have remained as they were from eternity, before the angels were created.

The other heaven is this world in which Lucifer was king. He is the one 28
 who inflamed the outermost birth in nature: this is now the anger of God.
 It cannot be called God or heaven, but is rather a ruination. This is why the 29
 upper heavens shut themselves off in their outermost birth for as far as the
 anger of God extends and as far as the regime of Lucifer. For the ruined birth
 cannot grasp the pure birth. That is to say, the outermost birth of this world 30
 cannot grasp the outermost birth of the heavens above this world. For they
 relate like life and death or like a stone compared to a human being. For this 31
 reason, there is a firm enclosure between the outermost birth of the upper
 heavens and this world. The firmament between them is death, which rules
 everywhere in the outermost birth of this world, locking it up so that the
 outermost birth of the upper heavens cannot enter into the outermost birth
 of this world. A great gap separates them. And this is why we cannot see the 32
 angels in our outermost birth. Nor can the angels dwell with us here in this
 world. If we do battle with the devil, they block his blows in the innermost
 birth, acting as protectors of the holy souls. This is why we cannot see or
 grasp the angels. For the outermost birth of their bodies is incomprehensible
 to the outermost birth of this world.

The second birth of this world abides in life: it is the sidereal birth out of 33
 which the third, holy birth emerges, in which love and anger contend with
 one another. For this second birth abides in the seven source spirits of this
 world. It is everywhere and in all creatures, including in humans. However,
 the Holy Spirit prevails in this second birth as well, helping the third Holy
 Birth do its generative work.

The third birth is nothing other than the clear and holy heaven infused 34
 with the heart of God beyond and above all the heavens, as if there were a
 single heart, and indeed there is but a single heart that maintains and bears
 up the locus of this world and that keeps the devil prisoner in the outermost
 birth in the fire of anger: an omnipotent and incomprehensible God. *And* 35
it is from this heart that Jesus Christ the Son of God proceeded in the body of
the virgin, into all three births, truly taking them all upon himself in order to

capture and imprison the devil, death, and hell through and by his innermost birth within the outermost one, thereby surmounting, as a king and victorious prince, the anger of God, penetrating by the power of his carnal birth all human beings.

And by this entering of the innermost birth of the heart of the heavens of this world into the sidereal and outermost ones, Jesus Christ, the son of God and Mary, became a ruler and king of our heavens and earth, who in all three births prevails over sin, devil, death, and hell. With him, we penetrate the birth that is the flesh, sin, corruption, outermost death, through the death and anger of God, into our own heaven. 36

In that heaven there resides our king Jesus Christ to the right of God, encompassing all three births as an omnipotent Son of the father, who is present through and within all three births in this world, in all spaces and places,⁶ maintaining and bearing all things, as the new born Son of the father, in the power and on the seat of the once powerful, now exiled, accursed, and damned King Lucifer, the devil. 37

Therefore, you child of man, do not be so timid and fearful when in zeal and earnestness you sow the seeds of your tears: you do not sow them on earth but in heaven. For in the sidereal birth you sow what you will reap in the animate one. In heaven, you will possess and enjoy it. As long as you dwell in this contested birth, you will have to bow down and let the devil ride around on you. But as brutally as he bludgeons you, you will return his blow in defense. Fighting back, you will stoke the fire of his anger, destroying his nest. As in a great turmoil, you are locked in battle with him. Though your body takes some damage, his will get it much worse. When he is defeated, he will roar like a lion whose cubs have been carried off. For he is tormented by the ferocity and anger of God. But give him shelter and he will grow fat and greedy and defeat you in time. 38 39 40

With that you have a true account of the heavens. Even if you cannot grasp it by your reason, I can do so. Just think about what God is. In this world you see nothing but the depths, and in them the stars and the birth of the elements. Are you going to tell me that God was not there? Dear fellow, what 41 42

⁶ B. is here formulating his version of the ubiquity of Christ and therefore of God. The sidereal birth is a natural sphere that renders the supernatural one all the more plausible by overlapping with and interacting regeneratively both with the innermost being of God and the outermost realm of the comprehensible elements. In anthropological terms, the spheres correspond to body, sidereal spirit, and animate spirit or soul. Occasional comparisons with the three persons of the Trinity do not acquire stable definition. See Intro II B2, B4f.

was here before the time of the world? If you were to say nothing, you would be speaking unreasonably. You can only say that God was everywhere here. For otherwise nothing would have come into being. And if God was indeed here, who could have expelled or overcome him so that he would no longer be present? But if God was truly here, then he is still present in his heaven, and in his trinitarian being. But the devil fired the bath of anger, because of which the earth, stones, and elements became so active and cold, bitter, and hot. He murdered the outermost birth. It is my subject and intention to write about how it would all come alive again, regenerating itself; and about how in the process carnal flesh came into being in the creatures. But the sin which is in the flesh is the anger of God. A second question and subject in this book is what the anger of God will lead to. To this question, the spirit replies that at the conclusion of the time of this corrupted birth, after the resurrection of the dead, the devil will receive the locus or space where at present the earth abides as his own property and house of anger. This will not affect all three births but only the outermost in which he now abides. The power of the innermost will hem him in as a captive, making him serve as a foot stool⁷ for the innermost birth, which he will never comprehend or touch. For the aforementioned does not mean that the fire of anger will be extinguished and cease to be. For that to happen, the devils would have to become holy angels again, dwelling in the holy heaven. If that cannot happen, a hole in this world must persist as their lodging.

If our human eyes are opened, we see God everywhere in his heaven. Heaven abides in the innermost birth. When Stephanus⁸ saw the heavens open up and Lord Jesus at the right hand of God, it was not that his spirit flew up to the upper heavens. He penetrated the innermost birth in which the heavens abide everywhere. You must not think that the divinity is a being which abides only in the upper heavens, nor that our souls departing the body travel up into the upper heavens many hundreds or thousands of miles away. That is not necessary: they are translated into the innermost birth where they are with God and in God and with all the holy angels. They can be either up there or down here. Nothing holds them back. For in the innermost birth the upper and lower divinity is a single body, an

⁷ This alludes both to the earth as God's cosmic footstool (Isa 66:1) and vanquished Satan as the same (Ps 110:1).

⁸ Acts 7:55, "But filled with the Holy Spirit, [Stephanus] gazed into heaven and saw the glory of God and Jesus standing at the right hand of God" (Luther: "Als er aber vol heiliges Geistes war / sahe er auff gen Himmel / vnd sahe die herrligkeit Gottes / vnd Jhesum stehen zur rechten Gottes / vnd sprach / Sihe / ich sehe den Himmel offen vnd des menschen Son zur rechten Gottes stehen").

open gate. The holy angels also promenade in the innermost birth of this world in the presence of our king Jesus Christ, not only in the upper realm which is their territory. Where else would the human soul want to be but with its king and savior, Jesus Christ. For in God near and far are the same thing, a single palpability, everywhere father, Son, Holy Spirit. In the upper heavens, the gates of divinity are no different and no shinier than in this world. Where could there be any greater joy than where every hour dear and lovely newborn children and angels come to Christ, having passed through death into life? No doubt they will have much to tell of their many struggles. Where could there be any greater joy than where in the midst of death life is perpetually born. Each and every soul brings along a fresh triumph: there is nothing but a pure amicable greeting and welcoming. Imagine how it is when the souls of children come to their parents who bore them in their body. Won't there be heaven there! Or are you thinking that I am writing in too mundane a fashion? Step up to this window and you'll say no more about that, though I might have an earthly tongue, it stands in for a celestial meaning that I can neither write nor speak of in my outer birth. Of course I know that not every heart will grasp my word of the three births, especially not when the heart has been too completely drowned in the flesh and locked away in the outermost birth. But I have nothing else to offer, for this is how it is. And if I were to write pure spirit, which in truth is what this is, the heart would understand what⁹ I see only as flesh.

Concerning the form of the earth.

Many writers have stated that the heavens and earth were created out of nothing. It amazes me that among so many excellent men not one was found who has been able to describe the true ground, all the more so since the same God has been from eternity who is now. Where there is nothing, nothing can come into being. All things must have a root. Otherwise nothing grows. If there had not been the seven source spirits from eternity, there would be no angel, no heavens, and no earth.

The earth, however, came into being from the spoiled salitter of the outermost birth. This you simply cannot deny. When you look at earth and stones, you have to admit that they have death in them. But you must also

⁹ wen Ich Sehe: "wie ich sehe" (1730).

admit that they have a life in them. Otherwise nothing would grow in them, neither gold nor silver, neither vegetation nor grass.¹⁰

Now someone might care to ask: are all births in them? 58

The answer is yes: life pushes through the death which is the outermost birth. The second birth is the life that abides in the fire of anger and in love. The third is the holy life.

Instruction.

The external earth is a bitter stench which is dead. Anyone can understand 59 that.

But the salitter had been murdered by anger. You can hardly deny that God's anger abides in earth. Otherwise it would not be so tart, bitter, sour, and poisonous, nor would it generate such poisonous and evil worms.

But if you were to claim that God had made it that way because this was his intention, you would imply that God embodied evil. My dear friend, tell 60 me instead why it was that the devil was expelled. You will of course say it was because of his pride, his wanting to be above God. But, take a guess, my friend, by means of what? What sort of power did he possess? Tell me if you know the answer. If not, then be still and listen!

Before the time of creation, he resided in the salitter of the earth when 61 it was still fine-spun, abiding in the celestial holy birth everywhere in the whole kingdom of this world. Nor was it earth and stone yet, but a celestial seed, born of the seven source spirits of nature. In it, there blossomed celestial fruits and forms, delicacies for the angels. Only when the anger 62 burned within it was it decimated in death. This did not mean that it was utterly dead. For in God, how could anything perish that had possessed his life from all eternity? The outermost birth is instead burned, frozen, drowned, and petrified.

The second birth then regenerated the life in the outermost. The third 63 was then born between the first and second: between heaven and hell, in the midst of the fire of anger. The spirit then pushes through in the fire of anger and gives birth to the holy life that abides in the power of love. In that 64

¹⁰ Paracelsus asserts God's creation from nothing but insists that the powers or virtues within things are eternal and uncreated. B. is in accord with his *Philosophia* (H 8:55; S 13:9) in alluding to the notions of creation from a primal material or "seed" (Sahm) imbued with the divine and elemental powers which yield vegetation and metals: "Am ersten ist der *Yliaster* getheilet worden/ der dann Nichts ist/ vnd hatt geben die 4. Elementen, vnnd gemacht und geordnet: vnd ist nur als ein Sahm/ auß dem Stamm wachst."

birth the dead rise up again, those who have sown a holy seed.¹¹ But those who have sown in the fire of anger will rise up in it. For the earth will be brought back to life, all the more so since divinity in Christ has by his flesh regenerated it and lifted it up to the right hand of God. Only the fire of anger will remain where it arose. But you were going to say that there is no life in the earth? You are blind in saying so. For you can see that vegetation and grass grow from it. And if you were going to say that it has but this single kind of birth, in that too you would speak blindly. For the vegetation and wood that sprout from it is not earth any more than the fruit of the tree is. Nor is the power of the fruit God. Rather, God is latent in the center,¹² in the innermost birth, concealed in the core of all three natural births, discernible only in the spirit of the human being. For the same reason, the outermost birth in the fruit cannot grasp or contain him. He maintains the outermost birth of the fruit and informs it. 65

*A second question: Why is the earth
so hilly, stony, and uneven?*

The mountains emerged in the compaction. For there was always more of the corrupt salitter in one place than in another in accordance with the divine wheel with his innate source spirits. Wherever the sweet water had primacy in the inner wheel of God there arose much earthly palpable water. Where the tart, dry quality had primacy in the bitterness within the marcurius, there arose much earth and stone. But where the heat in the light had primacy, there emerged much silver and gold and some beautiful stones emerged in the flash of light. Particularly where love had primacy in the light, the most precious stones and the finest gold are found. 66 67

But when the clump of the earth was compacted, the water was squeezed out of it. Wherever it was compacted by the dry quality into stony ridges, it remained in the earth, and since then some large holes have been made or dissolved to become its passages. In those places where there are large seas or lakes, the water had had primacy over their pole. Since not so much salitter had been there, the earth became hollowed into a valley with the 68 69

¹¹ B. calls to mind the metaphor of Gal 6:8, "If you sow to your own flesh, you will reap corruption from the flesh; but if you sow to the Spirit, you will reap eternal life from the Spirit." However, B.'s context of a theory of nature and regeneration calls to mind Paracelsus' natural supernaturalism in writings such as the *Liber de resurrectione et corporum glorificatione*, "Jetzt ist der [Mensch] aber ein som [Same] und der neue leib die frucht" (NPE 1, 447).

¹² Instead of standing highest, God is deepest. Rebirth and assimilation to God take place in an inner dimension.

water remaining in it. For the subtle water seeks the valley, as a humility of 70
 life that does not rise up, as the tart, bitter, and fiery qualities had done in
 the creatures of the devils. Hence, it always seeks the lowest points on the 71
 earth. This signifies the true mildness in which life is born, as you will read
 with respect to the creation of the human being and above with respect to
 his species.

Concerning Day and Night.

The entire divinity and all its powers and effects and its innate being, as 72
 well as its ascent, emergence, and transformation, which means the entire
 production and the entire birth: all can be understood in the spirit of the
 word. As is the proportion or innate birth of the qualities when the word is 73
 composed and formed by the spirit in order to issue forth, so it will be in
 nature with the inner birth, emergence, ascent, struggle, and triumph.

For when the human being fell into sin, he was transferred from the 74
 innermost birth into the other two, and soon they enmeshed and infused
 with him, making him their own. Soon enough the human being took on
 the spirit and all the outgrowths of the sidereal and outermost birth.

For this reason, he pronounces all words in accordance with the innate 75
 generations of nature. For the human spirit that abides in the sidereal birth,
 infusing itself with all of nature and being just like nature itself, forms the
 word in accordance with its innate generation. If the human being sees 76
 something, he gives it a name corresponding to its manifestation. In order to
 do that, he has to inform himself with the same kind of figure, and manifest
 himself in the sound, as the thing he names gets generated. In this resides
 the core of the entire understanding of the divinity. I do not write and 77
 bring these things to light so that everyone will follow suit and pass off his
 cogitations, declaiming them holy. Look here, friend, there is more to it than
 that. Your animate spirit must first of all infuse itself with the innermost
 birth in God and abide in the light to know the sidereal birth properly to
 have an open gate in all births. Otherwise you cannot write a sacred and true
philosophia, but only lice and fleas, and you will be found out as a disdainer
 of God. I take into account that the devil is going to ride his proud horse with 78

many a one in this regard. And some will take to the road before even being harnessed. I consider myself innocent in that. For what I reveal here, I must reveal. The time of emergence is at hand. Whoever would sleep now will be awakened by the storm of ferocity. So that everyone will attend well to what is his, I intend to give notice in accordance with the impulse and will of the spirit.

Take note.

The writer¹³ Moses tells us that God parted light from darkness and called the light day and the darkness night. From evening and morning there was the first day.¹⁴ 79

But since the words *evening* and *morning* run quite counter to *philosophia* and reason, it is to be assumed that Moses was not the author of this. It must have been handed down to him from his forefathers who took all six days of creation as a single course and who knew of the creation of Adam only from some obscure words conveyed to posterity.

For there could not have been evening and morning before the time of the sun and stars, which surely and truly were created on the fourth day, a matter which I have reason to indicate in the discussion of the creation of the sun and stars. But there were already day and night, as I intend to explain here according to my knowledge of it. Here you can once again open wide the eyes of your spirit in order to understand. If you do not want to understand, you must remain blind. For this great work has remained concealed in the human being down to the present day. Now, praise be to God, day is dawning. Dawn is breaking. The spirit that breaks through from the innermost birth is coming to light with its red, green, and white banner in the outermost birth upon the rainbow. 80
81
82

Note.

Now you might ask, how can there have been day and night without morning and evening? 83

Morning and evening are only above the earth and beneath the moon, originating in the light of the sun which causes morning and evening and the day and dark of night in the superficial sense. Everyone knows that.

¹³ See Grimm, **Skribent** means writer or scribe, often in a pejorative sense. The term contrasts with B's **autor** as a true source and authority. In denying that Moses was the *author* of Genesis, B. thus does not deny that he *wrote* it.

¹⁴ Gen 1:4–5.

At that time, however, there were not two distinct creations of evening and morning. When morning and evening began they remained the same until the present.

Concerning day.

The word day composes itself in the heart and travels forth out of the mouth, 84
 through the strait of the tart and bitter qualities without arousing them. It
 issues forth forcefully through their locus which is in the rear palate above
 the tongue, doing so quite gently and incomprehensively to the tart and
 bitter qualities. But when it has issued forth to the tongue, the tongue against 85
 the upper palate closes the passage of the mouth. And when the spirit strikes
 against the teeth, wanting out, the tongue opens the mouth in order to leave
 before the word, performing a leap of joy out of the mouth. And when the 86
 word breaks through, the mouth opens wide within itself so that the word
 composes itself with its sound again behind the tart and bitter qualities,
 waking them up like lazy sleepers in the dark, exiting at once from the
 mouth. The tart quality then rushes after it like a sleepy fellow aroused from 87
 slumber. But the bitter spirit proceeding from the fire flash remains lying
 there, hearing nothing and not moving.

*These are truly great things, and not as
 simple as the peasant might think.*

First of all, the spirit composes itself in the heart and slips by all the guards 88
 unobserved as far as the tongue: this signifies that the light has issued forth
 from the heart of God, passing through the outermost, spoiled, fierce, dead,
 bitter, and tart birth in this world's nature, still imperceptible to death, devil,
 and the anger of God. As the gospel of St. John, chapter 1, states: "*The light
 shone in the darkness and the darkness have not comprehended it,*¹⁵ etc."

When the tongue and the upper palate close off the passage of the mouth 89
 as the spirit reaches the tongue, this signifies that the seven source spirits of
 nature did not perish in this world in the anger of God at the time of creation:
 they remained lively and alert. For the tongue signifies the life of nature in
 which the animate or holy birth abides. It is the image of the soul.

¹⁵ Light and darkness contrast as singular and plural, one and many, here and in Luther's Bible (John 1:5): "vnd das Licht scheinet in der Finsternis / vnd die Finsternis habens nicht begriffen." Awareness of the frequency of these images in B's work suggests that what we might read as biblical metaphor functions as a speculative metaphysics.

The fact that the spirit infects the tongue as soon as it arrives on it, therefore executing a leap of joy in desiring to exit the mouth even before the spirit, signifies that the seven source spirits of nature, known as the sidereal birth, immediately receive divine life and resolve, rejoicing as does the tongue in the mouth, as soon as the light of God, which is called the day, rises up in them. 90

The fact that the frontal gums expand to make room for the spirit so as to please it signifies that the entire sidereal birth has cordially acceded to the will of the light without arousing the fierce quality in itself. 91

The spirit leaving the mouth first composes itself again on the tongue in the rear palate behind the tart quality, arousing it like a sleeper and then quickly exiting the mouth. This signifies that, though the tart quality must sustain and form all things throughout nature, it does so only after the spirit of the light has formed it. For first the spirit arouses it and hands over to it what it is to sustain. It has to happen this way because of the external palpability which must be sustained in the tart ferocity. Otherwise nothing would persist in the corpus. Indeed, the entire compacted mass of earth and stones would not persist. There would be only a fragmented, turgid and dark salitter hovering throughout the depths. 92 93

Moreover, it signifies that in the end this salitter will again be aroused and quickened on the Day of Judgment, when the spirit will have completed its creation and works in this world. 94

The fact that the spirit composes itself behind the tart quality, not in it, but that the spirit arouses the tart quality signifies that the tart nature cannot properly comprehend the light of God, but that it will rejoice in the light of grace, becoming aroused by it in order to bear out the will of the light, the same as the animal body of the human being bears out the will of the spirit. Yet these are not two distinct things.¹⁶ 95

The fact that the bitter quality lies still and does not hear or comprehend the work of the spirit signifies that the bitter fire of anger which arises in the flash of fire when the light is born and arises again is not aroused by the light and does not comprehend it, remaining imprisoned in the outermost birth, and must allow the spirit of light to perform its work in nature as it will, unable to see, hear, or comprehend the works of the light. Hence no one should think that the devil is capable of tearing the works of light out of his heart. He can neither see nor comprehend them. Though he might 96 97

¹⁶ The phonetic enactment that occurs in speech and the anthropological relation of body and spirit are not distinct. See above A 19:75–76.

rage and storm in the outermost birth in the flesh, as if this were his robber's castle, do not lose heart! Do not bring into the light of your heart the works of anger and your soul will be safe from the deaf mute devil who is blind to the light.

Don't imagine that I am writing here some fantasy that might or might not be true. The gates of heaven and hell have been opened to the spirit. In the light the spirit passes through both. It sees them and can judge them for what they are. For the sidereal birth lives between the two and must submit to being crushed between the two. And though the devil cannot take my light from me, he can and often does conceal it beneath the outermost birth of the flesh. The sidereal birth then trembles as if it were imprisoned. Those are only the devil's assaults aiming to cover up the mustard seed.¹⁷ It is about this that the Apostle Paul says that a great thorn had been thrust into his flesh, and that he had beseeched the Lord to remove it from him; to which the Lord answered that his grace should be enough.¹⁸ For he arrived at this very locus, desiring to own the light without obstruction in the sidereal birth. But that could not be, since the anger remains in the carnal birth, being compelled to bear the corruption in the flesh. If the ferocity were taken from the sidereal birth altogether, he would be like God in it, knowing all things as does God himself. Only the soul which is infused with the light of God knows this now, yet the soul cannot take it back complete into the sidereal birth, for it is another person. Just as, the apple on the tree cannot take its smell and taste back into the tree or into the earth, even though it is the son of the tree. So it is in nature.

The holy man Moses was high and deep in this light which also clarifies the sidereal birth. As a result, the external birth of the flesh was illuminated

¹⁷ Mat 17:20, "[Jesus says] if you have faith the size of a **mustard seed**, you will say to this mountain ... nothing will be impossible for you."

¹⁸ See 2 Cor 12:7–9, "VND auff das ich mich nicht der hohen offenbarung vberhebe / Jst mir gegeben ein Pfal ins Fleisch / nemlich ... Dafur ich drey mal dem HErrn geflehet habe / das er von mir wiche / Vnd er hat zu mir gesagt / Las dir an meiner Gnade genügen ..." ("[Paul says] to keep me from being too elated, a thorn was given me in the flesh [Luther: "ein Pfahl ins Fleisch"], a messenger of Satan to torment me ... Three times I appealed to the Lord about this, that it would leave me, but he said to me, 'My grace is sufficient for you, for power is made perfect in weakness.'" The reader should also consider the previous statement in A 19:98, comparing it with 2 Cor 12:1, as well as with what became the mystical topos of the "third heaven" [2 Cor 12:2–4]).

in his countenance¹⁹ so that he desired to see God's light altogether in the sidereal birth. But this could not happen. The barrier of anger was in the way. The entire sidereal birth in this world cannot grasp the light of God. For this reason, the heart of God is hidden, though it dwells in all places and encompasses all. 104

Therefore, you can see that day existed before the sun and stars. For as soon as God said, "Let there be light," the light broke through the darkness and the darkness did not grasp it. The darkness remained in its place. Thus you can see as well how the anger of God remained hidden in the outermost birth of nature, resting there unable to be aroused unless human beings themselves arouse it because they have become infused with their fleshly birth, with the anger in the outermost birth of nature. 105 106

Hence, if someone is damned to hell, he cannot claim that God has caused or wants it. The human being arouses the fire of anger within himself. When it begins to burn, it infuses itself with the anger of God and the infernal fire, which are the same thing. When your light goes out, you are left in darkness where the anger of God is latent. Arouse it and it will burn in you. There is fire in a stone. If you do not strike it, the fire remains concealed. Give it a blow and fire leaps out. If something flammable is there, it will burn, causing a great conflagration. And so it is with the human being who kindles the sleeping fire of anger. 107 108 109

Concerning the night.

The word night composes itself in the heart. The spirit grunts with the tart quality without being comprehensible to it. Next it composes itself on the tongue. But since it grunts on the heart, the tongue closes the mouth briefly until the spirit comes and composes itself on the tongue. Then it opens the mouth quickly to let the spirit out. *The fact that the word* first of all composes itself on the heart, grunting with the tart quality, signifies that the Holy Spirit has composed itself in the darkness above the heart of God in the sidereal birth of the seven source spirits. Its grunting with the tart quality signifies that the darkness was a contrary will, opposed to the Holy Spirit, which 110 111

¹⁹ Ex 34:29–35 tells how, when Moses had spoken with the Lord, his face shone so that he put on a veil when talking to the Israelites and removed it when he "went in" to speak to the Lord. Conducive to mystical speculation, the "**veil of Moses**" is evoked by the Apostle Paul to the effect that the Jews' minds have been hardened to the truth revealed by Christ, whereas "all [Christians], with unveiled faces, seeing the glory of the Lord as though reflected in a mirror, are being transformed into the same image from one degree of glory to another ..." (2 Cor 3:18).

displeased the spirit. But that it nevertheless passes through the dark strait 112
 means that the spirit exits through the darkness. The darkness abides in
 quiet calm²⁰ so that it can give birth to the light while remaining still and
 not igniting the flames. From this, the judgmental world that would damn 113
 the human being in the maternal womb without knowing whether the fire
 of anger had been ignited by the parents in the fruit or not should take note
 that the spirit of God wafts within the darkness which remains calm; and the
 darkness can contribute to the light. The hour of birth is perhaps conducive
 to some and quite detrimental to others, but it is never compellingly so.²¹

When the mouth closes just as the spirit composes itself above the heart, 114
 with the tart quality grunting against it and with it, this signifies that the
 entire domain, the entire locus of this world, had been utterly dark in
 the sidereal and outermost births, but that it has been illuminated by the
 powerful exit of the spirit.

The fact that the bitter spirit is not aroused as the spirit passes through 115
 its place refers to the dark night in the outermost birth of this world: it has
 never comprehended the light, nor will it do so in all eternity. From this,²² it 116
 happens that creatures can only see the sidereal light with their eyes. If not
 for the darkness in the outermost birth, the sidereal spirit could see through
 wood and stone and indeed through the entire earth, restrained by nothing,
 as it is in heaven.

But now the darkness has been separated from the light,²³ remaining in 117
 the outermost birth, in which the anger of God will rest until Judgment
 Day. Then the anger will be rekindled, so that darkness will be the house
 of eternal corruption. In it, Lord Lucifer and all the godless human beings
 who have sown darkness in the field of anger will have their eternal dwelling
 place.

