

St John – II

T049 The Inner Teachings 9th June 1937 Pembroke Hall, London

Invocation:

All-enfolding Love, may we Thy children be drawn into Thy loving arms. May we rest our heads upon Thy heart. May we feel the sweetness of Thy love, and the peace and tranquillity of Thy life. And to the angels of wisdom and love we give all thankfulness of heart for their service, their protection, and their brotherhood, and in the revelation of the great and holy truth which is known in heaven and is revealed to every soul who responds to the vibrations of heaven, may we, Thy children, receive, according to Thy law of the spirit.

Amen.

We have already spoken many times of our difficulties in attempting to convey to you the heavenly truths. We can find no language to express the infinite, and we regret the inadequacy of our words, but not through words alone is truth conveyed to the heart of man*. May you receive this night the baptism of holy fire; may you be illumined with the wisdom of the spirit.

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

We speak again tonight of the disciple of Jesus Christ—John the Beloved, John the Divine. The inner secret of his individuality is not known to many on earth. By exercise of intellect alone man must ever fail to read the eternal verities. In our last talk on this subject we outlined the mystical interpretation of the mission of he who was called John. You will remember that we likened St John to the soul, Jesus Christ to the spirit. Bear this in mind as we continue our talk. We do not wish to be too explicit, to say ‘Lo, here is fact; lo, there is fact’; rather must you respond to the light of your heart and see the vision glorious for yourselves.

To onlookers it would appear that John was necessary to the work of the Master, since John was one of the three called upon when the Master exercised the divine power in any unusual degree. Reading between the lines of the gospel it becomes apparent that John was essential to the work of the Master—even more so than the remaining two. Was John not seated by the side of Jesus in that upper room which was prepared for the Holy Communion of Spirit—seated by the side of the Master; moreover is it not said that he laid his head upon the Master’s breast? Has this any significance to you? And at the crucifixion did not the dying Jesus give his mother into the care of John? What can be the interpretation of this supreme commission? And lastly, why was John called ‘the beloved’ of the Master?

The lapse of two thousand years reveals two souls of great purity and beauty who brought to the world the Light of the ages. It reveals a close and deep affinity. Bear this in mind. Let us consider Jesus of Nazareth, the great Initiate, as the chosen vehicle for the Light of the Sun, predestined to shine forth amid darkened mankind. Let us accept that Jesus the Master and John the Beloved bore close relationship one to another—so close! What then was John to the Master?

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Here is another significant point. Did not Jesus state that he was aware of his great mission, even before the beginning of this world? This indicates that he had lived elsewhere, on another planet—the bright and morning star. What and where is this planet? Men call it Venus, the planet of harmony, beauty, love, where souls passed beyond stress dwell in completion—dual souls, in that sublime condition of perfected marriage. Jesus, a spirit, an individual being, came forth from the bright and morning star. Jesus, who personifies to most of us that innermost of the heart of man wherein abides God, and John, who might embody, did we but understand, that soul of humanity which loveth the light. Did these two come to earth knowing the purity and the glory of that complete union of soul?

John revealed to those with understanding to receive the truth, that he taught man concerning the power of the soul. He was a herald of the Aquarian Age, the age when mankind will arise in spiritual light, when man will learn to use the full power of the soul, each and all the vehicles comprising the temple of the spirit. We shall see, as we proceed in weeks to come, how the divine revelation of St John contains a perfect outline of universal evolution from the beginning to the end. St John is he who is yet to come—yea, in fuller manifestation—to the children of earth. He came then in lesser degree with his beloved, known to men as Jesus of Nazareth, but he will return, this time in all his glory.

These two, Jesus and John, show forth the mystical marriage. Oh, do not obscure so glorious a truth by some grosser conceptions of sex. Nothing can be further from reality, but in the mystical marriage between soul and spirit, in these indeed will be seen the perfect, perfected union which all mankind may hope aeons hence to know and experience.

A close relationship exists between the planet Venus and this earth. Some may doubt this. Some doubt the possibility of life existing on any other planet. Well, you may say at home on your return ‘I saw upon the altar in the little chapel tonight a symbol of the White Brotherhood, a six-pointed star.’ You see it now, good, but then we know as surely as you see the star, that we have witnessed the dawn break upon the planet Venus, and we know that you, that every human soul, will know in time the wonder of that life. Have you not dreamt of love made perfect, of souls blended as one in perfect love? There they find fulfilment, each in the other. At will they may withdraw and go their separate ways; at will they may become absorbed and merge one into the other, both being aspects of the perfect man, as conceived by the Father and held in his mind always.

Jesus elected to take up his cross during the Piscean Age. John brings his cup to drink it to the dregs during the Aquarian Age. In that great span humanity is gathered into the fold, into the heavenly kingdom—the perfect whole, gathered in—and will dwell on that bright and morning star. How many interpretations has that star, each meant to awaken man to its truth and reality? Has it not been used throughout the ages as the symbol upon which the candidate, having passed through his third degree, opens his eyes, as after the darkness of death? Has this no significance? Following the death of all that is gross—that which decays in the grave—the spirit, the soul, is raised up by the touch of the Master—and behold! Before the eyes of the awakened one shines the bright and morning star. Now not only flames the

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light within his own breast, but above shines the star of life, his own future life. In heaven, if you like, but where else is heaven save on that rare and glorious planet, born from the Sun?

Benediction:

John, soul of humanity, we love you. May we follow where you have led. May we have deeper understanding of your real nature. May these, our brethren, see beyond the veil to that which awaits each and all, the perfect union of soul and spirit in the One who is their beloved.

Amen.

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Astronomy, astrology, solar system

