

The Mystical Teaching of St John: 15

T148 The Inner Teachings 13th June 1944 St Mary Abbots Place, London

[Chapter 14 of St John's Gospel should be read alongside this record.]

Invocation:

In spirit and in truth let us pray to God, to the Father, the Mother and the Son, the blessed and holy Three, that we may be raised in consciousness; that we may ascend the mountain of divine illumination and listen with our hearts open to the voice from the innermost sanctuary of our being. O beloved Father-Mother God, we pray that with the inspiration of Thy holy word, with the incoming of Thy pure and glorious light, all false thought, all fear, depression and anxiety shall fall from us like filthy rags and, being arrayed in the garment of spirit, we shall be fit and ready to hear truth.

Amen.

The first words which come to me are these: 'And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: and he opened his mouth, and taught them'. We are the multitude; we may be the disciples, but whether or not we be disciples we must ascend the mountain of spiritual purity and aspiration and sit in quietude and in tranquillity of spirit and listen. The words which I speak cannot in themselves convey to you truth, but there are those around us, elder brethren, radiant, pure and holy spirits, angels from the throne of God who can bring to you individually that sweetness, that love of the divine spirit, so that you may catch the underlying meaning of certain words or phrases which are uttered. We meet as brethren on the same level to listen to divine truth; we receive with you and as we receive so we give. May peace dwell with each one.

Tonight the subject for our consideration is the 14th chapter of the Gospel of St John, perhaps one of the most familiar chapters of all and one that contains the jewel of the whole gospel, because when meditated upon the whole of the spiritual life is revealed herein. It contains the story of man's life from beginning to end and can be summed up in that simple word – love. But then all the gospels are focused upon this one word which is indeed 'the way, the truth and the life'.

My brethren, it is not wise to try to understand this profound yet simple chapter with the intellect alone. It is too profound. Spiritual truth cannot always be clothed with words. Spiritual truth is elusive; it is only with the development of the inner light that it can be understood. In other words, it is only through the spiritual life that is lived and through warm and kindly human relationships (quite apart from the mental grasp of the subject) that the soul understands the profundity of Christ's teaching.

As we said before, 'the letter killeth but the spirit giveth life'. It is the letter of religion which is killing religion. It is only the spirit of love in the human heart that will revivify religion. So long as it deteriorates into a purely intellectual study it will lose its power. When religion becomes a living thing in the life of every individual, the world will be saved, because the souls of men* will be saved. Although this may sound old-fashioned, we must look at it in the light of the spirit, a light which has, through man's selfishness, become dimmed but which, as a result of his experience and suffering, will eventually permeate every branch of life. The 14th chapter of the Gospel of St John shows us the true life that the world needs so sorely.

The Mystical Teaching of St John: 15

T148 The Inner Teachings 13th June 1944 St Mary Abbots Place, London

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

It commences with the Master Jesus saying to his disciples (not necessarily only to the twelve named in the record but to all souls) ‘Let not your heart be troubled. Ye believe in God, believe also in me. In my Father’s house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you I will come again’.

In the first place what is the meaning of: ‘In my Father’s house are many mansions’? We do not want to split hairs by comparing this and that translation from the Greek; we leave that to the scholars. We will merely say that the gospels do not always give an exact inner and true meaning of the Master’s words. In my Father’s house, in my Father’s home; ‘house’ or ‘home’ refers not necessarily only to this one incarnation, but to the whole journey of the soul. In my Father’s house, in the life-journey for the soul which God has prepared, are resting places: there are many mansions. These mansions can be states of consciousness, states of realisation, times of illumination, perhaps initiation. In my Father’s house are many, many resting places, places in which the soul receives rest and refreshment. These places may be reached while the soul is still in incarnation, or they may be enjoyed while the soul is out of incarnation, that is out of a dense physical body.

Let us bring this point home. You know there are periods in your present incarnation when you go through a difficult time; the journey seems hard, uphill, and you become weary and covered with the dust of materialism, the grime of everyday life and the sordidness of your conditions. Then unexpectedly you come across a resting place. You do not know quite what happens, but one day when you are feeling the heat of the journey, suddenly, for no apparent reason, you find yourself lifted up. Divine illumination, happiness and joy fill your being and then you have found one of the mansions of the Father-Mother God. This is a demonstration of the eternal never-failing love of God which is often overlooked, a rich spiritual experience. When the master speaks of going to prepare a place for you he adds ‘if I go’ meaning that you will be greatly helped by his going. The fact of his withdrawing from physical manifestation enabled the disciples to find the place they sought in their own consciousness. Whilst he was with them and talking to them they did not realise the truth of his words, but by his going he was preparing a place wherein they might realise his continual presence in their own consciousness.

Sometimes you experience this yourselves. You listen to the voice of guides and teachers and are comforted, but it seems wise sometimes for the spirit to leave you apparently alone (not that you are ever left alone, but it appears so). Then your own consciousness makes the effort. You seek the truth and find it. Did not the Master say ‘Ask, and it shall be given you; seek, and ye shall find’? The spirit within learns to seek and ask through experiencing periods of aloneness and through meditation and contemplation, and finds that a place in the higher states of consciousness is prepared.

