

# Spiritual Vision

T219 The Inner Teachings 16th September 1952 St Mary Abbots Place, London

## Invocation:

Eternal Spirit, who art Father–Mother God and the Son Christ—the light in the heart of humanity—to Thee we pray that we may be receptive to the great outpouring of Thy love, wisdom and spiritual power. We come into Thy presence, O Lord, with great need which only Thou canst know and satisfy. We surrender to Thee in all things, and pray above all that we may become purified in mind, loving in heart and willing in service.

Amen.

Beloved brethren, to prefix this talk we would draw a picture of the presence of the Master Jesus, through whom flows the Great White Light. His form can be seen by those who attune themselves to his purity and love. His face is gentle, wise and strong, with deep blue eyes from which shines the wisdom of ages. His robe is white but glistening—he is clothed in the garments of the sun, his hands reach forth in the act of blessing each one of you. Thus, my children, may you feel his gentle, loving presence. He comes with love and blessing. We hope that you will lay aside the temptation to wonder and doubt and as children accept and believe in his presence here with you. He has promised. There is no reason to doubt that he can fulfil his promise when you yourselves make ready the conditions into which he can come.

It is little use for earthly people to demand from God those things which they would like to have. We would have you clearly understand that all life, physical, mental and spiritual is subject to law. Even on earth you find it necessary to have laws and people holding office to see that those laws function. In the spirit world, laws are obeyed because there is no alternative, because there is a life in which the souls of men recognise God and comprehend His laws of wisdom and love. For this reason life flows on in the world of spirit harmoniously and beautifully. Those who have passed onward into the light of God are truly living in heaven, in a state of harmony; albeit people on earth, being endowed with a certain amount of freewill and reason, select to a certain extent what they believe and what they do not.

Reason, which has a great part to play in the evolution of man's soul, can also be its destroyer. Reason is indeed necessary, and it has to be satisfied, but only so long as man recognises there is something beyond reason. This is spiritual law and spiritual truth and this we assure you, will always satisfy reason. It is only when the soul begins to feel its way along the spiritual path that so-called reason is likely to step in and destroy man's spiritual vision. In spite of this we say—spiritual law will always satisfy the reason when once the soul knows sufficient about spiritual law and life.

We notice that these talks are called 'Talks to Students.' We make no claims. We wish only to put before you certain truths which you can afterwards prove for yourselves. One of these truths is this fact of a spiritual law ever guiding and controlling man's\* existence. Remember that life is consciousness. As man grows and evolves he is expanding his consciousness. The extent of man's spiritual power is the extent of his consciousness of higher realms of life, his conscious acceptance of new heights and depths and breadths, of a fuller, richer and more abundant life. So in the degree you become more conscious of the smallest details, both in

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human life and in the world of nature, so you will begin to expand, grow and evolve. This expansion, however, depends entirely upon individual actions and reactions to life.

*[\*For editorial policy around gender issues see the introduction.]*

For every experience, small or great, sweet or bitter is intended to give you a further opportunity to expand your consciousness—or, in other words, to lengthen your life. It was said by the ancient teachers far back in time that man's eternal life depended upon his consciousness of God, or of the fuller life, when here on earth. If man's consciousness of the Divine Being was nil then the chances of his inheriting eternal life were few indeed. You will ask, 'Is it possible for man's soul to die out completely?' First you have thoroughly to understand that the soul is not the spirit. The soul is the temple or the body which man builds for himself during physical life. Through human experience he is creating that soul. It is that soul which is his body after death, but if that soul body lacks any of the spiritual qualities which are needed, then there is little or nothing for the spirit to inhabit. But the spirit—that is a different matter altogether; in such a case the spirit, which is the life, which is the God within, returns to God and there awaits the next putting-forth of life down through the planes into incarnation on the earth. There are souls who have not found eternal life. Even then, so far as their spirit is concerned they can never die because spirit is eternal with the Father.

If you think along these lines at all, you will begin to understand the teaching (thought to be old-fashioned) of your [Christian] church, which said that unless a man believed on Jesus he could not enter into eternal life. Well we know now that that statement has truth—for indeed eternal life is dependent upon the spiritual quality of the consciousness in man. Once this is clearly understood man will so live that he is all the time endeavouring to expand his consciousness of God, thereby increasing within himself the Christ light which will shine through his life and through his attitude to all the circumstances in his life.

