

The Christian Mysteries – II

T067 The Inner Teachings 8th December 1937 Pembroke Hall, London

Invocation:

We lift our hearts to the hills, to the mountains, to the wind-swept skies, to the rain-drenched earth, to the beauty and power of nature. We worship the grandeur and glory of our Creator's handiwork, and, becoming in tune with the infinite Spirit, we awaken to the beauty within ourselves. We yearn to become united in fuller consciousness with the glory of God our Father, and in this grand Brotherhood may we learn to fold to our breasts our brethren of the human and animal kingdoms. May all fear leave us, and may we know love, and beauty, and peace.

Amen.

Beloved, our prayer raises our vibrations and aspirations and brings a picture well-known to most of you: the figure of the great and simple brother, Francis of Assisi, the initiate into the holy mysteries, whose spirit became so at-one with life that he held converse with the birds, the flowers in the garden, with all animals and with all human brothers. These drew close by the magnetism, the affinity of the spirit. This state of consciousness we all someday will attain. To help us in our quest, there have been given many teachings but always the one truth, veiled in allegory and myth, one truth enshrined within the Christian teaching. This revelation we may all pray to know and realise.

Last week we said that Jesus as a person, a personality, a historical character, had actually lived. By some this may be denied; nevertheless it is true. Further proofs and records of his life and ministry have yet to be produced, but they will come to light in the latter part of the present century; sooner possibly, it depends upon the conditions of the earth. So be it then: Jesus of Nazareth is a historical character, one who had attained the great degree of Christ reception. By that we mean one fully initiated into the sacred mysteries of the Father, and thus a clear and pure channel for the Christ spirit to use, to manifest through.

Do not confuse Jesus of Nazareth with Christ. Although in the gospels the two are blended and as one, nevertheless a clear conception is essential. The Christ spirit has ever been since the beginning of this world. 'As it was in the beginning, is now and ever shall be.' The voice that spake through Jesus said 'Before Abraham was, I am'*, thus indicating that the Christ was older, far, was timeless spirit as compared to the man of earth. This Son of God had being in the heart of the Father before the beginning of the world. Accept then Christ as the Son of God, and believe that the Son manifested through Jesus, the Christian master, the master of the Christian mysteries. Jesus was a channel for the manifestation—or expression in mortal life—of the Christian mysteries.

*[*John 8 : 58]*

There are the two aspects of the mysteries: the exoteric, that which is provided for the outer court, the mind or intellect of man*, to satisfy the children of earth, and there is an inner mystery of Christ, sanctified to the disciple of Christ. The initiates of the Christian mysteries were of course the disciples of Christ. You will notice that when he taught the inner truths, he raised himself, or departed to a 'mountain', and called his disciples unto him. This means that

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they were called or raised by the master, the Christ within themselves, to partake of the Christian mysteries, to hear from the lips of Jesus the inner mysteries of the holy temple or lodge, the Great White Lodge if you like.

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

As Christ called the disciples to himself in the days of Jesus, so Christ has called his disciples throughout time; so Christ now calls—you too can be a disciple. You are awakening, although perhaps you are still rubbing sleep from your eyes; certainly you have awakened to some degree, or you would not be here listening to our poor and simple words. Thus Christ, the inner Light, called his disciples, and his teaching was voiced by Jesus of Nazareth; the esoteric teaching. For instance, the sermon on the mount can be considered as purely inner or esoteric teaching, and often he stressed ‘He that hath ears to hear, let him hear’*. Thus spake Christ, Lord of all life, Lord of the earth, yet also abiding in the heart of man.

*[*Matthew 11 : 15]*

Thus were the mysteries of Christ taught by Jesus Christ to those who could understand, but the inner meaning has become veiled by the outer teaching or ‘letter’ of Christianity. Perhaps it was necessary to have this outer version which, like a fairy story, suffices for the children, for the childlike and simple. Indeed, how children love the stories of Jesus, and will listen with rapt attention to anything concerning the dear Jesus, born as a babe at Christmas time, the story above all for the children. Remember, children may be five or seventy-five years old; there are old souls in young bodies and young souls in old bodies. We must bear this in mind.

