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Jacob Boehme, H.P. Blavatsky and the Secret Doctrine

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Boehme (1575-1624) was a natural mystic, Christian contemplative and theosophical philosopher, born in Alt Seidelberg near Goerlitz in Silesia. He was born a humble cobbler, and had no extraordinary education. Yet, he was able to espouse great occult truths, which came from his soul memory, and his ability a visionary. His writing contains only the outward appearance of Christianity. Hidden in them is a deep theosophical mysticism. Like his predecessor, Meister Eckhart, he understood God as the *Urgrund* (Ground of Being). In 1600, he is said to have glanced at a pewter dish and seen reflected in it,..."The Being of Beings, the Byss and Abyss, the eternal generation of the Trinity, the origin and descent of the world and of all creatures through Divine wisdom.... The Abyss is God, the Eternal undifferentiated Absolute, which eternally generates the Trinity. From the *Urgrund* we obtain the will to self-intuition, which is the Father. This understanding leads us to the heart, "The Son."

The "Son" is also the Divine Sun around which all the planets and their powers circle. He writes about occult astrology and the essence of planetary powers affecting human beings. Human beings are not all good in spite of their divine origin. There is a struggle in each of us between Satan and God, or between the Asura nature and the Buddha nature. The worst happens when one falls into the outer darkness by severing himself from the "Heart." This evil is a necessity of human descent into matter, which despoils the cosmic harmony. However, it is possible for each of us to restore our cosmic equilibrium through a knowledge and experience of the *Urgrund*, and a return to the Heart, the "Son."

Boehme also intuitively understood the Seven-fold nature of the Cosmos, and man as the microcosm of the macrocosm. The higher aspect of human nature reflected the Trinity, and the lower quaternary reflected the material and potentially satanic aspect of human nature. The Spirit can identify with the higher Triad, the Son, or fall into the anguish of identifying with the personal nature, and be ruled by sensation and oscillation. We have free will, and can choose to turn to the light of the Heart.

H.P.B. and Judge understood Boehme to be under the protection of the Nirmanakayas (Incarnate Buddhas). Unlike some heretics, he was never arrested, murdered or persecuted by either the intolerant Catholics or Protestants of his day. However, he did stop writing at times, in order to protect his doctrines. He rejected the crude doctrine of Election, promulgated by the Calvinists, and the idea of heaven and hell being places. His great work is called, *Aurora, oder die Morgenroete im Aufgang*. (Judge translates it as "The Dawning of the Eternal Day"). Another great work is the *Mysterium Magnum*, which has amazing illustrations of man's relation to the cosmos. (See these by using Google on the Internet to look up Jacob Boehme).

He is credited with thirty treatises on esoteric theosophical topics. Among his disciples are the Quaker William Law and the Behemists in England who merged with the Quakers, the Comte de Saint Martin, and the German philosopher Friedrich von Schelling.

H.P. Blavatsky says that his contribution did not stop at religion. *In the Secret Doctrine, Vol. I. p. 194*, she wrote, quoting the *Athenaeum*, Jan. 26, 1867....

”Positive evidence can be adduced that Newton derived all his knowledge of gravitation and laws from Boehme, with whom *gravitation* or (ATTRACTION) is the first property of nature.... His, Boehme’s system, shows us the *inside* of things, while modern physical science is content with looking at the outside. “ Then again, “The science of electricity, which was not yet in existence when he (Boehme) wrote, is there anticipated (in his writings), and not only does Boehme describe all the known phenomena of that force, but he even gives us the origin, generation, and birth of electricity itself, etc.”

H.P.B. also quotes Mr. Gerald Massey, the Egyptologist, on the ancient nature of Boehme’s teachings:

The followers of Boehme look on such matter as divine revelation of his inspired Seership. They know nothing of the natural genesis, the history and the persistence of wisdom of the past (or of broken links), and are called, to recognize the physical features of the ancient Seven Spirits beneath their modern metaphysical or alchemist mask. A second connecting link between the theosophy of Boehme and the physical origins of Egyptian thought is extant in the fragments of *Hermes Trismegistus*. No matter whether these teachings are called Illuminist, Buddhist, Kabalist, Gnostic, Masonic, or Christian, the elemental types can only be truly known in their beginnings. When the prophets or visionary showmen of cloudland come to us claiming original inspiration, and utter something new, we judge of its value by what it is itself. But if we find they bring us the ancient matter, which they cannot account for, and we can, it is natural that we should judge it by the primary significations rather than the latest pretensions. (*The Secret Doctrine*, ii, p. 630).

In the S.D. ii, p. 634, Boehme is quoted and discussed as follows:

“We find seven especial properties in nature whereby this only Mother works all things” (which he calls fire, light, sound (the upper three) and *desire, bitterness, anguish, and substantiality*, thus analyzing the lower in his own mystic way). ... ”whatever the six forms are spiritually, the even or body (or substantiality), is essentially.” These are the forms of the Mother of all Beings from whence all that is in this world is generated, and again in *Aurora* xxiv. P. 27 (quoted in *Natural Genesis*) —“The Creator hath in the body of this world generated himself as it were *creaturely* in his qualifying Fountain Spirits, and all the stars are ... God’s powers, and the whole body of the world consisteth in seven qualifying fountain spirits.

H.P.B. give great tribute to Boehme. In Vol. ii, p. 595 of the S.D. she says, “Jacob Boehme, by insisting on the fundamental properties of everlasting mother Nature, proved himself thereby a great Occultist.”

Here are some quotations from Jacob Boehme, which are quite relevant to the subject “What is a Life Worth Living?” (Also see quotes on Internet)

1. I cannot climb to the Godhead; neither can a man so mean as I am do it, but the Godhead climbed up in me and revealed it to me out of his love.
2. When in such sadness, I earnestly elevated my spirit into God and locked my whole heart and mind, and all my thoughts and will therein ceaselessly pressing in with God’s love and mercy, and not to cease until he blessed me. Then, after some hard storm, my spirits broke through hell’s

gates into the inmost birth of the Godhead and there I was embraced with love, as a bridegroom embraces his dear bride.

3. When you move silently, then you are that which God was before nature and creation, and out of which he created your nature and creature.
4. The perfect state, the Summum Bonum is play. In play, life expresses itself in its fullness. God's life is play. Adam fell when his play became serious business.
5. Tears cleanse the soul. Time works away the pain. The love of God and self keep you going. Be strong. Make strong decisions and keep moving.
6. Step into your power, one foot after another, until it feels better to be yourself than to be someone else.
7. When thou standeth still of thinking or willing of self, the eternal hearing, seeing and speaking will be revealed to thee, and so God heareth and seeth through thee. Thine own hearing, willing and seeing hindereth thee, that thou dost not see or hear God.