

# The Mystical Teaching of St John: 11

T144 The Inner Teachings 11th January 1944 St Mary Abbots Place, London

*[Chapter 10 of St John's Gospel should be read alongside this record.]*

## Invocation:

O Great White Spirit of purity, our souls pray that we may behold Thy radiance, that we may be drawn into Thy glory and Thy truth. Our Creator, our Father-Mother God, take from us all the mistakes of the separated existence from Thee. May the veil fall from before our eyes this day, and may we glimpse into heaven and see Love, Thy Child, Thy Son, Thy Creation. In the silence and stillness of eternity may we know the meaning of love.

Amen.

Let us make this an hour of true communion with spirit. May the higher self in each one of us stand forth this night as a warrior and may the flaming sword of the spirit be held in our right hand; for remember there comes a time when the spirit must stand forth as a warrior. This may seem to contradict the teachings of love, but when we see into the truth, the heavenly mystery, we know that every human soul at some period must make a stand for truth. Although this is not our subject for tonight we wish you to see the knight with shining armour holding aloft the sword of truth. This knight is your higher self and also your guide. Remember that your guide may come to you clothed in different ways. He or she may adopt the astral body of any one of his or her past incarnations or may be clothed in the garment of pure spirit. Shall we call it the heavenly garment? In which case it will be a garment of flashing light and beauty. When visualising your guide or your teacher as a knight in shining armour you raise your attunement to the planes of pure spirit, to the celestial planes. This must be your object each day if you would tread the path of the disciple. We can speak thus to you, a small gathering, for the vibrations are harmonious and beautiful tonight.

It is a common error in the early stages on the spiritual path to daydream, to create beautiful visions, to live in a remote and nebulous state, sometimes of self-glorification, sometimes of unbalanced emotionalism like that of a young pupil for an adored teacher. On the path, my brethren, there are many details to observe and errors to conquer day by day. This is why the best school for the pupil or disciple is the earth, the everyday contacts with ordinary simple people. Some of these people doubtless seem very irritating. Yes they are meant to be, because through the friction of daily life will you meet your karma of the past, great or small. Through these daily contacts will you rub off the corners so that the rough ashlar of the mason becomes smoothed into the perfect cube: the master mason.

No man can run away from his life experience. We say this with great earnestness. You will never escape unpleasant tasks and unpleasant lessons however hard you try. Again and again and again will you be faced with the same cycle of experience until the weakness or defect is erased. Therefore accept, accept those conditions.

Let us remember that God, the supreme Light and Glory of life is all-wise, and His nature is Love. All things become subject to love in the end. Therefore we should 'welcome each rebuff'—welcome those very things against which our lower nature and our lower self rebels. Let us try to be brave warriors in the field of battle. The Bhagavad Gita, one of the great scriptures of the world, tells of the conflict between the higher and the lower self, the latter

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always eager for ease and comfort and self, the former knowing inwardly, intuitively, the way of love.

This tenth chapter of St John which we shall review tonight is one of the keys to all spiritual life. It deals primarily with love. How few of those enslaved in a physical body can know the beauty, the sweetness and the divine glory of love, but there are so many degrees of love. We want to be very human tonight, for love is the divine and profound truth which forms the keynote or corner stone in the building of your temple and of the great temple of the universe. The object of all spiritual striving, the object of life and death, is love.

All this you will find woven into the tenth chapter. Again we have to learn our lessons in the primary school of earth. Therefore, if we look round and see what mostly causes man to suffer, we shall find it to be lack of love, misapplication of love, misunderstanding of love, or too much love. All these different aspects can be recognised in the human dramas enacted around you daily. Look for them, analyse them and see what is happening to your brother and sister by your side. Love first manifests through the animal nature of man; it works up by degrees until it is seen, pure and completely selfless, in the beautiful perfected soul of the initiate and the master, a love which enters into the life and the soul of every man and woman in the universe, a love which knows no separation, a love which is united with the Father-Mother God.

