

## The Mystical Teaching of St John: 7

T140 The Inner Teachings 14th September 1943 St Mary Abbots Place, London

*[Chapter 6 of St John's Gospel should be read alongside this record.]*

### Invocation:

According to our understanding, to our capacity, to the love in our hearts, we behold the glory of the Son, Christ, the Lord of this earth. As we behold we worship before the blazing throne of our Creator, the supreme Source of all life. Our souls are filled with the blessing of love and thanksgiving. We are in a vast company of Elder Brethren, saints and angels, and we perceive that the elders worship before the Throne. O Father-Mother God, we simple children of Thine pray humbly to understand more of Thy wondrous truth! May words become living fire to our souls, and having seen the vision may we have the strength, the mobility and courage to put this truth into action, into service.

Amen.

Once again we speak of the mystical teachings according to St John. Some may feel that these are so mystical as to be above human comprehension and that we talk in riddles. Nevertheless that truth contained in the Gospel of St John is the entire truth, containing everything that man\* needs for his spiritual life. So much still remains in darkness in the Christian teaching. Remember that Christianity has passed through an emotional and materialistic age. Therefore the teachings of the Master Jesus are interpreted on the material plane, but when one becomes a student of spiritual truth, one perceives that all such teaching holds a threefold meaning. You will notice in this sixth chapter of St John that the teaching touches that material plane upon which it is usually interpreted, but also it refers to the mental plane and then distinguishes between the mental and the spiritual. The core of the whole lies in its spiritual meaning.

*[For editorial policy on gender issues, please see the introduction.]*

We ourselves have on occasion spoken before certain groups according to the material interpretation but with a purpose in so doing. One must endeavour to view truth as a jewel with a number of facets, each facet complementary to the other. No one facet contains the whole truth; through each facet shines a ray of truth and all harmonise with the core or centre of the jewel.

When therefore you hear the reading from the Bible, endeavour for yourselves to distinguish between its material, mental and spiritual aspects. We do not advocate the separation of aspects of truth, but rather recognise their existence, their work, and an attempt to harmonise all planes into one perfect expression of the Father-Mother God. People frequently make the mistake of saying this is the material and this is the spiritual, and believe the two to be divorced one from the other. This is not true. You must look at life as a whole and recognise the function of each aspect. You do not cut off your hands and say my hands have nothing to do with my feet—I can not use them to walk with therefore I will discard them. Your hands have work which only they can perform; your feet also have their function. So it is with all the planes of being. The physical has its work and purpose otherwise God would not have created it, and the material life has its place in the development of man. We cannot cast aside our material duties—a mistake often made so that the soul does not see where it is going and has a

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tumble and a few cuts and bruises. There must be harmony and synchronisation between all planes of being, balance and equilibrium that is the object of life. One of the inner secrets revealed to the initiates is the Law of Equilibrium.

May we digress again and ask what do we mean by an initiate? Not necessarily someone who has been through a mystery school and is accepted and recognised as a trained initiate. No, all are candidates for initiation; all have passed through initiation to a degree, for initiation means an expansion of consciousness which can come to the individual soul. You may walk a lonely path, but if you are aspiring, devoted and loving, then you will expand in consciousness and be initiated. The grand Initiator of all mankind is the Son of God, the one supreme Light.

We shall hear in a few moments about the miracle of 'the feeding of the five thousand' and of Jesus walking upon the water. So-called miracles can actually take place on the physical and material plane. Some present have seen such miracles—a miracle being a manifestation of power outside our normal recognition of physical law, but these so-called miracles can happen on the physical plane. This first miracle concerns the feeding of the large company of followers of Jesus, drawn by the indescribable influence around him.

There were two small fishes and three loaves. The Master having, by his great power, blessed the food and, having distributed it amongst the five thousand, there proved enough to go round and no less than twelve baskets of fragments remained uneaten. The twelve baskets held more food than was originally before the Master for distribution. Is it possible that such a miracle could take place on the material plane? We say 'yes' because of the understanding of spiritual law by the Master. The laws of the spirit are not limited as are physical laws. By a process of raising the consciousness of the Son of God such a creation can take place, can be materialised from the universal substance of life. All our needs are there when we gain knowledge and understanding of the power of love.

