

## The Mystical Teaching of St John: 8

T141 The Inner Teachings 12th October 1943 St Mary Abbots Place, London

*[Chapter 7 of St John's Gospel should be read alongside this record.]*

### Invocation:

Great White Spirit of the open prairies and the windswept skies; Great Spirit of nature and kindly human spirit; Father-Mother God, almighty Creator of heaven and earth, angels and archangels and all the systems and universes; beloved Father-Mother-Son, Brother and Sister – all these things art Thou to the human soul, which yearns for truth and understanding of Thy laws and which senses only vaguely Thy beauty, Thy sweetness, Thy glory, Thy grandeur, Thy power and even Thy destruction. O Great Spirit, may the hearts here assembled be cleansed from all worldliness, all mental arrogance, so that we may come to Thee for wisdom, for knowledge, for understanding and for illumination. Through the Christ, Thy Son within each one of us, beloved Father-Mother God we pray. And Thou wilt hear our prayer. May we not lack love for Thee in our quest for truth.

Amen.

Beloved brethren of the same Father-Mother God, beloved brethren of my spirit, what will be said tonight deeply concerns us all, both you who are incarnate and us who are disincarnate, for we, like you, are searching. We, like you, have been sent forth from the heart of God on a quest. This is the purpose of life. We are all upon a quest, much as is the prince in so many of the fairy tales, who sets forth upon a very difficult journey and is warned at the start of the dangers he will encounter. Nevertheless the fairy prince is undaunted and declares that he will reach the fairy castle. Usually after many vicissitudes he does reach the castle of his dreams and there he finds happiness, usually in the form of a princess – symbolical of course of that other self without which no man or woman finds completion or fulfilment or reunion with the Beloved. This story reveals a deep esoteric knowledge, nor can we interpret its full meaning for you. As the soul journeys on more and more is revealed. The revelation of today becomes commonplace tomorrow and what becomes commonplace as the journey proceeds changes again to wonder. As the soul dives into the well of truth it becomes more and more illumined with the light of the heavens and life is changed into a fairyland. The soul finds a peace hitherto unknown, known only by those who overcome [the] giants [of] despair, fear and cruelty, materiality and especially cold intellect.

What has this fairy story of the soul's quest to do with the seventh chapter of the Gospel of St John? This: because this is the very story which the Master Jesus tells his disciples. We are all journeying on this quest, but in the world of matter we sometimes suffer deeply as we go. As soon as the soul becomes conscious of its needs and sets forth on its search, it becomes aware of two distinct paths, the path of Mr Worldly-Wiseman and the path of Christian truth. The world is too ready to condemn, to ridicule and argue with the poor Christian and to call him from his path.

Man\* analyses these gospels with the brain of earth. He translates, retranslates, tries to find reasonable excuses for the conduct of Jesus, to explain away the parables and the miracles so that his intellectual pride is satisfied. So many there are under this bondage of intellectual pride that they will not admit any simple teaching through one whom they will declare lacks the necessary qualification. This means one who is not so stuffed with learning that he

## The Mystical Teaching of St John: 8

T141 The Inner Teachings 12th October 1943 St Mary Abbots Place, London

becomes a mental dyspeptic. One who is simple and true and open to the spiritual realms – such a one they reject.

*[For editorial policy on gender issues, please see the introduction.]*

As we read this chapter you will observe a note of controversy. The scribes and Pharisees were the intellectual school of that day, indeed of yesterday, today and no doubt tomorrow, for the scribes and Pharisees will always exist since this is a process of evolution through which men go, but in this chapter they question the validity of the teachings of Jesus who came out of Galilee: ‘What good ever came out of Galilee?’ they ask, or to modernise their question: ‘What good ever came out of, say, Shoreditch? All that is worthwhile must be the product of say, Oxford or Cambridge. Who is this person? We have never heard of him, therefore what he says can be of no value.’ That is the response of the worldly mind. We do not decry education and culture for they are important and necessary in their place, but what we have to say is this: that there exists a deep well of knowledge, of truth in the universe, which can be drawn upon when a soul reaches the state of true humility, by which it acknowledges that all truth, all goodness comes from God. Jesus said, ‘Be ye therefore perfect, even as your Father which is in heaven is perfect.’ All goodness comes from God. This the illumined soul knows and it knows that all the wisdom which it utters is not of itself but comes forth from the stream of truth which is of God, but, mind you, there must be a distinction between the mind and the self, or earth, and the true mind of God.

How is this state of reception from the universal realms of wisdom, of heaven, of God, to be attained? Through constant aspiration, through sincerity of life and one-pointedness. We mean by this that the soul, having once become aware that it is upon a quest, is searching for treasure of priceless worth. It endeavours to attune itself to the Spirit, and to discriminate and discern the spiritual essence in life.

