

The Mystical Teaching of St John: 16

T149 The Inner Teachings 14th November 1944 St Mary Abbots Place, London

[Chapter 15 of St John's Gospel should be read alongside this record.]

Invocation:

O Divine Spirit, all holiness, Thou who art our Creator, the Light of all humanity, the Saviour of mankind. Thou art our Beloved, in whom alone we can find happiness. O supreme beloved Father–Mother and Son, we come into Thy presence with bowed heads and open hearts, awaiting the incoming of Thy wisdom. In Thy holy name we call upon the Brethren of the Great White Lodge and the angels of wisdom, love and power to assemble in this temple of the spirit. May there go forth from this gathering an unending light, a blessing to all mankind.*

Amen.

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

Beloved brethren, before we come to the 15th chapter of St John, let us first gather together in brotherhood in the one spirit; let us be as a brotherhood of old. There is much talk in these days about the ancient mysteries, the secrets which are lost. Occasionally we hear about the ancient temples which once were built upon continents now lost, the continents of Mu, Lemuria, Atlantis. Some deny the existence of these so-called lost continents because they say no proof remains. Others are satisfied that they have adequate proof of their existence. Those of the inner brotherhood and some of you present do not need physical proof because you know that these continents were the birthplaces of the world's humanity. We would take this opportunity of saying that these ancient temples housed the God-men who originally brought knowledge of the mysteries of earth and heaven to man.

Such divine mysteries are only conveyed to the accepted pupil or to those who have proved themselves by their simplicity of heart and their trust in the supreme Godhead. Pupils do not need great knowledge, rather they need great love, pure love for the Godhead, for life itself and for their brother man. They need to be simple of heart.

Gathered in this little upper room today are many discarnate souls and some souls who still possess a physical body but, having attained to a degree of mastership, are able at will to leave their physical body sleeping in a safe place and to journey here in their astral body. A company of Brethren of the Great White Lodge, initiates of the holy mysteries, are also present. They come to assist you, simple and true brethren of earth, to attain a degree of initiation into the heavenly places. Students for these degrees are not taken through fantastic ceremonies, although in the olden days symbols and ceremonies were used to create the power to raise the consciousness of the candidate; today they are not wholly necessary.

We say this because we want you to feel that when you come to these inner groups you enter into an inner temple. To do this you must leave outside all worldly cares, all material thoughts, and reverently share with others the peace, sweetness and purity of the innermost court. This temple is within yourself. Within, it shall be revealed as simply as possible, mysteries which have existed through all time: 'As it was in the beginning, is now and ever shall be'. God created the world and all the spiritual spheres around the world. Therein He

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manifested divine life, the beautiful life of His own thought. God has made cosmic laws which will endure for ever. We and you are subject to these laws. If they are broken at any time during your mortal journey, with or against your will, you will be faced with the consequences. This is the operation of the law of karma. Do not think that karma operates from the past only, it is ever working, even at this very moment you are making karma, for what you do today you will assuredly meet tomorrow, somewhere, somehow.

Brethren, we do not wish to be harsh or stern, far from it. We wish to bring you truth and truth is not harsh. Truth should be acceptable to the gentle spirit and to any willing aspirant. Therefore you should say, 'Whatever is my lot, I will accept it gratefully. I will accept knowing that it does not come to me without love. Today I may not understand my suffering, so I can only trust in the eternal all-enfolding Love that is leading me out of the shadows of falsity into the light of truth and happiness.'

What we shall say today about the 15th chapter of St John is an explanation in modern language of age-long mysteries, presented in olden days by symbol, form, and ceremony. In this age of Aquarius the mysteries can be simply given for you to receive within the temple of your own being, to treasure within your own lodge where you will find the key to all the mysteries. Remember that around us are the radiant ones of the Great White Lodge with the perfect (masonic) jewels which they have earned, jewels of great price. Such jewels may have power to attract astral forces, but they should be regarded as outward symbols which represent inward spiritual attainments won by and through the everyday life of the aspirant. You cannot go to a temple or masonic lodge and pass through forms and ceremonies and be any the better spiritually unless the heavenly grace descends upon you at that time and is established in the inner lodge of your own being. But we shall hear more of this truth when we listen to the words of our Beloved, the Master Jesus who was Christ, the Lord.

