

17 March 1969

## READING 8

The point of His Holiness's distinction between physical awakening and spiritual awakening is to remove the confusion that exists all over the world, as well as in our own thinking, about consciousness. The problem is to *unite* the two sides of life, the physical and the psychological, the outer and the inner; for one can go on from where the other leaves off. If one's own ignorance and prejudices are cleared away, the one will enhance the other and one will be able in practical life 'to render to Caesar the things that are Caesar's and to God the things that are God's'. Quite a large number of people last week saw it this way, and I would like those others who got into a tangle to get themselves straight this week before we disperse over Easter.

A reminder of the passage often quoted before from Jacob Boehme is of special interest nowadays because this dialogue has the same approach as many of H.H's stories about servant and Holy Man (that part of a man which is capable of 'seeing things with the eye of the Atman').

### **Quoted (with modification) from *Tertium Organum*, ch. 22**

Jacob Boehme's *Dialogues between a Disciple and his Master* are remarkable. (Disciple and Master should be understood to refer to the lower and the higher consciousness of man).

The Disciple said to his Master: How may I come to the supersensual life, so that I may see God and hear God speak?

The Master answered: Son, when you can throw yourself into *that*, where no created thing exists, though it be only for a moment, then you may hear what God speaks.

Disciple: Is '*that* where no created thing exists' near at hand or is it far away?

Master: It is in *yourself*. And if you can, my Son, for a short time only cease from all your thinking and willing, then you will hear the unspeakable words of God.

Disciple: How can I hear him speak when I am keeping still and apart from thinking and willing?

Master: When you stay still from the thinking of self, and the willing of self; when both your intellect and self-will are quiet, and passive to the expressions of the Eternal Word and Spirit; and when your mind is winged up and above all that which is in changing time; the outward senses and the imagination being locked up by holy abstraction, then the Eternal Hearing, Seeing and Speaking will be revealed in you... Blessed are you, therefore, if you can stand still from self-thinking and self-willing and can withdraw from [not stop] the wheel of your imagination based on the senses... since indeed it is nothing but the direction of your attention ('naught indeed but your own hearing and willing') that hinders you from seeing and hearing God.

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