

MYSTIC LIGHT

Let This Mind Be in You

THE TEXT of the Temple Service read six nights a week in the Rosicrucian Fellowship's Ecclesia, or Healing Temple, cites a passage from Paul's letter to the Philippians (2:5,7-8) as worthy for meditation. The words are:

Let this mind be in you which was also in Christ Jesus, who made himself of no reputation, and took upon himself the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death upon the cross.

The key word in this passage is "mind." If we adopt this mind, we are able consciously to follow Christ, we can know His way and discern the Truth He presents in His Person because He is also the Light that illumines the way out of our sense-locked personalities.

Paul's letter contains a clause that has been omitted from this Temple service text, words we do well to remember—that Christ, "who, being in the form of God, thought it not robbery to be equal with God." The revised edition of the Reims-Challoner Catholic Bible is more emphatic: "Though he was by nature God, [Christ Jesus] did not consider being equal to God a thing to be clung to, but emptied himself, taking the nature of a slave and being made like unto men" (2:5-7).

Christ emptied Himself of divinity to become human and to serve humanity. What kind of mind can do this? A Godly mind, whose divine nature is reflected in the ability to give away what it is, to



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St. Paul

Albert Schweitzer called Paul "Christianity's patron saint of thinking." The first exponent of a "Christian gnosis," in fourteen surviving letters Paul heralds the resurrection of consciousness and proclaims Christ's redemption of thinking.

love it away that the poor in spirit and the pure in heart might receive it and become like unto the Giver.

Possession of an indwelling mind is the distinctly human attribute. It distinguishes man from his younger brothers, the animals. Both have physical brains. But whereas animal intelligence resides in the Group Spirit, an archangelic being who transmits thought as an instinctive impulse into the animals under its charge, mind inheres in man as a conscious and independently functioning faculty, to be used as desire, volition, and the reason that mind confers dictate. Reason is nothing other than the wisdom of instinct become conscious.

The cosmos of man's nascent mind, endowed during the Atlantean Epoch, was a magnet for other spiritual beings who saw in this faculty a resource that could serve their own purposes, much in the way that Group Spirits influence the lives of animals. Both the angelic Lucifers and the Ahrimanic Spirits, a wayward faction of the Lords

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of Mind, sought out this pristine mental dimension to gain control of human emotions, will, and thinking itself, manifesting in egotism and materialism, respectively. Paul refers to these mind-manipulators as "principalities," a term describing the Lords of Mind, and "spiritual wickedness in high places," indicating the Lucifers.

Ideally, the mind serves the purpose of enabling mankind to freely (self-consciously) participate in God's evolving creation by individualizing His own spirit, the I AM that characterizes the Being of Christ. Only a self-aware mind can say "I am." That is, an Ego must have a mind to know itself. Knowing is predicated on thinking. Thinking is the ability conceptually to relate objects, or the not-I, with the subject, the I, the thinker.

It is possible to think without being conscious that one is thinking. To the extent unconsciousness determines action, to that extent an entity is not free. Animals are not free, in this sense, though the more domesticated species are approaching the human threshold.

The Lucifers' needs are met when human thinking becomes highly subjective and self-centered, tending to grandiosity, fantasy, irrationality, and passionate emotionality, especially anger. Ahriman's purposes are served when human thinking is soullessly abstract, mechanical, exclusively functional and sense-bound.

The mind that Christ brought to the Jesus vehi-

cles was hallowed in an understanding of God's will for His human children. That will was and is that humans re-cognize the image and likeness in which they are created so that they may truly know themselves and attain to the conscious realization of the god within their individual beings as an integral member of God's cosmic Being.

With mind humans can participate in creation knowingly, collaboratively. Knowledge does not alter the essence of a thing. Rather, it is a form of love, of getting close to, a deep seeing into. It pertains to the *how*, the *what*, and the *why* of things. It brings us into conversation with God's mind.

Mind discerns dualities and distinctions. It identifies the content of God's ideation and creation. As invisible whole light refracts into lower vibrating visible colors, so the unity of God processes before the Adamic mind in a festival of logoi multiplicity. Ideal human intelligence identifies forms with names that intone their vibratory keynote. Mind can return to God by acknowledging the oneness in which all subsists. True synthetic understanding, however, is really the province and power of intuition, which grasps the living wholeness of creation, a creation the Holy Spirit manifests in myriad facets and activities.

