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2. Christ is essential in his view, since his coming enabled man, after the fall of Adam, to be reborn again and to acquire the capacity to enter in God's life.

3. In other words, the body of resurrection alludes to the body gradually constituted through the actions of the soul, its behaviors and habits, and is nothing more than the embodiment of one's own thoughts and actions.

4. However, the separation of the soul and its ascension to *barzakb* is only the second step of resurrection, which is considered by Sadra as a third-step process. Therefore, during this second step, the soul will experience a second growth which will enable it to access fully to the world of the intellect, the world of pure Truth (*baqiqat*). This growth however will start from the spiritual body constituted during this terrestrial life.

5. As Boehme puts it: "*What will be the use of knowledge, if it doesn't lead you to fight? It will be useless*", Boehme, Jacob, Aurora.

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does not preexist to the body to yearn to “flee” from it, but on the contrary, deeply needs it to accomplish the progressive growth of its “body of resurrection”. Even though Boehme tends to reach the same conclusion, the “spiritual flesh” surviving death is more for him the result of a constant fight and opposition to the carnal flesh, and not the struggle to associate it to this process and progressively transfigure it.

Nevertheless, in both philosophies, we may point out the centrality of the notion of “spiritual body” according to which each human being progressively determines his "spiritual form" through its actions and the realization of the potentialities of his own soul. Sadra however goes further by making the imaginal faculty and its survival after death the basis of the conservation of the individual's personality and individuality after death. More generally, and despite those differences, both philosophies are rooted in a specific anthropology according to which the ultimate aim of man's quest in this world is not to annihilate himself in an undetermined being (God), but on the contrary to determine and singularize himself (*tashakhoos*) through his acts of being to reach a true individuality. Sadra and Boehme also share the same conception of a "salvific knowledge", which should eventually lead to the salvation of the soul<sup>5</sup>, and insists on the utmost responsibility of each man in its own salvation and in the manifestation of God's attributes:

"Paradise will be within myself. All what God the Father is, all the colors, all the strengths and the virtues of His eternal wisdom will appear in me as His image; I will be a manifestation of the divine spiritual world, an instrument of God's spirit by which He will play with my own sonority which will be His signature. I will be the viol of His pronounced Verb, not only me, but all my brothers, the Spirit of His mouth will make us vibrate". (Boehme, 1973, p. 173)

## Endnotes

1. Boehme's writings and style may seem a bit confused and are written in an often difficult, and even abstruse, style. This apparent chaos may reflect the deepness of his visions which content, according to his own words, may not be expressed precisely using our own world and vocabulary which has been created mainly to express material and concrete realities.

essence towards itself, and a bad one its bad essence". (Ibid., p. 199)

Moreover, he underlines that every being will still have what he calls a "spiritual" knowledge of what it has been or done, but there will be neither any selfishness nor personal desire. Even though he does not express it with the same clearness of Mulla Sadra, Boehme also appears to reject the idea of transmigration. In a conversation between a master and his disciple (Boehme, 1973, p. 193), the latter asks where the soul will go after the death of the body, the master answers:

"It doesn't need to be transported. It is only this eternal and mortal life that separates itself from the soul. It [the soul] is already heaven or hell in itself. [...] there won't be any movement of this kind, because heaven and hell are present everywhere".

## Conclusion

Starting from accepting a specific ontology, Boehme and Sadra both express in their own manner and style the idea that terrestrial life enables man to construct his own "body of resurrection" composed of a subtle spiritual material surviving to body after death; spiritual body which will be a sort of "temple" in which his resurrection will be accomplished. Eventually, their eschatology emphasizes the importance of the notion of individuality as well as its personal dimension.

However, Boehme's general frame of understanding of the relation between body and soul is therefore marked by the general idea of opposition which characterizes his whole ontology:

"If the natural life had no opposition (*Widerwaertigkeit*), and were without a goal, then it would never ask for its own ground, from which it came; then the hidden God would remain unknown to the natural life... There would be no sensation, nor will, nor activity, nor understanding". (Boehme, 1977)

It is also only through a struggle against negativity that the soul of each human being will be able to become aware of itself and finally reach God.

