

## The Mystical Teaching of St John: 4

T137 The Inner Teachings 11th May 1943 St Mary Abbot's Place, London

### Invocation:

Let us open our hearts and call upon the divine Light; let us breathe in the love of the Great White Spirit; let us worship Him\* in spirit; praising and glorifying the holy Name of the Creator, praising and glorifying the holy Name in life, in action, in healthfulness, and holiness. Let us glorify the Son.

Amen.

*[\*See the introduction for an explanation of gender issues in editing these teachings.]*

We must worship God in spirit. When we contemplate these words, when we gaze upon the heavens and breathe in the purity of the divine life, then we live in wholeness and healthfulness and naturalness, then we are eating the meat,\* the food of God. When we live thus we worship God, not in the temple at Jerusalem, not on the holy mount of Jacob's Well, but in the living Temple, God's Temple, man's habitation. You will find reference to all these truths in the fourth chapter of the Gospel of St John, wherein is written the story of the woman of Samaria at the well; of this chapter we would speak. May we, through this communion one with the other, arrive at deeper truth. This is our purpose—not that we, from spirit, can teach you, but that together we may delve beneath the words of St John and find there a profound truth.

*[\*The word 'meat' as used in the New Testament denotes food of all kinds.]*

In contemplation and meditation you will always find more truth than our simple words can unfold. We dig, as it were, into a vault which has long been closed and sealed, hoping to find the lost treasure. We note, as you will likewise, that the Lord Jesus imparted some of his most profound teaching to women. He said, 'I know to whom I am sent'—indicating that he knew exactly to whom the Father–Mother God intended him to speak. Note, my brethren, that he did not impart the most important teaching to the high priests and to the governors—not always to his disciples, but he often chose women condemned by the world. He confided to Mary Magdalene the profound and glorious truth of the resurrection, to a woman ignored and condemned by many, and yet Jesus chose her. Undoubtedly when studying the fourth chapter of St John's gospel, you will conclude that the woman at the well of Samaria was also extremely worldly. Why, then, did Jesus choose two such worldly women?

You will notice that he tested the people, both men and women, to whom he imparted profound spiritual truth. Nicodemus came by night and was afraid to be seen consorting with Jesus, and yet the Lord imparted to him one of the most profound truths, saying 'Unless man be born again, not of the flesh and of the blood, but of Divine Spirit...' But this subject we dealt with last time. Then he tested Nathaniel; Jesus exercised psychic power for the benefit of Nathaniel when he said he had seen him from afar under a fig tree. Nathaniel was so overwhelmed with this that it filled his whole being. But he was not so impressed with the things of heaven, with spiritual truth.

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Jesus tested the woman of Samaria also, spoke to her of her worldly life and the number of husbands she had had. Jesus had not considered this fact important, but he was impressed by the fact that the woman said to him, 'The Messiah that is to come will tell us these things'—these heavenly things, she meant. Jesus knew that whilst the woman was worldly, she was also a soul prepared and ready. Is this not often demonstrated? Are there not many so-called worldly women who have an unusual development of the intuition, women who know truth intuitively, who can understand divine wisdom in a flash? It is not necessarily the apparent saint who has capacity to understand heavenly truth. Many an incarnation is spent in seeking no other end. Lives are devoted to seclusion, meditation, and research, but not until a certain thing has happened within does the soul perceive truth. Here then is a demonstration that we should not think that the worldly man or woman lacks the capacity to see direct into the heavenly consciousness. Strange as it may seem, Jesus chose the worldly in preference to the so-called holy, and to them he imparted the secrets of the mysteries of heaven.

At this juncture we will read the fourth chapter of the Gospel of St John and then take it passage by passage.

*(The fourth chapter was then read right through.)*

The last verses, dealing with the healing of the son of the officer who came to Jesus, give a clear demonstration of healing at a distance. All healing—we make this statement definitively—all healing is psychic. You may challenge this statement but we think you will find that it is true. We will deal with this subject at our next talk—'Psychic Healing according to the Teachings of the Lord Jesus.'

Will you refer again to the conversation between Jesus and the woman at the well?

*(Reading of verses 7-25)*

Here was the point at which the woman revealed to Jesus her readiness to receive the living water. Jesus always concerned himself with inner things and not with outer appearances. Having asked the woman to give him water he then said, 'All who drink of this water will thirst again; but whosoever drinks of the water I shall give him shall never thirst again; that water shall become a spring welling up into eternal life'.