At the same time we prefer what we feel to be the truer explanation: before any major miracle we usually read that Jesus had gone up into a mountain to pray and often taken his disciples with him. You and we know that this means that Jesus raised the consciousness of himself and his disciples. We can all do likewise but in a lesser degree.

In our meditation the first thing we do is to climb away from earthliness. We go up into a mountain and when we are set the Master comes. We have first to be raised above the material planes, then miracles happen, we see wonderful things. If there is special power and we are receptive, we reach right up into heaven, which we are quite unable to explain or speak of afterwards, for no words will clothe spiritual experience.

After they went up into a mountain Jesus beheld a great company. Might that company have been discarnate, a company of angels or spirits of men and women? We can also believe that this great company were incarnate and were hungry. For what?—for truth. Jesus perceived they were hungry and he commenced to talk to them. By his own love and spiritual power he raised their vibrations. They were still hungry. There was still that spirit in them which yearned for the true bread of life, for spiritual food. Then he turned to the disciples and asked if there were anything with which they could be fed. He knew the answer, but was testing his

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disciples. One answered 'There is a lad here, which hath five barley loaves and two small fishes.' 'Bring them to me', said Jesus.

What is this symbolism of these loaves and fishes? Can we read into the episode that Jesus himself, in his incarnation as Jesus of Nazareth, was the two fishes and the barley loaves—that he was the representation of the food which these people needed? Remember he was the great teacher of the Piscean age, an age symbolised by the fishes. The barley loaves symbolised the bread of life, the true bread, the life-giving bread. Jesus then gave himself to God and called down upon this food a blessing. In other words he, Jesus of Nazareth, surrendered himself to the divine and perfect Life. Thereafter the power descended upon him, and he (the food) was broken into fragments and distributed to all the people. He gave himself in service to the multitude.

There is a strange law about spiritual giving. It is impossible to give spiritually without receiving in return. If you are observant, you will notice that amongst spiritual workers the more that is given forth in true spirit the more is received. Jesus gave so much of this spiritual self, of this spiritual food, that when all had been eaten—all the spiritual food had been absorbed—there was still much left over and the twelve disciples packed twelve baskets with that which overflowed. How wonderful that with this spiritual outpouring there remains more than enough for all, and the disciples are able to fill their baskets with the fragments which the multitude are unable to assimilate!

Jesus later spoke of the 'bread of life'. He speaks of the Father God (we would say the Father-Mother God, for it is impossible to separate the two) saying, in effect, 'Creator, Thou art the true bread of life, and Thou hast given Thy spirit to Thy Son. Thy son partakes of Thy spirit; therefore the Father and the Son are One – Father-Mother-Son. All are the one, holy, perfect, blessed Trinity of Life. Because the spirit of my Father-Mother abides in me, I am that bread. Not that which I say, but that which goes forth from me is the Bread of Life for all men. Take and eat; this is my body.' But we go further, for we see the manifestation, the body of the Cosmic Christ permeating all the planes of life, right through into the physical; we see also the mother earth producing the physical bread of life. Father-Mother God, Thou givest sustenance for body, mind and spirit, sufficient for every plane of our being.

Jesus goes on to say that the bread which came down from heaven was not that which Moses gave to the people. That manna which fell from heaven for the children of Israel in the wilderness was to keep them from murmuring. Manna is food for the mind not the spirit. Many, many people, particularly in this age, are searching for such manna, a mental food thinking it is literal bread from heaven and [they] become absorbed in intricate mental gymnastics. Very interesting, very entertaining, but these leave the spirit hungry. It is manna, manna, which means the mind, the mental plane, the food which satisfied the followers of Moses the initiate, because he was a great occultist and demonstrated to the people great occult powers. This symbolises a degree of development, of unfoldment in the people. Nevertheless Jesus clearly emphasised that it is not the true bread. 'I am that bread of life' (the pure spirit, the spirit of God, the spirit of Christ), which transcends all the limitations of the mental plane and which overflows with love and understanding. Even in the feeding of the five thousand interpreted purely on the physical plane, you will recognise in Jesus this

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overwhelming understanding for the needs of the multitude. His great heart of love understood and could feel as the people felt. He was able so to expand his consciousness that he entered into the soul of everyone. He felt their hunger and their longing.

