

# The Mystical Teaching of St John: 1

T134 The Inner Teachings 9th February 1943 St Mary Abbot's Place, London

## Invocation:

Let us pray to the beloved Father-Mother God and to the Son. We raise our hearts to praise Thee and to give thanks, and to pray in spirit and in truth for communion with Thee, and for the expansion and growth of Thy spirit, Thy wisdom and Thy love in our being and in the hearts of all mankind\*. O Thou Who art the Beloved, the only reality—Thou art the eternal life, the glorious light of life. We yearn for Thee and we pray for Thee. May we this night be receptive to Thy blessing and to the ministrations of Thy messengers, the angels and archangels and all the company of heaven. So mote it be.

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

We bring a message which we pray will be clear, for we desire above all things to be simple in expression. Much confusion of thought reigns on the earth plane and this is part of the darkness which arises from the earthly part of man's being. We would make very clear the foundation upon which the teaching of the White Eagle is built. Sometimes there may appear to be contradiction, but be patient; do not jump to conclusions hastily. You will find a perfectly adequate explanation for every paradox as you journey along the path of illumination to the gateway of heaven— 'the Gates of Heaven', the gateway to eternal life—we see in this phrase a profound and ancient truth: the gateway of initiation, the Royal Arch of the true mason\*. Jesus, throughout the four Gospels, strove to teach the people of this inner truth, of that truth which is the Way, the Truth, and the Life—the gateway to heaven. We would deal, in the future, with the meaning of these words.

*[\*White Eagle refers to masonry as a form of universal truth or teaching, with no specific reference to the freemasonry of today.]*

We again intercept a message; we speak to Spiritualists, those earnest souls who have found through their spiritual and psychic experience a new life and fresh knowledge, and in their happiness at this revelation they may be inclined to sweep away the ancient wisdom, the ancient truths and the old doctrines in the Bible. This must be rectified. We refer you, my beloved brethren, to the many truths which lie obscured in the Bible. When read with understanding, when the light of God is thrown upon it, you will discover many a jewel, and indeed, all that man needs for his life on earth and for the life hereafter. The Bible contains the beginning, the now, and all that is to come. It is therefore a great pity that men sweep it aside as being old-fashioned, out of date, full of confusion and contradiction and therefore valueless. There is something in this old book for every man.

A reading has been given tonight about Creation—a reading which is so well known that it is disregarded. With the advent of the theory of evolution, the book of Genesis fell into the shadow because intellectual men and women decided there could be little truth in it. Yet the scientific theory of the evolution of the earth and of mankind only presents a part of the whole, a fraction of the true history of mankind. This presentation caused much confusion of thought and destroyed men's faith and robbed them of that spiritual contentment which had been theirs. This was not altogether a bad thing; it served a purpose, as we shall see. Such

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half-truths and even errors have an end to serve, or they would not be permitted. God is omnipotent as well as omniscient and does not allow anything to pass on earth without using it for ultimate good. All that is apparently evil, that which comes about through the ignorance and foolishness of man's lower self is ultimately used by God to bring about an illumination of mankind. As you know, in your own life, you learn through trial and error—and how valuable are those lessons thus learnt! So this theory of the evolution of the species has its place in the building of the Temple of Truth. We are told in Genesis that God created the sea and the earth and the heavens above the earth, and lastly He created man in His own image and He breathed into man the breath of life and man became a living soul.

The talk tonight follows on what we were saying in the public service last Sunday\*. No doubt many of the things said then were thought-provoking and will give rise to many questions. We have no doubt that some of the points which arose will be contested—but no matter. These things will be found true in the course of time.

*[\*See Sunday address given on 7 February 1943.]*

God created the seas, the earth, and all the things on earth and in the seas and in the worlds above the earth. This is the story of the creation of matter, of form, of life. Matter can vibrate at different levels and matter which vibrates at a higher level than the physical earth is invisible to creatures functioning in physical matter. We remind you there is a finer matter, finer ethers which interpenetrate the physical, which finer ethers are only vaguely sensed by the scientists at present, although there are many souls who are sensitive and able to register the impression of those finer worlds and the creatures dwelling upon them.

Such creatures are not only of human origin. There are many creatures in the astral worlds that are not human and never have been human. But God created man, a soul. The soul is not the immortal nor the eternal part of man. Much confusion of thought exists about what is body, what is soul and what is spirit. The soul we shall describe as the finer aspect of the physical form of man. In this soul are two aspects: that soul which continues to live after the physical body is destroyed, and that soul which forms the bridge between the earthly and the heavenly life but is not itself heavenly, but only the bridge between the two until something happens. As we told you on Sunday, that something is a quickening of the life of the soul by the breath of God. Then the soul becomes a living thing. This is a spiritual truth not understood by many. The soul lives on after the death of the physical body, but it does not necessarily live eternally until this quickening by the Spirit of God takes place.

