

The Mystical Teaching of St John

T152 The Inner Teachings 6th February 1945 St Mary Abbot's Place, London

No. 19 in the series and based upon the 17th chapter of the Gospel, which should be read together with this record.

Invocation:

We turn our faces towards the light, and in the light we behold the form of the Blessed Holy Trinity—Father, Mother, Son. We behold the company around the throne of God, angels and archangels and all the saviours and teachers of mankind*. We bow meekly before the presence of the Most High, awaiting the blessing from the Eternal Heart of Love.

Amen.

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

We try to express in language of earth a love which is divine and beyond all expression through words. Beloved children, open your hearts and listen to truth, which is a silent voice and can only be heard in the heart. We would raise you into heavenly spheres of life so that you can see the company gathered around. Imagine (if you like to use that much misused word) that you are now far away from this dark plane of earth, in a temple, lofty, wide, long, and blazing with spiritual light—giving the impression of a temple of pure gold. See the white-robed brethren—beautiful forms, beautiful faces. With each brother you know that you look upon the face of one who is wholly good, loving, true and powerful—a face illumined with the light of the spirit of goodness, of God. These are your brethren, your guides and your inspirers.

Yet man turns away from such company to seek turmoil and strife and war upon an earth which should be beautiful but which has been desecrated and spoiled by the passions and greed and selfishness of man. Do you wonder why spirits come back to the earth endeavouring to thin the veil between the world of spirit and the world of matter? Because the spirit brethren have seen for themselves and know the light which awaits the sons of God—if only they will turn their faces towards the light!

Not only intellectual understanding is needed, although the intellect can be used by the spirit to enable the soul of man to comprehend the vast truths of eternity, but the simple human soul, the kindly loving heart can best understand truth, can receive into itself the power to rise on wings of light beyond the shadowed earth into the heights where these temples of the brethren of the light are built—built with the etherealised substance of life. The physical eye cannot see, but when the vision is true and sure all men will behold the glories which God has prepared for those that love him.

Beloved friends, this is not only for the chosen few but for every soul that aspires towards the true love of God, every soul which lives on earth in harmony, in quietness and tranquillity, in peace and goodwill to others, in humility and meekness. These are they who of their own volition can behold the vision beautiful, and it is to these the messengers come; it is for those who live lovingly to teach those who sleep—as the angel once walked amongst the sleeping shepherds to awaken them to behold the glory in the heavens. This same glory is that which the beloved Master was about to enter when he spoke of going to

The Mystical Teaching of St John

T152 The Inner Teachings 6th February 1945 St Mary Abbot's Place, London

his Father in heaven that he might be made perfect, beautified, spiritualised, and when he said: 'And I, if I be lifted up from the earth will draw all men unto me.' He spoke so forcibly of the necessity of his leaving the earth before he could truly raise his brethren on earth. For while he dwelt among them they clung to the physical manifestation of Christ, to the physical form. Only by going forward into the light of the heavens could he raise those who slept unto that plane of spiritual harmony and unity—only thus could they learn of the brotherhood of the spirit.

We touch on this because we hope to give you some fleeting idea of truth which may in time quicken your understanding. In the heavens are what might be called temples of initiation, but which are more accurately places or levels of consciousness, knowledge and truth which the incarnate soul of man is enabled to reach on occasion. We spoke of this before. When the soul passes through some deep emotional experience, when it is called upon to face great difficulties and problems, it will sometimes pray to God in an orthodox way, not knowing what takes place in the spiritual world around it. Yet a messenger, a brother of the light from some lodge or temple of initiation, is drawn into touch with the soul of the man (or woman) who calls to God for help. A messenger from the lodge above draws him into his aura and leads him, raises him above the sordidness of the earthly problem, and the soul feels uplifted without understanding why. He turns away from darkness, fear, sorrow and worry, and a deep inward calm enters. The soul has gone through a form of ritual, a profound spiritual experience in a lodge above. When it returns it brings back more knowledge, a jewel of spiritual light.

You may think your neighbour is an ordinary enough man or woman, and not very spectacular as a human being. Most people think that of the other man. They themselves may be more or less all right, but the other man is more problematical. But we tell you truly that every man and woman, even the most sordid, has another part of itself which the world cannot see, and often that other self is clothed in shining raiment and wears jewels upon its breast. Who dares to judge from earthly sight the soul of any man?

