

THE THIRTEENTH CHAPTER

Of the terrible, doleful, and lamentable, miserable Fall of the Kingdom of Lucifer.

1. IT WOULD have all proud, covetous, envious and wrathful men *invited* to look into this glass, and there they will see the original of their pride, covetousness, envy and wrath, also the *issue* and final requital or wages thereof.

2. The *learned* have produced many and various monsters concerning the beginning of sin, and original of the devil, and scuffled one with another about it; every one of them thought he had the axe by the handle, yet it continued hidden from them *all* till this very time.

3. But since it will henceforth be *fully* revealed, as in a clear looking-glass, therefore it may well be supposed or expected *that the great day of the revelation of God is now near at hand*, wherein the fierceness and the kindled fire will be *separated* from the light.

4. Therefore let none make himself stark blind, *for the time of the restitution of whatsoever man hath lost is now near at hand: the day dawneth, or the morning-redness breaketh forth; it is high time to awake from sleep.*

Question.

Now it may be asked, *What is ths source or fountain of the first sin of Lucifer's kingdom ?*

Answer.

5. Here we must *again* take in hand the highest depth of the Deity, and see out of what king Lucifer became a creature, or what was the first source or fountain of evil or *malice* in him.

6. The devil and his *crew* continually excuse themselves, and so do all wicked men who are begotten in corruption, saying, God doth them *wrong* in thrusting them out or rejecting them.

7. Nay, this present world doth dare to say that God hath *decreed* or concluded it so in his *predestinate* purpose and council that some men should be *saved*, and some should be *damned*; and they say, to that end also God hath rejected prince *Lucifer*, that he should be a spectacle of God's *wrath*.

8. As if hell, or malice and evil, *had been* from eternity, and that it was in God's *predestinate* purpose that creatures should and *must* be therein; and so they pull and *hale* and bestir themselves to prove it by *Scripture*, though indeed they have neither the knowledge of the *true* God, nor the *understanding* of the Scriptures, though also some erroneous things are *brewed* from the Scriptures.

9. Christ saith, *The devil was a Murderer* [John viii. 44] *and liar from the beginning, and did not stand in the truth*. But seeing these justifiers and disputers assist the devil so steadfastly, and *pervert* God's truth, and change it into lies, in that they *make* of God a thirsty and fierce wrathful devil, and such a one as hath created and still willethe evil, so all of them, together with the devil, are *jointly* murderers and liars.

10. For as the devil is the *founder* and father of hell and damnation, and hath himself built and *prepared* for himself the hellish *quality* to be his royal seat, so also such writers and *scribblers* are the *master*-builders of lies and damnation, who help to confirm and establish the devil's lies, and to make of the merciful, loving and friendly God, a murderer and furious destroyer, and so pervert and turn the truth of God into lies.

11. For God saith in the Prophet [Ezek. xxxiii. 11],
*As true as I live, I have no delight or pleasure in the death
of a sinner, but that he turn and live;* and in
the *Psalms* it is thus [Psalm v. 4.], *Thou art not a God that
hast pleasure in wickedness,*

12. Besides, God hath given laws to man,
and hath *forbidden* the evil, and *commanded* the
good. Now if God would have the evil, and also
the good, then he would be at odds with himself,
and it would follow that there would be
destruction or destructiveness in the *Deity*, one
quality running counter against the other, and
the one spoiling and corrupting the other.

13. Now how all this is come to pass, or how
wickedness hath taken its first source, original
and beginning, I will declare in the highest
simplicity in the greatest depth.

14. To which end the spirit inviteth and citeth,
summoneth or *warneth* all men that are seduced
into errors by the devil, that they come and
present themselves before the looking-glass of
this *school*, wherein they shall see and inspect
the murderous devil, even into his very heart.

15. Then he that will not take heed and
beware of his lies, whilst he may very well do
it, there is no *remedy* for him neither here nor
hereafter : he that soweth and will *sow* with the
devil, must *reap* with the devil also.

16. *In the centre of the flash it is shewn that
the harvest is white already, wherein every one
will reap what he hath sown.*

17. Here, my *entrusted* talent, which I have
received, I will let out for interest, profit and
increase, as I am commanded to do, and he that
will deal with me * in *this* way of gain or usury,
it shall be free for him, he may freely do it,

whether he be a Christian, a Jew, a Turk or a Heathen; it is all the same to me; my warehouse shall stand open for every one, none shall be tricked or deceived, but shall be dealt with in all fairness.

* "deal with me," etc., lit., "deal with me and make the best of it [*i.e.* of the talent]."

18. Every one should here have a care to deal so well that he bring in some gain of *use-money* for his Master: for I am afraid that not every merchant will be *fitted* to deal with my wares ; for to some they will be very strange and *uncouth*; neither will every one understand my language.

19. I would therefore have every one warned that he deal circumspectly and *warily*, and not be conceited that he is rich, and cannot grow poor; truly I have very admirable and *wonderful* wares to sell, every one will not have understanding and skill to know what to do with them.

20. Now if any one should in drunkenness or fulness * fall upon them, and plunge himself into perdition, let him bear his own blame; he hath need of a light *in his heart*, that his *understanding* and mind may be well governed.

* " in drunkenness or fulness " (*in seiner vollen Weise*), " as if in drunkenness [*i.e.* in the fulness of self-satisfaction]."