The souls of animals live after death—for a time. Animals are extremely psychic and can see creatures on the astral plane much more easily than humans can. Their psyche or soul is more aware of the psychic planes because the animal has not developed a mind. The mind or intellect of man can be, and often is, a great barrier. Some of you here yearn with all your strength to enter into heaven, to pass through the Royal Arch into the glories of heaven, but your mind constitutes a barrier; you cannot get past the mind or the intellect. An animal has no mind to interfere and so is more receptive to the psychic or soul world.

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Many people find they can, under certain circumstances, be receptive to the psychic worlds and receive these impressions through their soul or psyche. They think that this is the end all and be all, but no; it is only like contacting something apart from yourself—say, a chair, a table, a book. The soul world appears to the soul to be as natural and as solid as the physical world is to the physical body. The difference is that the soul world exists apart from dense matter, and the soul can live for centuries in the astral world. But it needs something more than its psychic body to enable it to enter into the eternal life. The soul life, as such, is not eternal.

Jesus gave this truth in all his teaching. Study the gospels, and you will find repeated references to the eternal life: 'I am the way, the truth, and the life'\*; 'I am the Light'; 'I am the Way'; 'No man cometh unto the kingdom except by me'. This has been interpreted by many to mean Jesus Christ, the man, but it is not so. The Master Jesus was the channel or vehicle for this divine and eternal truth of Christ, the Way. The more you analyse his sayings, the more this truth will be revealed—the truth of eternal life. This is why in your meditation groups you should not allow yourself to linger on the astral or the psychic planes, where doubtless you will see many interesting things. This is only a passing phase, however, and you want to aspire to Christ through this light in your heart, through this light which is the Light of the World, the Light of Life, the Light of Christ, which is eternal life, the living flame.

[\* *John 14 : 6*]

At this point, please read again the first chapter of St John and pardon us if we interrupt to give explanations of certain passages.

(Reading:) 'In the Beginning was the Word, and the Word was with God, and the Word was God.' In the beginning God spoke, God sent forth the Creative Word, the Power; the Word was God; the Point within the Circle. In the Beginning was the Word—the life; the Word—God.

(Reading, v. 2, 3, 4) 'In him was life.' In Him was life; the life is God—the life which is in everything; God is in everything, God *is* the Life.

(Reading, v. 5) 'The light shineth in darkness; and the darkness comprehended it not'. In this life of the soul, there is darkness. We explain this by referring to the souls which are what you call 'evil'. All that is happening in the world which is evil is because the soul has not become quickened by the spirit and aware of the light. The soul can be absolutely in darkness until it is quickened by the Light of the Son.

(Reading, v. 6-12) 'There was a man sent from God'; John came to bear witness of the Light; he spoke of the coming of the Light in Jesus; he came to tell the people that this Light was coming. But here we would intercept another thought: the teachings in the four gospels should not be confined to the period in which Jesus the initiate was supposed to live. This truth was brought to the world in the beginning. Have you got that clear? It is an eternal truth

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existent from the beginning of the world. As it was in the beginning, is now and ever shall be. The story contained in the four gospels was given to man countless ages ago.

(Reading, v. 13) 'Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.' This indicates that the Light of truth which spoke through the Master Jesus was the Word, the Eternal Light flowing forth from the heart of the Cosmos, from the heart of the Father-Mother God. God is that Light and God is the sun which shines in the darkness of earth—not merely upon the physical earth, but in all that comprises the life of the earthly man.

We touched in our last talk on the truth of the mystical marriage and of the changing of the water into wine. In this miracle we see again the same truth—the water symbolising the psyche, the soul, before the Divine Spirit, the Light, the quickening power of life, changed the soul into wine, into the light, into the full glory of heaven. This is the breathing into man of the life of the spirit. It is possible—and indeed it happens—for a soul to undergo many incarnations before it is quickened, and if the soul does not respond but sinks lower and lower into darkness, it becomes more and more receptive to negative forces and what is called evil. Then it is eventually destroyed by its own self. It lives no more, it negatives [*sic*] itself. But the divine spirit attached to that soul then comes again back to the earth with a new soul. The divine spirit is eternal—but the soul can be destroyed, the soul can die. This is the purpose of striving and of responding always to truth and to love. This is the purpose of aspiration and the urge within us all towards divinity. We can respond or we can ignore it; as it is neglected, the soul remains in darkness, and without the quickening of the divine life within there is no eternal soul. The eternal soul is born, not of the flesh, nor of the will of man, but of the Divine Spirit.

