

## The Mystical Teaching of St John: 12

T145 The Inner Teachings 8th February 1944 St Mary Abbots Place, London

*[Chapter 11 of St John's Gospel should be read alongside this record.]*

### Invocation:

My brethren, may you become aware of the presence of your brethren in the realms of light. May you be attuned in consciousness to the halls of learning in the spiritual worlds, May you be raised above the physical, the material life, and in company with our Elder Brethren. The hosts of shining spirits and the angels of light, ascend to the very Throne, to the blazing Altar of love and light and truth ... We lay bare our hearts before our Father-Mother God; may the inflow of the love, the light and the truth purify and cleanse our being. We pray to our Father-Mother God that the Christ-child shall grow into perfect manhood\* in us; that we shall recognise the Great Spirit in all our companions, that we shall all be united as one glorious brotherhood of love, of Christ.

Amen.

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

Before we commence we will listen to the reading. Please take careful note of the words which Jesus spoke to Martha and Mary, particularly to the former when she called upon her Lord saying, 'Had you been here, he would not have died!' Note also the passage in which the Master speaks of the number of hours in a day—the twelve hours—and when he speaks of light and darkness, day and night. In this chapter we again find that wonderful spiritual and true meaning of the words of the Master, not to be interpreted only by the intellect but by the Christ spirit, which is truth and life and love. Now we will listen.

*(Reading of chapter 11 in full.)*

We see in this reading a clear explanation of the spiritual life, the God life, as apart from the life of matter, of the world. We see, as in the other chapters, these two distinct lines of thought. On the one hand there is Christ, the Son of God, he who understood the inner meaning of life, the laws of life and of true brotherhood. We see him expressing without wavering the law of the spirit. On the other hand, we see the Jews and the ordinary people, and even the disciples—whose eyes were unopened—speak always from the mind, from the material self, as men and women of the world. We see that Christ abided always by the spiritual life, the spiritual law. This is the lesson to be learned.

Throughout is this constant interpretation by Christ of all these happenings in the spiritual sense, in the light of real truth, which indicates that when a man or woman sees the spiritual life then spiritual law is revealed and that soul must henceforth apply that spiritual law to every detail of life. There is no exception, or as one of the wise ones said, 'Between right and wrong there can be no compromise'. The law is inviolate, it must be obeyed, and this is why so many suffer when they come into spiritual life. They are not strong enough to walk the path alone; they are over influenced by material considerations. For a time they see all their problems from the material aspect instead of remaining rigidly on the spiritual path and applying the spiritual law to every problem. There can be no compromise. You must always interpret the problems of mankind on the spiritual plane. Do not be dragged down into the

## The Mystical Teaching of St John: 12

T145 The Inner Teachings 8th February 1944 St Mary Abbots Place, London

vortex of materiality or you become blind, but if you endeavour to see truth in life and in man's soul, then you will undoubtedly see the glory of God.

The death of Lazarus can and should be interpreted in the spiritual sense and not in any intellectual way. However some schools of thought regard the story purely as a physical miracle. We do not say that this was not so, but the primary object of the whole story is to reveal that the rising of Lazarus really means the raising of the spiritual power in man, the awakening of the spiritual life in Lazarus. When we re-read the chapter you will see what we mean.

There is no stress laid upon the physical death. The Master does not seem to think this important, but is most concerned with the raising of Lazarus from a spiritual death.

When Jesus was about to visit the home of Lazarus the three disciples protested: 'You must not go again where the Jews seek to kill you'. The Master answered, 'Are there not twelve hours in a day?' There is a time for everything. My time to leave the physical body is planned. It does not matter; if I am on the service of love, then God will protect me. He implied by this that man must not be foolish and tempt providence by needlessly laying himself open to physical danger, but if the service of God calls him he can go in perfect composure, with happiness and tranquillity. Even if there be danger he knows that the time for his passing out is not yet.

We want to make this quite clear because recognition of these two aspects reveals much: first, that attitude of mind in which people are careless and thereby break the law, but [second] if people have a mission to fulfil and go where they give service, they are then about their father's business and are working in harmony with the spiritual law: 'There are twelve hours in the day.' Those who quietly obey the spiritual law have nothing to fear. Everything is in the plan and there is a time and a place for everything, and when all is said the finest attitude for the passing out of the physical body is this quiet and tranquil acceptance of the perfection and exactitude of God's plan.

We must learn to live in accord with spiritual law, the law of God, of harmony and wellbeing. You must obey the laws of God in your own body. You must not violate them. It is correct to care for the physical body for it is a temple of God. It is not yours to play about with, it is not yours to say, 'I will make it overtired, knock it about and stint it of its food.' You are breaking the spiritual law by doing this. The spiritual law says your body is a temple of God; it must be bathed and kept clean; it must be fed wisely, treated with respect in accordance with the law of holiness and healthiness. Man must protect the temple of God. The body must not be overworked nor over-indulged; it must go on with perfect tranquillity, but not be indulged. And when the allotted span is reached the soul will leave its body and go forth. 'I am coming, Lord: I have heard Thy call!'

