

DAWN IN ASCENT

HOMAGE TO

Jacob Böfme

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PROLOGUE

Before the times of this world the model of man as form was known in God's wisdom, but not as a creature or image rather in a magical way, like an image in a dream with no essence.¹

But the ungrounded deep desired to manifest itself in similitudes, as in a virgin figure, a mirror of the deity and eternity as present in ground and unground, an eye of the glory of God.

And according to the same eye and in the same eye were created the thrones of the princes, as the angels and lastly man.

Adam was a man, and an image of God, a complete likeness of God.²

The light shone within him.³

He stood in great beauty, joy and delight, in a child-like mind.⁴

His garment was the clarity in the power God. His sight was day and night with open eyes, without lashes. There was no sleep in him, no night in his mind cause in his eyes was God's virtue and he was whole and unflawed.⁵

He was one man, and not two, he was the man, and also the woman, and should have brought forth an angelical realm. He had flesh and blood, but heavenly, his essences were sacred.⁶

Like God dwells in the world, and pervades everything and yet possesses nothing; and as the fire dwells in water, and yet possesses it not and as the light dwells in darkness, and yet possesses not the darkness; as the day is in the night, and the night in day, time in eternity, and eternity in time; thus is man created.

According to outward man he is time, and in time, and time is the outward world, as is outward man. And the inward man is eternity and the spiritual time and world, which also stands in light and darkness, like the love of God as to the eternal light, and the wrath of God as to the eternal darkness. Whichever is revealed in him, therein dwells his spirit, either in darkness or in light.⁷

In every man lies the heavenly image. But in one it is alive, in the other it is unlively.⁸

Alas, that we know not ourselves! O you noble man, if you knew yourself, who you are, how would you rejoice!⁹

The shoemaker and cotton merchant Jacob Boehme lived from 1575 to 1624 in Goerlitz, where, in opposition to the religious authorities, who persecuted him as a heretic and banned him from writing, he wrote the most eminent texts of German mysticism.

NIGHT

Thus now I have written, not out of human lore, nor knowledge from book-reading, but from my own book, which was opened up in myself. Cause the book of the noble image - God's own likeness - was bestowed upon me to read.¹⁰

My book has three pages only. These are the three principles of eternity. Therein I can find everything. I can find therein the foundation of the world and all mysteries.¹¹

I have no need of any other book.¹²

Cause the book in which all mysteries reside is man himself. He himself ist the book of the essence of all essences, since he is the likeness of God. The great secret resides in him. Only the act of revelation belongs to the spirit of God.¹³

God has led my soul into a wondrous school, and I cannot truly attribute anything unto myself as if my selfhood were oder understood anything.¹⁴

For the achievement of my work is none of mine; I have it only to the extent that is granted to my by the Lord I am but His instrument, wherewith He does what He wills.¹⁵

THE BODY OF GOD

Here you must elevate your mind in spirit and consider, how the whole of nature, with all the forces which are in nature, also the wideness, depth, height, heaven, earth and whatsoever is therein and above the heavens, is the body of God.¹⁶

In this perception are found two qualities a good one and an evil one,¹⁷ love and anger,¹⁸ which are in this world in each other as one thing, in all powers, in stars and elements, as also in all creatures.¹⁹

And all creatures are made and descended from these qualities and live therein as in their mother.²⁰

Now these two qualities are in constant struggle with each other.²¹

For the meekness in nature is a calm peace, but the grimness in all forces makes all things moving, running and generative. But the driving qualities cause a desire in all creatures unto evil and good, so that all things are craving for each other, to copulate and increase, decrease, grow fair, perish, love and hate.²²

There is nothing in nature wherein there is not good and evil; everything moves and lives in this double impulse, be it what it will, all but the holy angels and the wrathful devils, for these are determined.²³

For if we look around in the creation of God, so we will find very wondrous things, which in the beginning proceeded out of only one well. For we find evil and good, life and death, joy and sorrow, love and enmity, sadness and laughter: and we find it all sprung out of one essence.²⁴

Thus it shows the evil and good will in all of nature, and in all the creatures that there will be a continuous struggling, fighting and strangling, from whence this world is rightly called a vale of tears full of crosses, besetments, toils and labours.²⁵

Therefore there is a constant tormenting, squeezing, lamenting and howling: and so in this life all creatures must be subject to torment.²⁶

For if there were no evil, then the good would not be known.²⁷

O man, you were not, by the word, created together with and as the beasts, from good and evil; if you had not eaten of good and evil, then the wrath-fire would not have been in you; but by that means you have also gotten a bestial body. It is done: The love of God take pity, and have mercy in that behalf.²⁸

And therefore this world is perceived as an own principle, cause it has it's own nature-God, namely the sun, and indeed the light of the deity shines through all, through and through.