Jesus, when he spoke of the water from the earthly well, was referring to the psychic body, to the desire body. Men and women continually drink this water from the well of the world—not of the spiritual life; the desire or the psychic body drinks water with which to satisfy desires. If a man satisfies his desire body only, that desire body in time gets the upper hand. The man who drinks to excess will keep taking more and more and more, but his thirst is never satisfied. The worldly take more and more and more to themselves; they over-indulge the senses and yet remain unsatisfied. They are unhappy and lonely because they drink only water from the well of the world. Then Jesus said, 'Ask me for water and I will give you water which will quench your thirst forever'. We emphasise this point so that all can appreciate fully the profound truth which the Master was imparting to the woman.

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In the East you will note that teachers urge their disciples to kill out and to overcome the desire body by frugal living, by abstinence. Some people say, 'If a man has these desires and instincts in him, let him first satisfy them and so get rid of them', but Jesus clearly indicated that neither way was the true one. Man should not dwell upon his desires and appetites, but rather transmute his aspirations to the heavenly heights. He should, as you have heard us say on other occasions, take the foods of the earth as naturally as possible, eat the food and enjoy it, but, with one addition—never failing to thank and glorify God for all the gifts of life. Do not try to stamp out desire. Do not become ascetic but cultivate the more beautiful tastes; in receiving the gifts of the earth and enjoying them, try to purify and transmute the senses until the soul is no longer satisfied with the mere husks of life, until the soul, having looked to the Divine Spirit, to Christ, becomes purified and satisfied, because it is drinking the water presented to it by Christ. 'I will give you water after which you will never thirst again.' Thus are the carnal appetites and desires purified and transmuted by the living water of the Christ love and the Christ body, the Christ sweetness and humility. In other words, by thanking and glorifying God one is transmuting all the particles of the body and the soul into the living body of the cosmic Christ.

Will you read the beginning of the chapter again, the first few verses.

*(Reading of verses 1 and 2)*

'Jesus himself baptized not, but his disciples.' We interpret this to mean that Jesus did not baptize the masses, but only his disciples; in other words, he baptized them, not with the waters of the earth, not with any worldly ceremony, but with the living waters of Christ, of the Light of the Son.

*(Reading of verses 27 to 38)*

'My meat is to do the will of Him who sent me.' You remember, when the disciples asked him if he had eaten, he answered them thus. Loving action, therefore, was the food of Christ; it was food to him to give in action. This marks the difference in the teachings of Jesus and the teachings of the Lord Buddha. Jesus spoke of his food being the will to action. This is of grave import. You cannot receive without giving; it is a cosmic law. If you receive, you must always give forth again; it was meat to Jesus to live the Word of God by serving those to whom he had been sent by his Father.

It is clearly indicated in the Gospel that Jesus spoke of reincarnation and karma; indeed, if we reject reincarnation then we cannot fully understand the underlying meaning of the teachings of Jesus. When speaking of certain people he said that he knew to whom he had been sent because he had power to see their past lives. He could see far into their past and understand the accumulation of karma, both good and ill. He therefore knew what was to come because of what had happened to them in the past. He spoke of a great sowing and reaping and implied that in one life it was not usually possible to both sow and reap: although a teacher broadcasts the seed, the harvest does not come perhaps until several incarnations later. But

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there must also be both sowers and reapers—in this sense, that whilst some give truth to their hearers, some of these hearers have already had seeds implanted in them in past incarnations. Thus—in a present incarnation the fields may be white unto harvest; in other words, there may be many, many who are ready to meet their Master. When the fields whiten unto harvest, the Master comes and recognizes his\* own and gathers the harvest home.

*[\*While the Master is referred to with masculine pronouns here, White Eagle would state that a master is 'beyond gender'.]*

Again, it is really a parable of the sower—seeds that are sown but do not visibly grow in the present. Those who heard the seeds of truth disperse; no more is heard of them in that particular incarnation, but they return some day and then the fields are white unto harvest. Harvest time is all the time, but shall we not say that the harvest gathered in today is that sown long ago by teachers now perhaps forgotten?

*(Reading of verses 35 to 38)*

This means that others come along and gather the harvest resulting from seeds sown by other teachers in the past.

*(Reading of verses 39 to 42)*

They believed, not because of the demonstration of psychic power but because they heard the living word from the Master and accepted him because their inner self told them that he spoke the truth.

Concerning the reading where Jesus spoke of worship, saying, 'There comes a time when neither on this mountain nor in Jerusalem will you worship thy Father' but only in the living temple within you. This means that when the woman had entered into the initiation that was coming to her, she would no longer go to any building to worship but her whole life would be worship and glorification. O brethren, if only mankind could understand the holiness of the physical body instead of regarding it as something to be trampled upon, humbled, neglected and cast down; if only mankind would raise up the body and learn to breathe in the life forces of God, to cleanse the body with pure water, to eat pure fruits of the earth and drink the waters of the springs and the rivers; and learn to hold the body poised and grateful—feet planted firmly and the whole being erect and straight, and let the light of the Sun pour into the body, thus glorifying and living the life which is indeed drinking the Living Water! Did not Jesus tell the woman at the well that she must ask for the Living Water?—indicating to man the importance of prayer. The soul must ask, must aspire, must in all earnestness and truth say, 'O, may I be blessed with service, blessed with action, blessed with the glorification of Thy life in this holy temple of thy creation, and so live that every action is a blessing, a sacrament, instead of sacrilege or desecration of my temple'.

