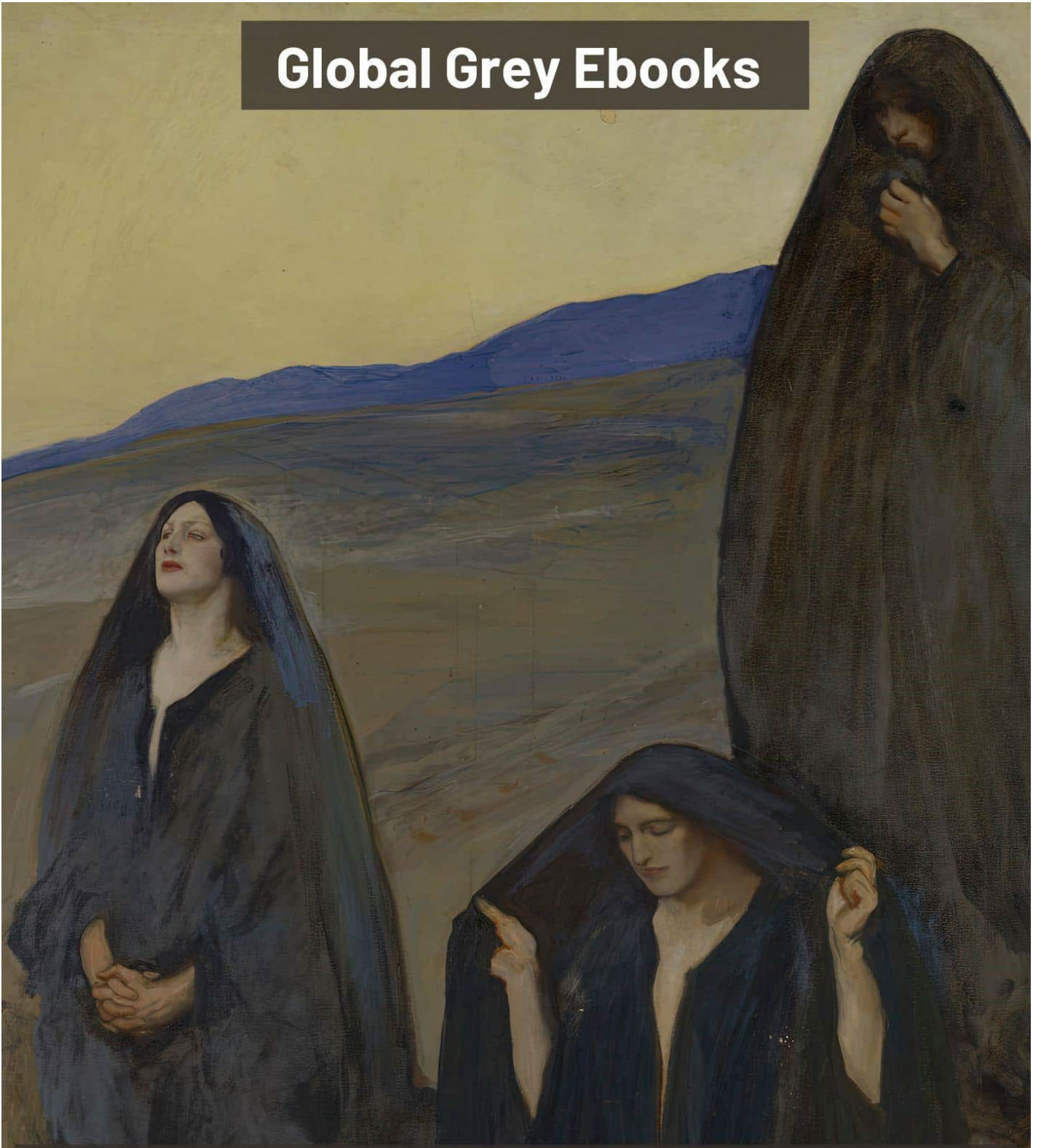


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**DIALOGUES ON THE  
SUPERSENSUAL LIFE**

**JACOB BOEHME**

# **DIALOGUES ON THE SUPERSENSUAL LIFE**

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They know that Heaven and Hell can alike be revealed in the Soul. From youth they have felt something in them striving, often feebly enough, against passionate desires for wealth, honour, success, and for mastery over the minds, affections, and bodies of others. Behind all this turmoil and ever unsatisfied anguish of seeking that which satisfies not, they have been aware of a diviner life slowly growing towards heaven, ever and again thwarted and driven back by the renewed assaults of the Spirit of the World, yet never quite destroyed. At the moments of fiercest fight against rebel passions they have felt the divine assisting strength flow into them, if only they powerfully invoked it, turning towards its source as a babe towards its mother's breast. They have heard the "Peace be still" amid the wildest spiritual storms. They know that if they have been saved, it is not by their own strength nor by reasoning, but by this power from without.

They know the impotence, in action, of the merely reflective or spectator faculty. In this sense of the word "reason," they would agree with him who wrote "Your Heart is the best and greatest gift of God to you; it is the highest, greatest, strongest, and noblest Power of your Nature; it forms your whole Life, be it what it will; all Evil and all Good comes from it; your Heart alone has the key of Life and Death; it does all that it will; Reason is but its plaything; and whether in Time or Eternity, can only be a mere Beholder of the wonders of happiness, or forms of misery, which the right or wrong working of the Heart is entered into."<sup>7</sup>

William Law remarks that Jesus Christ, though he had all wisdom, yet gives but a small number of doctrines to mankind "whilst every moral teacher writes volumes upon every single virtue." It is, he adds, because our Lord "knew what they know not, that our whole malady lies in this, that the Will of our Mind is turned into this World, and that nothing can relieve us, or set us right, but the *turning* of the Will of our Mind and the Desire of our Hearts to God. And hence it is that he calls us to nothing but a total denial of ourselves and the Life of this World and to faith in him as the Worker of a new birth and life in us." On this one root of the whole matter Jacob Behmen insisted, expressing one truth in a thousand ways and through images, which to him are not images but the same process working in other spheres. His whole practical, moral teaching enforces the right direction of Desire. *Mali mores sunt mali amores*, said one who also truly *saw*; the profound Augustine. The hunger of the Soul must be turned to the source of eternal joy. All that is good and beautiful in nature or in the heart of man flows from that fountain. Desire *is* everything in Nature; *does* everything. Heaven is Nature filled with divine Life attracted by Desire.

<sup>7</sup> Law's Works, vol. vii., p. 162.













































































































