

## The Mystical Teaching of St John: 9

T142 The Inner Teachings 9th November 1943 St Mary Abbots Place, London

*[Chapter 8 of St John's Gospel should be read alongside this record.]*

### Invocation:

Our Father-Mother God, may we behold Thy life, Thy truth, Thy love. Thou art the Great White Spirit, eternal life and light and truth. We are beginning to understand that Thou hast implanted in our hearts a part of Thyself—Thy Son. O Father-Mother God, may we realise that we are all sons and daughters of Thine and may we, through love, help our brothers and sisters to know that they too are sons and daughters of Thine. We thank Thee for the ministry of angels, for the grand company of radiant shining brothers and sisters who are with us this night. We thank Thee and aspire to having enduring peace in our hearts.

Amen.

O beloved ones, behold the company of shining friends who are around us: angels, winged beings, human spirits of all nations and of varying degrees of spiritual growth. Yet all these discarnate brethren have realised their sonship with God. We tell you in very truth they are souls so alive and alight with the truth of God's love that they are the Sons of God. Sometimes this truth is covered up, is hidden beneath many dark coverings, but in time it grows in stature and breaks its bonds and stands forth. This is what we want to get at tonight. We do not want to deal with obscure theories. We want to be very simple and go to the heart of truth.

In this eighth chapter of St John you will no doubt hear from us certain repetition. This is not unwise, because the same truth is stated and restated throughout the gospel. I want you to notice the clear mind of Jesus; how completely he comprehended divine truth, and also to notice how dismally intellectual thinkers blundered; how they were in many instances quite incapable of grasping the profound truth of the Master's teaching. All through this chapter we shall see that the Master adheres most literally to divine truth and some of his hearers, even his disciples, are off the line. Jesus is speaking of the absolute truth, life and love which floweth from God and only from God. The earthly people to whom he is speaking have no conception whatsoever of God, of truth as it is today; as it was in the beginning, is now and always will be, because the spirit of man has to grow within man's soul. It is there all right, but stays smothered, stifled. When it grows it will know truth and will always express truth in thought and word and act, but when it is young it is a child and it does not comprehend truth. It waits within the darkness of man's ignorance and the darkness comprehendeth it not.

In this chapter you will see again those two aspects of life and you will recognise them in everyday life. Jesus has the clear and perfect vision of God his Father. He holds fast to that and his actions, his thoughts, his words all express this sweet pure divine life; he has no room for anything else. He does not condemn. In the beginning of this chapter we shall hear the story of the woman taken in adultery and how eager are the unevolved souls to get the Lord to condemn the woman. 'We caught her, we took her in sin. Now what have you to say?' They knew that according to the law of Moses the woman had sinned. What is the law of Moses? Our interpretation is that the law of Moses is the law of the earth, the material world, the laws of the country, but the laws of the country are not always the laws of God, that is to say they do not conform to the absolute truth of life. On the contrary they break the law of God. Do not

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misunderstand us. We do not suggest that you should not obey the law. Jesus said in another part of his teaching, 'Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.' In the present state of evolution and spiritual education there are many who would understand no other law but that of Moses. The people draw to themselves or create for themselves their own laws, and it is according to the standard of the people that they are governed. What we are trying to make clear is that there are two aspects of life, two laws: the law of God and the law of Moses.

The Jews hoped that they were going to catch the Master: 'What are you going to say to her?' they challenged. He did not look at them. He did not look at the woman. He was concerned with writing something on the earth. He did not look up. We want you to see in this the gentle, sweet spirit of the Christ. He was ever thus. He did not even look at the woman's accusers. He did not want to embarrass them. He did not want to accuse them even with a look, so he put his head down and wrote. In this very simple act there is great depth of meaning. Jesus resorted to the law of God. He did not condemn the condemners and he did not condemn the condemned. He endeavoured to set in motion by his very attitude, certain spiritual forces which would awaken the conscience in both the accusers and the accused. Is that not a wonderful thing? How many on earth can do that, and yet it is the very thing which happens in the spiritual world and in the law of karma?