We impress this upon our listeners and readers: if you obey the spiritual law of holiness and healthfulness you can live your days with perfect tranquillity. You can go into the greatest danger if it is right that you should do so, for then you are obeying the true call of the spirit. If

## The Mystical Teaching of St John: 12

T145 The Inner Teachings 8th February 1944 St Mary Abbots Place, London

you are about your Father's business, all is well. All is well whatever happens, all is well. That is an important lesson.

*(Rereading of verses 9 and 10.)*

'If any man walketh in the "day" – which means in the "light" – he stumbleth not'. If you are working according to the laws of the spirit it is daylight for you. This we have already explained. If there is darkness and confusion in the soul the man stumbles.

I want you to make a note of the rolling back of the stone from the grave (*verse 41*), because it is important. We interpret that stone to be the stone of the mind, of the material intellect. That seals a man. The material scientist, the material religionist, the material man in any department of life is as one in a closed box, a grave, and at the entrance there is a stone which seals him in. In other words the man, because he is dead to spiritual things, has put himself into a grave, and then others of like mind roll the stone before him and seal him in. Is that not true? Is not the world always ready to roll the stone of materiality onto a man and seal him into his grave? And how difficult it is for a man to escape!

So Jesus found his friend Lazarus in his grave. Many people whom you call 'living' are already tightly sealed in their graves. Many leaders of modern thought lie in graves sealed up by public opinion. They have to remain there because public opinion insists upon it. They are as dead men and can only be brought to life by the Word, by the call, by the innermost response to the master. God speaks through the Son. That is through His son on earth, which can be the true spiritual brother of the dead. God speaks, but God cannot always find a channel through whom to recall the dead man to life.

In the gospel of John Christ speaketh through the Master's life and calls Lazarus to life. There is this same raising of Lazarus going on in the world today. We have probably all lain in a grave at some time as did Lazarus. That which is Godlike in us has responded and we have arisen.

Will you read that passage please, about the calling forth of Lazarus:

*(Rereading of verses 33 to 44.)*

You notice that he spoke to the mourners, rather indicative of the fact that worldly companions assist to bind a soul? Is that not true? Have not others the power to bind and hold you to a life of materialism? Their influence and thought can dominate you, until you hear the voice, then nothing can stop, nothing holds you.

You notice that Martha said the physical body might be corrupt. Here again the Master, putting aside all else, speaks of the glory of God. He does not see decay or death. He sees the light of God glorifying and illuminating the soul of Lazarus; nothing but this.

Previous to this is a passage which refers to the weeping of Mary and Martha: 'And Jesus wept' we are told. Those looking on said, 'O, how he must have loved him!', thinking that

## The Mystical Teaching of St John: 12

T145 The Inner Teachings 8th February 1944 St Mary Abbots Place, London

Jesus was weeping for the physical loss of his friend, but not so. Jesus did not grieve for this reason. Here we may find an illustration of true brotherhood. You will notice that Mary did not come out to meet the Master but remained in meditation, quietly, placidly. Mary has already sensed truly who Jesus is, or who the Christ is, working through Jesus, but Martha is engaged with material things and is so full of the death that she has to run and remonstrate with the Master, 'Why did you not come sooner?', but Mary remains still. This shows that Mary understood the true relationship between the Master, herself and the others. We should say that Mary had been initiated into the true brotherhood through what is sometimes called the Feast of Love, or the Love Ceremony in the spirit life.

To be thus initiated means that the spirit and the soul of the initiated brother become merged with all the other brethren. This can only happen when the soul is raised to consciousness and an understanding of true love, of real love. There are those here and those who will read our words who will understand this fusion of spirit, the feeling which is theirs for the joys and sorrows of others. To be truly initiated into the Christ Brotherhood or the White\* Brotherhood means that the initiate so enters into the sorrows and the joys of others that he feels with them. He does not only look upon suffering with sympathy, he lives it and feels it; a state to which we have all to come. When all the world is thus raised what a change there will be! All cruelty will be finished. Brother man will know that if he inflicts suffering upon his brother he suffers himself. He cannot be cruel. The suffering inflicted upon another is ever intensified when it returns.

*['White' refers to light, not colour of skin.]*

True brotherhood is not looking on and saying, 'I am sorry'. That is not enough; it is the heart beating with the brother's heart, the eyes shedding the tears the brother sheds. This is why Jesus wept. He weeps because Martha is weeping. He feels the bitterness and sorrow she is experiencing in her soul through the physical loss of her brother. He groans in spirit when he goes forth to call Lazarus because he too is entering into the grave where Lazarus lies. He enters into Lazarus and raises him from death to life. This is a beautiful story. Read the passage again and see it in this light.

*(Rereading of verses 19 to 25.)*

The Master meant by these last words that by extending his great love to Lazarus he was raising him from the death of materiality. Is that not happening today? Are there not true brothers who have succoured you, or have you thus helped some brother or sister? Oh lovely, lovely thought! Oh what a comfort it is to us all, and how we rejoice in this sweet and tender love of God! All our true brethren, comrades who may be here in a body of flesh or may be in the spirit world, come to raise us. God is glorified in us as He was glorified through the raising of Lazarus.