We would like you now to listen carefully to the reading of the chapter and interpret for yourself in the light of our suggestions. Again we say, brethren follow the inner light, be your own interpreter; let the Christ within illuminate your minds and you will probably receive a great deal more than we have been able to reveal.

*(The sixth chapter was then read as far as verse 26.)*

‘Ye seek me, not because ye saw a miracle, but because ye did eat the bread and were filled’ is a most important saying and the key to the whole chapter. There are many in the psychic world who witness what the outside world would call miracles. It would seem to make no difference to them spiritually. You notice that Jesus said it was because they did eat the bread – in other words because they absorbed from Jesus the divine spirit, that beauty, that glorious light which went forth from Him. They were raised, they were initiated into the higher life. It is not the witnessing of miracles which will produce the effect, but the entering into the inner closet and feeling the vibration and presence of the Christ. This you absorb into your being, and then you are eating the bread of life. You hold communion. Not the words, not the miracles which are displayed, but the bread of life which you absorb – the presence, the spirit, the blessing of the master – this is communion.

In that incident of Jesus walking on the water, he demonstrated that he was above the conflict between the emotional, the mental and lower planes. The Master Jesus walked upon the storm – he was above it and not affected by it. He came to the disciples and they took him into the boat and immediately the ship was at the port whither they desired to go. This means that as soon as the emotions are controlled – as soon as you, the disciples, accept or draw into your frail craft the Christ, you are immediately out of danger, you are at port. Everything is firm, all is well. Try to remember that.

*(Reading: to verse 31)*

They asked Jesus ‘What works, what sign will you give us?’ Again the people were thinking on the mental and occult planes, wanting signs and demonstrations such as Moses gave. What was his reply?

*(Reading: to verse 35)*

‘He that believeth on me’ – this has been interpreted as a question of faith. ‘Have faith. Believe in Me’, but this means more than believing in the ordinary sense of the word. To believe in Jesus the Christ means to absorb his life and to live his life, to live according to his pattern. That is true believing and not merely a matter of words. To believe in me, the ‘I AM’, means to become so guided, so infused with the gentle life, this gentle love, that we become like Christ. Believing is *being* the light, the love, the wisdom, the tenderness, the justice and the truth of Christ.

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There are one or two further points: you remember Jesus saying on another occasion, 'Blessed are the pure in heart: for they shall see God', and then he speaks in this chapter saying that only those who have seen God will know him (Jesus the Christ), the Son of God; only the simple, the childlike, the pure. There is also another interpretation which we would suggest concerning the partaking of the bread (the body) and the drinking of the blood of Jesus. In this we perceive the teaching of brotherhood in the widest sense, of brotherhood of the spirit, of everyman partaking of the body and the blood of his brother man and thus feeling, entering into his experiences, his emotions, his sorrows and aspirations. The perfect way of life is brotherhood. We can think of nothing higher than true brotherhood. Jesus said 'This is my commandment, that ye love one another; and love the Lord with all thy heart and soul and mind'\*. By this he meant the going forth of true brotherly love to all men not the few, not merely to those you like, but to everyone; sharing with them the bread and the wine of the spirit.

*[\*This is actually a paraphrase which combines three different versions of this injunction.]*

Jesus again refers to signs and wonders. They mean nothing. Manna from heaven – men died after eating that; they did not receive the true life through mind or intellect but only through the love of Christ in their hearts. That was life indeed! You know this is true. You know well that when the divine fire takes possession of your hearts so that you feel potent enough to encompass earth and heaven, you know that you live indeed, and having once lived you can never die. The divine fire of this eternal life springs from the heart where Christ dwells.

