

The Christian Mysteries - I

T066 The Inner Teachings 1st December 1937 Pembroke Hall, London

Invocation:

Divine Love—God the Father, God the Son, God the Holy Ghost, the Three—omniscient, omnipotent, omnipresent, we worship Thy life; we thank Thee for our creation. In Thee we live and move and have our being, and with all the hosts of heaven we glorify Thy holy name. Even thus may we be blessed with Thy wisdom, love and power.

Amen.

Be relaxed, open the centre of your being to the power and love which is now blessing us all. We reach out to that centre which always has been, always will be, world without end, the centre of truth wherein we shall find the records of all that has ever been and all that is. To this centre we must ever journey if we would learn wisdom. The written word can prove helpful to a certain extent, but wisdom lies within the veil. Thus many have written that which they feel to be a true record of those happenings of two thousand years ago, and yet man* is ever confronted with conflicting stories. On the surface this must be so, but the man who seeks within the centre will read beneath the myths, the symbols and allegories of the past, that truth which is eternal, changeless.

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

To be understood, the Christian story must be divided into two aspects: the story of the birth, life and death of Jesus of Nazareth, and the Christ life, Christ who is the Lord of Earth, King of Kings. The orthodox Christian church may be said to have based its teachings on the life of Jesus of Nazareth and yet, beneath the surface, interspersed with the life of the master Jesus, is the record of the Christ, the mystical life of the Son of God. Bear these two lines of thought in mind as you seek to differentiate between the outer records—which again represent the life of Jesus on the outer plane—and the Holy of Holies, the mystical life of Christ.

Let us consider first, then, the life of Jesus. What place holds he in the grand mysteries of life? We seek to give truth only as we know it, asking you to bear in mind that to you may come a deeper, grander revelation. Behind all the mystery schools of the world are the masters of the wisdom, directing the outpouring or the giving forth to humanity at intervals, of some revelation destined to help humanity at some particular period of its evolution. Jesus of Nazareth was such a one, a teacher, a great initiate, one who had passed through the three stages or degrees and had thus attained mastership. He was of the brotherhood of the Essenes, the brotherhood of gentle men. He was reputed to have been the son of a carpenter; the brethren of the Essenes occupied themselves with handcrafts, with woodwork and pottery and so forth. There are stories concerning the child Jesus, of his modelling birds out of clay and causing them to come to life. Even in this story is a mystical truth. But what we would make clear is this: that the parents of Jesus of Nazareth were both holy channels, and each was visited by an angel and told to prepare him or herself for the birth of this great soul, who would become a saviour.

The immaculate conception we have already briefly dealt with. Such a conception as this can take place on the heavenly planes. Both parents had dwelt apart from the world, living within

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the brotherhood simple and holy lives. They were preparing for initiation into the mysteries of heaven; their vehicles or bodies were pure, physically, etherically, astrally and mentally. Being thus, they could be raised up above the earth and in this condition the immaculate conception took place. The vehicle in which Jesus of Nazareth manifested was as pure and cleansed and free from earthly passions as it was possible for a physical vehicle to be.

He is reputed to have visited the temple when twelve years old. Notice this particularly, because in the mystery schools, in the period of preparation before each degree, comes first a period of seven years for preparation and cleansing of the physical in readiness for the first degree. The second degree was taken after yet another five years, the seven and the five making twelve years—the mystical twelve—when the candidate is supposed to have passed the first two steps towards the grand initiation or illumination: the birth or the resurrection if you like, of the light, or the Christ-man within. At the age of twelve, that is at the second stage on the preparatory path, Jesus visited the temple. He withdrew from his earthly parents; he was ‘about his Father’s business’. His parents found him in the temple, talking with the wise men, and, to their astonishment, the latter found this boy of twelve surpassed them in knowledge. Thus Jesus passed through the second degree, or the second step, but not necessarily was he only twelve years old, this being a mystical reference to a stage or age which man passes on the path towards Christhood.

Little is written concerning the years following this episode, except in records of the life of Jesus not in the keeping of the outer church. We mean by this that they are in the hands of the masters of wisdom and will only be delivered when humanity is ready. During the past and even today the outer, or orthodox, church has had a certain work to do, and let us not belittle that work. But we suggest—think about this and reject it if you will—that when the church was first established there was much friction and divergence of opinion. There were those who did not wish to introduce to the outer world the knowledge which they had. And so there appears to have been incorporated in the Christian church certain teachings of other mystical schools. Although there was truth—mystical truth—within them, those responsible for the launching or organisation of the church needed to be careful in their presentation of the knowledge which they had. But behind the veil labour the masters of the wisdom, ever directing the work on earth, ever mending and repairing the mistakes of the mortal mind. In their wisdom, or in the wisdom of God, they chose that teaching which seemed most suitable to the *outer* world: ‘Upon this rock will I build my Church’—the outer truth for the outer man, the outer religion of Christianity. It has been well, since still we see, in spite of error and misrepresentation, the beauty of the Christian teaching and the loveliness of Christ, as well as other aspects which may be termed evil but which rightly viewed are a necessary impetus, working through even sin and sorrow to bring to birth the Christ in man.

