

The Mystical Teaching of St John: 3

T136 The Inner Teachings 13th April 1943 St Mary Abbot's Place, London

Invocation:

Let us pray to the spiritual light, love and truth, the Father-Mother-Son, the glory of the heavens and of the earth. O Great White Spirit of the open prairies and the windswept skies, of the mountain height and the gentle valleys, of the sweet rain and the flowers and the fruits of the earth; O great Love, the Christ Light, Light of the world which is manifesting through human love and service, salvation of mankind*, we worship Thee. We open our hearts as children of Thine in coming. We pray that we may be aware of the hosts of angels from the heavens; of the illumined spirits of men and women who have passed into the great beyond and may be blessed by the presence of our own beloved. May we be conscious of our own true higher selves; may we be conscious of the blessed wisdom and love of the Father-Mother God. O Thou Who art the Comforter, we await Thee.

Amen.

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

Jesus spoke of the Comforter.* 'I will send you a Comforter,' he said. Men have looked for the Comforter throughout the Christian Age and millions of aspiring Christians are still looking, still waiting for their eyes are even yet closed and they do not understand what Christ meant by these words. All is confusion, misinterpretation of Christ's teaching.

*[*In Chapter 14]*

In our series of talks concerning the mystical meaning in the four Gospels, we are working particularly upon the Gospel according to St John. In the course of these talks we hope to make clear what Jesus the Christ meant when he spoke of the Comforter. My beloved children, when we look across the world and see the anguish and suffering of mankind, we know the great need there is for the Comforter. You, in common with all humanity, suffer loneliness and sickness; you suffer through the loss of something—what is it? The spirit, the fire, love, the companionship of the spirit. You suffer from separation and you too long for and wonder when the Comforter is coming. Who, then, is the Comforter?

The Comforter is clearly described and revealed in the teachings of the Lord Jesus, of that Christ Spirit or the great White Light which has shone forth in varying degrees from the beginning of the world, its truth spoken through many of the great leaders and teachers of religion. It would seem that in the Christian teaching, once it is understood by the western world, there is a clear, comprehensive outline of life, revealing the nature of the soul and the spirit of man, the purpose of reincarnation, the law of karma, the aspects of the psychic body, psychic development, and, crowning all, a revealing of the Comforter, the Divine Light. Jesus the Christ spoke of baptism of fire—'I come to baptize not with water but with fire'—the fire which is the magic light, the Divine Fire which falls from heaven, which is called the Holy Spirit. Thus a man is born again. Although already born of the flesh and blood and water in his physical body, his psychic body, his soul body, he is not yet born from above, of the Spirit, or the Divine Fire, until the divine baptism takes place.

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We shall see as we proceed with this revelation of the Gospel that there are two distinct aspects of man referred to again and again in parable, miracle, and in teaching by word—two aspects of man; the soul, or the psychic, and the spirit, the divine fire. These two aspects are not made clear by the Christian preacher; many words are used, but they result in confusion. From this confusion let us extricate one vital word, repeated again and again and yet again and seeming to be allied with the Christian spirit—this word is 'Love'. Even love is not understood, because it has many aspects, many interpretations; the earnest and simple Christian however understands when Christ said 'Love one another.'* So the Christian life is a striving to be loving. But how lamentably does the Christian fail when it comes to a test of his brotherhood and when it comes to war! There are always excuses, always excuses, my brethren. 'We cannot refrain from war because we are justified in defending ourselves. We cannot be entirely brotherly because there is so much involved, so many things to consider.' So we cover everything up by saying, 'It is all very well, but man has not yet evolved to that; in centuries hence, perhaps, we shall be able to practise the brotherhood of man, and abolish war.' Did Christ mean this, my brethren: that love and brotherhood should come in some far distant future when the soul of man had evolved and could easily and simply then obey the divine law? We do not think so at all.

[*John 13 : 34]

In the third chapter of St John is clearly indicated by the Lord Jesus that there are two aspects, the soul—the flesh and the water—and, transcending this, the divine fire, the divine spirit, the Son of God. Every soul is potentially a child of God. The Lord Jesus came to bring the truth and to reveal to man his true nature. He did not say, 'I alone can do this, that, or the other,' but that 'The Father that dwelleth in me, he doeth the works'*: what I do can be done through you. He did not say, 'I am separate and far above you' but that we are all born of God and by the same spirit can we all be raised up to God. Not only the Lord Jesus, but all men are born in the flesh to be born again from heaven.

[*John 14 : 10]

[Editor's note from the original distributed versions: It is impossible adequately to follow or appreciate this wonderful interpretation of spiritual truth without the Gospel of St John open by the reader's side. Read to verse 10.]

Now, will you kindly turn to the third chapter of the Gospel of St John. Take notice of every word, please. 'Water and spirit': water, the psyche, the soul—and the divine fire. Up to a certain point, man is of the soul only and not of the spirit. This comes in the course of his earthly journey, because man evolves on the outermost planes, the psychic and physical, and it is on these planes that man gains experience and finally is born again, born of the spirit, as he turns in earnest to seek God.