Sadra was more able to envision their deep union and unique nature, starting from the conception of the corporal birth of the soul, which

being during one's existence and actualized at every moment, and be predetermined according to a special patent or essence. However, it is important to underline that for Sadra, resurrection does not entail a separation of the soul from the body to unite itself with another entity, which would be a new "receptacle" (*qabil*). As a matter of fact, his conception of the principiality of existence and transsubstantial movement enables him to justify the fact that the body acquired by the soul through its actions is in fact a new mode of being, another degree of presence in the scale of being attained through a succession of metamorphoses (*akwan ittisaliya*) and a gradual process which does not entail a process of transmigration (*tanasokhb*) from one entity to another. In other words, the transition of the soul to the suprasensible world does not induce a transfer to a different world but only to a different degree of the unique scale of being.<sup>4</sup>

A notion close to the Sadrian personal dimension of resurrection may also be found in Boehme's philosophy. As he said, after death, only the "crystalline form" of man will remain:

"At the time of resurrection bodies won't be made of rough flesh and bones like now, but they will be like angels' bodies; however, they will keep all their configuration, faculties and activity". (Boehme, 1973, p. 39)

He also describes final judgment as "*the return of the spiritual body*". (Ibid., p. 200) The idea of an immaterial body is therefore clear; man will remain and live his future life retaining his own personal characteristics:

"If you had a biting soul and you weren't pleased to be with at any rate, like a dog around a bone that it however cannot eat, this same affection of Mastiff will appear according to this same source, the same kind of will will be retained for eternity and there will be no appeal. All your cupid, nasty, proud acts will shine in your source, in your own tincture of the soul's worm, and will live here eternally". (Ibid., pp. 65-67)

Stressing on this personal dimension of resurrection and the Day of Judgment, he also affirms that:

"When God will move again the spiritual world, each spirit will attract its own spiritual substance towards itself. Thus, a good spirit and a good soul will attract its good

The "magic fire of the soul", as Boehme describes it, needs, like every fire, a substance to remain lit, substance which is provided by the flesh, the blood and the water, which is to say, by the body. The body is therefore an essential substrate enabling the potentialities of the soul to manifest itself. However, even though Boehme never clearly enounces it in his writings the existence of an intermediary world, he nevertheless acknowledges the important role of imagination in the soul's knowledge of its ultimate principle, echoing a central aspect of Mulla Sadra's philosophy.

### **Body and soul at the time of resurrection**

For Sadra, the metaphysics of resurrection is deeply linked to the existence of the faculty of imagination and the imaginal world, which enables the individuality to remain after death. The body which will be present at resurrection is the same terrestrial body, but only from the point of view of its form, not its matter. Therefore, the essence of both bodies will remain the same in both worlds, and convey the same realities and aspects that a particular being acquired during his own personal existence. In the Sadrian philosophy, resurrection is therefore essentially a personal process.

To go further, even though soul depends on the body for its subsistence on earth, the images it creates through its imaginative faculty subsist independently from the body after death. Thanks to the existence of this faculty which is intrinsic to the soul and does not depend on the body, the soul conserves a conscience of itself and of those images it actualized during its material existence when it was linked to the body. Therefore, the permanence of the soul and the conscience of its own acts and individuality are deeply linked to the faculty of imagination. The independent imaginal faculty also enables Sadra to maintain that after death, the soul will keep its thought and representations linked to the material life. If the conscience is concentrated on material needs and preoccupations, it will suffer as it will be deprived of any material body to satisfy it, whereas if the soul turns to spiritual realities, it will gain an eternal felicity. Therefore, the soul is considered to be the principle of individuation, and not the material of the body.

Resurrection will thus have a very individual scope and will depend on the form that the soul has given to itself through its acts during its terrestrial existence, and will therefore see and live resurrection according to its own acts and faith.

This view is linked to Sadra's metaphysics of being, according to which the body of resurrection will be constituted by the succession of acts of

In other fragments, he also directly mentions imagination as the "mirror" through which the man may participate in his divine nature:

"Nevertheless, the external man, during the time of this life, may not participate in divine nature through his body. He may only participate in it in the body of the interior man contemplated in the mirror of imagination. The internal body glows in the external body like the sun glows into water. But the water remains water." (Ibid.)

