The Holy Ghost

CHRISTIAN MYSTICISM
LIBER II, No. 8, Serial Number 20
SEMINARY OF BIBLICAL RESEARCH
I do not know what I may appear to the world, but to myself I seem to have been only like a boy playing on the seashore, and diverting myself in now and then finding a prettier shell, or a smoother pebble than ordinary, whilst the great ocean of truth lay all undiscovered before me.

Newton.
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SEMINARY of BIBLICAL RESEARCH
321 West 101st Street
New York, N.Y. 10025
"That Christ may dwell by faith in your hearts; that being rooted and founded in Charity, you may be able to comprehend. . ." Ephes. iii; 17, 18 D.

(See page 127)

From "Symbols and Emblems," by H. J. Smith, Plate xxxv.
THE HOLY GHOST

"Ye shall receive power, after that the Holy Ghost is come upon you." Acts, i; 8.

THE Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance." (John, xiv; 26). These words and the promise they incorporate were spoken by Jesus, the Christ, to his disciples on the occasion of their last gathering prior to entering the Garden wherein he was to be betrayed.

2  This was nearly two thousand years ago.
3  What wonderful potency inhered in this "Comforter," this holy or sanctified "Ghost?" Why is this power called a "Ghost" and how can it be operative as such in a world so deeply crystalized, seemingly, in materialism, that it is the exact antithesis of anything of a ghostly nature or subject to ghostly influence?
4  Since the first assurances of his subsequent contact with humanity were given, untold millions, probably billions of prayers have been concluded with ascriptions to and invocations of the Holy Ghost, associated with other members of the "Trinity." Literally, billions of benedictions and blessings have been given or imparted in the same name. Eucharists, weddings, baptisms, ordinations and all kinds of ecclesiastical rites have been per-

Using some forms of spelling recommended by the Simplified Spelling Board

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formed under the associated aegis. It was Christ's specific command that baptisms be performed in the name of the Father and of the Son and of the HOLY GHOST. At ordinations, the postulant or candidate for Orders or any phase of the sacred ministry, sacerdotal or evangelical, hears the words, "Receive the Holy Ghost, for the office and work," etc., etc. And even more notable, the most extreme polarities of Christian faith alike agree in retaining the form and maintaining obedience to the primal command, whether they call it the Holy Ghost or the Holy "Spirit." As a matter of fact, half of the differences between religious bodies derive mainly from quibbling about the proper rendering of words, the letter of which, alone, killeth.

5 The most casual search of the Scriptures impresses us with the multiplicity of characteristics assigned to the Holy Ghost and also the functions thru which the manifestations of the Holy Ghost were to be known and recognized. Academically, the Holy Ghost is defined as the "Comforter" or "Paraclete," promist by Christ to abide with and guide his disciples; the Third Person of the Trinity." We affirm that the foregoing is merely a matter of statement and not in any sense truly definitive.

6 Let us note some of the outstanding manifestations by which the presence of the Holy Ghost was assumed and assured:

- A virgin was alleged to have been pregnant thru the activity of the Holy Ghost (Matt. i: 18).
- The Holy Ghost was assumed to have descended in bodily shape, like a dove, upon Jesus (Luke, iii; 22).
- The Apostles were assured that they would shortly be baptized with the Holy Ghost (Acts, i; 5).
- Christ assured his Apostles that not they but the Holy Ghost would speak thru them (Mark, xiii; 11).
- Blasphemy against the Holy Ghost was forbidden and will not be forgiven (Matt. xii; 31).
- The Holy Ghost was to teach the Disciples (Luke, xii; 12).
- Christ breathed upon his disciples, with the words, "receive ye the Holy Ghost" (John, xx; 22).
- On the first Pentecost, the Apostles were filled with the Holy Ghost after the cloven tongues like as of fire had sat upon them (Acts, ii; 4).
- Ananias was forbidden to lie to the Holy Ghost (Acts, v: 3).
- The communion of the Holy Ghost was to be given thru benediction (2 Cor. xiii; 14).
- Even ancient prophecy came not by the will of man, but thru holy men as they were moved by the Holy Ghost (2 Pet. i; 21).
Simon the sorcerer discovered that the Holy Ghost was something to be desired (Acts, viii; 18).

The Holy Ghost was conferred thru the laying on of the hands of the Apostles (Acts, viii; 18).

Baptism in the name of Jesus was not sufficient (Acts, viii; 16).

Baptism in the name of the Father and of the Son and of the Holy Ghost was commanded by Jesus at his reappearance after Golgotha (Matt. xxviii; 19).