If Christ is not born within human consciousness, self-conscious assimilation to God is not possible. To prepare for this spiritual nativity, this awakening into the divine mind, the Christian is enjoined to make a straight path in the desert of his fallen consciousness, in the wilderness of his desire body. (Mark's gospel account of Christ's temptation after the Baptism was simply, he "was with the wild beasts.") John the Baptist exhorted his contemporaries to repent, a misleading translation of the Greek word *metanoia*, which is better understood as to change one's thinking.

While Christ emptied His mind of divinity, we are to learn regularly to empty our minds of sensory images and their impulsions in our souls. We void consciousness of the pullulating data of secular circumstance so that through the mind of Christ we may participate in divine consciousness. Paul enjoins us, "be ye not conformed to the world but be ye transformed by the renewing of your mind, that ye may prove what is that good, and accept-

able, and perfect will of God” (Rom. 12:2). God’s will cannot be proved if this soul-purging by retrospection and concentration does not take place.

Christ sacrificed not a mere reputation but a cosmic status, an exalted identity, to be buried in human nature. Humans are called to spurn the allures of worldly reputation, the petty power rankings and laureate crowns conferred by fickle public approval, for real spiritual attainment which enrobes the mind with light.

Paul tells us that we have the mind of Christ (1 Cor. 2:16). This is heady stuff—until we remember that of the exalted One it was derisively said “He saved others; Himself He cannot save” (Matt. 27:42); that is, Himself He *would not* save. Christ came to serve others, not himself. He is our Master. The servant is not greater than his master. And the Master dedicated his life to be a server. Is there a message here?

Another line from the aforementioned Temple Service answers our question: he who would be the greatest among you, let him be the servant of all. The way to the heights begins in the depths; the tallest structures have the deepest foundations. What is He who ascended but also He who descended, even to Hades. One who intentionally descends, who is firmly grounded, whose self-will is ground down, who is lowly and meek in heart, such a one is taught by physical substance itself, by supine water and by prostrate earth. He knows humility. He makes himself of no reputation; he communes with sinners, he sits in the low places; his person is subject to rank abuse. Isaiah foresaw such a One. He called Him a man of sorrows, acquainted with grief.

The Christ mind demonstrates a perfect humility only love can achieve. That mind was planted in the humus of humanity. What grows from this divine root of humility? The tree of the cross—the cross of towering patience, the noble work of silent suffering, the embodied prayer for world atonement, the power sign that appeared to Constantine inscribed with the words “In this [sign] conquer.”

What fund of high will holds up this humility! Only one who knows great heights can be this humble. The will bent to this high purpose must, in a sense, will against itself, must serve a higher, the



Created by Ariel Agemian exclusively for the Confraternity of the Precious Blood

The Royal Way of the Cross

“There is no health of soul nor hope of eternal life but in the cross....Because if thou die with Him thou shalt also live with Him, and if thou art His companion in suffering thou shalt also partake in His glory.”—Thomas à Kempis

Father’s will, by being obedient unto death, even a death upon a cross.

Everything the mind can seize upon as remedy for pain and adversity, all thought of redress or relief—the recourse to eloquence which could change a court’s verdict from guilty to innocent and a crowd’s mass mood from execration to exultation, the invoking of supernatural assistance—all is rejected by the Christ mind obedient to a will that God did not mandate, but that the love of Christ freely offered to serve the Father’s holy purpose—that none of His children be lost—which purpose His Son, the Good Shepherd, knew, honored, and sought to accomplish.

The mind that would and can put on Christ, the transformed mind renewed in the spirit-baptized consciousness that has informed thousands of jubilant martyrs, truly belongs to the world of Life

Spirit. It is not the merely logical “Greek” mind, which sees Christian values as foolish because they are not conditioned by the requirements and rewards obtaining in the physical world. The mind which actuates Christian conduct, notwithstanding the superlative rationality of Thomas Aquinas and other Doctors of the Church, seems gratuitous and irrational to the secular humanist. This mind of Christ is not of our making; it is other-worldly. It is a gift. We do not think ourselves into it—though we can, and must, think ourselves toward it. But the conversion, the donation, and the essence of this mind are the spiritual substance of Christ graced upon us through the Holy Spirit, Who was released by the effectual power of the mystery of Golgotha. It is the universal mind that rent the temple curtain before the Holy of Holies, that burst the restraints of mental legalism and priestly elitism prevailing until Christ became the Earth’s indwelling Lord.

