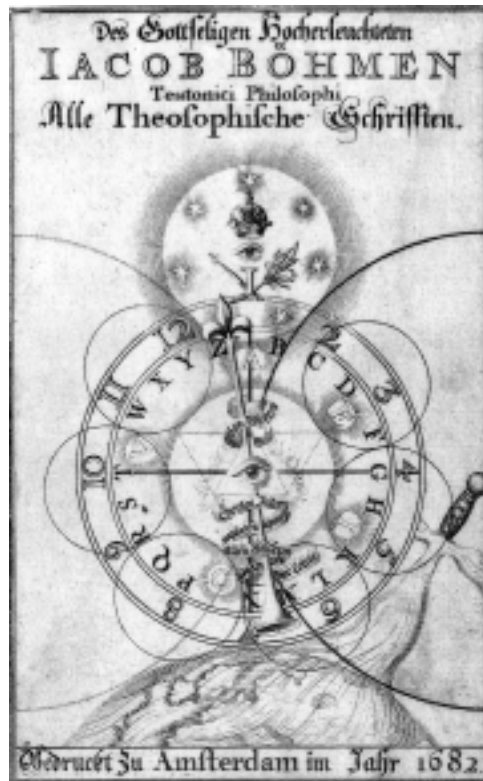


JAKOB BOEHME: THE SPIRITUAL AWAKENING OF THE TEUTONIC PHILOSOPHER

Marion S. Owens, SI

Our Venerated Master, Louis-Claude de Saint-Martin called Jakob Boehme his “Second Master” after Martinès de Pasqually. With her own original translations from Boehme’s Baroque German, adapted for contemporary readers, Provincial Master Owens leads us through the experience of the Teutonic Philosopher’s Spiritual Awakening.



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 placed his desire toward the secrets of nature and of the Divine. In his nature walks and con-



temptation, he appeared to have received a glimpse of enlightenment into what was later referred to as the Signature of Nature.

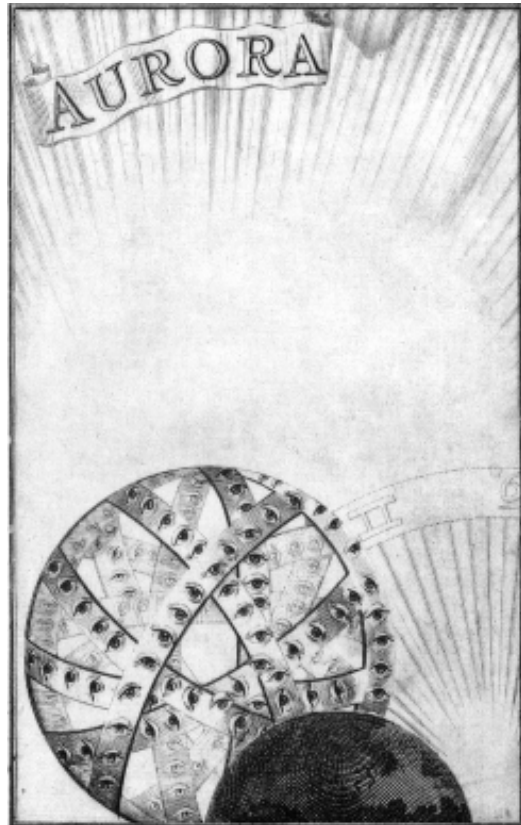
In 1612, when he was thirty-seven, Boehme wrote his experiences down as a testament to remember them. It took him five months to write the manuscript. It was actually printed after Boehme's transition in 1624.

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. Mr. 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 the 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 remained 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 mys-



teries, but without my total comprehension.

Boehme's second work in 1619 was entitled *Three Principles*. He describes the eternal creation of the 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 death, how humanity was then helped to recover, what the wrath of the Divine is (sin, death, 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.

