

THE GOSPEL OF ST JOHN

LECTURE I

June 1st, 1986

As a metaphysician I shouldn't say I'm not quite sure what I am going to talk about, because, in fact, I do know what I want to talk about. I want to talk about you.

I will take my thoughts from the Gospel of St John. Reading through my notes on St John from a few years back I wondered how I ever dared to say the things I said, which only shows how one grows in spiritual perception as the years go by.

As we know the Gospel of St John is the loftiest Gospel of all. This doesn't mean that we must ignore the other Gospels; it means you will never have a real understanding of the Gospel of St John unless you know the other three Gospels and their implications first.

The Evolution of 'I'ness

I have been very much aware that what we call 'I'ness, individuality, must actually be spelt out so that there is not such a great misunderstanding about it. In my years on this earth, in this lifetime, I have possessed many books, read many books, and given as many away. One in particular stands before me, the name of which I can't remember, which said something like this (which is very metaphysical): God is in you, God is in everything.

Well, theosophy teaches that and certain metaphysical schools teach that too; we do not teach that. We do not say that God is in you, however lovely and sentimental that sounds. We say Christ is in you. And there is a difference between God and Christ.

That is why I said you really need to understand the Gospels, St Matthew's Gospel, St Luke's Gospel and St Mark's before you can have an overview of the Gospel of St John which belongs to the mystic.

If you want a definition of a Mystic, the mystic is one who has discovered a second 'I' within self. So it is no longer just 'I', but one 'I' can talk to the other 'I'. So there are two 'I's'. And that is what I want to talk about for the next few weeks.

Before we can do this, to a great degree (the degree that it becomes comprehensible to our mind) we have to have a view of the workings of 'God' in our humanity. At the beginning I think it is much better if we start by saying:

In the beginning God created ...

In the beginning God created, say, Adam and Eve.

Now if you go to the Gospel of St Luke, to the boring table of the genealogy of the ancestors of Jesus, you will find that he finishes up there by saying, "The son of Adam, the son of God." This then indicates that in the beginning, no matter how long ago, God was in man.

Our brother metaphysicians got their ideas from that. If God was in man in those days then God must be in man now. This type of reasoning is the same as 'If I eat an apple today the apple must be in my body for the rest of my life' ... regardless of shitting it out tomorrow. What has actually happened is that we have 'shitted' God out of our system (pardon my French). God is no longer in us. God has disappeared from our system. That is why the Gospel of St John is so very important because it doesn't talk about God in that sense. It talks about a totally different principle.

Humanhood

I notice that people don't value their own humanity. I constantly come across people who apologise for being human. Do you know that my dog apologises for being a poodle? It constantly looks at me and says, 'I really want to be a frog, I would do much better as a frog.' Lots of human beings run around like that too, as if they don't want to be a human being, as if they are not proud of being a human being. So really the first step of understanding deep occult metaphysics is to **become proud that you are human**, that you are not animal or mineral or plant, but human.

What is more, my dear friends, it can never change. You are always human, and isn't that wonderful? You might say, 'What about when I become an angel?' But then you are a human angel, a human that has become an angel, but still human. I was talking to a wonderful lady this week - eighty years of age. She believed, she really believed, that her little cat was going to be human in its next incarnation and she would be able to relate to it much more closely. That's wrong. You cannot change your status. You are human.

That is the wonder of that Divine impulse by which we were created millions and millions of years ago. God touched us, God breathed His life spirit into us and said, 'From now on you are human.' Nowhere in Holy Scripture or any other scripture, for that matter, do you read that God breathed His life spirit into the plants, the minerals or the animals and said, 'Now you are created in my image.' Nowhere do you read that, but you do read it of humans.

So what we have left over of that Divine impulse of billions of years ago is the fact that we are human. So, as from this afternoon, you should walk out of here and say to yourselves, 'Glory, hallelujah, I am human!' Not, 'I'm Christian', or 'I'm baptist', or this, that and the other thing, but human.

The Loss of Divinity

That brings me to the second point, which is that God is no longer in us. We have washed Him out of our system as we wash an apple out of our system. God is no longer here. He was in the beginning - "the son of Adam, the son of God" - but somewhere in between that Adam business and the next generation something happened, not in a literal sense but in an evolutionary sense. Other essences came into us that made us less than what the Gods intended us to be.

I have already said, if you remember, **that to be human is to be Divine, and to be Divine is to be human**. So we became a bit less than human. So what is here is less than human - that is why you have all your problems. That is why your mind takes over and your emotions go pum, pum, pum, pum, simply because you are less than human. And because we became less than human, and there is no need for me to enter into how that happened, we lost the purpose. We could no longer see the purpose for which we became human.

The purpose of becoming human, of course, is to become, or to be, the co-creators with the Gods. That is the purpose. In order to be the co-creator with God I need to know my value and my status within the realm of the Gods. Would you agree with that? That is true, is it not, in every situation. In order for you to exercise some power, some authority, you need to know your status.

