

The Mystical Teaching of St John

T156 The Inner Teachings 3rd July 1945 St Mary Abbot's Place, London

No. 23, the last in the series and based upon the 21st chapter of the gospel, which should be read together with this record.

Invocation:

Let us pray to the source of our life, to our Creator Father–Mother God, and to the radiant spirit of the Christ—the holy and blessed Trinity from which we all derive. We humbly pray to feel the divine presence within our hearts. We pray to recognise in outward form the manifestation of Thy love, wisdom and power. We surrender all that we are to Thee; and in this state of illumination may we become aware of the presence of the radiant ones, our elder brethren, and the vast company of heavenly beings. O God, may the children of earth be raised into the heavenly consciousness. May they be filled with light and feel the power of love. May the healing of the divine Presence pulsate through the physical and the soul bodies of these Thy children here. May they see the way and know the truth and feel the life and the love of the Cosmic Christ.

Amen.

Many times have we repeated the same injunction—open your hearts in loving aspiration and adoration to the supreme Light of all being. Thus and thus only can the inner mysteries of heaven be unveiled. As we proceed to study the teachings of the Master Jesus this will become apparent.

For two thousand years these sayings, these mysteries, have remained veiled because the letter only has been understood. The teachings of the Master have become materialised. Truth cannot be interpreted only on the intellectual plane. In man's* attempt to understand these teachings only the material and intellectual interpretation of heavenly truths has been taught to the people.

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

Beloved ones, in this upper room hosts of listeners are present. The elder brethren are helping us in our search. In this upper room angelic beings are pouring upon you cosmic rays, revitalising your physical, quickening your soul vibrations and stimulating the inner light. It is not what you hear us say only but much that you will know inwardly which constitutes the truth. We speak to a far greater number than those present in the body. In the same manner there are certain souls on earth attached to a physical body who are able to visit the planes of spirit to teach souls newly released from earth. There is an intermingling between earth and the spirit world. Some of us come to the earth to help our brethren. Some of the earth brethren go to the spirit world to help. There is a beautiful interpenetration of life and service.

We remember how on one occasion a woman said to us, 'Oh why do you come back to earth?' She seemed to think that we should be so much happier if we continued to enjoy the heavenly life and did not bother about our earth brethren. The question came almost as an accusation. 'Why do *you* want to dabble in the darkness of earth?' she said. We

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answer—because in the world of spirit Christ has shown us the way of love, the meaning of love. When *you* feel this love you will go through any discomfort, through darkness and danger, to get to your beloved. So it is with us. We love our earthly brethren, for some of them have been and still are true companions of our spirit. We have known each other. In ages past we have worked with each other. We love to serve. How can we enjoy heaven whilst our loved ones need our help? It is all quite simple and there is no particular merit in one's service. We serve, we love, because there is nothing else for us to do.* This is the truth. This is our happiness. When men have realised this truth the world will be a changed place and mankind will once again live in a golden age.

*[*That is, 'we could not do otherwise', not 'we are otherwise unemployed'.]*

You are about to listen to the 21st and last chapter of the Gospel of St. John. Although familiar, it is a very puzzling chapter—as you will notice. We will hear it right through. Then we will seek the inner interpretation.

(The whole of chapter 21 was read.)

Notice that throughout the ministry of the Master he continually made use of the symbol of the bread and the fish. Previously we made it clear that the physical resurrection of Jesus, of his physical body, did in a sense take place, but that the physical elements were so purified by the Christ light and love which had manifested through them that there was nothing remaining to cause them to decay as in ordinary death. It was the true body of the arisen Christ which manifested to the disciples. They had been through a terrible ordeal before this incident of the great catch of fishes which the gospel narrates. They had seen their Lord taken and crucified. Despite all his glory and his greatness apparently he had no power to save himself from his enemies. The disciples were disappointed and disillusioned. Isn't that exactly what happens to any soul which has been raised to a state of spiritual ecstasy, when some trouble comes along and faith and belief are shattered? The heavens seem then to become as brass. Perhaps a loved one has passed away. All the bereaved has left is a corpse—nothing more. You know, my friends, the agony this brings? But is it true separation? Only for those living in the mortal mind, in the material self. The arisen soul has gone forward into the light—to a state which the mourner who is left behind can also reach if he would rise above the limitations of his personal grief. You say such grief is natural? Yes, but it is of the nature of the earthly self, not the nature of the arisen Christ—which means the arisen Christ in the individual.

When the Christ within can rise and overcome the lower personality then there can be no grief, for there is no separation in spirit. If the bereaved would cast aside his limitations and make a supreme effort to rise and meet his beloved he would know then there is no death and no separation.

Now these disciples of Jesus, in spite of all their teaching, were still wrapped up in their personal selves, conscious only of their physical needs. So when their Master was taken from them they concluded that there had been nothing in his teaching. They were back where they

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had been in the beginning. Their whole attention was now going to centre upon practical things such as their means of livelihood. Isn't that the way of many people today when they are disillusioned and disappointed with spiritual contacts? When they come up against some major test of their love and sincerity and cannot pass their test? They say, 'I trusted, I believed and I thought that I followed the Master! And it did not work and now everything has gone wrong. I am so disillusioned that I will have nothing more to do with spiritual things or religion.'

This is exactly how the disciples were feeling, and so they put to sea to get on with earning their living, unaware that their Master was with them all the time. He knew that what they really needed was spiritual food. But he had withdrawn so that they had now the opportunity to find spiritual food for themselves. Before he had been continually feeding them. Now they were left, just as you will be left at some time, just as *you* will be faced with a test. How then? Will you still follow the spirit or will you return to the material life?

