

The Mystical Teaching of St John

T154 The Inner Teachings 22nd May 1945 St Mary Abbot's Place, London

No. 21 in the series and based upon the 19th chapter of the Gospel, which should be read together with this record.

Invocation:

We open our hearts to the glory of the supreme light. Thou who art the way, the truth, and the life; Thou who art the light within the human heart, the supreme light, we pray to Thee to enter in and dwell with us. O Father-Mother God, who art all love, wisdom and power, we pray that we may receive the message of wisdom and truth from Thy centre of truth, and that we may be aware of the presence of Thy sons and daughters of the supreme light who dwell in the spheres of light and who would baptise us in this small upper room with the power and beauty of their radiance. May we receive and know truth.

Amen.

Not with earthly minds can we comprehend truth but with the heart which opens like the rose to the sun. This is the season when the roses bloom. All love roses and to many they have a special message. They are called the flowers of love and they are often used as a token of love. There are many symbols which bring their message, but the esoteric aspect of the message is rarely known or understood. The human heart, like the rose, turns its face to the blessing of the light, and as it receives this light it expands in wisdom. It expands in comprehension. It knows without words the meaning of all the truth behind the teachings of the Master Jesus. For two thousand years men* have been seeking understanding on the mental plane in vain, with a few exceptions of men and women who have not only read the ancient scripts but who retreated to the inner sanctuary to meditate and to absorb the light. This can only be done when the heart is completely without self at the time of meditation; and when it also aspires so that the outer life becomes selfless—which means putting the needs of the brothers before the personal need. In such a one the rose commences to bloom and shed its fragrance and the perfume is noticed in the world.

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

Centuries afterwards, the world acclaims such people as saints, as elder brethren, as masters. This is the meaning of mastership—one who has attained mastery over the lower self—one who has attained mastery on all planes of being. Such mastery arises from the strength in the heart, in the spirit. Mastery means having loving wisdom and power. Love is the only power by which the master works his white magic* of wisdom and love. Wisdom, love and power are inseparable—three in one and one in three. The greatest power in this world or in the next is love. It is the link which binds and yet gives complete liberty. When applied it never fails to win through, no matter how difficult the problem which confronts the soul. When in doubt, fear, anxiety, in sickness, when death draws near, the key to liberty, the key to heaven itself is love in the heart towards God.

[White Eagle taught many times about 'white magic', which is the power of creation applied selflessly; the word 'white' implies light, not colour.]

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In the chapter to which we shall listen—the 19th chapter of the Gospel according to St John—this esoteric truth is superbly demonstrated. We remind you that the mission of the Christ when on earth was to reveal in action the law: the way, the truth and the life. You may remember the explanation given concerning the overwhelming love which the Master had for Judas, who was his betrayer. Jesus took upon himself the karma of Judas in order that this younger brother might escape the full penalty for the suffering which would be his by his karma in the future. He was destined by this karma to betray unto death some soul, and Jesus, knowing this, drew that karma to himself, knowing that he (Jesus) would forgive Judas the terrible karma which he was about to make by betrayal of his master. ‘Greater love hath no man.’

In this chapter are two more occasions on which Jesus deliberately set himself to win someone from the karma which would result from certain actions. This is brotherhood demonstrated in action. If the motive behind all human action could be to save another soul not by sanctimonious words—oh no, nothing like that! —but by very wisely and tenderly putting before them a higher, better way (which they themselves would adopt) by exerting a silent loving influence which would save them from incurring karma of great suffering, then we should know a world nearer to the brotherhood of man than we are likely to know under the present order. Jesus tried to draw out from Pilate his better nature. He gave him two, or perhaps more, opportunities to express truth, but Pilate was morally weak and he could not accept his opportunity. We would also draw your attention to an episode when Jesus hung on the cross. According to St John the words he used were, ‘I thirst’. Why did he say this? Because Jesus knew that before him stood a soldier whose karma was about to give him an opportunity to be compassionate. So the Master said, ‘I thirst’ and the soldier was touched with pity and he raised the sponge to give the Master what he required. When he had drunk Jesus uttered the words, ‘It is finished,’ meaning that he had finished with the last soul on earth whom he could help in this manner to transmute his karma.