The light of the sun takes essence from God's fire, and God's fire from God's light.

Thus the light of the sun gives power to the elements, and they give it to the creatures, and the plants of the earth. And all that is of good feature, receives thus God's virtue, as a lustre through the mirror of wisdom, from whence it has it's growth and life. For God is present to every being.²⁹

QUESTIONS

What do you think stood in place of this world before the time of this world?

Or out of what do you think the earth and stars came to be?

Or what do you think there is in the deep above the earth? Or from whence did the deep exist?

Or how do you think man is the image of God, wherein God dwells?

Or what do you suppose God's wrath to be?

Or what ist that in man that displeases so much, that He torments man, seeing He has created him?

And that he imputes sin to man, and condemns him to eternal punishment?

Why has he created that wherein man commits sin? Surely that thing must be far worse. Wherefore and out of what is that come to be?

Or what the cause or beginning or the birth of God's fierce wrath, out of or from which hell and the devil come to be?

Or how comes that all the creatures in this world do bite, scratch, strike and worry one another, and yet sin is imputed to man alone?

Or out of what are poisonous and venomous beasts and worms and all manner of vermin come to be?

Or out of what are the holy angels come to be?

And lastly, what is the soul of man, and the great God himself?³⁰

THE OTHER WORLD

Thus does it fare with us, my dear children of God. We suppose that we are still far from it, and yet are thus in birth. We bring forth with great longing, in anguish and do not know the seed wick we bring forth, for it lays sealed. We do not bring forth to this world, how then should we see the fruit with the eyes of this world, the fruit does not belong to this world.³¹

THE HIDDEN GOD

When we consider the visible world with its essence, and consider the life of the creatures, then we find therein the likeness of the invisible spiritual world, which is hidden in the visible world, as the soul in the body; and see thereby, that the hidden God is nigh unto all, and through all; and yet wholly hidden to the visible being.

We have an example hereof in the mind of man, which is an invisible fire, that is inclined to light and darkness, to joy and sorrow; and yet in itself it is none of these, but only a cause thereto; an invisible incomprehensible well of fire; and yet as to its own essence it is included in nothing, save only in the will of life.

The body cannot comprehend the mind; but the mind comprehends the body; and leads it to love, or suffering. Thus likewise is to be understood of the word and force of God, which is hidden to the visible sensitive elements and yet dwells through and in the elements, and works through the sensitive life and essence, as the mind in the body.

For the invisible sensitive things are an entity of the invisible; from the invisible and incomprehensible the visible and comprehensible has come: the visible entity is come to be from the expression or spiration of the invisible force; the invisible spiritual word of the divine force works with and through the visible entity, as the soul with and through the body.

The inward spiritual soul of man was breathed into the visible image by the inspiration of the invisible word of the divine being, for the understanding of the created image, wherein man's science and knowledge of the invisible and visible being consists.

Thus Man has now received ability from the invisible word of God to re-expression; and the same spiritual word reshapes the living and growing things, whereby the invisible wisdom of God is portrayed and modellized into distinct forms, as we plainly see.

That the apprehension of man expresses all powers in their quality, and gives names unto all things, according to each thing's quality, by which the hidden wisdom is known and understood in its force, and the hidden God is revealed with the visible things, for the play of the divine force, so that the invisible might play with the visible.

As the mind does introduce itself with the body and by the body into senses and thoughts, whereby it works and acts sensitively to itself, so the invisible world works through the visible and with the visible world: we are not in any way to think that man cannot search out the hidden divine world, what it is and what its effect and essence are; for from the visible being of creation we behold a figure of the internal spiritual impact of the world of power.

