

Christ and the Rational Mind

THE AWESOME MYSTERY by which universal Perfection conceives and generates seeds of Its own Being, which are destined to develop into independent Entities of like magnitude, can scarcely escape sacrilege in the thinking and fatuity in the saying. Earthworn words and a human brain specialized to cope with earthly affairs seem too profane to address this concept, but they do, and they must. The Spirit's memory and the heart's intuition demand this, even though it may be a burlesque of the Truth and subject to worldly ridicule.

Strangely, as information about things physical burgeons, information pertaining to things superphysical also is coming into public access with comparable stunning profusion. All the Asian theogonies and theosophies, as well as the Judeo-Christian traditions and esoteric teachings, and the countless private visions of seers and saints, old and contemporary, flood the metaphysical marketplace.

The two common responses to this deluge of disparate systems are: 1) to select, arbitrarily, the "one true doctrine," although the historical purity of the religious teaching (Judaism, Buddhism, Christianity) will be adulterated subtly or grossly by modern infusions to accommodate the present-day consciousness; 2) to find the few elements common to all the teachings and, in accordance with the emerging one-world (Aquarian) consciousness, to enunciate a simple, vague, laissez-faire "articles of religious belief," which maintains that all people worship the same God and that differences in content are simply the product of social, linguistic, geographic, or ethnic variation.

A third response to the current situation synthesizes the germ of truth from these two approaches,

"The mirror of mind contributes increasingly to spiritual growth as the thoughts which it transmits to and from the Spirit polish it to greater brightness, sharpening and intensifying its focus more and more to a single point, perfectly flexible and under the control of the Spirit."—Max Heindel

the selective and the collective. This is not, however, a diplomatic strategy of compromise. This content is original and springs forth from its own inner necessity and the ripeness of the time. Investigation reveals that there is continuity among the teachings of the Science of Spirit (this synthesis) and all its antecedents.

The key to an initial understanding of the new teaching is that man, as Spirit and body, as creator and creature, is continuously changing and developing. As some faculties specialize and strengthen, others atrophy, in accordance with a cosmic plan governing human evolution. Not only did Indo-Aryans, whose progenitors were the 5th Atlantean race (original Semites), teach the reality of rebirth, many members of that first post-Atlantean epoch could confirm clairvoyantly the fact of the Spirit's enduring life and its periodic change of mortal form. The teaching of cause and effect (karma) was the necessary complement to the reality of rebirth. Together, the two primary tenets of original Indian theosophy continued to inform Hindu culture for millennia.

A different course of development was intended for eastern Mediterranean and European peoples. Rather than emphasizing meditation as a means of withdrawing from an illusory world (maya) and uniting (yoga) with divinity, they were to evolve

physical and conceptual faculties associated with sensory existence and were given religious instruction that promoted this objective.

The star of spiritual empire, like the geocentric Sun, moves from East to West (Max Heindel's observation). The baton of spiritual ascendancy was passed from the original Indian peoples and epoch to the pre-historic Zoroastrians, to the Egypto-Chaldean-Assyrian peoples, to the Hebraic-Greco-Romans, to the present occidental (Celtic-Teutonic) peoples. With each transfer of the spiritual impetus, the Spirit in man ironically has become more deeply implicated in mundane affairs, charged with the task of identifying and manipulating objects of sense perception.

Increasingly, man made the world his principal home. Increasingly, it was believed that life in its totality commences at physical conception and terminates absolutely when one's heart stops beating. And, increasingly, a mounting frustration and yearning were evident, becoming discernible somewhat prior to the inception of the Christian era and reaching a climax toward the end of the nineteenth century. The frustration was an expression of the Spirit's asphyxiation in the dense physical world. The still, small voice was crying to be heard, identified, and resurrected from the tomb of man's exclusively mortal concerns.

Provision for this predicament of being spiritually buried alive, now a virtual planetary epidemic, was anticipated in the early second millennium by highly evolved Beings who sought to engage man's emerging rational faculty, now commandeered by worldly pursuits, with information about his home-world. With objective and logically formulated truths about non-physical dimensions, these spiritual pioneers of humanity

have not simply reintroduced old oriental concepts and dynamics. The content itself has changed: Theosophy has been baptized and transformed by the Christ Impulse and Deed.

In the pivotal area and time between oriental and occidental ascendancy lies the geography and narrative of Christ's ministry in the body of Jesus.

