

MAGDALENE CHRISTIANITY

*Mary's
Gospel*

*Inner
Themes
5*

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Mary's Gospel – Inner Themes # 5

I AM THE RESURRECTION AND THE LIFE

In John's gospel, chapter 11, Jesus makes this statement to Martha before the raising of Lazarus. This is the only canonical gospel where the event appears. John writes about Lazarus, Martha and Mary, a special family in a village called Bethany at the foot of the Mount of Olives near Jerusalem. Jesus loves all three in a special way. I refer to this in *The Once and Future Magdalene* (Portal 6):

'The quality of this love is spiritual, *agape*, of the master towards an inner circle of close pupils. Lazarus is the gospel's anonymous author, so this is about direct experience. Mary is the Magdalene. The three may be family but within the initiatory framework we are looking at spirit-siblings, three individuals who belong to three different soul streams, and found their mirrors in one another.'

In Luke's gospel Martha is depicted as the busy practical one, and as St Martha, she became patron saint of those who serve. You can find out more about her as an initiate in the Portal 6 post.

For Mary in her gospel the seeming death of Lazarus is a pivotal turning point. And at a key moment Jesus places his finger on her lips and then raises her up. I truly felt Mary pouring in her love and knowledge as I wrote these words. When I read them now, I am still moved to tears at the beauty of her love.

In that gesture, not recorded anywhere else as far as I know, Jesus invoked her heart to be silent, not to question but to listen and hear wisdom speaking in her soul.

Initiation in the old mysteries was performed in secret through rites overseen by the hierophant, one who had sacred esoteric knowledge. What took place was never fully revealed, but those who went through the ordeal spoke of a death-like state akin to dying, of entering a tomb, and of being reborn.

Jesus acted as the hierophant, but he performed this initiatory rite in broad daylight, in the open – and thus broke it apart. The raising of the 'dead' man to life is on one level about the coming of a new mystery.

For Lazarus and Mary this was an initiation – as transition. It is said that in the death-like sleep Lazarus experienced the awakening of his spiritual 'I' in readiness for the Christ initiation that would take place through Golgotha.

Mary knew the fury this deed would cause among the Judean leaders, yet mystically she was with Lazarus in the tomb. And for her vision opened. Through Wisdom she could perceive the meaning of the Christ event, from the descent of the power of the

Sun Being, the divine I AM through the layers of the spiritual realms to what took place at the baptism of Jesus in the Jordan river. Mary too was being prepared for the new mystery of Christ.

The Skull and the Enigma of Death (portal 3) is about her direct encounter in the dawn garden with the Christ-permeated spiritualised body of Jesus. The experience would lead her to the power of I AM as it awakened in her soul. Mary Magdalene was initiated through the living Christ spirit. As were Lazarus and Martha and other disciples who became apostles, messengers of the Christ.

A new kind of initiation

From Golgotha initiation has thenceforth been different. Jesus emptied himself so the Christ could enter. Christ is now the spirit permeating the world and is available individually as the spiritual self. Into our age and onward until the closing of the age, the spirit within is discovered by the personally seeking individual, not through anyone else who ‘initiates’ you to become part of a consensus of the chosen. Nor does it come through following a set pathway. This can serve as guidance from those who are further along the path. But the way of walking always belongs to the individual.

And as the age progresses it will not be as it was, through retreating from the world. It is a journey lived in the world with all its trials and evils – walking with spirit while being ‘in the world, but not of it’.

Of course, still today many do decide to move apart from the world. This may involve undertaking a time of retreat, even for a lifetime, or joining a live-in spiritual community. The new initiation is a process. Preparation takes place in stages and takes many lives. All the while our souls are readying us for the challenges. For at heart it is a lonely path, yet the promise is true spiritual individuality.

When Jesus said to Martha, ‘I am the resurrection and the life’ he spoke of the humanity of the future. The resurrected self is the fully spiritualised human being, the free individual who lives in their true humanity.

By undertaking the journey, we are learning to die to the ordinary self, the self that lives for the world. Through the spiritual will we are reborn. Through the Christ spirit, the divine I AM, we experience the resurrection and the life – life lived on a higher level. We will encounter obstacles and resistance, both inner and outer. And we will often fail to live up to the ideal, but by keeping our vision alive we will have greater understanding of the lessons to be learnt from our missteps.



The Soul work

When we meditate on this I AM saying action is involved, which is described in Matthew 7:7: ‘Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.’ This asking is not a ‘please can I...’ but a request from a soul alight with the determination to break through from the lower self into life.

☀ I AM the resurrection and the life – May the base elements of my existence be transmuted into the beauty and glory of spirit

Contemplate this I AM saying with an intention to listen to the deep well of wisdom within. There we will discover the questions we need to ask. These may concern concepts, feelings, habits of behaviour, relationships, or something quite unexpected that needs to be transformed. It is vital that we question and probe deeply, with discernment, because we can be genuinely surprised – ‘I didn’t realise *that* was a limitation’.

Then it requires quiet inner strength to surrender and be open to the call of our higher self. And it takes courage to step into the unknown. This is all part of the inner work – while we live in and relate to what the world throws up.

I AM is the potent life force in the individual who emerges from the tomb of ignorance, who is ready to live for the spiritual ‘I’ in the soul, who comes through the darkness able to stand firm in the reality of their higher self, and to express in thought and deed the love of the Christ alive in the soul.

‘I AM the resurrection and the life’ speaks to us of a profound transformation, after which our lives can never be the same. The former self has been stripped away; the life in us becomes attuned to the spiritual cosmos, to the eternal I AM. If and when you reach this place, you are blessed indeed.