21. Else let him forbear to come into my warehouse, or he will but deceive his own expectation; for the ware which I have to sell is very precious and dear, and requireth a very sharp and acute *understanding*: Therefore have a care, and do not climb aloft where you see no ladder is, else you will fall.

22. But to me is shewn the ladder of *Jacob*, upon which I am climbed up, even into heaven, and have received my ware, to offer for sale :

Therefore if any one will climb up after me, let him take heed that he be not drunken, but he must be girt with the sword of the spirit.

23. For he must climb through a horrible deep, a *giddiness* will frequently come into his head; and besides, he must climb through the midst or centre of the kingdom of hell, and there he will feel by experience what a *deal* of scoffings and upbraidings he must endure.

24. In this combat I had many hard trials to my *heart's* grief: My sun was often eclipsed or *extinguished*, but did rise again ; and the oftener it was eclipsed or put out, the *brighter* and clearer was its rising again.

25. I do not write this for my own *praise*, but that if it go so with you, you should not despair about it; for there belongeth and is requisite a mighty enduring hard labour and stoutness, for him that fighteth with the devil, *between* heaven and hell; for the devil is a potent prince.

26. Therefore have a care that thou put on the 1 corslet or coat of mail or *habergeon* [breast-plate] of the spirit, else do venture to come *near* my warehouse, or thou wilt deal wrongfully [evilly] with my wares.

27. Thou must *renounce* the devil and the world, if thou wilt enter into this fight, else thou wilt not overcome : But if thou *overcomest not*, then let my book alone, and meddle not with it, but *stick* to thy old matters, *else* thou wilt receive but evil wages for thy pains : *Be not deceived, God will not be mocked.*[Gal vi. 7.]

28. Truly it is a narrow and strait passage or *entrance*, through the gates of hell, for them that will press *in* to God; they must endure many *pangs*, crushings and squeezings from the devil.

29. For the *human* flesh is very young and tender, and the *devil* is rough and hard, also dark, hot, bitter, astringent and cold, and so these *two* are very ill *matched*.

30. Therefore I seriously exhort the Reader, and would have him faithfully warned, as it were with a *Preface* to this great Mystery, that if he do *not* understand it, and yet longeth and would fain have the meaning or understanding thereof, that he would pray to God for his Holy Spirit, and that he would *enlighten* him with the same.

31. For without the illumination thereof you will *not understand* this Mystery; for there is a strong lock and bar before it *in the spirit of man*, that must be first unlocked or opened ; and that, *no man* can do, for the Holy Ghost is the *only* key to do it withal.

32. Therefore if thou wilt have an open gate into the Deity, then thou must move, stir and walk *in God's love*; this I have set down here for thy consideration.

Now observe:

33. Every angel is created in the *seventh* qualifying or fountain spirit [or faculty], which is NATURE, out of which his body is compacted or incorporated together, and his body is given him for a propriety, and the same is *free* to itself, as the whole Deity is free.

34. He hath no impulse or driving, without or distinct from himself; his impulse and mobility standeth *in his body*, which is of such a kind and manner as the *whole* God is; and his light and knowledge, as also his life, is generated in that manner as the whole divine being is generated.

35. For the body is the incorporated or compacted

spirit of nature, and encompasseth or encloseth the other six spirits; these generate themselves *in the body*, just as it is in the *Deity*.

36. Now *Lucifer* had the fairest, most beautiful and most powerful body in heaven, of or among *all* the princes of God, and his light, which he hath, and which is continually generated in his body, that [light] hath incorporated itself *with* the Heart or Son of God, as if they were *one* thing.

37. But when he saw that he was so fair and beautiful, and found or felt his inward birth and great power or authority, then his spirit, which he had generated in his body, and which is his ANIMAL (or animated) or *life*-spirit, or son or heart, exalted itself, intending to triumph over the divine birth, and to lift up or extol itself *above* the Heart of God.

*[Note, The author calls the soulish birth the ANIMAL birth, from anima, which signifieth the soul; but seeing the Scripture otherwise understandeth by the word animal the perished or corrupted soul, or animale[m] hominem, the animal man, or the corrupted natural man, that is, the Adamic bestial man, and so he being advertised of it, he altered that expression, and used it no more any further.] **

* The *Note* is printed by Gichtel in the 1682 edition, and is reproduced as a footnote by Schiebler. In the editions of 1715 and 1730 it is absent; but whenever the expression "animal spirit" occurs in the text, in this particular sense, it is invariably printed "animalischer (seelischer) Geist." See Ch. 15, pars. 42-49. In par. 42 Bohme himself has added a note on the meaning of this term.

Here observe the Depth.

38. In the middle or central fountain or wellspring, which is the heart, where the birth riseth up, the astringent or harsh quality rubs itself

with the bitter and the hot; and there the *light* kindleth, which is the *son*, and of the son the light is always impregnated in its body, and that enlighteneth and maketh it *living*.

39. Now that light in *Lucifer* was so fair, bright and beautiful, that he *excelled* the bright form of heaven, and in that light was perfect *understanding*; for all the seven qualifying or fountain spirits generate that same light.

40. But now the seven qualifying or fountain spirits are the father of the light, and may *permit* or suffer the birth of as much light as they please ; and the light *cannot* exalt or raise itself higher than the qualifying or fountain spirits will permit or give it leave.

