

## The Mystical Teaching of St John: 6

T139 The Inner Teachings 13th July 1943 St Mary Abbot's Place, London

### Invocation:

In spirit and in truth let us pray to the Most High, our Creator, the Eternal Spirit, Father–Mother God, who reignest in the heavens and upon earth. Thou who art all wisdom and love, Thou who art all Power, Thou whom we faintly glimpse but fail to understand; Thou whose power we feel, whose love guides our lives and whose wisdom is the law which all life must obey—we seek to know more of Thee. We would raise our consciousness, our hearts, our aspirations to Thee, dwelling in the places of the Most High encompassed by the angels of the universe. May we in this little assembly respond to Thy word and learn something new of Thy truth, learning not only through our minds, but by the quickening of our souls. We would learn how to respond to the vibrations of the Logos so that truth may be quickened within us. For all that we know, all that we are and every good impulse within, we thank Thee, O beloved Father–Mother, all-good.

Amen.

To learn truth we must bring into operation not merely mind and intellect but a response from the very depths of our being to the vibrations of the Logos. We repeat—to learn truth we must respond from the very depths of our being to the vibrations of the Logos, and this we must do tonight. We cannot teach but our words may help to stimulate certain vibrations in you. The assimilation of truth lies in your response to the divine vibrations. My brethren, this is profound truth; if you would gain wisdom and realisation, listen to the heavens and not to my words. Do not sit and merely listen to (or read) what we say, but endeavour to respond from the very depths of your being to the vibrations which the heavenly hosts bring.

This is the purpose of the visitation of angels, this is why illumined spirits return to the earth and work amongst men. This is why we ordinary spirits come back and work amongst men. People have asked me, ‘Why, White Eagle, do you come back to this dark earth? Why don't you go on and get away into the heavens?’ We fully appreciate this question. Many people think that spirits come back to earth merely to dabble and cling to the sensation of the earth, but we all look into the mirror unconsciously and these questions arise from the reflection of the individual in its own mirror.

Angels, saints and sages of all ages live eternally in the heavens; they are away in the heavens, but their love and service filter through to the earth. Then periodically they descend through the spheres and come very close to the earth and inspire men, or else they come into incarnation and work amongst men—but men do not know them. ‘The light dwells in the darkness and the darkness comprehendeth it not.’ The great company of angels now encircles you, pouring upon you the radiance of their love, so that the light which is to be seen in the atoms of your physical, mental, astral and spiritual vehicles is quickened and illumined as you respond. People say, ‘Give us proof! If this company is close to us as you say, give us proof of its existence!’ But such proof does not lie in any material form, but in the quickening and response of the individual.

This is important; the response which the individual has to the heavenly life alone brings true realization. But there is an unconscious as well as a conscious response. That is to say, you

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may unconsciously respond to it by obeying certain stimuli in your soul. In action in everyday life you may not stop to reason things out, but act spontaneously, according to the good stimulus. It is because there is so much of this 'reasoning out' that the soul often fails to respond to the divine stimuli. Action must be spontaneous. Spontaneous kindness, service, love, must not be the result of cold reason or calculation, but should be a spontaneous response to divine stimuli. To give service and love must become the unconscious reaction of the soul. In the saints and sages, we do not find a reasoned response to God's love, but a light glowing, a glory shining from them, as witness the beloved master Jesus, the great lord Buddha, Krishna and all the Beloved Ones of all ages.

If a man\* studies to be good, if he concentrates upon his goodness, what does he become? An automaton, cold, sanctimonious, very conscious of his rectitude. But the man who is true does not ring true because of himself, not 'in his own name,' but because he is unconscious of anything but the divine vibration. He lives and moves and has his being in God, he is continually responding to divine love. He lives in the light and the light shines through him, but the surrounding darkness often comprehendeth it not.

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

When this fifth chapter of St John, from the 19th verse, is read, you will perhaps glimpse some of the inner meaning; at least, your mind should be able to read beneath the words. But again, everything will depend upon your inner response. So, my brethren and friends, when you sit in meditation and silence, you arise not on the wings of mortal mind, but because of the response in you to divine love, to the Word of the Logos which is in all life. Everywhere is this vibration of the Word. 'In the beginning was the Word and the Word was with God and the Word was God.'