However, the sidereal birth in which the natural light now abides, in 118
 which the holy birth is born, will also be ignited at the end of time. The anger
 and the holy birth will be separated from one another. For the anger cannot
 comprehend the holy birth. The anger in the sidereal birth will become the 119
 life within the house of darkness. The anger will be known as the infernal
 fire. The house of darkness, the outermost birth, will be known as death. In
 it King Lucifer will be god and his angels and all damned human beings will

²⁰ **Ruge** is replaced by *Ruhe* (1730).

²¹ B. here accords a relative, but not absolute, impact to the force of necessity proclaimed
 by astrology.

²² **Dan Her** is replaced by *Dannenhero* (1730).

²³ Gen 1:4.

be his servants. In this pit all sorts of infernal fruits and formations will rise up, all with an infernal quality and nature, as in heaven everything will have a celestial quality and nature. 120

*From this you can understand what the creation of the heavens and earth signify and are, and what God wrought on the first day of creation. To be sure, the first three days were not divided into morning and evening. A unit of time was counted as having twenty-four hours as is the time of a day in the heights above the moon.*²⁴ 121

Moreover, it was also accounted as a human day, since without doubt the earth immediately began its rotations, and in that time, as God separated light from darkness, it rotated once and executed its course for the first time. 122

²⁴ Genesis and the recent calendar reform had raised the question how a day should be measured. See Intro I F–G.

Chapter Twenty

Concerning the Second Day.

Concerning the second day of creation, it is written in Gen 1,¹ “And God 1
spoke, ‘Let there be a firmament between the waters, and let it be a separation between the waters.’ God then made the firmament and parted the waters beneath from those above it, and so it was. And God called the firmament the sky. Out of morning and evening, there was the second day.”

This account again shows that the precious man Moses was not the 2
author of this; for it is written in a way that makes no sense and is simple-minded, even though it has excellent implications. These, without doubt, 3
the Holy Spirit did not care to reveal, in order that the devil should not be informed about all the secrets of the creation. For the devil himself does not understand the creation of the light or how the heavens were made by the means of the water. He can neither see nor comprehend the light and the 4
holy generation that abides in the water of the heavens. He only knows the generations that occur in the tart, bitter, sour, and hot qualities out of which the outermost birth arose: they are his royal castle. This does not mean that 5
he has no power in the elemental water or cannot possess it. For even the elemental water in the outermost spoiled birth pertains to the anger of God. Death abides in it, as it does in the earth.

It is simply that the spirit in Moses is referring here to a different water 6
about which the devil knows and understands nothing. Had this long since been clarified, then the devil would surely have learned about it from human beings, and no doubt would have mixed his infernal chaff into it. For this 7
reason, the Holy Spirit has kept it hidden until the final hour before evening, when his thousand years will come to an end, when he shall again be let loose for a short time, as can be read in the Book of Revelation.² But since he 8
is now freed from the chains of darkness, God has put up lights everywhere in this world so that people shall come to know the devil and watch out for

¹ Gen 1:6–8.

² Rev 20:3. The devil will be locked up, “so that he would deceive the nations no more, until the thousand years were ended. After that he must be let out for a little while.” The thousand years refer to a time of righteousness and peace before the final consummation of Christ’s return.

him. That he is on the loose, I will inform everyone. Just look at the world 9
 in a strong light and you will see that now all four new sons born from the
 devil when he was expelled from heaven are ruling everything: pride, greed,
 envy, and anger are ruling the world. They are the devil's heart, his animate
 spirits. Just look at the world and you will see that it is completely occupied 10
 with these four new sons of the devil. This is why caution is called for. This
 is the time that all the prophets have foretold, of which Christ says in the
 Gospel, "Do you think that the Son of Man will be believed when he returns
 to judge the world?"³

The world thinks that it is flourishing with the bright light hovering 11
 directly over it. But the spirit reveals to me that it is situated in hell. For the
 world abandons love and attaches itself to greed, usury, and exploitation.
 There is no mercy in it. Everyone screams, "If only I had money!" The 12
 powerful suck the marrow from the bones of the lowly and extract their
 sweat by force. In sum, there is nothing but lying, deceiving, killing, and 13
 robbing in a world that can truly be called the devil's nest or dwelling. The 14
 holy light is now no more than *historia* and lore. The spirit cannot work its
 will in it and what people confess in their mouths is assumed to be faith.
 Oh, you blind and foolish world, full of the devil. There is no faith in knowing 15
 that Christ died for you, shedding his blood that you might be saved. It is but
historia and lore. The devil knows this as well. It does not help him at all. So
 foolish world, let it go at your lore and you will be judged on its terms. But if 16
 you want to know what true faith is, take note. Your heart need not be joined
 to the four sons of the devil in pride, greed, envy, anger, usury, exploiting,
 blackmailing, lying, deceiving, and murdering, in snatching the bread from
 your neighbor out of greed, and in thinking night and day how you can serve
 and satisfy the devil's pride, greed, envy, and anger, by engaging in worldly
 pleasures. *This is what the spirit says in this world in the zeal of its anger.* 17
*Since your spirit and will are joined to the four vices of the devil, you are not
 of a spirit with God.* Not even if you serve me with your lips and bend your
 knee before me every hour of the day, do I care for your works. Even if your
 breath is always before me, what do I care for incense in fierce anger. Do

³ Luke 18:8, "when the Son of Man comes, will he find faith on earth?"

you think I should receive the devil or lift up hell into heaven? *Turn around!* 18
 And struggle against the evil of the devil. And incline your heart toward the
 Lord your God. And proceed in accordance with his will. *If your heart inclines*
toward me, I will incline toward you. Or do you suppose that I am as false as
 you are?

Therefore, I tell you this: if your heart is not joined with God in your 19
 knowledge and lore on the proper basis of love, you are a hypocrite, liar,
 and murderer before God. For God hears no one's prayers unless the heart
 submits to him in complete obedience. If you would struggle against the 20
 anger of God, you must put on the helmet of obedience and love. Otherwise
 you will not break through. Your struggle will then be in vain and you will
 remain a servant of the devil like the others. What good does your knowledge 21
 do you if you do not struggle within it? None at all. It is as if someone knew of
 a great treasure yet did not seek it despite knowing how it could be obtained,
 and were to die of hunger in full knowledge.

Thus says the spirit: Many heathens who do not have your knowledge yet 22
 do struggle against ferocity, will possess the kingdom of heaven before you
 do.

Who is to judge them if their hearts are infused with God, even though
 they do not know him, yet labor in his spirit, in justice and purity of heart,
 in true love toward one another. They bear witness that the law of God is 23
 in their hearts. But since you indeed do know, yet do not act upon your
 knowledge, while they know not, yet do, in so doing they pass judgment
 upon your knowledge. You are found to be a hypocrite, a worthless servant in 24
 the vineyard of the Lord, in it, but unwilling to work there. What do you think
 the master of the estate will say when he asks for the money entrusted to you
 and you will have buried it in the ground? Will he not say, "You scoundrel
 servant! Why did you not lend out my money for interest? Then I would have 25
 gotten it back compounded!" So the suffering of Christ will be rescinded
 from you and handed over to the heathens, who had but a single pound and
 gave five back to the master of the estate. And you will have to howl with the
 dogs!

Now take note.

If we consider how it was that God parted the water beneath from the 26
water above the firmament, great insights can be gained. For the water
that remains on the earth is a spoiled and deadly substance like the earth,
belonging as well to the outermost birth, which abides in death with its
palpability, as do the earth and stones. This does not mean that it has been 27
utterly rejected by God. For the heart within it pertains to the sidereal
birth, out of which the holy birth emerges. But death does abide in the 28
outermost birth. For this reason, the palpable water has been separated from
the impalpable water.

Now you ask how that might be.

Look: the water in the depths above the earth, the water that is joined with 29
the elements of air and fire, is the water of the sidereal birth. In it there
abides the sidereal life and the Holy Spirit operates especially. Through
this water, the third, innermost generative realm gives birth in a way that
is inconceivable to the anger of God. To our eyes this water appears no
different than the air. But the fact that water, air, and fire are truly conjoined 30
in the depths above the earth is something that every reasonable person can
see and understand.

For often you see the entire depths resplendent and pure. Then, in a 31
quarter of an hour, it is all covered with aqueous clouds. When the clouds are 32
ignited from above by the stars and from below by the water on earth, water
is generated in the clouds. This could not happen if not for the anger abiding
in the sidereal birth. Because all these things are corrupted, the upper water 33
in the anger of God must come to the aid of the tart, bitter, and hot qualities
of the earth and quench its fire, calming it so that life can be born over and
over again, and indeed so that the holy birth can emerge between death and
the anger of God. But as for the dominant presence of the element of fire 34
in the depths, in air and water: you can see this in the flashing of lightning.
Moreover, you can see how the light of the sun at times ignites by its impulse
the element of fire on earth, even though in the heights of the moon's orbit,
it is quite cold. God, however, has separated the palpable water from the 35
impalpable and has placed the former on earth. The latter remains in the
depths, in its place where it has been from eternity. But since the anger is 36
also in the water in the depths above the earth, palpable water is always

generated by the ignition of the stars and of the water subject to anger. The water thus generated abides in death. Since the innermost birth is infused with the sidereal birth, it comes to the aid of the corrupted earth to quench its anger with the water thus generated, so that everything abides in life in the sidereal birth and the earth gives birth through death to life. 37

The gates of the mystery.

The fact that there is a firmament between the waters which is called the sky has the following significance. 38

The entire depth from the moon clear to the earth abides with its operations within the fierce and palpable birth. The moon is a goddess⁴ of the palpable realm. Moreover, the house of the devil, death, and hell lies in the domain and circle between the moon and earth.⁵ The fierce anger of God is perpetually ignited and inflated in the outermost birth in the depths by the great sins of human beings which are conjoined with the sidereal birth in the depths. 39 40

God made the firmament called heavens or sky between the outermost and innermost birth. It is a separation between those two. For the outermost birth of the water cannot comprehend the innermost of the water, which is called the heaven that is made from the middle of the water. But now the innermost birth of the heavens collides with the earth, thereby firmly holding captive the outermost water of the earth on earth as well as the earth itself. If this were not the case the water would be dispersed by the rotation of the earth, and the earth itself would be shattered and scattered in the depths. But the firmament between the outermost, palpable water and the inner acts to restrain the earth and the palpable water. 41 42 43 44 45

Would you care to ask, what sort of firmament of heaven is it that I can neither see nor understand? 46

It is the firmament between the clear divinity and the corrupted *natura* through which you must break out if you want to make your way to God; and it is precisely the firmament which does not abide entirely in the anger,

⁴ The moon goddess is presumably Diana (Artemis), patroness of the Ephesians mentioned in Acts 19.

⁵ Reflecting a no doubt common view, Ch. 21, 30, and 32 of the *Historia von D. Johann Fausten* (1587) locate the realm of evil spirits in the airy region between earth and moon.

yet is also not entirely pure, about which it is written, "*Not even the heavens are completely pure before God,*"⁶ etc. On the Day of Judgment, the anger in the fire will be swept from it. For it is written, "*The heavens and earth will pass away, but my words do not pass away,*"⁷ etc. What is impure in that heaven is the anger. The pure is the word of God that he once spoke, "*Let the water be parted below the firmament from the water above it,*" etc.

That very word abides there, composed in the very firmament of the water and holding the outermost water of the earth in place.

The gates of divinity.

Now take note of the concealed mystery of God. Looking at the the depths above the earth, you must not say that here is not the gate of God where he dwells with his sacred being. No, and no again. Do not think of it in this way! It is rather the case that the entire Holy Trinity, God the father, Son, and Holy Spirit, dwells in the center⁸ beneath the firmament of the heavens; and that firmament cannot encompass him. Indeed, everything is a single corpus, the outermost birth and the innermost together with the firmament of the heavens as well as the sidereal birth within it, in which the anger of God also manifests itself. But these are opposed to one another like the human constitution. The flesh signifies the outermost birth, the house of death. The second birth in the human being is the sidereal one in which life abides and love and anger contend with one another. That is how human beings know themselves: the sidereal birth generates life in the outermost which is the dead flesh.

The third birth emerges between the sidereal and outermost ones. It is called the animate or the soul. It is as large as the entire human being. Its birth is not comprehended by the outermost human being, nor does the sidereal grasp it, since each source spirit comprehends only its innate root which signifies the heavens. That same animate human being must push through the firmament of the heavens to God to dwell with him. For otherwise the complete human being cannot come to God. For each human being who would attain bliss must be, with his innate births, like the entire divinity with all three births in this world.

⁶ Job 15:15, "God puts no trust even in his holy ones, and the heavens are not clean in his sight."

⁷ Mat 24:35; Mark 13:31.

⁸ On the conceptual context of B.'s use of "Centrum," see Intro II A2d.

The human being cannot be entirely pure without anger or sin, for neither 56
are the births in the depths of this world entirely pure before the heart of
God. Love and anger always struggle with one another. This is why God is
called an angry, zealous God.

As is the human being in his outer constitution of births, so too is the 57
entire body of God in this world. But in the water there abides the mildness
of life.

What is first of all in the outermost body of God of this world is the
hardened tart, bitter, and hot death in which even the palpable water is
frozen and dead.

In it lies the darkness in which lie captive with living bodies King Lucifer 58
and his angels as well as all the carnal, godless human beings, as well as the
departed spirits of the damned human beings. Their generation cannot see, 59
hear, feel, smell, nor comprehend the heart of God; it is as a foolish woman
arrayed thus by Lucifer in his pride.

The second birth is the sidereal one. You must know that it is the life of 60
the seven source spirits. In it love and anger are arrayed against one another.
In it resides the upper water which is a spirit of life. In it, or between it, lies
the firmament of the heavens which has been made from the middle of the
water.

This birth now pushes through the outer, frozen one, through death, and 61
gives birth to the sidereal life within death, which is to say in the hardened
earth, water, and the flesh of animals and human beings, as well as foul, fish,
and worms.

And only as far as this birth, half as much as the realm of anger compre- 62
hends, can the devil reach, no deeper than that. That is as far as his lodging
extends, no deeper than that. For this reason the devil cannot know what
sort of root the other part of this birth has. And it is up to this point that 63
human knowledge of the world has arrived after the fall. The other root,
which is called heaven, has been kept hidden from the human being by the
spirit. *Up to this point:* so that the devil would not learn of it from the human
being and strew poison in our eyes.

This second part of the sidereal birth which abides in the love in the sweet 64
water is the firmament of the heavens which restrains the ignited anger with
all the devils in it. For they cannot enter into the heaven in which the Holy

Spirit resides, proceeding from the heart of God and struggling against the grim ferocity to give birth to its temple in the fierce wrath of God.

In this heaven dwells the human being who fears God even with his living body. For that same heaven is in the human being as well as in the depths above the earth. And as it is with the depths above the earth, so too with the human being: both in love and anger, until the departure of the soul. When at last the soul departs from the body, it remains only in the heaven of love or in the heaven of anger. Whichever has taken hold of it in departing becomes its eternal and indissoluble dwelling, from which it can never depart. For there is a great chasm between them, as Christ says regarding the rich man in Luke 16.⁹

And in the one heaven the holy angels attend to us, in the other the devils.

In the one heaven, the human being lives between heaven and hell and must suffer from the grim ferocity many a hard blow of temptation and persecution, sometimes submitting to torments and crushing pressures. Anger is the cross, and the loving heaven is called patience. The spirit that rises up in it is called the hope and faith that becomes infused with God and struggles with anger till it overcomes victoriously. In this is found the entire Christian doctrine. Whoever teaches anything else does not know what he teaches. For his teaching has no foot or foundation, and his heart always sways and groans without knowing what to do. For his spirit is forever in quest of calm without finding it. For he is always impatient, looking for something new. Upon finding it, it titillates him as if he had found a new treasure; but there is no permanence in him. He seeks on and on without abstinence.

You theologians, the spirit is going to make you wide open. Would you not see and graze your sheep in green pastures, preferring a barren heath instead? Then you should answer to the severe and angry judgment of God. Consider this. I am taking heaven as my witness. I am carrying out what I must. The spirit compels me to do so. I am entirely captive to it and cannot resist it, no matter what happens to me afterward.

The holy gates.

The third birth of the body of God in this world is concealed beneath the firmament of the heavens, which infuses itself with the birth; but this does

⁹ Luke 16:26, "[Abraham says to the rich man in Jesus' parable:] between you and us a great chasm has been fixed."

not happen in a wholly physical mode, but rather more in a creatural one, as can be said of the angels and the human soul.

This particular birth is the omnipotent and holy heart of God in which our King *Jesus Christ* resides with his natural body at the right hand of God, as king and master of the entire body or locus of this world, and who with his heart encompasses and sustains all. And the firmament of heaven is his stool. The source spirits of his natural body rule in the entire body of this world. Everything is conjoined with them that abides in the sidereal birth, in the part of it that is of love. The other part of this world is connected with the devil. 74 75

You must not think like Johannes Calvus or Calvinus, that the body of Christ is not an omnipotent being, and that it does not encompass more than the locus it occupies.¹⁰ No, you child of man! You would err in this. You would incorrectly conceive of the divine power. For indeed, every human being in his sidereal source spirits encompasses the entire locus or body of this world. And the locus encompasses the human being. Everything is a single body, with only separate members. How should the source spirits in the natural body of Christ not want to become infused with the source spirits in nature given that his body also stems from the source spirits of nature and his heart is animate from the third birth, which is the heart of God that encompasses all angels and all heavens of heaven and indeed the whole of the father. 76 77 78

You Calvinists should therefore desist now from your opinion. You are in error. You should not torment yourselves with the palpable substance. For God is a spirit. In palpability abides death.¹¹ The body of Christ is no longer in the hard palpability but in the divine palpability of nature, like the angels. For our bodies as well will not be resurrected in such hard flesh and bones, but will be like the angels.¹² Although they will have every form, power, and agility excluding the birth members, they will appear in a different form. So it will be too with the internal organs or intestines. We will not possess the same firm palpability. For Christ said to Mary Magdalene in the garden of 79 80 81 82

¹⁰ On the impact of the doctrinal conflicts between Lutherans and Calvinists over the real presence of Christ's body in the bread and wine of Communion and the ubiquity of God in the world, see Intro I C and II Azb–c.

¹¹ Though John 6:63 ("It is the spirit that gives life; the flesh is useless"), contentious with respect to the Eucharist, is not cited verbatim, B. is attempting to argue that only the elemental, not the spiritualized flesh, is to no avail.

¹² A marginal note refers to Mat 22, presumably verse 30: "in the resurrection [people] neither marry nor are given in marriage, but are like angels." The citation accords with B.'s presentation of angelic Adam in subsequent writings.

Joseph after his resurrection: "Do not touch me, for I have not yet ascended to my God and yours,"¹³ etc. It is as if he wanted to say, "I no longer possess the animal body, even though I am revealing myself in my old shape, for otherwise you would not be seeing me in your animal body." This is how 83
he walked about for the forty days of his resurrection, not always visibly among the disciples but invisibly as well, in accordance with his celestial and angelic property. But only when he wanted to speak with his disciples, he showed himself to them in palpable form in order to be able to speak natural words with them; for divine words cannot be understood by the corrupted being. A sufficient indication that his body had an angelic character is that 84
he went to his disciples through closed doors.

From this you can see that his body was infused with all seven spirits in 85
nature in the sidereal birth in the part that is of love, holding sin, death, and devil captive in the part that is of anger.

Now you can understand what God did on the second day when he 86
separated the water under the firmament from that above it.

And so too you can see that everywhere in this world you are in heaven 87
and hell and that you live between them in grave danger. Moreover, you can see how heaven is in a holy human being, and indeed everywhere that you stand, walk, or lie. If only your spirit infuses itself with God, you are to that extent in heaven, and your soul is in God. This is why Christ says in John 10, "My little sheep are in my hands, and no one can take them from me,"¹⁴ etc.

By the same token, you can see that in accordance with the anger you are 88
at all times in hell with all devils. If only your eyes were opened, you would see marvels. But instead you stand between heaven and hell, seeing neither and walking on a narrow bridge.

There have been certain people who at certain hours have, in accordance 89
with the sidereal spirit, ridden off, as it is called.¹⁵ They thereupon recognized the gates of heaven and hell. It has also been shown that many a person has dwelt in hell in the living body. People have made fun of such things but with great ignorance since this is truly the way things are. In the proper place, I intend to describe what is involved in this.

¹³ John 20:17, (Jesus says) "Do not hold onto me, because I have not yet ascended to the Father" (cf. Luther: "Rühr mich nicht an ...").

¹⁴ John 10:27–28: (Jesus says): "My sheep hear my voice. I know them and they follow me. ... No one will snatch them out of my hand."

¹⁵ B. echoes the lore of visits to hell made by the living, a medieval phenomenon famously associated with Dante and passing into folklore in the popular accounts of the Irish knight and visitor to hell, Tundal.

But that there is a twofold birth with the water, I will prove by the language of nature, which is the root or mother of all languages in this world with the whole perfect knowledge of all things abiding in it. For when Adam first spoke, he gave names to all creatures after their qualities and innate operations.¹⁶ It is the language of all nature. Not everyone masters it. It is a secret mystery imparted to me by God's grace by the spirit that has taken to me.

Now take note.

The word water thrusts out of the heart closing the teeth; it crosses the tart and bitter quality without arousing them, and then travels out between the teeth. The tongue acts along with the spirit, helping the hissing sound and infusing itself with the spirit. The spirit proceeds with great power out through the teeth.

But when the spirit is out most of the way, only then do the tart and bitter spirits respond to infuse themselves from behind with the word. But it remains in its place and pulls along behind in the syllable.

When the spirit composes itself in the heart, traveling forth, closing the teeth, and hissing with the tongue through the teeth, this signifies that the heart of God has moved and with its spirit instituted a barrier around itself which is the firmament of the heavens, just as the teeth shut and the spirit passes through them. This is how the spirit passes out of the heart into the sidereal birth.

And just as the tongue joins to cause the hissing and infuses itself with the spirit, moving with it, the human soul joins with the Holy Spirit, infusing itself with it, and pushes along in its power through the heavens and rules with it in the word of God.

That the tart and bitter qualities are only aroused afterward, forming themselves up behind toward the word, signifies that, though everything is a single body, nonetheless heaven and the Holy Spirit and the heart of God have their place. The devil and the anger cannot grasp the Holy Spirit or heaven. The devil with the anger attach themselves to the word in the

¹⁶ Gen 2:19–20, “whatever the man called every living creature, that was its name.”

outermost birth, with the anger assisting there to form everything in this world that abides in palpability. In the same way, the tart and bitter qualities follow after the word and infuse themselves with it.

The passage of the spirit, unnoticed, across the tart and bitter qualities 97 signifies that the gates of God are everywhere in this world where the Holy Spirit prevails, and that the heavens stand open everywhere, even in the middle of the earth. Nowhere, however, can the devil see or grasp heaven. He is but a grumbling, growling dog of hell who only follows along after. When the Holy Spirit has built its church and temple, he then destroys it and attaches himself to the word as an enemy who does not want a temple of God to be built in his country which would diminish his realm.¹⁷

¹⁷ Of all possible activities open to the devil, his resentment and destruction of temples to God built upon his own territory reflects a threat to religious freedom facing B's fellow Protestants in neighboring Catholic-ruled Bohemia.

Chapter Twenty-One

Concerning the Third Day¹

Though the spirit has kept the deepest secrets concealed within the letter in 1
the scriptures of Moses,² everything is set down there systematically. There
is no lack of order.

For when God through his word created heavens and earth and parted 2
the light from darkness and gave each thing its place, each thereupon began
with its generation and manifestation.

On the first day God compacted the ruined salitter that arose from the 3
inflammation of his anger, created by the powerful spirit. For the word *schuff*
("created") signifies a compacting.³

Within this compaction of the corrupted salitter of wrath, King Lucifer, 4
that powerless prince, was driven with his angels into the cavern of the
salitter of anger, the place where the outer, half-dead materiality of our world
is born. It is the space between the nature goddess of the moon⁴ and the dead
earth.

When this happened, the depths were illuminated. By virtue of the con- 5
cealed heavens light was separated from darkness. The sphere of the earth
revolved once in the great wheel of nature. The time of a revolution, one day,
passed, containing twenty-four hours.

In the second span of a day, the sharp separation began. The incompre- 6
hensible chasm was made between the anger and the love of the light. King

¹ This chapter, perhaps the hardest to translate or interpret in *Aurora*, is a spiritualizing interpretation of Gen 1:9–13. God gathers the water under the sky in one place to free up dry land, naming the land Earth and the waters Seas, and calling it good. He commands vegetation to sprout and yield seed and fruit, bearing its seed within it, again calling it good. Luther's version is cited in section 9. The operative terms are water, seas, land, dry, heavens, vegetation, trees, sprouting, seed, fruit, and regeneration in their own kind. The distinct terms and images of the three days are combined with John 1 into a dynamic composite image in which darkness and light conduct asymmetrical warfare in which the defeats and victories are death and life in our world.

² Here again Moses is the presumptive author of Genesis.

³ Sections 3–5 describe the first day: heavens and earth are created and light and darkness separated.

⁴ This can be taken as the moon goddess Diana (Artemis), mentioned in Acts 19 (see *A* 20:39, note).

Lucifer was locked up in the house of darkness, to be held there until the Final Judgment.⁵

In the same way were the waters of life way parted from the water of death, yet so that the one cleaves to the other like body and soul in our age of the world, without the one encompassing it. The sky made from the middle of the water forms a chasm between the two so that the palpable or material water is a manifestation of death and the impalpable a manifestation of life.

The incomprehensible spirit that is God rules everywhere in this world, fulfilling everything. The comprehensible one is attached to him, dwelling in darkness without being able to see, hear, smell, or feel the spirit, recognizing only its works and acting to destroy them.

When God had locked the devil up in darkness by separating off the heaven that is everywhere and in all places, he resumed his miraculous birth within the seventh nature spirit and generated everything again as he had done from eternity.

For Moses wrote, *“And God said, ‘Let the earth sprout vegetation and grass, giving rise to seed and bearing fruitful trees, each according to its kind with its seed within itself upon earth,’ and so it happened.*

*And the earth sprouted grass and vegetation, giving rise to seed, each according to its kind, and trees that bore fruit with their seed within them, each according to its kind. And God saw that it was good. From evening and morning came the third day.”*⁶

This is clearly right and properly written. But the true ground lies hidden in the word without ever having been understood by the human being.

For from the time of the fall the human creature has been unable to comprehend the inner birth or heavenly birth. Human reason has remained trapped in outer materiality. It could not penetrate the heavens and contemplate the inner birth of God which takes place even in the corrupted earth and indeed everywhere.

⁵ Sections 6–9 interpret the second day: the parting of waters is a parting of the forces of life from the realm of death which lies in inert (palpable) materiality: between the regenerating (impalpable) spirit of God and the death-bearing power of the devil, fierce nature, and God's anger.

