

## The Mystical Teaching of St John: 2

T135 The Inner Teachings 9th March 1943 St Mary Abbot's Place, London

### Invocation:

Let us open our hearts, loving all creation. We worship our Father-Mother God, and the Son Christ, Who is the Way, the Truth, and the Life for all mankind\*. We pray that this Company of Christ's angels may draw very close to us during this hour; we pray for clear vision, for understanding and for truth.

Amen.

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

We are continuing our talk on the first chapter of the Gospel according to St John. We give our interpretation, truth as it has been revealed to us, but would point out that there are mistranslations in these Gospels. Here and there a little has been added and much has been taken away. But you, with us, will perceive divine truth like a jewel hidden within the casket. We are striving to catch a glimpse of this jewel and we do not want words to obscure the spirit of the Word of God. We would look deep and ponder and meditate, following the true light, the light which is love and which is the Divine Spirit in the heart.

Now we will proceed.

*(Reading of the first chapter of St John's Gospel from verse 14 onwards.)*

We notice that emphasis is laid upon the statement of John the Baptist to the effect that Jesus the Christ was older far than he, John. 'He came before me,' said John. This is important, because into this statement we read the meaning that Jesus was a very old soul. Some schools of thought affirm that Jesus was older in soul than the earth itself. We perceive that the Lord Jesus lived before the creation of this earth, before the human family came to live upon this earth. Jesus was the channel, pure and holy, through which the Son, the perfect and only begotten Son of the Father-Mother God was born—and is being born.

It is evident that John recognized the Son of God in Jesus. He had received a message in his meditations telling him to look for the dove of peace, to look for the descent of the Holy Ghost upon him who would be used as the channel for the Christ. And John the Baptist having watched and prepared for a long time, had been able to watch this gracious, this gradual enfolding of Jesus by the Divine.

He spoke of this to the Jews when they asked if he were the Messiah. 'No,' said John. 'One is coming whose shoe latchet I am unworthy to unloose.' And further said, 'I baptize with water, but he will baptize with the spirit.' John, it is stated, came into the wilderness to make way for the coming of the Lord, the 'wilderness' meaning the confused thought, the wilderness of ignorance where men were then living. He came into the wilderness to prepare the way for the coming of the Lord.

It is interesting to note that John called people to be baptized by water. In former talks we likened the soul to the element water. Water is a purifier of the soul, the soul (which is not the spirit) being the bridge between the physical body and the divine spirit. The soul has elements

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which are high, because of the inner self responding to pure and beautiful vibrations. This response reacts upon the soul of man, which is then able to penetrate into the higher spheres of light. There are also elements built into the soul as the result of man responding to the lower and more animal instincts. That part of the soul is closely interwoven with the physical body and it is that part of the soul which finally disintegrates—that is to say, after each incarnation. But there is that higher soul which remains and is like the Temple raised in heaven.

John used water to baptize, because water is the element which purifies the soul; it purifies the astral, takes away all the clinging conditions of the lower state. For instance, when you have been healing you must put your hands in water and thoroughly cleanse the body from earthly and harmful conditions. There is nothing like cold water for cleansing the astral body and cleansing the soul. So John baptized with water to loosen and cleanse from the soul the sins of the soul, or that clogged condition due to the response of the individual to the lower animal instincts. But, he said, there is one coming who will baptize with the Spirit—the divine fire! Christ is the great initiator into the divine mysteries, the divine fire, the divine fire in man; [he] is love, pure love, the Christ love, that which is born—not that which *was* born, that which *is* born of the Father-Mother God; the only-begotten Son is the divine spirit, the divine fire, the perfect love.

Then John referred to the Lamb of God—‘Behold the Lamb of God’. What was meant exactly by this phrase? The lamb in the sight of the Jews was associated with sacrifice in the Temple. At first reading this sounds very crude, but we go deeper and see that what was meant by ‘sacrifice’ is sacrifice of all the animal instincts, the lower self. There are none living who have sacrificed their entire self to God. But John could see—being a prophet and seer—that Jesus was such a man. He had sacrificed his whole nature upon the altar; he had no self-will, no animal will, no desires. He had sacrificed everything within the temple which was his human form to God. This is why John called him the ‘Lamb’ of God—because he had surrendered everything of his lower nature to the Divine Spirit.

He had laid down his life. But he that giveth his life shall receive eternal life. Do you see what this means? When the life which is the psyche is laid aside so that the divine and eternal life of Christ can enter, that soul is saved to eternal life. You will say here, in common with many others, that we know that life continues, that the soul goes on and on, that man cannot lose his life, cannot be destroyed. But here we can see the true meaning—that the ‘eternal life’ applies only when the divine spirit or divine fire purifies and redeems the psyche, transmutes its vibrations and elements and raises it to heaven.

*(Reading of Chapter 1 verses 35-42)*

An important point, my friends: when the disciples asked Jesus where he lived, he answered, ‘Come and see’. Yet elsewhere we are told that Jesus had nowhere to lay his head. We read into these words this meaning—that Jesus lived constantly with his Father in heaven—that was his true abode—a condition which you endeavour in your meditation to touch, if only for a flash. An inner stimulus is urging you, is drawing you up, up, up to a place which you

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cannot describe, but which your intuition tells you is your true home. Jesus dwelt there constantly. As you develop, through your meditations, as you reach that place of holiness and glory, of great light and beauty, so you will be able to increase your stay. In the beginning you will be conscious of it vaguely; then, in a flash, you will touch its glory. Then, as time goes on, you will be able to dwell there for a minute or longer. As you evolve on this path, you will be able to remain there for long periods. Jesus dwelt there continually, as others have done, but not to the same extent that Jesus did. There are still great teachers, avatars, who can enter into this state of bliss. But it would seem that so great was Jesus that he was able to dwell there constantly. 'This is my abode.'