And we ought not to think otherwise of God, but that He is the innermost cause of all beings; and yet so, that He cannot be comprehended by any thing by the own authority of the thing: but like the sun introduces itself with its light and power into the sensitive living things, and functions with

and in all things, and introduces itself into a being; in the same way is to be understood the divine word with the life of the creatures.³²

THE GATES OF THE DEPTH

Consider that you are not at home in this world, but that you are a strange guest, captivated in a grave prison. Call and cry to him, who holds the key to the prison, yield yourself up to him, in obedience of righteousness, chastity and truth. Do not seek so eagerly the realm of this world, it will stick close enough to you without that. Then the chaste virgin will meet you highly and deeply in your mind, and will lead you to your bridegroom, who holds the key to the gates of the depth. You must stand before him, who will give you to eat of the heavenly manna, which will refresh you, and you will be strong, and struggle with the gates of the depth. And you will break through like the dawn; and though you lie captive here in the night, yet the rays of dawn at the break of day will appear to you in paradise. And you will be strong and struggle with the gates of the depth.³³

NOT ME, THE I THAT IS MYSELF

Men have always been of the opinion that heaven is many hundred or thousand miles distant from the face of the earth, and that God dwells only in that heaven.

Indeed, before my knowledge and revelation of God, I held that only to be the true heaven, which, in a round circumference of light blue colour extends itself above the stars, supposing that God had therein His peculiar being, and did rule only in the power of his Holy Spirit in this world.

But when this had given me many a hard blow - doubtless from the spirit, which had a great yearning towards me - at last I fell into a very deep melancholy and heavy sadness, when I beheld the great depth of this world, also the sun and stars, and considered in my spirit the whole creation of this world.

Moreover I considered the little spark of light, man, which he should be esteemed for with God, in comparison with this great work of heaven and earth.

But finding that in all things there was evil and good, love and wrath, in the elements as well as in the creatures, and that it went as well in this world with the wicked as with the virtuous, also that the barbarous people had the best countries in their possession and that they had more prosperity in their ways than the virtuous had; I became thereupon very melancholy and exceedingly troubled and no scripture could comfort me.³⁴

But when in this affliction I elevated my spirit, though I understood very little or nothing at all what it was, and I earnestly raised it up into God, as with a great storm, wrapping up my whole heart and mind, as also my thoughts and whole will incessantly to wrestle with the love and mercy of God,³⁵ willing to stake my life on it,³⁶ and not to give over until He blessed

me, that is, until He enlightened me with His holy spirit, whereby I might understand His will and be rid of my sadness, then the spirit did break through,³⁷ into the innermost birth of the deity, and there I was embraced with love, as a bridegroom embraces his dearly beloved bride.³⁸

The greatness of the triumph that was in my spirit I cannot express, either in speaking or writing. Neither can it be compared to anything, but to that wherein life is born in the midst of death, and it is like the resurrection from the dead.

In this light my spirit suddenly saw through all, and in and by all the creatures, even in herbs and weeds, it knew God, who He is, and how He is, and what His will is.³⁹

For I saw and knew the being of all beings, the byss and abyss, also the birth of the holy trinity; the descent and the original state of this world, and of all creatures, through the divine wisdom.

I knew and saw in myself all the three worlds, namely first the divine, angelical, and then secondly the dark world, being the original state of nature unto fire: and then thirdly, the external and visible world, being a procreation, or external birth, or spoken forth being from both the internal and spiritual worlds.⁴⁰

And in that light my will was set on by a mighty impulse,⁴¹ to write down such as a memorial, although my exterior man could hardly grasp it and bring it into writing.⁴²

I know very well that the children of the flesh will scorn and mock at me, and say I should look to my own profession and not trouble my head about these things; but rather be diligent to bring in food for my family and myself and let those meddle with philosophy that have studied it, and are appointed to it.

That I have often resolved to let it alone; but my purpose was too hard for me. For when I took care for the belly and resolved to give over my purpose, then my soul was so afflicted in anxiety, as if the body were to be ruined.⁴³

But since I perceive that my eternal salvation hangs upon this, and that through my negligence the gates of light would be closed against me, which is yet the stronghold of my heaven, which I won with great toil and hard assaults, by the love of God, therefore I am willing to let God have His way and take captive my corporeal reason.

And I have chosen the gates of knowledge of the light, and will follow the impulse and knowledge of the spirit, though my bestial body should be brought to beggary, or be ruined, I regard none of these things.⁴⁴

God has given me the knowledge. Not me, the I that is myself, knows it, but God knows it in me.⁴⁵

He inclines Himself to my minehood, and my I-hood inclines itself up to Him.⁴⁶

METANOIA

Therefore: If you want to behold God and eternity, turn yourself about with your will to the inward.⁴⁷

THE BEING OF MAN

And we declare unto you: that the eternal being is like man, and also this world is like man.⁴⁸

This world is the great mystery, and man has been created into this world, as a wise ruler of it, that he should disclose all its wonders and to bring them into forms, figures and images according to his will, all to his joy and glory.⁴⁹

For no creature but man can bring the wonders of the world to day and to light.

