

TRUTH DEVELOPS AWARENESS

Another Homily from Bishop Phelan's Teachings

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“For the person who has made the realization, there is a comparable aspect to the question of manifestation. As long as we are trying to experience our inner change on the outside, we limit the opportunity of that growth. Once we begin to make demands on ourselves, we are attempting to have God do the bidding of our personality. All that we have to do is remain aware that in all good time our realization will come to pass” (CJP, ch. 18).

The Nature of Truth:

Tonight I again read the Rt. Rev. Christopher Phelan's chapter about the nature of truth on the path to spiritual knowledge. I very much felt in accord with the teaching here. It is very like Buddhism, in that a student, or in this case an aspirant, is on the journey in and for the journey's sake itself. To know is to develop and to develop is to take comfort in the joy of it and nothing more. To brag or criticize or judge is not part of the Christ teaching, but rather is as far away from it as one can go; very similar to the Zen saying about being mountains and rivers away from the understanding of enlightenment. Both traditions speak of the silence of inner knowing, the grace of slow and timely growth and the gradual unfoldment of one's higher Self or Consciousness.

Acquiring The Mystical Path:

Bishop Christopher begins talking in this chapter about acquiring the mystical path and he does it in a very unassuming way. He says, “The very heart and soul of the mystical life is the inner experience.” He points out that it isn't the meditation that makes your spiritual awareness come, but rather the actions as a result of it.

This is very like Buddha's teaching as well, which says “when the bell rings, you turn around and do the next thing.” In Zen the after-affect of intense meditation stays with you throughout your day, and when you turn inward once more, you find you have

picked up (so to speak) right where you've left off. This is the continuous flow of 'beingness' –Buddha Nature. And, this is most certainly true in the unfoldment of Christ Consciousness.

When The Student Is Ready:

In this chapter, Bishop Christopher also says like many great teachers in the Lighted Path to Awareness, "When the student is ready, the teaching/teacher will come". -- I found this true in my own life experience. When I needed Zen, the door opened and I entered in. When I needed druidry and the touch of the feminine Divinity to flower within me, that gate too was opened. When I sought the instructions for higher consciousness and the perennial wisdom teachings of mysticism that too came without constraint. And when I was ready for the higher Esoteric truths, that door too opened without my struggling to find it. God planned each occasion for me, as he does for all who seek his Truth.

More and more I see that this is the Divine plan for us; to be exactly where we need to be on the path of unfoldment. Nothing is forgotten in our life experience, nothing is regretted. All things have formed us and that forming was by the Father's ideation.

Synchronicities:

Bishop Christopher tells us that 'there is no such thing as coincidence in God's Kingdom' (or words to that effect). -- I can see this as well in my own life. When I meditate, some thought or phrase will arise naturally; later, I will find that very point being referenced in my studies or in some life context that brings me back to the 'inner' awareness of that point. It is the true meaning of "May the meditations of my heart be reflected by the words of my mouth". -- The more we engage in Higher Consciousness then, practicing our Divine self, the more we will experience these synchronicities.

Likewise, 'you always get what you need and nothing is ever forgotten', another point in Bishop Christopher's chapter on *truth*. And it is true for me as well. I have long held to this. Zen says, "you have everything you need, already". And again, "You hear

what you need to hear, no matter how loud or soft someone speaks. What is heard is what is needed to be heard. You should not try to fix it or strain to hear the words of a teisho/lecture; just take in what is there for you to take in”. This too became a kind of ‘allowing’, a part of my ‘receptivity’ to ‘what is’. I still carry that kind of responsivity always. Now, this Zen reflectiveness and receptivity becomes a great value to ones spirit and awareness of esoteric principles; it opens you to non-judgment and the higher planes of awareness.

It is liken to the New Testament scripture that refers to the young man who is told to sell all his goods. These goods are the conditions we have in our life at this very time, and we must be prepared to relinquish our dependence on all of the things and people upon whom we currently depend. This is the time to enter the state of consciousness where we sincerely say: “Not my will, but Thine be done”. What this means, in fact, is that we must be prepared to accept the very next thing that occurs in our life, no matter how unacceptable it has been before. As Bishop Phelan tells us, “Surrender must be total if we are to enter into truth consciousness”.

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