

The Mystical Teaching of St John

T150 The Inner Teachings 12th December 1944 St Mary Abbot's Place, London

[No. 17 in the series and based upon the 15th chapter of the Gospel, which should be read together with this record.]

Invocation:

Great Spirit of Light from Whom we derive, Thou Who art omniscient, omnipotent, omnipresent, we pray that we may be aware of the Holy Presence and receive into our being the Holy Breath. Thou comest amongst Thy children, O beloved; Thou dost bless Thy children. May their souls be quickened by Thy blessing; may their understanding be quickened; may the eternal light break upon their consciousness, ever increasing in beauty, truth and love; may they manifest this divine love in deed, in thought, in speech. May love fill this sanctuary, and may all discord in the world be absorbed into the great love from Thy heart.

Amen.

Let us make this meeting an hour of communion and of service to the spirit. Not with words alone can truth be given; by the spirit it prevaieth. When the soul is released from the flesh, it may remain for a time in a state of darkness or unawareness. Not so much by speech from its guide is the newborn soul restored to consciousness in the heavenly worlds, but by the beauty of the love with which it is enfolded. If that soul has a responsive love in it, then that love arises. Thus in the spirit the great love of Christ acts as a magnet; the love in the heart of the earthly soul is attracted, drawn forth, and this takes place without speech.

Today we wish you to understand more of the meaning of love and the power of love. Love cannot be expressed in speech and only in a degree in action. Love finds its greatest expression in silent ministration or giving forth. Few souls imprisoned here on earth can express such a love as is known in the heavens. Were a healer to express such love miracles would happen, but there is always the limitation of the flesh. When the indwelling soul can rise above and beyond this, then divine and often instantaneous healing takes place because there comes this uniting of the spiritual life-forces in the soul to the true vine. 'I am the true vine'* says Christ; and the 'I AM' is within you as the flame, the spark which must manifest through love. 'I am the way, the truth and the life'.**

*[*John 15 : 1] [**John 14 : 6]*

There is often confusion of thought about this 'I AM'. It is so easily mistaken for the personal 'I am,' the self-will. But when the self-will takes possession, the real 'I AM' recedes. In a sense this doctrine of the 'I AM' can be dangerous if the soul does not sink egotism, arrogance and intolerance. When we speak of power, wisdom and love, we do not mean domination, but the power of gentleness and meekness, the power of love.

Life on earth is a constant enemy of love, of Christ. This is expressed by the words of Christ when he said, 'If the world hate you, ye know that it hated me before it hated you'. It is true that the world bears a passive resentment towards the disciples of Christ, towards the disciples of love, which can become so active as to become a war. These truths manifest and

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affect all men from the humblest to the greatest, from the individual to nations; once aroused the dark or negative forces attack, and the white, the forces of light, strive to maintain the light. They never attack or retaliate; a point to remember. The forces of light maintain their power, their light, their love. They will suffer attack unflinchingly and remain still and at peace. This truth Christ demonstrated. He would not permit his disciples to attack any of his enemies. Even when one of his followers struck the ear of the high priest's servant with a sword Christ at once sent forth the power of love and recreated the ear of his enemy. Throughout the Gospel of St John we shall find this truth restated.

We would here digress for a moment by pointing out that these truths of the Christ Teaching, now so familiar, have perhaps lost their power by constant repetition. Christians or students of the scriptures often miss the esoteric meaning. They will say, 'Yes, we know Christ said, "Love one another"'. They think they are merely bidden to be normally decent and kind when it is easy to be loving and kind, but should these people come up against some big problem in which this truth is involved they say, 'Oh yes, Christ's teaching is all very well, but we are living in the world and we are forced to do as the world does. You can't allow people to trample upon you; you must stand up for your rights.'

Is this the way, the truth, and the life? Is this the teaching of Christ? Why can't men* put the doctrine into practice? Because men are afraid to trust in the power of love. Yet love is the dynamic force which brought life to the world. Were this love withdrawn from manifestation on earth, death would ensue.

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

'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.'* The ancient teacher Hermes Trismegistus said, 'As above, so below; as below, so above'. You do not know maybe, the significance of these words. The Christian scriptures in common with the ancient scriptures of past races are drawn from or modelled upon a plan of the heavens. The wise men of the past, priests and teachers were astronomers—in these days you might call them astrologers. Christians do not understand their Bible. The Old Testament is a book of astrological symbolism from beginning to end; it describes the signs of the zodiac and their influence upon creation and life. This was the holy science of the heavens. The great characters, the great personalities spoken of in the Old Testament refer to constellations, signs of the zodiac, and the influence they exercise upon the earth itself and upon the life of man and the development of his spirit.

*[*Matthew 4 : 4]*

Christ is the Sun, Christ is the Light, and he brings the profound truth of heavenly life down in simple form for humanity to follow. If humanity would accept in humility the teachings of Christ, the world would then become as God originally created it: perfect, even as the heavens are perfect.