41. But when the light is generated, then it *enlighteneth* all the seven qualifying or fountain spirits, so that all seven are [become] understanding, and all seven do give their will to the *birth* of the light.

42. But now, every one hath power and might to *alter* its will in the birth of the light, according as there is *need*: Now if that be so, then the spirit cannot triumph thus, but must lay down its splendour.

43. Therefore it is that all seven spirits are in full power, every one of them hath the reins in its hand, that it may hold in and *check* the *generated* spirit from triumphing any higher than is *fit* for it.

44. But the seven spirits, which are in an angel, and which generate the light and understanding, are bound and united with the *whole* God, that they should not qualify any other way, either higher or more vehemently, than God himself; but that there should be one and the same *manner* and way between *them both*.

45. Seeing they are but a part or piece of the whole, and not the whole itself, for God hath therefore created them out of *himself*, that they should qualify, operate or act in such a manner, form and way as God himself doth.

46. But now the qualifying or fountain spirits in *Lucifer* did not so; but they, seeing that they sat in the highest primacy or *rank*, moved themselves so hard and strongly that the spirit which they generated was very fiery, and climbed up in the fountain of the heart, like a proud *damsel* or virgin.

47. If the qualifying or fountain spirits had moved, qualified or acted gently and lovely, as they *did* before they became creaturely (as they were *universally* in God, before the creation), then had they generated also a gentle, lovely, mild and meek son in themselves, which would have been *like* to the Son of God; and then the light in *Lucifer* and the light of the Son of God had been *one* thing, one qualifying, operating, acting and affecting, one and the same lovely kissing, embracing and struggling.

48. For the great light, which is the Heart of God, would have *played* meekly, mildly and lovingly with the *small* light in *Lucifer*, as with a young son, for the *little* son in *Lucifer* should have been the dear *little* brother of the Heart of God.

49. To this end God the Father hath created the angels, that as he is manifold and *various* in his qualities, and in his *alteration* or variegation * is incomprehensible in his love-play, so the *little* spirits also, or the little lights of the angels, which are as the Son of God, should play or sport very *gently* or lovely in the great light before the Heart of God, that the joy in the Heart of God might here be *increased*, and that so there

might be a holy sport, scene or play in God.

* " alteration or variegation " (*Veränderung*), " transformation,"
i.e. power of transformation.

50. The seven spirits of nature in an angel should play and rise up *gently* in God their Father, as they had done before their creaturely being, and rejoice in their new-born son, which they have generated out of *themselves*, which is the light and understanding of their body.

51. That light should rise very gently or mildly in the Heart of God, and *rejoice* in the light of God, as a child with its mother; and so there should be a hearty loving and friendly kissing, a very meek and pleasant taste or relish.

52. In this the tone should rise up and sound, with *singing* and ringing forth, in praising and jubilating: also all the qualities should rejoice therein, and every spirit should *exercise* or practise its divine work or labour, as God the Father *himself* doth.

53. For the seven spirits had this in perfect knowledge, for they were united and *actuated* with God the Father, so that they *could all* see, feel, taste, smell and hear what God their Father *did*, or wrought and made.

54. But when they elevated themselves in a sharp or strong kindling, then they did *against* nature's right otherwise than God their Father did, and this was a stirring quality or rising up *against* or contrary to the whole Deity.

55. For they kindled the *Salitter* of the body, and generated a high triumphing son, which in the astringent quality was hard, rugged or rough, dark and cold, and in the sweet was *burning*,

bitter and fiery ; the tone was a hard *fiery noise* ;
the love was a lofty *enmity* against God.

56. Here now stood the kindled bride in the seventh nature-spirit, like a *proud beast*; now she supposed she was beyond or above God, nothing was like her now: Love grew *cold*, the Heart of God could not touch it, for there was a *contrary* will or opposition between them. The Heart of God moved very meekly and lovingly, and the heart of the angel moved very darkly, *hard*, cold and fiery.

57. The Heart of God should now *unite* and qualify with the heart of the angel, but that could *not* be; for there was now hard against soft, and sour against sweet, and dark against light, and fire against a pleasant gentle warmth, and a hard knocking * or rumbling against a loving melodious song.

* "hard knocking" (*Pochen*). See Ch. 10, par. 119.

Question.

*Hearken, Lucifer, Where lieth the fault now,
that thou art become a devil ? Is God in fault,
as thou lyingly sayest ?*

Answer.

58. O no, *thou* thyself art faulty, the qualifying or fountain spirits in thy body, which thou thyself art, have generated thee *such* a little son: Thou canst not say that God hath kindled the *Salitter* out of which he made thee, but thy qualifying or fountain spirits have done it; whereas thou wert clearly before a prince and a king of God.

59. Therefore, when thou sayest God created thee thus, or that he hath *without sufficient* cause spewed thee up out of thy place, then art thou a liar and murderer; for the *whole* heavenly host or army beareth witness against thee, that thou

hast *thyself* erected and prepared this fierce quality for thyself.

60. If it be not so, then go before the face of God, and *justify* thyself. But thou seest it plain enough without that; and besides, thou darest not look on that matter : Wouldst not thou *fain* have a friendly kiss of the Son of God, that thou mightest once be eased or refreshed? If thou art in the right, then do but once look upon HIM: Perhaps thou mayest be made sound or whole again.