Tradition tells us that the Christian mysteries were brought to this country by one named Joseph of Arimathea, a follower and friend of Jesus—we speak both of the outer and the inner teaching. Most have heard or read this story of the coming of this pilgrim master, who is reputed to have brought to England the relics of the Christian mysteries, even the Holy Grail, the cup from which the master and his disciples drank at the Last Supper. There are elements of truth in the legend, to which we will refer later. What we would make clear is that the story of the coming of the Holy Grail and the mysteries which were brought to this country most certainly have their esoteric meaning or interpretation. There was indeed such a brotherhood formed, of brethren of the spirit. These were known as the Rosicrucian brotherhood and held as their sacred trust the mysteries of Christ.

By ‘the mysteries of Christ’ we do not mean the mysteries surrounding the birth, life and death of Jesus, but rather the mysteries of the Christ within the heart of humanity. The Christian mystery dwells within your breast, your own body, your own temple. Within the temple, hidden from the prying eyes of the outer world, wait the sacred mysteries of life. These Christian mysteries are unveiled in the true masonic* schools, but only to those who have eyes to see. Indeed, this body of brethren might be referred to as a group of the White Brotherhood**, whose symbol was the cross with the rose in the centre.

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

*[**White Eagle's use of the term 'white brotherhood' is not racially related; see glossary.]*

Christ rose from the dead, from death, which is the inner term for the lower self, the flesh. The drama of Parsifal is a presentation of the Christian mystery. Parsifal, the soul of man, goeth forth in quest of the Holy Grail, of the light divine which he knows exists somewhere. As he journeys he is drawn to the castle of 'Klingsor', the symbol of the lower or material world, and lured into the garden of illusion, where he is tempted by Kundry, the temptress—kundalini—the power which urges man to greed, lust, selfishness, self-gratification. But he overcomes the temptation, commonly known as the sex urge, the greatest, perhaps, that man experiences in his physical life, for it creeps into his consciousness in many ways, tempting him in many and varied forms. It is the supreme temptress. But Parsifal overcomes, and finally Kundry—kundalini—falls at his feet, surrendering to the higher self, the Christ, her downfall symbolising the opening up or illumination of the centre in the crown of the head, that which the mysteries term symbolically 'The Holy Grail', the head centre. Here it is that realisation, illumination and reunion with Christ, comes to man. Study for yourself, meditate for yourself on this story of Parsifal, and see there tempted the lower centres of bodily power and then, finally, their conquest by the knight Parsifal as he rises to the light and glory of the Holy Grail, the Christ within.

Joseph of Arimathea came to this country [England] we are told (yes, even on the exoteric plane such a brother actually came). The story of this coming to Glastonbury is intermixed with that of Arthur and his knights. Chief among the characters of the latter we find one Merlin who was the wise man, and initiate perhaps—we will call him the 'mage', or the wise man—an initiate of the Christian mysteries. The story, on the outer plane, is that King Arthur was placed as a babe in the care of Merlin. Tales of Arthur seem today mere myths, and yet there is certainty that one Arthur lived in southern Britain, as there is also proof that one Jesus of Nazareth lived in Judea. But in the same way as Jesus the outer personality or character became the core or heart of the Christian mysteries, so the teachings, beliefs or knowledge then held by the Rosicrucian masonic brotherhood tended to centre around King Arthur.

If you will forgive a diversion, we see again in the tales and legend of St Columba, who dwelt on the sacred isle of Iona, evidence that a sacred brotherhood met there, and here were also gathered initiates of the Christian mysteries.

The Christian mysteries have now receded behind the veil of materialism; with all courtesy and respect to the work—past and present—of the orthodox church, let us face the truth that only the shell remains. Orthodox Christianity holds only the outer covering; many of its officiants are far from the inner, the sacred mysteries of Christianity, which is why the orthodoxy of today will give place to the new Church of St John, which will be the church of the Christian mysteries. The Church of St Peter founded the rock or the shell—not the heart—but the next revelation is that of the sacred mysteries, even as recorded in the Revelation of St John.