Even a child can follow this path, but because it is simple and childlike it is overlooked. Only the truly great recognise it and they discern instantly the true way of life as apart from the false, the true way in which all life’s values are recognised as spiritual. On earth man values things according to the market prices; he judges by outward appearances. He sees glittering brass, he sees glittering gold and he thinks this will satisfy him forever. But glittering gold tarnishes. He gathers the gold to his heart; he prizes it, he locks it away and lives and dies for it, but it is worthless. Such is mortal man’s valuation of life, but the true Christian values all things by their spiritual worth.

It is difficult for you to discriminate between the worthless and the worthwhile, and when you are certain of your path and of the truth of your valuation, then your fight begins, for you come up against your brother man who has not arrived at this valuation. What happens? He resents you with all his being. The awakened soul has then to put on his armour and to fight. You will find that as you go amongst friends, perhaps kind and well meaning, but materially minded, you take with you this spiritual influence and are shocked to find that apparently you stir up strife. Resentment flares up in the mind of the worldly and unconsciously they resent something. Usually those who have realised the worth of spiritual things and have had some vision of the true spiritual path are eager to share it with others, but some are over eager and

## The Mystical Teaching of St John: 8

T141 The Inner Teachings 12th October 1943 St Mary Abbots Place, London

enthusiastic and cast pearls before swine. The disciple, after a little experience, learns to keep very quiet and endeavours to help only by giving kindness and love to his fellows.

Jesus the master was well aware of Worldly-Wiseman. In this chapter we shall find that Jesus was living the whole time the inner life. The scribes and the pharisees and many of his followers, indeed some of his disciples, were puzzled. They thought he was deceiving them, and they were only too ready to stir up this strife and resentment against Jesus. So, when the feast of the Jews came Jesus sent his disciples to the Temple and said, ‘...my time is not yet full come.’ He sent them to the feast without him.

What can we read into this? Jesus wanted to be alone, it is true. He withdrew from his companions into the inner planes for communion, for vision, much as you do when you enter into meditation; withdrawing from the outer world yet retaining your full consciousness, and you find yourself in a little while unlimited by time and space and able to travel in spirit under the direction of your guide, your master – later on, possibly at will. We find then that Jesus entered into a state of meditation and in that state he went in spirit to the feast to see what was taking place. The disciples and the Jews were puzzled; they knew he was present somewhere, but he was invisible and they felt resentment and anger because they could not reach or touch him.

Later he speaks of going to a place where his disciples could not follow him. The Jews were irritated and angry and said, ‘Where is he going that we cannot follow him?’ Where Jesus went was beyond all intellectual comprehension, beyond all the religious teachings and knowledge of the day. Jesus was going to be reunited with his Beloved in that golden castle far removed from this earth. This does not mean merely that his spirit, his soul, was going to pass out owing to the death of the body, because it is possible for the spirit to become united with the Beloved whilst yet in the body. This teaching is well known to the Rosicrucians, to the true brothers of the Rose Cross, who are secret and are not known in the world of men. They have the inner wisdom and knowledge of the place where Jesus went. True brothers of the Rose Cross can follow the path which Jesus trod. They too seek the mystical marriage, the union between the soul and that other which we call the Beloved. ‘You cannot follow me,’ Jesus said. No Worldly-Wiseman can follow. He may have all knowledge, may have crammed his brain with all the libraries of the world and be quite unable to go where Jesus went. This is the great mistake the scribes, the Pharisees and the Jews made. Only the truly humble, those who have seen God: the pure in heart, the single of purpose, the childlike, the simple, such as beloved brother Francis of Assisi, they can know that place.

The worldly wise ever seek to kill the spiritual man; that is the conflict in the world today. The worldly wise seek to kill the spirit.

*(The 7<sup>th</sup> chapter of St. John was then read to the end and then repeated to verse 7)*

You see again the conflict? The disciples were then in the world, of the world, yet they had not received illumination, they did not understand, but Jesus knew.

*(Reading: to verse 9)*

## The Mystical Teaching of St John: 8

T141 The Inner Teachings 12th October 1943 St Mary Abbots Place, London

The constant reference to ‘my time is not yet up’ we interpret to mean that the Master was waiting for the psychological moment. He knew that these things must come in the fullness of time and that man cannot hurry the plans of God. There is a great deal in this. Men are always so eager, so anxious to do this, to accomplish, whereas Jesus, with his great wisdom, said ‘Wait!’ he was patient, but he was ready. He was completely in the hands of his Father. He did not rush in (where we so often rush in) where angels fear to tread. He remained quiet and tranquil. ‘My time is not yet!’—see the beauty and the tranquillity of his nature.

