

JAKOB BOEHME: THE SPIRITUAL AWAKENING OF THE TEUTONIC PHILOSOPHER

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Nicolaus Haublin, Portrait of Jakob Boehme in an Allegorical Framework, 1677.

Jakob Boehme was born in 1575 in Goerlitz, a small town in Silesia, Germany. His parents sent him to a cobbler to take on shoemaking as they thought he was too weak for farming. After mastering this trade, he obtained a shoe bench to make shoes for a living.

One day, a stranger came to order a pair of shoes, paid for them, went outside the shop, and then called, “Jakob, come out!”

Boehme was taken aback that this man knew his first name, but he went outside to see him. The man shook Boehme’s hand and, with electric eyes, looked at him and said, “Jakob, you are little now, but you will become big and a different man that the world will take notice of you in wonderment.”

In his twenty-fifth year, Boehme trained his desire to learn toward the secrets of nature and of the Divine. In



his nature walks and contemplation, he appeared to have received a glimpse of enlightenment into what was later referred to as the Signature of Nature.

In 1612, when he was thirty-seven, Boehme wrote his experiences down as a testament to remember them. It took him five months to write the manuscript. It was actually printed after Boehme's transition in 1624.

Boehme entitled this manuscript *Die Morgenröte bricht an*, later renamed *Aurora*. After Boehme wrote it, he showed it to a Mr. Von Sercha, one of a group of Calvinists who were invited to Boehme's house. Von Sercha wished to take it with him to study and afterwards secretly copied Boehme's manuscript. Additional copies were passed around and traveled amongst circles of Calvinists and others interested in the mystic arts. However, the Lutheran Church's dean became aware of the manuscript and forwarded it to the town's magistrate, whereupon Boehme was arrested and called upon to attest to the meaning of the manuscript.

An entry in the city hall logbook showed Boehme appearing before the authorities to explain his enthusiastic beliefs. Boehme explained his strong belief in the Bible and was surprised at their reaction. He was forbidden to write any more manuscripts, to which he was forced to agree. The original manuscript was confiscated from his home, and he was warned to stay away from "such things" and was released from jail. He never saw his original manuscript again.

Difficult times surrounded him. He sold his shoe bench and, with his wife, traveled selling yarn. This gave Boehme time for solitude and personal contemplation. However, for many years, townspeople and officials still harassed Boehme and his family.

Without Boehme's knowledge, the Church dean himself loaned Boehme's manuscript, with Boehme's "statement of responsibility," to people in different towns and villages. It was circulated and copied many times. It took years until the author came face to face with copies which were made without his knowledge.

Boehme's friends urged him to continue to write, but he was unable to express himself. In 1620, in a letter,

he wrote:

I relented to do nothing but remain silent and let the devil rage above me within his scorn where even the devil himself encountered many storms. What I suffered, I cannot speak of. My outer self did not want to write any more.

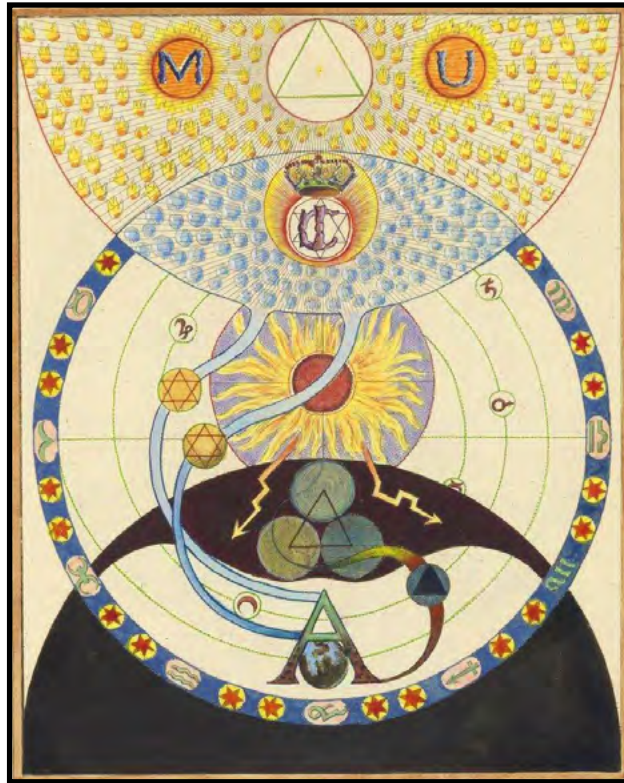
After many years, Boehme finally experienced a breakthrough and wrote:

I experienced as if a seed was sown in the earth and it sprung forth with a storm and thunder and without any sanity, so I was guided from within and wrote what I wanted to write, my soul showed me the depth of the inner mysteries, but without my total comprehension.