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Let us return to King Arthur and his knights. Merlin, the magician, is supposed to have been born of the union of a woman and a being of the underworld. Of course the outer mind will say ‘a myth’, ‘a fairy tale’, but even fairy tales have a foundation in truth. Merlin, then, was born of a woman, and his father was reputed to have been a spirit of the underworld, of the natural kingdom. In other words, the woman symbolised the physical body and the father the serpent, called in mythology ‘evil’. We may term the serpent the sex force—out of the marriage of the two Merlin was born. He, instead of following the lustful or lower aspect of his parentage, responded to the higher self, to the light of Christ, and became an initiate into the Christian mysteries.

There is also a story of Arthur and the finding of the sword Excalibur. You will remember that Arthur actually drew the sword out of the anvil into which it was welded. Thus does a hero draw forth the sword of the spirit from the materialism of the lower self. Arthur thus conquered the lower self and drew forth the sword. We are trying to unveil the inner truths these stories enshrine. And then you will remember how, at the end of all, after a long life rich in experience and suffering, the sword was flung back again into the lake; he gave all that he had, his most precious possession, back again into the universal life. Do you see the analogy? We read of the twenty-four wise men casting their crowns at the feet of God,* which shows us also that that which the initiate gains he can never hold for himself; he must render it up, always, to the service of humanity and of God.

*[*Revelation 4:10]*

Another point: the planting of the thorn at Glastonbury. You will remember how the story runs, of the coming of Joseph of Arimathea to this country; the secret of this coming was indicated to Merlin. In the Arthurian legends we find this mystical story of the coming interwoven with many another, clearly indicating to us that at that time the brotherhood’s work revolved about two centres—that in Cornwall and the centre where Glastonbury now stands. There are of course other holy places in England, and indeed, in other countries of the world, but we deal tonight with these two.

The record tells that Joseph, on arrival at Glastonbury, struck his staff into the ground, and that it took root and grew into a thorn tree. That is as it may be—an outer demonstration which still lives, and causes people to think. But let us get behind this story, and see the staff of Joseph, the mind, the intellect which guides. During a certain part of the soul’s journey (not necessarily in one day of life, but in life as a whole) a man’s mind or intellect is indeed his staff, on which he must depend. But when he comes to holy ground, he strikes his staff—or the intellect, or mortal mind—back into the earth, for it belongs to earth. In earth it took root and grew into a thorn tree, which is reputed to be still living. Look deeper, and see the similarity between the thorn bush of Joseph and the crowning of our Master at Calvary by thorns. They crowned him—the crown of thorns was pressed into the head, wherein is to be found the sacred centre. There are two glands in the head known to the medical profession—the pituitary and the pineal. With the bridging or union of these two centres of spiritual power there comes the illumination, or birth. This cannot be without the crucifixion

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of the lower self, the body, and the resulting birth, or ascension, of the Christ into the heaven world—that sacred centre at the crown of the head thus quickened into illumination. From this crown of thorns about the head of Christ the blood fell, drop by drop, upon the body and feet of Jesus Christ. Even so, the initiate, he who would be received into the Temple of the Holy Grail, can only approach the portals through blood and tears or, in other words, through much suffering of the lower self, which is housed in the body and passions of earth.

There is little time left for reference to the knights. There still exists in this country a round table about which many a tale has gathered; it is even reputed to be the actual table in use by Arthur and his knights. Originally the round table was the symbol of the universal life, the brotherhood of man. The table must be round, because it expressed an absolute equality, as before God, of each who sat there. And the table would be marked into segments of both black and white alternately, thus expressing the duality of man, the two aspects of every man. At the table of King Arthur a chair was left vacant, we are told, waiting for the coming of the pure and stainless one, the true initiate who alone can occupy that chair.

So in these stories handed down to us by the ancients, we see enshrined a wonderful and mystical truth. Read, meditate—when I say ‘read’ I do not mean books necessarily, but from observation and the universal life—on these sacred mysteries of Christ which in truth and fullness dwell deep within your own self and yet are revealed, sometimes crudely, sometimes erroneously, by the relics of legends still telling of the great and holy men who brought sacred and living truth to Britain. Their names die out, their memories pass away, but about the places where their feet have trod, where brave hearts beat and brave hands wrought for God, there clings an aura of sanctity and power which is an everlasting heritage of the Isle of the West, this sacred and holy isle as it was known to the ancients.

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