(Reading, v. 14) 'And the Word was made flesh, and dwelt among us'; the 'Word' was God. The Word dwelt in the flesh, in man, in the flesh of him who was to be the teacher and revealer of this eternal truth. The Word of God is no other than the Son of God in man. How far can we carry this truth of the Word, in the flesh, dwelling among us? Does this mean that my brother, my sister, is the Word, is son or daughter of God? That is a question each must ask himself.

Q.I thought that the astral and lower mental of the soul pass away in due course after every incarnation?

A.Well, not exactly. Have you heard us speak of the 'wardrobe'? The physical atoms change, but the astral body does not disintegrate in the same way, but is there in the wardrobe stored away in the psychic world and can be taken out and put on again. Have you not heard of the masters using their astral bodies? Have you not heard that a master may present himself\* to you in a 10th, 15th, or 18th century body as the occasion demands? They may appear to lay them aside, but they are there for their use. Do not you, in your meditations, see certain pictures and are amazed to find that self going through certain experiences and doing certain things—you are actually putting on again the astral body which was one of your dresses in the past. There is, I will call it, a seed brought over to incarnation after incarnation; it is the

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nucleus of past lives, built into the present. In terms of time and space it is almost impossible for us to convey what we want to convey. The dress does not alter the quality of the soul. It is still the same soul, even if in a different dress.

*[\*While the Master is referred to with masculine pronouns here, White Eagle would state that a master is 'beyond gender'.]*

Q. Where does the causal body come in?

A. The causal body is that which is built through the response of the man to the light and to all the finer and pure vibrations of life. The causal body is what we call sometimes the celestial body, and is also what we call the eternal body.

Q. There are two conflicting stories in Genesis about the creation of man—in Chapter I and Chapter II; can you explain the discrepancy?

A. I think you will find that these two stories come from different sources. The second story sounds as though it owes something to the lower mind, and has rather disturbed the true meaning. I think the first story is that to be accepted. God created man in His own image—this is a spiritual image, not the physical image—and the spiritual image has two aspects, male and female, man and woman, the father and the mother: the two aspects which you will find throughout life under different names. And it requires the two aspects to bring forth in man the birth of the Son. Man is a pure spiritual being, created in the image of God.

Q. Is there not also a mistranslation in the first story, which should read, not male *and* female, but 'male-female'?

A. Yes, that is so.

Q. Would the second story refer perhaps to the separation of the one into the two? In the first place they were one, and the rib being taken out was a symbolic representation of the division?

A. Well, it could be interpreted thus, but when we come to what is called the 'fall' of man, we find many interpretations and misinterpretations of a profound esoteric truth. *We* see it as a perfect design of God, a descent into matter for magnification and glorification of God in man, the glorification of life; it presents a vision beautiful to our eyes.

Q. Was there actually an experimentation with form which resulted, in fact, in the present difficult position?

A. I cannot hold any other ideal but the perfect Plan and the omnipotence of God and I do not think that man has anything like the power of freewill which he attributes to himself. The freewill of man moves within a very small orbit and certainly has no power to upset the cosmic plan.

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Q.I take it that the separation principle from the female was not on this earth, but long before we came into this dense body of form?

A.Yes, I agree.

Q.Is it possible that Jesus of Nazareth was a reincarnation of Krishna? I find that many of the parables contained in our New Testament can be found in the story of Krishna and can be dated back 4000 years B.C.

A.That is right, beloved brother. I think it quite possible that Jesus was a reincarnation of Krishna. You see—it is all one Light. Do not confine this truth to the period of the life of Jesus. It is the Ancient Wisdom, the Light of the Worlds which has been with men throughout the ages.

Q.I take it that although the soul has within it a divine spark, or stimulus, it is not until it reaches a certain stage and responds to that stimulus that the spirit, that which is created in the image of God, descends and inhabits the soul?

A.No, not exactly; the spirit is there with the birth, but the soul is in darkness until it responds to the stimulus of the spirit, until it becomes quickened by and aware of the spirit. The soul is the clothing of the spirit, and has a certain stimulus placed within it which will enable it so to respond to what is called creative good that it will rise and be quickened by and unite with the spirit. There are many, many souls living in darkness at the present time. The Elder Brethren are trying by their love and help to awaken those 'dead' souls and bring them to life. The work of all the Great Ones, of the ages, is to help mankind to awaken from the sleep of death to the eternal life.

## Benediction:

Now, in the silence of the innermost, let us breathe a hymn of praise to our Lord; may our hearts leap with joy! For we thank Thee, O Great One, O Divine Spirit, for our creation and for the light and joy of the spiritual life. We live in Thee, we live to worship and to glorify Thee in daily life. So mote it be.

*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:*

*Christian, Christianity, paradox, Jesus, spiritualism, spiritualist, creation, evolution, truth, animals, psychic, receptivity, gospels, John, mystical marriage, astral body, Krishna, soul, body*