

The Christian Mysteries – IV

T069 The Inner Teachings 3rd February 1938 Pembroke Hall, London

Invocation:

Great Spirit in whom we live and have our being; who art the Father–Mother of all creatures; in the silence we open our hearts as simple children, that Thou mayest fill us through the inflow of Thy wisdom and Thy power. In the name of Jesus the Christ we call upon the angels of wisdom and love and power to pour upon this gathering rays of light and healing, that each soul may be touched, may be baptised with the spiritual life. Give unto these our brethren of earth the power to overcome the temptations of the lower self and that arrogance of mind which would deny the true path of spiritual illumination.

Amen.

Brethren, for this brief hour lay aside the fears which bind you to the lower vibrations of life. We register thoughts and know that in this group fear envelops the life of most—fear of an unknown enemy. We from the spirit world tell you there is nothing in life to fear if you place your faith and trust in a Father of love and in the great brother of humanity, the one enshrined in the heart of everyman*, even Christ, that radiant figure of power and wisdom and love, whom you cannot worship without instantly receiving into your soul, peace. Visualise his figure, his face, his eyes, and feel strength emanating from him. Then the voice within which speaks only truth assures you that all is well. There is nothing to fear, even unto death itself, and Christ overcometh death; Christ is life eternal. There is no death: only a laying aside of the coat of skin, the physical body in which man descended into matter, to the earth plane, in search of knowledge and wisdom; in search of experiences to enable him to function from the Christ within without the limitations of the finite mind—to function in the infinite spiritual realm. This is the whole purpose of life. Whatever your trouble of mind, brother or sister, concentrate, centre your whole thought in God and learn that fear's bondage over you will tomorrow pass away and you will behold the light.

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

What has this introduction to do with our subject—the cross, symbol of and association with the Christian mysteries? We shall emphasise this association, but first we must clear the ground and prepare the way. Unquestionably the cross is one of the most powerful symbols in the spiritual mysteries; its use is known in all the ancient religions. Wherever we may journey—to Egypt, Tibet, India, South America, Greece—in all such centres of past religious life can be traced the symbol of the cross. We and our healers make use of the cross to seal or close those sensitive centres of the physical and etheric bodies upon which the ray of healing has been poured. And in the spirit world, particularly in the lower or darkened spheres, the sign of the cross holds tremendous power, so much so that the workers are careful of its use, since the light and power and vibration can be tremendous and even destructive. The rays of the cross can even shatter—cause for the time being a sense of paralysis—amongst those who work (perhaps unconsciously) against this sacred and universal symbol. And so the cross is used upon a patient to seal the centres after healing. Any undesirable entity or influence within the radius of he or she who has been receiving healing, who is attempting to destroy the work of the angelic band, falls back before the blazing sign; they cannot break through. This is well for all to know.

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We have spoken hitherto of the Greek or Gaelic cross, made within the circle (sometimes with the ends extending beyond the circle). This is the cross which should be utilised to seal the centres of the etheric body, and is a protective influence which I cannot too strongly emphasise, not only in healing but throughout man's life on earth. We hesitate to speak dogmatically, but think that the cross originated by reason of the study of astronomy or astrology, for in this symbol we read the four elements of life—earth, air, fire and water—contained within the universal circle of God's creation, and we believe that this symbol followed an even earlier one which showed the circle with the central dot—the very beginning of all things; of man within the circle of God's life. The freemason* of course will recognise this symbol depicting the centre or the God within all life, the spot or centre from which no master mason can err. The fact that it is placed within a circle gives to man a certain freewill, but only within the circle, the life or omnipotence of God.

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

Later we find the initiates introducing the cross *over* the dot, signifying, as already said, the four elements—earth, air, fire and water. This symbol again is to be found in the remotest parts, notably in the Pacific, on islands [which are] actually the remains of a great continent—not Lemuria, not Atlantis, but Mu*. Such symbols were then in use in the temples, protecting and preserving the work of the God-men, then associating with young humanity, teaching them the way of life and initiating some into the mysteries of creation. Possibly even in your British Museum are specimens of stones brought from remote parts, upon which you will find such symbols.

*[*Lemuria, Atlantis and Mu are the names of lost continents.]*

On Easter Island in the Pacific are remains of temples of great magnificence, where can be seen not only the sign of the cross within the circle but the Tau cross—that is, a cross like a 'T'—and also on these same stones the sign known as the Crux Ansata, the 'T' sign with a circle above, similar to the symbol of Venus. Such signs take origin from astrology. Let us consider the Tau cross (shaped like a 'T'—well known to freemasons) which can be likened to the sign of the Bull—Taurus, wearer of the horns, with strength concentrated in the head and the neck. This was much used in Egyptian ceremonies but can also be likened to the T-square, an important tool to the mason—and in speculative masonry today. We can also read in this cross the symbol of the gavel, the hammer so necessary in building, but then the symbol of Taurus the Bull we usually associate with pioneer work, with construction, with the building of the temple.

Then comes another cross in which many are interested, known as the cross of life or the Crux Ansata—an old, old formation of the cross, this time as the sign of life. We will suggest that it presents the sign of love. We cannot deal more fully with the Crux Ansata now, except to tell you that this symbol as well as the Tau cross was frequently painted on the foreheads of initiates, particularly in ancient Maya civilisations of America. Indeed, there the temples

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were invariably built after the formation of this Tau cross, a practice of the druids also, which then symbolised the return of the Sun life after the period of the winter months. Thus we may recognise these symbols as associated with nature, and with the hopes and fears and beliefs of man.

