

The Mystical Teaching of St John

T155 The Inner Teachings 5th June 1945 St Mary Abbot's Place, London

No. 22 in the series and based upon the 20th chapter of the gospel, which should be read together with this record.

Invocation:

Beloved brethren, let us open our hearts to God. In all sincerity we pray to know truth. O great eternal Spirit, Father-Mother-Child, holy and blessed Trinity of life; Thou art wisdom, love and power; Thou art the way, the truth and the life. We simple children of Thine ask for understanding of Thy wisdom. We thank Thee for Thy life and Thy power which brings into our midst the beings from Thy heavenly kingdom. May all assembled in this upper room be united heart to heart, incarnate and discarnate children of Thy kingdom of heaven. And may the presence of the Lord, Teacher and Saviour of this planet, bless and guide each one of us into the temple of the Holy Grail.

Amen.

(The 20th chapter of the gospel of St John was read.)

We have listened to the reading, and should realise that all these mystical teachings of St John are jewels of esoteric truth waiting to be understood by souls of the new age.

The mission of the Master Jesus was to prepare mankind* for the next Age, known as the Aquarian. His teachings given during the preceding Piscean Age were interpreted purely on the emotional, mental and material planes. It is the work of the brethren of the White Lodge [*sic*] to unfold these mysteries. Once men open their hearts to the spirit they will understand the spiritual meaning of the gospels. The first essential towards this understanding is for the soul to surrender to God's love. It is a great temptation to insist upon the reason being satisfied before such a surrender of the soul to the light of Christ within, or the voice of Christ, which is intuition. We almost dare to say that it is better to listen to intuition and be guided by pure innermost feeling, than to lose the way by succumbing to the tempter, the lower mind (not the higher, because that is the instrument of the spirit). What you call cold reason can tempt the soul away from heavenly truth or divine intelligence.

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

This chapter contains controversial matter, as we shall see. There has always been a certain doubt about the resurrection of the actual physical body of Jesus. (By the word 'physical' we mean the body as apart from the psyche or psychic body, or the soul or the celestial body. We are speaking now of the resurrection of the *physical* body of the Master Jesus.)

There are three aspects of this resurrection to consider. We are led to believe that according to St John (and indeed other gospels) the actual body of the Master was raised from the dead. Was it not this that entered the upper room? And did not Thomas thrust his finger into the nail prints on his hands and into his side? How could any other but a physical body bear these scars of suffering? So it is assumed that it was the body of Jesus. Again, where did the

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physical body disappear to if it did not rise from the grave? There were the grave-clothes carefully folded and laid aside—symbolical of course of the man who had finished with earthly raiment—with all that material clothing of the soul with which many people are so smothered that they cannot breathe the pure air of the spiritual spheres. Their materialism weighs them down.

It is also significant that the first person to arrive at the tomb was a woman. The other disciples might not like a woman being the first to carry the glad tidings, but in the new age of Aquarius it is the woman-aspect of life—not women necessarily—but the mother-aspect of the spirit of life which will recognise the Master. In other words, this means that it is the loving, tender, gentle and feminine attributes in either man or woman which will first behold the Lord Christ.

There can be no doubt about the appearance of Jesus in the upper room. The records are held by the Church and the Church stands by their authenticity. But, my brethren, apart from these records (which some even now dispute) there are others, not in Rome but in the Far East,* and also the akashic records. These akashic records are impressed upon the ether and are eternal and cannot be disputed, being more authentic, more real than—what can we say—any impression of a thumbprint by which your law can convict a man or declare his innocence. In the akashic records this story is confirmed.

*[*What this refers to is not known, but see the next paragraph.]*

Some will say that Jesus must have been only some insignificant prophet because he is only once mentioned by the historian Josephus in a reference so slight that it carries little weight. The other records of which we speak and which we know exist are held by the sages in remote monasteries in Tibet. We would remind you that these wise men, these students of esoteric truth and ancient wisdom withdrew from the materialistic world of men. Now they wait until man is ready to listen once more and to learn about the Saviour of mankind. But not, my brethren, the orthodox saviour which has been presented as one who has power to save man through superstitious belief without man making any effort of his own. When man is at last ready to lay aside selfishness and greed he will live according to the spiritual law, which was given to the world by Jesus the Christ in those simple words, 'Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind, and thy neighbour as thyself. On these two commandments hang all the law and the prophets.'

Truth is so simple, and yet people rush hither and thither seeking sensation instead of turning to their own inner true self. There, my brethren, is the altar of Christ! Kneel in all sincerity and humility and wait—if necessary all your life; but, my brother, kneel before that inner altar in surrender to God. Know that men's reason has been prostituted hitherto. Reason should be used to understand spiritual truth, not to destroy it.

It would seem, then, that the womanly, the gentle feminine aspect of man's soul, was the first to seek the Christ, the first to recognise the radiant Presence. This, we say, was a spiritual manifestation. He said, 'Touch me not, for I am not yet ascended to my Father.' So it was

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also a psychic manifestation. It was the psychic body in which he appeared (not a materialistic or ectoplasmic body as is sometimes suggested) but a psychic body which was yet to be inter-penetrated by the perfect and pure spiritual atoms which can make that psyche eternal. Unless this process takes place—that is to say union between the pure spiritual atoms of the God-head and the psychic body—the psychic body (or as it is sometimes called, the 'wraith') eventually disintegrates.