Therefore the spirit of this world has so very much longed after man, and has drawn him to it, that it might show forth its wonders in him, that man should produce all arts and languages in it; moreover, out of earths and metals, the spirit and heart.⁵⁰

For the speech and understanding of man does not befall him from the stars and elements; for then other creatures could also speak and understand: Man has it from the incorporated formed word of God.⁵¹

All is in man, heaven, earth, stars and elements, also the number three of the deity, neither can there be anything named that is not in man. All creatures are in man, both in this world, and in the angelical world. All of us, together with the whole being of all beings, are but one body, having many members, each member whereof is a whole.⁵²

Thus, my beloved seeking and desiring mind, consider yourself, search yourself, and find yourself; you are the likeness, image, being and property of God; as you are, so is the eternal birth in God; for God is spirit, and the governance in your body is also spirit, and is proceeded and created out of God's governance.⁵³

For man is the greatest mystery that God has wrought.⁵⁴

So, when we speak of heaven and the birth of elements, it is not a thing far off or distant from us; but we speak of things that take place in our body and soul. And there is nothing nearer to us than this birth, for we live and float therein as in our mother, that is, we speak of our mother's house; and when we speak of heaven, we speak of our fatherland, which the enlightened soul can well see, though indeed such things are hidden from the body.⁵⁵

And our whole teaching is nothing but how man should kindle in himself God's light-world.⁵⁶

Thus, ye children of men, be now seeing and not blind. Pray observe what is revealed to you. It does not take place in vain; there is something behind it, awake from sleep, it is time.

Do but see what the being of all beings is. This world is progenerated from the eternal.⁵⁷

Seeing that we know what we are, and that God enables us to know it, let us take heed and bring forth from ourselves something that is good, for we have the center of nature in us. If we make an angel of ourselves, then we are that; if we make a devil of ourselves, then in like manner we are that. We are here in the making, in the creation, we are in the field.⁵⁸
For you need not ask: where is God? Hear, you blind man: you live in God, and God is in you; and if you live a holy life, you yourself are God. For wheresoever you look, there is God.⁵⁹

PARADISE

Paradise is yet in the world, but man is not therein.⁶⁰

HEAVEN AND EARTH ARE MAGICAL

For from desire all things have arisen. Heaven and earth are magical.⁶¹

WITH THE TONGUE OF AN ANGEL

Therefore, dear children of God, ye who seek with many tears, put your serious earnestness into it. Our seeing and knowing is in God. He reveals to everyone in this world as much as He pleases, as much as He knows is useful and good for him.

For he who sees with the eyes of God has to work the work of God; He must work, teach, speak and do what he sees, else the seeing is taken away from him.

For this world is not worthy of God's seeing; but for the sake of the wonders and revelation of God it is given some to see, so that the name of God may be revealed to the world, which also will be a witness unto every godless being, of those who pervert the truth into lies and despise the Holy Spirit.

For we are not our own, but His whom we serve in His light. We know nothing of God; He Himself is our knowing and seeing.

We are a nothingness, that he may be all in us. We should be blind, deaf and dumb and know no life in ourselves, in order that He may be our life and soul, and our work be His.

Our tongue ought not to say, if we have done something good: this we have done, but: this has the Lord done in us, His name be highly praised!

But what does this wicked world do now? If any say: this has God done in me, if it be good, then the world says: You fool, you have done it; God is not in you, you lie. Thus the spirit of God must be their fool and liar.

What is it, or who speaks out of the blasphemous mouth? The devil, who is an enemy of God, to cover up the work of God, in order that God's spirit may not become known, and that he may continue to be the prince of this world until the day of judgement.⁶²

No one can in his own power apprehend anything of the depths of God, and teach it to another; but all are children and students in their ABC. And though we write and speak highly thereof, yet the understanding is not our

own, but is of the mother's spirit, which speaks out of His children, what He will.

He reveals Himself in many forms, in one otherwise than in another, for its wondrous wisdom is a depth without number, and you ought not to marvel that the children of God do not have one manner of speech and word, for everyone speaks out of the wisdom of the mother, whose number is without ground and infinite.