Q.I suppose that Jesus chose worldly people because the wisdom of the world is the wisdom of nature and the wisdom of nature is closely linked to the wisdom of the spirit?

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A. As our little sister has said, it is important for the individual to be wise in the life of the outer and material world. It is not good that the material things should be neglected for the spirit. What happens to the man walking with head in the clouds? He stubs his toes against obstructions. He must learn to see where he is going. No doubt the reason why Jesus chose the worldly woman was because the worldly experience does quicken the understanding and brings forth the sympathies. If an individual has suffered through the world, it gives him sympathy and understanding for others. Do not neglect the duties of the body and the world, for the development of the soul takes place through these experiences and if the individual cares only for the heavenly things without having the solid foundation, there must be a fall. Again, we are touching a profound lesson, the descent of the soul from heaven in matter—it is only through that descent, right down into the depths of matter, that the soul becomes immortal.

Q. Is it not much the same in the story of the Prodigal Son?\*

*[\*Luke 15 : 11-32]*

A. The story again—the Prodigal Son had to go and do all that good and holy people think wrong. But, you see, the Prodigal Son learnt through these experiences, and at last he said, 'I will arise, and go to my father'. He had made his descent into matter, gathered his experience and learnt his lessons, then made the return journey to his Father.

Q. Jesus never seemed to be attracted to the good and the holy people?

A. No; that is strange, is it not? A lot of wise men seem to feel like that.

Q. Is not so-called evil ignorance?

A. Good, or love, is the flowing out, the giving out. Evil is drawing in; if you contemplate that you will see it is true, that those so-called evil people are drawing things to themselves, they are selfish, they want power, they want position; so we should say that good is the flowing out and evil is the drawing in and the holding: expansion and contraction.

Q. You said we had to bring the spiritual down into the material. Have we bottomed the depths, and have we to work upwards now?

A. Those of you who are masons will recognize this truth, particularly in the R.A. degree—the delving, the digging into the vault; it had to be excavated to find the Lost Word, the Living Word of God, the Word of Power, the Word of Wisdom, the Word of Life. In this cycle there has been the descent of spirit into the depths of materialism and now there is the return journey, with all the experiences of materialism strengthened, to give wisdom to the soul as it journeys upwards again.

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Q.It strikes me that the Prodigal Son seems to make the best of two worlds. What about all the karma which he must have made whilst 'spending his substance in riotous living'?

A.Does the man who has a good time lay up a lot of bad karma? Surely the matter is more subtle than this? Nevertheless, you cannot eat, drink, and be merry when your soul is awakened, because then you are only taking the water from the worldly well. We would not say that indulging the body is necessarily a sin; it is ignorance, lack of knowledge, lack of wisdom. The soul whose desire body is young and who wants for its own sake a good time and eventually becomes sated is not necessarily building up bad karma to be worked out at a later date. He is learning all the time.

Q.Would it not suffer?

A.Suffering may result when the soul of the individual finds no satisfaction in the indulgence of the senses. That, if you like, can be the karma.

Q.I suppose, referring back to your definition of evil, the soul really has to learn to draw in from the right source?

A.The ideal is to draw in from heaven and to give out on earth in action. You cannot or should not receive, without giving. That is the law. As a man becomes in his heart, as a man habitually thinks, so he speaks and acts. What is hidden in the heart manifests in action in spite of little subterfuges. What a man is in his heart is reflected in his words and in his life.

A most beautiful simile, this drawing from the well, this drinking of the water of the world, or of the living waters of Christ. When you contemplate these things, you see why Christ was so indifferent to the good and sanctimonious, so friendly with the ordinary people. He was getting at their heart because they were ordinary, spontaneous people. But the sanctimonious are not being true. We all find that in life. Be natural, be simple, be pure, be holy, be healthy—healthfulness is holiness. Be simple, be true, be happy, be clean, be joyous; be natural. Take the gifts of earth and use them, eat the meat\* of God and give it forth in action, kindness, brotherhood.

*[\*i.e. the food of God.]*

### Benediction:

Let us worship; Father-Mother, giver of all the glorious gifts of life, we breathe in the cool, sweet air; and we receive the blessing of silence; we breathe in the Breath of Life, the perfect benediction of God. We thank thee; all is well.

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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*Balance, feminine, religion, discrimination, discernment*