61. But stay a little, *another* sitteth on thy throne, he is kissed, and he is an obedient son to his Father, and doth as the Father doth.

62. Stay yet a little while, and the *hellish* fire will kiss thee; in the meanwhile make much of this Latin, till more groweth out of it; thou wilt *suddenly* lose thy crown. Now one might ask, *What then, in Lucifer, is properly that Enmity against God, for which he was thrust and driven out of his Place ?*

63. Here I will shew you exactly the pith, kernel and *heart* of Lucifer, and then you will see what a devil is, or *how* he is become a *devil*. Therefore take heed, and do not invite or entertain him as a guest, for he is the arch-sworn enemy of God, and of all angels and men, and that in his eternity.

64. Now if thou understandest and apprehendest *this* aright, then thou wilt not make of God a devil, as some do, who say, *God hath created the evil*, and that his will is that some men should be lost; which men, that say so, help to increase the devil's *lies*, and bring upon themselves the severe judgment, by their perverting God's *truths*, and so turning them into lies.

Now observe:

65. The whole Deity hath in its innermost or beginning birth, in the pith or kernel, a very tart, terrible *sharpness*, in which the astringent quality is a very horrible, tart, hard, dark and cold attraction or drawing together, like *winter*, when there is a fierce, bitter, cold frost, when water is frozen into ice, and besides it is very intolerable.

66. Then think or suppose, if in such a hard winter, when it is so cold, the *sun* should be taken away, what kind of hard frost, and how very rough, *fierce* and hard darkness would it be, wherein no life *could* subsist.

67. After such a manner and kind is the astringent quality in the innermost kernel or pith *in itself*, and to itself alone, without the other qualities *in God*; for the austereness or severity maketh the attraction or drawing together, and fixation or glutinousness of the body, and the hardness drieth it up, so that it subsisteth as a creature.

68. And the bitter quality is a *tearing*, penetrating and cutting bitter quality or source : for it *divideth* and driveth forth from the hard and astringent quality, and maketh the mobility.

69. Between these two qualities is heat generated from its hard and fierce bitter rubbing, tearing and raging, which riseth up in the bitter and hard quality, as a *fierce* wrathful kindling, and presseth quite through, as a *hard* fiery *noise*.

70. From whence existeth the hard tone, and in that rising up or climbing, it is environed and *fixed* in the astringent quality, so that it becometh a body which subsisteth.

71. Now if there were *no* other quality in this body, which could quench the *fierceness* of these

four qualities, then there would be a perpetual enmity therein. For the bitter would be against the astringent, in that it stormeth or teareth so vehemently therein, and *breaketh open* the astringent.

72. Then the astringent also would be against the bitter, in that it attracteth, draweth together and holdeth fast the bitter *captive*, that it could not have its own course.

73. The heat would be against both, in that with its fierce, wrathful kindling and rising up it maketh all hot, *burning* and raging, and is fully or totally against the cold.

74. So the tone would be a great enmity in all the others, in that it penetrateth forcibly through all, like a *tyrant*.

75. *Thus, this is the very deepest and innermost hidden birth of God*, according to which he calleth himself *an angry* zealous or *jealous God*, as may be seen by the Ten Commandments on mount *Sinai*.

76. In this quality standeth *hell* and eternal perdition, as also the eternal enmity and murderous den, and such a creature the *devil* is come to be.

77. But now, seeing he is a sworn arch-enemy of God, and though indeed the disputants and helpers of the devil will needs force it so in *arguments* (that God willeth the good and also the evil, and that he hath created *some* men to damnation), therefore and thereupon the spirit of God *citeth* them, upon pain of eternal enmity, to come before this looking-glass, wherein their *heart* shall be laid open ; and they shall see *what* God is, and *who* the devil is, or *how* he is become a devil.

78. If thy heart be not bolted and barred up in death, through thy *stubborn* wilfulness and blasphemy, and *drowned* in horrible sins, purposing not to desist from them, or leave them, then *awake*, and behold; I take heaven and earth, also the stars and elements, and all the creatures, and man himself also in his whole substance, to witness, and so I will prove it also *plainly* and clearly in its due place, with all these forementioned things, especially when we come to treat of the *creation* of all the creatures.

79. If these things will *not* give thee satisfaction, then pray to God that he would *open* thy heart, and then thou wilt know and *see* heaven and hell, as also the *whole* Deity with all its qualities; and then no doubt thou wilt forbear, and justify the devil no more: *I am not able to open thy heart for thee.*

Now observe the true birth or geniture of God.
[Or the divine birth.]

80. Behold, as I have mentioned above, the birth or geniture of God in its innermost being, in *these* four qualities, is thus sharp or tart.

Thou must understand it exactly.

81. The astringent quality is thus sharp in its own proper quality in *itself*, but it is not alone, or without the others; neither is it generated of or in itself, as being wholly free, but the other six spirits generate it, and they also hold it by the reins, and may let their reins and *authority* go as far only as they please.

82. For the sweet spring or fountain-water is suddenly a whip, scourge or lash upon the astringent quality, and mitigateth, softeneth or suppleth it, so that it groweth very thin, gentle, mild and soft, as also very *bright*.

83. But that it is thus sharp in itself, is to

the end that a *body* may be imaged or framed through its attracting or drawing together, otherwise the Deity *would not* subsist, much *less* a creature.

