

## The Betrayal (based upon the 13th chapter of St. John)

A118 Sunday Address 4th April 1943 St Mary Abbots Place, London Sunday Service

*The text of this address is as issued in the magazine Angelus after it was given, apart from correction of errors*

*Text:* from *Angelus*, May 1943. It has been split into headings in the original editing process, which may have been substantial.

*Context:* if correctly dated, this is the third in the series of three addresses based on St John; it would have been normal to publish it the next month, and it would seem to precede Easter, given the subject matter of John 13 (which was also the reading that day). Easter in 1943 was about as late as it can get, falling on Sunday 25 April.

*General Notes:* a major section of this address covers the story of Judas, although the three topics are neatly summed up by Jesus in the penultimate paragraph. White Eagle spoke on a number of occasions about Judas, each time emphasising how Jesus drew Judas' karma to himself; but these particular paragraphs are not the ones used in *THE LIVING WORD OF ST JOHN*. The keynote phrase in the final paragraph, 'the redeeming power of love' echoes Sir Arthur Conan Doyle's discovery of the same (see *ARTHUR CONAN DOYLE'S BOOK OF THE BEYOND*, p. 105).

*References:* 'whatsoever a man soweth he must reap' is Galatians 6 : 7. The phrase 'no jot nor tittle' comes from Matthew 5 : 18. There is another submerged reference in the phrase 'pearls of great price'; the parable of that name appears in Matthew 13 : 45-46. White Eagle refers to something he said many years previously, about tossing a ball back and forth; when this was said has not been found.

### White Eagle's Address:

Let us put aside all outer thoughts, all desires and anxieties of our material life and during this hour of worship let us enter into the inner realms, to the sanctuary of peace and truth and love within our innermost being; and there let us worship in spirit and in truth our Father—Mother God and the Son, Christ, the Light of all mankind.

Friends, the theme of our talk may sound at the outset to be somewhat hackneyed, but as we proceed we hope to unveil one of the deep mysteries of Christ's mission to earth. We have heard read the thirteenth chapter of St John, which is very well known and little understood. The keynote of the whole chapter is Love. Love has often been symbolised by a key hanging within the deep recesses of the heart; and it was the object of the search of the neophyte or the aspirant as he advanced along the path towards initiation, to find the key which would open the door of the Temple of the Mysteries.

In these days love seems to have departed from multitudes of men, but not from the greater part of mankind. We are going to add, thank God; for love still dwells within the recesses of the human heart and strange happenings will yet cause man to find that key and bear it along the path of illumination to the temple of initiation.

The mission of the Lord Jesus the Christ was to bring back to earth the power of love – love which alone will redeem the human psyche, the soul of man. The redemption of mankind through love does not, however, overrule the law of karma. It is still clear that whatsoever a man soweth he must reap. Jesus left no doubt, no question as to whether there was any way of

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evading the law of cause and effect. He said that not one jot nor title shall pass away until the law be fulfilled.

Pearls of great price

This chapter of John contains pearls of great price. When the outer cover is laid aside there lies within this most profound truth, the most beautiful explanation and illustration of divine love which Christ, as the Son of God, came to this world to bring.

Let us first make the incident of the Master washing the disciples' feet. Reading this passage, one thinks one understands its meaning exactly – that it was an admission of Christ's humility and His gentleness and sweetness to his disciples. That is true up to a point, but there is yet a deeper meaning. You will notice that the record says that Jesus laid aside His outer garment and took a towel and girded Himself. In these words we read that the Christ, the Son, the Light of the World, put aside His outer garment of glory – His celestial body, His heavenly raiment – laid it aside to descend to bring to mankind and set in motion amongst men this divine power of love. Try to grip this idea. The Lord Jesus put aside His glory to come to this earth to set in motion amongst mankind the dynamic power of love. He knelt, having first girded Himself with a towel. He laid aside His celestial and He took upon Himself a physical body. The towel is symbolical of that physical body. He took water, the symbol of purification and of the soul, he knelt and washed the feet of each of His disciples.

But you will remember that Peter, eager to be the first, wanted not only his feet but hands and head washed; and the Lord said in effect, 'No, Peter, I know what I am doing; it is only your feet that need to be washed'.

Why the Feet only?

What is the meaning behind these words? Those of you who have any knowledge of astrology know that the feet symbolise the sign of Pisces. Pisces rules the feet; also, those people who have this sign accentuated are considered to be psychic. The Piscean influence brings this psychic or soul power. The feet, then, are symbolical of the human psyche or soul. Now the psyche or soul is not confined to the human only but penetrates all kingdoms of life. The animals and the flowers have psyches, the whole earth has its psyche or soul; and man contains within his soul much of the lower elements, as well as the potentiality of reaching up and receiving from the heavens the divine baptism of love which can purify and wash the psyche clean.

So the washing of the feet of the disciples meant that Jesus was showing the importance of purifying the desire and the soul-body. Not much emphasis was laid upon the head, you notice, because Jesus said, 'No, it is only necessary to wash your feet, Peter'. Jesus knew that if the soul-body, the desire-body, was pure and clean, if the desires of man are pure, the mind takes care of itself. If man has attained this state of desirelessness, he has attained very near to Christhood.