The burial of spiritual man in physical man, occasioned as much by the intervention of supersensible agencies (Lucifers and others) as by man's response to their influence, was foreseen by cosmic Beings entrusted with the Earth project. An antidote of superlative potency was required to rescue the Spirit of man fallen into matter. The project required a giving of Goodness, Light, and Power (more than commensurate with what had been lost) back to man as a kind of spiritual transfusion. This would enable his Spirit to quicken, his mind to vivify with thoughts attuned to nonphysical realities, and his heart to know sin. Far more important, it would help humanity realize that through the

blood of the only innocent Being Who has lived and died in a mortal body, all inherited sin "of the world" and its degenerating power has been annulled and is forgiven.

The modern seeker after answers to questions about the eternal Self has evolved a scout and guardian for this enterprise—the rational mind. Until recently,

the mind had been directed away from that Self and had been serving selfish material desires. The thousands of years human physical senses and thoughts have been fixed on the physical world have helped develop the very faculty that is now serving to guide man's understanding of his higher Being and the worlds in which he has enduring citizenship.



Frederick Shields, Chapel of the Ascension, London

St Paul

St. Paul has been called Christianity's first theologian, who attempted to live according to "the law of my mind." While he addressed the thinking faculty of his fellows and assured them that "we have the mind of Christ," it was not the "fleshly mind" to which he was referring but "the spirit of your mind," for earthbound reason balks at the cross.

The contemporary seeker is asked to address statements concerning spiritual matters with the same impartiality and scrutiny that he brings to bear on matters relating to sense perception.

Physical eyes have fed the mind from without. A few have fed their minds with a subtler, more interior vision. Most of us do not yet possess this spiritual sight, but we *do* have the capacity, in the light of our own experience and through the focusing of open minds, to evaluate the truth of what positive seers report.

Modern scientific experiments will allow of no preconception or the intrusion of considerations not directly bearing on the subject of inquiry. Testing the validity of disclosures coming from invisible dimensions should be at least as fastidious and rigorous in their control and objectivity.

Through the very rational instrument that his material pursuits have matured in him, man has developed the means to overthrow the tyranny of matter and come to terms with the welter of teachings converging on him from all times and all places. The more he explores, the more relativistic and partial shall he find most of what he studies. In time, he will consider an Event on Golgotha. The impact of that crucial Event, taken to mind and heart, shall send shock waves through his being, transforming goals, values, and habits—his very life. It will be seen that that outer Event is an inner event, ever present, ever recurring, ever to be experienced. It will be seen that what occurred historically after Golgotha also has its individual counterpart and sequel. For what was once lived was lived for all humanity as a way-showing, demonstrating: how breaking through the rock of the mortal world is achieved; how rising out of the cave of deathly detention is assured; how the strength to approach the hill of utmost obedience is fully provided; how proof of the life enduring after death is given by the power

of the One Who walked and won for all the path of spirit redemption.

It also will be manifest, upon investigation, that all the vital forces and beings that have generated spiritual teachings and religious institutions have not been lost. They have nourished hearts and minds, selves and souls, fostering in mankind the desire and means to become more Self-determining. Indeed, most of the people who subscribe to esoteric Christian teachings lived in the cultures that are still anchored by these earlier teachings. Further, it will be appreciated that the spiritual giants who inspired various peoples continue to magnify and elaborate their powers and to consecrate them to the service of Earth's evolution and to its indwelling Spirit.

As the human Spirit in its long earthly evolution takes on different bodies, so the Spirit of the Gnosis assumes different formulations and emphases in accordance with the spiritual needs and era of the people it informs. And as the Ego garners the quintessence of each earthly embodiment as nutriment for its ongoing growth and refinement, so also the key concepts of spiritual teaching are modified, transformed, and reintroduced to the

advancing Ego, enriched and amplified by the alchemy of earthly experience and understanding.

As diverse peoples increasingly intermingle and pool their religious heritages, as well as their material resources, it shall become common knowledge that their spiritual leaders are enlisting their high and holy energies in the service of the One Who brought unifying and regenerating life to the Earth. More and more He shall be universally acknowledged as the one Lord of Earth, the Son of God, the God from the Sun Who once lived bodily in human form, the very Christ Who brought Light to a darkening Earth, Who shall be in the heart of the Earth until all evolving on it know Him as our one Life in God. □

—C.W.



Engraving on heavy wove, 1808, William Blake

Christ Descending Into the Grave

Christ's descent into the body of Jesus and His entry into the Earth are prototypes for the entering of the human Spirit into each soul with the keys of deliverance from earth-bound consciousness and captivity to the forces of materialistic thinking.