Boehme therefore refers to the idea of a salvific knowledge enabling salvation and which may only be acquired through the soul. However, the acquisition of this knowledge is bound to the occurrence of an awaking of the soul drown in fallacious knowledge linked to the external world, and the taking place of a new "fathering" or birth when

"the only spirit comes into the soul, and therefore gives birth to it again." (Ibid., p. 57)

This new birth takes place during this corporal life and the wayfarer is helped by the Sophia, described as "*the dear and very noble virgin of divine love*" (Ibid., p. 67), and which purifies the soul from its wrong deeds and sins so that they won't be able to follow the soul after death. He also mentions the substance of the soul as "magic":

"Its image or form is created through the power of its own fire and of its own light emanating from the magic fire" (Boehme, 1620)

which may allude to the source of those images, the imaginal world. Thus, also Boehme insists on the possibility for the soul to extract itself from the conditions of the material world and to travel to different superior and celestial worlds:

"It may suddenly carry itself to the superior area, and immediately in the inferior area, nothing holds it" (Ibid.)  
or  
"Wherever you are, wherever you go or wherever you stay, if only your spirit unqualifies with God, your spirit is then in heaven sky, and your soul is in God". (Boehme, 1973, p. 41)

of what could be called a "knowledge-for-after-death", the separation of the soul from the body enabling the imaginal faculty to retrieve its precedence over the sensible perception since contrary to sensible perception, this faculty does not depend on the existence of an external object but is characterized by the production of a form actualized in the soul and which exists in its own world: the imaginal world (*alam al-mithal*).

This issue is itself deeply linked to Sadra's conception of the soul, which is not "melted" or blended with the body, nor is it purely "added" or juxtaposed to it. We may rather speak of a process of reciprocal influences, the soul being affected by certain desires and needs of the body, whereas the body itself will be more or less submitted to the will of the soul. Those behaviors and habits will lead to the actualization of a certain mode of being proper to each soul which will, after the death of the body, remain independent from it. Therefore, the notion of body of resurrection refers to this particular mode of being acquired throughout one's life and will resemble either to an angel, a devil, or a fierce animal... reflecting the nature of each individual's deeds.<sup>3</sup>

For Sadra, the existence of such a body presupposes the existence of a spiritual and subtle matter which is itself linked to the existence of its own world, the "imaginal world". Therefore, imagination rather than being considered as a material faculty linked to the material body that disappears after its death, involves a spiritual faculty linked to the soul and which will survive with it after death, and whose content will give the form of the immaterial body. The imagination is therefore conceived as a purely spiritual faculty whose content will gradually give birth to the subtle body of the soul. As we said before, the ascension to the spiritual world may not be realized through the material body, whose matter is destined to perish, but only through the celestial body gradually constituted by the soul.

Boehme also evokes the central role of a "noble knowledge" which should envelop the soul and enables it to find eternal paradise:

"No gold, no wealth, no device, no authority may lead you to eternal rest of the eternal sweetness of paradise: this only depends on the noble knowledge. You have the power envelop your soul with it". (Boehme, 1973, p.54) The source of this knowledge is to be found in the soul itself: "Where do you want to seek for God? Seek you only in your soul, which is the eternal nature, in which lies the divine begetting". (Ibid, p. 52)



the act of being does not confine itself to the material world, and the relation between the body and the soul is rooted in a vertical and ascending vision of being.

In a nutshell, Boehme thinks that the reality of each being lies in its form and the realization of its potentialities, and not in his matter which is only an instrument or a substrate enabling this process to take place whereas for Sadra, body and soul are two faces of a unique reality, two different levels of existence, even though they differ from the point of view of their existential intensity.

However, if Boehme didn't justify philosophically and logically the deep nature of the relation between the body and the soul and sees them more as opposite; nevertheless, both philosophies grant a great importance to body, since, although it is the place of perpetual temptation and may induce man's fall, it is also, and above all, a temple in which the future body of resurrection is progressively built.

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### **The soul's potentialities and the role of imagination**

One of the central aspects of Sadra's theory of the soul is its creative potential of 'images' as a spiritual entity. For him, the images produced by active imagination subsist not through the body which would be their material receptacle, but only through the active agent that produced them. This imaginative dimension is deeply linked to the issue of resurrection and its modalities, as well as his whole metaphysics of being.