Boehme's second work in 1619 was entitled *The Three Principles of Divine Essence*. He describes the eternal creation of the



The frontispiece for the 1682 edition of Aurora, a colorized image.



An illustration by Dionysius Andreas Freher included in the 1781 edition of the works of Boehme, designed to illustrate his principles.

Divine, how the angels were created, the heaven and stars, the elements including all creatures, everything which moves and is moved, the fall of humanity into dismal existence beginning with its first experience of transition, how humanity was then helped to recover, what the wrath of the Divine is (sin, transition, the devil, and hell) and how the Divine exists in eternal peace and joy, how everything began, how everything exists now, and what everything will become.

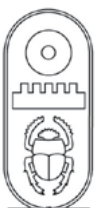
From 1620 to 1623, Boehme wrote seven more manuscripts in book form plus theosophical letters to students and friends. In 1624, *Christosophia* was printed by Johann Rhamba in Goerlitz. In March of 1624, Boehme left Goerlitz without his family. He was much in demand by royalty and was invited to the home of a noble family in Dresden.

In the fall of 1624, Boehme made a last visit to friends in Silesia. In November

1624 he returned to Goerlitz, very ill. Even though he was ill, he continued to write a fragmented work about 177 theosophical questions (*Quaestiones theosophicae*). On November 17, at the time of his transition, he asked his son, Tobias, if he could hear the beautiful music. He then said, "Now I am riding into Paradise." Boehme bid farewell to his family and peacefully fell asleep.

Boehme's Message

Boehme's message was not learned, but was realized through an extraordinary perception which sprang forth amidst common understanding. He did not abhor life nor was he in ill health. His tremendous sensibilities, his spiritual mindedness, should not be confused with wanting to deny life's experiences. One could say it is more of an evolution of the intensity of consciousness through which nature and the created world became more impressed on one's being. Reference to such an

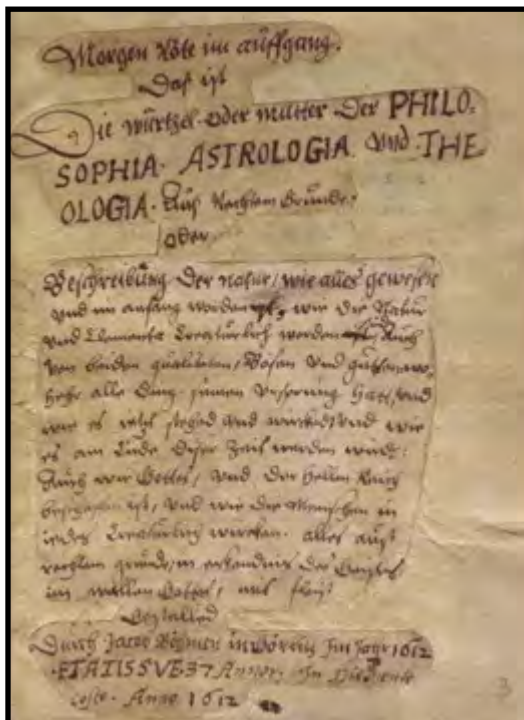


experience is made in the beginning sentence of Boehme's work *Aurora*, in which he stated:

Thus one wishes to speak of the Divine, what the Divine is, one must actively seek the Power and Strength in Nature, and accordingly the entire Creation, Heaven and Earth, including the stars, the elements, and creatures, which came from the Divine.

In the nineteenth chapter of *Aurora*, the then-thirty-seven-year-old described his breakthrough experience. He wrote:

As my miserable soul lifted itself seriously up to the Divine as in a thunder storm, with my heart and mind, including all thoughts and desires locked therein, and without stopping to wrestle, receiving the Divine's love and mercy, and not giving up, the Divine then illuminated me with the Holy Spirit. Thus, the Holy Spirit broke through within me. It was like a thunderstorm!



The original title page of Boehme's "Morgen Röte im auffgang," which was later titled Aurora, 1612.

This breakthrough, which Boehme called, "Beginning on the Portals of the Hill," about life and transition, changed his inner condition of turmoil to a deep peace all at once.

Over many years, what Boehme held in thought most was the question of the beginning and origin of human corruption, the dialectic of light and darkness, the contrast of reality. How is it possible for an academically uneducated person to face such problems?