God has planted in the soul truth which, when it is stimulated through what you call conscience, rises and reveals to the soul its error. It does not need anyone to condemn, to right the wrong by means of the law of Moses. We are speaking now of the little injustices which happen to us all during earth life. We can remain calm about these things, my friends. There is no need for self-justification if you are endeavouring to follow the law of God. This beautiful and wonderful truth, this law, works with absolute precision and exactitude. When a soul is guilty of wrong the time comes sooner or later when it does not need to be accused by another—it accuses itself; it sees itself, its lower self, revealed. Later in the chapter Jesus refers to the life which is beneath. As the soul grows it sees that lower self, that self which is beneath, and it knows that it has done wrong. Then a great love wells up in the soul. O my friends we have seen this happen so many, many times in the spirit world. We can testify to this from our side of life, for we have often witnessed this process of self-accusation. Once the conscience is awakened it sees the wrong that the soul has done. Then there is remorse and sorrow. When true sadness and regret are felt the beloved guide or teacher comes and puts his arms round the poor soul, his pupil, never condemning, never harping upon what is past, but just gently leading the soul onward into more beautiful regions. The soul needs no more hell; it has had sufficient. True remorse can be so deep and so poignant that the soul does not want further condemnation or judgment, it wants love.

This is what Jesus was endeavouring to teach in his actions. He did not condemn even the accusers. He did not look at them because he did not wish to make them feel guilty or uncomfortable. They had yet to learn this truth. He expressed in thought and action the spirit of his Father God. Earthly people do not judge like this, but God does. God puts the judge into the heart. He is not the outside judge but the judge within the man because he is the God in man. It is the God in man that is true in life and love. 'Hath no man condemned thee? Then neither do I condemn thee' said Jesus, but he knew that the woman had sinned. What does this

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mean? This means that we must be able to recognise right from wrong but not judge the sinner. We know, but we do not speak. We leave it. We are silent. We dare not judge, and the older a soul grows the stronger grows this knowledge, this truth within it.

If only you could see the life of Jesus as we see it! No book written on earth as yet gives a correct recording of the life of Jesus, but if it were written you would see revealed the very gentle loving and true Son of God, so different from many teachers of the past and the present who are so eager to condemn that they threaten those whom they decide to be sinners. The law of earth springs from the physical brain or what you call the intellect and the emotions. The true teacher, the true son, withholds condemnation because every man has a conscience. If the conscience is at work no man can condemn his brother, therefore Jesus, the Master, the Son of God said 'Neither do I condemn thee. Go, sin no more.' These words would go to the heart of the woman. Her conscience would rise and she would know the Master was not condoning the breaking of the law of earth.

Jesus went on to talk to those about him concerning the law of God. They tried to accuse him of having a demon because he said that he spoke not of himself but of the Father. Here is a point we want to make clear: the Jews accused Jesus of having a demon because he claimed to be of God. In the Spiritualist movement are some people who erroneously think and claim themselves to be inspired by great personalities. A spirit may come through and give a very big name. Why?—to impress, to force home what it has to say. A great teacher, a true spiritual teacher, does not need this. A truly great man, a great personality, either incarnate or disincarnate, will not wish to draw attention to his own personality. A truly great soul knows that of himself he is nothing. No man is good, save God. All good cometh from God. Jesus denied that he had a demon. He said in so many words, 'All that I do is not of myself, it is of the Father. God doeth the works. I am nothing. Had I a demon,' Jesus implied, 'I should not be giving all to God.'

I want you to notice all through this chapter the gentle spirit, the spirit which was alight with truth and love. He speaks in this chapter of life and death. He speaks of those who were living in sin as being dead. They could not be alive because life could only come to the Godlike man. The living soul is trying to express eternal life, or in the words of Jesus: 'to obey my Father which is in heaven, to do the will of God'. Such as these have eternal life because it is indeed life to be expressing God, to be living God. It is death to hate, to be cruel, to inflict suffering and to judge, and all the miserable earthly things—death. As we once said, there are many, many souls, as yet, whose very existence is deathlike. They live as in graves waiting for the trumpet sound. That old-fashioned teaching has been swept on one side by the scientist who says 'The body cannot rise from the grave once it has disintegrated. What about those bodies that are cremated, how are they going to be drawn together?' This is a misinterpretation of the text. Those who lie in the grave are those who are enslaved by sin and death or materialism. They are awaiting the call of the trumpet. The sound of the trumpet is that mighty vibration which swoops through human life and quickens the dead. Then they arise and go forth to meet the King of Glory, but not in their physical bodies from some grave of earth, not as it is generally understood. They arise from a grave of materialism. This spiritual sound, this spiritual vibration quickens them when they are ready, when they are tuned in. This is what happens in sudden conversion. The soul hears the sound and goes forth

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to meet the King of Glory, the Christ, who said, 'I, if I be lifted up from the earth, will draw all men unto me'.