This teaching is contained in the principles set forth for the White Eagle Lodge adherents and expressed by the reunion of the child with the Father-Mother God, the formation of the perfect family. My children, those people who remain isolated from human love, who stand aloof from the animal passions of life, may be further removed from the attainment of their ideals than the simple man and woman whose love is mainly of the body. The lessons of life are learned in the primary class of human love, the love of a man for his mate or the love of brother and sister, mother and child, father and son, friend and friend. This human emotion which you call love is the beginning and holds the seed of divine and glorious truth within. Without the spontaneous urge to love (not to be loved) the soul has not reached the opening of the bud. Until love becomes spontaneous the bud has not broken. Most humans want to be loved; quite a small proportion spontaneously give forth love because they cannot help themselves, because it has grown as natural to think of and love the beloved, as it is eat and sleep.

This is one of the lessons which the soul is taught in the Halls of Learning beyond this physical life. This is one of the first lessons which the soul learns after death: that is after the soul passes through its period of confusion and is able to see the face of its guide. In the spirit world this spontaneous thought awakens 'I love', not 'I want love.' Such love is an expansion of consciousness. Love should permeate every act and thought and motive of human life; love is always giving forth for the brother, or the sister, or the wife, or the child. Love is born consciously in the soul, without thought and without restraint.

In this chapter the Master has this vision of love, experiences this great emotion, this great truth and light, when he speaks of the door which leads into the fold and of his sheep. 'I am the good shepherd. I know my sheep and they know me' and 'There is a door into the fold and

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the sheep will follow the shepherd through the door into the fold'. The door is love. The door is true beauty. The shepherd is the true teacher who can inspire in you (I speak personally now) confidence, faith and love. The true shepherd enters through the door and the sheep instinctively, intuitively recognise and follow him. Jesus speaks of some people who try to get into heaven through the back door; to climb up and thrust their way in. Such people are eager for knowledge and power; they try to force an entrance through power of intellect. It is one thing to read about spiritual truth and quite another to live such truth [in] that thought, word and act become a natural expression of it. The intellectualist may shout from the housetops and proclaim what he thinks is right and true, but if his spirit could be truly seen it would be found there was no light there, no understanding of God.

The Master referred to the wolves which would devour the sheep. These are the false teachers, false leaders, those who try to dominate through intellectual attainment or through occult power, through (shall we call it?) spurious teaching.

Then Jesus speaks of the keeper of the door and says, 'The keeper of the door will recognise the sheep and let them in'. Who is this keeper? We suggest that the keeper of the door is man's inner consciousness. The keeper won't let anything pass that is not true, not real. So we can understand that when the soul feels sure that the teaching it hears strikes a true note, the keeper will admit it into the fold. Now let us hear the chapter read.

*(Reading of verse 1)*

Some souls refuse to follow the path of love and gentle selflessness; they want to get into the building by some other means. Jesus explains that the true way is narrow. The spiritual life is a difficult path, particularly at first. Greater difficulties will follow, but then the soul is stronger, steadier and more poised and can withstand the storms. There is no short cut into the heavenly mysteries. You cannot climb in through the windows; you have to enter through self-discipline and by welcoming each rebuff. Grasp your nettle; accept disappointments, knowing that they are opportunities offered to you to work out your karma.

*(Reading of verses 2 and 3)*

Everyone who has awakened to the meaning of love instantly recognises the voice of love in another or in his teacher. This is akin to the grip of the mason and the secret signs of the mystery schools. A soul who has passed through love's initiation does not need to speak; it sends forth great waves of love and truth. All the sheep will respond.

*(Reading of verses 4 and 5)*

Who are the strangers? Those who do not ring true. Those who do not speak with the voice of love. They are the strangers.

*(Reading of verses 6 to 10)*

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We think Jesus is referring to the Antichrist, whose method is not the way of love, of gentleness, of truth.

*(Reading of verses 11 to 13)*

‘Careth not for the sheep’: Cannot stand the test of love, you see.