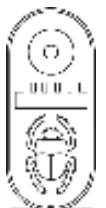
From 1620 to 1623, Boehme wrote seven more manuscripts in book form plus theosophical letters to students and friends. In 1624, *Christosophia* was printed by Johann Rhamba in Goerlitz. In March of 1624, Boehme left Goerlitz without his family. He was much in demand by roy-

alty 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 and 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 God, what God 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 God.

In the nineteenth chapter of Boehme's famous first work, *Aurora*, the thirty-seven year-old described his breakthrough experience. We read:

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

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

Over many years, what Boehme held in thought most were the questions of the beginning and origin of evil, the dialectic of light and darkness, and 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 writes further:

You will find no book in which you will discover divine wisdom. If you go out into a blooming meadow, where you can perceive (smell and taste, etc.) God'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 lump 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 gods and goddesses 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.

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 (*On Predestination*).



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.

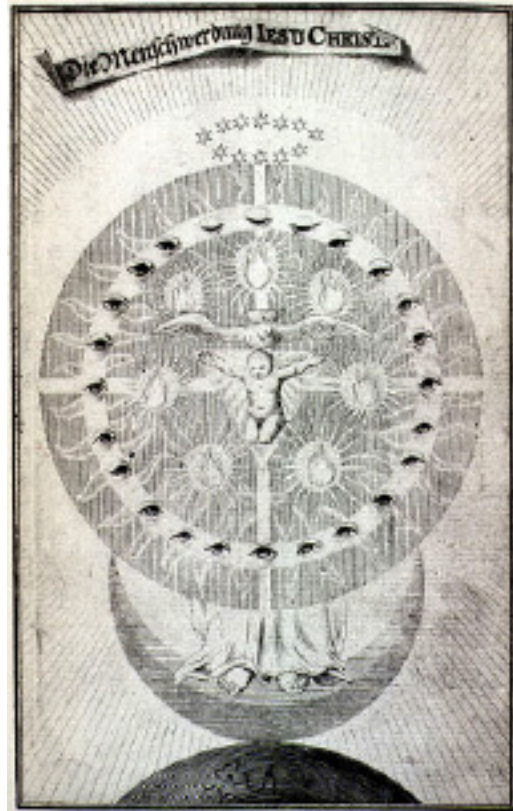
Boehme Speaks

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 God, 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 God.

Boehme continues:

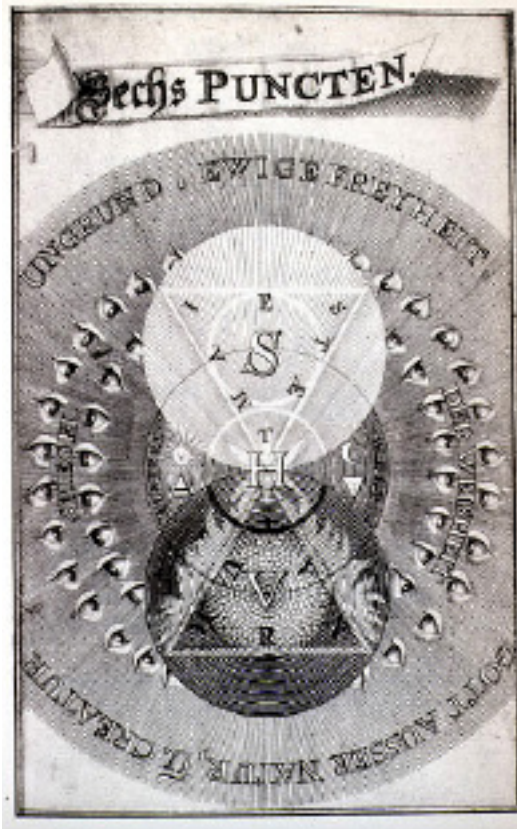
This is not to construe that my understanding is more evolved than others’, but I am only like a small twig, only a small spark from God. The Divine can place me where God wills, I cannot resist. This is not my Natural Will, bequeathed with all my strength, but as my soul withdraws, I do not understand 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 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 in to the Divine Being, wherein it lives.