The high resolve implicit in Christian obedience, so graphically figured in the stark fixity of the Cross—which can be surmounted only by mounting—this dedication conveys the human Spirit toward the source of Light and Life, toward the Logos of St. John’s Prologue. But this Light and Life cannot be willed. Rather the soul submits itself to guidance of the Holy Spirit, the Spirit of Truth working in the mind of the Christian seeker, whose knowledge is faith, and whose light is hope.

Committed will can bring human consciousness to aspiration’s mountain top, but there it must step aside, it must wholly give itself to what it is not. The mountain top may be the extremity of endurance, the summit of suffering or sacrifice (as when Abraham was called to offer Isaac). It may be the inverted mountain of a soul’s desolation, which obedience refuses to desert. Here the light of Christ may irradiate. Here the Other may transfigure in the power of that Name that is above every name.

In the world we will have tribulation. That’s a certainty. Those who are in the world and of it seek to avoid suffering at all cost, not knowing it may be the handmaiden of Christian rebirth and Christian becoming, which benefit, according to Paul’s remarkable statement, even applied to

Christ Jesus, Who, “though he were a Son, yet *learned he obedience by the things which he suffered*; and being made perfect, he became the author of eternal salvation unto all them that obey him” (Heb. 5:8-9, italics added).

Exoteric obedience responds to outer laws, authorities, and necessities. Esoteric obedience is the response of the soul to the still small voice within, to conscience.

We may say that obedience is required (1) when we are ignorant and need to be directed for our safety and well-being, as when parents direct and discipline their children; (2) when we are told to do something (suffer, admit, forgive) whose refusal could have grave consequences; (3) when a higher authority prescribes it for a benefit we cannot comprehend.

Obedience is practiced in ways great and small. Whenever we conform our actions to proposed principles and plans we are being obedient. In doing what we intend, we are obedient; in proving our easy words with difficult deeds, we are obedient; by listening carefully, speaking truthfully, being punctual, in fact, when all we think, do, and say is directed toward serving the Lord Christ (Col. 3:24), we are practicing the holy obedience that expresses God’s will for us.

Exoteric obedience responds to outer laws, authorities, and necessities. Esoteric obedience is the response of the soul to the still small voice within, to conscience, to the promptings of the indwelling Christ. Derived from the Latin meaning “to hear” (*ob + audire*), Christian obedience seeks to hear the silent Word and incarnate it.

Obedience is required of a servant, one who is bondage. Christian obedience is freely given. Christian service is elected bondage. Paul was a prisoner of Christ not because he was in Roman chains but because he was yoked by love to Him Who is the deliverer from “this body of death.” Christ tells us the goal of our obedience: Be ye perfect, even

as your Father in heaven is perfect. How do we do this? By doing all things as unto the Lord; more correctly, by doing all things as if Christ were in us doing them, as in “what would the Master do?” If we don’t know, we ask within, for “other foundation can no man lay than that which is laid, which is Christ Jesus” (1 Cor. 3:11).

In his book *My Utmost for His Highest*, Oswald Chambers writes: “The golden rule to follow to obtain spiritual understanding is not one of intellectual pursuit, but one of obedience.” If a person desires knowledge and insight into the mind of Christ Jesus, “he can only obtain it through obedience. If spiritual things seem dark and hidden to me, then I can be sure that there is a point of disobedience somewhere in my life. Intellectual darkness is the result of ignorance, but spiritual darkness is the result of something that I do not intend to obey.” It is the evasion of the deeds required by Christ Jesus’ words that make “religious impostors.” If we are rigorously honest we will let the Spirit of God uncover our spirit of self-vindication, our self-righteousness.

If Christ Jesus Himself was made “perfect through sufferings” (Heb. 2:10), who are we to reject such opportunities. This higher kind of law, which may entail suffering unto life eternal, is referred to when it is said, “I will put my laws in their mind, and write them in their hearts” (Heb. 8:10, 10:16). Many atheists and agnostics are intellectually hostile to religion because they are unable to reconcile the existence of pain and suffering with the existence of a loving God—it’s not rational, they say. These minds are simply lacking, or refuse to admit, all the facts that would rationalize their observations; such as the twin laws of rebirth and consequence. In time they will discover that suffering can be a benevolent catalyst to induce God-mindedness, particularly when other measures do not avail.