Life on earth is governed by a just, loving and wise law called the law of karma. What you are now you have to a very large extent created for yourself, having caused yourself to be placed in the conditions in which you now find yourself. Appreciation of this fact should not lead some people to be proud and others despondent, but rather bring a sense of tranquillity and loving acceptance of all things they are called upon to do and to bear.

We say this because many of you have been disturbed over a natural disaster in the south-west of your country.\* You have wondered why innocent souls should suffer. In the first place remember how limited is your vision. You only see half the picture. You do not see what would have happened to those people had they remained in their body in the particular conditions and environment in which they found themselves. You think that a God of love would have left them exactly as they were to pursue their way. Remember that God uses His Lords of Karma and even lesser beings, who have it in their power to bring about certain conditions for the good—always for the good of the man or woman. If you see disaster do not wring your hands and say, 'How terrible! How could God permit such a thing?' The wise man immediately says, 'God be praised, for God is all-wise and all-loving. And He without doubt is saving His child from some catastrophe which would be indeed

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unhealthy for his soul and much worse than this.' For this reason always look for the good in any happening. We know of many, many instances where souls, men and women, have been gathered into loving arms in the world of spirit. We know of a loving care which has seen the conditions confronting that soul and has said, 'This soul has had enough. Come home, my child.' Remember that you cannot know what is on the other side of the material curtain.

*[\*A note in the original duplicated copies that were sent out identifies this event as the Lynmouth floods of 15-16 August 1952.]*

We ask you to accept what we say. This is the spiritual law and you must learn to accept such happenings (which you cannot understand) as being the result of the working out of a law. Some men become arrogant mentally, thinking they know better than God and better than nature. Here we are on delicate ground. Nevertheless you will find that the earth will shortly receive a demonstration indicating that if man in his search for knowledge interferes with natural law there is bound to be a repercussion. This age of scientific experiment and research has a price to pay, but any lives that are sacrificed in this way are not sacrificed in vain. Sometimes people suffer and are very sad. Their lives appear to be broken up and in a state of darkness, but it is not lasting. The condition passes, and those who are suffering gradually undergo a process of spiritual expansion. With this comes a light, a joy and a beauty hitherto unknown to the masses. Yes, life grows beautiful when you search for the beauty of God in every incident right through life.

We are going to stop at this point. You have not been able to ask questions for a long time. Now is your opportunity.

Q. When as a small boy I attended church regularly, I learnt that I was a miserable sinner—as were the other members of the congregation. Although conscious of shortcomings, I was, however, not miserable. Have you any comment on this aspect of religion?

A. Of course, the sinner is miserable, for if you are aware of having sinned then you are very miserable, very unhappy. Jesus once said, 'Father, forgive them for they know not what they do.' If people knew the extent of a sin they would be very miserable. It is good for a sinner to be miserable. Do you follow? It is a question of what is sin—to you. Sin is sometimes a question of geography. What might be considered sinful in this country might be otherwise regarded in, say, the depths of Africa. What is sin? Can you answer? Can anyone answer? A sin becomes a sin when once the sinner becomes aware that he is offending the law of God. Many things are taking place on earth today which you would say are sins, but are they sins to the one committing them, until he awakens and recognises his act as a sin? We should say that sin is the deliberate breaking of a spiritual law, a deliberate offence against the sacredness and holiness of God. That is the best answer we can give about your miserable sinner.

Q. Having been conscious of sin, how long should one dwell in that consciousness? Sometimes it is difficult not to dwell on one's failures?

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A. Rather a difficult question. The answer, we think, is not to dwell in it longer than you can possibly help. Instead do your utmost to live in the consciousness of the love and the beauty of God. We think it bad to wrap sin round you as a dark garment and live in it. Always aspire to the mountain tops, but on the other hand it is as well to remember that consciousness of sin and goodness—that is, the seeing of the two opposites, light and darkness and their blending, or the place where they meet, denotes a very advanced state of consciousness. But to dwell only in the consciousness of sin as darkness is not good—that is in the way we think you mean it. The true idea is to be conscious both of sin and conscious of God and of the light, and so to get completeness of the truth, the balance of opposites. We do not know if you can follow what we mean.

