

Some Misinterpretations in the Christian Teaching

T133 The Inner Teachings 12th January 1943 St Mary Abbot's Place, London

Invocation:

We open our hearts! O Great Spirit of Love, flow through our hearts. We are thankful when we feel Thy Divine Love pulsating through our being, raising us to the glory of heaven. O Great Spirit, our Father-Mother God, we prostrate ourselves before Thee in thanksgiving for the joy with which Thy Love fills our being. So great is this joy that we long to share it. May all the barriers in our lower self be broken down that this great love may pour forth to mankind* that others may be fired with its divine happiness. This is our prayer, O Great One, that we may live to share the glory of Thy love.

Amen.

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

Let us open our hearts, dear brethren, concentrating upon this divine love, that it may sweep away all barriers which divide us from our realisation of divine truth. We come to help you, if we may, to realise more fully the way, the truth and the life of the eternal spirit. Our message has been given to mankind again and again through many teachers and in Christianity we find another presentation of the eternal truth. But unfortunately the mind, which is the slayer of the real, takes the word of the Master and misinterprets the meaning. Throughout the Gospels we can trace this same mistranslation of mystical truth and upon misinterpretation has been built an edifice the windows of which are opaque. Men crowd into this darkened edifice and are unable to see and receive the message of the Master.

There is no new truth; all that is contained in the teachings of Christ we received long ages ago in the Temple of the Great White Light; the same story of the psyche (the soul) and of the Divine Fire, the Divine Spirit, which cometh from God, the Father-Mother. My beloved brethren, how important it is that man should realise that the greatest enemy to his spiritual progress is his mind! But mind can also be a friend to man because through mind he can receive and translate truth. However, mind must be guided, always, by the divine spirit in the heart, the spirit of Christ, humble, meek, lowly and lovely. The mind must be controlled and guided by the divine fire and love which burns in the heart, which flashes forth and which illumines the mind and gives that profound vision which reveals to man heaven and hell. So the purpose of life is to manifest on earth, through the physical body, the divine fire.

We intend to give two or three examples of what we mean when we speak of the Christian doctrine. We speak first of that mystical parable of the changing of the water into wine*. Understand, we give you no new truth, for there is no new truth—but only an explanation of the miracle recorded in the Christian Bible.

*[*John 2 : 1-11]*

Through past ages, the astrological water signs have been thought to indicate or to be linked to the psyche or the soul. Water is a very ancient symbol and frequently employed by Jesus to teach his brethren mystical truth. The psyche at its source is pure—pure water—but as it descends and enters the physical body, it runs as through a defiled channel and becomes

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muddy, opaque, heavy, but it flows on and eventually runs clean again when it re-joins the great ocean of divine consciousness, the universal psyche or soul. The psyche of the individual may be pure and clean or murky and discoloured, but the water symbol is always the symbol of the soul, the psyche.

At the wedding feast of Cana his mother called to Jesus saying, 'They have no wine!', and Jesus is reported to have answered rather sharply, 'Woman, what is that to me?' We suggest that these words are a mistranslation. What we think was meant was 'Woman, (my friend, my sister) we share what we have—what is mine is thine too; we share it. Bring the water pots, we will share what we have'—which is the divine Spirit of Christ. And from the universal or cosmic consciousness there flowed from the master to the souls of the others present this divine fire, this cosmic consciousness (the wine). Do we not know the experience of receiving from our teacher this divine cosmic consciousness? We are unable to receive it ourselves, but through the love and care and help of our teacher, we receive it, because he or she shares it with us. Through the Christ Spirit, the water (or the psyche, the soul) is changed into the wine of truth, the divine life, the Christ life. The soul of man does not necessarily contain the divine fire until that mystical or cosmic experience takes place. This is what the medieval mystics called the mystical marriage.

At the marriage Jesus did not intend to speak scathingly to his mother. He accepted the equality of the sexes. He recognised God in all souls, he recognised his divine mother in every woman as a representation of God, and the divine father in the man, the male representation of God. But this was not understood by the early Christian Fathers, so came the false idea that woman, or the female, was inferior to the male. This is not divine truth, but originated from a lower aspect of the male desiring to be superior and to gain power over the woman. Jesus the master looked upon men and women as souls, a truth we were familiar with in our temple training of the past. Men and women are equal in the sight of God. All are brothers or sisters. If you meditate upon this thought, you will see at once that no suggestion of inferiority of the female would ever arise from the divine spirit, the divine truth or the Christ within the man, but only from the individual psyche, not from the universal psyche.

