

## 12-11-2016 Readings: *The Light Within*

*Let your light shine before men, that they may see the good works, and glory your Father which is in heaven.”*  
Matthew 5:16

*The path of the just which shineth ever more until the perfect day.”* Proverbs 4:18

The light in the head is the great revealer, the great purifier, and the medium whereby the disciple fulfills the command of the Christ, “Let your light shine.” It is the “path of the just which shineth ever more and more until the perfect day.” It is that which produces the halo or circle of light around the heads of all the sons of God who have come or are coming into their heritage. – Alice Baily

William Meader: *The Emerging Light*. The goal of every human being is to transform the personality so that it becomes the rightful servant on behalf of the soul’s purpose and creative agenda. The path has much to do with navigating this challenge so that the soul and personality become cooperatively unified, enhancing the capacity to live a soulful life in order to express the wisdom and love within the fabric of day-to-day life. In truth, when walking the spiritual path this is the ultimate goal—to inwardly respond to the soul’s yearning to lovingly serve and adopting rhythmic practices of study, meditation and service to facilitate one’s spiritual journey...eventually leading to the gates of enlightenment.

### Spiritual Light - Three Levels of Manifestation

Light of the Personality: Essentially, this is the light that emerges through form. The three fold personality (mental, emotional and physical bodies) contributes light to the process of awareness. What we normally refer to as personality consciousness is simply the realization of the light that personality possesses. Day-to-day concrete thoughts are nothing more than the recognition of the light inherent in the substance of the mental body. To have feelings is to experience the light radiantly present within the emotional vehicle of the personality. And the experiences of our five senses is indication of the light inherent in the physical body. Remember, light is known by what it reveals. We know the light of the personality by the awareness that emerges through concrete thought, emotional cravings, and the physical sensations (and experiences) we are having. Eventually, this light must give way to the light of the soul.

Light of the Soul: From this light, the soul is consciously realized within the depths of the mind and heart. Through it, the wisdom of the ages (rather than knowledge) manifests within a person’s consciousness. When the light is beginning to irradiate the mind, an individual starts to sense that there is a profound unity that underlies the diverse forms found in the outer world. In addition, this light gives impulse to a sense of responsibility to make an uplifting contribution to something beyond oneself. Selfless service is thus born, and a commitment to “bring light into the world” becomes the motto and motive for living. When this light is beginning to be realized, it also indicates that the lesser light (light of the personality) is starting to fade (though ever so slowly). Indeed, this is the nature of evolution itself. The lesser light must eventually yield to the greater: the spark gives way to the flame.

Light of the Monad (via intuition). This light emerges through spiritual intuition (buddhi) as it is registered through the causal body (vehicle of the soul). In this context, the term “intuition” is a bit different than its traditional use. Here it is in reference to a category of light coming forth from realms beyond the soul. It is a state of awareness where the archetypes of truth and the “pattern of things to be” are found. This level of light is realized as formless knowing. It is a radiance that leads a person to witness “all things as if within oneself.” The perceiver and that which is being perceived are seen as one and the same. No distinction. In addition, the experience of this level of inner light is so pure, that the awareness it produces is completely impersonal, while at the same time, profoundly inclusive. Perhaps most importantly, this form of light carries the Will of God upon its wings.

William Meader: *Stepping into the Dark*. In truth, occult blindness is nothing more than a veil obstructing light. It is similar to shielding light from entering through a window. Do we not veil the window with a cover, then call it a “blind?” And though we darkened the room by way of this blind, we never really forget that behind it there is light. Is this idea not also true of one’s relationship to the darkened gate? On purely mental

and emotional levels, this obscure gate seems quite dark. The personality looks at it and is often left with a feeling of foreboding. Yet, even with this, our intuition still senses the Light beyond. It only requires that one be attentive to its message. Just as the window blind is a veil to the light, so also this darkened gate veils the Light of Divinity from human sight. Intuition draws the disciple toward the darkened path, encouraging him/her to step through the veil into the Light hidden on the other side. The personality trembles at such an act of daring and trust, but the Soul knows that there is nothing to fear. After passing onto this daring path one can look back and see that the veil of darkness was truly a gift. For darkness forces us to listen to the intuition and trust in its guidance.

The great thing is, just like our egos, the Dark Night is an illusion. We have always been home and we have been the Light the whole time that we were looking for it in the Dark Night. Of course we have been the Light, how else would we have been aware of the dark? If we were dark, too, we wouldn't be able to observe the dark.  
–Tathina, Spiritual Teacher, Author

Eckhart Tolle: Dark Night of the Soul I have experienced a dark night of the soul, or what I would call “a collapse of a perceived meaning in life”...an eruption into one's life of a deep sense of meaninglessness. Nothing makes sense anymore, there's no purpose to anything. It can be triggered by some external event...the death of someone close to you; or you had built up your life and given it meaning and that meaning for some reason collapses. What has really collapsed then is the whole conceptual framework for your life, the meaning that your mind had given it. It's from there often that people awaken out of their conceptual sense of reality. They awaken into something deeper which is no longer based on concepts of your mind—a deeper sense of purpose or connectedness with a greater life that is not dependent on explanations or anything conceptual. It's a kind of re-birth. Many people who've gone through this transformation realize they had to go through the dark in order to bring about a spiritual awakening (come into the Light). We are meant to arrive at a place of conceptual meaninglessness, or one could say a state of ignorance—where things lose the meaning that we had given them, which was all conditioned and cultural in nature. Then we can look upon the world without imposing a mind-made framework of meaning. It looks, of course, as if you no longer understand anything. That's why it's so scary when it happens to you. Instead you can consciously embrace it. You can begin to look upon events and people with a deep sense of aliveness--your sense of aliveness based on your own sense of aliveness, not trying to fit your experience into a conceptual framework.