What then can it be which causes the soul to journey upwards, even while still imprisoned in the flesh? It is the flame of Christ, something indescribable which Christ has transferred to man, and when we speak of Christ we beg you to remember that Christ does not mean Jesus Christ only. Were this so, what of all the millions who lived before Jesus Christ was born? By Christ we mean the spirit of love, truth and power dwelling at the centre of every man's soul. Only that spirit or that light within can raise you to the lodge above and enable you to get an expansion of consciousness so that you can see things in a pure clear light. This only comes about when the Christ within is allowed by you to raise you to these heavenly places.

Now we will read what John says in his gospel concerning the going forth of the Christ spirit which was speaking through the soul, the personality of the man Jesus. Listen with attention, relating it to what we have already said.

(The 17th chapter of St John was then read.)

The Mystical Teaching of St John

T152 The Inner Teachings 6th February 1945 St Mary Abbot's Place, London

Notice the reference to Christ and the Father being together before the foundations of the world. This would indicate that before humanity was created, this pure spirit of the Son (or of love) co-existed with the Father, forming the Holy Trinity of Father, Mother, Son—and that the world and all that dwells upon it was created as from the womb of the Blessed and Holy Trinity. The spirit of the Son was to descend to bless in the form of the highest creature (which was man). The Son was to manifest the glory of the Father through man. Within humanity two aspects of the cosmos manifest—the world on the one hand and the spirit of the Son or Christ on the other. Only through manifestation of the love of the Son-in-man by man can he be saved from destruction.

Then Jesus Christ speaks of the son of perdition and says none will be destroyed save he. This reference is usually interpreted to mean the disciple Judas. We would put another aspect of the story and suggest that 'son of perdition' is a quality inherent in the soul of every man. This same son of perdition is responsible for the evil, cruelty and warfare so prevalent today. Nevertheless, because it comes forth from darkness, is born of evil and all that is destructive it must surely destroy itself. It is said that after Judas had done his work he went and destroyed himself. Can't you see the deep symbolism implied in that statement? Of course the son of perdition housed in Judas must destroy himself—the evil in man is ever self-destructive; that is the part which must be destroyed, although with its destruction it will cause man to suffer, will cause men, groups and nations to destroy themselves because it is an aspect of the cosmos which is self-destructive and self-consuming. The evil in Judas which caused him to betray his Master could have no other ending, for that is the law of heaven.

This is a chapter beautiful because of its simplicity—when you have the key. Without this Christ aspect there is nothing in man to live for; in the world there is no life save that which comes to it by the Father and the Son. Of this Jesus Christ was well aware. When speaking of his disciples—men who were lately awakened—he prayed that the Father would glorify him and give him power to raise them up. Why? Knowing the limitations of the human soul, he knew that only the glory of God manifesting through him, Jesus the man, could reach those disciples. Here the gospel says clearly that the man must be responsive to that Christ spirit. Else he is dead. We, you in a lesser degree, are as saviours of our brothers. Yet we cannot go about proclaiming ourselves saviours. No. Nevertheless, something deep within tells us to live as Christ taught us to live—a life of utter love, gentleness, simplicity, consideration, and tenderness. In that way the Son, the Christ uses us and we are saviours of our brother man.

This brings us back again to the very simple doctrine of brotherhood and goodwill. Only through Christ appealing to the Father could he become one with the Father; only through that at-one-ment could he save his brethren on earth. This is what the whole chapter teaches—that there is only one way of life, the Christ way. But Christ indicated that he had given all that he could whilst he was in the flesh. He had to return to the lodge above and from there he could direct—shall I say the salvation of man's soul? It was necessary for him to lay aside the body and become pure spirit to do further work—and his work, he clearly said, henceforth would be in the heavens.

The Mystical Teaching of St John

T152 The Inner Teachings 6th February 1945 St Mary Abbot's Place, London

We have come right back in a circle to the very beginning of our talk today in which we explained how the soul could leave its physical body sleeping and be drawn up to the lodge above, and that there the work of Christ was continued. So we see that the spirit of Christ, the Son, must live in the state of heavenly glory and send down upon the earth plane at appointed times these streams of love and light that it may raise all men up towards its heart of love in the heavens beyond the earth.