Describing the Ineffable

Without hesitation, Boehme began to write about that which cannot be described:

After many difficult storms, my soul broke through hell's gates into the innermost beginning of the Divine Being and thus I was surrounded with Love, such as a groom would receive his bride. About the triumphant experience this brought to my soul, I cannot write or even describe. It cannot be compared to anything except that which is born within death and resurrected from the dead.

Boehme permitted us to look within his deepest mystical experience. He referred to this introspection of his inner dimensions of Reality as "the Depth." For him this depth of one's being is bottomless and even this metaphor of depth must be transcended.

Boehme wrote that one who would try to describe what the Divine is needs only to go out into nature to perceive the Deity's power and glory: "See, you blind human being, I will show you, go out into a meadow." He was always referring to concrete, visual appearances, which are mirrors of the unseen. He wrote further:

You will find no book in which you will discover divine wisdom. If you go out into a blooming meadow,



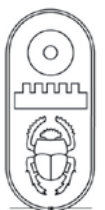
Posthumous portrait of Jakob Boehme by Gottlob Glymann, undated.

where you can perceive (smell and taste, etc.) the Divine's wondrous powers, even though this is only an example of the Divine Power because in Third Principle material matter is made visible. But to seekers, it's a dear teacher. They will find much there.

What is astounding about the genius of Boehme, who had little education and very little language skills except for the lower baroque German of the Middle Ages, was how colorfully he was able to bring to light his unusual thoughts. He could not understand foreign languages, such as Latin, nor use difficult words, but he was still able to describe his illuminating experiences with a picturesque description. He understood the creation of a stone or a plant through this extraordinary ability to observe, and he somehow perceived certain laws. For instance, at the very beginning of *Aurora*, Boehme compares the world with its philosophy, astrology, and theology to a magnificent tree growing within a

beautiful garden, which is permeated by the two opposite polar principles.

In his second work, *Magnum mysterium* (*The Great Mystery*), Boehme is satisfied to pick up a rock or a clump of dirt to describe that the reality and the spirituality of matter, above and below, are united into one. In order for us to realize the Divine power found in nature and the cosmos, we must learn to decipher the signature attached to the universe. Boehme here followed similar thoughts of Paracelsus. All Earthly matter contains similarities, where Divinity conceals the Being of all Beings, and wherein we are as deities within Divinity through whom the Divine reveals Itself. In this manner, Boehme declared a sort of spiritual anthropology as he wrote further that a human being is a small universe within a large universe, and humanity thus carries within itself the qualities found in creation.



However, this is only one page and one dimension of our reality because humanity has a different nature, realization, and formation unlike any other being.

Of particular interest to Boehme was the mystery of androgyny, and androgynous humanity. In the beginning, the male-female androgynous duality existed in the first divine being. The ancient human, Adam, symbolized the completeness of duality, which appears within ancient mythology. Boehme wrote in *Aurora*: “Adam was naked, but dressed in the most heavenly brilliant beauty, as was Paradise. He was beautiful, of a bright crystalline picture, not a man nor a woman, but a human virgin with both tinctures of nature.”

Boehme was describing a harmonious spiritual being with corporeal qualities. However, Boehme understood that this original beauty became diminished and then was lost. The once glorious being split apart and became male and female. According to C.G. Jung, the Anima and Animus in male and female is seeking to reintegrate the psyche. Boehme spoke about a reintegration and regeneration of the broken human being. He looked for the regeneration of the lost wholeness as the future state of humanity.

He climbed “Jacob’s Ladder” into the heavens and desired that others follow him. Boehme felt he could dare to seek the secrets of Nature and surrender to the will of the Divine. Boehme, however, understood the limits of human understanding.

Boehme Speaks

Boehme’s writings are based on his actual experiences, not imagination. He stated that he does not take the writings in his book from other teachers:

And when I write, giving testimony to the heavenly Divinity, the Divine

Itself has impressed these things into my mind so that I believe it without any doubt, understand and experience all, not through my physical body, but through my spiritual being, within my soul, with the Will and Power of the Divine.

Boehme continues:

This is not to construe that my understanding is more evolved than others’, but I am only like a small twig, only a small spark from the Divine. The Divine can place me where the Divine wills, I cannot resist. This is not my Natural Will, bequeathed with all my strength, but as my soul withdraws, I do not understand the work and in all respects have to beat and scratch the devil and am, as are all human beings, subject to sadness and temptation.

