

# St John – I

T048 The Inner Teachings 2nd June 1937 Pembroke Hall, London

## Invocation:

‘And the Light shone in the darkness, but the darkness comprehended it not.’ Oh, divine Life and Light of mankind\*, shine upon our darkness, purify our souls, raise the vibrations of our bodies, that we may face the true glory of Thy Being. Thou, who art the Sun, shine forth from within us, that we may know truth and life.

Amen.

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

We need all the power you can give tonight; all that you can give in love. Those who can respond to the vibrations of truth and love will receive into their souls illumination. For we speak unto you not from the usual plane—the astral plane—but on a ray of light and wisdom from the higher mental plane. We need stillness, for the contact is very delicate.

John, our beloved brother, has shed upon the soul of humanity a deep mystical revelation. Scholars have endeavoured to interpret the meaning of his words, but, with few exceptions, only the husk has been garnered by humanity. The teaching contained in the gospel, in the epistles, and in the divine revelation of St John, has been attributed to various sources of knowledge. By some it has been said that the divine revelation of John was merely a restatement of the Greek and Egyptian mysteries. Some have suggested that these mysteries were introduced into the Christian religion so that it might claim certain truths for Christianity alone, whereas they had already been given in ages past. We emphatically state that the revelation of St John (in all the writings attributed to him by Christians) comes from a very high source, or plane, of spiritual power. The one known as St John the Divine is a very ancient and great spirit, or source of wisdom. The human vehicle, known generally as St John, was one of the great beings round the throne of God, and it is most difficult for you, who are as children, with finite minds, to comprehend the fullness, the truth, and the beauty, in this teaching and revelation.

It is nearly two thousand years since he gave his message to humanity— a cycle which has nearly been completed. Yet only with the coming of a new age will men begin to comprehend the deeper mystery contained in those opening words of his gospel. You, students of the Christian mysteries, of the higher vehicles of man—the soul body, the spirit body, and the spirit or light of Christ—to which you begin to respond in your own being: before you is open the great book, the mystery and the gospel of St John.

The message was told to men from the throne of God. Can you comprehend? We would take you beyond the wise ones, the sages, the elder brethren, or the masters of this earth plane—far beyond these, or any who have evolved through this earthly evolutionary path—to the Creator, who is God, the Great One, Almighty, Omniscient, Omnipotent, Omnipresent, through whose Will this world, and all the creation of this world, came into being. John spoke to the soul of the world. To make it clear we will use simple, childlike language. We will give you a clear picture, but understand: it is for *you* to put the lily-work on the temple which we outline.

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‘In the beginning was the Word and the Word was with God, and the Word was God... and the Light shone in the darkness.’\* The Word was the Light; the Light is that which guideth every man to God. The cosmos we interpret as the universal soul. All creatures partake of this universal soul, but in the lower kingdoms, in the plants and in the animal souls, response is lacking to the Word, or the Light. The Light shone in the darkness. The darkness comprehended it not. The darkness is the universal soul which manifests in the lower forms of life and does not react to the stimulation of the Light. God sent the Light to men. The Light, Life within the cosmos, or soul, or the psyche. The Light dwells within, but unless the soul responds to the divine urge—or the stimulation of the Light within—unless it responds, the soul remains in darkness. The Light shines in the darkness, but the darkness comprehends it not.

*[\*John 1:1, the first verse in the opening chapter of the gospel of St John.]*

In the teachings of the beloved John you will find the mystery of the soul. The teachings of Christ refer to the divine Light, the spirit within the soul. These same teachings were given in other forms in the Ancient Wisdom, but never in the same way, never as simply, as profoundly.

‘The Lamb of God, which taketh away the sins of the world.’\* Such a stumbling block to many, particularly when it seems to contradict the teachings of karma—the retribution of sin. The Lamb of God taketh away the sin of the world. The Lamb of God refers to the pure and perfect soul, or psyche, of Jesus Christ. You have already been told how the vehicle of Jesus Christ was prepared through a long period of time. He had no karma in his soul, but it was pure and perfect and was called the Lamb of God because of its purity and simplicity. No man had ever before prepared such a perfect soul vehicle. Long before this earth came into being he to be known as the Lamb, was far on the path in preparation for this divine and perfect revelation to humanity: the revelation to mankind that every man had within him the power, the Light, and if man responded to that Light, which rested on the face of the water, which was still, deep within his own being—if he responded, he would enter the Kingdom, he would know God.

*[\*John 1:29]*

John refers to his brother, John the Baptist, he who baptises with the water which purifies and cleanses the psyche, the soul, with its accumulation of karma. But was there not One coming who would baptise with the spirit, the divine spirit, the Christ, the Light, the Word, which shines in the darkness of you all, in us all. He baptises with that tremendous fire, the fire of divine Life, the very life within the soul; unless the soul responds, the soul is dead, is in the darkness. The Light is the love and the truth within man.

Later, the gospel speaks of the wedding feast\*, and describes the great One ordering the bottles to be filled with water, and then by a miracle he transformed the water into wine. The water symbolises the soul; by his baptism, through his word, the ‘water’ or soul was changed into wine, the red and beautiful wine of life, infused with his blood, his divine life. The guests

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at the marriage feast drank of the wine: the marriage mystical that was between the lower and the higher aspects of man's soul. For when these two life streams arise, desires of man shown forth by physical marriage, and through which man fell from his high state of purity, are conquered. With the rising of the force of kundalini and the union of this creative power with the divine—the marriage feast—the Son of God has changed the water into wine of perfect love and gives—as love must be given—to the guests at the marriage feast.

*[\*See John 2:1]*

St John and the New Age, yes the age of brotherhood: brotherhood can only come when the base metal, the base nature of man, is overcome, is transmuted into the pure gold. The power which destroys, brings war and hatred and all the vices of the lower nature, lies within that lower centre of generation—the generative organs, those which procreate the dense and lower body. Man is even now responding to the Light of the world. The light is shining, and man is beginning to comprehend, and with such purification you will, through the Lamb of God, inherit eternal life.

We come, our brethren behind us, to bring you what knowledge we can to help you to purify the soul body. Do not be content to drift as flotsam on the seas; be not content with life on the lower vibrations, for this is darkness. Work continually for the purification of the soul body. Respond to that light which shines in you, which urges you to purity of thought and life, to kindness and love, to knowledge of the higher worlds and wisdom in the soul. The Church of St Peter was built upon the earth, was built for the mind of the body, as on a rock. The mind can understand the teachings of the Church of St Peter, but that which is to come is the New Age, the Aquarian Age (again the age of the soul), the age of brotherhood, the age for the expression of the soul, of the psyche, the age when the dense body—that which only will know death—passes away. The Aquarian Age is the age of St John the mystic. See, we are moving upwards, upwards, to join the circle at the apex, where is the throne of God, from which emanated the message of St John, who represents the soul.

Many are the stories about the death of St John. Where did he die? Where was his body buried? John did not die. Jesus Christ said, 'If I will that he tarry till I come, what is that to thee?\*', thus showing that John is not only the man, but is the representative of the soul, tarrying on earth until the divine Life, Light, Word, Son, comes again to gather its beloved from the darkness. The souls which cannot respond to the divine fire when it returns must be left sleeping in the darkness until again the Light comes.

*[\* John 21:22]*

*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:*

*Psychic, chakra*