



“Ye are the light of the world.” Those words by the Master reveal the great mystical truth; it is through individual men and women that Christ Consciousness comes into this world.

In societies back to antiquity, the light – or the lack thereof – was central to how humanity saw the world and formed the beliefs and concepts that held diverse peoples together. In the ancient Hawaiian society, the Islanders viewed the cycle into the long night as the time for reflection and repair, and the time from the long night into the long day as the bright road of creation and growth.

It was at this time of the year that the ancient Hebrews found themselves under siege by an enemy, and they had not enough oil to keep their lamps burning. Darkness and siege are metaphors for misconception and the domination of ignorance, which are overcome by the light. Then a miracle happened. They had used all of their oil to light their lamps one last time before they would have to endure weeks of darkness, but when the next night came, they discovered enough oil to light their lamps that second night. This repeated for eight days, showing the people that the source of the light was not material, it was spiritual.

It is no accident that the Christ, in the form of Jesus, came into his world in the time of darkness. The promise of the Christ, which is a term for illumined consciousness, reveals the truth about life and its manifestation. That truth is that where there is light, darkness cannot exist. Darkness is a term for the absence of light. Jesus understood that the light is infinite consciousness, omnipresent, and there is nowhere in creation where the light is not. He revealed the nature of the light to his followers – “Ye are the light of the world.”

What does this mean to us individually, in these times when sin, disease and death seem to be raging? The moment we realize that the light is within, not out in the world, our perception and reaction to the events generated by universal misconception change. We no longer fear the evidence of the senses. We know that what we perceive through our conditioned mind is the universal belief that darkness exists, and if we accept that belief, we experience the sensations of darkness just like a hypnotized person experiences the feelings induced by the hypnotist. Are they real?

Albert Einstein addressed this question when asked if God exists. His analogy of light was based on scientific evidence that the substance of the universe is energy, a form of light, and that there is no place where energy is not. If we cannot perceive the energy through our physical senses it does not mean that the energy is not there, it means that we haven't the tools to perceive it. When we see disease and death, it does not mean God is not there – God is omnipresent – it means we have not yet developed the consciousness to bring the light of Christ to the situation.

The Master also said, referring to the light, that it should not be hidden. To the degree that we have experienced the light, we give that light to the world. That does not mean that we proselytize. It means that we see the light in others, no matter what their appearance or their circumstances. We recognize the Christ, the one Self, within and without. We forgive seventy-times-seven. We comfort those who mourn, give beauty for ashes and the oil of joy for sorrow. We lift up the spirit of the world to the light in the realization that darkness is a term defining something that does not exist. Mary Baker Eddy had this same realization when she was asked to define the term “carnal mind.” She said it was a term denoting nothingness.

So, in this season of rejoicing, in this time where we celebrate the revealing of the light, lift the shades of limited concepts and let your light shine!

*Merry Christmas and Happy New Year*