Were the rational mind truly obedient, it would be open, be it by default, to first principles; but when locked into the physical world, it is thrall to material causes and effects. It requires too great a leap into the unquantifiable and incommensurable, the God-dimension, for which faith is the unerring instrument that computes and measures. For the



William Blake (1757-1827), from *Jerusalem*, the William Blake Trust, London

Albion, representing fallen humanity, is revived by a vision of the Redeemer. In emulation, he fuses with his thought, echoing the Paracelsian doctrine: What man thinks, “he is, and a thing is also as he thinks. If he thinks fire, he is a fire.”

“enlightened” relativist the idea that life is intelligent and unitary smacks too much of anthropomorphism. However this intuition simply confirms man as God’s creation, made in His image. If creature man is endowed with reason, the Creator God must be reason’s archetype. So is the Holy Spirit identified—the Agency manifesting the mind of God. Material science would prefer an abstract law that describes the form and motion of physical phenomena, in a vacuum, as it were. It balks at positing cosmic intentionality and intelligence to account for the physical universe.

The term “mind” can be used as a synonym for intention, as when one “has a mind” to do something. Lest we falter or become infirm of purpose in our Christian calling, Paul admonishes us: “Consider him that endured such contradiction of sinners against himself, lest ye be weary and faint

in your minds” (Heb. 12:3). True to his direct nature, Peter is more explicit: “Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing is happening to you: But rejoice, inasmuch as ye are partakers of Christ’s sufferings” (1 Pet. 4:12-13), for this is suffering unto immortal life. In the same epistle Peter urges, “Forasmuch then as Christ hath suffered for us in the flesh, arm yourself likewise with the same mind” (4:1)—the mind which possesses the whole armor of God, the Christian virtues Paul cites in his letter to the Ephesians (6:11-17).

If affliction and difficulties tempt one away from faith in Christ, then one has refused the mind of

tains to what we *do*. Faith is dead without deeds (James 2:17, 20), or rather, it is stillborn, for to be fruitful, faith must issue in action. There it is tried. Faith that endures the temptation of irresolution, what James calls double-mindedness (1:8), comes to fruition in right doing. This requires holy obedience, by which one comes to know (God) even as he is known (by God).

In adopting the mind of Christ we turn toward the unitary vision, we make the conceptual eye single so that the whole spiritual body is full of the Light that is God. The “fallen” mind is teeming and pluralistic. It is God in diaspora. It is the dismembered Osiris. The mind of Christ is the one-

The “fallen” mind is teeming and pluralistic. It is God in diaspora. It is the dismembered Osiris. The mind of Christ is the one-pointed mind whose focus is God, as in “I and the Father are one.” The parable of the Prodigal Son recounts the decision of the lower mind to return to its divine archetype.

Christ, Who came into the world “that I should bear witness unto the truth” (John 18:37). It is spiritual man, the I, that bears witness to the truth that is in Christ. The mind of Christ was given to Jesus and is given to all humanity. And it is Godly humility that enables us to take His yoke upon us, Him who is meek and lowly in heart. For Christ bears the preponderance of this burden. That is why His yoke is easy and His burden is light.

The esoteric mind devours bookish theosophy, mystic insights, and occult truths. Yet at times it must exist as if it knows nothing, must do without the consolation and light of philosophy, become ignorant for God. It must enter an inner space where all it has is the resolve to register what it meets with good will and to hold fast to the faith that it can walk through any adversity, any metaphysical darkness. One can and does do this because the mind of Christ is already in place, has been gifted to humanity, thereby scheduling Gethsemane, Golgotha, and Resurrection Sunday as destined experiences for each individual grounded in Christian faith.

Faith pertains to what we *think*, what we believe. It is the precursor of knowledge. Obedience per-

pointed mind whose focus is God, as in “I and the Father are one.” The parable of the Prodigal Son recounts the decision of the lower mind to return to its divine archetype. Famished feeding on the husks of material appearances causes spiritual anemia and spiritual amnesia. In time, by the grace of God, the Ego remembers its divine estate and turns toward its informing essence, the one Life that ensouls all form. In time each physically-involved soul surrenders a cherished and miserable sense of separateness. It dies to the cipher of the body-based personality and its material holdings that shore up the illusion of worldly sufficiency.

The mind of Christ is a compass to point us toward our spiritual home. It is evolution’s hermaneut. Mind is given to read God’s signature in all creation, to discern the presence of the Above in the below. It reads the stellar script that informs us of God’s plan for us, which is to be Self-realized as a cosmos of love, to know and to show the love of God which is in Christ, by which we shall eventually know ourselves as our heavenly Father now knows us—as His Sons and Daughters, heartrays of His Love-sourcing Being. □

—C.W.