But the destination is the heart of God, they all run thither, and that is the proof whereby you shall know whether the spirit speaks from God or from the devil: for the devil too has his matrix, and his children therein, who also speak out of the spirit of their mother.⁶³

But if the soul is kindled by the holy spirit, it triumphs in the body like a great fire burning up, so that heart and kidneys tremble with joy.⁶⁴

But here I speak with an angel's tongue, you must not understand it in an earthly way, like unto this world.⁶⁵

EARTHLY BABEL

But you, earthly Babel, what shall I write of you? Behold, you boast that you are a child of God; but your heart is a murderer and thief; you strive after nothing but wordly honour and riches, and your conscience regards little by what means you attain them.⁶⁶

View the world in the clear light, so you will find that at present the four new sons, which the devil has generated, first pride, second covetousness, third envy, fourth wrath, these rule the world at present, and are the devil's heart, his brutish spirits.⁶⁷

The world supposes that it is flourishing now, because it has the clear light wafting over it. But the spirit shows me that it stands in the midst of hell. For it forsakes love, and hangs on covetousness, extortion and bribery; there is no mercy at all therein.

Everyone cries out: if I had but money! The mighty suck the very marrow from the bones of the low, and take their sweat by force.

Briefly, there is nothing but lying, deception, murdering and robbing, and so this world may very justly be called the devil's nest and dwelling house.⁶⁸

The holy light is nowadays accounted a mere history and bare knowledge. The spirit will not work therein. O you blind and foolish world!⁶⁹

If all trees were writers, and all branches pens, and all mountains books, and all waters ink, yet they could not sufficiently describe the lamentable misery.⁷⁰

WHY THEN ARE WE SEEKING SO LONG?

Why then are we seeking so long? Let us but seek to know ourselves. When we find ourselves, we find all; if we ourselves did but seek and love one another, then we love God; what we ourselves do to one another,

that we do unto God; whosoever seeks and finds his brother and sister, has sought and found God.

In Him we are all one body of many members, every one having its own office, governance and work; and that is God's marvel.

Before the time of this world we were known in His wisdom, and He wrought us into being, that there might be a play in Him.⁷¹

THE CHILDRENS WAY

It is a simple, childlike way that leads to highest wisdom; the world knows it not: You need not seek for wisdom in remote places, she stands at the door of your soul and knocketh.

And if she shall but find an empty, serene place in the soul, she will there reveal herself indeed, and rejoice therein more than the sun in the elements

If the soul gives itself to wisdom as a property, then she pervades it with her flaming fire of love and unlocks all secrets to the soul.⁷²

Look, ye blind man, I will show you: go to a meadow, there you see manyfold weeds and flowers, you see bitter ones, you see harsh, sweet, sore, white, yellow, red, blue, green and many others: Do they not all sprout from the earth? Do they not stand side by side? Do they begrudge each other their pretty shape?⁷³

Do they not have one mother from which they sprout? Thus all souls from one, all men from one.⁷⁴

Jacob Boehme died on 16. November at the age of 49 years in Goerlitz. His last words were: "Now I travel to paradise." His burial on the Nicolai-churchyard was a political issue for the church and town of Goerlitz. The grave cross sponsored by friends and patrons was a few days later destroyed by unknown persons.

*„In water lives the fish, the plants live in the ground,
the bird flies in the air, the sun shines in the firmament.*

*The salamander must with fire be sustained;
and the Heart of God is Jacob Boehme's element.“*

Angelus Silesius⁷⁵

SOURCES

All quotations are taken and translated from *Theosophia Revelata – Alle Göttliche Schriften Jacob Boehmens*, Amsterdam 1730.

