

The Mystical Teaching of St John: 10

T143 The Inner Teachings 14th December 1943 St Mary Abbots Place, London

[Chapter 9 of St John's Gospel should be read alongside this record.]

Invocation:

We would open our souls to pray. O Great White Spirit who broodest over the earth, who dwelleth in the high places of the heavens, on the earth and beneath the earth. Thou in whom all men live and have their being; Thou who art the source of all light. Thou whose Son is light, truth and love – we call from our hearts to Thee, praying that in Thy great love and understanding Thou wilt bless each soul in this assembly; that Thou wilt give Thine angels charge over all our brothers here. We pray that our souls may awaken spiritually, that we may see Thy light, the true light of life.

Amen.

What we have to talk about tonight concerns the soul or the psyche more than the divine light of the spirit of Christ. Chapter 9 of St John contains some profound and interesting truth and dwells largely upon the themes of reincarnation and karma. Some problems will probably be answered in the course of this talk, problems which come both to healers and patients, since it is interesting to learn how psychic or soul unfoldment is reflected upon the wellbeing of the physical body. Before we commence we would like all of you present to be attuned to the highest within yourselves and to the masters of wisdom and to the angels in the Christ spheres. We notice that all present need the spiritual healing balm.

Very few people realise that their physical body is the outermost circle or sphere of their whole life. They do not realise that the material and physical problems which upset them on the physical plane arise from the soul. We differentiate between these two aspects in this way: material problems are those pertaining to material things, material surroundings, material work and the financial problems which seem to play so great a part in the life of the average westerner; physical problems are those which concern purely the physical health, the physical body and the physical senses. Now the problems of the soul, that is to say the difficulties which arise from psychological causes or from the development of the soul and psychic powers, find expression in the last degree through the material and the physical life. So it is pretty safe to say that what man suffers on the outer physical plane is the result of soul awakening or soul quickening.

As the chapter is read we want you to bear this thought in mind and try to unravel for yourselves the Master's inner meaning. It is a pity indeed that so few Christians are able to understand the deep and wonderful wisdom in the teachings of Jesus the Christ. I would like you to read the chapter right through. Give all your attention, my dear ones, and you will find that your physical bodies will be attuned and healed. Concentrate on the reading and on the higher spheres.

(Reading of chapter 9)

This whole chapter deals with the soul-blind, or with those who are psychically blind and those who are physically blinded. It implies that the physically blind are in advance of those who are psychically blind, for the former have been blinded by the spiritual light which has

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awakened their psyche or their soul, which stirring has caused physical sight blindness. It does not mean that the physically blind are also spiritually blind. Frequently we see demonstrations of the reverse. For instance the Master Paul was blinded when the light of heaven fell upon him, although his soul was then awakened and quickened; the blinding heavenly light proved too much for his physical body and so temporarily he was blinded. This is what Jesus implies when he touches the blind man with clay (another symbol of material or physical life). He laid clay upon the blinded eyes and he said that neither the man nor his parents had sinned. He was born blind in order that the law of God should be put into operation to demonstrate to those around that the divine law works unseen behind all life to bring about unfoldment of the psyche or the soul. We suggest to you that those people who suffer – particularly because of blindness or defective vision – have come to the last step upon a certain road of psychic or soul-cleansing or development. I will repeat so that you will see exactly what we mean. We are all apt to say, ‘So and so is suffering as the result of karma.’ We use this term a little loosely. Perhaps it would be better if we said, ‘This physical body is suffering from a defect because it has come to the end of a certain path of growth or learning which it had to take.’

The physical body is the limit, is the end of a soul’s experience, and so we suggest that those who enjoy good health have in all probability completed a certain cycle or path which they had to traverse. You will say to me, ‘Yes, that may be all right, but what about those people who appear to suffer no ill and yet are harsh and cruel to their fellows?’ Someone I know is continually asking, ‘Why is there so much suffering in the world? Why are innocent people made to suffer?’ Our reply is there is no such thing as innocent suffering. What appears to be innocent suffering is because the onlooker is unable to see far enough back, or far enough forward, along the road of the sufferer. The onlooker cannot see the spiritual law which is at work in the individual life behind this physical suffering.