Now you will see set forth in a more beautiful and much clearer way all those thoughts that we have humbly presented for your consideration.

*(Reading: verses 1 to 19)*

You see how plainly it is stated: 'If you had known the Father you would have known me', meaning that if those men had been aware of the truth and the true life, if they had lived by love, they would instantly have recognised the beauty, the nobility and the truth in the Master. Is that not so in the world today? Was it not that great philosopher, Ralph Waldo Emerson, who said 'It takes a God to see a God'? If you had known the Father, if a man has once seen the true life, he immediately recognises the true light in his brother man. This is the true sign and grip of the mason, but the inner meaning of masonry has departed and the shell remains. Perhaps we should put it in this way: the truth is there in the sign and the grip but not all earthly masons know the sign or the grip. If you have that God light in you it will reveal to you the God light in your brother.

*(Reading: verses 20 to 22)*

You see, all the time their minds were on earthly things: the physical body, material life. They did not grasp at all the truth of life or the light of the world. Did they not think Jesus was going to kill himself? 'Whither I go ye cannot come.' They did not understand that he meant he was ascending to the heavens and that whilst they were, because of sin, lying in the grave they could not rise and go to the Father in the heavens.

*(Reading: verses 23 to 26)*

Let us notice that word 'of'. 'I have many things to say and to judge of you' – to judge *of* you, not to judge *you*. We interpret this to mean that Jesus was able to judge as between life and death, to judge of them. In other words they were his teachers. What they were doing gave Jesus even more understanding. He was judge of them by reason of their acts—an entirely different thing. You may look upon a certain act, you need not judge that act but you can learn from your observation of it. You see more truly. In a nutshell you learn discrimination.

*(Reading: verses 27 to 59)*

We see all the way through that reading the two distinct lines of thought: Jesus, the Master, talking the whole time from the spiritual aspect, from the eternal truth of the light of God within him; the Jews talking the whole time purely from earth and earth personalities. When he spoke of their Father they immediately said Abraham was their father, but Jesus did not mean that. He meant that the father (or inspirer) of that lower self which was talking through the Jews was the father of darkness, the father of all the lower, the material aspect of life. The old orthodox people would say 'Satan', but that opens up a wide vista because Satan to us is not quite what Satan is to the orthodox people. Satan, or Saturn, was the spirit of Lucifer and



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father of the spirits, of the wisdom, who had their special function in the evolution of mankind. The higher our intuition the clearer becomes this truth. What Jesus was referring to was the Lord of that materialistic or destructive aspect of life, and not Abraham as they thought. Then Jesus goes on to say that wonderful phrase of his, 'Before Abraham was, I am,' meaning that before the personality of Abraham came to the earth, that which was speaking in the Master—the Son of God, the light, the truth—was in being. Long before the earth was created—before Abraham—the Great Spirit (we call him Christ) was the Son of God.

Then Jesus says, 'Your father Abraham rejoiced to see my day and he saw it and was glad,' suggesting, we think, that in all probability Abraham, the Jewish sage, was reincarnated at about the same period as Jesus. He might even have been Zacharias or one of the disciples. At all events Jesus implies that he who was once Abraham, disembodied and reincarnated, was watching and rejoicing in the works of Jesus at that very moment! Then the chapter ends as do other chapters in this mystical gospel of St John with the words 'Jesus hid himself.' He hid himself from the crowd. They took up the stones, perhaps those stones with which they were going to stone the woman and he disappeared. He made himself invisible. This strange feat has been repeated even during recent years. Was there not an Italian count whose body was completely dematerialised, who disappeared and subsequently reappeared some hours later?\*

We know well that the sages in the Himalayas and in the Andes are able to appear and disappear at will for certain work. This is because the Masters have knowledge of the law. They understand how to raise the vibrations of the physical atoms of the body so that they are outside the range of the physical sight of ordinary people, and this is what Jesus did—he made himself invisible to them and disappeared from their midst.

