

The Mystical Teaching of St John: 5

T138 The Inner Teachings 8th June 1943 St Mary Abbot's Place, London

(No. 5 in the series and based upon the 5th chapter of the Gospel, which should be read together with this.)

Invocation:

Brethren, in spirit and truth we open our hearts to pray to the Great White Spirit, the Eternal Spirit, the all-pervading Light which dwells within every form of manifestation on earth. O Great Spirit! Thou Who art in every atom, Who art the glory of the heavens and the earth, Thou in Whom we live and have our being, and from Whom we cannot be separated—oh may we become aware of Thy all-encircling, all-enfolding life and love. We pray to the Eternal Spirit, to which many names are given. We call to Thee as the Son of the Creator, the Son in man*, the Christ in man. Oh awaken and quicken in us the spirit of love; it is the Father's will that love should live and become active and expressed in and through human life. May we all open our hearts to this impetus.

Amen.

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

At our last talk we dealt with the mystical and psychological interpretation of the fourth chapter of the Gospel according to St John. This time we venture to give an interpretation of a part of the fifth chapter. We do not claim to possess the whole truth or that ours is the only interpretation. We rather pass on to you knowledge which we have culled from the inner planes and from the teachers of the past.

Before we read the chapter, may we give a brief outline of man's being? We do this so that you will understand the references to the psyche and to the spirit as apart from the physical body. You will remember that we stated that all sickness was traceable to the psyche. In this connection certain herbs and medicines can be used which will affect the psyche and prepare the way for the reception of the true healing power of God. In such preparations are qualities which affect the psychic body as well as eventually the physical body. The psyche or psychic body has to be contacted before the healing works through the physical.

You will hear references tonight to the disturbing of the waters, of the bath called Bethesda: only when the waters were ruffled could the sick man be plunged into the waters and receive healing, so the narrative runs. We interpret this to mean that the psyche of the man had first to be disturbed or prepared. All sickness and disease is traceable either to the psyche, to the sub-conscious, or to what we will describe as the pre-conscious of man. We have, I think, referred to this important matter before, and say again that much illness and disease is due to unrecognised obsession.

The ancient races, notably the Polynesians, recognised the subconscious mind as the seat of many diseases. The so-called witch- or native doctor, who had special knowledge, would get to work on the subconscious of the patient and would bring out and release all kinds of inhibitions.* Not all, however. Certain things could not be accounted for. So also does our modern psychologist find himself helpless on occasion, although even then he may try to

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build up some explanation. If the psychologist could only understand the laws of karma and reincarnation he would see that these conditions are not only due to racial memories in the physical body but auric memories held in the aura of the patient.

*[*White Eagle uses this term in a more general way than do psychologists.]*

For instance, a man may, long ages past, have created certain karma through ill deeds, ill thoughts, perhaps lust for power. Perhaps certain so-called black forces are attached to him. He will have attracted to himself elementals, which, strange as it may seem, have a very long life. These past conditions of what we will call 'pre-conscious' states return to the soul when it reincarnates, so that the soul enters upon the 'judgment' referred to again in this chapter. The evils attracted to and stored up in the man's aura, the evils created by him in the past, return in subsequent incarnations and they have to be faced, they must be expiated.

Sometimes these elementals, these forms which man has created for himself, will penetrate the aura and cling to it. They cannot often be seen except by the advanced clairvoyant who can see very deeply into the aura of the patient. These attachments work through the psychic body and ultimately penetrate to the physical, then they frequently manifest as a disease, or through accident. We say again there can be no such thing as accident. No, not when the divine law of life is understood; for then it is seen that all things have a cause, which lies deeper than carelessness or heedlessness. In this way karma works itself out. So also there are certain diseases which seem to be incurable. Literally, the patient slips through the doctor's fingers. It is well that this is so, because it means that these particular elementals or conditions brought over from the past are working out. Then they are finished; finished through actual physical suffering due to disease, accident and the like. Man may have once created these elemental forms through passion and greed, with desire for power over his fellow men; indeed, everything which opposes pure love and true brotherhood is of the shadow. If these elementals are not worked out in one incarnation they collect and wait upon the next incarnation, and so on 'unto the third and fourth generation'. Therefore in true healing this knowledge must be taken into account. If the sickness be due to karma it may be the merciful way that the soul is being shown to work out and expiate this self-created evil. That is why it is not *always* good that the healing of the physical body should take place. If the earth people could once see this beautiful and wise law of the Father-Mother God guiding all the life, how much happier they would be! When the soul recognises this truth, it can truly say, 'Thy will be done'.