Turning again to this mystical marriage so often described in the mystical gospels of the middle ages: when Jesus was on the cross, his side was pierced by the spear of the soldier and there flowed from his side water and blood, it is said. Here again we interpret this as a symbol of the mystical marriage, the marriage between the psyche or the soul and the divine spirit, the Son of the Father-Mother God.

You will remember at the marriage feast one of the guests said to the bridegroom, 'Why, you have saved your best wine to the end!'—wine which had been apparently created as by a miracle. There is a deep mystical interpretation here, for at the end of life on earth, when the psyche leaves the physical body, a change takes place in the elements of the psyche, and the Christ spirit, entering into the psyche in its changed state, brings about a more exquisite blending, or produces more exquisite 'wine', than is possible while the psyche is enchained in the physical body. And so it is at the end of mortal life that the most beautiful wine is brought forth for mankind.

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T133 The Inner Teachings 12th January 1943 St Mary Abbot's Place, London

Jesus said, 'It is not possible to put new wine into old bottles.' What was meant by that? The old bottles, the old worn out earth psyche has to be transmuted and purified in the higher worlds before it can receive this new and perfect wine of divine cosmic consciousness. O, my brethren, is this not a comforting, a glorious message! It is suggested that man cannot make progress in his physical life towards realisation of this cosmic consciousness until he lives to serve and share what comes to him. This again is a mystical truth, this sharing with the universal of the universal life, that which flows into the heart. We suggest that the divine consciousness or Christ Light is the bridge between the individual consciousness and the universal. The soul is the individual consciousness. The Christ spirit in the heart, which can be developed and which grows like the branches of a vine, is the power uniting the individual with the universal or the cosmic. We suggest that the Christ Spirit is the bridge or the medium between the individual and the universal consciousness.

It is in this sense that prayer is answered. Here is a subject which puzzles so many devoted and aspiring friends. God is divine love, all love and all wisdom. It is impossible to describe the glory and beauty of the divine love. Each individual must seek and find the beauty of the divine love. When the soul prays to its Father-Mother, not for anything of a selfish nature but for that which it can share, it is bound to receive the answer, because the pure and true love from the Father-Mother enters the heart of the child, the Son; because the child prays for good, prays to be about his father's business, prays to share all that comes with the rest of mankind, he makes himself or herself a channel for cosmic truth, for cosmic love. He shares it, and in the flowing into the heart of this Divine Love there comes the answer to prayer. Remember that these mystical truths must find expression on every plane of consciousness, to the outermost ring of the physical and the material life. Life is one whole and all its parts are most harmoniously blended, all interpenetrating, and this divine fire manifests on each plane right down to the material. This is why there appear to be so many interpenetrations of truth. There is only one truth really, and this truth finds its manifestation in devious ways, but we are concerned with the original source of this river of truth, God.

We have again in the Bible the words 'The River of life, flowing before the throne of God'. The River of Life is the great psyche of the universe, outflowing through all forms of manifestation. Jesus said, 'In My Father's house are many mansions'. This is sometimes interpreted to mean the many different homes in the spirit world. We do not deny this, but we also suggest to you that there are many mansions in man's being, many vehicles through which God manifests—the physical, the mental, the emotional, the intuitional and the rest. These are the many mansions. This is my Father's house—the being of man; in the olden days we called it the temple.

[*John 14 : 2]

But the temple of Jesus referred to was also on the material plane, a temple where Jesus is reported to have taken a whip and driven out the money-changers* and to have overturned their tables. There is another interpretation we suggest. In the courts of the temple animals and birds were bought and sold for sacrifice. The temple was a place of disorder and the

Some Misinterpretations in the Christian Teaching

T133 The Inner Teachings 12th January 1943 St Mary Abbot's Place, London

shedding of blood. These lesser brethren of mankind were slaughtered and sacrificed to a deity who was no God of love. Jesus drove the animals away to freedom. He sent them forth into a free world, and as they fled there was confusion and tables were overturned. The love in the master's heart caused him to give freedom to these poor enslaved and suffering animals.