'The wind bloweth where it listeth': the wind is another reference to the spirit, the divine breath. It bloweth where it will and cannot be confined. No man hath seen the spirit. Men daily see the psyche, the soul body, but do not see the spirit. But the spirit can be felt, like a

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wind. You can sit in quiet and feel the breath of the spirit, something indescribable and intangible. The divine breath bloweth where it listeth. Do you not see?

You notice that Jesus said to Nicodemus, as if in surprise, 'Thou, a master of Israel, and you know not these things'. My brethren, are there not numberless teachers today who give forth the letter only and ignore the spirit, the power of God in life and in man? They speak purely from the brain, having great knowledge gained through books, through the straining of the intellect; but of the spirit, that sweet essence expressed only through tenderness and love and wisdom, they know not. This was the supreme truth which Jesus was at such pains to teach his disciples—the difference between the knowledge of the mind of earth, and the great truth of the Comforter; the Comforter—that which cometh from heaven. When it descends into man, man is born again and the heavens open, the power flows in and through him and brings him the divine gifts of healing, wisdom, the power to comfort, the power to illumine and to raise man as on the wings of spirit. Why, my brethren, now we can feel, you and I, in this little room, the power of the divine spirit. Why! The room is blazing, vibrating with light and the soft and gentle breezes of the spirit play across our hearts.

Those present at our last talk will perhaps remember we concluded with reference to the vision of Nathaniel and the fig tree and stress was laid upon the vision which Jesus had of Nathaniel. The disciples thought it wonderful; but Jesus said, in effect, 'Oh, it is nothing—only a psychic vision. Wait until you can see angels ascending and descending from heaven!' This experience can come during the hours of true meditation, when the soul is highly attuned, so that the spirit reflects the true vision of heaven. The soul can then see the angels descending and ascending a 'Jacob's ladder'.* There are true visions of the spirit and these do not come through that development of psychic power which enables people to see disembodied spirits or into the astral world so closely connected with the physical that in some schools we are taught that the astral and the physical are as one. At all events the veil between the two worlds is very thin. But the divine heavens are not to be reached by psychic power and psychic vision. This is the difference, and Jesus referred to his vision of Nathaniel and explained that it was only psychic vision.

[*See Genesis ch. 28]

Again with Nicodemus: Nicodemus was a man of knowledge, a ruler of powerful intellect, but he lacked the vision of the spirit and thus was limited. Some think that when Nicodemus said 'How can a man be born again when he is old?' it may perhaps have some reference to reincarnation. We do not think so. We understand the true meaning of this to be that man can be born again of divine fire. We will explain more fully later.

(Reading to verse 15)

We draw your attention to this: 'As Moses lifted up the serpent in the wilderness, even so shall the Son of Man be lifted up.' We understand these words to mean that the Son of Man means Man that is born of the flesh. The Son of Man, the souls of men confined to earth—they must be raised. How are they lifted? By a new birth; a new birth, when the divine

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fire is raised. As Christ said, 'If I be lifted up, I will raise all men.' Christ the Son of God. Jesus was both the Son of God and the Son of Man, both human and divine.

The symbol of the serpent is important. Many here have heard us refer more than once to the power of kundalini which lies dormant, curled as a snake at the base of the spine. Kundalini, if it rises on the power ray alone, has power to sting and kill. But if the serpent is raised through the Word of God, which is Love, the Word of God which is truth—if raised by the spirit of Christ, if raised up in the wilderness we call 'life' for all men to worship—what then? The raising by Moses of the serpent in the wilderness was symbolic of the raising up of Christ in the world. If Moses or any other great teacher came to the world and had power to raise the divine fire of Christ in the wilderness of the world today, humankind would fall down and worship.

(Reading of verse 16)

'I am the Life.' I, Christ, the Divine Son of God—I am the Life. So—when that life is born into man, he inherits eternal life, because it *is* eternal life. Until that spirit is born, man cannot inherit eternal life. The soul by itself cannot inherit eternal life, but only the divine Spirit, the Son of God dwelling within man can thus raise the soul. Until that birth from above takes place, the soul remains transient and does not inherit eternal life.

(Reading of verses 17-28)

Through error the Christian Church conveys the idea that only one man, Jesus, was a saviour of mankind, instead of proclaiming to the world that the living limitless spirit is the true Son of God and saviour; the spirit which bloweth where it listeth, the divine fire born into and the quickener of souls from time immemorial. As it was in the beginning, is now and ever shall be. The birth of spirit was never limited to two thousand years ago, to the birth date of Jesus. Jesus was only the Master and Lord who came to testify and bring this resplendent truth. But these teachings are the Ancient Wisdom, coming down through the ages from the beginning. No man can deny these words: 'In the beginning was the Word and the Word was with God.' You have the whole story summarized in the first chapter of the Gospel of St John. The limiting of this great and eternal truth to one solitary source is the vital mistake made by the early Christian Fathers. The Christ born in Jesus testified to these truths. The Christ who spoke through Jesus was the Son of God. But the Son of God is not limited to the one; the Son of God is universal and waits to be born in the collective heart of the whole of humanity. In this sense Christ is the redeemer of mankind. Those who say that every man is his own saviour are both right and wrong. Wrong in so far as they have not the inner knowledge to know the difference between the soul and the spirit and they are also arrogant, thinking that by themselves they can do these things.

