

The Mystical Teaching of St John: 13

T146 The Inner Teachings 14th March 1944 St Mary Abbots Place, London

[Chapter 12 of St John's Gospel should be read alongside this record.]

Invocation:

Let us pray to our Father-Mother God. O beloved Spirit in whom we live, may we put aside all worldly material thoughts and give our whole attention to the things of the Spirit for this one hour of communion. In Thy holy and beloved name we call to our brethren in the angelic kingdom, to the angels of wisdom, love and power; we call upon the angels of Light. O Father-Mother God may Thy Son be raised in us now.

Amen.

Once again we come to speak of things of the spirit, of the truth and the life. The angels and the wise teachers, the elder brethren and your own beloved ones who are all present will help you to rise into the true spiritual realms in which truth and light will flood your being. With this illumination you will understand many problems which have remained unanswered.

In the Gospel of St John we find one central truth repeated in parable, in miracle and in teaching. When we analyse the contents of this Gospel we find one truth throughout. We find that the whole of man's* being is encompassed in this teaching. We ourselves are continually expressing an ideal: that of spiritualising the whole of life and thus bringing it into perfect balance. We know there are some wise, true and good teachers who advocate the persecution of the flesh, the killing of natural desire. In this they see the only way to eternal life. We do not see eye to eye with these teachers. On the contrary we see life as very beautiful, more lovely even than a flower; we see that life should flower into perfect form, perfect health, perfect radiance. Life should have sufficient nourishment for its roots, its stem, its leaves and its fruits, and like a flower should have its place in the sunlight and should live to glorify God. This is as we see human life. The body being the temple of God should be clothed in clean and, as far as possible, immaculate clothing. It should have recreation, harmony, opportunities for physical and mental development and interest, opportunities for spiritual culture. All the vehicles contained in the being of man – that is the physical and etheric, the astral, the mental, and the celestial – they should be growing and expressing the true life of God. As it is in the material world, alas even the material body is denied the conditions it needs; the mental body is often overstimulated and unsuitably fed; the astral and etheric bodies run riot. This lack of control causes passion and desires which are eventually reflected in the physical body, and so the whole being becomes out of harmony.

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

Now Jesus speaks of the true life in this chapter. He says that man must lose his mortal life to gain the true life. One verse we would particularly stress, the 47th verse of the twelfth chapter: 'I came not to judge the world but to save the world.' What did the Master Jesus mean? We shall have to digress for a moment to explain that when the physical body dies what is known to occultists as the 'etheric double' is withdrawn. We have already explained that this etheric body consists of two parts: that part which is capable of returning to the spirit, of entering the eternal life, which goes into the temple of the soul, and the other part of the etheric body which is the earthly part and which disintegrates and dies. Therefore if the man has not been

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raised up in mortal life that part of the etheric (or the psyche) does not enter into the higher part, the temple of the soul, but dies and passes away. The true life is when through aspiration of the soul, life is given to the finer etheric body which henceforth lives eternally. That is the eternal life which is referred to. The etheric body, or the psyche, is created by man's life, his actions, aspirations and desires and all that he expresses in his everyday life. This is why it is so important to live with spiritual aspiration.

We mean by this to live in the material world and the physical body with the object of manifesting God in every detail of life. For instance when you eat do not just put food into your mouth thoughtlessly. Take your food and see in it God's bounty. Say 'God is good; I praise and glorify my Creator for this food.' Take that food and enjoy it because God has given it for the purpose not only of feeding your physical body but nourishing the psyche or etheric body. If you have happy companionship, dear friends, or a happy family, see in them all the best that you can. Receive them into your heart, accept them as the gifts of God. Enjoy every gift of the body, the soul and the spirit and praise God every moment of your life for these gifts. Praise Him for the animals, for your friends, for all nature, for the arts and crafts and all the wonderful beauties which are manifested on the material and physical plane of being.

Jesus said, 'I came not to condemn the world, but to save the world.' He meant just what we are saying, that through the spirit of Christ, the perfect Son, the man made perfect, man's life is perfected, made harmonious and beautiful. In this way Christ is saving man, raising man up to himself. Did he not say, 'If I be raised up, I will raise all men unto me?'

We will hear the reading now. Notice the part referring to the triumphal ride to Jerusalem. In some schools of thought the ass is symbolical of the soul or the psyche in man, which is the centre of desire, feeling and emotion. Jesus again and again referred to the soul as being turbulent as water, needing to be controlled and subdued by the Christ. In this symbolic reference to the ass is the same teaching. The ass stands for the soul or psyche and Jesus sat upon the back of the ass and rode it. He was the master of the emotional self—the ass—even as he was the master of the turbulent storm. All men know these feelings which surge up in the mind causing hasty judgments and passionate desires. Man also knows that when the true spirit of the master arises these passions abate.