⁶ Gen 1:11–13. What seems straight-forward here, the emergence of a self-regenerating plant life, was characterized by Luther as the greatest miracle of all (see Intro II B1). B. confirms this by presenting the realms above and below the waters as spheres of light and darkness, life and death, Lucifer and the Son. The innermost sphere (or “birth”), the deepest secret of the scriptures, is the true heavens and omnipresent God, who lets life as vegetation sprout back out of a dead earth devastated by Lucifer's insurrection. The chapter ends by transitioning to an alchemical-astrological interpretation of the third day of creation.

You should not think in this respect that God has made something new 11
 which was not there before. If this were so, a different God would have come
 into being, which is not possible. Beyond the one God, there is nothing at all. 12
 Even at the gates of hell there is nothing but the one God. But a distinction
 has arisen between the love in light and the inflamed anger in darkness.
 The one cannot grasp the other even though they are conjoined like a single
 body.

The salitter of which the earth has been made has existed from all eter- 13
 nity, having subsisted in the seventh source spirit which is the nature spirit.
 The other six have perpetually given rise to the seventh, and are enclosed by
 it, as if in the maternal womb. They have been the force and the life of the
 seventh; as the sidereal birth is in the flesh.

But when King Lucifer awakened the anger in his generative sphere, his 14
 pride introduced poison and death into it. Earth and stones of the kind
 known to us were born in the sphere of anger, in the ferocity or pang of death.

He was therefore spat out. The divinity could not suffer such a generation 15
 in the love and the light of God. The ruined salitter had to be compacted
 to a clump and Lord Lucifer along with it. The innate light went out in
 the ruined salitter and the closure was made between anger and love. The
 ruined salitter would no longer generate itself; and the heavens would hold
 the anger in the outermost birth in nature in the darkness. There would be
 an eternal separation between them.

When this was finished in two days, on the third the light rose up in 16
 the darkness, though the darkness and its prince could not comprehend
 it. For from the earth, grass, vegetation and trees sprouted forth. It is writ-
 ten about this, "each according to its kind." In this word, the core of the 17
 eternal birth lies concealed and cannot be grasped by flesh and blood. The
 Holy Spirit must ignite the sidereal through the animate birth in the human
 being. Otherwise, the human being is blind to what is meant and under-
 stands nothing more than of earth and stones, grass, vegetation, and trees of
 wood.

It is written here, "God spoke, 'let the earth sprout grass, vegetation, and
 fruit-bearing trees.'"

Now take note.

The word *sprach* ("spoke") is an eternal word. Before the time of anger, from all eternity, it was in this salitter when it still abided in celestial form and life. In its center it had never quite perished. It did so only in its palpable manifestation. 18

But when the light ascended again in the outer palpability in death, the eternal word abided in full birth and generated life through death and out of death. The ruined salitter again brought forth fruit. 19

But since the eternal word had to become infused with its corruption in anger, the bodies of the fruit turned out both evil and good. From the earth in death the outer birth of the fruits had to emerge. From the sidereal birth in love and anger the spirit or life had to emerge. So it was with the birth of nature in the time of the inflammation: nature was incorporated back into the earth and it had to blossom forth again in this generation. For it is written that dead earth shall bring forth grass, vegetation, and trees, each according to its kind. This means in accordance with the nature and quality present from all eternity in its celestial quality, nature, and form. For this is what is meant by its own kind, received in the maternal womb and having by right of nature its own life. 20 21 22

The earth therefore brought forth no alien life that had not been in it from all eternity. Before the time of anger it had brought forth celestial fruits with holy, pure, celestial bodies to be food for the angels, so it now brought forth fruits of the palpable, hard, evil, angry, poisonous, half-dead kind. For as is the mother, so are the children. 23

It is not that the fruits of the earth were wholly within the realm of anger. For the integral incorporated word which is deathless and incorruptible, having been in the salitter of the earth from all eternity, turned green again in the body of death and brought forth fruit from the dead body of the earth. But the earth has not comprehended the word but rather the word the earth. 24

And as was the earth with the word, so it was too with the fruit. But the word remained in the center of the heavens, which in this place is no less hidden, allowing the generating power of the seven source spirits to shape 25

the body from the outermost corrupt and dead birth: the word or heart of God remained seated in their celestial place upon the throne of majesty while fulfilling the sidereal as well as the dead birth, though to them the holy life was quite incomprehensible.⁷

You should not suppose that for this reason the outermost dead birth of the earth acquired a life of this kind through the ascendant word so that it was no longer of death, and so there was no death in its fruit. No indeed! That cannot be in eternity. What has once become dead in God is dead indeed. By its own power, it will not be rejuvenated in all eternity. It is rather that the word infused with the sidereal birth in the part that is of love generates life through the sidereal birth, through death. 26

For you can see how everything born of the fruits of the earth must rot; and how they are a form of death. 27

The fact that the fruits receive a body different from the earth, one that is much more potent, beautiful, pleasant-tasting, and fragrant, results from the sidereal birth having received the power of the word to form a different sort of body that persists half in death and half in life, concealed between God's anger and love. 28

That the fruits on the body are much more pleasant, sweeter, and milder with their good taste: this is because they are the third birth from the earth after which the earth will be purified at the end of our time and translated back into its former status. But the anger will remain in death. 29

The joyous gates of the human beings.

Consider. Thus speaks the spirit in the word. The spirit is the heart of the earth, which rises up in its heaven, in the bright flash of life, with which my spirit is infused in its knowledge, and by the power of which I write these words. 30

The human being has been made of the seed of the earth, from an incorporated mass, and not from the anger: from the birth of the earth, as a king or heart of the earth; and the human being stands in the sidereal birth in the part of love. But the anger attached itself to the human being which he was to rid himself of by giving birth, just as the fruit rids itself of the bitterness of the tree by giving birth. And this⁸ he did not do but rather reached back 31

⁷ One notices that this complex assertion serves the simple, if impossible, purpose of allowing Christ as the Word to be both in heaven and present shaping and informing all things in the world. See Intro II A1b, Azc, B1.

⁸ *vnd das Tette er nicht*: "this" must logically refer to "love," not "anger."

from love into anger. He allowed himself to lust after his dead mother, to eat
 of it and suck her breasts and stand upon her stem.⁹ When he struggled, he
 made it happen. He attached himself to the outermost birth of his mother
 in death, translating his life from love into the realm of the angry sidereal
 birth. This is where he stands now between heaven and hell in the sight of
 the devil in his realm. Against him the devil wars and fights, either in order
 to banish him from his land, into the earth, or to make of him a child of anger
 in hell.

What is his present hope?

Just look, you blind heathen! Look, you distorter and stretcher of scripture!
 Open your eyes wide and do not be ashamed in the face of such simplicity!
 For God lies concealed in the center and is much simpler than you think.
 But you do not see him.

Behold! Your spirit or your soul is born of your sidereal generative power.
 The third birth is within you, just as an apple on the tree is the third birth
 from the earth; and has not grown in the earth but rather above it. If it were
 a spirit like your soul, it would not bind itself to the earth to rot there.

Know that the apple on its tree is no less infused with its innermost birth
 with the word of God: by that power it has grown out of the earth. But since
 the reign of anger lies in his bodily mother, she cannot transpose him out of
 the palpable birth but must remain with his body in the palpability of death.
 But on the Day of Judgment, it will be translated in its mother back to its
 celestial place, but this will happen by the power in which its life abides, by
 which it infuses itself with the word of God to be separated from the angry
 and deathly palpability and blossom in the heaven of this world in a celestial
 form and be fruit for human beings in that other life.¹⁰

But since you are made of the seed of the earth, albeit in the word, and
 since you have given your body back to your mother, it has also become a
 palpable deathly body, as is your mother. Your life carries the hope, as does
 your mother the earth, that on the Day of Judgment it will be translated back
 by the power of the word to its first locus.

⁹ These ghoulish and grotesque desires and actions are Adam's partaking of death in the fall from grace. The earth is his mother. He covets her incestuously in eating of the forbidden fruit. B. was reluctant to allow that God could have inflicted such terrible punishment on Adam and Eve for harmless disobedience. In subsequent writings, B. is intent on finding a deeper rationale for the fall more worthy of its grand scale. See *Boehme*, 114–121.

¹⁰ Even the vegetable realm has a place in the scheme of resurrection.

But since your sidereal birth abides in anger here on earth, infusing itself 39
with the love in the word like the fruit on the tree, for the power of the fruit
is infused with the word, your hope is in God.

For the sidereal birth abides in love and anger, and cannot escape from 40
this in this world due to the outermost birth in the flesh, which abides in
death. For the dead flesh has enclosed the sidereal birth. Human flesh is 41
cadaverous, since it is still in the maternal body and encompassed by hell
and the anger of God.

But now the sidereal birth gives birth to the animate as the third birth that 42
abides in the word, since the word resides latently embodied in the center
in its heaven.

But since you possess your reason now, not like the apple on the tree, 43
since you are an angel and likeness of God, created in the place of the exiled
devil, and since you know how you can become infused in your sidereal
birth, in the realm of love, with the word of God, you can place your animate
spirit in the center, in the word in heaven. With your soul you can rule with 44
God in heaven in your living body in this deadly palpability. For the word of
God is in your heart and it infuses itself with the soul like a single substance.
If your soul abides in love, it is also a single substance. You can say that
you reside in heaven in accordance with your soul, living and ruling along 45
with God. For the soul that grasps the word has an open gate to heaven, and
can be held back by nothing. It is not visible to the devil, for it is not in his
world.

But since the sidereal birth, overlapping with anger, abides in death, as 46
does the flesh through anger, the devil always sees through the realm of
anger clear into your heart. If you make room for him, he will tear the part
of the sidereal birth that stands in love out of the word, leaving your heart
a dark vale. If you do not work back toward the birth of the light, he will 47
ignite the fire of anger within and your soul will be spit out of the word to
become conjoined to the anger of God, and then you will become a devil, an
angel no more, and you will not attain the gates of heaven with your animate
birth. But if you do battle with the devil, holding on to the gates of love in 48
your sidereal birth, going back with your body, your soul will remain in the

word, hidden from the devil, ruling with God until the day of the restoration of that which has been lost.

But if you stand in the anger with your sidereal birth when you depart 49
after the body, and if your soul is not fixed upon the word, then you will
never attain the gates of heaven in eternity. Wherever you have sown your
seed, which is your soul, that is where your body will be resurrected.

The gates of power.

A guarantee that body and soul will be reunited on the day of resurrection 50
can be witnessed in the birth of the earth.

For the creator spoke, "Let the earth¹¹ bring forth grass, vegetation, and
fruit-bearing trees, each in accordance with its kind." Each sprouted accord-
ing to its kind and turned green. As the body had been before the time of
anger, it regained an earthly one in accordance with its mother.

Consideration has to be given to how in the great insurrection of the devil 51
everything has been composed into the word so that all remains in its own
being according to its own power, as if nothing had been destroyed but only
changed.

If this happened at a time of such murder and pillage, it will happen all 52
the more on the Day of Judgment, when the earth is parted in the ignited fire
of anger and comes back to life. It will indeed be composed into the word of
love, just as in that same word it has given birth here to all its fruits, of grass
and vegetation and trees, and all sorts of ores of silver and gold.

But since the sidereal birth of the earth abides in love and the outer in 53
death, each will stay in its place. Life and death will be parted.

Where would the human soul rather be on the day of rebirth than in its 54
father, which is in the body that gave birth to it.

Because in this time it was concealed in the word as the body was in 55
death, and since the word sustains the earth in the sidereal birth in love,
it infuses itself through the word during the time of concealment with its
mother in body in accordance with the sidereal birth in the earth. In the
word, body and soul have never been separated from one another. They live

¹¹ The vexing difficulty of this passage has to do with an intention to find in God's speaking into existence of living things which reproduce in their own kind (Gen 1:11) an assurance of the resurrection of the human body that is not utterly destroyed but persists in its sidereal substrate within a sidereal dimension or invisible force field centered in the creator Word. Faith is thus in a psychological and metaphysical sense an infusion with or into the Word (21:55).

together in God. Though the animal body must decay, its power lives, and from its power grow in its mother beautiful little roses and flowers. Even if the body were burned up, its power would abide in the four elements in the word, and the soul would be infused with it. The soul is in heaven. Heaven is everywhere, even in the middle of the earth. 56

Oh, *human being*! Regard yourself in this mirror. In reference to the creation of the human being you will find more about it. 57

These things I present you here so that you might better understand the power of creation; and so that you will learn to submit all the more to this spirit and learn its language.

The Open Gates of the Earth.

One might now ask, out of what sort of material or power did the grass, vegetation, and trees arise? What sort of substance and event took place with this creation? 58

The simple-minded one might say that God made everything from nothing. Whoever says that does not know his God, nor what he is. Looking at the earth and the depths above it, he imagines that that is not God or that there is no God there. He persists in imagining that God only dwells above the blue heaven of the stars, ruling in this world by his spirit that travels out from him. His corpus is not here on earth and not present in the earth.

I have read opinions of this sort in the books and writings of the doctors. This is why there have arisen so many opinions and so much quarreling among the learned.¹² 59

But since God in his great love is opening up the gates of his being to me and is thinking of the covenant he has with human beings, I intend to unlock all the gates of God, faithfully and earnestly in accordance with my gifts, to open them as wide as God allows me. 60

This does not mean that I consider myself capable enough in such matters, rather I will reveal only as much as I am able. For the being of God is like a wheel in which many wheels are joined together above, below, and cross-wise so they all rotate together, so that one can look once at the wheel and be amazed without learning or comprehending its rotation. But the more one looks at the wheel and studies its form and learns from it, the more one appreciates it. For something marvelous always comes to light and one cannot see and learn enough. 61

¹² On B.'s theme of theological controversy (Zank) regarding Christ's ubiquity or presence only at the right hand of God, see Intro I C–D and II A4b.

So it is with me: what I do not describe sufficiently in one place about this 62
 great mystery you will find in another. What I cannot detail in this book due
 to its scope and my incomprehension you will find in the next one. For this 63
 book is only the first sprouting of the little twig which is turning green in its
 mother. It is like a child learning to walk which cannot run well yet. Though 64
 the spirit sees the wheel and wants to comprehend its form all at once, the
 spirit cannot do so because of its turning. But when it comes back so that
 the spirit sees the first form again, it learns more and more, becoming well
 disposed toward the wheel and loving it.

Now take note.

The earth has the same qualities and source spirits as the depths above the 65
 earth or as does the heavens. All belong together as a single body and the
 entire God is that integral body. Your not seeing and knowing him entirely
 is caused by sin. You are locked in the deathly flesh within this great divine
 body. The power of the divinity is hidden from you, as the marrow is hidden
 in the bones or flesh.

But if you break through in the spirit, through the deathliness of the
 flesh, you will see the hidden God, as the marrow might break through the
 bones to give the flesh force and strength. Yet the flesh cannot grasp the
 marrow but only its force. By the same token, you cannot see the hidden
 divinity in the flesh; you can only receive its power und understand from 66
 this that God dwells in you. For the deathly flesh has no place in the birth
 of life. It does not lay claim to the life of the light. The life of the light in
 God ascends in the deathly flesh, generating for itself from the deathly flesh
 another celestial and living body that knows and understands the light. For 67
 this life is but a hull from which the new body sprouts. It is as with the
 wheat seed in the earth: the hull will not rise up again and come to life.
 This does not happen with wheat. It will remain eternally in death and
 hell.

This is why the human creature bears the devil's eternal dwelling here on 68
 earth in his body. You might boast of that, you beautiful goddess, and you

might invite the devil as a guest to the new birth. That will do you much good! See to it that you do not give birth to a new devil who will remain in a lodging he owns.

Consider the mystery of the earth, how it gives birth: that is how you must give birth. 69

The earth is not the body that grows from it but it is the mother of the body: your flesh is not the spirit. But the flesh is the mother of the spirit.

The light of the clear divinity, however, abides concealed in both, in the earth and in your flesh; and it breaks through and gives birth to its own body in accordance with the nature of each. As each human being is, so his body, and as the earth so its body. As the mother is, so is the child. 70

The child of the human being is the soul, which is born from the sidereal generation out of the flesh. The children of the earth are grass, vegetation, trees, silver, gold, and all sorts of ores.

Now you might ask, how should I relate to the birth of the earth so that I can understand something of it. 71

Consider: the birth of the earth abides in its birth like the entire divinity and there is no difference between them except for the corruption in the anger in which palpable materiality abides. That is the only difference, that and the death that lies between God and the earth.

You should be aware that all seven spirits of God are in the earth, giving birth within it, as they do in the heavens. For the earth is in God and God has never passed away. The outermost birth is dead. Anger lies within it. It will be retained for King Lucifer as a house of death and darkness and an eternal prison. 72

*Concerning the Seven Source Spirits and
their operations in the earth.*

First of all is the tart or dry spirit: in the sidereal birth of the seven source spirits in the earth, it draws together a mass through the inflammation of the upper birth above the earth, drying it out by its acerbic coldness. In the same way that it contracts the water, turning it into ice, it also contracts the water in the earth, turning it into a dry mass. 73

After this the bitter spirit that arises in the flash of fire is next in the 74
 materia or mass: it cannot bear being trapped in the drying process. It rubs
 up against the tart spirit in the dried mass until it kindles the fire. When this
 happens, the bitter spirit takes fright and receives its life. Take careful note of 75
 this. In the earth, leaving aside vegetation or metals, you will neither sense
 nor discover anything but the tart, the bitter, and water.

Now, however, the sweet water abides in it, opposed to the other two. 76
 Moreover, the water is finely formed; the other two are in either case hard
 and crude. The one is always opposed to the other. There is a perpetual
 stifling, struggling, and fighting. Yet in the struggle of the three there is no
 life. They are a dark vale: three things that can never get along with one
 another. There is a perpetual stifling of one another among them. This is 77
 what then activates them. Moreover, God's anger that lies concealed in them
 has its origin in this. The devil has the same origin, and so too have death and
 hell arisen, as you can read above with reference to the origin of the devil.

The Depths in the Center of the Birth.

When the three things, tart, bitter, and sweet, run up against one another in 78
 this way, the tart gains primacy. It is strongest. By force, it causes the sweet
 to contract. For the sweet is gentle and expansive on account of its softness.
 It must surrender to captivity.

When this happens, the bitter is captured along with it in the body of 79
 the sweet water and is dried out too. Tart, sweet, and bitter are thus in one
 another, stifling each other severely in the dried out mass until it is quite dry,
 since the tart quality goes on exerting itself toward this end.

When the sweet water can no longer defend itself, fear rises up in it, as in 80
 someone dying, as the spirit parts from the body and the body surrenders
 to the captivity of death. That is how the water succumbs. The rising of 81
 fear generates a fearful heat, causing the expulsion of sweat as in someone
 dying. The sweat becomes infused with the tart and bitter quality as their
 son which they have generated from the sweet water in murdering it and

causing its death. When that happens, the tart and bitter qualities rejoice in their son, in the sweat, each imparting to it their force and life, and stuffing¹³ it full like a greedy piglet, thereby rapidly raising it up. For the tart quality and the bitter constantly extract the sap from the earth and fill up their young son with it. 82

But the body that was initially compacted from the sweet water remains extinguished. The sweat of the body, infused with the tart and bitter qualities, now occupies the house and makes itself at home there, growing big, fat, and greasy. 83

Yet the two qualities, tart and bitter, cannot abandon their quarrel and hostility: they struggle on and on with one another. The tart is strong, the bitter quick. When the tart reaches for the bitter, it jumps aside and takes the sap of their son with it so that the tart penetrates everywhere, wanting to take it captive. Then the bitter tears its way out of the body, extending itself as far as it can. When the body gets too tight for it and can be extended no more, and the bitter contention is too great, the bitter must yield to captivity. But the tart cannot slay the bitter, holding it captive instead. The conflict remains so great between them that the bitter breaks out of the body in a tussle¹⁴ taking the body of its son along with it. This represents the growth, incorporation, or incarnation of a root as it comes into being in the ground. 84 85 86 87

Now you might ask, how can God be in this birth?

Look! This is the birth of nature. If not for the ignited fire of anger in these three, the tart, bitter, and sweet, you would indeed see where God would be. However, the fire of anger is in all three: the tart is much too cold, contracting the body to make it much too hard. The sweet is too thick and opaque, as it is immediately grasped, held captive, and dried out excessively by the tart. The bitter is much too prickly, murderous, and out of control. They cannot reach concord in anything. For if only the tart were not so hard when ignited in the cold fire, and the water not so turgid, and the bitter not so insurgent and murderous, they could ignite the fire that gives rise to the light and out of it the love; and the fire flash would give rise to the sound. Then you would see whether there would not arise a celestial body in which the light of God 88 89 90

¹³ See Grimm, **fretzen**: formed from *fressen* as a causative verb, it can mean both to hunt and to feed.

¹⁴ **zaslich**, see Grimm, *zausen*: the adverb presumably derives from this verb for pull or tear, implying struggle.

would shine forth. But since the tart is too cold, drying out the water too much, it is seized by the hot fire in its coldness, and the spirit murders the body of the sweet water. The bitter also takes it captive and dries it out too. 91

This deseccation kills off in the sweet water the fat in which the fire is ignited. From it arise a tart and bitter spirit. When the fat in the sweet water perishes, it turns into a sweat of fear, infused with the tart and bitter. 92

This does not mean that water perishes completely. No, that cannot be. The tart spirit takes the sweetness or oiliness of the water captive in its cold fire, infusing itself with it and using it in its own spirit. For its spirit has become completely rigid and death-locked. Hence it needs water for its life, extracting the fattiness from it and depriving it of its force. The water then turns into a sweat of fear, abiding between death and life and unable to ignite the fire of warmth. For the fat remains captive in the cold fire. The entire body remains a dark vale which abides in a fearful birth and is unable to grasp life. For the life that abides in the light cannot rise in the hard, bitter, and tart body. It lies captive in the cold fire, but it is not completely defunct. For you can see how all these things truly happen. Take a root that is of the quality of the heat. Put it in warm water or in your mouth to make it warm and moist. You will soon see how it acts and operates. As long as it is kept from warmth, it lies captive in death and is as cold as any other root or wood. From that you can surely see that the body of the root is dead. For when the force is gone from the root, the body is like dead carrion and cannot effect anything. This results from the murder of the body of the water by the tart and bitter spirits which have extracted its fattiness and raised up their own spirit in the dead body. If the water had been able to retain its fattiness in its own power so that the tart and bitter spirits rubbed together gently in the sweet water, they would then have ignited the fat in the sweet water. Then the light would have been born at once in the sweet water. The tart and bitter would have shone forth. Then they would have taken on their true life, finding satisfaction with the light and rejoicing in it. Out of that 93 94 95 96 97 98 99 100

living joy the love would have ascended, lifting up in the flash of fire through the emergence of the bitter quality within the tart, the sound. If that had happened, there would have been heavenly fruit of the kind that blossoms in paradise. You should be aware, however, that the earth possesses all seven source spirits. For by the devil's inflammation, the spirits of life have been incorporated within the body of death, as if captive, but not defunct. 101

The first three, tart, sweet, and bitter, pertain to the formation of the corpus; in them abide activation and the body. They possess palpability and are the birth of the outermost nature. 102

The other three, heat, love, and sound, reside in immaterial impalpability and are generated by the first three. This is the inner birth that infuses the divinity. 103

If the first three were not made rigid in deathliness so that they could instead ignite the heat, you would certainly see a bright celestial body and recognize where God is. 104

But since the first three qualities of the earth have been made rigid in death, they remain as a form of death. They cannot lift up their life into the light but instead remain a dark vale in which God's wrath, death, and hell abide. They are the eternal prison and torment of the devil. 105

It is not the case that these three qualities of the outermost birth with the wrath fire within it have been rejected clear to the innermost. This is only the case with the outer, palpable body and in it the outer infernal torment. 106

From this you can see how God's realm and the realm of hell are attached to one another like a single body, yet neither can comprehend the other. For the other birth of heat, light, love, and sound is hidden in the outermost, activating it so that it draws itself together to generate a body. Even though the body abides in the outer palpability, it is shaped in accordance with the nature of its inner birth. For in the inner birth abides the word. The word is the sound that rises up in the flash of fire in the light through the bitter and tart qualities. 107 108

But since the sound of the word of God must rise through the tart, bitter death to give birth to a body in the half-dead water, the resultant body is both evil and good, both dead and alive, for it must take unto itself the sap of ferocity and the body of death, abiding in the sort of body and force as the earth, its mother. 109

Here I intend to demonstrate that life lies hidden beneath and within 110
the deathliness of the earth and the earth's children. Consider how the 111
human being becomes sick and ailing, and if he does not take a turn for
the better,¹⁵ he arrives at death by way of a bitter and tart herb that grows
from the earth, or an evil, deadly water, or various herbs of the earth, or
a bad meat or nausea¹⁶ of the same kind. But if the physician¹⁷ is wise and 112
finds out from the patient where the harm arose, deducing the cause of the
ailment, whether meat, herb, or water, if he distills or burns it to a powder
until what remains is the requisite material, and if he burns off the external
poison that abides in death, what is left behind in the water or powder
is the sidereal birth in its own place, where life and death struggle with
one another and are both emergent. For the body of death is gone. If you 113
mix into this powder a good theriac¹⁸ or something else of the kind which
holds the power of ferocity captive in the sidereal birth, and if you give it
to the patient in a slightly warmed drink, whether beer or wine, then the
innermost or hidden birth of whatever gave the patient the disease comes
into operation. For if it is introduced into a warm, moist medium, the life 114
within the thing becomes ascendant and wants to rise up and ignite in the
light. But it cannot do so on account of ferocity resisting it in the sidereal
birth. It can, however, go so far as to extract the disease from the human 115
being. For the sidereal life blossoms through death, taking the force from
its attack. If it wins out, the human being is restored to health. From that 116
you can see how the power of the word and eternal life in the earth and its
children lies concealed in the center in what is dead, turning green through
it, incomprehensible to it, and how it always fearfully longs toward the
birth of light, unable to blossom until death is parted from it. In its own 117
seat, however, it has its life which cannot be taken from it, though death
attaches to it in the outermost birth, as does the anger in what is dead.
For anger is the life of death and the devil. In anger the corporeal being
abides, or the bodies of the devil, whose eternal dwelling place is the birth
of death.

¹⁵ See Grimm, *geraten* (11).

¹⁶ Early editors replaced *eickel* with *eckel* (nausea). A poisonous "acorn" would also fit with what follows.

¹⁷ Throughout B's writings and especially in *Signatura Rerum*, there is evidence of his information about medicine, particularly of a Paracelsian homeopathic kind.

¹⁸ *Theriak* was a noted medicine or panacea of the early modern age.

The depths in the circle of birth.