The realization of God 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 God, its cre-



ator. 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 God, our Father, 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.

God 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 God lives and exists within and of the grapevine of God and with the Divine, one Body and Soul. Who has Will? Is it mine or God'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 God and God lives in me. And thus I teach and write about God, dear Brothers and Sisters, otherwise I know nothing.

I saw and realized the nature of good and evil, as one originated in the other. God 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 down-pour, overcame me. What God strikes, God 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 God's Kingdom and attract to themselves the Heavenly and Divine Mystery which they can enter.

God has created the human person with all God's strength, from all God'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 God is far and near, One Thing. And the God 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 God, as the





Divine also creates the wisdom within my soul so that I constantly believe and trust in God.

You must understand what this is supposed to mean. Because I speak of comparisons and compare the Son of God with a physical sun or round ball, it does not mean that actually, that He in His 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 God 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 God'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 God's Will, the Soul will see with God's eye its eternal depth because it remains within God's Word. Thus the spoken Word and the 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 God, 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 God 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 God'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 God. 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.

Why should one be mute about the secrets of nature, nor dare to delve to discover and know its secrets? Is this sinful?

Who would understand the fundamentals of sin? How much does the potter know about the potter?

I do not carry within me knowledge of various written letters (alphabet) from many books, but I have the

letters within me! All of Heaven and Earth with all its essence, including God's own self, is within us. Should we then not read in the Book, which we are?

If I had no other book but mine, that I myself am, then I have enough books. The whole Bible lies within me. As I have God's Soul, what more books do I need? Should I fight for what is outside of me before I learn what is within me? Thus I read my Self, thus I read God's book and all you, my dear Brothers and Sisters, are also my alphabet that I read within me. Because my mind and will finds you within me, I wish with all my heart that you would find me, too.

God sent the divine heart with divine Life to us wherein all is written. Those who read this book within themselves are learned enough. All other is Babel and Fabel, that people should even want to learn the alphabet outside of themselves!

Remember this and you will see, because daybreak will come! If you will understand my writings, you will be released from all troubles and learn to understand yourself, not because of the letters themselves, but the living Soul of God alone. The way is sincerely shown you!

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 God 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 *Selbstbeschauung*, to reflect upon yourself, to critique yourself, somewhat different than self-realization or Consciousness of Self which is *Selbstbewusstsein*.

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!"

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

What The Divine Is

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

When reason speaks of God, what God is in spirit and will, it would make sense to consider God 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 God is really a stranger.

God is All. God is Light and Darkness, Love and Hate and Fire, but the Divine alone can name Itself God 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.

God cannot be described specifically as this or that. The Divine Self has neither nature nor body. God is not inclined particularly towards anything because nothing comes before the Deity—not good or evil. The Divine Itself is the beginning, an eternal nothingness. God is nothing and everything and is one will in which lies the whole world and all of creation. In the Divine all is eternal and without beginning, in equal measurement. God is neither Light nor Darkness, neither 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 or thin, nor height nor depth, nor 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, smell, or taste as the reason of the beginning of the outer being.

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

The name of God is YHVH.

If you wish to write about God, or see God, observe nature. One cannot write about God. 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 God and eternally emerges from God and fulfills God entirely, i.e. God 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 God lives within.

To describe God 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 God, they are reborn, renewed, one within the other, and is as 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 God'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 God 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 philosophy and the deep meaning of God, 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, and the secrets of 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 God.

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 God does not look up to the highest because God is the highest. But the Deity 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 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 the 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 was 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.

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

The Signature is not the Soul but contains the Soul. The Signature is of the Di-

vine Essence, and is as 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.

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 God 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 God than a shepherd or a poor prisoner who has never seen the light of day.

Observe yourself as what you are and look upon the outer world as what it is. Then you will find that you are with your outer being and personality in 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 Morgenrote 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.