**Q.** What does Jesus mean by his several references to the Last Day?

**A.** We think this refers to the time when man comes to the end of his initiations, the last day of his materialism. It is similar to the sounding of the last trump. It means the last day of the soul's materialism: the sleeping soul hears the shout; it is a mystical truth, the shout or the vibration of the heavens. They are quickened from the dead and raised up.

*(In answering another question White Eagle said:)*

Every soul comes to earth with a mission high or low, but there are many incarnations during which the soul does not fulfil its mission; it turns back finding the way too hard. In our reading we hear of some of the disciples who thus turned back. Here is an illustration of people who come to the earth with a mission and they have the opportunity to become followers of the master, but they find it too hard because there are many severe tests on the road and they turn back.

Most certainly the souls of the disciples were prepared through long ages; they were with Jesus in the heavens, they were selected for certain qualities. We would suggest that they represent the twelve archetypal men, products of the twelve signs of the zodiac. You will find in the world today exact replicas of every one of those types, but we do not say because they are types that they were not actually men. They were, but they were also representative of the

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twelve signs of the zodiac, the twelve types of men. They were gathered round the Sun (Christ), gathered round our Lord in the heavens and around him on earth. They came with a special mission to support him. Each had his own special vibration to give to the Master in his work for mankind.

**Q.** It is interesting that the Christ Spirit was able to fill the basket of each type according to his need.

**A.** Yes. We can only give you crumbs; it is for you to meditate upon our poor words, but the true bread cometh only from him, the Son, Christ, which shineth in your heart and understanding.

*(In answer to another question White Eagle said:)*

The disciples on earth today when they are in the masses they are of the masses,\* they take on the vibration of the masses, but there are times when they can raise themselves as upon a mountain; they are not then of the masses but are raised in consciousness and are beautiful, wonderful sometimes. We would like you to remember this, for we understand the difficulties you all encounter when you are on the plains of life among the masses, but that is why you are here to mix with the masses, to get all the corners rounded off. But there rises a protestation 'Oh, but we are only human!' 'Yes,' we say: 'and divine too.' It is the will of God that every man should rise into the heights of his divinity and become at one with the Father-Mother.

*[\*That is, the greater part of humanity – the term is not derogatory.]*

**Q.** If one of his own accord tries to raise the vibrations of his surroundings, does that one automatically become a seat of spiritual power?

**A.** Certainly. If you thus aspire it will have a magical effect. By so-doing you create a little vortex of power and light which not only protects you from negative conditions and evil, but also permeates the atmosphere and reaches the auras of other people. To endeavour to raise your vibrations, to go up the mountain, is most important. Do you remember the words of Jesus 'I will raise all men unto myself?' Of course, we are only very young babes. He was the perfected Son or God, but remember that we are all potential sons. We are growing; therefore there are degrees of consciousness and we can, through aspiration, raise our vibrations and those of others around us. What is needed in the world today is these vortices of power shining through individuals. This is our work, yours and ours, and it is hard. Some turn back and give it up, but keep on, keep it up.

If you are sensitive you will feel that here is a place of power. We hope that everyone who works in this Lodge, even if only tapping a machine or disposing of books, will all bear in mind that they are as on a mountain and have a responsibility to help others climb the mountain path. To raise the consciousness of everyone who enters this building – this is your work. That is why patience, tolerance, kindness, brotherliness and love are so essential.

Benediction:

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Father-Mother God, Great White Spirit of loveliness and happiness, all Light, we surrender in simple and humble love to Thee; and we thank Thee, we praise Thee and all Thy works. We thank Thee, dear Father-Mother God. May we be good children, obedient to Thy will.

Amen

There is praise and thanksgiving in heaven. Praise God, from whom all blessings flow.... Hear the angels singing their praise and thanksgiving. Praise to the Holiest in the height and on earth be praise! Praise Thy Holy Name and all Thy works, O God.

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*Esoteric Christianity, astrology*