The role of imagination is based on important epistemological premises according to which in addition to his senses and his intellect, man also possesses his imagination which is considered to be a faculty of knowledge and has the power to create images subsisting independently from the body and after death. Sadra therefore demonstrates the possibility

light rises in death flesh, and engenders, from dead flesh, another celestial body and being which knows and understands light". (Boehme, 1973, p. 44)

He follows:

"Since this body is only a skin from which grows the new body; [...] as it goes for the wheat seed in the earth. And yet, the skin will not raise and will not become alive; as we see for what concerns wheat; but it will remain eternally in death and in hell". (Ibid.)

Like man's corporal body that needs his mother's womb to come to life but becomes independent after his birth, celestial body needs corporal body to raise but remains after the death of its corporal envelope.

Since the material body is destined to perish, the soul should not pay attention to sensual pleasure since when the material body will die, it will have the same desires but, since it will be deprived of a material body, it will not be able to fulfill them and will suffer a great pain:

"The old Adamic flesh of death doesn't become a celestial flesh. No, it belongs to earth, to death; but eternal flesh is hidden in the former terrestrial man, and shines in the old man, like fire in iron, or like gold in a stone". (Ibid, p.98)

This vision echoes the Sadrian view according to which if the soul only pays attention to the material world and the sensitive inclinations of its body, it will not be able to reach true felicity. Therefore, acquiring knowledge of the ultimate reality of things, even speculative, is considered to be essential for the soul as it shows it "the path" towards eternal happiness. Felicity will depend on each person's abilities and the degree of existence it has acquired during his terrestrial life. The soul should ultimately unite itself to the active intellect (*'aql fa'al*), which is reminiscent of Boehme's Sophia.

When Boehme insists on the necessity to "flee" from the body, Sadra stresses more on the necessity for man to separate himself from the conditions of this world and what is linked to occultation and death of perishable being. However, he introduces the central notion of presence since for him, this separation will enable an intensification of his act of being which will enable him to be more 'present' to himself and to spiritual worlds, and to make up for a delay on absolute Presence and depart himself from the decay of the material world. As a consequence,

Apart from stressing the fundamentally distinct nature of the soul and the body, this statement also underlines that the action of the soul entails no concrete transformation of the body which is doomed to disappear, but only temporally prepares the condition for the spiritual advancement of the soul – the "internal" body – and reflects it without being melted or fused in it. We may therefore establish a distinction between two kinds of "life": an external and corporeal life destined to perish and to come to an end with the death of the body, and an eternal life concentrated in the soul, which immortality comes from its very principle:

"If it [the soul] is eternal, it must come from the Eternal [...] God has blown in man a living breath, and man has become a living soul". (Boehme, 1620)

According to Boehme, from an ontological point of view, the soul detains a share of divine intelligence, which is ultimately destined to be the object of divine love.<sup>2</sup> We may therefore say that the soul is "between" and "linked" to two opposite elements: its body and its divine origin; in other words, between heaven and hell, or between eternal light and eternal darkness. It may take one direction or another depending on its own acts and thoughts. He also uses metaphorical expressions according to which man's soul was the husband of the noble virgin of divine wisdom, and should struggle to unite itself to it again. From an epistemological point of view, Boehme also recognizes the capacity of the soul to fathom spiritual realities:

"Soul seizes the internal nature, the eternal nature. The spirit of the soul, the precious image resembling God, seizes the luminous element which is in the angels' sky." (Boehme, 2008, p. 16, 11)

Despite some important differences, some aspects of Boehme's thought greatly echoes Mulla Sadra's view, notably the idea that birth does not confine itself to man's body but also consists in the coming into being of his own spiritual body whose shape will depend on the acts and thoughts of the person. Moreover, like Sadra, Boehme defends the idea that material flesh is the necessary condition for the progressive growth of this eternal body:

"Dead flesh doesn't belong to life's generation, and may not receive in itself the life of the light; however, the life of God's

we are called by Christ out of this world; that so we might serve God with the soul, and be in Christ; but with the body in this world, that we may have maintenance and sustenance for it: therefore the Earthly life ought to labor and maintain its body, but the soul should be Lord and Governor, and rule the Body, it should not suffer the Starry-Spirit to practice any falsehood, and fill itself with lies and deceit, for such things are so brought into the soul. (Boehme, 1764, Chap. 14, Par. 25)

Soul shelters various and opposed energies and is characterized by its inherent "worrying", looking for deceitful pleasure in the outside world brought to it by the inclinations of the body, whereas its innate intuition tells it that real felicity comes from above. Therefore, if the body is essential for its being the substrate of the soul, however, man should endeavor to depart himself from its material inclinations and passions:

"The man who dies to himself and put all his desire in God's kingdom, will be fed with the celestial Mercury. He will put on a celestial soul with the five spiritual senses." (Boehme, 2008., XVI, 63)

The soul has the potentiality to contemplate divinity but has to put up a perpetual fight with the body, which may at the same time lead either to its growth or to its corruption and fall. As a consequence, for Boehme, soul should, through faith and a perpetual struggle against terrestrial inclinations, pave the way for its second birth accomplished with the help of divine grace. Body itself is often described as "cold" and dead entity and does not really understand the stake of this fight. The aim of the soul is therefore to separate itself from the body through a continuous fight, since carnal flesh may not follow and accompany the soul in its quest toward its divine principle, neither it will participate in the divine nature:

"Nevertheless, the external man, during the time of this life, may not participate in divine nature through his body. He may only participate in it in the body of the interior man contemplated in the mirror of imagination. The internal body glows in the external body like the sun glows into water. But the water remains water." (Ibid.)

ultimate perfection.

For Boehme, the issue of the relation between soul and body is deeply linked to the issue of being as a whole and the idea of a deep correspondence between macrocosm and microcosm. He acknowledges the existence of a spiritual and immortal soul which has been separated from its original homeland and should strive to return to its principle. Souls were originally united after their union with divine wisdom (Sophia). He therefore seems to defend the idea of the celestial preexistence of man's soul and its divine origin. However, since he expresses his thought in a poetic and often obscure way, we may not acknowledge with full certainty that Boehme was actually believing in the preexistence of the soul. Nevertheless, he maintains that the origin of the creation lies in the desire of the idea – symbolized by the Virgin, or the "Sophia" – to live and manifest all the beauties God has given her. This will is often symbolized by a soul who is yearning for a body to manifest itself. Therefore, the notion of "fall" into the world is considered to be an essential step toward the movement and to the progression of the whole universe, further more it enables God's attributes to manifest themselves through the creatures. In Boehme's view, the notion of body often seems to convey the meaning of a circumscription as well as the sphere of man's activity which enables his soul to actualize its capacities and build its own individuality.

Boehme describes the body as a "rough" entity whose aspect is similar to that of other elements of the material world, however, "in this rough body lies a subtle value. [...] This subtle value of the mortal body should reproduce itself in a material, kind, transparent and crystalline property, in a spiritual flesh and blood, and live eternally". (Ibid., p. 199) Therefore, contrary to Sadra who, through the theory of the corporal birth of the soul, presents a deep continuity and unity between body and soul, Boehme tends more to tackle their relation through a principle of contraries, insisting on their perpetual opposition and fight during which the soul should strive to "submit" the soul's carnal inclinations and passions:

"O dear Children, open your eyes wide, go out from the Priest's Contentions, and enter into Combat against the Devil, against your own voluptuous flesh and blood: A Christian is not a wrathful Soldier or Warriour, who desireth the Kingdom of this world: For Christ saith, my Kingdom is not of this world, else my servants would contend for it: Saint Paul saith : Seek that which is above, where Christ is;

According to these three principles, body and soul are two different degrees of a unique reality, existence. From the beginning, any kind of ontological dualism is therefore rejected. This theory enables him to present a deep interdependence and unity between body and soul: at the beginning, the soul will progressively be generated by and through the body (*jismaniyya al-buduth*) and will be firstly characterized by an important dependence on it. However, it will be able, through a progressive existential evolution based on the theory of transsubstantial motion, to attain an immaterial level of existence and survive the death of the corporal body. During this process, the soul will progressively take the shape of its own acts and thoughts. Mulla Sadra therefore defends the idea of the spiritual perpetuality of the soul (*rubaniyya al-baqd'*) in a form that is the result of its thoughts and acts during terrestrial existence. As a consequence, the coming to existence of the soul strictly depends on the existence of a body, and the transition to spiritual levels of existence cannot be realized without the presence of a material stage. As mentioned before, this conception is linked to a sort of spiritual anthropology according to which sense (*biss*), imagination (*kbiyaḥ*) and intellect (*'aql*) correspond to three different levels of the human existence: the material and sensitive man, which is destined to be disaggregated and finally disappear with the death of man's material body, the imaginal man (*insan nafsani*), and the intellectual man (*insan 'aqli*), which refers to the highest level of immaterialisation and the ultimate realization and perfection of all the soul's capacities.