Someone might ask now, what sort of substance and occurrence is involved 118
 insofar as the the sidereal birth of the earth, with all its manifestation and
 generation, began one day earlier than the sidereal one in the depths above
 the earth? One wonders all the more since the fire in the depths above the
 earth is much keener and more inflammatory than the fire in the earth.
 What is more, the earth itself must be warmed by the fire in the depths above
 it in order to bear fruit.

Just consider, you discerning spirit: the spirit is speaking with you, not
 with the dead spirit of the flesh. Open wide the door of your own sidereal
 birth and raise but one part of that sidereal birth into the light. Let the other
 part abide in anger. See to it that your animate birth becomes fully infused 119
 with the light. Standing in this way, you are like heavens and earth or like
 the entire divinity with all its births in this world. If you do not do so, you are
 blind in such matters, even if you are the cleverest doctor in the entire world.
 But if you can stand, raise up your spirit and behold. Not even with your 120
 astrological art, deep understanding, and compass measurement can you
 fathom it. It can only be born in you. For neither grace nor art can otherwise
 fathom it. If the eyes of your spirit are to be opened, you must give birth in 121
 this way. Otherwise your understanding is a foolish woman. You will fare like
 one for whom a painter has painted the divinity on an epitaph,¹⁹ telling you
 that it is properly done: that's the way it really is! Yet what transpires with
 the credulous viewer and the painter is that they both see nothing but wood
 and paint. The blind lead the blind. Truly, you must struggle in this not with
 animals but with gods!

Now take note.

When the entire divinity in this world moved toward creation, not only 122
 did one part move and affect the other. Everything abided all at once in
 activation, the entire depths, to the limits of King Lucifer's regime, as far
 as his kingdom extended, and as far as the salitter was inflamed in the fire of
 anger. The movement of the three births lasted for six days and nights, as all 123
 seven spirits of God stood in full activation giving birth. The same was true
 of the heart of the spirits. In this time, the salitter of the earth rotated in the

¹⁹ On a tomb or sacred surface.

great wheel six times. That great wheel is the seven spirits of God. In each rotation, a particular craftwork²⁰ came into being, generated in accordance with the innate source spirits.

The first source spirit is the tart or dry, cold,²¹ acerbic, and hard birth, 124
 belonging to the first day. In the sidereal birth, the astrologers call it the
 saturnine one. It was carried out on the first day. That is when the hard, 125
 crude, acerbic earth and stones came into being by compaction. In addition,
 the powerful firmament of the heavens was born; and the heart of the seven
 source spirits of God lay hidden in the hard acerbity.

The second day is ascribed by the astrologers to the sun; but it actually 126
 belongs to Jupiter in the astrological sense. For on the second day, the light
 from the heart of the seven source spirits broke through the hard quality
 of the heavens and caused a mellowing in the hard water of the heavens.
 The light in the mellowness became radiant. That is when the gentleness 127
 and the hard water parted from one another. What was hard remained in
 its hard seat, a rigid death; but the mellow broke through the rigidity in the
 power of the light. This is the water of life born in the light of God out of 128
 the rigid death as the light in the sweet water of heaven broke through the
 crude and hard dark death. This is how the sky was made from the middle
 of the water. The hard firmament is the tart quality and the soft firmament 129
 is the water in which the light of life ascends and which is the clarity of the
 Son of God. It is in this form that knowledge and the light of life ascend 130
 in the human being. The entire light of God in this world abides in this sort of
 form, birth, and ascent.

The third day is quite properly assigned to Mars, which is bitter, a raging 131
 and active spirit.

In the third rotation of the earth, the bitter quality rubbed up against the
 tart. This important matter must be properly understood. When the light 132
 in the sweet water penetrated through the tart spirit, when the water was
 ignited, the fire flash or fright of the light rose up in the tart and rigid, dead
 quality, activating all things and giving rise to motion. I am speaking here 133
 not only about the heavens above the earth. This same activation and birth
 was in the earth and indeed everywhere.

²⁰ See Grimm, *Gemächte* (II, 4a–b).

²¹ On the planetary forces of Saturn, Jupiter, and Mars, see Intro II B3c; on their affective associations, see II B3d.

But since before the time of anger the celestial fruits ascended only in this 134
excitation of the source spirits, also passing on and changing through the
same, on the third day of creational birth they ascended in the tart quality of
the earth through the excitation of the fire flash. Though the entire divinity 135
is concealed in the center of the earth, the earth could not for this reason
bear celestial fruits. The tart spirit had locked the rigid bolt of death so that
the heart of the divinity remained hidden in its gentle and radiant heaven.
For the outermost birth is *natura*, and it is not proper for it to extend itself 136
back into the heart of God. It cannot do so. It is rather the body in which the
source spirits give birth, manifesting and showing their birth by their fruits.
For this reason, the earth on the third day began to turn green, as the source 137
spirits stood in the fright of the word or fire flash.

Chapter Twenty-Two

Concerning the Birth of the Stars and Creations of the Fourth Day.

Here commences the description of the sidereal birth; and one does well 1
to note what the first title of this book signifies in referring to the *Dawn*
Glow Rising. For this is where even a simple person can see and grasp the 2
being of God. It is only necessary that you do not make yourself blind by
lack of faith and obstinate incomprehension. Here I can muster all of nature
with all her children as my witness and proof. You need only be reasonable
and look around you and regard yourself and have a good look at what
you are. You will readily discover the sort of spirit I write from. Indeed, I 3
intend to carry out the command of the spirit obediently. Watch out. Do not
get locked out by an open door. The gates of knowledge stand open before
you.

Moreover, even if the spirit contradicts many an astrologer, this matters 4
little to me. I must obey God more than men. They are blind in spirit and do
not care to see. Let them stay that way.

Now take note.

On the third day, there rose up the fire flash from the light that became 5
radiant in the sweet water. The flash is the bitter quality which generates
itself from the ignited fright of the fire in the water. And all of nature 6
became resurgent and active, not only in the earth but above it. Life began
to regenerate itself in all things. From the earth sprouted grass, vegetation, 7
and trees; in the earth silver, gold, and all sorts of ores. In the depths above
the earth ascended the marvelous configurations of forces.

I intend to describe all things, one after the other, so that you understand 8
what is involved in the substance and actualization of all things and births.
So you will gain a proper understanding of the ground of these mysteries,
I intend to begin with the earth, then go on to the depths above the earth;

third I will write of the incorporation of the bodies of the stars; fourth, of the seven main qualities of the planets and of their heart which is the sun; fifth, of the four elements; and sixth, concerning the external palpable birth which arises in the entire regime. And seventh, concerning the marvelous proportion and agility of the entire wheel of nature. I intend to summon all lovers of the holy and highly laudable arts of *philosophia*, *astrologia*, and *theologia* before this mirror. There I will reveal to them their root and ground. 9

I have not studied or learned their arts, nor do I know how to work with their measuring compass, but I am not so concerned about this. There remains so much for them to learn that many a one will not fathom and comprehend it in a lifetime. I have no need of their formula and way of doing things, all the less since I have not learned what I know from them. I have another schoolmaster which is all of nature. From that very totality of nature with its innate generations I have studied and mastered my *philosophia*, *astrologia*, and *theologia*, not from human beings nor by way of human beings. 10 11

But since human beings are gods and possess a knowledge of God, the single father from whom they have arisen and in whom they live,¹ I do not disdain the formula of their *philosophia*, *astrologia*, or *theologia* at all. I consider that they rest for the most part on proper grounds, and I will indeed endeavor to follow their formula. For I must truly confess that their formula is my schoolmaster; and I have taken my start and first knowledge from it. Nor am I of a mind to reverse or improve upon their formula. This I cannot do. Nor have I ever learned how to do so. Therefore, I leave it in its proper place. Nor will I try to expand on it. Like a hard-toiling servant, I will dig up the earth from the root so the whole tree can be seen with its root, trunk, branches, twigs, and fruits. Nor is my writing anything new. Their *philosophia* and mine are a single corpus that bears the same fruit. 12 13 14

Nor do I have any injunction to complain about them and damn them. 15

¹ des Einigen vaters/ Aus dem sie Sint Hehr kommen/ vnd in dem sie leben: B. follows the reasoning, though not the verbatim wording, of Acts 17:28, where the Apostle Paul projects a bridge to the philosophically renowned but idolatrous Athenians who had set up an altar "To the unknown god." Paul announces that all human beings are of and live in the true God: "Denn in ihm leben, weben und sind wir; als auch etliche Poeten bey euch gesagt haben: Wir sind seines Geschlechts" (Apg 17:28).

Except that the spirit of nature itself complains greatly of their pride and envy. But not I. What should I poor dust do, weak as I am!

However, the spirit does reveal this: the pound and the key have been entrusted to them; yet, being submerged in their carnal lusts, they have buried the pound in the earth and lost the key in their arrogant infatuation. For some time, the spirit has abided by them. Now it is time to open the door. The bright day is at hand. But they stumble around in their infatuation, looking for the key though they actually have it upon them without knowing what it is. In their proud and ambitious way, they search and search, like the peasant looking for the horse he is mounted on. *For this reason, the spirit of nature is now announcing: "Since they will not wake up from their sleep to open the door, I will do it myself."*

How otherwise could I, poor simple layman that I am, teach and write about their high art, had it not been granted to me to do so by the spirit of nature in whom I live and am? I have but the mind of a layperson and am paid nothing for this writing. Should I resist the spirit to keep it from opening the door when it wants to? I am not the door but only a plain bolt before it. If the spirit were to snatch me up and cast me into the fire, I could not resist it.

If I were a useless bolt that would not be drawn back to unlock the spirit, the spirit would be angry with he, tearing me off and casting me away, making a better, more useful one for itself. Then I would lie about under foot after having adorned the fine door. What would such a bolt be good for but firewood?

Behold, I will tell you a secret. As soon as the door has been opened as far as the hinge will go, all useless barring bolts will be cast away. From then on the door will not be closed at all. It will stand wide open, the four winds passing in and out of it. But the sorcerer sits at the roadside and will deceive many a traveler to overlook the door, who will then come home and report that there is none. It is only a fiction. Go not thence. That is how people will be turned away to live on in their infatuation. When this happens, the spirit

is angered having opened the gates wide with no one any longer wanting to go in or out. The spirit will then cast the door into the abyss. The time is up. Those left behind will stay behind and those without will stay without. Amen.

Now the question arises, what are the stars?

Moses had something to say about this. "And God spoke, 'let there be lights 24
on the firmament of the heavens that separate day and night and give signs,
times, days, and years; and let them shine upon earth.' And it happened thus, 25
and God made two great lights, a great light to rule the day, and a small light
to rule the night, and stars as well. And God placed them on the firmament
of the heavens to shine upon the earth and to rule the day and the night and
to separate light and darkness. And God saw that it was good, and evening
and morning were the fourth day."²

This description reveals sufficiently that the dear man Moses was not the 26
author. For the writer understood neither the true God nor the stars as to
what they are. One may suspect that the creation has not been described
prior to the flood, but was only an obscure word preserved in memory,
carried from one generation to the next until after the flood, when the
world began to live in the Epicurean³ manner again. Seeing this, the holy 27
patriarchs described the creation so that it would not be forgotten and so
that the Epicurean world would have a mirror in creation in order to see that
there is indeed a God and that this substance of the world had not abided
from eternity. They were to be given a mirror so they would fear the hidden
God. This was also after the flood the prime instruction and teaching of the 28
patriarchs in directing human beings to consider the creation, as the entire
Book of Job⁴ emphasizes. After the patriarchs came the wise heathens who 29
progressed even further in the understanding of nature. It must be said in
truth that in their *philosophia* and knowledge they came before the very
countenance of God without being able to see and recognize him. This is 30
why the human being is lost in death and locked away in the outermost birth

² Gen 1:14–19.

³ *Epicurisch* means godlessly and in carnal lust.

⁴ Though remembered as the story of tribulation, *Job* is also a source of validation for B's theology of nature and his apotheosis of wisdom.

in dead palpability. Otherwise, it would have occurred to them that within the palpable realm there had to be a divine force in the center which had created palpability, sustaining and governing it.

Indeed, they honored and worshiped the sun and stars as gods, but they 31
were not aware that these had been created or had come into being, nor out 32
of what they arose. For they may well have thought that they had an origin, 32
and that whatever had created them had to be greater and older than the 33
stars. Moreover, they could see from the earth and stones that these had 33
to come from somewhere. The same applied to human creatures and all 34
creatures on earth. All of this convinced them that in these things there was 35
some more powerful force that had created it all.

But why do I waste time writing about the blindness of the heathens, 34
when our own doctors crowned by their little hats are just as blind. They 35
know that there is a God who has created all things, but they do not know 36
where he is. When they set out to write about God, they look for him outside 37
of this world, in heaven only, as if he were an image that could be compared 38
to something.⁵ They do admit that that God rules everything in this world
by a single spirit; but to them God must have his corporeal property only
thousands of miles away in a heaven.

All well and good, you doctors, if only you are right! Reply then to the spirit. 36
I have a few questions for you.

What do you think there was before the time of the world: what stood 37
in this place? Or to put it differently, what are the earth and stars made 38
of? What do you think there is in the depths of the earth? Or what did the
depths arise from? How do you suppose that the human being is the image
of God in whom God indeed dwells? What do you imagine is the anger of
God? What was it that so displeased God in the human being? What led
God to torment him, particularly since he had created him and assigned
to him sin and condemned him to eternal torment? Why did God create 38
something with which the human being would transgress? Must not that be
an even worse action? Why and from what did it come into being? What is
the cause or origin or the birth of God's fierce anger from which hell and the
devil arose. Why is it that in this world all creatures bite, trample, and slay

⁵ **ein Bild mit edwas zu ver gleichen:** this might refer to the personalized images of God in heaven in the early Luther Bible; but it indicts the (purportedly Calvinist) notion that God like a human body must be on one place only: heaven.

one another, and yet all sin is ascribed to the human being alone? Another 39
 question: whence the poisonous and evil animals and reptiles and all pests?
 What did the holy angels arise from? And finally what is the human soul?
 And the great God himself?

Give true and thorough answers to these questions and prove it all, 40
 and desist from your quarreling over words. If you can prove from your
 previous writings that you know the true God, know how he abides in
 love and anger, and what he himself is, and if you can prove that God
 is not in stars, elements, earth, stones, human beings, animals, worms,
 leaves, vegetation, and grass, not in heavens and earth; and that all these
 things are something other than God, and that my spirit is therefore false,
 then I will be the first to cast my book into the fire and renounce every-
 thing I have written and curse it. I will submit then to being instructed
 humbly.

I do not mean by this that I am quite incapable of erring. For many things 41
 are not sufficiently explained. It as if they had been recorded from a single
 glance at the Great God while the wheel of nature was spinning too rapidly.
 The human being with his half-dead, obtuse comprehension cannot grasp
 it all sufficiently. But what is not thoroughly explained in one place you will 42
 find in another. If not in this, in the next book.

Now you might say that it is not proper for me to ask, for God 43
 is a mystery whom none can delve.

Listen: if it is not proper for me to ask, it is not proper for you to judge me
 either. You claim to be one who knows the light, and a leader of the blind.
 Yet you yourself are blind. How are you going to show the blind the way? You
 and they will both fall in blindness.

Would you say rather that we are not blind and that we indeed do see the 44
 path of light?

Then why do you quarrel over the path of light that no one sees properly.
 You teach others the way, yet must seek it yourselves on and on. You stumble
 in the dark without seeing where you are going. So do you think it a sin when
 someone else asks about the way?

Oh, you blind human beings! Desist from your quarreling! Do not shed 45
 innocent blood. Do not devastate countries and cities in accordance with
 the devil's will. Put on instead the helmet of peace and gird yourselves with
 love toward one another. Apply gentleness. Desist from pride and greed. Do

not begrudge anyone his particular form. Do not let the fire of anger be ignited. Live instead in gentleness, chastity, friendliness, and purity. Then you will all be and abide in God. For you must not ask, where is God? Listen, you blind human being! You live in God and God in you. And if you are holy, you yourself are God. Wherever you look, God is there. 46

When you survey the depths between the stars and the earth, would you say, that is not God or here there is no God? Oh, you poor corrupted human being! Let yourself be instructed. In the depths above the earth where you see and recognize nothing and about which you say that nothing is there: there too abides the radiant holy God in his triunity. He is born everywhere, as he is in the exalted heavens above this world. 47

Or do you suppose that he has departed from his seat, where he has been from all eternity during the creation of this world? Oh no! That cannot be. Not even if he wanted to do so, for he himself is everything. As little as any organ of the body might secede from it, no more than that could God be divided. But that many configurations are within him results from his eternal birth which is above all threefold. From that threefoldness arises an infinite and immeasurable self-generation. I intend to write of these births now in order to show the children of the last world what God is. I do not do so for fame or from pride or to disdain or despise anyone. Not at all. The spirit wants to teach you gently and kindly, as a father his children. For this work is not of my carnal reason, but rather a revelation and breakthrough in the flesh of the love of the Holy Spirit of God. In my own powers, I am as blind a human being as any, incapable of anything. But in the spirit of God, my innate spirit sees through all things, though not always with equal persistence. When the spirit of God's love breaks through my spirit, the animate spirit and the divinity are a single entity, one single palpability and light. This does not apply to me alone but to all human beings. Whether Christians, Jews, Turks, or heathens: in whomever love and gentleness abide, God's light abides there too. 48 49 50 51

Are you going to tell me, No, this is not so? But Turks, Jews, and heathens indeed live in the same corpus as you; and have the same power of that body as you. They have the same body as well. The same God who is yours is theirs as well. 52 53

But you are going to reply that they do not know and worship him. 54
 Yes, yes, dear fellow, just go on praising yourself that you have it right
 and know him better than others! Look, you blind human being: wherever
 love and gentleness flourish, the heart of God ascends. For the heart of
 God is born in the gentle water of the ignited light. Whether inside or
 outside the human being, it is born everywhere in the center in the middle,
 between the innermost and outermost births. Whatever you look at, God 55
 is there. But the realm of palpability abides in this world in anger ignited
 by the devil. In the concealed core at the center of the anger, the light
 or heart of God is born, inconceivable to the anger. Each remains in its
 place.

By this I do not intend to praise the infidelity and obstinacy of Jews, Turks, 56
 and heathens, nor their harsh and hostile attitude toward Christians. No!
 Those are but the devil's snares for snagging human beings with pride, greed,
 envy, and anger in order to unleash the fire of anger within them. But neither
 can I say that these four sons of the devil do not rule in Christendom as well,
 indeed in every human being.

Now you might ask, what is the difference between Christians, Jews, 57
 Turks, and heathens?

This is where the spirit opens the door wide for all to see.
 If you don't want to see, you must go on being blind.

This distinction held by God at all times is that those who know what God
 is and how to serve him can by their knowledge penetrate the anger into the
 love of God, thereby surmounting the devil. If they do not do so, they are no
 better than those who do not know what we know.

But if one who does not know the way penetrates through the anger into 58
 life, he or she is equal to whoever does so by means of knowledge. But those
 who remain in the realm of anger, causing themselves to burn: they are all
 the same whether Christians, Jews, Turks, or heathens.

Or how is it that you think you can serve God? Do you intend to act like 59
 a hypocrite and dress up your birth? I say, yes indeed. You are a lovely angel. 60
 Whoever has love in her or his heart, whoever leads a merciful and gentle

life, struggles against evil and penetrates through the anger of God into the light, dwells with God and is of the same spirit as God. For God needs no other service than that his creature abiding in his body not depart from him but rather remain holy as he is. 61

This is why God gave the law to the Jews, so that they should cultivate⁶ all gentleness and holiness and love that the entire world might find a mirror in them. But when they instead fell into pride and boasted of their birth rather than of love and turned the law of love into a blade of anger, God thrust the light from them and turned to the heathens instead.⁷ 62

There is a second difference between Christians, Jews, Turks, and heathens. Christians know the tree of life which is Christ, the prince of our heaven and of this world, ruling in all births as a king in God the father, with human beings as his members. Now the Christians indeed know how by the power of the tree they can penetrate out of their death, through his death, to him into his life in order to live and rule along with him, since through this penetration by virtue of their rebirth they can escape from their dead body to be with him in heaven. Indeed, even if the dead body lies in hell among all the devils, the New Human Being will nonetheless rule with God in heaven. The tree of life is a powerful gate for them to enter into life. 63 64 65

You will find an extensive discussion of this in its proper place.

Now take note.

Moses wrote that God spoke, "Let there be lights on the firmament of heaven to shine on the earth and separate day and night and make years and seasons."⁸ 66

This account indicates that the first writer did not know what the stars are, though he was surely receptive to the true God. 67

But he understood the divinity in his heart, and he looked into his heart to see what was the heart and core of this creation. But the spirit kept the sidereal and outermost mortal birth hidden from him; and directed him instead to faith, to the heart of the divinity. This is after all the main matter which is most necessary to the human being. If one grasps the true faith, 68

⁶ **beseiffen**: befeissen, i.e., befeißigen (1730).

⁷ B. will pass the same judgment on Germany, the people of Luther's Reformation (cf. *Boehme*, 134–135).

⁸ Gen 1:14.

one penetrates through the anger of God, through death and into life to rule with God. But at the end of time people are hankering for the root of the tree. 69
 Through it nature is revealing to them that the time of the tree's uncovering is at hand. It seems that the spirit now intends to reveal this to them and that divinity is to make itself manifest. This is the dawn and breaking of the Great Day of God. On it shall be restored and rise up what is reborn from death to the resurgence of life.

Consider: when God spoke, "Let there be lights," the light rose up in 70
 the forces of nature, in the seven source spirits; and the firmament of the heavens that is cited in the word was enclosed in the heart of the water. It is the locus of the place of parting, half in heaven and half in anger. For 71
 from the half of anger, the deathly birth is generated from then on; and from the other half that extends with its innermost part as far as the innermost heart and light of God, there is born from then on life through death. Yet the sidereal birth is one body and not two. But when after two days the creation 72
 of heaven and earth were done and the heaven in the heart of the waters had been made as a separation between the light and anger of God, on the third day all sorts of figures rose up again as before the time of inflammation, through the terror of the fire flash which ascended in the middle of the water, penetrating through death while remaining incomprehensible to it. But since the water which is the spirit of the sidereal life abides amid anger 73
 and death, each body configured itself in accordance with the engendering of life and motion.

Concerning the earth.

Now the earth was the salitter that was spit out from the innermost birth 74
 and that abided in death. But when the fire flash rose up through the word in the water, it was a shock: from this came the activation in death. That same activation in all seven spirits is the sidereal birth.

The depths.

Understand this properly: when on the third day the flash of fire in the water 75
of death had been ignited, life penetrated through the dead body of the
water and the earth.

But the dead water and earth comprehend no more than the flash or 76
terror of the fire that causes the activation. But the light that gently emerged
in the fire flash is grasped neither by the earth nor by the dead water. It 77
retains its place in the core, which is the fat or water of life or heaven. For
it is the body of life that death cannot grasp, which, however, emerges in
death and yet cannot be grasped by the anger. The anger instead remains
in the fright of the fire flash and causes the activation in the dead body
of the earth and water. But the light gently penetrates after it and shapes 78
the birth that receives its incorporated body through the terror of the fire
flash.

The vegetation of the earth.

But when the angry fire flash arouses the spirits of nature that abide in death 79
in the earth and activates them, they begin in accordance with their peculiar
divine right regenerating themselves, as they have done from eternity. They
configure a body in accordance with the innate qualities of whichever place.
Decisive is the kind of salitter from the time of inflammation which died 80
in the realm of death, and how it manifested itself in the innate life of
the seven spirits of God: as it had once been then, so it is in the time of
rebirth rising up again in the fire flash. Nothing new comes into being,
nothing but a second form of the body that abided in the palpability, in
death.

Now the salitter of the earth and water is incapable of changing again in 81
its dead substance. It can no longer manifest itself infinitely as it did in its
celestial seat.

Rather, when the source spirits have formed the body, it ascends in the 82
power of the light. The life of the light breaks through death, giving birth to
another body out of death, one that does not resemble the water and dead
earth. Nor does it have their taste and smell. The power of the light pushes
through and tempers itself with the power of the earth, depriving death of

its pang⁹ and ridding anger of its poisonous potency, and it enters the center of the body, rising as a heart of its growth. In this lies the core of the divinity, 83
in the center, in its heaven, concealed in the water of life. If you are capable of this, go to it.

Concerning the metals in the earth.

There is the same substance and birth with metals as with the vegetation of 84
the earth.

When the anger ignited, the metal or ore stood in the innate wheel of the seventh nature spirit subject to the operation of love, where behind the fire flash the gentle melioration emerges in which the holy heavens abide. When love has primacy in this birth, it manifests itself in such blessed clarity, in such beautiful colors, as in gold, silver, and precious gems. But in the realm 85
of the dead palpability gold or silver are but a dark stone compared to the root of the celestial generation. I mention it here only so that you will know the origin of these things.

This was the most beautiful sublimation and generation in the holy 86
celestial nature. That is why it is so loved by human beings above all else in this world. Nature has evidently inscribed in the human heart that they are better than all other stones and earth. But nature was not able to reveal the reason, source, and origin of this. Now you can recognize in this the morning glow of the day.

But there are many and varied kinds of ore depending on what had 87
primacy in the salitter of nature's heaven at the point of ascent in the light of love. For each source spirit in the celestial nature has all sorts of source spirits and properties within it. Each is perpetually infected with the others from which the life and unfathomable birth of God arise. But one force has primacy and becomes its proper body from which it takes its name.

Yet every source spirit has the properties of all of nature. Its structure was 88
incorporated in the time of the inflammation of God's anger in the midst of death. It became earth, stones, ore, and water as the product of each spirit.

⁹ See 1 Cor 15:55, Luther: "Der Tod ist verschlungen in dem Sieg. Tod / wo ist deine Stachel? / Helle / wo ist dein Sieg?"

This is why you find ore of the quality of each spirit in the ground: stones, 89
water, and earth. This is why the earth has so many and varied qualities. They
depend on the primacy of each source spirit and its innate birth during the
time of the inflammation.

Nature, though, has revealed enough to the human being to make it 90
possible to smelt off the foreign material from the infected bastardization
of each source spirit so that its own primacy remains.

You can see this with gold and silver: you cannot cleanse it to pure silver 91
or gold until you have smelted it seven times. After that is done, it remains
in the central place in the heart of nature, in the water, in its own quality
and color.

First to be smelted away is the tart quality which keeps the salitter pris- 92
oner in rigid death: this is the crude and stony slag.

After this comes the tart death of the water: you get a poisonous sepa-
rating water¹⁰ that abides in the ascent of the fire flash in death; it is an evil
source, in fact, the most evil source of them all in death, indeed the very
embodiment of the tart and bitter death. That is the locus where the life
arising in the sweet water perishes. It is parted in the second smelting.