In the fifth chapter of St John's Gospel the Master Jesus has described at some length how he did his works, his healing and how he raised the dead. The latter is an important point to recognise in this reading; Jesus speaks of the dead coming to life. Indeed, he demonstrated his power of raising the dead, in the miracle of Lazarus, the ruler's daughter, and the widow's son. But we must bear in mind that such physical miracles demonstrate also a mysterious and divine truth. Everything in the spiritual realm has its manifestation on the physical plane. We would not separate the plane of spirit from the plane of matter. When the man passes away from his 'coat of skin,' his soul passes into another body of similar character to his physical but not quite so dense, and when it migrates from that, it enters a body of even finer vibration, and so on, but all bodies interpenetrate, all blend as one. What is true in the heavens is true on earth and manifests through the physical and through matter. Spirit descends through the planes and eventually incarnates, and in the story of the incarnation of the Blessed Son you have the story of the incarnation of every soul, the Son of Man being clothed in flesh that he might grow to know God and be united to his Father-Mother God in full consciousness. In this we see the Blessed Trinity, the perfected life.

As Jesus raised people after death of the physical body, even so he himself was raised from the dead. This is a demonstration, a manifestation, of the divine law that spirit must manifest

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in the flesh; this is the proof of the flesh, but until the soul responds to the vibrations of the Logos, it comprehendeth not, does not see proof and does not understand. Truth and proof depends upon the inner response of the individual. Put these things into words we cannot! Try for yourselves my brothers; go up into the heavens in your meditations and then try to repeat in earth language what you have experienced and you are quite at a loss. We have stood and listened to you, too, stumbling with words, trying to express the response of your soul to the heaven world. You cannot do it. You long to express it. Shall we tell you how to do so? Not in words, my dear ones, but in just being, in responding to every good stimulus, giving a little service here, a kindly word there—a present of flowers which bring joy; just be kind! Do not think it all out and say 'why should I— she does not do much for me?' Be spontaneously kind, because of your love of God and your brother man within you.

*(The fifth chapter of St John was then read, from the nineteenth verse to the end.)*

My brethren, you will note that throughout this chapter the Master Jesus speaks of eternal reality and eternal truth. He is endeavouring to stimulate in his hearers response to the divine Logos. He speaks of Moses as one of the great initiates who beheld this truth, for this same truth was embodied in all the teachings of the mystery schools and of the white magic. This same truth was taught in the temples on the mountain tops of Atlantis and the lost continents of Mu and Lemuria. It is eternal truth, always there. Therefore, Jesus said, 'If you had believed in the teachings of Moses you would have known me,' because when a man believes, understands and desires to respond to truth, he knows these things. He does not need convincing, he does not need argument. He knows: truth is in him and it quickens him and brings to life. It raises him from the dead.

*(Reading: verse 20)*

'The Son can do nothing of himself, but what he sees the Father do.' Now in man is the Son, is the Christ child, but the Christ child can do nothing of itself, but only when it can respond to the will of his Father. The Christ in the individual (in you or me) can do nothing of itself: only when it sees, when it comprehends and responds, then it will do the will of its Father—Mother God.

*(Reading: verses 21 to 23)*

'The Father judgeth not, but hath committed all judgement to the Son.' What does this statement mean? It means that God judgeth no man, but God's laws are inevitable and immutable. God does not judge; He surrenders judgement to the Son. That Son is in man, and man will judge himself. Man cannot judge his brother man, but his soul will come before the judgment, before the throne of God—this old-fashioned orthodox teaching contains fundamental law and truth. As the son stands before the throne of truth and glory, it cannot help but judge itself. Not until the soul can judge itself can it make progress. In incarnation after incarnation the lessons come forward and eventually the soul sees itself, judges itself and knows itself. In the old days, a mirror hung in the great halls of preparation and before

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initiation the neophyte was taken before the mirror and gazed into the mirror at himself; he saw himself reflected in the glory of the Father and he, the son, judged himself.

*(Reading: verse 23)*

If man does not honour the Son, he does not honour the Father who sent him! My brethren, a wonderful truth is embodied in these words. We will try to put it as simply as possible. By honouring the Son we first of all honour the Christ, who was revealed to us as the Son of God through Jesus the Christ. We honour him, we honour his glory, we adore him; but our brother man by our side we condemn, we neither honour nor glorify nor serve him. Nevertheless, Jesus distinctly tells his hearers to honour the Son; if you do not, how can you honour God who sent him? The Son cometh from the Father and that son is your brother man. The Son is in your brother. When this is realized we shall begin to see the dawn of the brotherhood of man; that every man should honour his brother, this is the perfect teaching of brotherhood: the honour due to every man as the Son of the Father–Mother God.