So we lost that status, we lost that purpose. The Bible calls it lost; not because we were sinful or broke the Ten Commandments (they weren't even there), we were just simply, somehow or other, less than the angels. We were no longer on that Divine plateau. So the first thing that needed to be done was to make us aware again.

I hope you don't mind if I giggle now and then when I do readings. At a certain moment I open my eyes and look around (I don't do it too often so don't be too scared, and if you are scared then it means there is something wrong with you in the first place). Do you know how I perceive the aura of an initiate, for instance, compared with the one who is not an initiate? When it is luminous, when it pulsates with life, that is an initiate. Oh, the initiate may be the most stupid person in the world. They may be a little housewife just plodding along, but their aura is luminous, light.

"In him, in that Divine Word, was life, and the life was the light of man. The light shines in the darkness and the darkness comprehended it not."

The Formation of Group Consciousness

When we lost that Divine power, that Divine impulse, we lost that light. Understand? So we became darkness ourselves.

Do you know what you do when you are in the dark? Have you ever been in darkness with a group of people? We were often, in Rotterdam, when the bombs were falling; we had to go into the shelters where there was no light. Do you know what we did when we were in the darkness of that shelter? We held hands. Somehow we wanted to feel the other person and that we weren't alone in the darkness. That is what we did in the spiritual sense too; we hung onto one another, we needed one another ... we became a group being.

In those days, when we became less than human, under no circumstance were we able to express our own will. We could express our feelings, for sure, for what I felt, the other person felt etc. But there was no thinking. How can you think when you are in the darkness? All you can do is wonder how to survive.

So there we were in the darkness and the Gods, in their good grace (if you don't mind me putting it very simply), thought that the only way they could make us come back to our origin, to what we originally were, as well as restoring our sense of status and purpose, was to make us feel alone.

If you have to stumble in the darkness by yourself what do you do? Have you ever been in the darkness by yourself in an unfamiliar place? I'll tell you what happens. Everything in your being is alert, your hearing, your seeing (even though you can't see a bloody thing), your smell, your touch. You stumble along in the darkness, everything alert, including your mind. That is what the Gods did. They said that the only way they could make these people, these souls, independant within themselves to a certain degree, was to cut the cords with one another.

Well, that was disastrous. It's a process that is still continuing at present; we haven't finished the process as yet, we are still being cut from one another. We are still being taught how to be separate from the other being.

Aloneness

In psychology today we learn about the evils of loneliness. People come to me and say, 'In The Centre's community there are so many lonely people.' I say, 'Oh, is that so?' So many lonely people living in their lonely square boxes, now and then coming together like little birds to be fed in the dining room. And that is the only time they see one another. They giggle with one another and then they go back to their little box again. Loneliness is a disease, is it not? The Gods did not intend you to be lonely; the Gods intended you to be alone. Aloneness is a virtue.

The fact is that in your combined effort, in doing things together, you are trying to escape the need of the Gods for you to be alone. In your aloneness you learn to think. When you are together you go to one another and ask what the other one thinks about it. Have you come across that? And whatever the other person thinks is taken within your soul and you mull it over and say, 'Yes, that person is right.' Then you ask another person's opinion and on it goes.

In the darkness in which we are, where we are taught to use our senses and thinking capacity, we keep on groping for someone else to hold onto. We say, 'I know you are in the dark too, but what do you think about the light?' But if you have never seen the light, how can you think about it? And what is there to say about the darkness except that it is dark, very dark. Don't you think that dark is very dark? Darkness reminds me of black; it cannot be compared with anything else. So what is there to talk about concerning darkness? There is nothing to talk about anymore which means you are on your own. Eventually you have to be silent.

I had some wonderful friends, a couple, now dead. Whatever she did, he did, and whatever he did, she did. If she went to the market, he would walk behind her. If he went to the races, she would walk behind him. If he went to the pub to get a bottle of beer, she would be standing outside the pub waiting for him. A wonderful couple! Now and then I would pop in to say hello to them, because they just lived across the road. They would sit there watching television. I would ask them what they talked about. They would say, 'What is there to talk about? We have been together for nearly forty years, what is there to talk about? We know everything. We know how each other thinks. We know the answer before we get it.' Boring isn't it? Bloody boring. Rev. Joan is going to have been married for forty five years this year. Boring isn't it? (Joan replies that that is not what she thinks).

The purpose of the darkness was to separate us from one another, to make us an 'I'ness. So through means of darkness the first 'I'ness was created within us. 'I can see', 'I can feel', 'I can think', 'I eat', 'I suffer pain', 'I am stupid', 'I love music', 'I do this', 'I do that'. Don't you talk like that to yourself? We all do. We don't talk like that about somebody else. When we refer to somebody else we say, 'You'.

The Two 'I's'

Sometime ago I had a wonderful time in Kings Cross. I had an old gentleman with me (he's gone too). I remember that he walked through Kings Cross and we let him loose. He was in his eighties. He walked behind a most beautiful lady ... you know how these old men are always infatuated by young ladies (dirty old man) ... and suddenly 'she' talked with a deep male voice. He stood still and said, 'Blimey'. Then he came rushing back to us and I tried to tell him that there are two entities in