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Acknowledgments: The life of Jakob Böhme
from April 1575 to November 1624.

1: Title

Jacob Boehme
The Clavis

2: Explanation of Principal Points
and Expressions.

* How God is to be considered
without Nature and Creature.

Moses saith, the Lord our God is but one only
God; in another place it is said; of Him,
through Him, and in Him are all Things;
in another, am not I He
that filleth all things?

And in another, through his Word are all things
made, that are made; therefore, we may
say that He is the Original of all things;
He is the Eternal Unmeasurable Unity.

For example, when I think what would be
in the place of this world,
if the four Elements and the starry
Firmament, and also Nature itself,
should perish and cease to be,
so that no Nature or Creature
were to be found any more.

I find there would remain this Eternal Unity,
from which Nature and Creature
have received their Original.

3: Explanation of Principal Points
and Expressions.

So likewise, when I think with myself
what is many hundred thousand miles
above the starry Firmament, or what
is in that place where no Creature is,
I find the Eternal Unchangeable Unity
is there, which is that only Good.

Which has nothing either before or after it,
that can add anything to it,
or take anything away from it,
or from which this Unity could
have its Original.

There is neither ground, time, nor place,
but there is the only Eternal God,
or that only Good,
which a man cannot express.

4: Explanation of Principal Points
and Expressions.

* A further Consideration,
How this one God is Threefold.

The Holy Scripture shows us that this only God
is Threefold, namely one only threefold Essence,
having three manners of workings,
and yet is but one only Essence,
as may be seen in the outflown Power
and Virtue which is in all things.

If any do but observe it, but it is especially
represented to us in Fire, Light, and Air;
which are three several sorts of workings,
and yet but in one only ground and substance.

And as we see that Fire, Light, and Air,
arise from a Candle (though the Candle
is none of the three, but a cause of them),
so likewise the Eternal Unity is the cause
and ground of the Eternal Trinity, which manifest
itself from the Unity, and brings forth itself,
First, in Desire or Will;
Secondly, Pleasure or Delight;
Thirdly, Proceeding or Outgoing.

5: Explanation of Principal Points
and Expressions.

The Desire or Will is the Father; that is,
the stirring or manifestation of the Unity,
whereby the Unity wills or desires itself.

The Pleasure or Delight is the Son; that is
which the Will willeth and desireth, namely
his Love and Pleasure, as may be seen at the
Baptism of our Lord Jesus Christ, when the
Father witnessed saying, This is my beloved
Son, in whom I am well pleased; hear ye him.

The Delight is the compression in the Will, whereby the
Will in the Unity brings itself into a place
and working, wherewith the Will willeth
and worketh; and it is the feeling
and virtue of the Will.

The Will is the Father, that is, the stirring Desire;
and the Delight is the Son, that is, the virtue
and the working in the Will,
with which the Will worketh;
and the Holy Ghost is the proceeding Will
through the Delight of the Virtue,
that is, a Life of the Will and
of the Virtue and Delight.



There are three sorts of workings in the Eternal Unity, namely the Unity is the Will and Desire of itself; the Delight is the working substance of the Will, and an Eternal Joy of perceptibility in the Will; and the Holy Ghost is the proceeding of the Power; the similitude of which may be seen in a Plant.

6: Explanation of Principal Points and Expressions.

The Magnet, namely the Essential Desire of Nature, that is, the will of the Desire of Nature, compresses itself into an Ens or Substance, to become a Plant.

In this compression of the Desire becomes feeling, that is, working; and in that working, the Power and virtue arises, wherein the Magnetical Desire of Nature, namely the outflown Will of God, works in a natural way.

In this working perceptibility, the Magnetical desiring will is elevated and made joyful, and goes forth from the working Power and Virtue; and hence comes the growing and smell of the Plant; and then we see a representation of the Trinity of God in all growing and living things.

If there were not such a desiring perceptibility, and outgoing operation of the Trinity in the Eternal Unity, the Unity were but an Eternal Stillness, a Nothing.

There would be no Nature, nor any Color, Shape, or Figure; likewise, there would be nothing in this world; without this threefold working there could be no world at all.