The trouble, my brethren, is that while the soul is imprisoned in the dense body it has grown too accustomed to think in terms of materialism. It cannot escape from the bondage of the

The Mystical Teaching of St John: 15

T148 The Inner Teachings 13th June 1944 St Mary Abbots Place, London

flesh, but Jesus says, 'I am the way, the truth and the life'. I have come into physical manifestation to show you the way to the mansions. God is love. Christ expresses the Father's will because he expresses love and shows us how God is to be expressed and manifested in physical life. Love is the way, love is the truth and love is the life.

'He that hath seen me', he says, 'hath seen the Father (because) I am in the Father, and the Father is in me'. In speaking of the 'Father' we prefer to use the word 'God', meaning the dual Father-Mother principles. A little friend of mine was puzzling her brain for a long time concerning the Trinity as to which was love, which was power and which was wisdom in that triangle. Well old White Eagle will tell you now in one word: the Trinity is all love. Do not try to separate any one aspect from the others. They are three in one and one in three. All three are love. Love is wisdom, wisdom is love; love and wisdom together are power. All the holy and blessed life forces are contained within that triangle; no one is outside it, no one is separated from it. The way to attain consciousness of this supreme life is by the way of Christ. 'I am the way', the Son manifesting in human life as the light of the world. No man cometh unto the Father, or into full realisation of the holy and blessed trinity, but by way of absolute love. Love is the key.

In ancient brotherhoods the brethren were taught by symbols, one of which was a golden key. Where can this key be found? Within the sacred precincts of the heart. Love is the key – a spontaneous pouring forth of love, goodwill and brotherhood towards the world. I think the Master makes it perfectly plain in his teaching here that unless he departs his disciples will not receive into themselves the divine consciousness of the love and the truth. They will not realise that the way *is* the life. The soul must live in goodwill and brotherhood, spontaneously expressing joy and goodwill and love on every plane of its being – harmony, tranquillity, happiness, love. This is the way, the truth and the life; no man cometh unto the Father but by adopting this way of life.

Later on he speaks of the Holy Ghost, the Comforter, whom he should send to them: 'even the spirit of truth'. The question has arisen throughout the centuries: what is the Holy Ghost? Who is the Holy Ghost? We can only endeavour to convey the idea to you in these words: the Holy Ghost is the holy breath; it is the inbreathing of wisdom and of love. By the way you live, if you follow the example of Jesus Christ in human life, there will come to you this Holy Ghost. Having lived the life as taught by Christ when the soul turns to inward contemplation and meditation there comes into him the Holy Ghost, this holy breath or presence which is indescribable in words. Only the initiate knows and can understand. This is the interpretation which our brethren endeavour to give. Someone will ask, 'is not the Holy Ghost the wisdom aspect, the Mother aspect of the holy trinity?' Yes, that is true, but only partially true because the Mother, the Father and the Son are inseparable. They manifest to the soul in different ways.

(Reading of verses 1 to 3)

'I will come again and receive you unto myself'—we will meet (you and I, the Master) and recognise each other. Here is a transcendent thought: although I go to prepare a place I am sure to come again because I shall prepare the place in your consciousness by my going. Then

The Mystical Teaching of St John: 15

T148 The Inner Teachings 13th June 1944 St Mary Abbots Place, London

we shall meet face to face. 'Where I am, there ye may be also'—quite inseparable you see. The soul that has touched the plane of Christ consciousness is unified, at one with Christ. There can be no separation again.

(Reading of verses 4 to 6)

I want you to notice that the disciples are continually thinking in material terms, but the Master speaks to them from a spiritual plane of consciousness. 'We do not know the way, Master; we do not know where you go'—they are speaking purely from the earthly, personal mind which is to be laid entirely aside before they can understand the esoteric significance of the Master's words.

(Reading of verse 7)

Do you see the significance here? 'If ye had known me, ye should have known my Father also' – clearly indicating the separateness of the holy blessed Trinity. God is love and the manifesting of love in the life and in the works of his Son should teach you the nature of the Father. It is God in me which is doing the works – the healing, which giveth forth the parables and teaching and performeth the miracles – the Father–Mother God, the power, the wisdom and the love; all three manifesting through this human personality, this perfect conception of man, the only-begotten Son of God. What a divine heritage is ours, brethren! And how plainly Christ points the way of life by his life, which must be our life, the only life. Unless this life is attained by and through a human personality the soul cannot live.

We have said before that the human psyche cannot truly live without the life of the Christ. This brings us to the profound mystery of the mystical marriage, the marriage between the human psyche and the divine spirit. The saints and the sages of all time have striven for this marriage, this unification, this perfecting of the psyche, the individual soul. Without the spirit of Christ the soul cannot attain eternal life. This is another interpretation of how Christ can be the saviour of all mankind. My brethren, if only we were all sufficiently simple and humble to accept this profound and vital truth, how quickly would man attain happiness and how soon would the golden age return to the earth!