84. In this sharpness God is an all-comprehensible, and all-fixing or all-fastening sharp God: for the birth, geniture and sharpness of God is *thus* everywhere.

85. But if I should describe the Deity in its birth or *geniture* in a small round circle, in the highest depth, then it is *thus* :

In a Similitude.

86. Suppose a WHEEL standing before thee, with seven *wheels* one so made in the other that it could go on *all* sides, forward, backward and cross ways, without need of any turning back or stopping.*

* See Ch. 19, par. 81 *et seq.*

87. In its going, that always-one wheel, in its turning about, *generateth* the others, and yet none of them vanish out of sight, but that all seven be visible or in sight.

88. The seven wheels always generating the *naves* in the midst or centre according to their turning about, so that the nave stand always free without alteration or removing, whether the wheels go forward or backward or cross ways or upward or downward.

89. The nave always generating the *spokes*, so that in their turning about they stand right and direct from the *nave* to the *fellies* of the wheel: and yet none of the *spokes* to be out of sight, but still turning about thus one with another, going whithersoever the *wind* driveth it, and that without need of any turning back or *stopping*.

Now observe what I shall inform you in the application of this.

90. The *seven wheels* are the seven spirits of God, the one always generating the others, and are like the turning about of a wheel, which hath seven wheels *one in another*, and the one always wheeleth itself otherwise than the others in its station or position, and the seven wheels are *hooped round with fellies*, like a round *globe*.

91. And yet that a man may see all the seven wheels turning round about severally apart, as also the whole *fitness* or compass of the frame, with all its fellies and spokes and naves.

92. The *seven naves* in the midst or centre being as it were *one nave*, which doth fit everywhere in the turning about, and the wheels continually generating these naves, and the naves generating the spokes continually in all the seven wheels, and yet none of the wheels, as also none of the naves, nor any of the fellies or spokes, *to be out of sight*, and as if this wheel had *seven wheels*, and yet were all but *one wheel*, and went always *forward*, whithersoever the wind drove it.

Now behold, and consider:

93. The seven wheels one in another, the one always generating the others, and going on every side, and yet none out of sight, or turning back; these are the *seven qualifying or fountain spirits* of God the Father.

94. They generate in the seven wheels in each wheel a nave, and yet there are not seven naves, but *one only*, which fitteth in all the seven wheels: This is the heart or *innermost* body of the wheels, wherein the wheels run about, and that signifieth the *Son* of God.

95. For all the seven spirits of God the Father generate continually in their circle, and that is the Son of all the seven spirits, and all those qualify or *act* in his light, and [the Son] is in the midst or centre of the birth, and *holds together* all the seven spirits of God, and they in their birth turn about therewith thus.

96. That is, they climb either upward or downward, backward or forward, or crossways, and so the Heart of God is *always* in the midst or centre, and fitteth itself to every qualifying or fountain spirit.

97. Thus there is *one* Heart of God, and *not* seven, which is always generated from all the seven, and is the heart and *life* of all the seven.

98. Now the *spokes*, which are always generated from the naves and wheels, and which fit themselves to all the wheels in their turning, and are their root, stay and fastening in which they stand, and out of which they are generated, signify God the *Holy Ghost*, which goeth forth from the Father and the Son, even as the spokes go out from the nave and wheel, and yet *abide* also in the wheel.

99. Now as the spokes are many, and go always about with and in the wheel, so the Holy Ghost is the *workmaster* in the wheel of God, and formeth, imageth and frameth all in the whole or total God.

100. Now this wheel hath seven wheels one in another, and one nave, which fitteth itself to all the seven wheels, and all the seven wheels *turn on that one nave*: Thus God is one God, with seven qualifying or fountain spirits one in another, where always one generateth the others, and yet is but one God, just as these seven wheels are but *one* wheel.

Now observe:

101. The wheel in its incorporated structure and frame signifieth the *astrigent* quality, which attracteth or draweth together the whole corporeal being of the Deity, and holdeth it, and drieth it, so that it *subsisteth*.

102. The *sweet* spring or fountain-water is generated by the driving about or *rising up* of the spirits, for when the light is generated in the heat, then the astrigent quality is amazed or terrified for great joy, and this is a submitting or lying down or growing thin, and the *hard* corporeal being sinketh down like a meekness or mildness.

103. Now the terror * or the *glance* of the light riseth up in the astrigent quality very *gently* and shivering, and trembleth, which now in the *water* is bitter, and the light drieth it, and maketh it friendly and sweet.

* " the terror " (*der Schrack*). This word, peculiar to Bohme, is very aptly rendered by St M., "*explosion*" or "bursting forth." In the next par. it is made identical with "flash," "*Schrack oder Blitz*."

104. Therein standeth *life* and *joy*; for the terror or flash riseth up in all the qualities, like the wheel before mentioned which turneth about, and then there all the seven spirits rise up one in another, and generate themselves, as in a *circle*, and the light is shining in the midst or centre of the seven spirits, and re-shineth back again in all the spirits, and all the spirits *triumph* therein, and rejoice in the light.

105. As the seven wheels turn about upon one nave, as upon their heart, which *holds* them, and they hold the nave, so the seven spirits generate the heart, and the *heart* holds the seven spirits, and so there arise *voices*, and *divine* joy fulness of

hearty loving and kissing.