And what of Christ? Beliefs which are held throughout Christendom are also to be found in the mysteries far older. Do not fall into the error of thinking that Christ was born two thousand years ago. Christ, the Light, the Son of God, was in being at the beginning of the world; if we will search, we will find the mysteries of Christianity contained in all the schools of ancient mysteries. Christ was born in a stable, so the Christian teaching says. Christ *is* born in the humblest home—always. Some teachers have said that he was born in a cave—in the

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cave of man's heart. The third degree of masonry* symbolises the birth of Christ, the birth in the cave. The mortal body, the personal, outer self, must first be slain and lie in the tomb, that tomb which is the width and the height and the breadth of man. Thus Christ is born in the 'cave' or 'tomb'. The cross again symbolises mortal man with arms opened in surrender, head raised to heaven, giving utterly, completely.

*[*White Eagle refers to masonry as a form of universal truth or teaching, with no specific reference to the freemasonry of today.]*

In the birth of Christ, again, we see present the ancient mystery teaching of the birth of the sun—the same teaching as was put forth by numberless religions of the past. At this period of the year, the sun prepares to take up the fresh life of the coming year; the sun is born and the new year begins. This old, old festival is not connected only to the Christian church, nor can the crucifixion or the resurrection be claimed alone by Christianity. We maintain that the Christian story belongs to all time, has persisted since the creation of life.

Jesus, we are told, was thirty years old when he commenced his ministry, when the Holy Ghost, or the dove, descended upon him after his baptism at the hands of John. He was thirty years old. Notice that: again we find the three tens. Jesus had perfected himself as a master in three degrees and was then thirty years old: ten, ten, ten. This tells us that he was ready to receive illumination, or the great initiation, whereupon the Christ Light descended upon him and a voice spake: 'This is my beloved Son, hear him'*. Thereafter he completely surrendered to the Christ spirit, and was the instrument, the body prepared and perfected and purified for the greatest illumination which is possible on earth. Such a power as that of the Christ could not contact earth in the body of a babe on earth, but through long years there had to be a body of a man, of a Master, prepared. Some of you may know why this was so; we ourselves are not prepared to say more at this moment.

*[*Mark 9 : 7]*

And so we have two distinct yet interpenetrating stories: of Jesus of Nazareth, born in the brotherhood of the Essenes, of selected and perfected and purified parents, and the symbolism of the Christ spirit, the perfect Son of God, interpenetrating the simple Christian story of the birth and life of Jesus of Nazareth.

Before closing we would mention the different opinions existing today concerning the life and death of Jesus of Nazareth. Some say the Bible records are inaccurate; some say that there was a prophet called Jesus or Joshua who lived and died a natural death in Judea. We would bear testimony that Jesus of Nazareth was born the son of a craftsman in the brotherhood of the Essenes. We say that the story of the crucifixion, understood mystically, is a true story of the Christ, but it needs the penetration, the intuitive wisdom from the centre, to understand its true meaning. Jesus the master still lives, still answers the prayers of his people. Jesus, the master, is behind the work of all true Christians, orthodox Christians. After the drama of the crucifixion was completed (we speak in mystical terms, purposely), Jesus of Nazareth lived on. The body which was his was reborn (or the particles resuscitated) and he

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withdrew into the secret places of the mountains, one of those centres which exist in Syria. He can be seen? Yes. His presence-form comes: he still heals the sick, comforts the mourner, blesses and heals. Christ, the Son of God, still is his master; the Grand Master of all the mysteries of life.

We are conscious that we have omitted many points in the Christian teaching, but this we will remedy later. Permeating the ministry of Jesus Christ, we shall perceive the unfolding of the mysteries as revealed in other schools. And we shall find that within the fastnesses of the secret places on earth, still exist the schools of esoteric Christianity, which hold the true secrets of the Christian life, the secret doctrine. In such schools of the past (some still exist) as the Rosicrucian, the Knights Templar, the Knights of the Holy Grail and in the Arthurian legends will be found the true revelation of the Christ life. With the Arthurian legends and Glastonbury we will deal later.

In the Last Supper we evidence the divine mind, the Christ, breaking bread with his twelve disciples, each disciple representing one of the distinct aspects or kinds of humanity, each the product of one or other of the twelve signs of the zodiac; thus we see the divine mind, the Christ, sharing the bread and wine of life with all his church on earth, represented by the twelve disciples. He broke bread and gave to each and all the 'bread' or 'word' of God.

Benediction:

And now, God, in His great love, raise you up, as the Christ child is born within. In the silence, on the mountain top, with the canopy of heaven's peace spread over us, the stars of the eternal wisdom to guide us, we walk across the valley to ascend the mountains beyond, until we stand, at last, face to face with the Grand Master of the universe, Christ, the beloved Son of the eternal God.

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:

Mary, Joseph, Holy Communion, communion