You will notice that the disciple went with Jesus and dwelt with him for a while, which indicates that the power of Jesus, the light and glory of his emanations, was able to raise the disciple's consciousness. This can happen, in lesser degree, to the disciples of masters and teachers today. The Elder Brethren are able by the very love in their auras to raise the vibration of the *chela*\* to that place of glory and light, but only for a while.

[\*Sanskrit, meaning 'disciple'.]

(Reading of Chapter 1 verses 40-43)

That naming of Simon—a stone, is very interesting. This suggests itself that Simon at that time was a man of strong mentality, strong earthly intellect. For this reason Jesus called him a stone, because he was so unresponsive, although Jesus knew that there was great good there. There is life in the stone, but it is difficult to get response from a stone. This recalls another saying of the Master—did he not refer to 'the very stones crying out'? Here we have it again, you see—a power so great that there would come response from those who were as unresponsive as stones.

(Reading of Chapter 1 verses 43-51)

In those few verses we can read another deep truth. How like a psychic investigator was Nathaniel! How pleased and excited he became when Jesus demonstrated His clairvoyant vision by seeing him under the fig tree! He was overwhelmed with this and thought that surely it was a godlike power which could see him at such a distance. In our spiritual youth, we are very impressed with ordinary psychic happenings and when we have witnessed them we are inclined to think we have nothing else to learn and there we stop. It is clear that Jesus could not only see Nathaniel at a distance under a fig tree, but also could read Nathaniel's soul and know exactly how far he had travelled along the evolutionary path. He went on to ask, why should Nathaniel be surprised? Jesus had perfect psychic power, but he had something else. As you know, psychic power in the individual does not make that one a master. We mention this because it has been said that Jesus was an ordinary medium. Such a statement is only a half truth and is made in ignorance. Jesus was a perfectly evolved being. All the powers latent within man, Jesus had developed. The soul of Jesus was perfected, but not so the masses now on earth, and the numbers who are mediums. They are not yet perfected although they may possess certain psychic powers. The difference between Jesus

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and the ordinary psychic is that the psychic elements in Jesus were transmuted to the kingdom of heaven, to the very highest planes of life possible round this earth planet.

*(Reading of Chapter 1 verse 51)*

This is a beautiful verse. Jesus went on to tell his listeners what was in store for them—that after and beyond psychic development was something else—that someday they would be able so to open their souls that they would witness the angels of God descending upon the Son of Man. We interpret this to mean that when man sits devotedly in meditation and contemplation and opens his heart to the inflow of divine love, he will be so raised in consciousness that he will behold the angels of God. He will reach that state of ecstasy and glory when he will be in company with angels.

Here is the true spiritual gift. Here is the true goal, my friends; not merely the development of any sixth sense or psychic power. That is nothing compared with this baptism by fire, this raising of the spirit, this bringing forth of the divine fire of the spirit from the heart, through love; for then the soul, the Son of Man, will behold the angel hosts and will dwell in his true home, the abode of Christ.

Q. Is it indicated that Jesus could give the gift of clairvoyance to another?

A. Yes, that is true; through his power and love he was able to impart this vision and this gift. The teacher today, but in lesser degree, is able also to help the disciple to raise his consciousness. That is why a teacher is so helpful. But of course it is not the power of the Master. As he said again and again—‘My Father which dwelleth in Me, He doeth the works. Of myself I can do nothing.’\* He was merely the channel, pure and perfected, for the manifestation of the Son of God. It is the God in man which touches and raises the disciple to the vision glorious.

*[\*Compare John 14 : 10]*

You must not think that we are decrying psychic gifts. We would only make it clear that they come into the natural course of evolution. They are not the end all and be all, and no one must be content to remain there; they have their place, but they are very ordinary. The soul must go beyond that.

Q. The story of Jesus and John, I understand, is a representation also of Everyman—we all have Christ within us, and within every soul there must be the John aspect which prepares and cleanses the soul for the coming or the awakening of Christ?

A. That certainly is an interpretation which could be put upon the story, for truth is not limited and can be interpreted in many ways. In our spiritual life, we work for a long time striving to cleanse ourselves, and aspiring, until we suddenly have an awakening. That striving is like John in the wilderness, making way for the coming of the Lord.

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Q. Do I understand that baptism is a help in the development of the soul?

A. Well, yes. But of course all depends upon the officiating priest. It can be an empty ceremony lacking power; on the other hand, it can bring great help to the soul. We ourselves like the sprinkling with water. Water is a purifying element for the soul; it cleanses the aura and drives out any undesirable attachment. The original idea was that a child is born in sin, and must be cleansed. You interpret that physically, as a result of the defilement of the physical vehicles used to bring forth the birth. We do not accept this for a moment. The birth of a child is a beautiful and holy sacrament, brought about by the Divine Love working through the emotions. It is a beautiful initiation. The parents are partners with God in the creation of that little body. But the sprinkling of water would help the soul if it had brought back with it certain little attachments which were not entirely pleasant. The ceremony of baptism can help the soul of the child to transmute and overcome those little attachments brought with it.

### Benediction:

Before we leave, we will enter the silence and there we will pray, focusing our heart upon the glorious light of heaven. We receive Thy blessing, O Creator, Divine Father, Divine and blessed Mother; Thy peace and Thy love sweet and pure and holy, fills our soul. We bow in praise and thanksgiving and joy for Thy wondrous and holy gift.

Amen. Amen. 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:*

*Etheric, lower etheric, higher etheric, initiation, spiritual unfoldment, spiritual development, inspiration*