If a person apparently enjoys perfect health in this incarnation and apparently enjoys life without any kind of suffering, it seems to present a problem. We suggest the answer is to be found in Jesus’s words concerning the man who was born blind. The apparent healthy or carefree person has in all probability worked out his karma from the past, but he is not yet freed because in his present life that soul is creating fresh karma. In lives to come that soul, if careless, selfish or greedy, will be bound to work out the karma which he makes today. That karma may show itself in material trouble, in psychological trouble, and last of all, when it has gone through the cycle, through the bodies and through the planes of suffering, the karma will come back to the physical and there will be probably – not always – physical deformity, physical ill-health, blindness or some incurable disease which causes great suffering. We have often said before that when we come across intense suffering which has caused bodily disease such as cancer, or that other terrible disease tuberculosis, it means that that particular soul weakness, character weakness, is being eliminated from the individual through that final physical climax.

So getting behind the Master’s words in this ninth chapter we begin to see an expanse of light. Problems which before have been unanswerable are answered for us. I want to suggest to you that psychic development (we do not mean merely the development of clairaudience, clairvoyance and trance, but the development of the soul qualities, amongst which of course come the psychic powers of hearing, seeing, sensing and so forth) is of the utmost importance

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to man, who should understand his potential powers and what is happening in his life to cause him suffering, ill health, sorrow or trouble. It is soul development which is taking place. We do not like you to think that all man's troubles, accidents and tragedies are terrible afflictions visited upon mankind by a cruel God. They are not; they are the natural outcome of soul development and what appears to you to be a tragedy on the physical or material plane is nothing of the kind. It is a wonderful growth at work, a wonderful power which is working through the individual, bringing the soul into fullness of its spiritual life, bringing the soul towards happiness and light and (if you like to use the word) salvation.

It is in this way that the Christ, which is the light and the life and the truth, is working through the soul of man and bringing to him redemption, salvation. So, when the idea of redemption is tossed on one side as being unreasonable and even ludicrous, a great mistake is being made. Christ, the Son of God, the divine light and the life and truth says, 'I am the way, the truth, and the life.' These words were not said by the man Jesus, but by the divine light, truth and love working from the very centre of the Master-Teacher.

Be patient with suffering. Accept the problems which are thrust upon you in your life, my brothers and sisters. Do not resent what happens to you, for you will only prolong the agony of your physical or material suffering. Accept the will of God, then you will rapidly pass through the lower spheres – we mean by this the lower planes of suffering, the lower planes of consciousness. They will fall away from you. You will find yourself in the heavens of light, joy and happiness. You will find that your heart will sing the praises of your creator, because you will know that even in your limited physical and material life God is working out a beautiful purpose, bringing into bloom joyous blossoms – the souls of men and women made perfect. You say to me, 'Are we then to accept all the sordid and evil conditions and the cruelty that we see? Are we to sit down and say that this is God's will and do nothing to alleviate the sufferings of others?' My brethren, in some cases you are helpless. You are unable to lift the yoke immediately, but you can and must help suffering humanity by developing within the love and compassion which the Master Jesus so clearly expressed. Go about your daily life full of compassion and sympathy and never turn away from suffering, but from the depths within give forth light. Endeavour to alleviate local suffering but remember that all the time, deeper than you can see, God is applying His own healing balm. This is particularly applicable in the world today.

You see only one side of the picture. This is all you can understand at present, but we from the spirit world come to bring light to your understanding. We come to reveal the other side of the picture, to help strengthen your faith and confidence in this infinite power, this infinite and divine love which is working through human suffering and deformity. You fall into exactly the same error today as the Jews fell into 2000 years ago, and are still falling into. One might almost divide the world into two sides, Jews and believers or Gentiles (or whichever you choose to call them). The Jews could only see the immediate material condition and the outer forms. They were quite blind to the things of the spirit; they even condemned the great Master for healing on the Sabbath – they did not look beyond that rigid custom of resting on the Sabbath. They were so limited that they remained confined to the very narrow conventions and customs of their religion and their country. They said, 'It is wicked to heal on the Sabbath; no good man could do such a thing.'—no light there, no understanding, no inner

