

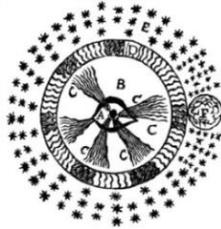
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## Spirit's Day Studies

The Writings of Jane Lead

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*Shake, shake your earthly dust away  
Now it's the Spirit's Day,  
that will admit of no delay.*

The Eight Worlds

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Abbreviations used in this study

[www.janelead.org/SDS\\_Abbreviations.pdf](http://www.janelead.org/SDS_Abbreviations.pdf)

## The Law in One Total Sum

### Excerpts from Jacob Boehme's 177 Theosophic Questions

#### Q99. What is the Law in one total sum?

1. The Lord Jesus teaching which is the First and great Commandment, said, *You shall love the Lord your God with all your heart, with all your might, and with all your strength;* and that the Second was like to it, *You shall love your neighbour as yourself;* and that *On these two hang all the Law and the Prophets:* Again renewed, giving the New Commandment, *That you love one another;* and that *So shall all men know you are my Disciples.*

2. And our Apostle said, *Love is the fulfilling of the Law.* But seeing the Law was given because of transgression, therefore to the restoring that Love which is the fulfilling of the Law, it is necessary we know what kind of love our transgression deprived us of; and how, and what an ill bargain we made, that deprived us of that Love.

3. But to avoid repetition of things, I refer you to Questions 45-47 [see below]. For should I give myself liberty to wade in this Sweet River, it would be a volume, and swell more deep and high, till it issues into the ocean of eternity, where dwells that Love which casts out fear: for fear has torment. My soul, forever bless the God of Love, who has pitied and redeemed you.

#### Q45. What manner of image was Adam before his Eve? In what form and condition was he, when he was neither husband nor wife, but both?

1. He was so made, as to possess the throne of expelled *Lucifer*; he was therefore an image of God's power, as well as his holiness, which made him the object of *Lucifer's* malice.

2. And forasmuch as *Lucifer* affected to lift up himself in that part of God's image entrusted to him, consisting of potence and mightiness to such excess as eclipsed his holy, pure luster. Therefore to prevent it in *Adam*, there was added to him the *Third Principle*; for it was matter for some humble contemplation: But *Lucifer* (not balanced therewith) imaged in himself a desire of rule above the end or limit of creature nature.

3. *Adam* was also lower than *Lucifer*; because the subjects of this monarchy were only potentially or virtually existent, not actually produced. And it is found that gradual access to exercise of authority, is less obnoxious to inordinate practices, than instantaneous entrance upon sovereignty. His gracious Creator saw it safer for him to be raising of fruit, than at once to enjoy a reaped crop.

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4. But he was privileged above the angelical hierarchy that had left their habitation, being a more complete image of God than they, having one principle more intrusted to him.

5. His fall was into that *Third Principle*; which though the holy world should be withdrawn from him, yet was not that principle sinfully evil in itself; but the *First Principle* (excluding the holy world) is evil in itself, into which the angels fell.

6. The *Third Principle* God annexed to *Adam* (for knowing he would not remain faithful in the virgin-state) that into it Infinite Love and Goodness might enter to help him again, which *Jehovah* Christ did, by reuniting the Eternal Divine Virginity to the sick infected humanity.

7. And thus tintured the humanity, enkindling in it a true heavenly spark of holy fire, which when our humanity in Christ yields itself up into, it is a sacrifice turned into a Love-flame. Like as the right tincture transmutes metals, and the elixir tinctures man's sickly body.

8. Now to say what was the image, likeness, form and fashion of *Adam* when he was neither husband nor wife, and yet both. He was, as to his *First Principle* or eternal soul, potent and mighty, resembling him to the Father, and to the angels who are mighty in power. In his *Second Principle* or divine spirit, he was as a god in holiness, love, purity and brightness; which illustrated his *First Principle*, joining the Dove and Lamb to the Lion. In his *Third Principle*, he was prince over the astral heavens; a remainder whereof was in *Joshua*, who stopped the Sun and Moon. And under his God, sovereign over the elementary worlds, a remainder whereof is seen in *Moses* over the waters, and *Elias* over it, and the fire.

9. His body was as those in the resurrection, with this difference: that having both tinctures, he could have been magically fruitful; whereas they and the angels are in that respect barren; and was all this in great modesty, simplicity, wisdom, unity, dear love, holiness, and immaculate purity.

### **Q46. Had Adam before his Eve, masculine members, and such bones, stomach, guts, entrails, teeth, and also such things as we now have?**

1. *Adam's* holy virgin-state exempted him from those impure, deformed, bestial members for propagation, which yet (pitying our woe and necessity) is bore with by divine patience; but the filthiness of it, is signified by the circumcision, and is that whereof nature itself (as depraved as it is) blushes and is ashamed.

2. And bones were strengths; for the Saturnine compaction could not petrify to that excess, till his body, which was derived from the astral root (or One Element, from which they were also breathed out) became subjected to those astral powers, which were to have continued his servants and subjects.

3. The teeth, stomach, guts, evacuating vessels, etc. which we now have, could not befall him while he remained in his holy state; for his food was holy, pure, heavenly, such as might stand in eternity; for such was he, not as yet confined under the horoscope of time.

4. He stuffed not himself with the elements, nor to speak strictly, does he so yet, no nor do the animals; for the elements feed the plants, and the animal creatures feed on the plants produced by the elements, but man on the animal creatures like a wolf, and on the plants like an animal.

5. But *Adam's* food was holy, Paradisical, angelical, eternal, needing no evacuation; eaten only in the mouth, not tartarous; which the Law signifies, commanding the Israelites to carry out a paddle to cover theirs without the camp; and that other Law prohibiting and strictly nominating unclean and clean creatures points at.

**Q47. If Adam also had been thus, as we are now, how was it possible he should in such a condition have been able to stand without suffering and corruption?**

1. If *Paracelsus* thought by feeding on that whereof the stars subsisted to extend his thread of life to what length he would, it was a thing might soon be purposed. It is true the elixir, if duly and naturally collected, epitomising the universe, must be granted to do much in tincturing the vital, natural and animal spirits; whereby the astral and elementary man may be strongly fortified, the natural balsam restored radically, dregs obstructing the quick interiors of the powers separated, highly conducing to health. And the long lives before the Flood, as well as many since, seem to be referred to their happy knowledge of this almost Paradisical secret, as an immediate eminent second cause.

2. Yet it must not be denied, that besides the supreme Law for abridging man's race, the astral revolutions summon us to a period, and the volatile nature of the elementary fabric, loosen the connections of our outward man, from affinity to the fixed inward man, in so manifest a degree, that we bring from the womb the seeds of our mortality, our bones are senseless, dead, and (as to themselves) dry already; our need of frequent sleep portrays death; our food is corruptible; those few that attain the winter of age, then fall to ashes by their cold fire, others fall to ashes by the hot fire, as it is written, *Your fathers, where are they?* Also like as it is said, *If there had been a law that could have given life, verily righteousness had come by the Law;* so had there been an happy eternity attainable out of the relics of *Adam*, we had been therefore raised to immortality, but not by dying,

3. But seeing there was no such, therefore the *Second Adam* breaks through death into eternity; because *Adam* having subjected himself and us to the stars and elements, therefore that part of us under that rule must change as they, who by wrestling vary their powers; nor are the stars nor elements themselves on a surer basis, but that the one must one day fall, the other melt.