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In this 15th Chapter of St. John, again and again is repeated a fundamental truth—that of the vine of life and the tree of life. 'I am the vine, ye are the branches.' Christ said that if you want to retain your life-force, if you want to bear fruit, you must draw your sustenance from him, for he *is* the life. Should you fail, your branches will wither and drop away. They will become useless. Then you die spiritually. He goes on to say that as soon as the soul of man retains this life-force from the true vine or source of life, it will bear more fruit. But more will then be expected of the soul. This is a very similar teaching to that of the parable of the talents. The more you know of the Christ life, the greater your responsibility, the more fruit you must bear, and if you do not bear this fruit you must be cut away. There is deep mystery here. If the soul does not produce fruit, the soul dies—not the spirit, because the spirit cannot die. You may ask, 'Is it possible for a soul to be completely annihilated?' Yes, the psyche can completely die, and the spirit which is of God returns to God. That is the meaning of Christ's words.

This 15th chapter is one of the most beautiful in the whole gospel, containing as it does the centre or heart of the whole. No other chapter speaks so definitely and clearly on this subject of love—the love of Christ against the world of man.

(Verses 1 and 2 were then read.)

In these words Christ is identifying himself with mankind. God the Father is the husbandman. Every branch which does not bear fruit He purgeth.

(Verse 3 was read.)

The words mean that what I, Christ, have given has made you clean. You are now raised above earthliness, because the light which I have given you, in words of light and life, has raised you. This is important because later on he speaks of those who have not heard the Word. He speaks of sin* as a failure, a mistake, but he also teaches us to forgive the failures of others. Such a forgiveness again brings the true light, the true love into the soul. By that same forgiveness Christ enters into them and his sins and omissions are washed away.

*[*White Eagle's use of the term 'sin' here is characteristic of the context of the 1930s in which this teaching was given and the Bible teaching he explores. It does not imply condemnation. As the rest of the teaching reveals, White Eagle is without judgment with regard to human behaviour and feelings.]*

(Verse 4 was then read.)

You see how plainly it is stated: you cannot bear the fruit of the spirit unless you abide in Christ. There is no beauty in the spirit world for any man until he has learned to abide in Christ, to dwell in light, in love and brotherhood.

(Verses 5 to 8 were read.)

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We would bring the meaning of this home: 'If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you.' Not in the spoken word, but in the spirit of Christ within us ask, seek, pray and your prayers will be answered. But ask in the true spirit—the spirit of a child humble enough and willing to learn from its parents. *Thy* will, O God, be done—not as I will but Thy will. Prayer is an aspiration of the soul to receive light, wholeness, healthiness. True prayer, true aspiration must be answered. If there is selfishness in the prayer, how can it be answered? Selfishness puts it out of harmony with the life of Christ. God always sends good to man in answer to his prayers.

(Verses 9 to 15 were read.)

Here Christ is identifying himself with humanity. 'I call you not servants; I have called you friends.' Is that not a beautiful verse? Christ is raising humanity up to his heights. Remember he said, 'And I, if I be lifted up from the earth, will draw all men unto me.'* As man raises Christ in himself so Christ raises all men. The whole of this gospel is trying to reveal the meaning of identification of oneself with Christ. Christ here identifies himself with man. Man must therefore identify himself with his brother man. In the degree he does this we see the spirit of gentleness, brotherliness and kindness enriching all humanity.

*[*John 12 : 32]*

Why does the voice of love speak so authoritatively, saying, 'I command'? First thoughts would be: love does not command, but, you see, the Christ in you can and does command when it is raised. It commands love. In other words the Christ is the master of the I AM in the soul. The true I AM commands all good, all health, all harmony. It maintains control of all the vehicles—physical, astral, mental, celestial. All these bodies of man Christ rules because he is supreme. He says here that he is giving this message because his Father first gave it to him. He comes from the Father, from the Creator. He is the Son of God and God has told him these things. Learning this truth, the Christ within man rises in majesty, claiming sonship with God, his Creator.

(Verse 16 was read.)

'You have not chosen me, but I have chosen you.' What love, what beauty! I have chosen, ordained you, given you the power and the light and the fruit. What a wonderful heritage is yours!

(Verse 16 (continued) to verse 22.)

If I had not given them light, if I had not spoken unto them, they would not have sinned because they would not have known. This is important because it raises a question which is often heard. What about those people who have never heard of Christ? Are they condemned? No. Christ says they have no sin, for they were ignorant. Those who have not heard the word and do not know the law have not sinned. What happens to such souls? They continue to reincarnate until they hear and assimilate the truth and see the light. When knowledge comes,

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then there is sin; when there is ignorance there is no sin. Nevertheless this same life-force runs through the whole of mankind and reaches out to everyone: this wonderful love, this harmony, this one-ness which makes each soul dependent upon the rest. So we may see a vast brotherhood of life all growing from the same stem, all fed and watered by the same life stream.

(Reading of verse 23 to the end of the chapter.)

There seems very little we can add, for surely having once seen the light and the truth, we know the way. Let us forever strive to walk that way.

Benediction:

Into the blazing light, the life and the love we would come with grateful souls and humble prayers for peace.

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:

Balance, astrology, instinct, spontaneity, the path, evolution, good and evil