106. For when the spirits with their light move or boil, turn about and rise one in another, then the life is *always* generated; for one spirit always affordeth to the others its taste or relish, that is, it is *affected* by the others.

107. Thus one taste th and feeleth another, and in the sound one heareth another, and the tone presseth forth from all the seven spirits *towards* the heart, and riseth up in the heart in the flash of the light, and then rise up the voices and *joyfulness* of the Son of God; and all the seven spirits triumph and rejoice in the Heart of God, each according to its quality.

108. For in the light in the *sweet* water all astringency and hardness and bitterness and heat are mitigated and made pleasant, and so there is in the seven spirits nothing else but a *pleasant* striving, struggling and wonderful generating, like a divine holy sport or scene of God.

109. But their sharp or tart birth, of which I have written above, abideth *hidden* as a kernel, for it becometh mitigated by the light and the sweet water.

110. Just as a sour bitter green apple is *forced* by the sun, that it becometh very pleasant or lovely to be eaten, and yet all its qualities are tasted; so the Deity keepeth its qualities also, but striveth or struggleth gently, like a pleasant lovely sport or scene.

111. But if the qualifying or fountain spirits should *extol* or lift up themselves, and penetrate suddenly one into another, driving hard, rubbing and thronging, crowding or squeezing, then the sweet water would be *squeezed* out, and the fierce heat would be kindled, and then would rise up the *fire* of the seven spirits, as it did in *Lucifer*.

112. *This is now the true birth or geniture of the Deity, which hath been so from eternity in all corners and places whatsoever, and abideth so in all eternity.*

113. But in the kingdom of *Lucifer*, the *destroyer*, it is otherwise, as I have written above concerning the *fierceness*; and in this world, which is now half kindled also, it is likewise after another manner, and will be so till the day of the restitution ; of which I shall write when I treat concerning the *creation* of this world.

114. Now in this glorious, lovely and heavenly *Salitter* or divine qualities, the kingdom of *Lucifer* also was created without any greater motion than in the others.

115. For when *Lucifer* was created, he was altogether *perfect*, and was the fairest prince in heaven, adorned and endued with the fairest *clarity* or brightness of the Son of God.

116. But if *Lucifer* had been spoiled or destroyed in the moving of the creation, as *he pretendeth*, then he had *never had* his perfection, beauty and clarity, but would have been *presently* a fierce dark devil, and not a Cherubim.

*Of the glorious Birth and Beauty of
King Lucifer.*

117. Behold, thou murderous and lying spirit! here I will describe thy *royal* birth, how thou wert in thy creation, how God created *thee*, and how thou becamest so beautiful, and to what *end* God created thee.

118. If thou sayest any other thing than this, which heaven and earth and all the creatures testify, then thou liest; nay, the whole *Deity*

testifieth against thee, that God created thee for his *praise* out of himself, to be a prince and king of God, as he did prince *Michael*, and prince *Uriel*.

Now observe:

119. When the Deity moved itself to creation, and would form, image or frame creatures in *its body*, it kindled not the qualifying spirits, else they would have *burnt* eternally, but it stirred them very gently or softly in the astringent quality.

120. That drew or attracted the divine *Salitter* together, and dried it, so that it became a *body*, and so the whole divine power of all the seven qualifying or fountain spirits of that place or room, as far as that of the angels *reached*, was captivated in the body, and became the propriety of the body, which neither can nor will be destroyed again in *eternity*, but will remain the body's propriety or proper own in eternity.

121. Now the captivated or incorporated power of all the seven qualifying or fountain spirits had its *propriety* in the body, and is risen in the body, and hath generated itself in the same manner as the whole *Deity* generateth itself from all the seven qualifying or fountain spirits.

122. One quality hath always generated the others alike, and none of them have vanished or gone out of sight, just as it is in the *whole* God; and then the whole body, as it is also in the Ternary, generated itself just as the Deity generateth itself, without or distinct from the body in the *Ternary*.

123. But this I must mention here, viz. that *Lucifer*, the king, was incorporated together out of his whole kingdom, as the heart of the whole place or room thereof, so *far* as his whole angelical host or army reached when it was created, and

so far as that circumference or circle, region or quarter reached, wherein he with his angels became a creature, and which God before the time of creation had enclosed or concluded as a room or space for a kingdom, whose circuit or extent comprehendeth *heaven and this world*, as also the *deep of the earth*, and of the whole circle, sphere or circumference of this *whole world* of the heavens and stars.

124. According to the qualities were his [Lucifer's] qualifying or fountain princes created, which are his kingly counsellors, and so also were all his angels created.

125. Yet you are to know that *every* angel hath *all* the seven spirits in him, but one of the seven is chief or principal.

Now behold!

126. When the king was thus incorporated or *compact*ed together, as one comprehending his whole kingdom, then instantly, the same hour, and in the same *moment*, when he was incorporated or compacted together, the birth of the Holy *Trinity* of God, which he had for a propriety in his body, rose up and generated itself without, distinct from the creature, in God.