A. The only way is to concentrate upon the truth, the love and the beauty of God. The only way you can see in a dark room is to switch on the light. Then the light gives you a clearer picture of what you want to see, of what you call sin. Light always; light all the way; do not dwell on the miserable sinner attitude. Learn from the light. Once you feel the enormity of the sin sufficiently to make you utterly miserable, this will spur you on towards something more beautiful. We are in a very deep subject here. As you know one of the great initiations of man takes place after he has passed through death and when at length he finds himself in the higher astral sphere. He has then to come to the point of complete surrender, dwelling on nothing but God and the thought of God—all for God, all for God—and then the soul undergoes a great cleansing. The cleansing waters cover the soul and it is set free into this world of God. Thereafter in everything he sees the love, the beauty and the glory of God. All for God; all for God.

Q. Can you give us an explanation of God the Holy Ghost?

A. God the Holy Ghost is the Holy Breath, the Life. Perhaps it would be simpler if we explained to you that the Holy Ghost is like unto that which creates or gives birth—the Holy Breath, the Breath of Life. Shall we call it (almost) the divine magic? It is the creative power that brings forth life. In that sense you can think of the Holy Ghost as the Holy, the Divine Mother, the inner, creative power, the action of the world-kundalini. We do not know how to put it to you. We can only think of the embodiment of this creative power in the form of the Divine Mother, but then this is even greater than man's conception of the Divine Mother. We can find no words to explain, but perhaps we have given you a thought.

Q. Can you give us the true meaning of the virgin birth and the immaculate conception, as in the case of the Nazarene?

A. The truth of the immaculate conception is beyond anything physical, in that it has to do with the divine principle of life, the union between the first and second principle—between the divine will and the embracing love and wisdom—of, as we have just said, the Holy Mother. The two principles bring forth the perfect child, the Christ. This is really the meaning

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of the immaculate conception. It is outside all physical vibration, but it has been brought down because men and women want to have things explained for them in a physical way. You must try to comprehend from a spiritual level. Yes, any conception can be immaculate insofar as it can be removed entirely from lust and passion and the will of man. You know of course that with the birth of many of the world avatars, saviours and teachers, there has always been the accompanying story of the immaculate conception. The interpretation of this should be removed from all earthly taint. Such a birth is the result of purity of body and soul and freed from all self-desire. We hope you will read between the lines and understand what we are trying to say.\*

*[\*Inner Teaching no. T 024 deals more fully with the immaculate conception .]*

Q. Would you agree that every illness can be linked to a definite mental condition?

A. You are asking us to put a match to gunpowder! Of course the mental state of a patient, without question, creates the bodily condition, but we would go further and say that it is in the soul—that there is a pre-conscious state of which the incarnating soul is unaware. The disease is within the magnetic field or the soul of the patient. If you accept the law of karma, you must accept the truth that illness or disease is the result of the soul state and the mental state. If this seems too unpalatable we would like to let you down more lightly. These things will reveal themselves to you in due time. It is perhaps rather too sweeping for us to say that every disease is the result of the patient's mental state, because people do not always realise their own mental state.

The important thing, my children, is to have courage to face the truth in yourselves. True, you may face truth and say, 'I can't be bothered with it', but truth is something you cannot escape in any way. Face up then and say, 'Yes, why did I live in such a way, think in such a way? How foolish was I!' You will nearly always find that physical sickness, disease and so forth results from broken harmony in some form in a life. It may be overwork, or neglect of the body in some other way. Something in the life has caused such a condition. Have courage and say, 'Yes, I accept it. Now I would like to know how to live in the future so as to avoid such results.' Afterwards, do not bother about the past. Start now with the desire to expand the consciousness into the Christ sphere, and to comprehend the law of love and the law of Christ. Put it into operation in your life. Do not look back. Live in the eternal now and in the promise of God for the future.

The mortal mind, the material mind, advances many arguments against the things which have been said, but it cannot alter truth. If you probe deep enough and meditate upon these things with an open heart, an open mind, you will see how the law works in human life.

Feel the glorious presence of the spiritual outpouring of love upon you all now.

Benediction:

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O loving Father–Mother and Son, the Cosmic Christ, we humbly bow before Thee, Thy spirit of ineffable beauty, and thank Thee. We thank Thee. We give all to Thee in faith and trust and adoration, for Thine is the kingdom, the power and the glory for ever.

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:*

*Suffering, reincarnation, after-life, purpose*