The sea, the water, is always the symbol of the soul. The fish is symbolic of spiritual food. The Master knew exactly what the disciples wanted. In his great love he came and manifested even yet again. Mark his patience, tenderness and love! When he was seen by the fishermen, Peter impulsively jumped into the water, wanting to reach his master first.

You will notice that Jesus asked a question of Peter three times. As Peter had denied him three times Jesus tested him three times. 'Dost thou love me?' he asked. 'Thou knowest that I love thee.' But Jesus knew Peter had yet to realise love. Possibly Peter knew all about love in his mind but he had yet to absorb the Christ love into his being. This is what often happens. People know all esoteric truths, all the wisdom of all the ages mentally; and yet they cannot feel love, cannot know truth—because they do not know what it means to love. Love means to surrender all to God. It means a complete giving, an outpouring.

Jesus bade them cast the net on the right side of the boat—in other words, he said, 'Seek your spiritual food in the right way.' If you look purely on the intellectual side you will not catch any. If you cast your net on the right side in the right way your net will be filled to breaking point with all the sustenance you need, and the net will not break.

Then follows an interesting point; we are told that the Master kindled a fire on the shore to cook the food. As the story is told by John it all appears obvious enough. The Master was there waiting to receive his friends, having lit a fire wherewith to cook the fish. But don't you understand that there was a spiritual, a divine fire which Christ kindled on behalf of his disciples—in other words, he quickened within them the divine fire of love? When their hearts were thus opened, when the divine fire burned within their breast, then they were ready to receive the food that was so divinely prepared and made ready against their need. Then at last their soul hunger was satisfied.

After such an experience, such a revelation, to live for themselves and for material comfort and physical satisfaction would no longer satisfy them. They knew then what they needed—the divine fire of the Christ love. Those who abandon the spiritual path because they

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feel they are deserted, because they are disillusioned, ever experience great spiritual hunger. They must come back again, they cannot help it, as witness Peter. Three times the Master asked Peter, 'Lovest thou me?' 'Yea, Lord, thou knowest that I love thee.' 'Feed my lambs. Feed my sheep.'

There is only one way. Why do *we* come back and talk to you, our dear ones? Because of the divine urge within us. By so doing we enjoy the happiness of heaven, because there is no other way to happiness than that of service and love to mankind.

The story concludes by Jesus's words to the beloved disciple. Then the rather imperious Peter asked, 'Lord, and what shall this man do?' Why should Peter speak thus? Christ answered him, 'What is that to thee?' It all sounds simple enough; but the inner meaning to us all is this. Jesus said in effect, 'Get on with your own work. It does not concern you what your brother disciple is to do.'

This at first sight seems difficult to understand because on the one hand we are told to bear our brother's burden, to help our brother, and to be concerned about his welfare, and on the other we are told to mind our own business and to get on with our own particular work.

These two commandments or injunctions can be balanced simply and easily. It means this: that while we are to take a sympathetic attitude towards our brother we may not pry into his intimate affairs. While we are ready to give him sympathy when he calls upon us we may not limit him or pry into his intimate life. He has to go his way, under the command of the great Lords of Karma. Therefore what our brother does is nothing to us. What is expected of us is to feed our brother with our kindness. 'What is it to you if he tarry until I come?' It is nothing to us what our brother does, but everything to us what we do to our brother.

This Gospel of St John contains the whole mystical teaching of all the ages in rather veiled outline but clear to the initiated. It sets out a code of conduct which the initiated cannot help but follow. It is not a question of 'You must be good. You must love your brother man,' but rather that when illumination comes there is only one way in which it is possible to live, and that is by spontaneous love, kindness, gentleness, not only to brother man but to all creation.

Is it not unthinkable that the Master would have actually helped the disciples to catch fish for food or for sale to other men for their personal benefit? Because this suggests that Christ loved men but ignored the welfare of other realms or kingdoms of life. But the Christ spirit loves all creatures. When the Christ spirit is raised up in man, man will no longer inflict cruelty or suffering upon his brother animals but will recognise and respect the service which all the kingdoms of nature are giving to life.

Love is the only way. Love is the key, and only by love will man ever unlock the door of the inner mysteries of Christ and the heavens.

One day many, many men and women will be able to read the Bible with deep joy and satisfaction. It is a sorrow to some people to see their dear ones ignore the Bible because they

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do not understand its significance and truth. It contains pearls of great price. All that is lacking is the key. But, my friends, if you pursue the path of truth, if you live earnestly and ask for revelation it will come. God never fails. What man will need is discernment, so that he can truly recognise truth. Only the God or the Christ in man's heart will enable him to recognise Christ. Only Christ within will enable him to behold Christ in another. This is the secret sign of the inner Brotherhood—the light in the eyes, gentleness in the speech, truth in the action—the unmistakable sign of the true and the beautiful.

You think with love of your guides and teachers and those who minister to you from the spirit world. You will perhaps like to be told that even as the brethren from the spirit make you happy and help you, so do you by your true endeavours help your spirit companions. Every effort, every gesture of kindness and love is a joy to those spirits. We are all interdependent. As we put our hand into that of the one above, so we give a hand to the one below. This is brotherhood.

Seek and ye shall find. Ask and ye shall receive. Knock and the door of the temple of initiation shall be open unto you.

Benediction:

O Beloved, with deep thankfulness and in a humble spirit we receive Thy blessing. May the world be hastened on its path of spiritual evolution and come into the new and golden day of happiness and beauty and love which Thou hast ordained for man, Thy son.
Amen.

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Rescue work, faith, perseverance, trust, interference, wisdom