Those of you who have read *THY KINGDOM COME** will understand, because in that book the truth is stated. The astral body, the psychic body, is not eternal until it is purified and revived by undergoing the Second Death, when it is then reborn into the eternal kingdom of God. So the Master said, 'Touch me not. I am not yet ascended.' He did not want contact by any mortal, any material vibration. Later he appeared in the upper room. If it was his physical body, how did he enter through a closed door? There is a physical and occult law which enables matter to pass through matter. So we do not say that it would have been impossible. But we suggest again that this was the psyche of the Master Jesus, his psychic body. Again he appeared to Thomas and later to other disciples on the road to Emmaus, as we have heard read in the Gospel.

*[*The book containing Grace Cooke's mediumistic messages from one who described himself as Sir Arthur Conan Doyle, published first in 1933 and from 1994 as 'Arthur Conan Doyle's Book of the Beyond']*

Now, if these appearances were of the psychic body, what had happened to the physical body? It had vanished. It was not there. Some say that it was stolen. Many people still hold to this belief. We think not. The physical body of Jesus was so pure that it disintegrated. All that was material returned to the elements. The rest was transmuted, spiritualised, and may have formed part of the arisen body of Jesus. There are other masters whose bodies are known to have disintegrated in this manner, as with one Milarepa, the eastern sage, whose body was dissolved so that nothing remained after the third day. What does this mean? *We* say—but we do not ask you to believe—we suggest to you that in the ultimate the body of the perfect man will be laid aside when it is finished with and will disappear. It will not rot because there will be no evil in it remaining to rot away. It will be pure and will return to the elements.

Our last point is one which has aroused much controversy. Let us read again those few lines which declare that Jesus gave his disciples power to remit sins. From this statement the orthodox Church has assumed that its priests can pardon or remit the sins of a penitent. When we examine this statement in the light of spiritual truth we shall see its fallacy. No laying on of hands by an ordained priest gives such a power. The inner meaning has been completely missed.

(Reading of verses 21 and 22)

Jesus breathed on them. In other words he instilled into the disciples spiritual light, life, truth. He caused them to absorb from him the magic of divine love. This divine love in any soul gives that soul power to remit sins or karmic debts. You all know and understand the law of

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karma which governs human life? If you retain vengeance against one who has injured you, you are clinging to that brother's sin. It remains a karmic debt through the ages because (like a ball) the debt travels to and fro from one to the other. If another person injures you and you are angry unconsciously you hold in your soul vengeance. You may forget it in this life but it is still held. You reincarnate. You meet that soul. You pay back that debt. You injure that soul because in a past incarnation it once injured you. This is how the karmic law works—backwards and forwards, backwards and forwards. I hit you, you hit me—so it goes on perhaps through thousands of lives, and whilst that continues the soul is bound by sin* and by karmic debt.

*[*White Eagle's concept of sin only consists of offence against the law of love, although in Teaching no. 158, which contains an interesting analysis of what sin is, he also says 'sin is a failure to go directly to the truth.]*

The only way by which this sin can be remitted or wiped out is for one person, instead of harbouring vengeance, to forgive his brother. Throughout this gospel we find that the Master Jesus was able to look into a man's karma and see the debts he owed and the debts which were owing to him. To one person after another did he offer an opportunity to wipe out their karma. He drew the karma of Judas to himself. Although Judas injured the Master, he forgave Judas. Again, the last words uttered by Jesus on the cross were, 'Father, forgive them for they know not what they do.'

This is the inner secret of the remission of sins. Jesus breathed, or the Christ spirit, the Christ light, instilled divine love into the heart, which causes the recipient to forgive his brother's karmic debt to him. Only thus does the Christ spirit cleanse the soul of sin, by a spiritual law of life. We who come to give this teaching speak with authority because we tell you only profound spiritual law which is truth. This should be absorbed not intellectually but into the soul and heart so that man spontaneously and lovingly forgives his brother no matter what he has done.

Then only will he know a peace which passeth all understanding. The soul must resign everything to the law of God. God is justice. Do you imagine for one instant that any one of those men who have recently sinned against their brother man by perpetrating such cruelty—do you think they can escape divine justice? They cannot. But it is the will of God that man holds no bitterness but forgives freely. The result of sin is that the man must suffer, for no earthly authority can save him from his just due. This is the ancient wisdom, the cosmic law. So soon as mankind—as we have said and we repeat—so soon as mankind can look to divine law to govern, to govern the nations, peace and tranquillity will come. Then will the will of God be done upon earth as it is always done in heaven.

God blesses you abundantly. Be thankful and live to serve your brother man and to breathe upon him the divine love of the Christ within your heart.

Benediction:

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Gracious, loving Spirit: breathe upon us the breath of life more abundant, of love. Give to us the blessing of Thy peace.

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:

Faith, signs, mastery, right, wrong