(Reading of verses 1 to 8)

This incident is interesting: Martha you will remember, blamed Mary because she neglected to help her in the domestic work. Jesus said, 'She has chosen the better part'. He really meant that Martha on that occasion should have recognised what was going on within Mary. Martha did not, but Jesus was aware that Mary was opening her innermost being to spiritual truth. On the second occasion she had again opened her vision; no one else but she could see that the Master was about to die; none of the others harboured such a thought, but Mary's inner self responded; she could see that he was about to leave his physical body, and as a symbol of this she anointed his feet with embalming oil. It was Mary who had this inner vision and understood the Master, not the others.

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(Reading of verses 8 to 12)

The explanation for this is the scribes and the Pharisees were filled with the lower vibrations of the psyche, the vibrations of passion and temper. They were angered because Jesus had raised Lazarus from death to life. Therefore they wanted to slay Lazarus as well as Jesus. They wanted themselves to shine in the limelight; they did not want anyone like Jesus coming along with the true light of the spirit. This, my friends, happens in your midst all the time. There are individuals who dislike anyone in their circle who expresses the light of Christ and they instantly become antagonistic. They may not recognise it as the true light, but there is something inexplicable and so they fly into a violent passion.

The scribes and the Pharisees were angry because of this. Lazarus was his agent; he also shared this beautiful something which was inexplicable to the others. Do you not find this happens in your business and communal work? You may be innocent of any ill-will, but because others recognise something they have not got, the lower passions are aroused. You must expect that until the whole of mankind is 'saved'. This means that the psyche has been transmuted by the divine light. We hope this is not too obscure.

(Reading of verses 12 to 15)

Here again is a symbol of what we have already said. The crowd, maybe, were ready to acclaim anything which, from a material standpoint expressed position and power. Even good and respectable people are sometimes unable to discern real power and real spiritual greatness. They substitute fame and publicity for real power. Jesus was trying to show the better way.

He rode upon the ass, symbolising the psyche, controlling the emotions. The crowd cheered him, but he was unmoved – a symbolic act teaching that the crowd will always acclaim someone who is in a high position, but they failed to discern the true king.

(Reading of verses 15 to 23)

The Son of Man, we think, means the son of the flesh, or that etheric body which is born of the flesh in a sense because it shares the same vibrations as the physical body. It is that part of man which can be seen sometimes over graveyards and is called a wraith or a ghost. It is the etheric double, the etheric nature of the man which hovers and lingers after death and is actually a part of the physical body, of a much finer vibration. It is necessary to understand this thoroughly. It is the divine life which he is gaining, the mortal self which he is laying down. The lower part of the etheric will die with the physical. The purer, the finer part of the etheric body will be saved to eternal life; that is the Son of Man. He says the 'Son of Man' shall be glorified, spiritual life shall be infused into it and it shall be raised to eternal life.

(Reading of verse 24)

If the corn falleth and die it remains dead, but if it germinates only the outer shell dies and the inner—the seed, the life force—springs up to produce more corn. See the difference between

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the sterile corn and the corn which yields abundantly? The physical self has got to die and fall away, but inside is stored life. If the outer shell does not break away the inner life must also die. In other words man must die to the world before he can be raised into the eternal life. All lower desires and feelings must die. They do eventually, but while man holds onto them he is himself as one dead. It is necessary for him to lose mortal shackles to gain spiritual wings.

Here we would tell you the experience of the soul who passes on. It comes to the spirit world burdened with the lower self and of the earth, earthy; it goes through a wonderful spiritual experience apparently in a state of sleep. When the soul awakens to the true life, it becomes aware of God: God in the flowers, God in the fruit, God in the buildings, in clothing, in other people; God everywhere! The soul has had to be severed from all earthly claims, all earthly friends. Yes, the soul has to be willing to give up everything for the supreme love of God. By the surrender of all things, all things are restored because the soul is reborn into the glory of God's life. All its nearest and dearest are brought back again, not in the lower self but as a pure soul. You cannot lose a dear one—in love there is no separation—there is no loss, you cannot lose those you love. When you have passed through the great initiation, all the loved ones gather around and you see them in greater light and beauty than ever before. You have lost your mortal life which you once thought so precious, only to gain the greater life.