There had been Judas, Pilate, and this soldier. There were many, many others. The truth is that the whole ministry of the Master was one of compassion and love, not only on the earthly plane or in the earthly sense but to the souls of those whom he came to help. When this chapter is read, you will notice what we mean. There is perplexity about other words of the Master. According to the Gospels of Matthew and Mark, Jesus cried out, ‘My God, my God, why hast thou forsaken me?’ Scholars, students, do not know exactly if this expressed the mind of Jesus, or whether Jesus was thinking of Psalm 22 which commences with the words, ‘My God, my God, why hast thou forsaken me?’ but which goes on in such a beautiful way to describe the complete confidence which the soul of the Son of Man has in the supreme light and love of God. We suggest that if the actual words were ‘My God, my God, why hast thou forsaken me?’ the thought behind was rather ‘God, Thou canst not forsake me. I am in Thy care and all that Thou doest is for my good’.

Then there is the incident where the soldier thrust the sword into the side of the Master and blood and water gushed forth. This is another symbol of the wonderful sacrifice or surrender (we prefer that word) of Jesus to the supreme love of God. Not only did he surrender his physical life, but he also gave in fullness his psyche. Most people do not, either when they

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live or when they die, surrender either body or soul to God. Most people pass over retaining earthly or astral desires. It is natural until the individual becomes so illumined spiritually that he lays down all personal desire. When the soul is illumined spiritually there is no self-desire. Through this symbol of the blood and the water Jesus demonstrated that he had surrendered himself body and soul to the love of God, the water being symbolic of the soul or the psyche—the psychic part, the soul part of the individual. Now we will hear the chapter and comment as we go through.

[Verses 1 to 3 of the 19th chapter of the gospel of St John were now read.]

Notice that this chapter gives a description on the material plane of the experience of any soul which is struggling, striving to follow the spiritual law. All of you here know that in your experiences you have endeavoured to hold fast to the teaching of the spirit. You have striven to stand for truth, and in your soul you have been taken and mocked at, laughed at, scourged, and all that you held most sacred trampled underfoot. This is the way of the world in dealing with souls which are earnest and true. What Jesus went through before and at the time of the crucifixion is the story of the esoteric sufferings of every aspiring White Brother.* The world can only interpret things materially. All spiritual things have to be brought right down to a material level and then gradually the soul begins to absorb the teachings, begins to understand. Then it realises that experiences on the outer or material plane have their counterpart in the inner sanctuary or on the inner plane.

*[*White Eagle refers to his teaching as coming from the White Brotherhood in the heavens, and of his pupils as aspirants towards this Brotherhood. As in the earlier example of the word in this teaching, 'white' should be taken as 'of the light'.]*

(Reading of verse 4)

You will notice that Pilate was able to recognise the truth in Jesus, but he was weak within—like so many. Here is an apt description of the reaction of the worldly mind or the young soul who has seen truth but has not the strength and confidence to put truth into action. Because Jesus knew Pilate had seen truth, Jesus tried to help Pilate to be morally strong, as you will see.

(Reading of verses 5 to 11)

This is a remarkable statement. Pilate was not used to having people who were meek before him. Pilate thought that this man would be terrified by his threats. As we have said, love is the greatest power on earth, the greatest power in heaven. Because Jesus had the power of love—real love—in his heart he knew that love was the law of the universe, the law of life. That law was supreme. So he could say with tranquillity, 'You have no power to hurt me.' Here is the crux which we have to grasp. If love is dominating, is radiating from the heart there is no thing on earth nor in the planes beyond which can hurt the soul. If a man acts from the heart of love—love towards his brother man—he has nothing to fear no matter what the circumstances. If the man lives by love, all will come right in the end. Love is supreme. You

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need not worry about anything so long as you confide in the love of God. Do your best, act from the heart of love, which means putting into practice the divine law in your life, and you may have confidence in God that all will be well.

(Reading of verses 11 and 12)

Jesus said, 'He that delivered me unto thee hath the greater sin'. He was trying to be compassionate to Pilate, to show that he loved him, that he was sympathetic towards him. He was trying to say, 'Pilate, you are placed in this position against your will. I understand that. Your sin is not as great as that of the one who delivered me unto you.' Pilate was inveigled by Jesus's own people to try and to condemn him—the sort of thing that happens frequently even today. People have been used often as tools by others. If they are brave they stand for truth once they see truth. Pilate had this opportunity, but he was too morally weak to do so. Later on he regretted this and in another story—of which records exist—Pilate saw his mistake and ultimately became one of the Master's greatest friends and brothers in a later work.