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perception at all! On the other hand we see the man who was healed. He was called 'sinner' by the Jews and looked down on. He was rejected, reviled, and yet his being born blind indicated to the Master that the man had come to the end of a certain lesson which his soul had to learn. He had arrived at the very last stage. That was why he was blind. He had worked out that particular sin or weakness and he was psychically awake, and physically aware of truth for he recognised in the teacher Jesus the supreme light, the life and the truth of God. This in itself would indicate to Jesus that the blind man was at the end of some train of events or karma which he had set up (perhaps many, many thousands of years before) and which had since dogged his footsteps, when the last expression of his sin was physical blindness.

Jesus implied that the Jews were psychically blind yet physically whole. Had there not been sin in them they might have been physically blind, as was the man they were condemning. This is the inner meaning, and it brings to us all profound reverence of spirit. It makes us all think deeply. We look out upon the world with our little judgments, our criticisms, our condemnations. People do not always understand the law which is working behind physical defects, but we do impress upon you that the incoming of the divine light, the life, the truth of Christ will quickly throw out of the physical body the remaining shreds of that past sin. It can be done in one incarnation and the soul can enjoy its freedom. Jesus demonstrated this fact by healing the man who was physically blind.

There was a reference in the reading to cosmic light (5th verse): 'As long as I am in the world, I am the light of the world.'

As long as the 'I AM', the divine spark, the son of God is in the world, in the flesh and on the outermost planes of life, then the 'I AM' is the light, but when the 'I AM' withdraws itself from the world then there is night. This again has a very deep meaning, a profound truth. We are not sure that we can go very fully into this as it would involve too much explanation.

We suggest that Jesus had in mind the night when no man can work; a period which the soul enters into, a period of passivity which is not death but rather sleep. It has been suggested by one teacher that Jesus was referring to that period of passivity and sleep between incarnations, which means that when the soul leaves the physical body it immediately falls to sleep until the next putting forth of the soul. This is not accurate. We hesitate to give too much in case you misinterpret and misplace what we have to say. You cannot lay down rigid rules about the happenings to an individual soul. There are degrees of unfoldment, of development. There are many, many paths to the same end and every soul does not, every time it incarnates, pass through in precisely the same way, any more than if you were travelling from London to Scotland you would always take the same route. You may choose the middle, the east or the west road. There is a certain amount of free will, for the soul has to choose which path it will take and to some extent how long it will dally on the road. It may want to get on quickly; that is what is happening today – many souls are wanting to hurry along and there is a tremendous impetus coming from the heavens to help mankind to develop quickly. Hence so much pitiable suffering. This divine urge is surging through the 'I AM' in the soul, urging it to get on with the job.

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To come back to this 'night'. Some souls when they pass out of the physical body do not enter upon conscious life immediately. It is not the only way. Individual souls may select a certain way as their method of travel and may enter a period of passivity or sleep or night. They will remain like that for as long as they want to, and then awaken and possibly reincarnate without having much conscious life out of the physical body, but this is not usual, least of all with the more advance souls. Also there is a period between the great life cycles (or vast periods of time) when there comes a period of passivity or rest. That again is called 'The Night' in which no man works. You have this same cosmic truth indicated in the Book of Genesis. God created for six days. He put forth energy, He created. On the seventh day He rested – the day of cosmic rest.

In giving out these truths it is possible for those who listen and those who will read them afterwards to misinterpret what we say. Then we shall be confronted with lots of questions, pinning me down on this or that point. Now I do not want this, my dear ones. Search for yourselves and try to arrive at this vision of wisdom and understanding. Jesus indicated that there was a period or time in the life of man, in the life of the world, which was as night, during which no man worked. It was a period of rest, passivity and sleep.

(The fourth verse was re-read.)

'I must work the works of Him that sent me while it is day.' This means that when the consciousness comes to man of the I AM in the world, he must be active, he must be putting forth the works of God. He cannot waste time. He must be continually expressing, living and evolving in the God-way and the God-consciousness.