I was shown Jacob’s Ladder, upon which I stepped to ascend to



Frontispiece to Jakob Boehme’s Theosophical Works, 1682 Amsterdam edition, a colorized image.



A 1686 colorized depiction of an apocryphal tale regarding a young Jakob Boehme. The Dutch caption describes a story in which Boehme upsets “the preacher Gregor Richter in Görlitz, who was hostile to him in front of everyone.” Richter became so upset at Boehme’s behavior that Richter “showed him the chamber door and threw one of his slippers at his head.” Boehme then “meekly picked up the slipper, put it back on the foot of the angry preacher, and went on his way, wishing him every blessing.”

Heaven (where I received my rewards according to what I had to offer). Others will follow me, who will take care not to be in a state of intoxication but be protected with the Sword of his or her Soul. Because they have to walk through horrifying and dizzying depths, then they have to step through the Kingdom of Hell (or Empire). What they will suffer is mockery and scorn—well, they will soon experience this.

As the human eye can see into the firmament of heavenly stars, from where humanity originated, the soul also looks into the Divine Being, wherein it lives.

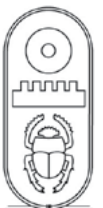
The realization of the Divine is sparked by the Holy Ghost, and at first is small like a seed as the Christ comparatively spoke (Matthew 13:31). Afterwards the seed grows into the size of a large tree and spreads itself in the Divine, its creator. A small drop in the ocean cannot will to do much, but a large river flowing into the ocean can affect more.

In such a manner, in that realization of the spirit, I will write in this book about the Divine, our Parent, in whom all exists and who is all, I will describe how everything differently and creatively came to be and how everything is moved and moves, in the whole Tree of Life.

The Divine has given me this understanding, it is not me who knows this but the I that I am.

Thus, now the Divine Spirit within the children of the Divine lives and exists within and of the grapevine of the Divine and with the Divine, one Body and Soul. Who has Will? Is it mine or the Divine’s? Should I not know within the Divine Spirit how the world was created, the same Spirit which resides within me and which has created the world? The Spirit leans toward the I within me, and my Self toward the Spirit, but the me is dead and understands nothing. But according to my understanding, I say, I live in the Divine and the Divine lives in me. And thus I teach and write about the Divine, dear Brothers and Sisters, otherwise I know nothing.

I saw and realized the nature of good and evil, as one originated in the other. The Divine sowed within me, from time to time, small seeds to grow even though I labored with this for twelve years, wherein this wonder filled me and with a driving force, like



a downpour, overcame me. What the Divine strikes, the Divine strikes. Thus what I could understand and reveal I wrote down.

If people learn and remember that which is written and spend their whole life in church but remain within their souls earthly, animal humans who insincerely seek and harbor falsehood within their hearts, their hypocrisy will get them nowhere.

Seek your self and find yourself not within Earth's kingdom, but with whole will become those who find themselves within the Divine's Kingdom and attract to themselves the Heavenly and Divine Mystery which they can enter.

The Divine has created the human person with all the Divine's strength,

from all the Divine's spirits, the same as the angels. Because humans have fallen, all the Divine Essence they were born with does not always spring forth from them so also not in everything.

Within, the soul perceives the depth of its divinity as the Divine is far and near, One Thing. And the Divinity of whom I write in this book, is also with the Divine Trinity within the body of the Holy Souls in Heaven. From these I take my understanding and from no other things. I do not want any other knowledge but of the One Divinity, as the Divine also creates the wisdom within my soul so that I constantly believe and trust in the Divine.