Llewellyn Vaughan-Lee, Sufi teacher/author: Spiritual empowerment.

Every human being carries within them a light that belongs to God. This light is our most precious substance. It is our divine essence, our true nature. It is also potentially the most powerful force in the universe, as it contains the power of the divine, the Source of all that is created. The mysteries of how one's individual light affects the light of the world--and the responsibilities within this relationship--are part of a body of spiritual knowledge that needs to be made known at this time. Our world is dying and it is calling for the light of spiritual regeneration, a light given by individuals committed to this work. But how do we wake up to this inner power? How can we allow the divine light within us to work for the world?

First, we need to acknowledge the fundamental reality that we are connected to each other, that spiritual gifts are given for the sake of the whole. Only too often we regard a spiritual path as a way to enrich our personal self. We rarely live the primal truth that we are never given for our self, but always for others. Second, we acknowledge the obvious needs around us—the needs of this world, the created world. Divine light has a role to play here. Just as we hesitate to look beyond our own sphere of needs to be of service to the whole, so too it is hard for many to leave behind the prejudice that spirituality is somewhere else. Our world is dying not just through exploitation and greed but through a denial of the sacred that unifies us all, the sacred that gives meaning and purpose to every life, every moment. We have separated spirit and matter and thus live in a world starved of spirit.

Through spiritual practice, light can return to the world; the divine light that is within us can start to heal and transform the battered world. But only if we recognize a non-personal dimension of our prayers, our meditations, and devotions. Only if we use our light to return to the simple awareness of unity can we heal our fractured world and ourselves.

It is time to trust the light itself, trust the light that is within and around us, trust the divine to awaken and teach us. In our spiritual practices we can offer ourselves to this larger purpose by consciously acknowledging the basic truth that every prostration, every mantra, every breath that repeats the name of God, is the world in prayer, is the world re/membering, reconnecting with its divine nature. Our light is the light of the world, and as we work with our light through our practices we are bringing this light into the world. Our light follows divine consciousness. As we remember that our practice is always for the whole, our light will flow into the whole. When divine consciousness reawakens in the world anything can happen. As we consciously affirm our light as part of the light of the world, we step into unity, and it is this unity that the world needs. Our spiritual light is the light of the whole, and our light is also in service to the whole. If we respond to the call of the times, we will play our part in the miracle of life being reborn.

Diarmuid O'Murchu: Quantum Theology How we draw inspiration from sunlight, moonlight, or starlight is largely dependent on how well we connect with the Light within. Mystics, sages, and philosophers of all ages and cultures have sought enlightenment, not just intellectual understanding or esoteric knowledge, but a deep intuitive sense of what life is about, an inexplicable conviction that, despite all the paradoxes and contradictions, it all does fit together. Light features dominantly in how people tend to describe their "mystical" experiences. Some people spend a lifetime seeking enlightenment, whether it be in a scientific lab or a secluded monastery.

In all the great mystical and religious traditions, light is an enduring and predominant symbol. It is the most frequently used word to describe the essence of God (Noor in Islam, Jote in Sikhism). It denotes ultimate yearning and fulfillment (may the perpetual light shine upon them), the resolution of pain and suffering (light in the darkness), the presence of the divine in our midst (the Light has come into the world), and the pathway to truth and ultimate happiness (follow the light).

In orthodox theology, light is not a topic of serious consideration like salvation, sacrament, God, or sin. Theologians seem to allocate it to the realms of the spiritual life or the mystical journey, thus underestimating its more universal and generic significance. It is often contrasted with sin, evil, and the powers of darkness in a classical dualism whereby light denotes all that is good and dark all that is evil. This simplistic dichotomy belies the rich complementary value of both concepts. In many of the formal religions, the celebration of sacraments has become excessively ritualized, over legalized, and mechanistic. The ensuing experience is often that of a deadening ritualism rather than a sacred awakening; the participant often feels alienated from life rather than enthused for it or reconnected to it. If we take a closer look at the sacramental experience, whether it be a rite of passage or a more formal religious ceremony, we see a fundamental rootedness in light that is central to all these rituals. The recipient comes through the darkness towards the light. Healing takes place and hope is awakened to assist the participant to become more whole and enlightened. The boundaries between the ritual light and the personal enlightenment merge into one. In the sacramental experience, "I" and "it" dissolve into a new fusion which in turn becomes the springboard for a fresh realignment with the wider world of daily experience.

#### When I Am Among Trees by Mary Oliver

The Light flows from their branches  
When I am among the trees,  
especially the willows and the honey locust,  
equally the beech, the oaks, and the pines,  
they give off such hints of gladness.

And they call again, "It's simple,"  
they say, "and you, too, have come  
into the world to do this, to go easy,  
to be filled with Light, and to shine."

I would almost say that they save me, and daily.  
I am so distant from the hope of myself,  
in which I have goodness and discernment,  
and never hurry through the world  
but walk slowly, and bow often.  
Around me the trees stir in their leaves  
and call out, "Stay awhile."