(Reading of Chapter 15, in full.)

Of all the chapters of St John's gospel, this seems to us to sum up the whole of human life. It is so simple, yet it creates for us a perfect picture of the meaning of all Christ's sayings and teachings. 'I am the true vine' means the 'I AM' which we call Christ, not the cosmic Christ only but the Christ which dwells within every heart. The 'I AM' is that divine love which can only speak to man in his innermost sanctuary. 'I am the true vine', says Christ. 'Ye are the branches'. This true life of Christ in you is a seed of the cosmic Christ, part of the true vine, and is the real foundation of all human life. When man opens his innermost consciousness to this pure and gentle spirit of Christ he identifies himself with the life of Christ. Therefore being a branch of the true vine and himself living the Christ life, he must of necessity identify himself with all the feelings, joys and sorrows of his brother man.

What does this mean? It means that in every detail of life you must enter into the life of your brother. (This ideal is exemplified more in the spirit world than on earth; it is an ideal for every true brother or true branch of the vine.) When your neighbour is in trouble do not just say, 'Oh, I am sorry' and close your door and get on with your own work. Feel for him; know what he is going through and think how can I help him to bear his lot? Identify yourself with your neighbour; rub shoulders with him in shop, warehouse, school and church. Do not only

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regard him as some Mr Smith who has suffered bereavement or sorrow, or perhaps has experienced a great and thrilling joy. Go to him, talk to his heart as if you understand, but do not embarrass him; instead be gentle, kindly, tactful and sympathetic. Let your heart lead you. Be thrilled with his joy; be quiet and sympathetic with him in his sorrow.

If we thus endeavour to identify ourselves with the spirit of God in these experiences, we shall see God everywhere, we shall *live* God. Here is the keynote. We should not just think of God intellectually, we must try to become God and in becoming Godlike we become the Son, Christ. As Jesus Christ taught, the Father and the Son are one. Because we live selflessly we shall live joyously, happily. We need not live the life of an ascetic. We should not draw our robes close and say that we are more advanced or that we know a tremendous lot. We must get right down to basic things and be at one with Mr or Mrs Smith in spirit and feel as they feel.

We should eat to bless God; we should go to a party intending to be happy, to radiate fun, joy, kindness and love. We should enter into the problems of the businessman, the student, the doctor, the teacher and the servant. We should look at life from the other person's point of view. When with his lordship, we should feel and see with his lordship; so also with everybody else we are called upon to associate with. Even where we meet indifference and discourtesy we should think, 'Poor Miss Smith, she is tired, she is unhappy. How can we help her?' The gentle word, the drop of oil on Miss Smith's troubled emotions will bring about a miracle.

That is what is meant by identifying oneself with the true vine. Instead of being egocentric, instead of being wrapped up in the little circle of our own interests, we fling wide our windows and look out upon the world with a great heart of sympathy and love. A word here, but do not be too fulsome. This can be as bad as the reverse. We need to be quiet, watchful and tactful on the outer plane. Within the temple we must endeavour to let the light shine so that the motive behind every action, every impulse is pure, kindly, true and loving. It is thus that the life, the truth and the love of Christ should manifest in every act and word in daily life.

That, my beloved, is the aim of every candidate for the mysteries: to be precise and perfect in daily life, in all human relationships. When you have achieved that you won't need to come to old White Eagle, unless it is to talk over old times! You will be the light yourself, the perfect white brother.*

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

(Rereading of verse 7.)