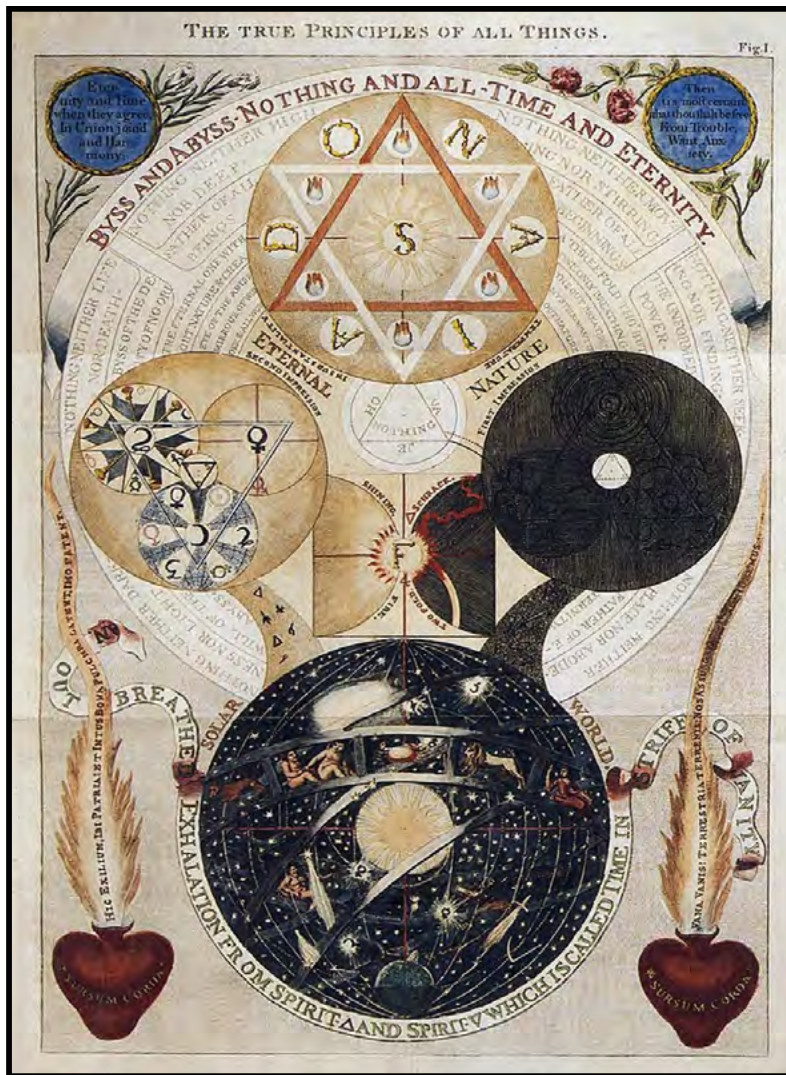
You must understand what this is supposed to mean. Because I speak of comparisons and compare the Son of the Divine with a physical sun or round ball, it does not mean that actually, that It in Its immensity can be measured in depth, or fathomed from Beginning to End. I am writing only the comparison until the reader can understand.

It is written, the Kingdom of the Divine exists not in earthly manifestation, because the material world, this Earth, is not from the Eternal and therefore does not reside within the Eternal. If you want to experience the heavenly Being, you must assure that you do so with a heavenly temperament within your soul, thus may the Divine's Spirit show you the heavenly Being. This is easier for an illuminated person to experience than one tied totally to Earth.

The correct observations are these: If the human will rests within the Divine's Will, the Soul will see with the Divine's eye its eternal depth because it remains within the Divine's Word. Thus the spoken Word and the



The inside cover for Boehme's Three Principles of Divine Essence, 1619, a colorized image.



Another illustration by Dionysius Andreas Freher from the 1764 edition of Boehme's collected works.

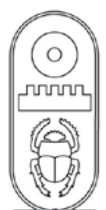
Soul become a magical image of the constellation. The astral Soul cannot become form simply out of fantasy, but becomes form according to the image within Mind. Thus the Soul can see what the Highest of High has planned and what should happen.

Accordingly, the Word of the Divine, as the Source of the soul, speaks to the soul in images and impressions which only the Soul understands.

I am not saying to seek out a pagan magician or to accept the old pagan deities, nay, one must seek to understand the fundamentals of nature

as the created word of the Divine with divine love and wrath, with the divine oppositions, so that one will not be the blindest Being of all Beings!

Thus should magicians surrender their own will to the Divine's will and their magical beliefs, so that they may seek to study the aspects of nature and its form, so that they can perceive only the word of the Divine. In this way, they are true deific magicians and delve into the inner fundamentals of the divine power and bring nature to their realization. Whoever delves differently in this matter is a false magician, just as the devil resides within his sorcerers.





The Jakob Boehme monument in Görlitz, Germany.

So my dear Soul, search only for the Christ-like path. It is not in this world. Do not be attached to this world, as the Christ was not attached to it. But do not misunderstand that this world is of no importance. It is the great mystery and because of it, we were created to be wise rulers of it, to reveal all wonders, and with our will bring them to manifestation all with our joy and splendor.

Through the grace of the Divine and with divine power, I have been shown a little on the Return Path to Paradise. Thus I will work towards this Path as much as I can, and if I cannot, on the way, count all the letters it will be a path so very high. Some will spend a lifetime to learn and claim to understand, but have not learned the first letter of the alphabet about Paradise. No doctorates will be found on the way to this School, but only students!