Therefore, Sadra establishes a fundamental difference between the "material body" (*jism duniawi*) of this life and the "body of resurrection" (*jism ukhravi*). He insists that regarding the form, these two bodies are the same, but in terms of matter they are not equal, since the former will perish whereas the latter will remain after death. As we said before, this body of resurrection is progressively constituted through the acts of the person during his terrestrial life, enabling the actualization of the soul's various possibilities and perfections. In his view, the various actualizations of those possibilities come from the soul itself which plays an active and essential role in the process, and are not effused from an external source and received exteriorly by it, for instance thought a material process to which it would be submitted. Moreover, according to the Sadrian conception of a graduated soul, the actualization of one of its possibilities also enables it to reach another degree of being without losing its unity. To sum up, the soul is progressively called to free itself from the bonds of the body and, through transsubstantial movement, pass all the various steps – from vegetative soul to rational and immaterial soul – to finally reach its

As a consequence, this article instead of dealing with the comparison of two philosophical systems, is based on two deep spiritual experiences: one is the origin of a complete and ordered philosophical system, the latter leads to many treatises which pertain more to a special kind of "gnostical" or "mystical" literature often using an imaginary language that lacks any kind of demonstrative and rational argumentation.

However, in both cases, they attained personal certainty through the same kind of knowledge which lies as the basis of their "philosophy". This knowledge was not reached through the intermediation of a form or a concept, i.e. representative knowledge, but is gained through a direct and "illuminative" vision or presential knowledge the form and content of which do not depend on the existence of an object in the external world, it is not perceived by the senses, but is directly actualized in the soul through what may be called an "illuminative process". In this case, certainty doesn't stem from rational demonstration, but from an immediate presence felt in the soul of the theosopher. Echoing Sadra's sudden "heart ablaze" during his spiritual retreat in Kahak, Boehme asserts that "since the sun itself rises in my spirit, then I acquire certainty, and I see myself the origin and the generation of the saint angels and all things, either in the sky or in this world. Because the saint's sanctified soul is only one with God, even though it is just a creature, she is nevertheless alike Angels, and even man's soul sees more deeply than angels themselves". (Ibid., p.15)

### **The relation between body and soul in the thoughts of both philosophers**

Mulla Sadra's conception of the relation between body and soul must be examined in terms of his metaphysics of being, based on the refutation of the authenticity and unity of existence and introducing a dynamic vision of being through the notion of "transsubstantial motion" (*barikat jawhariyya*), according to which man's essence is never predetermined and fixed, but is continuously actualized and evolving through the intensity of his own act of being. It is also based on a specific conception of human being which is constituted of three levels of conscience – sensibility, imagination and spiritual intellection – corresponding respectively to the body, the soul and the spirit. As for Boehme, his reflections on the relation of body and soul may be considered in terms of his main preoccupation concerning the issue of sin and the condition of the redemption of humanity.

The Sadrian conception of the relation between body and soul must be tackled in terms of his conception of the principiality and unity of existence (*isâlat, wahdat al-wujud*) and its modulated nature (*tashkik*).

Sadra and Boehme share similar views on many subjects, but the issue of the relation between body and soul will be the focus of our attention since it is based on epistemological premises and entails eschatological consequences which reveal important similarities in their spiritual horizons. Thus, this issue will lead us to tackle the meaning of eschatology and resurrection in two different traditions, which is deeply linked to a Gnostic conception of the history of the soul, as well as a shared rejection for any kind of religious literalism.

### The epistemological premises of their doctrines

Contrary to Mulla Sadra, Boehme may not be called a "philosopher" in the strict meaning of the term, as he did not establish a system based on rational premises and logical demonstrations, but expressed the result of his visions and spiritual experience in a rather obscure and often abstruse way.<sup>1</sup> Moreover, he did not have the encyclopedic knowledge of Mulla Sadra, and thus he acknowledged:

"I don't use their [philosophers', astrologists' and theologians'] expressions nor their art, since I didn't learn from them; but I had another professor who is the universal nature. It is in this same universal nature and its actual production that I have studied and learned my philosophy, my astrology and my theology; it is not from men or through men". (Boehme, 1973, p.48)

However, he acknowledges that he has acquired the "first elements" of his knowledge from some masters, and deeply insists on the fact that both types of knowledge complete one another and lead to the same conclusions:

"I want to take away the earth from its roots for the whole tree with its root, trunk, branches, and fruits may be seen; so that in this way, my writings may not be considered as strangers, but that their philosophy and mine form a single body, a single tree which gives the same kind of fruit". (Ibid.)