We have practically covered the inner meaning of the 9th chapter and we shall be pleased to answer your questions.

Q. Do you want to expand upon the 39th verse and onwards: 'And Jesus said 'For judgement I am come into this world, that they which see not might see, and that they which see might be made blind.'?

A. We have already done so. The Pharisees declare they see, that they are not blind. This fact clearly indicates to Jesus that they are *psychically* blind. Had they said, 'We do not see, we are blind, we are humble' he would have known they were beginning to see.

Q. It is interesting from the astrological point of view to hear of the cycle of karma. I suppose a soul will work along a certain ray in a certain planetary cycle as shown in the horoscope until it comes out in the physical? This law can be seen from the lowest forms of life, such as the caterpillar, up to man.

A. One cosmic law works through every sphere and every plane of being from the caterpillar right up to the divine perfect man. As soon as the soul realises this law there is profound peace, acceptance, praise, thanksgiving and glorifying of the Lord God.

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God is the great Geometrician: God geometrises. The little brain of man is unable to comprehend. You can only get flashes here and there, but the higher mind, when it is functioning, begins to comprehend a little at a time. Then, at the end of the cycle, when the soul has worked right through a certain lesson, comes a period of passivity – a withdrawal from active life. Of course this teaching would not do for some of our spiritualistic friends.

Q. During that time, is it impossible to get into contact with the sleeping spirit?

A. It is possible to rouse the sleeping soul but is it always kind? Of course we are going into very deep waters. I do not want to make this public. We do not want to confuse people who have such happiness in the belief that contact can be made with everyone. Does not your bible describe the calling up of the spirit of Samuel? The impression is that Samuel was in a period of passivity and he broke that passivity to come because he was called. Now you will say to me ‘Does this mean that it is wrong to try to get into communication?’ Yes. We think it is wrong to force it. If your friend wants to come to you your friend will come, but do not set your mind on calling up any one particular spirit as is done sometimes.

Q. I suppose that spirits that have passed over very exhausted after illness need a period of rest?

A. Yes, exactly.

(Chapter 28 of Samuel I, verse 15, was read) ‘Why hast thou disquieted me, to bring me up?’

This indicates that Saul’s persistence had disturbed the quietness, the state of passivity in which Samuel rested. He dislikes being disturbed, but this is not always the case. Plenty of spirit people are active and are very close to their friends and their dear ones. They make themselves heard and known. Spirits have demanded to be heard. Why? Because mankind had reached a point in the evolutionary path when it was right to receive help, teaching, knowledge obtained through conscious contact with a world beyond. Therefore it was decreed that modern Spiritualism should be established on the earth.

Always send out light and love to the soul of your dear one who has passed and you can be quite sure that if your mind is open and your heart full of love your dear one, when ready and desirous, will find a way to reach you and send you a message. If you receive no message be at peace; accept the situation as being right and realise that there is a wise purpose and a reason why you do not get into contact. We do hope we have not shocked or disappointed any one by saying that.

Q. Surely all disease, even that of the mind, is caused by inharmony?

A. It is due to inharmony in the soul – true. You have to work through to a state of harmony. My child, life is a very much longer state than is generally realised. People think of three score years and ten, even those who have a little more knowledge think of life in terms of three or four dozen incarnations. The length of life, the journey which the soul has taken is countless. The soul has gone up and down, up and down. The soul accumulates a tremendous

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amount of inharmony and sin as it journeys because it has been out seeking for experience – like the Prodigal Son who wanted to live riotously. That sin or inharmony has all got to be worked out and brought into use to help the individual soul to rise into a state of perfect harmony and perfect realisation of God.

A blessing:

We will raise our thoughts, our prayers, to the Most High, to the centre of all love and light. We receive the blessing of this light, the blessing of the love of the great Father-Mother of us all. O God, we humbly would draw nearer and nearer to Thee, would feel Thy handclasp, would hear Thy voice speak to our souls out of the great silence. Peace, all is well.

Amen.

The search matches with either words and phrases, which appear in the text, or the following 'key' words and phrases, which are similar in meaning to those in the document:

Afterlife, esoteric Christianity, soul healing, soul growth