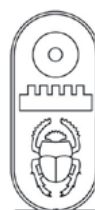
One must be busy contemplating the Power of Nature, specifically the unseen world, Heaven and Hell.

Reflections

The “alphabet” is also referred to as letters of the alphabet which Boehme considers to be a form of Divine Signature.

Boehme always focused on the ancient question of the origin of evil and what evil has to do with the Divine’s own Self. Boehme felt that the three-fold Divinity was a reflection of the Divine First Principle (Sophia) existing within all creation. The unseen Divinity appears to be introspective, critiquing Itself as artists critique their work, experiencing a joy which is revealed through the divine creation. Boehme calls this *Selbstbeschaunng*, to reflect upon yourself, to critique yourself, somewhat different than self-realization or Consciousness of Self which is *Selbstbennusstsein*.

To Boehme, the Second Principle was the embodiment of the child of the Divine,



the One threefold Divinity manifesting continuously through Light, Love, and the Heart.

The mystery of the Divine is the continuous birthing or becoming and continuous movement as a single, endless, living Being in threefold Oneness. From here, Boehme dared to mention the beginning of Lucifer, and Lucifer's opposition.

Boehme believed that in the end, all will return to the beginning and nothing is ever lost. Boehme trusted in the supreme power of the love of the Divine, and Boehme's continuous appeal to others was: "Look, the Bride (referring to the Christ) is coming. Watch!" He wrote:

As flesh and blood cannot comprehend the Divine's Spirit, the Soul can, but only through illumination from the divine Spark of the Divine. If you want to discover what the Divine is and talk about the Divine, study to comprehend the Power of Nature, all of Creation, the heavens, Earth, Stars, Elements, creatures, all come from the Divine, including the holy angels, humanity, the devil, and hell.

What The Divine Is

Boehme wrote about the Divine:

Although we cannot say of the Divine that the pure Godhead is Nature, but a threefold majesty, we must say however, that the Divine is within Nature even though Nature does not know it.

When reason speaks of the Divine, what the Divine is in spirit and will, it would make sense to consider the Divine to be something remote to this world, and unknown, something in a different place than this world, residing high above the stars, who governs only through Its Spirit with an omnipresent Power somewhere in this world, this

threefold majesty, whose beauty in all is evident. Because of our reasoning, our reason descends into the illusion that the Divine is really a stranger.

The Divine is All. The Divine is Light and Darkness, Love and Hate and Fire, but the Divine alone can name Itself the Divine with the Light of divine Love. It is an eternal contrast between darkness and light. None seizes the other, and one is not the other, but is its own spirit, but different in virtue, and neither one exists by itself.

The Divine cannot be described specifically as this or that. The Divine Self has no nature nor body. The Divine is not inclined particularly towards anything because nothing comes before the Deity—not good, nor evil. The Divine Itself is the beginning, an eternal nothingness. The Divine is nothing and everything and is one will in which lies the whole world



An illustration from the 1682 Amsterdam edition of Boehme's collected works, a colorized image.

and all of creation. In the Divine all is eternal and without beginning, in equal measurement. The Divine is not Light nor Darkness, nor Love nor Hate, but the eternal Oneness.

The Christ differentiates the Heavenly Parent from the parent of nature composed of the elements and the stars. This is our natural parent from which we are made and through whom we live in this world and from whom we receive our nourishment.

But it is for our Heavenly Parent that our soul constantly yearns. The body yearns for nature's parent which is of the elements and Earth.

This three-fold Being with Its own creation, with Its self knowledge of Its wisdom, has existed for an eternity and contains within Itself no other place or reason as that of Its Self. It is a Life in oneness and one Will without want or desire. It is not thick nor thin, not height nor depth, not time nor space, but is through all there is, everything and altogether an incomprehensible nothingness.

My dear reader, if you search far within the stars and elements, the

creatures, in stones, in plants, in trees, metals, search in heaven and Earth, you will find nothing.

Now you ask, "Where shall I search to find?" Dear reader, I cannot lend you the key. However, I will give you the reference, "You must be born anew through the water from the Holy Spirit."

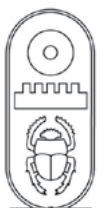
The reason for the creation of this world is recognizable to the inner person much easier than to the outer person. The outer persons recognize little of what they see with their eyes or what they can touch with their hands, or even hear or smell or taste as the reason of the beginning of the outer being.

When I contemplate what the Divine is I say, the Divine has no motive, no beginning, the Divine owns nothing but the Divine Self. The Divine is eternally created and recreates the Divine Self out of nothing. The Divine is the will of wisdom, and wisdom is the Divine's manifestation.