This truth is universal and is for all men. 'I am the way; I am the truth; I am the Life, because I am the only begotten Son'—thus spake the Divine Spirit, the Light of the World called Christ by the Christians, but by many other names throughout the ages.

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(Reading to the end of chapter)

'He that believeth not the Son cannot have the Son in him.' If a man does not believe, how can he have the spiritual light? As soon as he believes he opens himself to the Son and the Light streams in.

Q. Could one say that Christ is the Bridegroom?

A. The Bridegroom is again the Divine Spirit. You see here again is a reference to the mystical marriage between the Bridegroom and the Bride—the Spirit and the Soul. How can the soul wed until the Bridegroom cometh? The Son of God is Bridegroom to every soul. So we get the two aspects again, the dual aspect in the being of every man. Ever more and more will be revealed as you meditate and as we question and talk over these things.

Q. Can one know the name of the actual writer of the Gospel of St John?

A. It is usual for the name of the writer of these teachings to be purposely obscured. This as you know is the rule of the Rosicrucian Brotherhood*; I fear we shall have to leave it at that.

*[*White Eagle of course means the maybe timeless Rosicrucians of history.]*

Q. One Order has actually identified John with Jesus?

A. I will only say that there was a mysterious link or covering up of identity between Jesus and John. It is something which is revealed to the soul only upon initiation and cannot be understood or answered in a meeting like this.

Q. The link between St John and the sign of Scorpio is rather wonderful when we realize that Scorpio is the sign of regeneration and the fire of Mars within the water of the soul?

A. Does not that speak to your mind again of the mystical marriage?

Q. Can you indicate the scope of the word 'redeem'?

A. We thought we had done so in our previous words. In effect, does it not mean to 'buy back', suggesting that the soul has fallen and by the grace of Jesus Christ is redeemed? As you know, we do not subscribe entirely to the idea that man has fallen and therefore has to be 'bought back'. We should rather interpret the word 'redeem' in this sense—that the new birth, or the birth of the heavenly man brings about the divine marriage. It is not so much a question of a buying back of the fallen soul, but the bridegroom comes to claim his bride and to take her home—raises her to her rightful place. She has not fallen and therefore does not need to be redeemed in the sense of 'bought back'. The son or the bridegroom descends from heaven at a certain stage to meet his bride and lead her home; she, being born of the earth, of flesh and of water, but not of the spirit—until the bridegroom comes to claim her. Perhaps 'redeemed' is not a good or correct word to use.

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Q. Is this not much the same story as that of Persephone, of Cupid and Psyche, and many of the fairy stories such as Cinderella and Sleeping Beauty?

A. The same story runs all through the races and religions of mankind under different cloaks—the one eternal truth. It is in the fairy tales—in the myths and legends of all ages, the story of the fairy prince and, very often, the beggar maid.

Q. In speaking of the descent of the divine fire, the suggestion is that fire has the property of destroying. One would perhaps say that fire does not destroy but transmutes. I have in mind the making of a clay vessel. When put into the fire, the various elements are transmuted and it comes out of the fire as a permanent record of the potter's art.

A. This perfectly exemplifies the truth at which we are trying to arrive. The divine fire transmutes and perfects the 'vessel of clay'. Experience is the potter's wheel and when the vessel is moulded to shapeliness and beauty, it is put into the fire and perfected and made permanent. The divine fire enfolds the soul, enters the soul, perfects it and makes the clay vessel, but until the divine fire has worked upon the clay vessel it is neither permanent nor eternal. The Christ is the fire.

You may remember how we spoke of Judas and that true vision of the Master by which the karma of Judas was revealed. The Master wanted to save and help Judas along the path and so drew that karma upon himself; because the karma of Judas would urge him to get revenge upon another because he (Judas) had once suffered treachery and death. Souls revenge themselves until the divine fire gives them love, causing them to forgive their enemies. Until this happens, they are bound upon the wheel of karma. In this most beautiful and wonderful act Jesus suffered death and torture to release and help the soul of Judas.

Here is a demonstration of what the divine love and the divine fire can bring, not only to one soul but to millions of souls, because in that one act of Jesus, in drawing to himself the karma of Judas through divine love, he set in train forces which would affect numberless souls. This statement also refers to every soul on earth; the soul does not know how far one act of self-sacrificing love can travel down the ages, nor how wide the circumference of that love sent forth into the human family.

Benediction:

Upon the Lotus of the heart at the Throne of the King we worship God, Father-Mother-Son, the perfect life, the centre of all creation, from which doth flow all happiness, beauty, truth, justice, love, peace, glory, faith, and hope—the perfection of life. Unto the Son all bow in worship and thanksgiving.

Amen. Amen. 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:

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Bible, astrology, history, inspiration, comfort