Third to be smelted off is the bitter spirit that arises in the inflammation of 93
the water in the fire flash. For it is a raving, raging destroyer: no silver or gold
can endure if it is not annihilated. It makes everything seethe, manifesting
itself in various colors. It gallops through all spirits and takes the colors of
all spirits to itself.

Fourth to be smelted off is the fire spirit that abides in the grim terror 94
and injury of life. For it is a perpetual father of anger, generating out of itself
infernal woe. When the anger of these four spirits has been deadened, what 95
remains in the water is the salitter ore, a resistant material, resembling the
spirit that had primacy in the first ore; and the brightness that abides in the
fire colors it in accordance with its quality, be it silver or gold. Even though 96

¹⁰ **Ein gifttig scheide wasser**, cf. Grimm, *Scheidewasser*, known as *aqua fortis* for dis-
solving or smelting silver and presumably *aqua regia* for gold, was associated in alchemical
practice with niter and saltpeter, substances at the root of B.'s idealized substance of Salitter.
Its corrosive, poisonous properties account for the association with death. See Intro II B4c–d,
cf. *Boehme*, 66–68.

the material looks like silver or gold in the fourth smelting, it still will not stand up. It is not yet tough and pure enough. The body is there but not the spirit.

When it is smelted the fifth time, the love spirit ascends in the water 97 through the light and brings the dead body back to life. The material remaining from the first four smeltings regains its power which is the property of the source spirit that had primacy in this ore.

When it is smelted the sixth time it becomes somewhat harder. The light 98 that has ascended in love moves and arouses itself, and out of this arousal arises the sound in the hardness and the ore acquires a bright ringing. For the harshly rumbling and bitter fiery material is gone. In this sixth smelting I 99 consider that there is the greatest danger for the alchemists in making their silver and gold. A quite subtle fire is required. It can easily be burned up or ruined and also made too blind by a fire that is not hot enough. There must be a moderate fire so that the spirit is not made to rebel in the heart. There must be a gentle surging. This way it attains a fine sweet and mellow ring, 100 always rejoicing as if it were about to be reunited in the light of God. But if the fire is too hot in the fifth and sixth smeltings, the new life born in the love, in the rising of the power of light out of the water, will instead be affected in the ferocity of the fire of anger and the ore will become an incinerated scum and slag, and the alchemist will have dirt for gold.

When the seventh smelting takes place, a subtler fire is needed, for that 101 is where life rises up and rejoices in love, intent upon showing itself without end, as it did in heaven before the time of the anger. In this activation, 102 it again becomes fat and fecund, increasing and extending itself and generating the greatest depth from the heart of the spirit most joyously. It is as if there were a will to initiate an angelic fanfare, manifesting itself in angelic power and form by divine right without end. This is how the body of the metal acquires its greatest strength and potency, taking on the highest degree of color and reaching its true beauty and virtue. And when it has 103 been cooled, it has its true force and color and lacks nothing. Except that

the spirit cannot raise itself up with its body in the light. It remains a dead stone, albeit with more power than other stones have. Yet the body remains as good as inert.

Yet to the blind human beings this is the earthly god, which they love and honor, leaving the living god who abides hidden in the center always in his seat. For dead flesh only understands a dead god and longs for nothing other than a dead god. But this is a god that has cast many into hell. 104

You should not take me for an alchemist. For I write only in the knowledge of the spirit and not from experience, though I could indicate a few things here regarding the number of days and the choice of hours for preparing such things. For gold cannot be made in a single day: an entire moon is needed. 105

But it is not my intention to try my hand at that. I would not know how to work with fire. Nor do I know the colors of the source spirits in their outer birth, of which there are two great deficiencies. I know them after another human being who does not abide in the realm of palpability.¹¹ 106

In the account of the sun, you will find further and deeper things about this. 107

My opinion is directed only toward giving an account of the entire divinity, to the extent that such things are comprehensible to me in my weakness, of how the divinity abides in love and anger, giving birth to itself now in this world.

Concerning the precious stones, you will find more in the account of the seven planets.

¹¹ Here B. is adopting the Apostle Paul's mode of referring to his inspired experience as that of another in Christ known to him, in 2 Cor 12:2 (Luther), "Jch kenne einen Menschen in Christo / vor vierzehnen jaren / Jst er in dem Leibe gewesen / so weis ichs nicht / Oder ist er ausser dem Leibe gewesen / so weis ichs auch nicht / Gott weis es / Derselbige ward entzückt / bis in den dritten Himel."

Chapter Twenty-Three

Concerning the Depths Above the Earth

When a human being looks at the depths above the earth, he sees nothing 1
but stars and watery clouds. He thinks then that it must be in another
place that the divinity and heavenly and angelic realm are known to be. He
then simply distinguishes between that realm and the divinity. For up there
he sees nothing but stars and an intermediate realm consisting of fire, air,
and water. He then concludes that, if God deliberately created that out of 2
nothing, how could God be in such a created substance? How could it even
be God? The observer supposes that what he sees is but a house in which
God dwells and rules through his spirit. God could hardly be God if his being
were to consist in the powers of that sort of realm. Many would be inclined 3
to ask: what sort of God is it whose body, being, and power abide in fire, air,
water, and earth?

Look, you uncomprehending fellow! I intend to show you the true ground 4
of the divinity.

If this entire being is not God, then you are not God's image.¹ To the extent
that there is an alien God, you have no part in him. For you are created out
of him and live within him, and that same God constantly gives you out of
himself power and blessings, food and drink. Moreover, all your knowledge
abides in this God, and when you die, you will be buried in this God. If there is 5
an alien God outside of all this, who should then restore you to life out of this
God in whom you have putrefied? How would that alien God from whom
you would be created and in whom you would have lived put your body and
spirit back together again? If you are a different material than God himself, 6
how then could you be his son? How can the human being and King Christ
be God's bodily Son, born from his heart? If his divinity is a different being 7
than his body, there would have to be two different divinities in him. His
body would be from the God of this world and his heart from the unknown
God.

¹ **Gottes Bilde:** B. extends Gen 1:26 by asserting in what follows that the divine creator and human creature in either case are all things, so that human microcosm, natural macrocosm, and the divine prototype are aligned as one. To deny the ubiquity of the Creator in the creation reduces the latter along with the human being to an evolved nothing.

Oh, open up your eyes, you child of man! I will show you here the real, the true and actual gates of the divinity, *as that very one God would have it, etc.* 8

Look: that is the true single God, out of whom you have been created and in whom you live. When you look at the depths and stars and the earth, you see your God. In that very God you live and have your being. That same God rules you as well. From him you have your senses. You are a creature from him and in him. Otherwise you would be nothing. 9

You might say now that I am writing in the heathen way. Listen and look and take note of this instruction as to how all such things are. I do not write in a heathen way but philosophically. I am no heathen. I have the deep and true knowledge of the single great God who is all things. 10

When you look at the depths, the stars, the elements, the earth, you do not comprehend with your eyes the radiant and clear divinity or discern whether the divinity is everywhere there and within. What you see and comprehend with your eyes is first of all the realm of death, then the anger of God, and the infernal fire. But if you lift up your eyes and consider where God is, you will grasp the sidereal birth in which love and anger hold sway against one another. But if you find faith in the God who in holiness rules in this realm, you will break through the heavens and take God by his holy heart. When this happens, you are like the entire God who himself is the very heavens, earth, stars, and elements. You have the same sort of realm within you and are the sort of person that the entire God is in the place of this world. 11 12 13

Now you might ask, how am I to understand that? There is after all a separation between the realm of God and that of hell or the devil: they cannot be a single body. By the same token, the earth and stones are not God. Nor the heavens and the stars. Nor the elements. Even less can the human being be God. Otherwise how could he have been expelled by God? 14

I will explain to you the reason point by point.

Keep the question in mind.

Concerning the sidereal birth and the birth of God.

Before the time of the created heavens, stars, and elements, and before the creation of the angels, there was no such anger in God. Nor any death. Nor any devils. Nor earth, nor stones. Nor would you have found stars. Instead the divinity gave birth to itself gently and lovingly. It configured itself in 15

images which incorporated themselves in accordance with the source spirits in their self-regeneration, interplay, and ascent. They disappeared in their interplay by turning into other forms, always depending on which source spirit had primacy, as you can read above.

But take careful note here. The grave and severe birth that gave rise to the anger of God, hell, and death was in God from eternity, but it had not been inflammatory or insurrectional. For the entire God abides in seven species or forms or births; and if not for these births, there would be no God, no life, and no angels. Nor any creature at all. And these births have no beginning. They have perpetuated themselves from eternity. And in this depth, God himself does not know what he is. For he knows no beginning and nothing like himself, nor any end. 16 17

Of these seven births in all things, none is first, none second, third, or last. Of all seven, each is the first, second, third, fourth, and last. 18

However, to write in the creatural mode, I must posit one after the other. Otherwise you would understand nothing. For the divinity is like a wheel with seven wheels mounted in one another so that one sees no beginning or end.

Now take note.

First of all is the tart quality which is perpetually born from the other six spirits. It is in itself hard, cold, sharp like salt, and indeed much sharper. For a creature cannot grasp its acerbity, all the less since it does not occur by itself in a creature. But I do know what it is like in the manner of the ignited infernal quality. 19

This tart, sharp quality contracts and contains in the divine body the forms and images, drying them out so that they persist.

The second birth is the sweet water. It is born out of all six spirits. It is the gentleness born from the other six which gets pressed out of the tart quality, igniting, quenching, and mellowing the tart quality over and over again, so that it cannot manifest the stringency it would display in its acerbity without the counteracting force of water. 20

The third birth is the bitterness. It arises from the fire in the water. It rubs and terrifies itself in the stringent and sharp coldness, stirring the cold, which gives rise to activation. 21

The fourth birth is the fire. It arises from the activation or friction in the tart spirit, which is now painfully burning, while the bitter is stabbing and raging. When the fire spirit rubs within the tart cold so furiously, a fearful, terrible, trembling, and acerbic opposition is then born. Consider this deeply. For I am speaking here in the mode of the devil, as if the light of God had not kindled itself in these four species. As if divinity had a beginning. I cannot, unfortunately, instruct you any differently or better in order to make you understand. In the friction of these four, there is a hard and utterly terrifying, sharp and fierce coldness, the way one senses it with a melted and very cold salt water, which would not be water but rather this sort of hard power, like the stones. In it there is also a raging, roaring, stabbing, and burning. And the water is always like a dying human being at the moment when body and soul separate: an utterly frightful terror, a woeful birth. 22 23 24

Here take heed! As you can see where the devil and his fierce angry wickedness originate. And God's wrath, the infernal fire, death, hell, and eternal damnation. You philosophers, take note! 25

When these four births thus come into friction with one another, heat takes primacy, igniting in the sweet water. Immediately, the light emerges. Understand this properly: when the light ignites, the fire fright has preceded it. It is like striking a stone: you see the fiery shock before the light composes itself from it. Now the fiery shock travels in the water through the tart quality, thereby activating it. But the light is generated in the water and becomes radiant as an incomprehensibly mellow and affectionate substance which neither I nor any other creature can adequately express in writing or speech. I can only stammer about it like a child learning to speak. 26 27 28

The light is born in the midst of these four species from the fat of the sweet water and fulfills the entire body of these generations. 29

There is such a mild benevolent fragrance and pleasant taste that I know no comparison for it, except to refer to life born in the midst of death, or as if one were sitting in the middle of a great flaming fire, and were suddenly pulled out of it into such a mellow state after suffering the pain of the fire that has vanished in a flash, yielding to this gentle pleasure. This is how the births of the four species rise up into that mellow pleasure when the light ascends in them. 30

But you must keep in mind that I am writing here from the vantage of the creature: it is as if a human being had been held captive by the devil only to be suddenly transposed from the infernal fire into the light of God. For the light does not have any particular origin in the generations of God. From eternity it has shone in his generation. God himself does not know any beginning of it. Only when the spirit opens up the gates of hell here do you see how it is with the devils and hell, and in the human being when the light goes out and one is stranded in God's anger. Then you abide in that sort of generation, that sort of terror, pain, and woe. 31

I cannot describe it for you in any other manner: I have to write as if the generation of God did have or take a beginning, a point at which it came into being. *Yet I am writing profoundly true and important words here which only the spirit can understand.*² 32

Take note. The Gates of God.

The light generated from the fire that becomes radiant in the water, saturating the entire generation to illuminate and mellow it: *this is the true heart of God.* Or his Son. For he is perpetually born in this way from the father and is a second person, distinct from the qualities and generations of the father. For the latter are unable to catch the light or comprehend and use it for their generating activities.³ The light abides free unto itself, comprehended by no other birth. It fulfills and illuminates the entire birth as the father's inborn Son. 34

In my human birth, I call this light the animate birth or birth of the soul that is infused with God's own animate birth. In this respect the human soul is of a single heart with God when it abides in this light as well. 35

² B. acknowledges here the most significant ambiguity in his language: without abandoning his faith in the eternal unchanging being of God, he can only account for the divine nature (and its inherent relationship to the emergence of evil) by describing the eternal dynamic of God as a sequence in time, which, in its finite reflection, it becomes.

³ The light, the prototype of the Son, is not therefore like the seven source-spirits in the divine father that combine and recombine to generate the eternal or created nature. 36

Now comes the fifth self-generation in God: When this light saturates the first four gently and lovingly, it carries with it the heart and cordial power of the sweet water. When the sharp births taste of it, they also become altogether gentle and cordial; and here as always life has arisen in death. Each spirit then tastes the other, receiving a pure new force. For now the tart quality becomes utterly mild. The power of the light softens it with the gentle love arising in the fire to warm the cold. And the sweet water renders the sharp taste altogether lovely and mild. Then there is in the sharp and fiery births nothing but loving, longing, tasting, and a friendly infecting and blissful generation. There is pure love with all anger and bitterness in the center as if locked up in a great stronghold. Without them, this generation is indeed a gentle benefaction. The bitter spirit has now become the vital activation.

The sixth generation in God now follows: When the spirits in their birth taste one another in this sense, they become altogether amiable. The fire flash or acerbity from the birth rises above itself and wafts as does the air in our world. For when the one power excites the other, they taste one another and turn altogether joyous. For the light is born of all the powers and it in turn penetrates all of them. A rising joy is thereby generated from which the sound arises. From the excitation and movement there arises the living spirit that saturates all the generations, though it is unfathomable and incomprehensible to their birth. It is an altogether joyous, lovely sharpness, like a charming *musica*. As birth gives birth to birth, it seizes the light and utters it back into the generation through the wafting spirit.

Moreover, this wafting spirit is the third person in the birth of God and is called the Holy Spirit.

The seventh generation is and retains its birth and configuration in the Holy Spirit. When it passes through the sharp births, the Holy Spirit travels with the sound, forming and shaping all sorts of figures in accordance with the way in which the sharp births struggle with one another. For they struggle with one another perpetually as if in love play. The way the birth occurs in colors and tastes decides how the figures are formed.

And this birth is called God, Father, Son, Holy Spirit. And none is the first and none the last, even though I distinguish between them and order them one after the other. Nonetheless, none is first and none last. From eternity

they have been in a single substance and residence. I just have to distinguish 46
 them so that the reader can understand. For I am only able to write human,
 not celestial words. This is all written properly. Yet the being of God abides
 in power. Only the spirit can grasp it, not the dead flesh.

From this you can understand what sort of being the divinity is and how 47
 three persons are in the divinity.

You must not compare the divinity with any sort of image. It is the birth
 of all things.

If there were not the sharp generation in the first four species, there would
 be no movement. The light could not ignite and give birth to life.

But now we come to this sharp birth of movement and life and of the 48
 origin of the light, from which there arises the living and rational spirit
 which distinguishes, forms, and shapes things within this generation. For
 the tart and cold birth is an origin of all things. The tart cold birth is stringent,
 contracting, and retaining; and it forms and contracts out of the generation,
 causing the condensation of the birth out of which nature arises. From this,
 nature and palpability have their origin in the entire body of God.

This *natura* is at this point like a dead, insensate being that does not stand 49
 in the power of the birth. It is rather a body in which that power gives birth.
 It is the body of God with all powers of the full generation. The generative
 spirits take their strength and power from the body of nature, giving birth
 again and again, with the tart spirit contracting and drying it out over and
 over again. This is how the body and the birth spirits abide.

The second birth is the water which has its origin in the the body of 50
natura. Take note: when the light shines through the tart or dryly contracted 51
 body of nature, mellowing it, a gentle goodness is born in the body. The harsh
 power is then utterly softened, melting away like ice in the sun, to become
 fine, like the water in the air. And yet the stock of the nature of the celestial
 palpability stays as it is. For the tart and fiery spirits retain it. The gentle
 water from the body of nature melts from the ignition of light and passes

through the strict, grave, cold, and fiery birth to become altogether sweet
and lovely. This refreshes the grave and severe birth; and when the latter 52
tastes of the former, it rises up and rejoices, and there is a levitation of joy as
the life of gentleness is born. It is the water of life in which the love is born
in God, in angels, and human beings. For all things have the same force and
birth.

And when the birth of the powers tastes the water of life, they tremble for 53
joy of love; and their trembling, moving, or surging up in the birth, is bitter.
For it quickly rises up in it when the water of life enters the birth like its leap
for joy. But since it rises up so precipitously and the birth no less so, before 54
being entirely infected with the water of life, the startled shock retains the
bitterness from the severe birth. For the onset of the birth is utterly severe,
cold, fiery, and tart. This is why the fright is so insurgent and tremulant: it 55
moves the entire birth and rubs itself within it until it ignites the fire in the
hard ferocity from which the light takes its origin. The tremulant fright is
then illuminated by the gentleness of the light, moving up and down and
back and forth within it, like a wheel with seven wheels mounted in it.

In this penetration and revolution arises the sound or ringing in accor- 56
dance with the nature of each spirit. And the one force constantly infects
the other. For they are all loving brethren within a single body. And gentle-
ness ascends and manifests itself without end. For whichever force proves 57
strongest in the revolution or birth has its power and character imparted by
the Holy Spirit as it forms figures in the body of nature.

You can see from this how no power is first and none second, third, fourth, 58
or last. Rather, the last gives birth to the first, as well as the first to the last.
The middle one originates no less from the last, first, second, third, and so on.
From this you can see as well how nature cannot be distinguished from the 59
powers of God. It is all a single body. The divinity, which is the holy power
of the heart of God, is born in nature. By the same token, there arises and
proceeds the Holy Spirit from the heart of the light by all the powers of the

father, doing so perpetually, configuring, and forming everything. The entire birth is divided in accordance with three distinctions. Each is a particular being as well as the whole being. None is separate from any other. 60

The Gates of the Holy Trinity.

The entire birth, which is the heaven of all heavens as well as this world abiding in the body of the whole, as well as the locus of the earth and of all creatures, indeed whatever you might care to think of: all that taken together is God the father, without beginning or end. No matter what you might focus on and think about, even within the smallest circle you might distinguish, there is the whole birth of God in its entirety without pause or hesitation. But if it happens that in a particular creature or place the light is extinguished, the severe birth is there too: it lies concealed in the light in the innermost core. 61 62

This is all but one part of it.

The other part of it, or the second person, is the light perpetually born from all the powers and illuminating in turn all the powers of the father, containing the source font of all powers. 63

It is distinguished from the father as a particular person, because the birth of the father cannot grasp it, though it is the Son, born perpetually from the father. You can find an example of that in all the ignited fires of this world. Just think about it. 64

The father loves this inborn Son so heartily and intensely that the Son is the gentle goodness in his body by the power of which the joy and love of the father ascends. These are two persons that can be contained and comprehended by no others. The one is as great as the other. If not for the one, the other would not be either. 65 66

Here take note, you Jews, Turks, and heathens. For you this is meant. For you the gates of God are being opened here. Do not make yourselves obstinate. For now is the appointed time. You are by no means forgotten in God. Convert, and the light and heart of God will ascend in you. *I write this by the* 67 68

power and perfect knowledge of the Great God, understanding his intention in this matter very clearly. For I live and have my being in him, sprouting green from his root and stem in this very labor. And so must it be. Pay heed. If you blind yourselves, you are beyond help and may not say that you knew nothing. Arise! The day is breaking.

The third distinction or person in the being of God is the wafting spirit that arises from the ascent in the fright where life is born and comes into being. It holds sway in all forces as the spirit of life. The forces cannot grasp or get hold of it in turn. It ignites the forces and, by its wafting and holding sway, crafts figures and images, shaping them in accordance with how the struggling generation abides in each place. 69

If you are not blind, you must know that the air is this very spirit. But in the locus of this world the nature within it has been gravely ignited in the fire of anger, a work of Lord Lucifer. The Holy Spirit, a spirit of gentleness, lies concealed in it in its heaven. Do not ask where that heaven is: it is in your heart. So unlock it! In what follows, the key will be given to you. 70

Accordingly there is one God and three distinct persons in one another, yet none can get hold of or detain the other or fathom its origin. The father gives birth to the Son. The Son is the heart of the father, his love, light, and a source of joys and beginning of all life. 72

And the Holy Spirit is the spirit of life and a crafter and creator of all things, an executor of the will of God. The Holy Spirit formed and created from the body and in the body of the father all angels and creatures, sustaining and forming them day by day. It is the keen and living spirit of God. As the father speaks the word from his powers or forces, the Holy Spirit shapes it. 73

Concerning the Great Simplicity of God.

Come hither, Junker Hans on your brown horse!⁴ You who ride from heaven into hell and from there into death where you will find the pang of the devil. Take a good look at yourself, you worldwise fellow, full of your evil cleverness. 74

⁴ This may be an allusion to a folk superstition that survived into the nineteenth century in which a ghost or devil rides like an outlaw knight (see *Boehme*, 32).

Take heed, you world-wise jurists! If you do not care to come before 75
 this mirror, before the bright and clear countenance of God, to see your
 reflection, then the spirit will offer you the birth in the innermost tart
 circle, where cleverness is born and the intensity of the fearful birth of God
 abides. For that is precisely where your cleverness and subtle understanding
 originates. If you would rather be gods than devils, you will have need of the 76
 holy and gentle true God. If not, you can carry on evermore in the strict and
 severe birth of God. This is spoken by the spirit as a word of God, not by my
 dead flesh.

You should be aware that I do not suck this out of dead reason. My spirit is 77
 infused with God and it takes the measure of the divinity, of its character and
 all that it engenders, its taste and its smell, and my spirit finds that divinity is
 indeed a most simple, gentle, lovely, and quiet being; that the generation of
 the trinity of God proceeds most gently, amiably, lovingly, and integrally. The
 acerbity of the innermost birth can never thrust itself into the gentleness of
 the trinity:⁵ it remains concealed in the depths.

The concealed acerbity is called God's anger. The essence of gentleness 78
 in the being of the trinity is called God. Nothing of the acerbity rises up to
 corrupt or ignite the anger. The spirits play in subtle gentleness toward each
 other, like the little children rejoicing with one another and, though each has
 its own occupation, showing affection toward one another. The holy angels 79
 carry on in the same manner. Indeed, in the trinity of God there is truly a
 gentle, loving, and sweet being, when the spirit in the sound perpetually
 rises, with one force exciting the next, as if there were a lovely chorus or
 harpsong. And in the same way that the ascent of the spirits occurs in every 80
 place, the sound is shaped too, but altogether gently, incomprehensible to
 the bodies of the angels, but quite the opposite for the animate birth of the
 angels. As the divinity manifests itself everywhere, so do the angels. For the
 angels are made of this very being. They have their princes of the source
 spirits of God among them just as these abide in the birth of God.

Accordingly, as the being of God manifests itself in birth, so do the angels. 81
 Whichever force acquires primacy at any time in the birth of God and
 jubilates from the heart of God in the Holy Spirit, its potent prince of angels
 takes up his song of praise before all the others and celebrates with his host:
 now the one, now the other. For the birth of God is like a wheel.

⁵ Here B. writes "dreyheit" instead of his more common "Dreyfaltigkeit" for Trinity.

But when the heart of God reveals itself especially in its luminosity, the entire host of all three kingdoms of angels rises up. In this ascent of the heart of God, the human being Jesus Christ is king and primus. He conducts the royal circle dance with all the holy human souls until the very Day of Judgment. At that time the holy human beings will become perfect angels, and the godless complete devils, both for all of eternity. *Examine yourself in the mirror, you clever world! See what your cleverness will come to.* 82

Now you will want to say, "Are you not seeking after a much deeper cleverness that we seek? You are attempting to scale the occult mystery of God which no human being should do. We only seek human cleverness. But you would be like God, knowing everything about how God is, and all things in heaven and hell, in devils, angels, and humans. So in view of that, it can hardly be wrong to seek after all sorts of quick cunning. It is worth honor and power as well as wealth." 83

Response.

If you climb after me on the ladder⁶ over which I have ascended into the depths of God, you will have climbed well. I have not arrived at my opinions or come to this labor or knowledge by way of my own reason or determined will. Nor have I sought this kind of knowledge. Nor did I know anything about it. I have only sought the heart of God in order to hide from the storms of the devil. But when I came to it, this great and difficult task was laid upon me: to reveal and announce to the world the Great Day of the Lord and, since people are so covetous of the root of the tree, to show them what the entire tree consists of, in order to demonstrate that this is the Dawn of Day which God in his council has long since resolved. Amen. 84 85

So you will see what God is, and how his love and anger have abided from eternity; and how his birth is. And you cannot say that you do not live and abide in God or that God is something alien to which you cannot come. Where you are, there are the gates of God. If you are holy, you are with God in heaven in your soul. If you are godless, you are in the infernal fire in your soul. 86

⁶ B. is evoking Jacob's ladder in Gen 28:12.

Now attend further.

As God created the angels all together, they arose out of a generation: their 87
bodies were put together from nature. In them, their spirit and light gave
birth to themselves as did the divinity. And just as the source spirits of God
always drew their powers and strength from the body of nature, so did the 88
angels: they drew their powers and strength from the nature of God. And
just as the Holy Spirit forms and shapes everything in nature, the angelic
spirit infused itself with the Holy Spirit and helped form and shape it all so
that everything would be of a single heart and will, a pure pleasure and a joy.
For the angels are the children of the Great God to which he has given birth 89
in his body of nature for the multiplication of the divine joys. You should be 90
aware in this respect that the bodies of the angels cannot grasp the birth of
God, nor does their body understand it. Only their spirit does. But their body
remains quiet, as does the nature in God, allowing the spirit to work with
God and engage in love play. For the angels play before God and in God, like
the little children before their parents so that the celestial joy is multiplied.

When, however, the mighty grand prince and king Lucifer was created, he 91
did not choose to follow suit, but instead rose up to be God alone, thereby
igniting the fire of anger within himself, with all his angels doing likewise.