(Reading of verses 8 to 10)

The God which dwelleth in me He doeth the works; He is the power, He is the love. We should not say 'He' – the word conveys the wrong idea. Again we think that is the fault of the translation, so let us retain the word 'God' all the way through instead of 'Father'.

God is the power, God doeth the works, God performs the healing, the miracles, not the personality of Jesus the Master, not even the Son, but God, the holy Trinity, the Godhead doeth the works through the Son, but the Son is inseparable from God, for God is the Son and the Son is God.

(Reading of verses 11 to 16)

The Mystical Teaching of St John: 15

T148 The Inner Teachings 13th June 1944 St Mary Abbots Place, London

Can you see how wonderful and beautiful is the teaching? 'I will give you another Comforter', something which will not need your dependence upon the physical manifestation of Jesus Christ but which will come to you yourself. The holy breath, the Holy Ghost will enter your innermost being and its presence will be eternal. In a sense this is a promise to the soul of the union of the psyche or soul with the spirit which gives it eternal life. Do not think that because you can survive death of the physical body you will necessarily be raised to eternal life. Eternal life is something beyond survival: the holy mystery which comes through the mystical marriage when the incoming life of Christ brings eternal life to the soul.

(Reading of verse 17 to the end of the chapter.)

Notice how the stress is laid upon the world being unable to understand. By the world is meant the lower material aspect of life. The world of commercialism, greed and selfishness does not know Christ, there is no room for him in that crowded feverish world. Even the orthodox church of today hardly knows Christ.

Then he says, 'The prince of this world cometh'. Who is this prince? The prince of the world is death. Death rules the world of matter, death and decay, but the Master says that there is nothing in him that death can claim. Here is a very interesting point and it raises a big question because the body of Jesus Christ disappeared. There are many suggestions as to what happened to it but there has never been an answer. Some say that the body of Christ was caught up into heaven, but what happened to the physical atoms? It would seem from the words of the Master that there were no physical atoms, that they were transmuted and absorbed into the spiritual atoms. If this were so then the prince of this world would have no claim on him. The purified and perfect form of the master was able to be caught up into the higher realms. The physical atoms did not decay in the ordinary way, they were spiritualised.

Q. 'Whatsoever ye shall ask in my name that will I do'—do you want to comment on that point?

A. Yes, it is important. 'Whatsoever ye shall ask in my name that will I do'. People often do not ask in the name of Christ, they ask for themselves. It is the law that if a soul asks in the name of Christ there must be a manifestation of Christ in the life, but the difficulty is that often our prayers are egotistical. We must put aside the self when we pray, for our prayers can only be fulfilled in the name of Christ. If the Christ is in operation what is asked for must manifest.

One more point: 'If ye loved me ye would rejoice because I said I go unto the Father, for my Father is greater than I'. Here is the gem of the whole, for it expresses the very essence of love, of brotherhood. To earthly people love usually means a desire for something; a drawing to themselves, wanting to hold this something or someone—possession. The disciples did not want Jesus to go; they wanted to keep him with them. How many people on earth would bind their loved ones to them! How few people rejoice at death and the passing away of a loved one! They do not know love if they cannot rejoice at the release of the spirit from bondage of the flesh and from darkness to light. Real brotherhood means becoming part of the life of the brother, being able to rejoice with the brother, to enter into the joys and sorrows. That is love.

The Mystical Teaching of St John: 15

T148 The Inner Teachings 13th June 1944 St Mary Abbots Place, London

May you remember those words and may they comfort and inspire you when you are called upon to send forth the spirit of a loved one into the arms of God. Rejoice, rejoice! For that is real love. Forget all selfish desires, longings and pain and enter in spirit into the mansion which Christ has prepared for you and your loved ones in heaven.

Q. You mention the physical atoms of Christ disappearing. Was not the body of Jesus of Nazareth so prepared that all his physical atoms would be spiritualised?

A. The physical atoms of all men will one day be spiritualised, purified and perfected. Then there will be no decay. In time this will happen to the whole physical sphere. Already some planets are becoming more etherealised; it is the same process of purification and lightening. Only through the perfect life and through the spirit of Christ, manifesting through the body of Jesus is it possible for the physical atoms to be so spiritualised.

Q. When you speak about the coming of the Holy Ghost, do you mean that he will come in times of trial and will always remain?

A. In this sense the coming of the holy breath can never depart. Once you have had this spiritual experience something takes place within the soul which is eternal and can never be lost. A spiritual experience which is the result of sorrow brings to the soul light and understanding in however small degree. In that sense it is eternal, and that degree of the holy breath which has entered into you remains for ever, it cannot depart for it has become the very essence of the soul. Once you have seen spiritual light and truth you can never be without it again.

Blessing:

My brethren we assemble, one in the spirit of Christ, all love, all love. And in the spirit of Christ we are in joy; we are in light; we are in peace. We are with God and the blessing of the holy and blessed Three encompasseth us and fills our being. O God, accept our thankfulness, our worship and our earnest desire to follow the way, the Truth and the Life for ever and 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:

Esoteric Christianity, afterlife, intra-life, transcendence