[*John 2 : 13-16]

Throughout the teachings of the Master Jesus is seen this love—all his teaching, all his miracles, all his parables, all had the one object, all were inspired by divine Christ love. Jesus walked upon the water—he stilled the storm on the sea. This indicates that Jesus or the Christ in him had control over the emotional body, over the soul body, the psyche. Christ could not be drawn down into the confusion of the psyche nor the psychic. He rose above, he stilled the water. When the storm rose, he commanded the air and the water spirits to be still; he stilled the storm of the psyche or of the souls of his disciples. The spirit of Christ, the divine Christ, is the master and controls all heaven and earth and causes the psyche or the soul to be still and quiet.

The greatest thing in life is love—not a lip service to love; he that doeth the will of my Father in heaven, not he who crieth ‘Lord! Lord!’ —the service of love, the sharing of all with all, the pouring forth from the heart of true Christ love, the recognition of the dignity of every living soul, of the dignity of the animal world, the human and of the heavenly worlds, being at all times ready to see, to hear, to taste, to smell and touch the divine life of God. This is the way to Christ, to the Christ consciousness, to the cosmic consciousness. Christ is the medium; Christ is, in this sense, the saviour of mankind—not only Jesus Christ, but the universal Christ of all ages. Remember that in past ages we all learnt this truth; that universal love was the saviour of mankind. This is our message.

Q.Would you say that it should be ‘God is Spirit’ and not ‘God is *a* Spirit’?

A.God *is* spirit, of course. No man has seen God at any time, God is everywhere manifesting. God is light, God is spirit moving upon the face of the waters. God moves within all manifested form. God is the Spirit.

Q.Certain texts read, ‘...that thou art Peter, and upon this rock will I build my church ... and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.’* Upon this reported saying of Jesus the Roman Catholic Church has been founded, so I understand. Would you care to comment on these texts?

[*Matthew 16 : 18]

A.‘Thou art Peter, and upon this rock will I build my church.’ First of all, there is a misinterpretation of the meaning of the word ‘church’. A church is not a body of men, not a denomination; it is a misrepresentation to think a church is a group of people who congregate

Some Misinterpretations in the Christian Teaching

T133 The Inner Teachings 12th January 1943 St Mary Abbot's Place, London

together to worship God. 'Thou art Peter', the man, 'and upon thee will I build my church'—'my church' is the cosmic, universal church, the worship in the heart of man of all that is in the heavens and on earth. Whatsoever thou shalt bind on earth, in the earth life, shall be bound to thee in the heavens; whatsoever thou shalt loose on earth shall be loosed in the heaven. Jesus hid deep mystical meaning in these words. The church in Peter was the true worship of God in his heart. Upon the truth that was in the man, Peter, will I build my church. And whatsoever a man binds to himself on earth shall be bound to him in heaven; and whatsoever he shall loose, or release, or conquer in himself on earth, he shall find released in himself in heaven.

Q.How far do the mistakes of the lower self or the psyche affect the real, the higher self?

A.Through the mistakes of the lower self the higher consciousness expands. The mistakes of the lower self bring retribution, karma, and through karma an expansion of consciousness comes—slowly, it may be, painfully, but the higher self expands so that from the individual psyche there is an expansion to admit the universal psyche or soul. There is a universal psyche as well as a universal spirit.

The same teaching which poured through the lips of Jesus of Nazareth came again through the nineteenth-century teacher and avatar Sri Ramakrishna. It would seem that Ramakrishna's mission is partly to restore to the place of truth and dignity the woman aspect of life, the Divine Mother, for in his teachings he makes clear the position of the divine Mother, the female aspect of life. The misinterpretations of the teachings of Jesus on this point have been rectified, so that truth is again presented to the world. For in the ancient days there was always perfect balance and union between these two aspects of life. We hope that in the White Eagle Lodge there will be worship of the two aspects—the Divine Mother, Divine Father, and born of their elements, the Divine Son, Christ, the Cosmic Christ, born in the heart of man. And now we leave you. What joy it has been to talk to you!

Benediction:

We kneel before the beloved in thanksgiving for the joy which fills our hearts and makes life perfect and good.

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:

Orthodox, esoteric Christianity, Hinduism