

# The Esoteric Symbolism of the Raising of Lazarus

T035 The Inner Teachings 27th January 1937 Pembroke Hall, London

## Invocation:

We open the channel to the inflow of the forces of love, wisdom and power. And we worship in spirit and in truth the one and only Father–Mother God, and pray that the Son who is the Light and the eternal Life shall live in us.

Amen.

We bring greetings, our beloved. Some may think these talks simple; they do not aspire to present in great detail the truths of life. It is our plan to be as simple as possible in conveying to your minds certain basic truths. We cannot do the work for you; will you bear this in mind? You may read delightful books, beautifully expressed, from a literary point of view. You may thus accumulate many facts and close your book and say ‘very interesting’. In a little while it is forgotten however, for a fresh attraction comes along and the same process is gone through. Your mind becomes so full of detail that you cannot extract the simple truth.

This is why we endeavour to give one basic truth; upon this you may build—for it must be remembered that each individual chooses his own route to heaven, and no man\* can make the road for you. Only by sheer hard work, by identifying yourself with eternal truth, will you grow in wisdom. It is not enough to read or to listen, argue and talk—you must identify yourself with truth. In other words, you must experience truth and so become part of it. Once you experience this union you will find the way clear.

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

This brings us to our subject—the esoteric symbolism of the raising of Lazarus. In this we find manifest an ancient truth, not merely the miracle performed by the Master Jesus to arrest the attention of the public; we touch in this presentation upon teaching which has come down the ages, an experience which every soul must pass through.

Jesus, when conversing with his disciples, revealed deep wisdom. When sent for, he delayed his coming to Lazarus for two days. What did it matter?—to him, in the eternal life, time was an illusion. Before we can identify ourselves with that true spiritual self to which the Master referred, we must transcend the outer or ‘dead’ self. Time is nothing, and yet he implied that when a man’s time had come, he would pass from the physical life to the eternal, and thus revealed that the time of Lazarus had not then come; that although he would be raised from death to life, he would still pass through physical death at a later date. He spoke of the glory of God— ‘Glorify Him in me’—for Jesus knew that when the light came upon him and the eternal life quickened in him, he would touch Lazarus, who was sleeping, not dead, sleeping in his soul, and by this eternal life he would glorify the Father, for it would pass from him to his brother Lazarus and would awaken him.

He implied in this miracle that although man comes to the earth and reincarnates again and again, until the Son or the eternal life becomes quickened within, the soul still sleeps. In successive incarnations the man contacts only the world of illusion, of matter, of ‘death’. Until the hour cometh, man will not die to this state of darkness and illusion, brought upon

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man through disobedience, or his own desire to experience through animal life, through physical life, which resulted in the so-called 'Fall'.

Man broke away from the guidance of the angelic ones, in that he determined that he would create of himself bodies instead of as hitherto under the guidance of the angelic ones. So man was, by his own will and desire, born into a world of illusion and suffering.

Thus he pressed forward through death and rebirth until his hour came, when the Father, through the Son, would call him from death to life. So we hear the command, not only in the words of the Master Jesus when he raised Lazarus from the dead, but throughout the ages from the beginning rang these words: '*Lazarus, come forth!*'

We must identify ourselves with Lazarus, the man of earth, of the lower plane. We must identify our natures with the animal nature and distinguish between what we appear to be—the lower self—and that eternal life, the Son, which liveth in us all and was exemplified for us in the Master Jesus.

In this miracle we see the divine life exemplified once more in Lazarus the man, and God so glorified in man that the physical body rose from death to life. This miracle not only relates to man in the beginning but also tells of man's final destiny; then indeed there shall be no beginning and no ending, but one eternal circle. Man shall rise when the glory of the eternal life shines forth from the tomb of the dead self, and the dense body be transmuted from death to life.

The Master Jesus demonstrated by his own resurrection this eternal truth, for that which was, which appeared to be, of the physical, was transmuted to the spiritual. The body which rose from the tomb was no body of earth but created from the spiritual elements. That which was of the earth no longer was.

A great question still remains without answer—what happened to the body of Jesus? Tales are told of its stealing, its secret burial, but when at last man identifies himself with the raising of Lazarus he will no longer question. Christ is risen indeed, for the Christ in *himself* will be arisen. In that day and hour he will know.

The beloved Master wept in agony, some said, at the loss of his friend Lazarus, which shows us that the Master not only felt sorrow as you understand it—since when your friends suffer you also feel the sorrow—but more: the Master identified himself with the actual experience, felt the sorrow, shared the joy of his friend—this is attained with mastership.