[*" Understand, for a propriety in the liberty,
" not essentially, but as the fire shineth forth or
" gloweth through the iron that is flaming hot,
" and the iron remaineth iron still; or as the
" light replenisheth or filleth the darkness, the
" dark source or quality being changed into light,
" and so becometh joyful, and yet in the centre
" remaineth a darkness, which is understood to
" be nature; for a spirit is replenished only with
" the Majesty."]*

127. For in the driving together of the body, presently likewise rose up the birth also in great triumph, as in a new-born king, *in God*; and all the seven qualifying or fountain spirits shewed

themselves very joyful and *triumphing*.

128. And instantly, in the same *moment*, the light was generated and rose up out of the seven spirits in the centre of the heart, as a new-born son of the king, which also instantly, in a moment, transfigured the *body* of all the seven qualifying or fountain spirits from the centre of the heart; and externally from without the light of the Son of God transfigured it.

129. For the birth of the new son in the heart of *Lucifer* also penetrated through the whole body, and was glorified from the Son of God, which was without, distinct from the body, and was in a friendly manner welcomed with the *greatest* beauty of heaven, according to the beauty of God the Son, and it was to him as a loving heart or propriety, with which the whole Deity qualified or *operated*.

130. Then instantly the spirit of the new-born son in the heart also went forth from the light of *Lucifer* through his *mouth*, and united, qualified or co-operated with the holy Spirit of God, and was with highest joy received and embraced, as a dear *little* brother.

131. Now here standeth the beauteous bride : what shall I write of her now? was she not a *Prince* of God, as also the most beautiful, moreover, in God's love also, and as a *dear* son of the creatures ?

*Of the horrible, proud, and henceforth doleful
lamentable Beginning of Sin. The highest
Depth.*

Observe here:

132. When king *Lucifer* was thus fairly, gloriously, beauteously, highly and holily framed or built, he should *surely* have now begun to

praise, honour and magnify his *Creator*; and should do that which God his Creator doth.

133. *Viz.* God his Creator qualifieth or operateth very *meekly*, lovingly and joyfully, and one qualifying or fountain spirit of God always loveth the other, and infecteth itself with the other, and always helpeth the other to image, form and frame all in the *heavenly pomp*.

134. Whereby in the heavenly pomp such fair beauteous forms, ideas, *figures* and vegetations always spring up, as also *various* colours and fruits; and this the qualifying or fountain spirits of God do *in God*, as a holy play, sport or scene.

Now behold!

135. Seeing then God had incorporated or compacted together out of himself *eternal creatures*, they should not qualify or operate in the heavenly pomp in such a way and manner as to be *like God* himself.

136. No, by no means; for they were not thus imaged or framed for *that end*: For the Creator had for this cause incorporated or *compacted* the body of an angel together, to be more dry than he [the Creator] is in his body, that he might be and *remain to be* God; so that the qualities should be harder and tougher, that the tone or sound might be audible.

137. So that when the seven qualities in an angel, in the centre of the heart, do *generate* the light and the spirit or *understanding*, that then that same spirit, which in the light of the heart goeth forth at the mouth of the angel, in the *divine* power, should, as an audible sound in the power of all the qualities *in God*, sing and ring forth as a melodious *music*, and in the forming, imaging, framing or qualifying of God, rise up as a pleasant, hearty, loving voice, in *Gods forming*.

138. And when the Holy Ghost formeth the heavenly fruit, then should the tone, which should rise up in the praising of God from the angels, be also together in the *forming* or imaging of the fruit; and so on the other side again, the fruit should be the *food* of the angels.

139. Therefore also we pray in *Our Father*, [Matt vi. 11] saying, GIB uns unser taglich Brodt (GIVE *us our daily bread*) so that the *tone* or word, GIB (GIVE), which we thrust forth from our *centre* of the light, through the animated, animal or soulish [psychical] spirit, out at the *mouth* forth from us, into the divine power, should, in the divine power, as a fellow-forming [co-forming] or fellow-generating [co-generating], *help* to image or frame unser taglich, Brodt (*our daily bread*), which afterwards Der Vater gibet Uns (*the Father giveth to us*) for food.

140. Then, when *our* tone is thus incorporated in *God's* tone, so that the fruit is formed, imaged or framed, it must needs be *wholesome* or healthful for us, and so we are in God's love, and have that food to make use of, as by the right of nature, being our spirit in God's love did *help* to image and form the same.

141. *Herein standeth the innermost and greatest depth of God.* O man, consider thyself! I will more *largely* declare it in its due place.

142. Now for such an end hath God created the angels, and they do so too : * for their *spirit*, which in the centre or heart goeth forth from their light in the power of all the seven qualifying or fountain spirits, *that* goeth forth at their mouth, as God the Holy Ghost goeth forth from the Father and Son, and helpeth to form, image or frame all in God (that is to say, in the divine nature) through the *Mercurius*, song and speaking and sport or scene of joy.

* "and they do so too." The translation is literal; the sense is, of course, " and they work it out," that is, they work out the end for which they have been created.

143. For as God worketh in nature to the producing of *all* manner of forms, ideas, images, vegetations, springings, fruits and colours, so do the angels also, in very great simplicity or sincerity; and though they should *scarce* touch the least twig, ** or scarce rejoice in the beautiful flowers in the heavenly *May*, and discourse and confer never so little, weakly, meanly or simply thereof; yet nevertheless that very tone or speech riseth up together in the divine *Salutter*, and helpeth to co-image and frame or form all.

** " touch the least twig," lit., " ride upon a stick " = ride upon a hobby-horse. St M. translates simply, "play as children."

