THE CONFESSIONS OF JACOB BOEHME



by Takob Böhme

Forgotten Books

The Confessions Of Jacob Boehme Behmen

Thomas Griffiths

The Confessions Of Jacob Boehme Behmen:

The Confessions of Jacob Boehme Jacob Boehme, 2020-09-28 Jacob Boehme who reveals to us in this book some of the secrets of his inner life was among the most original of the great Christian mystics With a natural genius for the things of the spirit he also exhibited many of the characteristics of the psychic the seer and the metaphysician and his influence on philosophy has been at least as great as his influence on religious mysticism No mystic is born ready made He is like other men the product of nurture no less than of nature Tradition and environment condition both his vision and its presentation So Boehme's peculiar and ften difficult doctrine will better be understood when we know something of his outer life and its influences He was born of peasant stock in 1575 at a village near Gorlitz on the borders of Saxony and Silesia and as a boy tended cattle in the fields Of a pious dreamy and brooding disposition even in childhood he is said to have had visionary experiences Not being sufficiently robust for field work he was apprenticed to a shoemaker but his severe moral ideas causing disputes with the other workmen he was dismissed and became a travelling cobbler During this enforced exile which coincided with the most impressionable period of youth Boehme learned something of the unsatisfactory religious conditions of his time the bitter disputes and mutual intolerance which divided Protestant Germany the empty formalism which passed for Christianity He also came into contact with the theosophic and ermetic speculations which distinguished contemporary German thought and seemed to many to offer an escape into more spiritual regions from the unrealities of institutional religion He was himself full of doubts and inward conflict tortured not only by the craving for spiritual certainty but also by the unruly impulses and passionate longings of adolescence that powerful contrarium of which he so constantly speaks which are often felt by the mystic in their most exaggerated form His religious demands were of the simplest kind I never desired to know anything of the Divine Majesty I sought only after the heart of Jesus Christ that I might hide myself therein from the wrathful anger of God and the violent assaults of the Devil Like St Augustine in his study of the Platonists Boehme was seeking the country which is no mere vision but a home and in this he already showed himself a true mystic His longings nd struggles for light were rewarded as they have been in so many seekers at the beginning of their quest by an intuition of reality resolving for a time the disharmonies that tormented him Conflict gave way to a new sense of stability and blessed peace This lasted for seven days during which he felt himself to be surrounded by the Divine Light an experience paralleled in the lives of many other contemplatives At nineteen Boehme returned to Gorlitz where he married the butcher's daughter In 1599 he became a master shoemaker and settled down to his trade In the following year his first great illumination took place Its character was peculiar and indicative of his abnormal psychic constitution Having lately passed through a new period of gloom and depression he was gazing dreamily at a polished pewter dish which caught and reflected the rays of the sun Thus brought in a manner hich any psychologist will understand into a state of extreme suggestibility the mystical faculty took abrupt possession of the mental field It seemed to him that he had an inward vision of the true character and meaning of

all created things Holding this state of lucidity so marvellous in its sense of renovation that he compares it to resurrection from the dead he went out into the fields As Fox possessed by the same ecstatic consciousness found that all creation gave another smell beyond what words can utter so Boehme now gazed into the heart of the herbs and grass and perceived all nature ablaze with the inward light of the Divine It was a pure intuition exceeding his powers of speech and thought but he brooded over it in secret labouring in the mystery as a child that goes to school and felt its meaning breeding within him and gradually unfolding like a young plant The inward light was not constant is unruly lower nature persisted and often prevented it from breaking through into the outward mind This state of psychic disequilibrium and moral struggle during which he read and meditated deeply lasted for nearly twelve years At last in 1610 it was resolved by another experience coordinating all his scattered intuitions in one great vision of reality Boehme now felt a strong impulse to write some record of that which he had seen and began in leisure hours his first book the Aurora The title of this work which he describes as the Root or Mother of Philosophy Astrology and Theology shows the extent to which he had absorbed current theosophic notions but his own vivid account one of the most remarkable first hand descriptions of automatic or inspirational writing that exists shows too how small a part his surface mind played in the composition of this book which he set down diligently in the impulse of God Boehme like the ancient prophets and many lesser seers was possessed by a spirit which whether we choose to regard it as an external power or a phase of his own complex nature was dissociated from the control of his will and came and went as a sudden shower It poured itself forth in streams of strange and turbid eloquence unchecked by the critical action of the intellect He has told us that during the years when his vision was breeding within him he perused many masterpieces of writing These almost certainly included the works of Valentine Weigel and his disciples and other hermetic and theosophic books and the fruit of these half comprehended studies is manifest in the astrological and alchemical symbolism which adds so much to the obscurity of his style Like many visionaries he was abnormally sensitive to the evocative power of words using them as often for their suggestive quality as for heir sense A story is told of him that hearing for the first time the Greek word Idea he became intensely excited and exclaimed I see a pure and heavenly maiden It is to this faculty that we must probably attribute his love of alchemical symbols and the high sounding magical jargon of his day