'I am the resurrection and the life.', does this mean that Jesus at some 'last day' is going to call all people from their graves? Science says 'Ridiculous and impossible!', because it means a breaking of a physical and spiritual law. The dead cannot arise at the sound of any trump.

## The Mystical Teaching of St John: 12

T145 The Inner Teachings 8th February 1944 St Mary Abbots Place, London

Science does not know that the trumpet is the call of God, the call of the spirit from which the soul arises and goes forth to meet its saviour.

*(Rereading of verses 25 to 33.)*

As we said, he was entering into Mary's grief, feeling with her. How many can really enter into the feelings of another and suffer with them?

*(Rereading of verses 34 to 38.)*

Jesus meant that the inner self, the intuition of the soul, should be the guide. There must be some power of imagination for the true brother to understand another's suffering. You will not get it through mentally trying to understand, but through emotion and feeling. That is what the materialist and the intellectualist lacks. He has not that spiritual awareness. Therefore the development of imagination is a necessary part of man's awakening.

You will notice in clairvoyant vision that the clairvoyant or the mediator has an extremely developed sense of imagination. The materialist sweeps it on one side and says 'Rubbish!' This gift of imagination enables the individual to enter into the feelings, to *become* the spirit from whom they are giving the message. Only through imagination does the message come; it is the telephone. Watch when public clairvoyance is being given and you will see the instrument become the spirit she is giving the message from. Only a highly developed imagination enables her to become part of the spirit. That is what is meant by true brotherhood.

*(Rereading of verse 44 to the end of the chapter.)*

The same story today: the persecution of one soul for the sake of the community. The same thing is happening and yet Jesus said that every soul was of account in the Father's eyes. 'Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered.' He taught that each individual soul was of the greatest account to the Father. The world says that the individual must be sacrificed, but the law of the spirit is that every soul is precious. That is what we read into these last few verses. The world was out to slay him. He would wait until the twelfth hour of the day when his time had come. Then he would give himself up. That story the gospel tells. Thus two parallel lines of thought dominate this chapter. The usual interpretation is the material, the raising of the physical body of Lazarus, which appears so wonderful in the eyes of the world, but Jesus was all the time working with the spiritual law, his supreme object being to bring light, life and truth to the soul of his brother man. To this end he lived, he died and rose again.

**Q.** You speak of fulfilling the spiritual law and putting it before everything. Often we cannot see how the many worldly claims on us can be met. I understand that if we follow the spiritual way, our needs are always supplied?

## The Mystical Teaching of St John: 12

T145 The Inner Teachings 8th February 1944 St Mary Abbots Place, London

**A.** Jesus said ‘Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.’ ‘Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.’ The answer is that if you do your best, if you do what you know deep within your heart is true and just and kind and loving you are fulfilling the law of life and all material needs will be met. Give out; do unto others as ye would be done unto. Love the Lord thy God with all thy heart first, and thy neighbour as thyself, as thy brother; feel with your wife, husband, mother, sister, father, friend; feel with them, try to understand their feelings; do what you can for them and leave the rest to God. If a person is sick do everything that you know should be done; be not careless nor neglectful in detail; be conscientious, then yield to the will of God. That is the spiritual law, my brethren. Recognise also the law of karma. Realise that you and those around you have certain lessons to learn. If hard circumstances come along try to learn your lessons from them. Never lose your confidence in God’s love.

Of course, if you are lazy and indifferent and self-willed, you break the law and will suffer. If you are thoughtful and kind, courteous and brotherly to all you will find the law will work and all will be added unto you, but the point is that you do not and cannot do all these things for the sake of return, you can only do them from the depths of the spirit, from the Christ, which is truth in you.

If you do all these things spontaneously the law is fulfilled and all your needs are met. ‘Divine love always has met and always will meet every human need.’ A brotherhood who feels sorrows and rejoices with another is divine love, and that love will always meet every human need—always, always, always.

**Q.** What is the difference between involuntarily picking up people’s thoughts, and doing so voluntarily?

**A.** You can involuntarily pick up or sense in a psychic way the thoughts of other people, but they will not make a deep spiritual impression upon you. The other way is a giving forth, an outpouring from your innermost of divine love. This gives to you imagination and enables you to enter into the deep heart and spirit of your brother; you *become* him. In the first instance you register his feelings like a puff of wind. The other way is to go out to your brother in great love, becoming part of him, suffering and feeling with him. So you will see there is a vast difference. In the first instance you are separate, in the second you are at one, in an at-one-ment with your brother.

### Benediction:

O beloved, Great White Light, Thou who art our life, Thou who art all truth, all love, all perfection! We stand before Thy blazing throne and are filled. Our cup overfloweth. Surely goodness and mercy and loving kindness shall be with us all the days of our life in Thee.

Amen.

## The Mystical Teaching of St John: 12

T145 The Inner Teachings 8th February 1944 St Mary Abbots Place, London

*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:*

*Worldliness, esoteric Christianity, Bible, motive, physical wellbeing, intellectualism, afterlife, radiating*