*(Reading: verse 24 to 30)*

The Master, when speaking of the resurrection of life said, 'He that has done good will arise from the dead'. In the old days this was thought to mean that the good would rise from their graves in the physical body. Since then science has taught the utter impossibility of the physical body being reassembled. But science does not go a step further and reveal to mankind the truth of another physical body being provided for the soul to come into. But we read into the master's words that when he refers to the soul rising to eternal life, he means that the soul becomes purified and quickened in the Divine life and does not need to reincarnate. Thus the soul is raised from the dead into the glory of the heavens. But the soul condemned to the resurrection of damnation (I think the translation somewhat over-stresses the matter!) means that the soul will be condemned to reincarnate, to come back again to the 'coat of skin' and life on the earth-plane—resurrection to yet another period of imprisonment in order to learn certain lessons—and then, a resurrection to eternal life.

Here let us remind our hearers of the teachings of Buddha. The Buddhists strive to be relieved of rebirth. They do not want to return but they know that they have to work out their karma. They endeavour so to live as to avoid creating fresh karma which will bind them to the wheel of rebirth. Here we find the same teaching put in different words.

*(Reading: to verse 32)*

This is a subtle point; I wonder if I can interpret the meaning for you? Jesus proceeds to speak of John as a shining, burning light of truth. We might interpret this as meaning that John was a light (as all teachers and wise men are lights in the world) but the Son of Man must have his own light within himself, greater than any light which can come from another. You may look upon a teacher and see in him a glorious radiance, but not so great as that light of the Father–Mother in the Christ Child which is the greater light which lightest every man. Not the light from another soul, however good that soul, but the light from the Son within:

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that is the Way, the Truth and the Life. That is why we say, do not do what we tell you; do not depend upon us. Follow the light in your own heart and your own response to the vibrations of the Logos will be your true light.

*(Reading: verses 33 to 43)*

Do you not see this exemplified in the world constantly? The man who is self-advertising wins publicity and fame, but he who comes in the true Name, in the Name of the Father and remains very quiet and often obscure and humble and makes no claims, the world receives him not. The man who comes in his own name with a great clamour and flourish of trumpets, the world receives. You see, my brethren, it is that inner sweet love of the Son, of Christ, for which we must look in our brother and nothing else—neither name, nor position, nor possessions can supplant that light. That we must look for, that we must respond to, that we must know.

*(Reading: verse 43 to the end of the chapter)*

All this was spoken by the Son of the Father, by the true light which we call Christ, which shone through the Master Jesus: the light which is of the Father and which can come into man's being as the result of his response to the stimuli of the Logos, to the vibrations of the Logos in the universe.

We hope that we have not confused you; if there remains any confusion, any misunderstanding, we say that the true answer will come. The will of your Father—Mother is that you should love one another. To do the will of your Father is to love, and in loving and obeying the will and commandment of your Father, you shall know truth. Truth is freedom, liberation. Truth shall free you from all bondage, physical, mental, and astral, and free you from desire, ill-health, sorrow, karma. Truth shall liberate the soul to enjoy eternal freedom.

Together, my brethren, let us kneel before God and thank God for every vibration in our being of love and truth and happiness which we feel. We are nothing, any of us, we are nothing without God's love. Without this spirit of the Father—Mother we are nothing, nothing. Any happiness you feel, any joy which has come to you, my children, tonight, is the result of your own response to the vibrations of God and the grand company of angels and men.

### Benediction:

And so, Father—Mother God, we do thank Thee; we thank Thee for this further opportunity to learn from Thee. We thank Thee for every vibration of love and light within our being. Do with us as Thou wilt; Thy will be done in us. For Thou art all wise and all love, and Thou wilt give unto us health, holiness, perfection, happiness. May these our brethren be blessed. The presence of our Lord Thy Son blesses us. We thank Thee.

Amen.

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*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:*

*Pious, piety, humility, integrity, self-knowledge, discrimination*