The Confessions of Jacob Boehme (Classic Reprint) Jakob Bohme, 2015-07-06 Excerpt from The Confessions of Jacob Boehme One day last winter in a moment which I must confess to have been idle I took up Dr Alexander Whyte s Appreciation of Behmen as following William Law he calls him There I found the following passage While we have nothing that can properly be called a biography of Jacob Behmen we have ample amends made to us in those priceless morsels of autobiography that lie scattered so plentifully up and down all his books And nothing could be more charming than just those incidental and unstudied utterances of Behmen about himself About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books Find more at www forgottenbooks com This book is a reproduction of an important

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Pharmako/Gnosis, Revised and Updated Dale Pendell,2010-09-28 Delving deep into the world of psychoactive plants including ayahuasca Pharmako Gnosis serves as a comprehensive and standalone guide Celebrated by readers as a modern classic this is a must have for anyone interested in the science history and lore of psychoactive substances In this third and final volume of the Pharmako trilogy Dale Pendell embarks on a captivating journey through the botanical and cultural landscapes of a diverse array of mind altering teachers From plant based psychedelic substances to their synthetic derivatives Pendell illuminates each with an erudition and playful wit uniquely his own He delves into the worlds of traditional use and modern interpretations of substances such as Amanita muscaria Ayahuasca Banisteriopsis caapi Blowfish Puffer Fish Tetradontidae Bufo alvarius Iboga Tabernanthe iboga Jurema Mimosa hostilis Ketamine Kratom Mitragynia speciosa Mescal Bean Sophora secundiflora Morning Glory Ipomoea Rivea spp Peyote Psilocybe Teonanacatl San Pedro Cactus Tropane alkaloids Peganum harmala Pharmako Gnosis offers more than a mere historical or pharmacological background of these substances Pendell delves into the nuances of each substance s effect on consciousness with a poetic finesse bringing to life our profound and intricate relationship with these potent compounds He approaches the topic with genuine curiosity acknowledging the transformative power these substances wield over individuals societies and cultures The narrative enriched by a wealth of quotations from acclaimed writers is as intoxicating as the substances it explores brewing a unique literary concoction Taking the reader beyond the confines of traditional scientific discourse Pendell's distinctive narrative style weaves in personal experiences anecdotal evidence and a profound sense of the sacred resulting in a reading experience that is as deeply engaging as it is informative **Converse in the Spirit** Kevin Fischer, 2004 Underlining the importance to both of a living creative and spiritual tradition Converse in the Spirit argues that the relationship between Blake and Boehme was a meeting of like minds that transcended place and time that each regarded himself as part of a community of vision and aspiration and believed that any predominant form of thought and understanding was only partial Through this Boehme is used to illuminate the more esoteric aspects of Blake and Blake those of Boehme Their writings are not a simple or direct description on the movements of divinity nor of what divinity is or is not but a medium for approaching it and for participating in the creation of the sacred the giving of personal individual form to the divine **Mysticism** Evelvn Underhill, 2018-11-01 Mysticism is one of most celebrated books on the subject The spirit of the book is romantic engaged and theoretical rather than historical or scientific Underhill has little use for theoretical explanations and the traditional religious experience formal classifications or analysis She dismisses William James pioneering study The Varieties of

Religious Experience 1902 and his four marks of the mystic state ineffability noetic quality transcience and passivity Excerpt All men at one time or another have fallen in love with the veiled Isis whom they call Truth With most this has been a passing passion they have early seen its hopelessness and turned to more practical things But others remain all their lives the devout lovers of reality though the manner of their love the vision which they make to themselves of the beloved object varies enormously Some see Truth as Dante saw Beatrice an adorable yet intangible figure found in this world yet revealing the next The Church Quarterly Review ,1920 The Confessions of Jacob Boehme. Compiled and Edited by W. Scott Palmer. With an Introduction by Evelyn Underhill. (Second Edition.). Jacob BOEHME,1954 Church Quarterly Review ,1921 The Works of Jacob Behmen: The mysterium magnum: or, An explanation of Genesis. Four tables of divine revelation Jakob Böhme,1772

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