This is an important point because some people say, 'O, I have given up prayer. My prayers are never answered so I don't pray any more', and yet the Master, the Christ, very clearly states, 'Whatsoever ye shall ask in my name, that will I do'. Here is contained the secret of prayer and of true healing. A story tells about an old lady who prayed that the mountain before her window should be removed. In the morning the mountain was still there, so she

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exclaimed, 'I thought as much all the time!' This defines the attitude of mind of many people towards prayer. They pray without believing. We do not say that if you pray in faith that that house opposite will be removed by tomorrow morning your prayer will be answered. It is not enough to believe strongly if we do not identify ourselves with Christ. We are still being very selfish. Such a prayer could not be answered because it is not in accordance with the law of Christ, but if we pray, identifying ourselves with the law of love, the law of God, our prayer *must* be answered. This is because we are setting in motion the law. Prayer must be selfless and neither arrogant nor intolerant. Let us pray, 'Lord, Thy will I accept. What is good will be accomplished'. If there is no conflict, if we accept the works of God without question, there is a yielding to that law of love which was manifested through Jesus Christ. As an example of this form of prayer let us quote that incident when Jesus sorrowed in the garden of Gethsemane. He did not pour forth bitterness or condemnation. He did not order his Father to give him this or that. 'O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.'

What must result from a prayer like this? It may not remove a house or a mountain, or provide you with the companion you want, or bestow upon you material goods or restore the health that you think should be yours, but it will raise you nearer to Christ and enrich your soul with one of those jewels we have spoken of—a jewel of the spirit. Accept the cup knowing that it is for a wise and good purpose, for God's purpose. When the cup is drunk to the dregs, what follows? The soul finds fresh beauty revealed in life, wisdom is increased, as is the capacity to enjoy heavenly things, to understand the mysteries of life and to extract from, as well as to give to the world, greater happiness, love and beauty. What you give forth in these things the world will give back to you in full measure, pressed down and running over.

(Rereading of verse 8)

You see if you do not bear fruit the branch will be cut off. I think we have already explained in these talks that man has two aspects which are in conflict one with the other. Some call them the powers of good and evil. Whilst living in the physical body you are building up the psyche, or the soul, with your emotions, good and otherwise. There are times when you feel that you are an outcast; that is to say you are beset by thoughts of fear, anger, depression, anxiety. You are in the outer darkness. While such emotions dominate you are cut off from the true vine. That branch is you—it is rotting away. Don't forget that this kind of thing manifests very often not only in the psyche but later in the physical body as well, for when the soul gives way to those violent emotions the true self becomes separated from the psyche. I do not want to go too deeply into this or to disturb you too much, but when man's psyche is thus separated from the vine by inharmonious vibrations, emotions and diseases, the psyche of that incarnation is cut off. It withers and dies and is consumed in the fires of Gehenna. We are not preaching hellfire; we merely speak of the operation of a simple cosmic law. Very few people actually sink so low that their psyche withers and is destroyed. It can happen.

But when we speak of the psyche we mean the personality which is being built up by the soul in the heavens and which can be brought to eternal life only through the indwelling Christ. We do not mean the spirit. In this sense Christ is the saviour of mankind. Without Christ the human psyche must die; with Christ the human psyche is raised to eternal life.

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Q. Does this mean we are never to be sad and depressed? Jesus is said to have wept.

A. Jesus wept for his brethren. I should not call them depressing or dark, but tender tears. Love can bring such tears to your eyes, they are due to the quickened sense of brotherhood. Such tears are like the dew in the heart of the rose. It is better to strive to overcome one's depression for usually it arises because one is turned in upon oneself.* One can feel depressed sometimes because of the darkness and conflict of human life, but this is only a passing shadow. Even when you feel the utter loneliness of separation from God, strive to get past it. Get through that fog, for it is only an illusion. If it feeds on itself, it will poison your psyche. Know that all is well; never doubt that though your experience may be unpleasant and uncomfortable, God is good and good is sure to come out of it. When you can feel a certitude like that you can no longer be depressed and the sap of the true vine will flow strongly through your veins.

*[*White Eagle does not, of course, mean that those whose depression has a deep psychological basis are simply self-centred, but that to look outwards may be ultimately beneficial to all sufferers.]*

Goodbye, dear ones for a little while.*

*[*This was to be the last Inner Teaching class before the new session in 1945.]*

Benediction:

Our Father-Mother God, we would thank Thee in our hearts and in our lives for Thy love. O God, with Thy help may we give others the same love and happiness which we know.

Amen.

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Empathy, esoteric