But when this happened, he roared with his spirit of inflamed fire into the 92
nature of God, thereby igniting the entire body in God's nature to the limits
of Lucifer's domain. But since his light went out at once, he was no longer
able to infuse himself in the two births of the Son of God and the Holy Spirit.
He remained in the acerbic birth of God. For the acerbic birth cannot grasp 93
the light or the spirit of God. For this reason as well, these are two persons.
In consequence, Lucifer with his severe, cold, and hard birth of fire could no
longer touch, see, taste, or feel the Heart or the Holy Spirit of God. He was
spit out with his fire spirit into the outermost nature where he had set the
wrathful fire ablaze.

Such nature is the body of God where the divinity gives birth to itself; but 94
the devils cannot grasp the gentle birth of God that ascends in the light. For
their bodies have died to the light, living only in the grave and severe birth
of God where the light will never again be made to shine. For their fat has 95
burned in the sweet water, yielding from it a sour stench. In it the light of God

can never be reignited. It cannot shine forth there again. The source spirits 96
 in the devils are locked in the rigid anger. Their bodies are a rigid death,
 their spirits a fierce pang of God's wrath. Their source spirits regenerate
 themselves forever in the innermost acerbity in accordance with the justice
 of the acerbic divinity. For there is no other way that they can breed. Nor 97
 can they die. Nor pass away. They abide in the fearful generation, and all is
 pure ferocity, wrath, and anger within them. The ignited fire source rises up
 from eternity to eternity, and they cannot touch the sweet and radiant birth
 of God forevermore. Nor can they see it. Nor can they comprehend it.

Concerning ignited nature.

God inflamed nature so severely and became so angry within it that he 98
 fashioned for the devils a dwelling place and held them captive in it as
 children of his wrath in whom his fierce zeal prevailed and he ruled them in
 anger.

Chapter Twenty-Four

Concerning the Composition of the Stars.

When the entire body of nature in the spaciality of this world was still as if 1
petrified in rigid death and the life within it still concealed, God moved the
entire body of nature of this world on the fourth day and, out of nature, out
of the ascendant light, gave birth to the stars. For the wheel of the birth of
God moved again, as it had from eternity.

There must have been this movement on the first day to initiate the 2
regeneration in the body of the corrupted nature. For on the first day life was
separated from death. On the second day a firmament originated between
them. And on the third day life broke through death. For that is when light
broke through darkness, causing the dead body of nature to turn green and
stir.

For on the third day the body of nature was terrified until the love fire 3
kindled in death and the light of life broke through the rigid lifeless body,
greening forth out of the realm of death. The third day was dominated by
the fiery terror out of which which the activation arose.

On the fourth day, the light emerged and made its seat within the house 4
of death, which death cannot grasp. As little as the severe birth of God which
abides in the innermost core from which life arises can grasp the gentleness
and its light: no more can the lifeless darkness of the world grasp the light
of nature. Nor can the devil do so. The light shines through the lifeless 5
realm and erects its royal seat in the house of death of God's wrath. It is
engendering for itself a new body of God from the house of anger to persist
eternally in the love of God, incomprehensible to the old inflamed body in
the outermost birth.

Now you will ask, how am I to understand that?

I cannot inscribe it in your heart, for it is not for everyone's understanding or 6
comprehension, least of all wherever the spirit abides in the house of anger
and is not infused with the light of God.

But I will show you in earthly likenesses so that you might enter into the
deep meaning a bit.

Look at a tree. It has without a hard, crude bark which is dead and 7
rigid. Yet it is not entirely dead, but only in a state of impotence. There is
a difference between it and the body that grows underneath it. That body
has a living power which breaks through the dried up bark, giving rise to
many lovely young bodies that all still abide in the old body. But the bark is 8
like a kind of death and cannot grasp the life of the tree. It is only attached to
it as a covering of the tree. In it worms nest, eventually destroying the tree.

So it is with the entire house of this world: its outer darkness is the house 9
of the anger of God, in which devils dwell, and it is truly the house of death.
For the holy light of God has died in it.

But the body of this great house, lying hidden beneath the bark of dark- 10
ness, incomprehensible to the darkness, is the house of life in which love
and anger struggle with one another. Love always breaks through the house 11
of death, generating holy celestial twigs in the great tree. These abide in the
light and blossom through the bark of darkness, as do the twigs through the
bark of the tree, and they are a single life with God.

And the anger turns green as well in the house of darkness, holding many 12
a noble twig captive in death by its infection in the house of ferocity.

This is the summary or content of the sidereal birth about which I intend 13
to write here.

Now the question arises, what are the stars?

What are they made of?

They are the power of the seven spirits of God. For when the anger of God 14
was ignited by the devil in this world, the entire house of this world in nature,
the outer birth, turned rigid as in death, from which the earth and stones
have their origin. But when this hard slag was compacted into a clump,

the depths became pure, though completely dark. For the light within had perished in the anger.

But the body of God of this world could not remain in death. God moved 15
with his seven source spirits to effect rebirth.

You must understand this sublime thing properly: the light of God, which 16
is the Son of God, and the Holy Spirit had not been deadened. It was only
that the light which from all eternity has proceeded from the heart of God
to illuminate nature born from the seven spirits retreated from a rigid and
ruined nature. As a result, the nature of this world with its palpability has
remained in the realm of death, unable to grasp the light of God. It is rather
a dark house of the devil.

Subsequently, on the fourth day of creation, God regenerated the entire 17
house of this world with its qualities and placed the source spirits into the
house of darkness, in order to generate a new body for himself to his honor
and praise. For it was his purpose to create for himself a new angelic host 18
from this dwelling. So this was resolved: to create an angel which was to be
Adam. Out of his being, Adam was to give birth to creatures of his kind who
were to occupy the dwelling of the new birth. In the midpoint of time their
king was to be born from the body of a human creature, to possess the reborn
realm as a king of these creatures, taking the place of the ruined and expelled
Lucifer.

Toward the completion of time, God intended to adorn this house with 19
his qualities as a royal domain, ceding the entire house to the seven source
spirits so that they would in turn bring forth creatures and images in the
house of darkness and death, as they had done from eternity, until the entire
host of newly created angels was completed: the human beings. At that
time God intended to lock the devil away in a narrow cave in the house of
darkness, and to reignite his entire house in his light, all except for the cave
of the devil.

*Now the question occurs, why did God not lock him away
at once? He would then not have caused so much misfortune.*

Look. This was God's intention and it had to prevail: he intended to construct 20
for himself out of the corrupt nature of the earth an angelic host: a new body

to persist eternally in God. It was hardly God's thought that he would cede 21
 the entire earth to the devil as an eternal dwelling, but only death and the
 ferocity of the earth, which the devil had introduced into it. For how had 22
 the salitter of the earth sinned before God for it to stand utterly in eternal
 disgrace? Not at all. It was no more than a body that had to submit passively
 as the devil staged his uprising in it.

If he had immediately ceded an eternal dwelling to the devil, he could 23
 hardly have built a new body out of that locus. How had that particular
 region sinned in God to abide in eternal shame? It had not. It would there-
 fore have been unfair.

But now it was the intention of God to make a beautiful angelic host of 24
 the earth along with all sorts of configurations. Everything was to blossom
 from it and regenerate itself, as one can see from ores, stones, trees, grass,
 and all sorts of animals in the celestial image.

Though these creations were transient and not pure before God, he none- 25
 theless intended to extract the core and heart of the reborn creation at the
 end of time, separating it from death and anger.¹ The new reborn creation
 outside the one locus was to bloom eternally in God and once again bear
 celestial fruit. The death of the earth, however, and the anger within it, were 26
 to become the eternal dwelling of Lord Lucifer after the completion of the
 reborn creation, with Lord Lucifer lying captive in the depths above the
 earth in the darkness; and that is where he is now. He may be nearing the
 end of his fortune just now.

In order that the rebirth should be completed against the will of the devil, 27
 the Creator has regenerated himself in the body of this world, as it were
 creaturally, in his source spirits. All the stars are but forces of God. The entire
 body of this world consists of the seven source spirits. Their manifold actions 28
 are nothing other than the infinite fecundity with which the seven spirits of
 God infect one another, regenerating themselves without end.

The fact that the birth or corpuses² of the stars remain unchanged in their 29
 places, as they have been from all eternity, signifies that there should be a
 constant generation by which the rigid body of the earth is to be ignited and
 regenerate itself in a single operation that abides in eternity, as should be the
 case as well in the house of the deep darkness above the earth, so that the

¹ B. presumably refers to the promise of 2 Pe 3:13, "in accordance with his promise, we wait for new heavens and a new earth, where righteousness is at home."

² The early editors who eliminated this incorrect Latin plural (cf. vis-à-vis) ignored the plural verb "Haben."

new body should perpetually be reborn from death until time is completed along with the entire new born body.³

Now you might say: therefore, the stars are God after all,
and should be honored and worshiped as such.

This is as far as the wise heathens came. With their keen understanding, they surpassed our philosophers by far.⁴ But the true door of knowledge remained hidden from them. 30

Look! The stars have been incorporated out of God. But you must understand the distinction: they are not the heart or the gentle pure divinity which one must honor and worship as God. 31

They are the innermost and most acerbic birth in which everything is in a condition of fighting and struggling, where indeed the heart of God is always born and the Holy Spirit perpetually emerges from the ascent of life. But the acerbic birth of the stars cannot again grasp the heart of God or the Holy Spirit. The light of God that rises up in the fearfulness with all the swaying of the Holy Spirit remains free in itself as the heart and rules there centrally in the inclosure of the concealed heaven which is made of the water of life. For it is from that heaven that the stars were first ignited: they are like an instrument that God uses for generation.⁵ 32 33

It is a birth like that in the human being: the body is also father to the soul. For the soul is born from the powers of the body. When the body lies in fearful birth like the stars, and not in the fierce, infernal birth, the human soul is infused with the pure divinity as if it were a member of the body. 34

Thus the heart or light of God is perpetually born in the body of this world, and that heart is a single heart with the eternal heart of God without beginning in and above all the heavens. 35

It is not born only in and from the stars, but rather in the entire body of this world. But the stars perpetually ignite the body of this world so that this birth persists everywhere. 36

³ This refers to the fixed stars which, notwithstanding the eternal play of the source spirits, remain constant to assure the coherent regeneration of everything in nature until it has become complete as the "new body" of God.

⁴ The ancient pagan philosophers, superior in their knowledge of nature and the stars, made the error of worshiping the stars or nature. As the Apostle Paul said, the true unknown God had not been disclosed to them (Act 17:23).

⁵ Acknowledging the stars as instruments of birth or generation makes a concession to an astrology subordinate to the divine governance of nature.

But you must take note here that the light or heart of God does not
originate only in the wild and inclement stars, where love and anger are in
one another, but from the place where the gentle water of life is perpetually
reborn. For that water has not been seized by death in the kindling of the
anger. It persists from eternity to eternity, extending to every part of this
world. It is the water of life that breaks through death, from which the new
body of God is made in this world. It is not only in the stars but everywhere,
yet in no place is it to be grasped or comprehended. Rather it fills at one
and the same time everything, and is also in the body of the human being.
Whoever thirsts for this water and drinks of it, has the light of life kindled
within, which is the heart of God. The Holy Spirit at once surges forth.

*Now you might ask, how do the stars persist
in love and anger?*

Look. The stars have ascended from the ignited house of God's anger, like
the activation of a child in its mother's body in the third month. Yet they
received their ignition from the eternal undeadened water of life. For in
nature, this water has never died. But when God moved in the body of this
world, the fearfulness met with friction in the birth of this world. From this
arose the fire flash: the light in the stars was ignited in the water of life. For
until the third day, from the time of the inflammation of the anger of God in
this world, nature had abided as a dark vale in fearfulness, residing in death.
But on the third day, life broke through death and the new birth began. For
that long and no longer, the new born king and grandprince of this world,
Jesus Christ rested in death. And in the first three days of the creation of
nature and the same number of days in death, he gave birth again to light.
The intention was that this interval would become one with the eternal
time: restored to the same time without any day of death between the two.⁶
The eternal love and the reborn love from the new body of nature were to be
a single eternal love with no distinction between them. The newborn love
was to extend clear into the being that had been from all eternity, remaining
there in all eternity.

⁶ Note that B's Görlitz had undergone a rectification of chronology aided by mathematical science: Intro I F, G.

So surely is the newborn love that ascends from the water of life in the light, in the stars and the entire body of this world, bound to the eternal beginningless love, that there is a single heart and spirit that bears and sustains all. In this kindling of the light in the stars and elements the birth of nature was not transformed completely into the holy gentleness as it had been before the time of anger. The birth of nature was not entirely holy and pure. No indeed. It abides rather in its most acerbic, severe, and fearful birth, where the anger of God blossoms without cessation like the infernal fire. For had nature with its acerbic birth been transformed completely and utterly in accordance with celestial law, the devils would have been returned to the holy seat of God. You can see and discern this in the terrible heat and cold and the poisonous bitterness and sourness in this world, all of which resides in the generation of the stars, in which the devil lies imprisoned.

The stars are merely the inflammation of the Great House. For the entire house is rigid in death, like the earth. For the external birth is dead and rigid, like the bark on the tree. But the sidereal birth is the body within which life ascends. In its body, it is utterly acerbic. Yet the new birth ascending in the water of life and penetrating through death renders the sidereal birth mel- low. Though it cannot alter the core of the acerbic birth, it regenerates itself from the living water, keeping its holy new life to itself, pushing through angry death that does not comprehend it. This love and anger is a single body, though the water of life is the heaven distinguishing between them, so that the love does not seize or comprehend the anger nor vice versa. The love emerges in the the water of life and draws the power into itself from the first, severe birth so that the new body is born from the old. For the old, abiding in the severe birth, belongs to the devil as his dwelling, and the new to the kingdom of Christ.

*Now the question arises, are there not all three persons
of the divinity in the birth of gentleness in this world?*

The answer is yes. They are all three in this world in the full generation 50
of love, gentleness, holiness, and purity. They will always be born in this
substance and being, as has indeed been the case from eternity.

Look how God the father speaks to the people of Israel on Mount Sinai 51
when he gives them the law, "I am an angry, zealous God to those who hate
me."⁷ But nonetheless you cannot make two persons of this single father who 52
is angry as well as loving. Instead, there is a single father who perpetually
gives birth to his cordially loving Son, and from both of whom the Holy Spirit
perpetually proceeds.

Note the depths in the center.

The father is the one being who himself is all and who has given birth to 53
his dearly beloved Son from eternity; and in them both the Holy Spirit has
always originated in the flash in which the life of God is born. But from the 54
strict and severe birth of the source spirits of the father in which zeal and
anger abide, has the body of nature always come into being, in which the
light of the Son abides as the heart of the father, incomprehensible to nature.
For the light is in the midst of birth. It is the place of life where the gentle life 55
of God is born from all the forces of the father. In that very place the Holy
Spirit proceeds from the father and the Son.

But now the same powers of the father that abide in the ignition of the 56
light are the Holy father and the gentle father and the pure birth of God and
the spirit arising therein is the Holy Spirit.

And the acerbic birth is the body in which this holy life is perpetually
born. But when the light of God shines through this acerbic birth, it becomes 57
utterly gentle, and is like a sleeping human being, with the life perpetually
activating itself in him while the body softly rests. It is in this body of nature 58
that the ignition has occurred. For from this body, the angels were also cre-
ated. If in their hubris they had not risen up and become inflamed, their
bodies would have abided eternally in the calm and incomprehensible gen-
tleness as they do in the other angelic principalities outside this world. Their

⁷ Deut 5:9, "I the Lord your God am a jealous God, punishing children for the iniquity of
parents, to the third and fourth generation of those who reject me."

spirit would have eternally regenerated itself in their body of gentleness as the Holy Trinity does in the body of God. Their inborn spirit would have been one heart, one will, and one love with the Holy Trinity. For it was for this that they were created in the body of God: for the joy of the divinity.

But Lord Lucifer wanted to be himself the mightiest god, and he inflamed his body, arousing in it the acerbic birth of God, intending to rule in it by virtue of his acerbity, which is impossible. In rising up and inflaming himself contrary to divine justice, the acerbic birth in the father rose up against him and took him prisoner in the acerbic birth as an angry son; and his eternal rule remains there.

But when the father inflamed himself in the body of acerbity, he did not inflame the holy source in which his loving heart is born so that his heart would reside in anger. No indeed. That would be impossible. For the acerbic birth cannot seize the holy and pure one. The latter pushes through the former, generating itself a new body to reside again in gentleness.

This new body is the water of life which is born when the light penetrates the anger; the Holy Spirit is the formative agent in it. The heavens are the separator between love and anger and the place where anger is transformed into love.

When you regard the sun and stars, you should not think, those are the holy and pure God. Nor should you be tempted to ask or wish anything of them. They are not the Holy God. They are the inflamed severe geniture of his body in which love and anger struggle.

But the Holy God abides amidst all these things concealed in his heaven. You cannot see or comprehend him. But the soul does, and in half measure so does the sidereal birth. For heaven is the separator between love and anger. This heaven is everywhere, even in you yourself. When you worship the Holy God in his heaven, you are praying to him in the heaven within you. That same God breaks through your heart with his light, and in it is the Holy Spirit, regenerating your soul for a new body of God, to rule with God in his heaven. For the earthly body you bear is one with the entire inflamed body of this world. There is no separation between the stars and the depths and

the earth and your body. It is all one corpus. The only difference is that your body is a son of the whole and itself like the entire being.

As the new body of this world regenerates itself in its heaven, so does 68
the new human being in his heaven. For it is all one heaven in which God
and your new human being dwell: it cannot be separated. But if you are 69
godless, then your birth is not susceptible to heaven, but to the anger. You
remain in the other part of the sidereal birth where the strict and severe fire
source rises up. Then you are locked up in death, until you break through the
heavens and live with God. For in place of your heaven, you have the anger- 70
devil. But if you break through, he must retreat everywhere. The Holy Spirit
then rules in this place. In the other part of ferocity, the devil challenges
you. It is his nest. The Holy Spirit resists him. The new human being lies in
his heaven concealed and under the protection of the Holy Spirit. The devil
does not know the new human being who is not in the devil's domain but
rather in the fortress of God in heaven.

I write these things as a word born in his heaven, where the holy divinity 71
regenerates itself perpetually, as the wafting spirit rises up in the flash of
life. Precisely there has this word and knowledge been born, in the love fire,
ascending through the spirit of divine zeal.

I know indeed what the devil has in mind. The part that is of the grave and 72
strict birth, in which love and anger contend, sees into his heart. When he
comes around with his fierce and infernal temptation like an unctuous dog,
he applies himself with his anger in the part where the strict birth is joined.
In that place, heaven is set against him. There you see the beautiful bride.
For he presses through the old human being intending to ruin the new one. 73
But when the new rises up against him, the dog of hell retreats. The new
creature realizes then what sort proposal the dog of hell has smuggled into
the sidereal birth and it is time to clean house.

It seems to me, however, that I have the cleverest devil against me. He 74
will incite scoffers who will say that I am trying by my own fanciful devices
to cogitate into the divinity. Yes, my dear scoffer, you are an obedient son 75
of the devil. You are pleased to scoff at the children of God. How could I
fathom the divinity so deeply if he had not grounded himself within me? So

do you suppose that I shall be strong enough to resist him? Yes, my dear 76
proud fellow, the divinity is no less a gentle, simple, quiet being. He does
not cogitate in the foundations of hell, but in his heaven where only gentle
harmony reigns. Therefore it is proper that I do likewise. But, look here, I 77
am not the one who has brought things onto this path. Your covetousness
and exultant desire has moved the divinity to reveal to you the desire of your
heart in the greatest simplicity and fullest depth so that it will be a judgment
on you in announcing the solemn Day of God. *This I say as a word of the*
solemn God, born in the flash of life.

Chapter Twenty-Five

*Concerning the entire body of the birth of the stars,
which is all of astrologia or the entire body of this world.*

The learned and highly experienced masters of the art of the stars have progressed so high and deep in their understanding that they are familiar with the course and operation of the stars and the meaning and results of their conjunctions, infections, and penetrations of forces, and the way they give rise to wind, rain, and heat, not to mention evil and good, fortune and misfortune, life and death, and indeed all the impulses in this world.

Theirs is assuredly the right foundation and I acknowledge in my mind that it must be as they say. However, their knowledge abides only in the house of death, in the outer comprehensibility, as seen by the eyes of the body. The root of their tree has remained hidden from them.

Nor has it been my intention to write about the branches of their tree, nor to contradict their findings. Moreover, I am not building on their ground. I let their knowledge abide in its place. I have not studied their field. I write instead in the spirit of my own knowledge about the tree's root, trunk, branches, and fruit, doing so as a toiling servant of the Lord in order to uncover the entire tree of this world. I am not convinced that I am bringing anything new into circulation. I am not authorized to do so. My knowledge abides rather in this generation of the stars, in the center where life is born and breaks through death, where the swaying spirit emerges and pushes through. As it compels and holds sway, so do I write.

I of course know that the children of the flesh will make fun of me and say that I should have stuck to my vocation, not concerning myself with these matters; that I should occupy myself rather with what feeds my family and let the others philosophize who have studied it and have a calling to do so. By means of this assault, the devil has given me many a blow, insinuating these objections to me to the point that I have often considered breaking off my

effort. For my project also weighed too heavily upon me. When I thought with my belly and resolved to put an end to my undertaking, the gates of heaven were bolted shut in my awareness. Then my soul became fearful as if it had been taken prisoner by the devil. Reason incurred many a blow, as if my body would give out. And the spirit did not desist until it again broke through dead reason, smashing the gates of darkness to take back its proper seat, receiving always new life and energy. I have come to understand that the spirit must prove itself by bearing its cross and tribulation. What is more, physical challenges have not been missing. I have always had to stand in the thick of the struggle. The devil himself was against it. 7 8

But because I am aware that my eternal salvation is at stake, and that my failure would close the gates of light forever to the fortress of my heaven in which my soul takes refuge from the storms of the devil, which I had only taken by great effort and many a firm assault, with the love of God, and breached by my savior and king *Jesus Christ*: for all these reasons, I am resolved to let God have his way and take my carnal reason captive. I have chosen for myself the gates of the knowledge of light with the intention of pursuing the impulse and awareness of the spirit, even if my animal body should be reduced to begging or should go to the dogs, I do not gainsay it at all, but instead say like the royal prophet David: "Even if my body and soul languish, you, oh God, are my salvation, my consolation, and hope of my heart."¹ Through you I will venture it, not resisting your spirit. Even if the flesh is pained, faith in knowledge of the light must hover above reason.² 9 10

I of course know very well that it is not proper for a disciple to contend with his master; and that the highly experienced masters of *astrologia* are far superior to me. But I am toiling in my vocation and they in theirs, so that I will not be judged a lazy servant of the lord when he comes to demand the pound entrusted to me, so that I will give it back to him with interest. 11

¹ Ps 73:26, "My flesh and my heart may fail, but God is the strength of my heart and my portion forever." (Luther: "Wenn mir gleich Leib vnd Seele verschmacht / So bistu doch Gott alle zeit meines hertzen Trost / vnd mein Teil.")

² The gesture here, while distinct, owes something to Paul's word of a peace that surpasses all understanding in Phil 4:7, "Vnd der friede Gottes / welcher höher ist / denn alle vernunft."

For this reason, I do not intend to bury his pound in the earth. I will lend it at interest so that when he calls it in, he will have no cause to chide me, "Scoundrel servant, why did you hide my pound in darkness and not lend it at interest.³ I would have gotten it back increased." He should not take it from me and give it to another who would charge interest. As I sow, he will water, letting his will hold sway.

Now take note.

The entire house of this world abiding in the visible and comprehensible⁴ 12
state of being is the old house of God, the old body that resided in celestial
clarity before the time of anger. When the devil incited the anger in it,
it became a house of darkness and death. Hence, the holy birth of God 13
was separated from the anger as a body unto itself. The firmament of the
heavens was made between love and anger with the starry birth residing in
the middle. This means, with their external comprehensibility and visibility,
it resides in the anger of death. And with the new birth that rises in the
intermediate place where the throne of heaven is, it resides in the gentleness
of life. For the gentleness holds sway against the anger and the anger against 14
the gentleness so that there are two distinct realms in the single body of this
world.

But since the love and gentleness of God did not want to abandon the 15
body or locus of this inflamed world of wrath in eternal anger and disgrace,
God regenerated the entire old body of this world to the body in which life
would prevail in divine character and kind, even though it abided in the
inflamed anger. Nonetheless, it had to prevail in the character of the divinity
so that a new body could come into being to prevail in holiness and purity
in eternity. For this purpose a final day of separation was set when love and 16
anger were to be parted.

When you survey the stars and the depths that include the earth, you 17
see with your physical eyes nothing but the old body in wrathful death.
You cannot see heaven with your physical eyes. The blue sphere you see
in the heights is not the heaven. It is only the old body that can properly

³ This is a recurrent scriptural motif based on Mat 25:21 or Luke 19:23, but it is also resonant with B.S. lending out the manuscript of *Aurora* to be copied.

⁴ *begreifen wesen: begreiflichen Wesen* (1730).

be called corrupt nature. But its appearance, as if there were a blue sphere 18
 above the stars by which the place of this world were shut off from heaven,
 which people have thought until now, is not correct. What they see is
 the upper water of nature which is much brighter than that beneath the
 moon. When the sun shines through the depths, it appears bright blue.
 How deep or wide the locus of this world is no human creature knows. 19
 Even though some physicists or astrologers have taken it upon themselves to
 measure the depths with their compasses, their measurement is phantastic,
 a measurement of the comprehensible that is as if one were trying to seize
 the wind.⁵

But the true heaven is everywhere in our present time until the Day of 20
 Judgment. The house of the anger of hell and death is likewise everywhere in
 this world until the Judgment. But the lodging of the devils extends presently
 from the moon as far as and into the depths of the earth, caverns, and caves,
 especially where there are desolate and wild wastelands and where the earth
 is so stony and bitter. However, their royal domain lies in the depths in the 21
 four extremities of the equinoctial circles, about which I intend to write
 elsewhere. What I intend to write about here is how the body of this world
 came into being, how it has abided to the present, and how it is with the
 governance within it.

The entire body of this world is like a human body: it is enclosed in its 22
 outer circumference by the stars or ascendant forces of nature; and within
 the body the seven spirits of nature hold sway, with the heart of nature in
 the middle.