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The Easterners teach similar truth in their own way, from the scriptures of Krishna and Buddha. The Christ teaching was given for the Western world, and for this present time and age of Aquarius. You see, my friends, God moves slowly and a thousand years are but a flash; but as the days and years pass there comes this working out in the world of the divine power of Christ, of love. 'It does not look much like it!' you say, but then you do not understand the perfection of God's laws. You do not realise that God is Omnipotent and in spite of horrible suffering there comes a glorious beginning, a glorious manifestation of this Christ love in millions of hearts.

### Judas

This tremendous love we find exemplified in the story of Judas. We see here the most perfect illustration of its redeeming power. Christ had the power of looking into the soul and the psychic record of Judas and could see that Judas in one of his past lives had been treated treacherously and slain; He knew that the subconscious urge in Judas would rise up and cause him to inflict treachery and murder upon another. Jesus knew also that if the victim of Judas would not forgive him it would set a long, long train of evil karma in motion for Judas and the others. Understand that much depends upon the reaction of a soul to its karma. If in the outworking of karma a soul gives forth love instead of revenge, that karma is transmuted. That, my friends, is the redeeming power of Christ, of the divine love. Some years ago we said that hate was like tossing a ball backwards and forwards – one person threw the ball of evil karma to his fellow, and his fellow sent the ball flying back and so the ball went back and forth until one of them evolved sufficient love not to play that game any longer. Jesus knew that Judas had this subconscious urge; another soul had inflicted injury upon him and the subconscious urged Judas to rise and inflict the same karma. So it is with all of us when we feel we ought to do something to justify our own suffering. Intellect says that it is only right and just: the old doctrine, an eye for an eye, and a tooth for a tooth. 'I tell you a better way', said the Lord.

### The Sins of Judas

Jesus knew that Judas had to work his hatred out of his system. So Jesus drew the karma of Judas upon Himself. You may think this unjust, and say that this would cause Judas more acute suffering once he realised what he had done. Yes, he would suffer intensely from remorse after having betrayed his Master, but his soul would rapidly advance thereafter, because he would have been rid of a train of circumstances, of a train of karma which would have lasted for many, many lives. By Jesus Christ suffering on the cross of agony, He relieved many, many lives of harsh karma under which Judas would have undoubtedly suffered.

### Loves versus Karma

My friends, this is an illustration to mankind of the Law of Love versus the Law of Karma. Other souls can take upon themselves the karma of others if they have sufficient love in their hearts. If they can give Christ love to others, they are turning the tide of karma of that

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individual. Maybe you do not realise that this law is now at work and has been at work ever since Christ set in motion the power of love in the human family. Wheels revolve within wheels. By having strength and nobility of character and the great love to give forth love instead of exacting an eye for an eye and a tooth for a tooth, one individual can alter the karma of a vast number of people.

One act of love will alter a whole train, a whole series of incarnations of a soul. Is not this food for thought? Do you not see how man could save his brother man through love? Many people will give kindness for kindness and will requite evil with evil. This is the usual procedure; but there are purified souls who can and do willingly return good for evil, love for hate. My brethren and friends, we speak of a deep cosmic truth. This is the Way, the Truth and the Life; and every soul living has in the end to give this love forth if he would enter into eternal life, or the God life. By no other way, my brethren, can the soul enter into heaven. Love is the key which unlocks the gate. Until then the soul cannot enter into eternity. It is impossible. This is the narrow way spoken of by the preachers of old, but insufficiently explained to the people. Many resented this Calvinistic teaching, but you see it is true. Love is the saving power of mankind.

Peter was very anxious to prove his love for his Master. He demanded to have his head and hands washed and Jesus said, 'No only have your feet bathed. See that your desire body is pure, see that you only desire good'. Jesus knew that at the first test Peter would fall. Peter knew the teaching of Christ intellectually. This is what happens to many orthodox people, to the orthodox Christian Church today: they understand intellectually, but have not that simple power of love to restrain the subconscious urge of the lower self, so that only love retaliates for evil. This is thought to be more sentimentalism! No one can accuse the Lord Jesus of being weak and sentimental. Jesus was a soul of great power, great dignity, of deep wisdom and profound knowledge. Was He not discovered talking to the wise men in the temple and revealing to them the Ancient Wisdom, the knowledge of the laws of karma, the laws of cause and effect, the law of reincarnation, the law of compensation, the law of equilibrium, the law of opportunity? Jesus seized the opportunity to take upon Himself the karma of Judas, not only to help Judas but to help millions of humans hereafter. That is the redeeming power of the Christ, of absolute love. 'No, Peter, you are not ready, yet,' He said, 'to follow Me.' He knew that Peter wanted position, was impatient, wanted to focus attention upon himself. He was not humble, simple and self-sacrificing, did not want to deny himself power and attention and position. Did he not later deny knowing the Lord Jesus?

Jesus was aware of all this. Later on, Peter learned the great lesson, learned to abase himself, learned that of himself he was nothing, that only God was good; and only if God entered into him could he advance into the eternal kingdom.

This my beloved friends, we give as the inner meaning of the 13th chapter of the Gospel according to St. John, which tells of the washing of the feet of the disciples, the betrayal of Jesus by Judas and the denial by Peter of Christ.

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What stands out, my friends? The one supreme keynote, *the redeeming power of Love!* God blesses all His creation; and His creation rises and glorifies His holy name. Accept your karma, your suffering, with meekness and without resentment. Give forth to God the love of your heart. So may Thy will be done; for through Thy love shall we enter Thy glory, Thy peace, perfection and happiness.

*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:*

*path of the soul, spiritual path, purity, salvation, enlightenment, illumination*