- ¹ Vom Irrtum der Secten Es. Stiefels und Ez. Meths, 57
- ² Von der Menschwerdung Jesu Christi, I, 5, 2
- ³ Von dem Dreyfachen Leben des Menschen, 7, 25
- ⁴ Mysterium Magnum, 18, 12
- ⁵ Beschreibung der Drey Principien Göttliches Wesens, 10, 18
- ⁶ Von dem Dreyfachen Leben des Menschen, 7, 25
- ⁷ Von der neuen Wiedergeburt 1, 15
- ⁸ Vom Irrtum der Secten Es. Stiefels und Ez. Meths, 292
- ⁹ Von der Menschwerdung Jesu Christi I, 6, 5
- ¹⁰ Theosophische Sendbriefe, 12, 14
- ¹¹ Theosophische Sendbriefe 12, 15
- ¹² Theosophische Sendbriefe 12, 14
- ¹³ Theosophische Sendbriefe, 20, 3
- ¹⁴ Theosophische Sendbriefe 12, 19
- ¹⁵ Theosophische Sendbriefe 12, 20
- ¹⁶ Morgenröte 2, 16
- ¹⁷ Morgenröte 1, 2
- ¹⁸ Morgenröte 19, 6
- ¹⁹ Morgenröte 1, 2
- ²⁰ Morgenröte 2, 1
- ²¹ Morgenröte 1, 14
- ²² Morgenröte 2, 3
- ²³ Morgenröte 2, 5
- ²⁴ Beschreibung der Drey Principien Göttliches Wesens, Appendix, 3 - 4
- ²⁵ Morgenröte, 18, 112
- ²⁶ Morgenröte, 18, 113
- ²⁷ Mysterium Magnum, 71, 17
- ²⁸ Morgenröte, 18, 109
- ²⁹ Von sechs Theosophischen Puncten, P 4, Cap. 5, 13-14
- ³⁰ Morgenröte, 22, 36-39
- ³¹ Von der Menschwerdung Jesu Christi I, 14, 1-2
- ³² Mysterium Magnum, Vorrede, 1-8
- ³³ Beschreibung der Drey Principien Göttliches Wesens 16, 54
- ³⁴ Morgenröte, 19, 3-9
- ³⁵ Morgenröte 19, 10
- ³⁶ Morgenröte 19, 11
- ³⁷ Morgenröte 19, 10
- ³⁸ Morgenröte 19, 11
- ³⁹ Morgenröte 19, 12 - 13
- ⁴⁰ Theosophische Sendbriefe, 12, 8
- ⁴¹ Morgenröte 19, 13
- ⁴² Theosophische Sendbriefe, 12,9
- ⁴³ Morgenröte, 25, 5-7
- ⁴⁴ Morgenröte, 25, 9-10
- ⁴⁵ Zweyte Schutzschrift wieder Balthasar Tilken, 72
- ⁴⁶ Zweyte Schutzschrift wieder Balthasar Tilken, 75
- ⁴⁷ Von dem Dreyfachen Leben des Menschen. X, 26
- ⁴⁸ Von dem Dreyfachen Leben des Menschen, 6, 48

- ⁴⁹ Von der Menschwerdung Jesu Christi, III, 6, 6
⁵⁰ Von dem Dreyfachen Leben des Menschen, 9, 6
⁵¹ Mysterium Magnum 36, 85
⁵² Von dem Dreyfachen Leben des Menschen, 6, 49
⁵³ Von dem Dreyfachen Leben des Menschen, 4, 75
⁵⁴ Von der Menschwerdung Jesu Christi, I, 5, 23
⁵⁵ Beschreibung der Drey Principien Göttliches Wesens 7, 7
⁵⁶ Sex Puncta Theosophica, P.5, 7, 33
⁵⁷ Von der Menschwerdung Jesu Christi II, 9, 1
⁵⁸ Von der Menschwerdung Jesu Christi II, 9, 2
⁵⁹ Morgenröte, 22, 46
⁶⁰ Signatura Rerum, 8, 47
⁶¹ Von der Menschwerdung Jesu Christi, I,5,17
⁶² Von der Menschwerdung Jesu Christi II, 7, 9
⁶³ Von dem Dreyfachen Leben des Menschen, 5, 72-73
⁶⁴ Morgenröte, Vorr. 102
⁶⁵ Morgenröte 11, 60
⁶⁶ Beschreibung der Drey Principien Göttliches Wesens, 19, 48-49
⁶⁷ Morgenröte, 20, 9
⁶⁸ Morgenröte, 20, 11-13
⁶⁹ Morgenröte, 20, 14-15
⁷⁰ Morgenröte 16, 26
⁷¹ Von dem Dreyfachen Leben des Menschen. 11, 106
⁷² Theosophische Sendbriefe, 55, 7
⁷³ Morgenröte, 11, 37
⁷⁴ *Theosophische Sendbriefe*, 12, 36
⁷⁵ Angelus Silesius: *Der Cherubinische Wandersmann*, Kritische Ausgabe, Stuttgart, 1995
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Translated by John Sparrow, William Law, Jan Korthäuer, Ronald Steckel.

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