*(Reading of verses 14 and 15)*

The soul initiated into the great realm or the universe of love, surrenders itself utterly and completely to all the sheep, to all the others. When a soul sees and understands the meaning of love it is no longer ‘I’. The ‘I’ is surrendered. The statement, ‘I lay down my life for my sheep’ means, my brethren, that such an initiate loves even the darkest sinner. That you cannot understand yet. It means that the initiate of love must even love and absorb into himself the sorrows and evil of earth and change them into good. This would seem impossible, but at some time in the future will come the complete giving up of everything, the laying down of life for the sake of the whole. It is referred to again in Revelation in the casting down of the crowns of the elders before the throne of God. No soul can be selfish, isolated and hold what it possesses. It must open wide the lotus flower and pour forth love to everything, every condition in life.

*(Reading of verse 16)*

The sheep ‘which are not of my fold’—this raises another question. It does not necessarily mean people of different nationality to the Jew, although this interpretation has been given. In Britain the Christian might believe the Chinese, the Confucianists, the Buddhists, to be outside the fold of Christ. We do not think so because the light of Krishna or of Buddha is one with the divine light of Christ. Where the one true light shines through a teacher he is of the one fold, but there are others who are good, well-meaning and true, but who have not yet seen the flashing diamond of love. When they awake to the Cosmic Christ they will all be gathered in. Although there are other paths, all must eventually come into the supreme Light.

*(Reading of verses 17 and 18)*

This profound statement may have two meanings: the ‘laying down of life’ we interpret as meaning the complete and utter surrender to the Supreme, but on the other hand there is another interpretation which is rather deep and may not appeal to you. What is called the psyche or the soul of a great one can be dissolved at will and for a purpose, and can in some future aeon of time be taken up again. The soul can be resuscitated at will. Of course no ordinary soul is likely to possess such a power until a great period of time has elapsed.

*(Reading of verses 19 to 24)*

Many people today demand to know who and what they are. Many people, particularly in the occult world, run after someone whom they either think or who claims to be a master. ‘Oh, so and so is a master’, they say, ‘Go and hear him talk!’ ‘Are you a master? Tell us, are you a

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master?’ they ask. My friends, this is not the way. The words of Jesus simply mean that the sage does not need to say ‘I am a master’. The light and power which shines forth are sufficient. No words are necessary. The sheep recognises the shepherd not by what he says, not even by what he knows necessarily, but by his emanation of love and beauty and purity.

You notice that Jesus was standing in Solomon’s porch when he said those words—the porch of the Sun, of the Great Light, In other words, the truth he voiced came forth from the universal Sun, from the Supreme Light. You see the wonderful esoteric meaning of this statement?

*(Reading of verses 25 to 28)*

Separation is impossible when once the sheep recognise the shepherd. It can no longer be separated from the master, from love.

*(Reading of verse 29 to the end of the chapter)*

We would like to share with you this one profound truth: that the initiated, those reborn through true love, can always be recognised by their brothers on earth. When following your path, reflect in your life and in your heart this sun, this love, this beauty. Endeavour to respond at all times to the impetus of kindness, of selfless love towards your brother man (and even towards your relations, particularly if they are trying and irritating). This is the true way: ‘I love. I love. I am with them because I have to help them. I come to help my companion, not to stone him.’

At this moment comes a wonderful, a beautiful outpouring of love upon you all from the invisible brethren. Their silent forms radiate light and beauty; they give – oh, with such infinite tenderness and love – and they would speak deep into your heart and tell you that as you are true and faithful in the little things, the simple human duties, so you are mounting the stairs into halls of great beauty. Would that we could describe some of the halls of light and wisdom that await you, my brother and you, my sister, where you may enter and receive the supreme blessing of everlasting happiness and radiance!

## Benediction:

We stand before the throne to pray that we may not fail in our work to help our brother man to see, to know and to become one of the vast company of the blessed in heaven. Dear God, help us in this.

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:*

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*Esoteric Christianity, soul growth, irritation, judgement, spiritual arrogance, religions*