The name of the Divine is YHVH.



The high altar seen here of Karlskirche in Vienna, completed around 1737, features a gilded Tetragrammaton set within a radiating "Sunburst" to symbolize the divine presence of Yahweh.





Johann Sadeler and Maerten de Vos, The Sixth Day: The Creation of Animals, Adam and Eve, from "The Creation of the World", late sixteenth century, a colorized image.

If you wish to write about the Divine, or see the Divine, observe nature. One cannot write about the Divine. The Soul sees the Creator but cannot speak about it because the divine spirit is a power which cannot be spoken or written about in human language.

The Divine Spirit (the Holy Ghost) emerges from the Creator and is the third-fold Being of the godhead. The same as the elements of this world emerge from the Sun and Stars and are the moving spirit within all material things of this world. Likewise the Divine Spirit is the moving spirit within the Divine and eternally emerges from the Divine and fulfills the Divine entirely, i.e., the Divine regenerates. This weaving strength is within the entire Unity of the Creator.

Therefore, you noble human being, let not the antichrist and the devil fool you by trying to convince you that divinity is far away from you, and lead you to a remote and distant

heaven! Nothing is closer to you than heaven because within you are all three Principles of eternity and within you will regenerate the holy Paradise as the Divine lives within.

To describe the Divine further, picture a wheel standing before you with seven other wheels, one wheel is made within the other one, so it could stand on all ends, on all sides. Now remember this, the seven wheels are the Seven Spirits of the Divine, they are reborn, renewed, one within the other, and is if you take one wheel, and within it are seven wheels all existing within each other and all have spherical rims like a round ball.

Thus the Divine's spirit permeates all space in eternity like a wheel wherein the beginning is also the end.

King Lucifer stood high and brilliant within the bliss of heaven, but he left his esteemed estate and separated himself from the Creator's agreement and fell into a dark, cold,

and fiery condition from which originated the birth of suffering and pain. Thus Lucifer left the harmonious state wherein the Divine created him because Lucifer wanted to be the Master over and above all.

The Being of All Beings is One but divides Itself into two principles, light and darkness, in bliss and suffering, in good and evil, love and anger, fire and light, and from this second eternal beginning, a third beginning arises creating its own eternal desire to be.

What else is hidden? The philosophia and the deep meaning of the Divine, the heavenly delight, the revelation of the creation of angels, the revelation of the Fall of the devil, from which comes all evil, the creation of this world, the purpose for the creation of humanity, and all creatures within this world, the secret of the regeneration and eternal life.

This will simply all be revealed in depth. Why not at the height of this mystic work? So that any cannot be praised that they did it! And all would be destroyed through the devil's consorts! Why does the creator do this? To show that the time will come for reintegration and to retrieve what was lost, so that humanity will see

and enjoy the fulfillment and exult in the pure light and knowledge of the Divine.

That is why now will arise an Aurora, the morning red sky, so that the day can be noted and acknowledged. Whoever wants to sleep can continue to sleep. Whoever stays on guard and awake and trims one's lamp, will always be awake. See, the bridegroom is arriving. Whoever is awake and decorated, will go to the eternal heavenly wedding. Whoever sleeps however, will sleep forever and ever in the deep prison of tormented abyss.

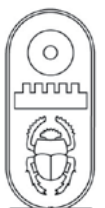
That is why I am warning readers that they busy themselves to read my book and not to become angry over the silliness of the authorities, because the Divine does not look up to the highest because the Divine is the highest. But the Divine observes how to help the lowest. If authority wants to affect your soul and consciousness their warning to you will not affect you because you will rejoice in the elevation of your soul and it will laugh and triumph.

Reflections

Boehme had many difficulties with the authorities who thought these writings



Jakob Boehme 300th Anniversary Commemorative Medal, 1924, made in Meissen, Germany.



