

## ON THE *UNGRUND*

'*Ungrund*', the 'dark centre in God' or the primal 'abyss' of freedom, is the basis of philosophy of Jacob Boehme. Schelling and Berdyaev also use this conception under the influence of Boehme. It is not too much to say that their whole philosophy of Freedom, in God, man, and nature, is founded upon Boehme's doctrine.

The central idea of Boehme's philosophy is the 'God self-caused' in the positive meaning, and the following is to be considered the fundamental division of his system: 1) How does God engender himself? 2) How did God create the world? 3) How can God be reborn in the heart of the corrupt creature? These problems are founded upon the idea of the '*Ungrund*'.

In the beginning there was no-thing. This no-thing is not absolute Nothingness, but being itself, eternal Good. It is nothing, and, therefore, it is all. For Boehme, *Ungrund* is on the one hand Desire, on the other, Will—they operate each in different direction. This dualism is the origin of all the oppositions, without which oppositions divine revelation cannot appear. Schelling, who in his 'Treatise on Human Freedom', inherited Boehme's dynamic thought and regarded *Ungrund* as Love. Berdyaev asserted that God the Creator is born out of divine nothing, the *Ungrund*, and man is the child of God and the child of freedom—of no-thing. Boehme, Schelling and Berdyaev—their mystical and constructional philosophy may be called, in itself and in its connection with nature, the philosophy of personality, of creativeness.

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