These words, so misunderstood and misplaced, do not mean that we should sit down and let God wait on us. No, they mean that having left no stone unturned, having prepared in all ways, to let this divine love enter us. If whatever form may be chosen—the ministrations of a doctor, or spiritual or psychic healing—finally proves ineffective; having done our very best according to our knowledge and opportunities we say humbly, 'Thy will is being worked in and through me; Thy will be done', because we recognise that God's will is wise and above all, all-loving. This being so, it is exact and perfect law. If the soul of man (or psyche, the same thing) can respond in absolute purity and in perfect surrender to the Divine Love or the Life of God, then that body will be completely and suddenly healed—that is true spiritual

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healing. Such healing is rare indeed, because the individual soul can of itself very rarely rise to so complete a surrender to divine love.

What did Christ mean when continually speaking of the divine Love of the Father? The Life—the vital truth that God is life. For the soul to say (mentally), 'Oh yes, I believe in God's love,' is not enough. Truly the soul must *become* Divine Love, which is very rare. If we study the lives of the many saints and above all that of Jesus, we shall see the true meaning of Divine Love. We shall see the soul expressing in action, in word, the constant outflowing of this true spirit—shall we call it, the gentle Jesus? We like that expression. It seems to convey clearly and simply the meaning of Divine Love. Gentle Jesus, who withheld nothing, but gave continually; who poured forth on all creatures, on all men, from the highest to the humblest, love. You know all the rest: every good quality, every fine and noble quality you can name can be expressed through the spirit in man, and is actually expressed in the cosmic law which governs all life. Even that which is called evil is used as a working tool by the Divine to unearth treasure, to create and recreate: used first to destroy, to break down, to open channels, then to rebuild and recreate.

It is clear that all disease or inharmony of the body is ultimately traceable to the psyche, and to the subconscious and the pre-conscious effects that gather from ages past about the soul; that cling to the aura and wait for the opportunity to express themselves, often through disease.

Herbs and minerals, the psychic rays of colour and light—all these are methods of psychic healing. Psychic power works through the psyche to the physical body. Jesus showed there was a better way. He demonstrated this in his spontaneous healings, and also proved that time and distance can be overcome. This is one of the greatest stumbling blocks to human understanding, this problem of time and space. When entering the realms of spirit, there is no time nor space. Jesus could heal through the divine ray of healing, that is to say, through this pure outpouring of love. Love was the key, love was the secret, but we fear that such love is rarely experienced or understood by men living in the physical body. Only very few have the strength to receive this divine love. Jesus, or the Christ in him, so completely understood the Father that he received directly the life-force of his Father. Life is love. He received and was able not only to transmit such love to the patient, but was able to tap the vibrations of the patient to such a degree that the soul of the patient was raised up and responded to the divine. Understand that the patient of himself might fail but with the help of so pure and perfect a man as Christ Jesus, he was able to receive divine power that transformed him.

(The fifth chapter of St John was then read, from the first to the ninth verse.)

This we suggest indicates that the body malformed is the result of karma in the past—or the result of forces working to expiate a sin of the past. It is interesting to note that they waited for an angel to disturb the waters since, as you probably know, angels of healing are always present during what is called spiritual healing. In an absent healing group sitters prepare themselves and call upon the angels of healing, the angels of Christ (because there are many angels in these spheres beyond the earth, and not all are under the command of

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Christ). The angels come and—as the Bible says—‘disturb the waters’. This means that the healing angels come to the patient and quicken or disturb and arouse his psychic response—that is the method by which they work.

I am catching a thought about healing. You are asking if music or colour also affects the psyche. Yes, the vibrations of sound and colour can open up the psychic centres so that the soul can receive healing power. Music and colour and mantrams have the same effect as do certain herbs and minerals which can be administered. They disturb the waters. Doctors say, ‘Give nature a chance and nature will heal’. Yes, nature has all the properties of healing. God works in nature: give yourself up harmoniously and naturally, and God will heal through nature—through correct food, natural diet, harmonious thinking, deep breathing, correct posture. Give nature a chance.

(The reading was then continued from the 10th to the 18th verse.)

I draw your attention to the suddenness of this healing: ‘Arise, take up thy bed and walk!’ The command of the Father uttered through the Son; the command of the Father to the Son within the patient. Arise! And the Christ spirit forthwith arose. The first cry was to the sleeping spirit, to the sleeping Christ in the soul of that man. Arise! (How familiar is that word!) Arise! ‘Stop not until the goal of spiritual liberation be reached; attain spiritual vision, spiritual emancipation! Arise Brethren! Arise!’ It is the call of the divine brother, Christ, Son of God. ‘Rise, brother, take up thy bed and walk. Do not lie there longer.’ You see the inference? The challenge to the sleeping spirit, the sleeping power, the divine fires—‘Arise! Sleep no longer. Take up thy bed, be active to express thyself through this man.’