However, the stars in general are the marvelous proportion or transfor- 23
 mation of God. When God created them, he created them out of the ascent
 of eternity, from the old, now inflamed body of God. Before the time of 24
 anger, the seven source spirits of God had regenerated themselves endlessly
 by their ascent and influence giving rise to all sorts of figures and celestial
 growths: in the same way God configured his old body of this corrupt nature
 in so many and varied forces as had once abided in the holiness of birth. You 25
 need to understand this sublime thing properly. Each star has a particular
 property which you can also see in the adornments of the blossoming earth.
 The creator reconstructed and revived the old inflamed body in so many and
 varied forces that the old life in anger would regenerate this new life through

⁵ In *On the Place of the World*, Weigel presented a similar cosmic vision: "This visible world stands in itself, and in accordance with its external aspect it stands in the depths, within the abyss of infinity" (VWSSW 88).

the enclosure of the heavens, so the new life would have all the forces and operations that the old had prior to the time of anger, in order to become infused with the pure divinity from beyond this world and so that the divinity outside this world would be a holy God. The new birth was fecund 26
in the time of creation. If only the human being had not ruined it, causing God to curse the field!⁶ Because the human being illicitly partook of the fruit 27
of the old body, the fruit of the new has remained concealed in his heaven. Now he must look at the fruit with the new body, unable to enjoy it with the natural organism. I certainly crave to eat of it. But I cannot attain it. Heaven 28
is the barrier between the old and new bodies. Until that future life I must hunger after it, feeding my animal body with mother Eve's wrath apples.

*Concerning the inflammation of the heart
or life of this world.*

After God had put this world into proper form in two days and created a 29
separation between love and anger, love penetrated the heavens and the anger on the third day. Immediately the old body was activated in death and approached the terror of giving birth. For love is hot. It kindled the fire 30
source which rubbed in the tart and cold quality of rigid death and became hot on the third day, inciting the activation and mobilizing the stringent, dry earth. For everything was caught in the fiery fright until the fourth day when 31
the light of the sun was ignited: the entire body was in the terror of birth like a woman in labor. The tart quality had been the encloser or compriser of life. 32
In it there grew terrified the heat that was fired up by the love of God, and the tart quality pushed out like a dead body: but the heat retained its place in the central position of the body and pushed through.

But when the light of the sun ignited, the nearest orbit around it found 33
itself in the flash of terror. For the sun or light became radiant in the water. The bitterness from the water went up too in the fiery flash; but the light traveled after, hastening so quickly to seize the flash, that it was caught and

⁶ Gen 3:17, "[God:] cursed is the ground because of [the disobedient Adam]."

remained in its place, becoming corporeal. Out of this emerged in the first circuit the planet Mars whose force abides in the bitter flash of fire. For it is a rager and rioter, like a fiery flash, as well as hot and a toxic enemy of nature. Through its ascent and generation in the earth all sorts of poisonous, evil reptiles have come into being. 34

But because the heat was so powerful in the central position of the body, it penetrated so far and opened the chamber of death so wide before igniting the light that the sun is the greatest star. 35

No sooner had the light ignited in the heat than the hot locus was captured in the light and the corpus of the sun could become no greater. The light mellowed the heat and the corpus of the sun remained in its place as a heart in the middle. For light, not heat, is the heart of nature. 36

But here take particular note: as far as the central point was ignited, that is how great the sun is. For the sun is nothing other than an ignited point in the body of nature. You should not suppose that some other power prevails there than in the entire depths of the body everywhere. If the love of God through his heaven intended to kindle the entire body of this world with the heat, everywhere it would be as light as in the sun. If the great heat were extracted from the sun, it would be a single light with God. But since that cannot be the case in our time, it remains a king and ruler within the old, corrupt, and inflamed body of nature. The clear divinity remains hidden in the gentle heaven. But the light of the gentleness of the sun is infused with the pure divinity. But the heat cannot comprehend the light. Therefore, the locus of the sun remains in the body of the anger of God, and you must not worship the sun or honor it as God. Its locus or corpus cannot grasp the water of life on account of its ferocity. 37 38 39 40 41

The sublimest ground of the sun and of all planets.

At this point I will have enough of those attacking me who will have plenty of reprimands on hand. For they will pay no heed to the spirit but only to their seniority. They will claim that the astrologers understand these things 42

better. They have written⁷ about it. These critics will stare at the great open gates of God like a cow looking at a new door.

Yes, dear reader, I understand the thoughts of the astrologers very well. 43
I have even read a couple of lines in their writings. I know how they have
described the course of the sun and stars. No, I do not disdain it. I consider it
for the most part good and proper. If I write about certain things differently, 44
I do not do so from desire or deceit in doubting how things are. I have no
need of any doubts about it. Nor can any human being instruct me in these
matters. For I do not owe my knowledge to studies. To be sure, I have read 45
about the order and the sequence⁸ of the seven planets in the books of the
astrologers. I consider them quite correct. But the root of how things came
to be, their origins, I can learn from no human being. For no one knows it.

I was not there when God created them. But since in my spirit the gates 46
of the depths and the gates of anger and the chamber of death have all been
opened wide by the love of God, the spirit sees through. I would suppose⁹
that the birth of nature continues to the present and generates itself in the
same way it first originated. Everything that emerges in this world, whether
human beings, animals, trees, plants, grass, ores, or what have you: it all
emerges in the same quality and form. All of life, evil or good, has that same
origin. For it is by the right of the divinity that all life in the body of God 47
emerges in one and the same way, even if it takes various shapes. Thus life
has one and the same origin.

I do not recognize this state of affairs with my carnal eyes, but with the 48
eyes of the life that regenerates itself within me. In that very place the gates
of heaven and hell stand open before me. The new human being speculates¹⁰
in the midst of the sidereal birth. The inner and outer gates stand open
before him. Since he still resides in his old human creature of anger and 49
death and also in heaven, he sees through both. Hence, he also sees the
stars and elements. In God there is no place of restriction. The eye of the
Lord sees all things. If my spirit would not see by his spirit, I would be a 50
blind stock. But since I see the gates of God in my spirit, and have an urge
to do so, I intend to write according to what I see and to pay no heed to any

⁷ **Sie haben geschrieben:** duplication omitted by the editors.

⁸ **Instehen:** *innestehen* (1730). Grimm, *einstehen*, does little to explain this word. *Inne* (6) suggests an association with the pointing needle of scales. The verb may simply be meant as a synonym for *ordnung*.

⁹ **Befünde:** the apparent subjunctive is reduced by later editors to the indicative *befinde* (1730). Unwisely so, since the subjunctive, together with the omitted first person pronoun, suggests an intended modest conjecture.

¹⁰ **spoliert:** *speculiret* (1730); otherwise the thought makes no sense.

human authority. This is not meant in the sense that my old human being 51
has somehow become a living saint or an angel. No, fellow, he is seated with
all other human beings in the house of anger and death, a steady foe of God,
mired in his sins and evil like all others, full of faults and flaws.

But you should be aware that he is also stuck in a steady, fearful birth 52
giving, and would like to be rid of anger and evil, yet cannot. For he is
no different from the entire house of this world in which love and anger
perpetually contend and the new body is generated without pause amid
terror. For it must be so if you want to be reborn. Otherwise no human being
will attain rebirth.

The human being covets easy days of the flesh, covets wealth and beauty, 53
without knowing that in so doing he resides in the chamber of death with
the pang of anger pointed at him.

Look here, I will tell you as a word of life that I take in the knowledge of 54
the spirit amid the birth of the new body of this world, ruled by the human
being Jesus Christ, together with his eternal father. I take it also before the
seat of his throne, where all the holy human souls stand before him rejoicing:
the desire of the flesh for easy advantage, wealth, beauty, and power is nothing
but a pure infernal bath of anger in which you push and run, as if you were
pulled into it: for there is grave danger therein.

If you want to know how it is, look: I will offer you a comparison. If, 55
following your heart's desire, you had pushed your way to wealth and power,
it would then be as if you floated in deep water reaching up to your mouth
with no ground under foot; as if you were swimming with your hands to save
yourself now in deep water, now in shallow, always in great terror that you
might go down since the water is at times in your mouth and always you are
in the presence of death.

Thus and no differently you reside in the lusts of the flesh. If you do not 56
care to fight, you will not win. You will be murdered in your soft bed. For
the human being perpetually faces a powerful army, always ready to make
war upon him. If he does not resist, he will be captured and killed. How 57
should one fight back in deep water? He has enough to do fending with
the water, and is then attacked at the same time by the devil. Oh, danger 58

upon danger! It is as our king Christ says: "A rich man will enter the kingdom of heaven with difficulty. A camel will pass more readily through the eye of a needle than a rich man into heaven, etc."¹¹ But anyone who wants to be reborn may not become a servant to greed, pride, and obstinacy by deceiving himself in carnal urging: he must fight and struggle against himself and against the devil and against every desire of the flesh, remembering that he is only a servant and pilgrim on earth who must migrate through the perilous sea of sorrow into another world: there he will be a lord and his reign will abide in power, in perfect joy and beauty. *I tell you this as a word of the spirit.* 59

Now take note.

The sun has its own royal locus and does not stray from the place in which it first came into being, as some people think, and even some astrologers write that it courses in a day and night around the earth. And indeed, some of them have undertaken to measure how far its orbit is: This opinion is incorrect. The earth turns and courses with the other planets as in a wheel around the sun. The earth does not remain in one place. It courses in one year once around the sun, as do the other planets under the sun, except for Saturn and Jupiter which cannot do so on account of their broad orbit and great height, since they stand high above the sun.¹² 60 61

Now the question arises, what is the sun and what are the planets? How did they come into being?

Look. The other planets are bodies unto themselves with their physical properties. They are bound to no fixed place but only to the orbit in which they course. But the sun is not a body of this kind. It is a locus ignited by virtue of the light of God. Understand this properly: the place where the sun is located is of a kind like any you might pick out above the earth. If God wanted to ignite the light by virtue of the heat, the entire world would be a pure sun of this kind. For the same power in which the sun abides is 62 63

¹¹ Mat 19:24; Mark 10:25.

¹² In contrast to A 3:20–21, where B's heliocentrism is conditioned by nature theology, here it is informed to a much greater degree by interest in the astronomical works cited above, though also conditioned by what follows.

everywhere. And before the time of anger in the place of this world, it was
 as bright as is the sun everywhere, though not as unbearably so. For the heat 64
 was not as great as in the sun. The light was quite soft. The violent ferocity
 of the sun distinguishes it from the gentleness of God so that one cannot say
 that it is an open gate of the light of God. It is like the light of the human eye.
 The place of the eye is also in the human body; however, the light is distinct
 from the body. And though it arises from the heat in the water of the body, 65
 it is still a distinct thing which the body cannot comprehend. The same sort
 of distinction is between God the father and the Son.

Hence on the fourth day in the fearful birth of this world at its midpoint 66
 the sun rose up; and it stands still at its eternal physical place. For it cannot
 choose another place and put itself into it. It is the sole natural light of this 67
 world. Beside it there is no other proper light in the house of death. And
 though it seems as if the other stars also shone brightly, there is nothing to
 it. They all draw their splendor from the sun as will soon be explained.

The true birth and origin of the sun and planets is as follows. 68

When the sky was made to separate the light of God from the ignited
 despoliation of the body of this world, the latter was a dark vale without
 any light to shine in the outer body outside heaven. Then all forces were as
 if captive in death and in terror until they heated up in the center of the
 body.

But when this happened so that the fearful birth was arrayed so strictly 69
 in the heat, the love in the light of God broke through the sky of separation
 to ignite the heat. At that point, the radiant light ascended in the heat, in
 the water or fat of the water, igniting the heart of the water, all of which
 took place in an instant. For as soon as the light had properly seized the 70
 corpus, the corpus was captured in the light. The heat became captive and
 was transformed into a relative gentleness and could no longer abide in such
 fear.

But because the heat was frightened by the light, its violent fire source 71
was quieted and was not able to reignite.

Thus by God's intention, the penetration of love through the sky in the
light of God did not extend its breach any further. For this reason, the sun
did not become any greater.

Concerning the planet Mars.

When the sun lights up, the violent fire fright travels from the locus of the 72
sun upward as a violent unruly¹³ flash, taking with it in its corporeal being
the ferocity of the fire from which the water became quite bitter. The water
is the core or stock of the fright.

The astrologers write that the planet Mars stands 15,570 miles above the 73
sun which I do not deny, particularly since I do not know how to work with
a compass. That is how far the quick fire flash traveled from its own place
before the light seized it. It was then captured by the light and stood still and
took its place.

The light did not seize it prior to this because of the severe rage and rapid 74
flash. It was not halted until the light had infected it fully. And there it stands 75
now as a rager and marauder and agitator of the entire body of this world.
For his office is to move everything in the wheel of nature by his orbiting
from which all life takes its origin.

Concerning the planet Jupiter.

As soon as the bitter fire fright fell captive to the light, the light by its own 76
power pressed even further up into the depths to the point of the hard and
cold seat of nature. At that point, the power of the first ascent from the sun
could reach no higher and stayed there in corporeal form, taking that spot
as its dwelling. You must understand this properly. It was the power of the 77

¹³ *vngestimmter* was plausibly interpreted as *ungestümer* in the 1730 edition.

light that stayed put in this spot: it is an utterly gentle, amiable, and sweet being.

The astrologers write that it stands 7,875 miles above Mars.

He is, however, a mellow of the destroyer and marauder Mars, an origin of gentleness in all life and even an origin of the water from which life is born, as I will explain subsequently.

This is how far the power of life extended from the sun and no higher. But its splendor or radiance which has its own power extends to the stars and indeed throughout the entire body of this world. 78

But you must understand in particular out of what these two planets have arisen. 79

When the power of the heart of God penetrated out of the undying source font of the water of life through the entire heaven of separation, igniting the water in the locus of the sun, the flash or fire bolt from the water was utterly terrible and bitter. This gave rise to Mars.

After this flash, the power of the light quickly followed after it as a gentle elevating life and caught up with the fire bolt, mellowing it and rendering it powerless. It could not penetrate any more or further through the depths but instead remained where it was, trembling. However, the emitted power in the light was much stronger than the fire bolt and therefore reached much higher until it went too deep into the stricture of nature. There, its force became depleted and it stayed put. Out of that force the planet Jupiter came into being but not out of the locus where it stands. It ignites that place perpetually by its power. But it is like a housemate in that locus, one that always wanders about in its borrowed house. The sun, however, has its own house. No other planet does. 80
81
82

(Concerning the planet Saturn.)

If one would truly delve the birth and origin of the stars, one must know about the birth of life and how it is generated in a body. For the birth of the stars is of the same kind. Whoever does not know and understand this, does not understand the birth of the stars either. For it is all one body. When life has been born in any creature, its birth abides in its body, as does the birth 83
84

of the natural body of this world. All life must be generated in accordance with the right of the divinity, in the way that it always gives birth to itself.

Contemplating and reflecting upon this, which cannot happen without 85
the special illumination of the Holy God, one discovers initially the tart, cold, and strict birth. It is the cause of physical nature or the formation of each thing. If not for this strict and cold, acerbic, contracting force, there 86
would be no natural or physical being, not even the birth of God, and everything would be unfathomable. But it is in this hard, strict, and cold 87
power that the physical being abides, the body in which the spirit of life is generated. From this spirit arise the light and understanding from which the senses and testing of all powers emerge. For when life is born, it is generated 88
in the middle of the body from all powers as a heart or spirit, and it remains quietly in its original place penetrating all powers. For just as it is born of all 89
powers and is their source font, it brings with its radiance the source of all powers into each. Out of this arise taste and smell as well as seeing, feeling, and hearing and finally reason and understanding.

As is the source and origin of life in any creature, so is the first rebirth of 90
the nature of the new life in the ruined body of this world. Whoever would 91
deny this has neither a proper understanding nor experience of nature. Nor is his knowledge born of God. He must indeed be a disdainer of God. For 92
just look. You cannot deny that the life in a creature arises in the heat of the heart, and in that life the light of the animate birth also abides. The heart 93
signifies the sun,¹⁴ which is also the origin of life in the outer body of this world. Now you can hardly claim that the animate birth departs from the heart for as long as the body persists in activation. By the same token, the 94
sun does not depart from its seat. It retains its own locus as a heart for itself and shines as a light or a spirit of the entire body of this world in all the powers of the body. For its birth is indeed originally from all powers. This is 95
why with its light and heat it is in turn a spirit and heart in the entire body of this world.

¹⁴ Cf. Paracelsus, *Volymen Medicinae Paramirum* (H 1:41; S 1:208), "Das Hertz ist die Sonn: Vnnd wie die Sonn wircket in die Erden/ vnd jhr selbst/ also wirckt auch das Hertz dem leib vnd jhm selbst." Cf. Intro II B3f.

Furthermore, you cannot deny that it is from the heart that the gall in
 a creature arises, for it has a vein connecting it to the heart and is the
 activation of the heart¹⁵ out of which heat arises. But it takes its first source
 from the flash of life, as life is generated in the heart to ascend in the water,
 this is preceded by the fire flash which rises from the fearfulness in the
 heat. For when the heat in the cold takes such a fright in the tart quality
 and it happens that the light is ignited through the concealed heaven of the
 heart in the physical being, the fearful death in the anger of God is shocked
 and departs from the light as a fright or flash. It rises up frightfully then,
 trembling and terrified, above where it was. The light of the heart hastens
 after it, infecting it. Then it stays in its place.

This is and signifies the planet Mars. This is how it came into being. Its
 own property is nothing but a poisonous, bitter fire fright that proceeded
 from the place of the sun. Mars is, however, a perpetual igniter of the sun
 like the gall of the heart and from it the heat. Both abide in the sun and in
 the heart from which the life in all things originates.

Third, you cannot deny that the brain in the head of a creature has its
 power from the heart. From the heart all powers rise up into the brain. In
 consequence the senses of the heart arise in the brain.¹⁶

The brain in the head takes its origin from the power of the heart.
 Take note: after the fire fright of the gall or Mars has departed from the light
 of life, the power penetrates from the heart through the light of life and then
 into the head, into the stringent quality. When that power can rise up no
 higher, it is captured by the stringent birth and dried out by the cold. There
 it stands, infusing itself with spirit of life in the heart as a royal throne of the
 spirit of the heart. For that is how far the spirit of the heart extends its power.
 That is where it is tested. The brain resides in the stringent birth and is in
 its own corpus the gentle power of the heart, signifying that the new rebirth
 which is born amid the stringency of death and anger is reborn in its own

¹⁵ Mars is a "motivator of the entire body of this world. For his office is to move everything in the wheel of nature by his orbiting, from which all life takes its origin" (25:27). Its quality (i.e., bitter) and its function therefore are the same as with gall. Similarly, according to Paracelsus, "Also ist der Gall in der Substantz/ wie der *Mars* im Geist/ vnnd ist in jhrem Geist/ wie der *Mars* im Laufft" (Paracelsus, *Volyen Medicinae Paramirum*, H 1:41; S 1:208); see also Intro II B3c.

¹⁶ Though all the planets and stars receive their light from the sun, which is the heart, the moon or brain reflects the "light" of the sun, i.e. the senses. Cf. Paracelsus, *Volyen Medicinae Paramirum* (H 1:41; S 1:208), "also der Monn auch sich wie das Hirn vergleicht." Though B. instead assigns the brain to Jupiter, he does so because the latter has qualities which are also found in Paracelsus. See below (A 25:109); see Intro II B3c.

heaven, penetrating through death into life. For that is where the spirit or the thoughts again become a full creatural person through the infections or testing of all the powers which in the human being I call the animate birth. If the new spirit in the brain has been properly directed,¹⁷ it travels back into its mother, the heart. Then it abides as a complete spirit or will or new born person, which in the human being is called the soul. 106

Now consider that in the human being the brain is a being and source, as the planet Jupiter is a being and source. For it takes its origin from the ascent of life, from the power that rises through the light from the water of life, from the locus of the sun. That power rose up so high that it became captive to the stringent, hard, and cold power where it stayed put. Through the first circuit or progression it became corporeal and was dried out by the stringent and cold power. And this is properly the brain in the physical governance of this world, from which the senses and reason are born, as well as all gentleness and wisdom in the natural realm. But the true and Holy Spirit in the human being is born in the concealed heaven in the water of life. The outer Jupiter is merely the gentleness and understanding in the external palpability.¹⁸ The holy source font, however, is incomprehensible and to the external reason unfathomable. For the sidereal birth abides only with its root in the holy heaven, but with its physicality in the realm of anger. 107 108 109 110

¹⁷ This is presumably a derivation of Latin *vertere*: to turn around or direct something.

¹⁸ Paracelsus writes that Jupiter by its mildness or goodness mellows all unruliness ("durch sein gütti all vngezümmikeit miltet"—*Volymen Medicinæ Paramirum*, H 1:41; S 1:209).

Chapter Twenty-Six

Concerning the Planet Saturn.

Saturn, the cold, acerbic, and stringent regent, does not take its beginning 1
and origin from the sun. For in its power it holds the chamber of death and
it is a dryer of all forces¹ out of which physicality arises. Just as the sun is the 2
heart of life and the origin of all spirits in the body of this world, Saturn is
an initiator of all physicality and palpability. The entire body of the world
abides in the power of these two planets. No creature or formation and no
activation can come into being in the natural body of this world outside the
power of these two.

Its source, however, is the severe, tart, and stringent fearfulness of the 3
entire body of this world.

For when in the time of the inflammation of anger there was extinguished
the light in the outer birth of this world, that is, the birth of the natural realm
or palpability or ascending generation of all source spirits, the tart quality
stood in its most acerbic and stringent state of giving birth. It contracted the
actions of all the source spirits so tartly and tightly together that this gave
rise to the earth and stones. This was the true house of death, a constriction
of the life in which King Lucifer became imprisoned.

But when on the first day, the light began to break through the word 4
or heart of God in the root of the nature of the body of this world, like a
recognition² of the day or a start of the activation of life, the stringent and
tart birth regained an aspect or glimmering of life in birth. From then on, it 5
abided as if in fearful death until the third day when the love of God pushed
through the heaven of the separation to kindle the light of the sun.

But since the heart or power of the sun could not yet unlock and temper 6
the fearful birth or quality of ferocity and wrath in the heights above Jupiter,

¹ On the astrological qualities of Saturn, see Intro II B3c.

² See Grimm, *erkiesen* (1).

this entire circuit abided in terrible fearfulness, like a woman in labor, 7
 unable to arouse the heat from the violent cold and tart dryness. But since
 activation also emerged by the power of the concealed heaven, nature could
 not rest; it was in terror in the pain of labor; and from the spirit of acerbity it 8
 gave birth to the tart, cold, and stringent son or star Saturn. For the spirit of
 heat was unable to ignite to yield the light and from it, through the water, the
 love and gentleness. Instead this was a birth of the stringent, cold, and grave
 ferocity which is a dryer and despoiler and an enemy of gentleness which
 engenders the hard bones in creatures.³

Saturn, however, is not bound to its locus, as is the sun: for Saturn is not 9
 a physical place in the space of the depths. It is a son, born of the chamber
 of death, from the ignited hard and cold fearfulness, and no more than a
 housemate in the space in which it orbits. For it has its corporeal property
 unto itself, like a child when it has been born of its mother. The reason why it 10
 emerged from God and the stringent birth in this way, and what the office of
 Saturn is, these are matters I intend to explain subsequently with reference
 to the orbiting of the planets.

Its height cannot be ascertained precisely. I am entirely of the opinion, 11
 however, that it stands between Jove and the stars in general at mid point in
 the depths. For Saturn is the heart of the physicality in nature. Just as the sun 12
 is the heart of life and a cause of the nature spirits, Saturn is the heart and a
 cause of all bodies and all formations in the earth and upon the earth, and
 indeed in the entire body of this world. And just as in the human being, the 13
 skull is a container and encloser of the brain, in which the thoughts are born,
 the saturnine power is a container, dryer, and keeper of all physicality and
 palpability. As the planet Jupiter, as an unlocker and generator of gentleness, 14
 abides between fierce Mars and stringent Saturn, so do the life and mind
 of all creatures come into being between these two qualities. Especially the
 new body of this world and the new human being, about which you will find
 more in the description of the human being.

³ Elsewhere, B. explains that the angels in the wafting world of Paradise do not have hard bones.

Concerning the planet Venus.

Venus, the blessed planet or igniter of love in *natura*, has an origin and provenance that also comes from the ascent of the sun. Its quality, being, and becoming are constituted as follows. 15

Here take proper and special note.

When the love of God ignited the locus of the sun or the sun itself, first of all the horrid and fierce bitter fire flash of terror emerged from fearfulness, from the locus of the sun and the seven source spirits of nature. Its birth and primary origin is the inflamed bitter anger of God in the tart quality, passing through the water. It rose up first in the ignition of the sun from the chamber of death; it was an arouser of death and initiator of life, ascending fiercely and tremulantly above itself until the light of the sun caught and infected it. It was then taken prisoner by the gentleness of the light and stayed put, which gave rise to the planet Mars. 16 17

After that same fire flash, the power of light which was initially born from the fattiness of the water behind the fire flash quickly travelled after it to take the fierce terror flash prisoner, rising above it as a prince and tamer of ferocity, which gave rise to the sensuality of nature or the planet Jupiter. 18

The gates of love.

But when the two spirits of activation and life had ascended from the locus of the sun through the inflammation of the water, the gentleness, a seed of water with the power of the light, penetrated downward in the chamber of death quite softly, infectiously, and amiably: this gave rise to the love of life or the planet Venus. 19

You must understand this sublime matter properly. The birth or ascent of the seven planets and all the stars is nothing other than the manner in which the life and marvelous proportion of the divinity has been regenerated from all eternity. When King Lucifer made the place of this world a house of wrath in order to rule it fiercely and violently, the light at once went out in the 20 21

nature of which he thought himself lord. All of nature went rigid as a body of death with no movement in it and he was forced to remain an eternal prisoner of darkness.

But the holy God did not choose to allow this locus of his body, the space of this world, to remain in eternal darkness and shame, the haunt of the devils. He bore a new domain of light and of all seven source spirits of the divinity, which the devil could not grasp or get hold of. It was no use to him. In the light of the sun, he can see no more than in darkness. For he did not become a creature in this light: therefore it does him no good.

Since it was to be a new domain, it had to be of a kind that the devil could not get hold of and that he could not make use of as his physical property.

This is how it is constituted.

The love or the word or the heart, that is, the inborn Son of God the father, who is the light and gentleness and love and joy of the divinity (as he himself says, in taking humanity upon himself, "*I am the light of the world.*" John 8:12): he seized the locus of this world by the heart and in the middle of the space of this location, where the mighty prince and king Lucifer had resided before his fall; and where he, Christ, had become a creature newly born. And from this ignited location of the sun six qualities arose and were born, all in accordance with the divine birthright.

First there rose up the fire bolt or activation of the heat: this is the beginning of life in the chamber of death.

After this, second of all, the light of the fat in the water grew radiant in the heat: this is the sun.