(Reading of verses 12 to 15)

That is again the way of the world. The chief priest was trying to deny, to ignore the true kingship of Jesus and place Jesus in a false position. This is the way of a world which uses unjust methods to make people appear what they are not. The world discards truth. The world denies and the world crucifies a spiritual king. How many of the saints and prophets have been stoned, crucified, thrown into prison to suffer and to die. The world does all it can to crucify such a soul. How vital it is for us when on the spiritual path to learn to look beneath the surface and into the heart of one's fellow traveller, to recognise the spirit and to try to understand the motive behind another's action, and not to assume always that the motive is unkind. We should endeavour with human compassion and love to see the heart of him who appears to be our enemy. All White Brothers should aspire to act from the heart of truth—if we could ever remember that the motive *is* good, it would save us much suffering and pain, but we look, my brethren, for spiritual kings, and when we recognise them we must not crucify them by being unkind and spiteful.

(Reading of verses 16 to 18)

This is interesting. They took him (Jesus) to the Place of the Skull, and there they crucified him. The skull suggests to us a vacant head—empty, hollow, unseeing, unknowing—something which has no life, no animation, no perception. You see the esoteric significance? It means that it was from a *level of consciousness* which was empty, devoid of all understanding, all knowledge, all love, all beauty, that they crucified the Son of God. It happens today. Only at the place where the understanding is dead, and the mind empty, are such souls crucified. Well might Jesus say, 'Father, forgive them for they know not what they do.' For they who did this were as skulls, empty, sightless, unknowing.

(Reading of verse 19 to end of chapter)

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We would add this—that where Jesus called to the disciple to behold his mother and to his mother to behold her son, this can be interpreted as the renunciation of human relationships for that incarnation. To every soul when it departs from the body comes a like renunciation. Neither is this the first occasion on which Jesus drew attention to the breaking of ties of relationship on the physical earth when the spirit departs. Only one relationship is eternal and that is on the spiritual plane. Jesus clearly demonstrated the renunciation, the giving up of all worldly possessions even to the distribution of his garments.

Everything was finished with; the body was taken away and buried according to Jewish rites, but Jesus had no interest in any part of it, having surrendered himself. It is interesting to note that when the soldiers broke the legs of those crucified beside Jesus they did not touch the Master. Instead a soldier thrust his spear into the side and there flowed blood and water. If you read Psalm 22 (which we have referred to earlier), you will find therein a prophecy which says that his garments would be divided amongst the onlookers but not a bone of him should be broken. It seems as though the Master Jesus knew exactly what procedure would be followed. Throughout his life it is clear that Jesus had insight into the akashic records, into the record of the karma of all those whom he contacted. We may see this as a demonstration of the exact working out of the law of karma which Jesus so clearly and so profoundly understood. His whole ministry was directed towards the helping of those souls with whom he came into contact either to transmute their karma or to work it out in the best possible way. Upon all who have the deeper, more profound knowledge of the divine laws rests the same responsibility—to help the souls they meet not to make additional hard karma, but rather to create good karma for the blessing and the happiness of all mankind in the future.

In parting, we would draw attention to the importance for men of today to understand this law and to put into action good karma; for surely, surely, as night follows day, as nations practice bad karma they will suffer. All the world has suffered as a result of the practice of unbrotherliness and harshness and cruelty. It does not matter what others do. What *we* do is vital. Preach the gospel of the brotherhood of man and of the divine law of love and of the absolute and exact law of karma which governs the whole of man's life in this world.

Benediction:

What is sown today is reaped tomorrow without exception. O Father-Mother God, make clean our hearts within us so that we may see the vision of the true life which Thou wouldst have us live. May we be filled with the light of the Christ spirit and dwell in peace with our brother. Thus may we know Thy heavenly peace always.
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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Forgiveness, criticism, bravery, goodwill, perspective, avoidance, inevitable, plan