We come now to the cross associated with Christianity alone. Christianity is in its essence a fuller presentation of the way of life, not for the few but for the people; before the advent of Jesus, these mysteries of the soul were kept only for initiates, were the secrets of the priesthood and only revealed to the candidates for initiation. After the sacrifice of Christ (as revealed in the Christian mysteries) the 'veil of the temple was rent'—the way opened for all men to follow the path of initiation if they so desired. And so we associate the symbol of the cross with humility, with surrender. To those who understand, we link it with the third degree in masonry and recall another symbolic interpretation—the 'laying down' of all that life on earth holds most dear. In very truth the things of the desire body must be laid aside, the desires of earth overcome. Crucifixion means to us the opening of the temple door of heaven itself, of light eternal: only when man lays down life can he hope to find life. Have you not heard these words before, and have they remained merely words—words pointing your thoughts to the death of the physical body? No indeed, it does not refer to bodily death but to the death or laying down of the desire body, the lower self, the setting of all earthly desires in abeyance so that the Christ within may reign.

Must we then go through life without thought or care for the necessities of the body and of life about us? No. These must take a subsidiary place; they may not tempt nor urge the soul to seek only for itself without thought for the whole. O what magnificent symbolism is shown us by the crucifix, the cross upon which hangs the lower man—signified by the crucifixion of the man Jesus! The *man* Jesus. Jesus, indeed, laid down his life, not only by the crucifixion but during the whole of his ministry. He took no thought for what he could eat or drink—no thought for the body—but went about teaching and healing and loving his brother man. So much already did the cross mean in the life of Jesus.

Then came the crown—first, the crown of thorns: the crown he won during a period of great suffering at the hands of men who knew no better, who jeered at him. Have you not been through the like in less degree? You know the sting of the harsh crude word, have felt the crowning thorns of ridicule from those you have tried to give light and help to. They have not understood. The crown of thorns was almost the last effort to hurt Jesus, the supreme effort before the crucifixion, and represents the final effort of the powers and principalities of evil. Through such mental suffering all must eventually pass. The mind, the traitor, urges you to doubt and denounce those things of the spirit and heart, and when this conflict rages, the crown of thorns indeed encircles the head, upon which lieth the Holy of Holies, the shrine, a sacred centre familiar to our brethren in the past, but knowledge of which today is practically lost.

To be exact, the pineal and the pituitary glands are both closely associated with the creative centre at the base of the spine. Before there can come complete illumination, the birth—no the death—of the Christ in man, into the fullness of life, the creative urge of the lower centre

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must resign its power to the head, to the ‘mountain top’. Then is the crown of thorns changed into the circlet of gold, a crown of jewels, giving sovereignty to the soul and perfecting all. This birth from lower man to God-man, God-son, is exemplified for all the world in the crucifixion, in the death and resurrection of Jesus, who was the Christ. This initiation of the cross and the crown Jesus first underwent in symbolic form in the Egyptian rites, within the secret fastnesses of the Egyptian temples. The day came when he had to undergo actual crucifixion and thus gave himself to the whole world, an ever-shining example of the way of every soul.

At the crucifixion it is written that the earth became darkened*. Rather was the reverse the case: the Sun spirit, the Christ, shone so brightly at the liberation of the soul of Jesus that the whole land became illumined, so bright that the people could not bear to witness such glory. Darkness was the lot of those thus blinded. Therefore remember, when you come up against harsh things and cruel, remember they may be your crown of thorns, eventually to lead you to resurrection and redemption.

*[*See Luke 23 : 44]*

Those who are interested in freemasonry should study the symbolism of the cube which forms the base of the pyramid. Open the cube and you have again the perfect cross. The cross, then, can form the cube, which represents man; above the cube, crowning man, is the triangle, God, the trinity, the three great aspects of creative life. The cube, then, at the base, stands for a symbol of the light, and the triangle above is that which crowns man when he has unveiled his light. Thus was the pyramid known by the Egyptians as the Temple of Light—not of death—no sepulchre, but a temple of initiation and of light.

Q.What is the symbolism of the Cadman cross?

A.Is it not similar to the Rosicrucian cross? The ancient Rosicrucian cross with the bar high up and the rose in the centre signifies the uprising of the fire of life, kundalini, from the base of the spine to the throat centre. The circle around that cross would be indicative of the rose [at the] the throat centre from which man will, when perfected, reproduce life through the voice, the sacred word. O, a great truth! ‘And God spake and said “Let there be light.”’ The vibration of the sacred word, the sound for which all are searching, may be sounded from the throat, once the power of kundalini is raised. Then shall the creative word be spoken, and new life born!

Beloved brethren, we rise above earthliness, and all around us are the pine trees—symbolising worship, aspiration and strength. The music of the wind breathes its message to heart and mind. The Great White Spirit of the universe is brooding over life; all is well.

Benediction:

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May we be ever prepared to hear the voice speak through music, art, literature, and our daily contact with animals and men and all nature. May we read in the eyes of a little child the truth of life. Help us, O Great Spirit, to be more worthy of our creation and to live, not for ourselves, but to serve the great brotherhood of life, and to worship Thee in every act and word and thought.

Amen.

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Ancient civilisations, chakra

