

Contemporary Mystic Christianity **Bible Self-Study Supplement**

The Presentation

Luke 2:22

And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord.

For the mystic forty days (esoterically a period of preparation for higher work and not literally the specified number of days), the Holy Family carried on their work together in solitude. These days were marked by three important events: the Circumcision, the Purification and the Visit of the Wise Men.

Forty days after the Nativity, Mary and Joseph presented themselves in the Temple of Jerusalem for purification under the law. Those who were able to do so brought lambs as sacrificial offerings; the poor offered only doves or pigeons, For the highly evolved these were only symbols. The illumined in all ages have presented only flowers, fruits, and grains, knowing these to be the external manifestations of the body of the great Earth Spirit.

Luke 2:25-30

And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and

devout, waiting for the consolation of Israel, and the Holy Ghost was upon him.

And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

And he came by the Spirit into the Temple; and when the parents brought in the child Jesus, to do for him after the custom of the law,

Then took he him up in his arms, and blessed God, and said,

Lord, now lettest thou thy servant depart in peace, according to thy word;

For mine eyes have seen thy salvation.

Simeon, a holy man, was privileged by his attainments to attend the esoteric rites in connection with the holy Child Jesus, as was the woman Initiate, Anne, the former teacher of Mary. The name Jesus was bestowed upon the Child at the Rite of Circumcision. Jesus in Hebrew is synonymous with Joshua, and means "salvation." *Jes* was a title used by the ancients for the sun, and *Jas* was a mystic name used among the Greeks for the sun god, Dionysius. *Jod* is the most important letter of the Hebrew alphabet and its symbol constitutes a part of every one of that alphabet's twenty-two letters; it represents the power of the ego, the *I* that must eventually become the *I am*.

Luke 2:34,35

And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;

Yea, a sword shall pierce through thy own soul also that the thoughts of many hearts may be revealed.

Simeon, through spiritual revelation, saw the real purpose of Jesus' mission as being the medium for the Christ, and the eventual glorious triumph of true Christianity. The prophetic utterance of Simeon regarding Mary bears a deep and mystic import: "A sword shall pierce through thine own soul also, that the thoughts of many hearts may be revealed."

Mary typifies the redeemed feminine in the body of man. This redemption is accomplished through sorrow, the only way by which mankind finds permanent salvation. Like Christ Jesus, Mary represents the perfect consummation of the work within which awaits realization in every individual in every race. This process, through which the sword of Truth, (lost with Eden, and piercing the soul until this Truth be recovered) is outlined in the Seven Sorrows of Mary as recorded in the foregoing chapter.

The blessed Lady spent the hours of the night before the Presentation in prayer and the reviewing of her life in

dedication to the enlargement of her service as the perfected Type-Pattern of motherhood for all ages. She understood that all major events in the lives of both her Son and herself marked definite steps leading toward the future Christing of all men, hence the vital import of these various symbolic Rites.

The two holy Initiate-Servitors in the Temple, Simeon and Anne, were both given a vision of the Presentation and its true meaning in relation to the Messiah and His redemptive work for the planet, for humanity and for every living thing. In the Memory of Nature they traced the lives of sorrow and of joy, of triumph and of seeming defeat. They noted, too, the important role the divine mother was to assume throughout the great Christ-Drama and the words addressed to her were for her courage and sustenance.

The Flight into Egypt

Luke 2:39,40

And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

Matthew 2:13-16

And when they were departed, behold, the angel of the

Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy him.

When he arose, he took the young child and his mother by night, and departed into Egypt.

And was there until the death of Herod; that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under according to the time which he has diligently enquired of the wise men.

Matthew gives the Gospel of the Path as this is outlined immediately after the Birth. Luke represents a higher phase of attainment. Consequently Luke makes no mention of the flight into Egypt, which represents the call of the sense life. There is a period of probation and testing for each degree of Initiateship, as well as for the neophyte. Such a period is represented by the flight into Egypt. This thralldom of the sense life has been overcome in the higher degrees, therefore the Gospel of Luke passes from the Temple Rites directly to the teaching in the Temple.

Egypt was three hundred miles away, and the journey a long and arduous one. But all along the route lived groups of the Essenes who knew the work destined for the Holy Child, and consequently He and His parents were assisted on their journey by many friends. They were also constantly companioned and protected by angelic hosts.

According to mystic legends, the Holy Family passed most of the time in Matariah, a town near Cairo, almost in the shadow of the Sphinx and the Pyramids. These legends also state that when the Family entered Egypt, all temple idols fell from their shrines — a veiled allusion to the eventual precedence of the religion brought to the world by Christ Jesus.

Upon one of the nights of the arduous journey across the desert a band of robbers gave shelter to the Holy Family. The water in which Mary had washed the clothing of the infant Jesus she poured upon the leprous son of one of the robbers and he became as white as snow. Thirty-three years later this same son said to his Lord as they hung together upon Calvary: "Remember me in Paradise," and once again the Master and the holy Mary blessed his soul as long ago they had healed his body.

The years in Egypt were productive of much good. The humble abode of the Holy Family soon became a shrine where illness of body, mind and spirit found alleviation.

Seed planted now knew it flowering in the glory of Egypt's saints. Joseph with his carpentry and Mary's skill in fine needlework provided the physical necessities, while the hours from midnight to dawn were times of heavenly communion and angelic visitation. The child Jesus had communed mystically with His mother from birth. His first spoken words were addressed to Joseph as "my father."

In His hours of daily communion with God the Father, it was Jesus' wish that His mother remain with Him. Legends quote Him thus: "My mother, remain with me always as the vessel and model of all perfection."

— ***Corinne Heline***