(Reading continued to verse 30)

This reference to the judgment: the Father himself judgeth no man, but committeth all judgment to the Son. An extraordinary statement, particularly if we take it in conjunction with that other saying, ‘Judge not, that ye be not judged.’ What did Jesus mean? Do you not think that this is the meaning: that the life of the Father is Love, absolute love, and by the life of the Father passing into the Son, the Son becomes pure and absolute love? Now when the man is filled with God’s life or love, or Christ, he no longer judges by the law of matter but by the law of heaven; this judgment is that of love. So by using only love to judge there is no false judgment—‘Judge not that ye be not judged’—because it is only absolute love can judge aright, do you see that? Love only can give power to judge or discriminate wisely.

A master or initiate is able so to raise his vibrations that he* can become invisible. Jesus frequently withdrew in this manner from crowds or those who would injure him. We are told that Jesus there met the man he had healed in the temple—and our interpretation is that he met the man made whole in some temple on the inner planes. Have you not during meditation entered such a temple; your temple on the inner planes? Even thus Jesus met the soul of the man he had healed, and spoke with him, just as he may speak with you on the inner planes. ‘Go,’ said Jesus, ‘sin no more, lest a worse fate befall thee.’ Note how Jesus, by this act, was affecting the karma of those whom he healed. Right up to the moment of the crucifixion, he

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performed miracles, acted with a supreme compassion and love, drawing to himself the karma of those he saved. In this case the patient was indebted to Jesus for his healing; therefore karma was created. But Jesus would not exact payment. Most people exact payment to the very last ounce. So, if you can give back love you will expiate your karma. Jesus thus affected the karma of many, while on his mission. He has been affecting the karma of the world ever since. The karma of the world is being gradually changed through love of Christ; this is the transmutation of karma through love.

*[*While the Master is referred to with masculine pronouns here, White Eagle would state that a master is 'beyond gender'.]*

Do you not see that when Jesus performed a miracle and healed a physical body, such a cure was only for a brief time, and not for eternity—only for the span of the earth life if the soul of that man failed to respond. Unless the soul responded in fullness to the divine love it could not escape the judgment of reincarnation—for the reincarnating soul confronts its judgment in life after life in the karma allotted to it. This is the Day of Judgment. When there is no more reincarnation, then is there no more weeping or wailing or gnashing of teeth, for man has met his judgment in the Divine Love which rises and glorifies him even as the Father in heaven glorifies him.

Q. Does the spiritual healer do nothing beyond 'disturbing the waters'?

A. If the healer is attuned to God, he is able to bring to the patient the stimulus of the love ray, this love power. Healing is really by love. When we say love, we mean dynamic love—the Will of the Father being expressed through the Son, through the healer. The Father which dwelleth within, He doeth the works.

Q. Does it help if the healer—by virtue of the God within—calls upon the God in the patient to assert itself and its perfection?

A. In the past, the healer would call upon the subconscious or the psyche of the patient, call to it and talk to it; that is what psychological healing is doing today. But also as you can talk to the subconscious you can also call to the Christ in man, to quicken, to raise it from the dead. But of course this can only be done by one who has reached a stage on the path where he is qualified to do so.

Q. I always think of the body as composed of so many atoms or cells and that in each cell is a spark of God that can be called upon to perfect the body.

A. That is very true.

Q. So really the best work you can do for a patient is just to love them?

A. True love is the key, the secret. All wise men, all the saints know this. You will find throughout the ages that the key lies in the heart. The key is simple love, true love, but not an

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emotional gushing forth: that is not love. Love is the will of the Father. Love is doing the will of the Mother–Father which sent me, that is love; that is the key.

Q. There must be some contact between healer and guide to bring the rays down to the patient?

A. Yes, the guide helps because the guide has a clearer vision than either the healer or the patient; the guide can inspire and tell you what method a particular patient requires. The guide can help the healer by directing the hands, by directing the rays and also by talking to the subconscious of the patient. Yes, the guide does a lot of work in healing in collaboration with the healer and the patient.

Q. Can healing like that done at Lourdes be accomplished at any other centre of spiritual power?

A. We would not say there is any more power at Lourdes than at other psychic centres, of which there are many. This psychic force is used by the angels to bring about healing.

There is such a thing as spiritual guidance, not only through the innermost of man, not only through the inner light but guidance by guides, wise friends, guardian angels in the beyond. Many are responding unconsciously to such guidance. The time will come when you will all thus respond to your guardian angel. By then, men and angels will walk side by side on earth; Ask and ye shall receive: ask for guidance, particularly when you fall to sleep at night, and be on the alert for impressions in the early morning. Answers will be dropped into your minds. You will be amazed at the true guidance and help forthcoming. In time your guide will become known to you as a very beloved companion. Everyone has a guide, but not everyone has open eyes, nor open ears.

Benediction:

Oh may we become more and more aware of the true life of God; may we learn to walk hand in hand with angels in simplicity and humility; may we realise that the Path starts on earth and rises through the spheres to Thy Throne above. So may we receive inward peace and Thy love.

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:

Consciousness, body, discrimination, discernment