Nevertheless, the key of real knowledge lies in what Boehme calls the "spirit" of nature which becomes one with man, and which may be identified with the notion of presential knowledge (*ilm budhuri*) in Islamic philosophy, in which the object is directly apprehended by the subject without any kind of conceptual and external intermediary.



## Introduction

Mulla Sadra (1571-1640), one of the greatest Iranian philosophers known for his philosophical system characterized by the idea of the principality of being, and Jacob Boehme (1575-1624), a German mystic are both linked by the experiment of a similar intuitive vision: in his long retreat in Kahak for the first one, during which, one day, his "*heart was set ablaze*" (Tabatab'i, 1378 S. H., Vol. 1, p. 8; Corbin, 1971, Vol. 4) and he was granted a deep understanding of all the spiritual worlds and the mysteries of divine unicity; whereas for the latter, the reflect of sunlight on a pewter dish suddenly unveiled him all the mysteries of the universe, the spiritual nature of the cosmos, and of the relation between God and man. This similar experience may be recalling the concept of "illumination" as it was defined and experienced by great Islamic mystics and Gnostics such as Shahab al-Din Suhrawardi.

This shared visionary experience of the subtle spiritual realities led them to write their most important works which contain the most important achievement of their thoughts: Mulla Sadra's *Asfar*, which remains his *opus magistra*, and Boehme's *Aurora: Die Morgenroete im Aufgang*, which however remained unfinished. Despite the fact that contrary to Boehme, Mulla Sadra was an accomplished philosopher who had received a solid theological and philosophical formation, their thoughts contain remarkable similarities and shared intuitions, even though expressed in two very different ways.

The fact that both thinkers are contemporary may not lead us to suppose that they were acquainted with each other's thought and experience. Therefore, according to Corbin, a comparison between them is only possible if we adopt an "*ishrâqî*" and theosophical horizon which transcends the limits of history and may enable us to grasp the authenticity of both experiences in their own spiritual horizon. Even though their visions were deep and personal spiritual experiences which may in no way be reduced to their historical and cultural environment, both thinkers undoubtedly inspired from their own spiritual and cultural background to formulate some important elements of their vision of the world. On a religious level, Mulla Sadra was therefore influenced by the Koran and the traditions of the Imams, whereas Boehme was himself deeply influenced by the Scriptures and the writings of Paracelsus (1493-1541). Nevertheless, if Sadra and Boehme were respectively Muslim and Christian, their views should have been essentially the result of a unique spiritual quest which is essentially personal and developed in their deep spiritual consciousness.

## The Relation Between Soul And Body and its Eschatological Consequences in Jacob Boehme's Philosophy With Regard to Mulla Sadra's Position

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### Abstract

*Even though Mulla Sadra and Jacob Boehme come from two different traditions and despite the absence of philosophical formation of the latter, a similar visionary experience led them to lay the basis of a conception of man which has many shared aspects. The issue of the relation between his body and soul enables us to seize some of these similarities, especially concerning the aim of man's terrestrial life in light of eschatology. In both cases, terrestrial life enables man to grow progressively his own "body of resurrection" which will remain in the outer world after the death of his material body.*

*However, on the basis of his conception of the principiality and unity of existence as well as its modulated nature, Mulla Sadra presents a conception of the relation of body and soul characterized by a deep unity, and introduces the central notion of creative imagination, whereas Boehme conceives their relation through a frame of his ontology marked by a perpetual opposition of contraries. Nevertheless, both thoughts grant a great importance to body since, although it is the place of perpetual temptation and may induce man's fall, it is also, and above all, a "temple" in which a celestial body is progressively constituted. This "body of resurrection" will remain after the death of the corporal body, taking the shape of the person's thought and acts during his terrestrial life. Therefore, this vision led both philosophers to account for the personal dimension of resurrection, and the centrality of the individual.*

**Keywords:** *body, soul, principiality of existence, act of being, imagination, body of resurrection, individuality.*

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