Third: when the light of the sun had infected the entire corpus of the sun, the power of life, ascending from the first infection rose above itself, as when a piece of wood is set on fire, or when one strikes fire from a stone. One sees first of all the gleam and then from it the fiery flash, and after this the

power of the ignited corpus; and by the power of the corpus, and the light then rises up instantaneously above the terror to rule more sublimely, more profoundly, and more powerfully than the fiery fright itself. The power of the inflamed corpus likewise manifests itself in the power which, outside the fire, has gone forth softly, mildly, and sensuously. From this one gains a proper understanding of the divine being. It is the same with the genesis of the sun and the two planets Mars and Jupiter. 30

Since the locus of the sun, that is, the sun itself, contained all the qualities as well as all other places within itself, all qualities also ascended and descended immediately in that first ignition, regenerating themselves in accordance with an eternal law that knows no beginning. For the power of life, which mellowed and refined the tart and bitter qualities, rendering them like water or the love of life, descended beneath itself in the manner of humility. This gave rise to the planet Venus. In the house of death it is a liberator of gentleness or an igniter of the water and soft penetrator of rigidity and a kindler of the love, causing the upper regime of the bitter heat of Mars and the cordial sensuousness of Jove to become desirous. From this arises the infection. For the power of Venus makes the fierce Mars, the fiery flash, mild and softens it, and it makes Jove humble. Otherwise the power of Jove would break through the hard chamber of Saturn and through the skulls of humans and animals, and cleverness would be transformed into pride, rising above the birthright of divinity in the manner and character of the devil. 31 32 33 34

Concerning the planet Mercury.

If one wants a thorough and true knowledge of the birth or beginning of the planets and stars and of the being of all beings⁴ in the depths of this world, one must contemplate the innate birth or beginning of life in the human being. For the latter originates and emerges and abides in the same order as the birth of the being of all beings in the body of this world. For the innate wheel of the stars and planets is no different than the birth in the seventh nature spirit before the time of this world, when images, figures, and celestial fruits emerged and configured themselves following the law of the eternal divinity. Since the human being is made in accordance with the manifestation of God and out of the divine being, human life has the same sort of origin and ascent as of the planets and stars. For the origin of 35 36 37 38 39

⁴ On "das Wesen aller Wesen," see Intro II A2c.

the planets and stars, their station, course, and being, is no different than the origin, drive, and constitution of the human being. Just as human life ascends, so did the birth of the seven planets emerge. There is no difference between them.⁵ 40

The centrum or circle of the birth of life.

The great depths.

Before this mirror, the spirit orders the physicians, and particularly the anatomists and butchers of human flesh who, by their butchery, have attempted to discover the birth and ascent of human life, and who have murdered many an innocent human being against the laws of God and nature in the hope of investigating the marvelous proportion and form of nature in order that they might serve the health of many others. 41

But since they have been judged to be murderers and miscreants, against the laws and justice of God and nature, the spirit infused with God does not find their murder justified.⁶ They could have found out, closer to home and with more certainty, about the marvelous birth of the human being, if not for their proud arrogance and diabolical murderous inquisitiveness which perverted their proper human sense. They thought it was better to contend with human beings than with gods. For this reason, they have received the proper reward for their error. Look to it, you crowned little hats.⁷ Let's see if a simple layman cannot investigate the birth of human life in the knowledge of God. If this is incorrect, refute it. If it is right, let it stand! 42 43 44

⁵ It is peculiar here that no reference to the planet Mercury follows the heading, "Concerning the planet Mercury." This is no doubt a lapse of attention by an author typically anxious to reassure the reader at every step. B.'s second book *Von den drey Principien Göttliches Wesens* (1618) suggests what his lost thought was moving toward. After summarizing the planets in the above manner, the author proceeds to "*Mercurius*": "in it abides the knowledge of what was in the prior state before the light" (darinnen stehet die Wissenschaft, was im Urkunde vorm Lichte sey—3P 80:24). Though *Aurora* forgets to mention Mercury again after announcing it in the heading, this is the direction of his exposition in sections A 26:22–35. Introspection is the path to theogony and cosmogony in subsequent writings. Here the explanation of the heading might have stated that Mercury embodies the knowledge-enabling resonance of human and astral-planetary genesis. Having recapitulated the birth of the planets, the human microcosm "recollects" its own origin in order to regain a knowledge embodied in Mercury and in the eternal birth of God.

⁶ B. joins a tradition extending from Saint Augustine (*Civitas Dei* XXII:24) to Paracelsus that condemns vivisection and anatomical studies of the human body. By cutting up the mortal coil the anatomists cannot find life or the soul.

⁷ B.'s derogatory reference is the academic regalia.

I place here this account of the birth of human life so that the origin of the stars and planets can be better understood. When it comes to the account of the creation of the human being, you will find everything more basic and deeper regarding the beginning of the human being. 45

Now take note.

The seed in the human being is born in the manner and way that the marvelous proportion and form of nature has been generated in its struggle and ascent from eternity. For the human flesh is and signifies nature in the body of God, born of the other six source spirits. In it in turn, the source spirits regenerate and manifest themselves without end, with forms and configurations emerging, and the heart of God, the holy clear divinity, gives birth to itself in its central place above nature: in the center where the light of life ascends perpetually. 46 47

In the human body in the constitution of birth there are three distinct things, each one particular, though they are not separate from one another, but rather all three together are the integral human being in the character and manner of the triunity in the divine being.⁸ The flesh is not life. It is a dead and uncomprehending entity. As soon as the regime of the spirit ceases manifesting itself in it, it immediately must become carrion, decaying and dispersing. But no spirit can subsist outside of the body in its perfection. For as soon as it is parted from the body, it loses its regime. For the body is the mother of the spirit, in which it is born and from which it draws its strength and power. It is and remains spirit when it is parted from the body, but it loses its governing power. 48 49 50

These three regimes⁹ are the entire human being in flesh and spirit. They have in their origin and regime in particular a sevenfold form in the manner of the seven spirits of God or the seven planets 51

As is God's eternal regime of birth without beginning, so too is the beginning and ascent of the seven planets and stars, and so also the ascent of human life. 52

⁸ Like Paracelsus, B. finds the answer to materialistic anatomy in the trinitarian constitution of the human being. See Weeks, *Paracelsus*, 32, 180; W 358, note a, 359, note 2.

⁹ B. has failed to mention the third "distinct thing," the soul, though what he writes in 26:60 presupposes, as do such later writings as *Forty Questions on the Soul*, that the hidden God can be approached introspectively via the hidden being of the soul: anthropology and theology share a trinitarian character (cf. 26:48; cf. below, 26:74).

Now take note.

When you reflect and consider what exists both in this world and outside of 53
it, you speculate and reflect about the entire body of God who is the being
of all beings, a being without beginning. But in his own seat, he possesses 54
no mobility, rationality, or palpability, but is rather a dark depth without
beginning or end. Within, there is neither full nor empty, but rather a dark
chamber of death where nothing is felt, neither cold nor warm: it is the end
of all things. It is the body of the abyss or true chamber of death. 55

But in this dark vale, there are the seven spirits of God. They have no 56
beginning or end, since none is first, none second, third, or last. In their 57
seven regimes, the governing power is divided into three distinct beings,
none outside and none separated from the other.

The seven spirits generate each the other from eternity to eternity.

The first regime abides in the corpus of all things, in the entire depths or 58
being of all beings: it possesses and owns everywhere and in all places the
seven spirits within itself as its property that cannot be separated or taken
away. If there is any place where the seven spirits do not struggle exultantly, 59
there is no activity in that place but only a deep darkness. And even though
the spirits are complete in that place, it is nonetheless a dark domicile which
you can imagine as a dark room in which the ignited spirits of the planets
and stars are unable to kindle the elements.

However, aside from this struggling, the root of the seven spirits stands 60
still everywhere, and in it one senses no activity or motion.

The house that I refer to is the entire depth, outside of, within, and above 61
all the heavens. This house is called eternity. It encompasses the carnal
house¹⁰ in human beings and all other creatures. This being, taken together, 62
is encompassed by the eternity that is not called God, but rather the less
than omnipotent body of nature in which the divinity abides without dying
in the core of the seven source spirits but without being comprehended or
understood.

¹⁰ B. cannot mean that the carnal body is eternal: the eternal house encompasses the temporal. Time is in eternity.

The entire space of this world became such a house when the divinity 63
 in the seven spirits concealed itself from the horrid devils. [It would still be
 one]¹¹ had the seven planets and the stars not emerged from the spirits of
 God to reopen and reignite the chamber of death everywhere in the dark 64
 house of this world which gave rise to the constitution the elements. Fur-
 thermore, you should also know that the constitution of the seven spirits of
 God in the house of this world was not dried out in death so that everything
 would have had to take its life and origin only from the planets and stars. 65
 This is not so. For the clear divinity abides hidden everywhere in the circle
 of the heart of the abyss. The seven spirits abide in the body of the depths
 in fearfulness and great longing. They are perpetually ignited by the planets
 and stars, giving rise to motion and generation in the entire depths. But as 66
 long as the heart of the divinity is concealed in the body of this world in the
 outer birth of physicality, the latter is a dark house and everything abides in
 great terror and is need of the light to shine in the chamber of darkness: the
 sun. This will be so until the heart of God again moves in the house of this
 world, igniting the seven spirits. When that happens, the sun and stars will 67
 resume their first locus and pass away in such a form as they have. The heart
 or light of God will shine and again fill all in the physicality of body of this
 world. When that happens, fearfulness will come to an end. For when the 68
 fearfulness in the regime of birth tastes the sweetness of the light of God so
 that the heart of God exults in that domain, everything will be joyous and
 triumphant. This cannot be so now in the house of this world on account 69
 of the fierce imprisoned devils. They will make themselves at home in the
 outer birth of the body of this world until the Judgment of God. From this 70
 you can imagine how the heart of God holds the winnowing fork¹² soon to
 separate the wheat from the chaff. *These things I hereby gravely announce,*
 in knowledge, in the light of life, wherein the heart of God breaks through
 to announce the advent of the bright day.

¹¹ Later editors inserted this implicit main clause: "wäre es auch noch."

¹² See A 8:99, note.

Concerning the human being and the stars.

The abyss or house of this world is a dark domicile. In it, physicality regenerates itself as opaque, dark, and and half-dead. From the planets and stars, it receives its undulations which ignite the body in the outermost birth, giving rise to the activation of the elements and to the configured and creatural beings. Likewise, the carnal house of the human creature is a dark vale. In it, the fearfulness that longs for the birth of life exerts itself perpetually, intending to raise itself into the light, to ignite its life. But since the heart of God is concealed in the center or core, it cannot come to pass and it generates because of its fearfulness nothing more than a seed. The carnal house gives birth to a seed of its own kind, to another human being. The house of the spirit occupied by the seven spirits gives birth in that seed to another spirit of its kind, to become again a human spirit. And the house of the concealed heart gives birth to its own kindred spirit, which abides in the body concealed from the carnal house and the sidereal birth spirits, just as the heart of God abides, concealed, in the seven spirits of God in the depths of this world, without being inflamed until after the enumeration or counting out of time.¹³ This third spirit is the human soul which is infused with the heart of God, like a son or little god within the great immeasurable God.

These three distinct regimes are born in the seed that has its origin in the flesh, as I noted above in the third sheet.¹⁴

Now take note of the concealed mystery.

Take note, you who would know nature.

The gates of the great secret.

The stars ascended from the chamber of terror in the body of this world from the seven spirits of God. The stars ignite the body of this world and out of it the fruit is born, the seed which is water, fire, air, earth.¹⁵ The earth of the fruit of the seventh spirit of God which is the nature of physicality. In it, the other six spirits regenerate themselves and the salitter of the seventh spirit in endless shapes, configuring its forms. This is the fruit of the earth before your eyes. The carnal house of the human being is the same sort of house

¹³ B. refers to the time schemes hinted at darkly in the Book of Revelation, for which he projects no chronology.

¹⁴ B. is writing on folios that are not initially collated into a bound manuscript.

¹⁵ This is the same successive creation found in Weigel's *Guldener Griff* (PW 8:10) of God giving birth to the stars and the stars to the elements and finally to the human creature.

as the dark abyss of this world, in which the seven spirits of God perform
 their generation. But since the human being is a body unto itself, a son of 79
 the entire body of God, it gives birth to a seed of its own in accordance with
 the regime of his corporeal spirits. The body takes its nourishment from 80
 the seed of the seven spirits of God in the body of the great depths of fire,
 air, water, earth. From the earth, it takes the generation of the earth or the
 fruit of it. For it is much more noble than the earth: an extracted mass of
 the salitter from the seventh nature spirit. When the body of nature was 81
 inflamed by the devils, the word or heart of God compacted the mass¹⁶ even
 before the ruined salitter which is now called earth was compressed, which
 happened on account of the hard ferocity or ruination. After the earth had 82
 been compressed, the mass stood in the dark abyss, in the created heavens,
 between the fearful birth and love of the heart of God, until the sixth day.
 At that time, the heart of God blew the light of life from its heart into the
 innermost or third birth of the mass. When this happened, the seven source 83
 spirits in the mass began to manifest themselves.¹⁷ Their seed was born in it
 as fire, air, and water, as in the body of the abyss. This is how the human being 84
 became a living soul, in the same way that the sun and, from it, the seven
 planets emerged. The light in the human being, blown into him by the the 85
 heart of God, means the sun: it shines in the entire depths, which you will
 understand when you read about the creation of the human being.¹⁸ In the 86
 depths of this world a seed which is like the creatural body is born from the
 body of the dark abyss through the kindling of the stars. In the same way,
 a seed is born in the carnal human house in accordance with the eternal
 birthright of the seven source spirits. In the seed, there are three distinct 87
 things, of which each cannot fathom the other, though they are together in
 a single seed, infused with one another like a single being. Indeed, they are a
 single being, though they are also three distinct things in the manner of the
 triunity of the divinity.

First of all, there is the entire body of the human being. It is a dark domi- 88
 cile and has outside of the manifestation of the seven spirits no activation.
 It is a dark vale, like the body of the abyss of this world. In the dark body of 89

¹⁶ See Grimm, *masse*, from Lat. *massa*; used since the Middle Ages for a shapeless clump, or dough, or crude metal to be formed. Luther in Gen 2:7 writes “Erdenkloss,” the Vulgate “*limus terrae*.”

¹⁷ For Weigel, this inblowing of life or the soul by God accords with the indwelling presence of knowledge and wisdom (*PW* 8:11).

¹⁸ B.’s *Three Principles of Divine Being* pursues precisely these themes as anticipated here. The gap between *Aurora* and the subsequent writings beginning in 1618 is exaggerated.

the human being, there is the same constellation of the seven spirits as in the body of the abyss. When the seven interact in accordance with the birth of the divinity, their struggle generates a seed of the same kind.

The seed has first of all a mother, which is the dark chamber of the carnal house. 90

Second, it has a mother which is the wheel of the seven spirits, following the nature of the seven planets.

Third, it has a mother, born in the circle of the seven spirits, at their midpoint. This is the heart of the seven spirits. This is the mother of the soul, which renders the seven spirits radiant and alive. In this place the seed is infused with heart of God. But only the one in which the light is ignited. In the one in which the wrath fire flares, the third mother remains captive in the dark chamber. Even though it is the third mother, it remains foolish without the light having been ignited in it. In the same way, the abyss of this world is foolish before the heart of God, and the wheel of the seven spirits abides in great fearfulness, deep in ruin and resurrection, heat and cold, as we see before our eyes. 91 92

But when the third mother is ignited in the light, it abides in the created heaven of the holy life. And the second mother illuminates the seven spirits, inspiring a friendly will in them which is the love of life, as you can read above in chapter eight concerning the love birth of God. 93

But the third mother cannot always shine through steadily, standing in the house of darkness. Sometimes it has an aspect as of lightning flashes, causing her at times to rejoice and become desirous, before it is again locked away by God's anger. Hence, the devil dances at this gate. It is the prison in which the new human being is hidden and the devil imprisoned. I mean in the house of the abyss of this world. Indeed the carnal house and the depths are altogether infused with one another as if they were a single body. And this is what they are, though there are distinct *partes* or members. 94 95 96

The depths in the center.

Behold. When the seed is born, it abides in the middle of the body in the heart, for to it the mother of the triunity is receptive. 97

First the tart spirit receives: it compacts a mass from the sweet water, from the richness of the blood of the heart, the juice or oil of the heart. This oil already has the root of the triunity within it, as does the entire human being. It is as if one were to toss a lighted kindling into straw. 98

Now one might ask how it comes about.

This is the true ground of the human being. Take careful note. For it is the mirror of the great mystery, the deep secret of humanity around which all the learned scholars have danced from the beginning of the world, seeking this door in vain. It is for me to announce the dawn of the day as the doorkeeper would have it. 99 100

Now take note.

Just as the first mass came into being out of which Adam emerged as a living human being, in the same form there came into being a respective mass or seed of the triunity in each human being. 101

Note. When the salitter, the operation of the six source spirits which is the seventh nature spirit, was ignited in the space of this world, the word or heart of God stood everywhere in the circle of the seven spirits: a heart that fills everything, the entire space of this world, *at once. But since the depths, that is, the entire space of this world, was his father, that is, was the body of the father of the heart of God, that is, the father's body,* and the heart in the entire body shone as the radiance of the father, the ruined salitter was infected everywhere with the light or heart of God. The heart of God could not escape from it and instead hid its radiance and light in the body of the entire abyss from the horrid inflamed and satanic spirits. When this happened, all the source spirits turned fierce, fighting violently. The strongest, being the tart spirit, contracted in the seventh nature spirit the operation of the other five 102 103 104

agonizingly, giving rise thereby to the bitter earth and stones. They had not been compacted, but had hovered throughout the depths.

This is the hour in which the mass was compacted. When the heart of God hid in the salitter, it glanced again at the entire space or body and wondered how to save itself so that an angelic realm might be restored in the depths of this world. *That glance was the love spirit in the heart of God. It infected, in the place where it glanced, the oil of the water, where, before that, the light had ascended.* Here think about St. Peter's looking in the house of Caiaphas. That is what it is.¹⁹

The man looks at the woman and the woman at the man: his spirit, meaning the root of love which, in the ascent of life, rises from the water through the fire, as does her spirit. One spirit receives the other in the oil of the heart: this thereupon gives rise to a mass, a seed, a compelling will of another human being within the mass. This is precisely how the first mass came into being. The love spirit in the heart of God glanced, in the body of the inflamed wrathful father, at the water of life, from which the love ascended in the fire flash before the time of anger. In this glance, one spirit caught another. The oil or water in the anger received the love spirit in the heart of God, becoming infused with it. The stringent spirit contracted the mass. At that point, the generation has already taken place as the will of an entire creature, like the seed in the human being.

But the walls of heaven have been closed between the heart of God and the ignited, hard chamber of death. If not for that, the life in the mass might soon have been inflamed. For the firmament was inside the mass as well as outside it, as the partition between the heart of God and the fierce devils. For this reason, the word or heart of God had to inflate the wafting spirit in the mass, which only happened on the sixth day, and indeed *for particular reasons*.

But if the heavens had not been closed as a firmament in the mass between the heart of God and the corporeal source spirits in the mass, the latter, by its own power, would have been able to inflame the soul, as happened with the holy angels. There would have been reason to fear that things would have gone as with the beautiful little son Lucifer, since the corporeal source spirits in the mass had already been contaminated in the

¹⁹ This sentence, written in the margin without a sign for insertion, assumedly refers to Mat 26:58, where, after the arrest of Jesus, Peter lingers, "in order to see how this would end." The implication is not clear.

wrath fire. Therefore, the heavens had to be a firmament between the spark 115
that had received the heart of God at first glance: in case, since the corpus
would be corrupted in the wrath fire, the holy seed would remain which is
the soul that is infused with the heart of God. From it could emerge a new
body, if the whole God were to reignite the depths of this world in the light
of the heart of God, as indeed happened too, *may the love of God have mercy*
with it.

The dear man Moses writes that God made the human being from a 116
clump of earth, as the learned have translated it into German. Of course,
Moses was not there when it happened. But I must say this: Moses surely was 117
right. Yet the proper understanding of what the earth consisted of remained
hidden in the letter of scripture both to Moses and those who came after
him; and the spirit has kept it hidden to this day. It was hidden from Adam 118
when he was still in Paradise. But now it is becoming entirely manifest. For
the heart of God has now taken aim at the chamber of death and will soon
break through. This is why now, as time goes by, more and more rays of the 119
day will break through into the hearts of certain people, announcing the day.
But when this morning glow shines from East to West, there will be no more 120
time. The sun of the *heart of God* is rising; and *.Ra. Ra. R. P.* will be cast into
the wine press outside the city, and with him *.Am. R. P.*²⁰ These are hidden 121
words which can be understood only in the language of nature.

Moses writes correctly that the human being was made from earth. But at 122
the time when the mass was sustained by the word, it was not yet earth. Had
it not been sustained by the word, it would have instantly turned into black
earth. But the cold wrath fire was already in it. For no sooner did Lucifer rise 123
up than the father grew fierce in the source spirits against Lucifer's legions
and the heart of God hid in the firmament of the heavens. At that time, the
salitter or operation of physicality was already blazing. For outside the light,
there is only the dark chamber of death.

But the mass was sustained in the firmament of the heavens so that it did 124
not die. When the heart of God, with its warm love, glanced at the mass,

²⁰ From his own time to the present, these formulae have teased and enticed readers to speculate. In his letter of July 6, 1622, to Dr. Christian Steinberg (al. Valentin Thirnes), B. addressed this question (*Ep.* 28:7–11). Without giving a conclusive answer, B. intimates several things: 1. To answer would be dangerous and should be done orally, not in writing, in such perilous times. 2. The formulae indicate how the sectarian conflict will end in apocalyptic religious revelation. 3. They also intimate which nations will be victorious, thereby making Christ manifest (*welche Völcker endlich siegen werden, und wie unterdessen in solcher trübseliger Zeit werde Christus offenbar und erkannt werden—Ep.* 28:9). For further speculations, see Konopacki, 158; Bonheim, 300–312; *Boehme*, 81.

the oil within it which ascended from the water through the fire and from which the love spirit rises, caught the heart of God and became pregnant with a young son. This was the seed of love. For the one love received the other. The love of the mass received the love from the glance of the heart of God and was infected by it, becoming pregnant. This is the birth of the soul. In accordance with this son is the human being the image of God.²¹ 125

The source spirits in the mass could not soon be ignited by the soul. For the soul abided only in the seed in the mass, concealed with the heart of God in heaven, until the Creator of the mass blew: at that point, the source spirits also ignited the soul. Body and soul lived together. The soul had its life before the body, but it abided in the heart of God in the mass concealed in heaven, and was a holy seed infused with God, eternally imperishable and indestructible. For it was a new and pure seed for an angel and image of God. 126 127

However, the operation of the entire mass was an extraction or attraction of the word of God from the operation of the source spirits or salitter, which became the earth. This extraction had not yet become earth, though it was the salitter of the earth. It was sustained by the word. For when the love spirit from the heart of God glanced at the salitter of the mass, the salitter received and became pregnant in the center of the soul. The word abided in the mass in the sound. But the light stayed put, hidden in the center of the mass in the firmament of the heavens in the oil of the heart, and did not move beyond the firmament in the generation of the source spirits. If the light in the soul's birth had been ignited, all seven source spirits would have exulted and manifested themselves in the light by the birthright of the eternal divinity and a living angel would have come into being. But since the anger had already infected the salitter, harm was to be feared, as with Lucifer. 128 129 130

Now it can be asked, why were there not all at once many masses created from which right then an entire angelic army would have taken the place of Lucifer? Why would so much time be spent in wrath, and why would the entire host be born from a single mass in such a long time? Or did the Creator not at this time see and recognize the fall of the human being?

²¹ In speculating on human regeneration as distinct from animal in the engendering of the human soul, B. here follows the tradition of Paracelsus' *Liber de Generatione Hominis* (H 8:163; S 1:290).

This is the true gate of the mystery of God. The reader will take note 131
 that it does not lie within the capacity of a human being to understand
 such things or know about them, if the morning glow in the center were
 not breaking forth in the soul. For these are divine mysteries that no human
 being can research by the power of human reason. I also see myself as much
 too trifling to do this. I will have enough scoffers, for the ruined nature is
 terribly ashamed before the light. But I cannot for this reason desist. For 132
 when the divine light in the circle of birth breaks through, the source spirits
 rejoice; and they peer in the circle of life in their mother back into eternity,
 and also forward into eternity. But this is not a constant state of being or a 133
 transfiguration of the source spirits, much less of the bestial body. These are
 only rays of the emerging light, with a fiery impulse rising up through the
 gentle water of life in the love to stop in its heaven.

This is why I can only carry it from the heart into the brain, before the 134
 princely throne of the senses. There it is detained in the firmament of heaven
 and does not go back through the source spirits into the mother of the
 heart to arrive on the tongue. If this were so, I would speak about it and
 announce it to the world. Hence, I intend to let it stand in its heaven and 135
 write according to my gifts and watch with amazement how it turns out. For
 in the source spirits I cannot grasp it sufficiently. They abide in the chamber
 of terror. But in the soul I see it indeed, though with the firmament of the
 heavens lying in between where the soul is hiding and receiving rays of the
 light of God, passing through it like flashes of lightning, though softly like
 a mild bliss. I cannot help but know these things in the palpability of my 136
 innate source spirits, in the circle of life, for the day is breaking. I intend to
 write in accordance with this knowledge, even if the devil were to assault
 the world, which he cannot do. He has his hour glass presented to him here.

So there you are, you electors of grace, who think you have it right, and who 137
 consider simple faith foolish. You have long been dancing before this door,
 boasting of scripture, and about how God elected certain human beings in
 grace for heaven in the mother's womb and rejected others. Here you can 138
 make yourselves many masses. Out of them other human beings can turn
 out to have other qualities, and you can even turn out right. But from that

single mass, you can make nothing more than the single love of God which passes into the first human being and through all. Should God grant that Peter or Paul has²² written any differently, then look to the ground of the heart. If only you find the heart of God, you will have enough ground. If God lets me live a while longer, I will demonstrate the election of grace of St. Paul to you.²³

²² The duplicated words *es Habe* have been omitted by subsequent editors.

²³ The point at which the autograph breaks off suggests a loss of direction or interest in the themes of nature, which were becoming more and more ramified, from the days of creation to the individual planetary bodies to speculation on human conception. If *Aurora* is regarded, however, in the light of its pervasive doctrinal and anti-predestinarian themes, then the point of discontinuation here seems less arbitrary and the disjunction between this and the next writing less pronounced. The author has hammered home a notion central to his doctrinal refutation of Calvinism, that of the divinely infused birth of the human soul; in doing so, he has anticipated the themes of his subsequent writings which will be concerned more with an introspective access to the emergence of human life, the world, and God than with the observations of external nature of *Aurora*.