(Reading of verse 25)

He that hateth the material life in this world, he that desireth only truth, and has arrived at a true valuation of life, shall gain the greater, the true life. This does not mean that all comfort and material care are to be denied to the physical body, but when man rises above the animal and enters into the divine, the claims of the body do not dominate him. He is reborn into a higher life. That happens on earth as well as in the heavens. Many a soul gives up desire and passion only to be filled with intense enjoyment of a life more abundant. Why not? Man is destined to be happy and to take everything which God has given and to live every moment to express happiness. That is what White Eagle thinks.

(Reading of verse 26)

We think this incident is a reference to the transfiguration, of which there is no mention in this gospel. If so, it provides another explanation: at the transfiguration Jesus was himself illumined and transfigured. The disciples possibly saw their own etheric double illumined by the light of Christ. The disciples thought that the vision was of Elias and Moses, yet hadn't Jesus previously said that John the Baptist was a reincarnation of Elias? So the disciples were obviously in error. There is another explanation: it may be that this was purposely done in order to bring home to the disciples the truth about which Jesus was at pains to teach—the truth of the higher and semi-physical self which had to be raised and illumined by the divine impulse of love, truth and life.

The Master never failed to illustrate by teaching, parable and miracle this other life, this more spiritual life which existed side by side with the physical. This is not the divine spirit but the etheric life force which has to be transmuted. It can only be done by the manifestation of the Son of God in man.

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(Reading of verse 29)

You see, my friends, the Master knew by what death he would die—not the death of the spiritual life but of that part of the etheric body which was of the earth, earthy. That body was about to die. That was his meaning.

(Reading of verses 30 to 44)

There it is again, you see, without the love-principle man cannot follow that inner light or reveal that quiet gentle spirit which shines even in mortal darkness. The Pharisees longed for praise. They wanted to keep in good favour with worldly men and so they covered up the true light in their innermost. Here the two aspects of life are contrasted: the inner, the true light, and that other which is of the earth because it is impregnated with actual physical atoms.

(Reading of verse 44 to the end of the chapter.)

These last verses mean the same thing: the inner light in man alone spiritualises and beautifies the whole of life. When the inner light is expressed in material life (even to the minutest detail), such as dusting a room or making a garment, or cooking a meal, God's will is being expressed, because perfection and effort and goodwill towards one's neighbour is God's will. This is the whole message of Christ: the manifestation of the light of heaven through earth—'Thy kingdom come, Thy will be done in earth as it is in heaven.' When the divine shines through the psyche of man it means salvation, for then the psyche does not fade away with the physical body but is raised to eternal life. That psyche will no longer need to reincarnate because it has found its life in Christ. 'I am the way, the truth, and the life' said God through the lips of Jesus. It is so difficult to convey such truths in words. We have told you of what we have learned in the Halls of Wisdom: that man has to be saved from his lower self and that the lower self has to die, then the new man will be re-born into eternal life. This is what will come about in the new age – an expression, a manifestation in the physical world of divine light. Then there will be no more death. This opens up yet another big subject. We say that for the present cycle all the souls who can must be saved. To believe in and to hope for a life after death is not enough. Man's soul must be reborn. Unless and until a man is born again he cannot enter into the kingdom. So it behoves us all on hearing these words of truth to endeavour to express good will, good thought, God-thought, God-love in daily life in whatever we do, even if we are totting up a column of figures or tapping a typewriter. In all we do let us do it to the glory of the spirit, exact, perfect and true.

Q. When others show resentment towards you what should be done?

A. Well, I should not see, I should not recognise such resentment. Go beyond it and realise that there is something else in that individual which is divine. Know that by sending forth goodwill you are at least doing good somewhere. You are sending forth constructive help to that soul. Do not combat resentment, ignore it. See above it and you will be surprised how that resentment will melt away. Never worry about it. A lot of things are increased by giving them

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undue notice. It is better to ignore and not to attack negative things. They do not exist in the true life and in the light.

He that loseth the lower self and all the lower ties and desires, shalt gain the whole of heaven. That lower etheric is fed by worldly power and possession, by worldly gain. What profiteth it a man if he gain all the world and lose a soul which is weighed down with the world? It is of the world and must someday die, but if the soul is filled with eternal life it lives for evermore.

Benediction:

Beloved ones, the light shines down from the heavens upon all who look upward for their life, their strength, their peace and their happiness. The cup, the Holy Grail, is visible in the centre of this group; each soul is blessed and is gathered close to the heart of the divine Mother, close to the thought of the divine Father. Love ... Will ... Wisdom ... bless and keep us all within the divine Holy Trinity of life.

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:

Ascension, subtle bodies, wellbeing, aura, afterlife, thankfulness, gratitude, esoteric