We recognise the repetition running all through this gospel of St John. The Master is again and again stating and restating the one supreme truth in all his sayings, in his parables and in his teaching.

### Questions and Answers:

**Q.** Is perseverance a great help?

**A.** Yes, most certainly. May we just add something to that? Every soul effort put forth is a tremendous help. Keep on keeping on and never be weary of well-doing. We do not mean to say wear your body out by a lot of unnecessary things, but never be weary of soul-effort, of persevering along the path of upliftment and aspiration, because it is this, and this only, which brings freedom. This truth will set you free, free from all limitations, free from injustice, free from all difficulties. The truth of God, the God-life within you shall set you free. No earthly man has the power to keep the soul which is of God in bondage. Keep on keeping on, little sister.

**Q.** One is helped to understand what Jesus meant when he said 'Ye are not of your Father' by looking back upon one's own very limited experience and realising after a sudden awakening how much in the dark one was before, and how one's idea of the Father was very far away from Jesus's realisation of God.

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**A.** You know how this truth flashes through you. It comes through meditation, through serious earnest thought and through the workings of conscience. When a difficulty or problem comes along so-called righteous indignation may declare, 'This will not lead you anywhere, it will not heal but it will only confuse you', but if you will be still and think of Christ and honestly say, 'Show me where I am in darkness,' then light will suddenly dawn. Through true meekness, through humility of soul you will see how much in the darkness you were. That is the way. 'I am the Way, the Truth and the life.' 'I am the Light of the World'—the I AM is that true conscience, that true light which can flood your being. If your little difficulties are handled correctly and wisely they will bring such an illumination as you will not get by the study of religious or occult books. One simple human experience can bring illumination if you approach your problem in the light of conscience or the light of God.

**Q.** Is it only selfishness that keeps us from that?

**A.** It is the lower self; it is what the world calls selfishness; for the self is so filled with darkness that there is no room for the light. If the soul can go very humbly, stripped naked of selfish desire, then love will flood the soul, peace will flood the soul, but while selfishness rules there is no room for light, or peace, or happiness. There is discord, confusion, problems heaped one upon the other. 'Thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy mind, and thy neighbour as thy self.' That is the law.

**Q.** Can this ever be carried to excess? It is said that all excess is vicious.

**A.** Can a search for the true light be carried to excess? No, it cannot be. On the pathway towards the absolute realisation or illumination, there may be difficulties to overcome, there may be spiritual battles, but wisdom will come to the soul, for the light is wisdom, the light is knowledge. One of the great laws is 'equilibrium', so that in receiving the light of God into the heart one receives wisdom of action, one receives moderation—balance if you like. The word 'common-sense' might fit it, I am not sure that I know what common-sense means. To me it would be an expression of the Great White Spirit, an expression of God's law. True sense is the sense of the spirit, the sense of God. You are bound to get wisdom, so there cannot be excess in seeking knowledge, the true light of life. 'Seek ye first the kingdom of God ... and all these things shall be added unto you': knowledge, peace of mind, justice, true well-being. The physical body should become a perfect vehicle, a beautiful temple for the indwelling of divine spirit; nothing out of order, nothing out of balance in God's temple. The body is the temple of God, therefore if God dwells in this temple He perfects His temple, so there should be perfect balance, absolute moderation, discernment, health, poise, happiness. Keep on trying. We shall all get there one day. I am quite sure of that.

### Benediction:

The greatest love, peace and joy bless you, every one. Great White Spirit, beloved Father-Mother, unto you, [into] Thy loving keeping, we commit ourselves, body, soul and spirit, and Thy peace which is beyond worldly knowledge will enfold us, heal us and bless us. So mote it be.

Amen.

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*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:*

*Esoteric Christianity, simplicity, perspective, judgement, gentleness, tenderness, Judaism*

