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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.

* The Eternal Word of God.

The Holy Scripture saith, God has made all things
by his Eternal Word; also, it saith,
that Word is God,
which we understand as:

The Word is nothing else, but the out-breathing will,
from the Power and Virtue; a various dividing
of the Power into a multitude of Powers;
a distributing and outflowing of the Unity,
which knowledge arises.

For in one only Substance, wherein there is no
variation or division, but is only One,
there can be no knowledge; and if there
were knowledge, it could know but one thing,
which is Itself.

But if It separates Itself, then the dividing Will
goes into multiplicity and variety;
and each separation works in itself.

Yet because Unity cannot be divided or separated,
therefore, the separation consists and
remains in the outbreathing Will
in the Unity; and the separation of the
breathing gives the different variety.

Whereby, the Eternal Will, together with the
Delight and Proceeding, enters into
the knowledge or understanding of
infinite Forms, into an Eternal
perceptible working,

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sensual knowledge of the Powers;
where always in the division of the Will.

In the separation, one sense or form of the will
sees, feels, tastes, smells, and hears
the other; and yet it is but one sensual working,
of the great joyous band of love,
and the most pleasant only Eternal Being.

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* The Holy Name JEHOVA.

The Ancient Rabbins among the Jews have partly
understood it; for they have said
that this Name is the Highest,
and most Holy Name of God; by
which they understand the working
Deity in Sense.

It is true, for in this working sense beholds
the true life of all things in Time
and Eternity, in the Ground and Abyss;
and it is God himself, the Divine working
Perceptibility, Sensation, Invention,
Science, and Love; that is, the true
understanding in the working Unity,
from which spring the five senses of true Life.

Each Letter in this Name intimates to us a
peculiar virtue and working, that is,
a Form in the working Power.

J: is the Effluence of the Eternal indivisible
Unity, or the sweet grace and fullness
of the ground of the Divine Power
of becoming something.

E: is a threefold I, where the Trinity closes
itself up in the Unity; for the I goes
into E, and joins I E, which is an
outbreathing of the Unity in itself.

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H: is the Word or breathing of the Trinity of God.

O: is the circumference, or the Son of God,
through which the I E and the H,
or breathing, speaks forth from
the compressed Delight
of the Power and Virtue.

V: is the joyful Effluence from the breathing,
that is, the proceeding Spirit of God.

A: is that which is proceeded from the Power and Virtue,
the wisdom; a subject of the Trinity;
wherein the Trinity works,
and wherein the Trinity is also manifest.

This Name is nothing else but an out-spoken,
or expression of the Threefold
working of the Holy Trinity
in the Unity of God.



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* The Divine Wisdom

The Holy Scripture says, the wisdom is
the breathing of the Divine Power,
a Ray and Breath of the Almighty;
also, it says, God hath made all
things by his Wisdom;
which we understand as follows.

The Wisdom is the outflow Word of the
Divine Power, Virtue, Knowledge,
and Holiness; a Subject and Resemblance
of the infinite and unsearchable Unity.

A Substance wherein the Holy Ghost works, forms,
and models; whereas he forms and models
the Divine Understanding in the Wisdom;
for the Wisdom is the passive,
and the Spirit of God is the active,
or Life in her, as the Soul in the Body.

The Wisdom is the Great Mystery of the
Divine Nature; for in her, the Powers,
Colors, and Virtues are made manifest;
in her, is the variation of
the Power and Virtue which is
the understanding: she is the
Divine Understanding, the Divine Vision,
wherein the Unity is manifest.

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She is the true Divine Chaos, wherein all things exist,
the Divine Imagination, in which the Ideas
of Angels and Souls have been seen from Eternity,
in a Divine Type and Resemblance;
yet not then as Creatures,
but in Resemblance.

As when a man beholds his face in a Glass:
therefore, the Angelical and human idea
did flow forth from the Wisdom,
and was formed into an Image,
as Moses saith, God created man in his image;
that is, he created the body,
and breathed into it the breath
of the Divine Effluence, of Divine Knowledge,
from all the Three Principles
of the Divine Manifestation.