*(Reading: to verse 16)*

When the time was ripe Jesus appeared in his body. He commenced to teach the people. Immediately the worldly said ‘Who is this man? He is unlettered, unknown, surely no good can come out of Galilee!’ Jesus taught not of himself, but the great Light, the divine Truth. The universal wisdom poured through his lips. He taught not of himself, but he so attuned himself to the universal spheres of knowledge, through purity and humility of spirit, that he could be used as a channel through which all truth, all knowledge, all wisdom could flow. In a very minor degree this is to be seen today. There are those channels or media who can be used as instruments by the godlike beings and through whom pours wisdom and answers to obscure questions. A higher intelligence uses them or, in the case of one who has attained mastership, then a pure and absolute universal truth flows through.

*(Reading: to verse 16)*

Do you see how beautifully that is expressed? He that speaketh of himself speaketh for himself and for his own glory, but he who is the instrument of God thinks not of his own glory; he knows he is nothing and all that does comes through him is the light of God, the divine truth. To God be all honour and glory now and forever more, for as it was in the beginning is now and ever shall be world without end. One supreme divine truth; all glory and honour be to that beloved.

*(Reading: to verse 21)*

Because Jesus had discernment the intellectualists said, ‘Thou hast a devil.’ Is that not familiar to you today? Are not those clearly showing spiritual discernment credited with being of the devil, or evil?

*(Reading: to verse 28)*

Jesus knew his divine origin. He knew the source from which he came and he knew the object of his journey, but Worldly-Wiseman is all confused; he does not know his origin; he does not know where he is going, like a ship without a captain. Jesus clearly pointed out the difference between the one who knows and the one who does not know. The true man who sees the vision and knows whither he goeth judges life according to the laws of spirit; he values according to the spiritual valuation and scorns glittering gold.

## The Mystical Teaching of St John: 8

T141 The Inner Teachings 12th October 1943 St Mary Abbots Place, London

This takes much discerning, my brethren, and you will find in every turn of your life, in all your dealings with your fellow men, in your emotions, your thoughts, your judgments which leap so quickly to your lips, these two standards or values confront you: the worldly value, the material valuation and the deep, true spiritual. On the one hand harshness, cruelty, unbrotherliness, unkindness, on the other hand true brotherhood, the endeavour to do unto others as ye would be done unto, to put yourself into the place of your brother who is sad and suffering through the judgment of the world. It is the quest of your soul to gain knowledge and understanding as to how to answer these problems of life; to deal justly, wisely and lovingly with all the situations which arise in life.

*(Reading: to verse 39)*

The reference to 'living waters' we think alludes to the rock which Moses struck from which the water flowed. We think that the word really means a rock and when the rock is struck the living waters of life flow out of the rock of truth, which seems so hard and unyielding, but when struck in the true way the living water flows forth from it. Jesus said, 'Come to me and drink.'\* He is referring to the Christ, the God life, the truth which is in the Christ spirit and which is the living water of life which all men must someday drink. For there comes a time when a man is dying of thirst and cries, 'Why does God do this to me?' That is the thirsty soul crying out for the living water; for the draught of living water which will quench its thirst. Thus the hand of God will strike the rock, probably in the form of suffering or sorrow or bitterness in the life. The soul does not understand or recognise this truth. Once the soul drinks and the thirst is assuaged there comes understanding and peace, for it has seen the power of the living God. It has drunk the water of life, which only flows when the soul is touched by the hand of God.

*(Reading: to verse 43)*

Is that not like the world today and particularly the viewpoint of the materialist who has a certain standard of values? If a prophet or teacher does not reach that standard then he is not good. Their standard is not true; they lack the vision and discernment to see the truth in man. Why, there are men who have been ignored and passed over today who have been truly sent by God to help the nations, to help the peoples even of this land. Who will listen to them? We would not enter into political controversy, but we could name men who have been thus used by the spirit of God, but who have been scorned and in some cases sent to their death because of the scribes and Pharisees of the day. The ways of the Spirit, my brethren, are ever the gentle ways: meek, humble, lowly, and if these are to be seen, you can be sure that you are touching truth. Arrogance, self-advertisement, loud noises, flourishing and sounding of trumpets—beware! 'I come in the little things' saith the Lord, 'in gentle things.'

### Benediction:

Brothers and sisters of the living Spirit, we commune by the love and the power of Christ and of our Creator. Therefore we give thanks to the source of Light, of Truth, of Love, and the peace which passes worldly understanding, enfolds us and we are drawn against the heart of God. Our head falls upon His breast ... all is well ... peace is with us.

## The Mystical Teaching of St John: 8

T141 The Inner Teachings 12th October 1943 St Mary Abbots Place, London

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:*

*Intellectualism, myth, esoteric Christianity, perspective, tolerance*