144. Thou hast many *examples* thereof in this world, that if some creature or man look upon a thing, it perisheth because of the poison or venom in the creature : * On the other side again, some men, as also beasts and other creatures, can with their tone or words change or *alter* the malignity or evil of a thing, and bring it into a *right* form.

* "that if some creature or man look upon a thing, it perisheth because of the poison or venom in the creature," or, " for many a creature or man cannot look upon a thing without corrupting (*verdirbet*) the same, because of the poison in that creature or man."

145. That now is the *divine* power, which all the creatures are subjected to ; for all whatsoever it is that liveth and moveth is in God, and *God himself is all*, and all whatsoever is formed or framed, is formed *out of* HIM, be it either out of love or out of wrath.

The Head-Spring or Fountain-Vein of Sin.

146. Now *Lucifer* being so royally imaged or framed, that his spirit in his forming and imaging rose up in him, and was received or embraced of God very excellently and lovingly, and was set or put into *glorification*, then instantly he should have begun his angelical *obedience* and course, and should have moved (as *God himself* did) as a loving son in the house of his Father; and that he did not.

147. But when his light was generated in him in his heart, and that his qualifying spirits were instantly affected or *environed* with the high light, they then became so highly rejoicing that they elevated themselves in their body against the right of nature, and presently began as it were a higher, *statelier*, more pompous or active qualifying or operation than God himself *exercised*.

148. But these spirits elevating themselves thus, and triumphing so eagerly and vehemently one in another, and rising up against the right of nature, by that means they kindled the qualifying or fountain spirits an exceeding deal too much; *viz.* the astringent quality attracted or compacted the *body* too hard together, so that the sweet water was *dried* up.

149. And the powerful and great bright flash, which was risen up in the sweet water in the *heat*, from whence the bitter quality existeth in the sweet water, that rubbed itself so horribly hard with the astringent quality, as if it would break in pieces for great *joy*.

150. For the flash was so bright, that it was as it were intolerable to the qualifying or fountain spirits, and therefore the bitter quality or source trembled and rubbed itself so hard in the astringent, that the heat was kindled *contrary* to the right of nature, and the astringent also dried up

the sweet water by its hard attracting together.

151. But now the quality of heat was *so severe*, furious and eager, that it bereaved the astringent quality or source of its power; for the heat existeth in the fountain or source of the *sweet* water.

152. But the sweet water being dried up through the astringent attracting together, therefore could not the heat any more rise to a flame or to any light (for the light existeth in the unctuousness or *oiliness* of the water), but *glowed* like a red-hot iron, or like iron not quite glowing, but very *dimly* and darkly; or as if you should put a very hard *stone* into the fire, and should let it lie there in great heat as long as you please, yet it would not be *glowing* light, because it hath too little water or *oiliness* in it.

153. Thus now the heat kindled the dried water, and the light could *no more* elevate and kindle itself, for the water was dried up, and was quite consumed by the fire or great heat.

154. The meaning is not here, as if the spirit of the water were *swallowed* up or devoured, which dwelleth in all the seven qualities, but its quality or upper place or *predominancy* was changed into a dusky hot and sour quality.

155. For here in this place the sour quality hath taken its *first original* and beginning, which now also is *inherited* in this world, which is not in heaven in God after *such* a manner at all, nor in any angel; for it is and signifieth the house of *affliction*, trouble and misery, and is a forgetfulness of all good.

156. Now when this was done, the qualifying or fountain spirits *rubbed* themselves one upon another in that manner and way as I have mentioned *above*, concerning the *figure* of the sevenfold

wheel, for they ever do, and rise up one in another, to taste one another, or to *affect* one another, from whence life and love exist.

157. Now in all the spirits there was nothing else but a mere *hot*, fiery, *cold* and hard corruption, and so one evil quality tasted the others, whereby the whole body grew so very fierce and wrathful; for the heat was against the cold, and the cold against the *heat*.

158. So the sweet water being dried up, the bitter quality (which existed and was generated by *the first flash*, when the light kindled itself) rose up in the body through all the spirits, as if it would *destroy* the body, and so raved and raged like the rankest or worst poison.

159. From thence existed the *first* poison, wherein we poor men now in this world have enough to *chew* upon, and thereby the bitter *poisonous death* is come into the flesh.

160. Now in this raging and tearing the life of *Lucifer* was generated, that is, his *dear* little son in the circle or centre of his heart; and what manner of life and dear little son came to be, I offer to any *rational* soul to consider of.

161. For *such* as the father was, *such* was the son also, *viz.* a dark, astringent, cold, hard, bitter, hot, sour, stinking fountain or source, and the love stood in the bitter quality, in its *penetrating* taste and relish, and became an enmity against all the qualifying or fountain spirits in the body of the high-minded *arrogant* king.

162. Thus the tone rose up through the penetrating of the bitter quality through the *heat* and *dried* water, and through the astringent hard quality, into the *heart*, into the little, new, dear son.

163. Here the spirit *went forth*, and as he was

generated in the *heart*, so he went forth now at the *mouth*; but how welcome a guest he was before God, and in God, also before the holy angels of the other kingdoms, I leave to *thee* to consider of.

164. He should now have united with the Son of God, as one heart and one God: Alas for ever ! Who can write or express this sufficiently ?