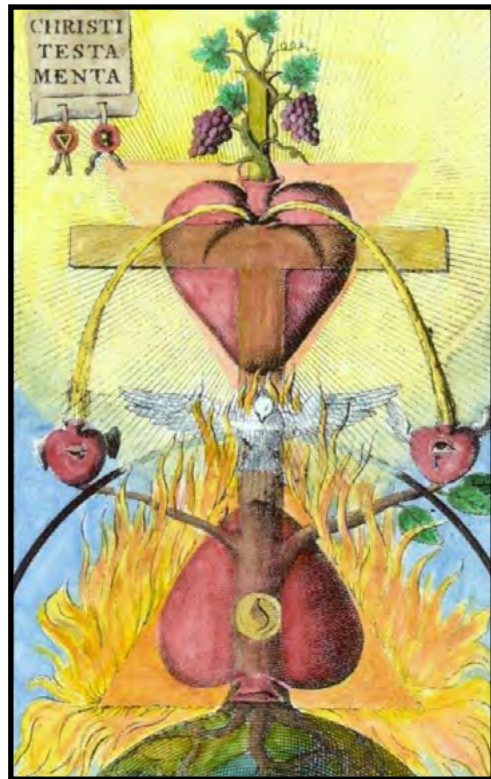
were “the work of the devil.” Boehme was brought before the town’s magistrate on several occasions to answer questions about his work. Boehme was warned several times to suspend his writings.

Boehme described the physical world as being like a fog, brought forth through exhalation and emanation of the four elements from the inner unseen spiritual world through the motion—vibration—of the Divine. These spiritual principles became materialized, and Being, out of nothing and darkness, came out of the Holy Light. Manifestation is brought forth by merging with its own traits, forms, and strength, as can be seen in the stars and planets. Through birth, manifestation becomes another principle as the birth of time which is modeled after the eternal birth always becoming. It is otherwise nothing as eternity with its influence made visible in form of time. Boehme is attempting to describe the beauties of the spiritual world and the Divine for human understanding in the physical world.

Why did Divinity create? Boehme believes Divinity created, not to become complete, but to reveal and manifest the Divine as great bliss and happiness. This bliss did not begin with creation, no, it was forever already within the great mystery, as a spirit within itself, as a great harmony within a musical play. Boehme wrote:

Everything spoken or written about the Divine without comprehending The Signature is mute and without understanding.

The Signature is not the Soul but contains the Soul. The Signature is of the Divine Essence, and is a harp which, when it stands still, has no sound, but if you strike the keys and play the strings, each sound rings according to its own principle.



A colorized illustration from the 1730 Amsterdam edition of Boehme’s Theosophia Revelata.

Boehme believed that human wisdom is bound to all within the Cosmos, but humanity itself is unique, in that:

1. We can see all things within the Heart.
2. We can partake of the endless Divine Wisdom.
3. We can return to our original divine estate within the measurement of time and eternity.
4. Humanity is a microcosm in whom the Three Principles are active in the same way they are active within the highest divine Trinity.
5. As such, humanity is called to reveal the mysterious wonder of the Divine.
6. It is to be understood that the knowledge of human nature will be tied anew to the cosmological knowledge and wisdom.

Contemplate One's Being

Who should preach and show the way of the Divine who themselves do not understand it? If you have read every book ever written and recite them from memory, you are not regarded any higher before the Divine than a shepherd or a poor prisoner who has never seen the light of day.

Observe yourself what you are and look upon the outer world what it is. Then you will find that you are with your outer being and personality the outer world. You are a small world out of the large one. What is above, is also below, and all creatures of this world are the same.

Regarding Prayer

According to Boehme, praying correctly should become a habit so that one should not only speak the words—speaking without heartfelt regard and desire for the Divine is only an outward thing, an outward formation of words. The mouth creates words only with the outer strength of the elements and creates only a form according to one's will wherein there is no real power. Nothing pleases the Divine except what the Divine Itself creates and effects with something.

Conclusions

Boehme regarded the Christ as the new Adam, symbolized as the pearl and return of human oneness. The representation of the Christ's death on the cross releasing humanity's duality back into oneness symbolizes the transformation of humanity, the renewal of the soul with pure Divinity.

Regarding the title of the manuscript, *Die Morgenröte bricht an* (later named *Aurora* by Balthasar Walther), Boehme did not wish to explain how he came to name it or what it means. He said it was a secret kept from the intelligentsia and educated of this world who would have to discover

its meaning for themselves. For those who place their hopes and desires in the Divine and who read the work with a sincere desire within their soul, it will not be a secret, but an open revelation.

Boehme wrote his chapters in stages for the benefit of his own realization and understanding. Not everything is laid out with completeness at one time. He felt that our understanding is piecemeal and we can grasp only so much, a little at a time. However, he wrote, the holy soul understands. He regarded the Work as a wonder of the world.

The correct path towards eternity is found within the Human Person.



Salomon Trismosin, The Red Sun, plate 22 from Splendor Solis, Germany, ca. 1535. The rising red sun signifies the final stage of the Great Work, rubedo, representing the successful transmutation of base matter into spiritual gold and the attainment of enlightened consciousness.