And so, beloved, you will better understand perhaps now why we continually urge you not to spend too much time in reading, to identify yourselves with life, the joy and the sorrow of humanity. How can you enter into the deeps of human experience unless you at some period of your life become as the least of these, my children? You must have felt the sorrow of the criminal, the utter misery of the woman taken in sin\*—you must have experienced the

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crudities of the flesh, the craving of the drunkard\*\*. You must know the utter despair of the outcast and suffer with the condemned.

*[\*White Eagle's use of the term 'sin' is characteristic of the context of the 1930s in which this teaching was given and does not imply condemnation. As the rest of the teaching reveals, White Eagle is without judgement with regard to human behaviour and feelings; as he states: 'the only sin is the violation of the Law of Love'.]*

*[\*\*Nowadays one would say alcoholic; with White Eagle there would be no sense of judgement]*

No, do not be too respectable, and do not be amused when we say this. We speak of grave things. My brethren, no man who draws aside from degradation or suffering can yet identify himself with the Master. As you study the gospels with open eyes, you will see truth continually expressed. Even at his death, so-called, he was crucified between thieves, and it was the woman at the well, the woman in adultery, the publican and the sinner, with whom he identified himself.

Love, my beloved brethren, love to the very fullest, so that by love you may drink the cup to the very dregs. Love, knowing that the Son within will raise you to the Father–Mother God from whom you came. Knowing as you do the life and the glory, you cannot live apart and become immersed in self. Be conscious of the increasing growth of divine wisdom, of the beauty of God within. Pray that your human experience, wherever it takes you, will bring compassion and love, until the body of earth die to self and be resurrected to God.

Q.Were the three days spent by Lazarus in the tomb symbolical of the three degrees\*?

A.Yes, the three stages of initiation have to be passed before man is called into the glory of his Father.

*[\* Stages of initiation in freemasonry.]*

Q.And did such initiation in those days actually take place physically?

A.In some, yes.

Q.Was Lazarus the last of such cases, because of the coming of the Christ?

A.Yes. I may give you that answer.

Q.Was there any connection between Lazarus and the writer of the Gospel of St John?

A.*(After a long pause)* Yes, we needs must be very careful in what we say, but we convey to your mind more by our thoughts than by our words.

Q.Is that the reason this is not recorded in the other gospels?

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A.Yes. This so-called miracle is linked to the beginning and the end, the central truth of human life.

Q.Was it a preparation for the crucifixion?

A.Most certainly. On the physical plane he literally hastened his death through the raising of Lazarus.

Q.Was that because he tried to make public knowledge which was kept secret?

A.I would suggest that Jesus reserved rather than gave too much. He spoke parables to the initiated rather than to the uninitiated. The raising of Lazarus was a public demonstration for all who would and could read the esoteric meaning. Also, the veil of the temple was torn down at the crucifixion, revealing the Holy of Holies\*, those mysteries secret in the past. That which was hidden was to be made public for all men, but men had to be fishermen—do you understand?

*[\*Holy of Holies is a term in the Hebrew Bible which refers to the inner sanctuary of the temple, where God dwelt.]*

Q.Would the sisters of Lazarus be sufficiently advanced to understand?

A.They knew in part, in part, but no soul can know the whole until it is glorified itself by the Father. There are those present who have been glorified in part; they know that their physical body has undergone a change.

Q.Of what nature?

A.So fine, so rare; the physical particles become revitalised, dead matter passes away, the body takes on what you earth people call 'a new lease of life'.

Q.Is the etheric body so deeply immersed in matter that we have lost all consciousness of the heavenly worlds?

A.The *desire* body is so immersed.

Q.Our desires are of the grave?

A.Most certainly. You may pass through many incarnations before you are freed from your grave clothes. Grave clothes are around the astral body, as well.

Q.Do these bodies have to be transmuted?

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A.So. And as you know, there are seven. That is why, in the ancient mysteries, they had to perambulate the temple seven times, signifying the complete control of those seven aspects of man.

Q.Do initiations take place on the mental or the physical plane?

A.It is only a form on the physical. Unless the higher vehicles function the power of the ceremony will be lost. That is true initiation—there are lesser initiations.

Q.Those glorified souls you spoke of—they would only be recognised by other glorified souls?

A.Only when a soul is alight can it see the light in another. Therefore he who sees God in his brother is in the light himself.

Benediction:

With all the company of angels and archangels, we worship Thee.

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:*

*Learning, illumination, transcendence*