(The chapter was then read again: verses 1 to 4)

Life eternal does indeed come to the soul who sees Christ, who understands the love of the Father. He lives thereafter by the love of the Father and of the Christ; for love is life, hatred is death. Jesus Christ came to manifest the glory of God in his nature, in his form and in his life, 'having accomplished the work which thou hast given me to do'—which was to glorify God through the form of man. Any man who is perfected—that is to say, who has finished the work which the Father gave him to do—any soul which has passed through numberless incarnations and has reached the top, goes to the heavens and is not compelled to return again: it has already manifested the glory.

(Verse 5)

A life is prepared for every soul that does the work of the Father on earth. Every soul will accomplish this work in time. Some have many more classes to go through, others are near the top of the form. What awaits every soul is that heavenly blessedness of union with the Father. The identity is not lost but is at-one with all. Many think that the nirvana of the Buddhists and the heaven of the Christians means an annihilation or extinction of the soul. Not so; it means the perfection of the soul so that it enters into absolute harmony with life, with God. No disruptive note mars the music which the soul plays henceforth. What a life that will be for all of us who have still to be about the Father's business on earth!

(Verses 6 to 8)

Meaning all men and women who have arrived at that point on the path (or the journey back to heaven, back to God) at which they can see and recognise Christ in the hearts of men and in the life on earth. It does not mean only the twelve disciples but all men and women. The soul ultimately gets to a point when it knows and can recognise truth instantly—in spite of all sham, all mist, all worldliness.

(Verses 9 to 14)

The world will always hate you when you become spiritual, when your ways of life are different and you commence to express the light. The world does not like the things of the spirit, the heavenly things. Always does this conflict take place between the worldly and the unworldly.

The Mystical Teaching of St John

T152 The Inner Teachings 6th February 1945 St Mary Abbot's Place, London

(Verses 15 and 16)

Jesus Christ understands how hard things are for the initiate, for those who follow on the path. He knows how much they need the love and the protection of God. Some people seem to think that it is easy for others to be good, that the way of the flesh holds no temptation for them. People do not understand that it is very hard for every soul to keep its feet on the true and righteous path and it is harder still for those who have reached the high places. The more acute the temptations become, the greater the fall. That lesson was taught in the story of the temptations in the wilderness. Christ knew that the disciple needs the spiritual help of the Father perhaps more than the unawakened. He speaks so tenderly in this chapter—of you. Apply it to yourself, because it is for you that this message comes. It is the Christ speaking to you individually. He knows, He sympathises with your difficulties and your failures. He prays to the Father to give you more help as you travel up the path.

(Verses 17 to 19)

The Master is teaching the lesson of brotherhood the whole time. We would make this point very clear. I remember a woman once saying to me, 'White Eagle, why do you come back to this earth to try to help people? Why don't you stay away in heaven?' She was sorry for me. Yet, you see, that is the law. The one above always reaches a hand down to the one on the ground below. But although we grasp the hand of those who are still enshrouded in flesh, we have our other hand in that of an angel above. This is brotherhood and also the law of life. While we look up we also guide those below. All love is like that. Here may be an answer that you can give to those who say, 'Why dabble with spirits?' This is the reason. Consciously or unconsciously man has a hand in the hand of his guide above him, and must reach up.

(Verses 20 to end of chapter)

There is nothing more that we can add, nothing. We have made only a simple and, we fear, inadequate attempt to comprehend the inner meaning within these words.

Q.I wonder why the mother-aspect is not mentioned in the Bible?

A.Because its text is coloured by prejudices which existed in the minds of the fathers of the church who compiled its teaching. You get a broad outline of that teaching which the Master Jesus gave, but not in its entirety, because it was selected and with prejudice. If you read between the lines you will find definite references to an aspect of the Deity which we should interpret as meaning the mother-aspect—the gentle, wise aspect.

Q. I take it that 'as written in the scriptures' means the divine law?

A.Yes, the divine, the cosmic law. It is clearly written that that which is born of the earth, of darkness, is the son of perdition—the lowest aspect of the soul.

The Mystical Teaching of St John

T152 The Inner Teachings 6th February 1945 St Mary Abbot's Place, London

Benediction

Dear Father-Mother God, beloved Christ, Thy Son, we would be glorified in Thee. We would glorify Thy Holy Name in our lives, in our minds and in our hearts. Thy blessings are abundant and of them we are only faintly conscious. O God, Great Spirit, we yearn and we pray to become ever more aware of the blessings which Thou in Thy great love hast showered upon Thy children.

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:

Inspiration, vision, discernment, reincarnation, illumination, giving, help, feminine