7 The list of incidents in which the Holy Ghost was assumed to actively function is not by any means complete or encyclopaedic but it is sufficiently comprehensive to place before us for our study, all the factors that may serve to establish a relatively true and clear concept as to the identity of this great Principle.

8 Let us examine next, the term "Holy Ghost," itself. "Holy" in an academic sense means, pure, free from moral guilt, comparative perfection, original purity. "Ghost" is usually interpreted as "an apparition," the presence visibly or invisibly of a disembodied spirit; therefore a condition in which personality is involved. The Holy Ghost, from these definitions, would be a bodiless spirit, pure, free from moral guilt, possessing comparative perfection and original purity and to fulfill all these conditions would be essentially Divine.

9 But there is another way of approaching the complete definition. The term "holy" is a contraction in some usages, of the word "wholly" or "whole." This implies completeness. Ghost is the modern rendering of an old Saxon or Anglo-Saxon term "gust" or breath. In this sense the term Holy Ghost would imply the "complete breath." This is quite apropos of the Kabalistic term, "Great Breath" i.e., the outbreathing of the Divine Source. It is in this latter sense that we find it mentioned in Genesis, ii; 7, wherein we are informed that God breathed into man's nostrils the breath of life and man became a living soul.

10 The same process is exemplified in the New Dispensation when Jesus breathed upon his disciples, saying to them, "receive ye the Holy Ghost" (John, xx; 22). Now note that this particular breathing was after the recorded crucifixion whereat he had given up the Ghost (John, xix; 30). This process of breathing by an undoubtedly great Initiate, regardless of what warring theological factions may think of him, in either Old or New Testaments, demonstrates the inescapable fact of something definite, positive and active being conferred or transferred at the time.

11 Before we summarize, we must take note of one further factor. The Holy Ghost is alleged by orthodox theology to be
the Third Person of the Trinity, yet the Trinity is also affirmed to be One Person. How can this be?

12 If we look up our Latin, we shall find that the word "person" is from "persona" (Lit. mask), per and sona—signifying a mask; that thru which sound comes.

13 We are taught in Christian Scriptures that a WORD was made flesh (John, i; 14). Freemasonry and other arcane or mystical bodies have a tradition as to a "Creative Word" said to have been "lost."

14 Keeping these facts in mind, let us return to our tabulated list of manifested activities ascribed to the Holy Ghost.

15 First, we do not deny the possibility of parthenogenesis or virgin birth. It is a fact established in biological and medical records, only in human instances, there is no record of the survival of such progeny. Second, the fact of the physical conception and gestation of Jesus thru the natural processes of reproduction would remove him from the realm of mythos and establish his humanity in a way that would make him a true example for us to follow, and, what is far more important, a possible example. Third, to assume that the birth of Jesus thru abnormal alleged spiritual processes was the only birth free from "original sin" or impurity is an insult to every human birth except that one; a reflection on the purity and sanctity of motherhood. Fourth, to assume from perfectly justifiable biological, psychological and medical laws, susceptible of proof and demonstration, that the birth of Jesus was a purely normal, human birth, but that the presence and activity of the Holy Ghost was demonstrated by his precocity (as when asking and answering questions at the Temple), the fact that his youthful sayings were so profound, that although his own mother could not understand them, nevertheless, she recognized the evidence of something far from the ordinary and kept all his sayings in her heart, becoming his devoted follower (Luke, ii; 51),—to assume these evidences as fact, is the reasonable, logical, rational mental attitude, that brings Jesus and his works within the realm of the possible, and takes him out of the realm of the impossible. Medical and psychological annals record the births of many who have come into this world under undoubtedly supernormal stimuli, becoming prodigies of learning and genius. In the case of Jesus, his later works and life, his Great Surrender at the end, are evidences of more than genius, more than the attributes of a prodigy, they are evidences of the activity of a Great Spiritual Power operative in and thru him right from the moment when he began his existence as a speck of protoplasm. In this sense, we can accept the presence of the Holy Ghost in the birth process.
When we are informed that the Holy Ghost descended upon Jesus bodily, in the form of a dove, we do not believe that many intelligent people assume that the Holy Ghost is in the shape of a dove. It is quite a common matter in oriental and other countries for doves to assemble at various places along the river fronts. It is equally common for them to light upon the heads or shoulders of human beings, as ordinarily, the domestic variety of these birds is quite tame. There is no record in Scripture that any but the Gospellers conceived this idea. Probably the words "like a dove" refer more accurately to the fact of the quiet, peaceful descent of the spiritual afflatus upon Jesus. The evidences of the records are, that something in the nature of a spiritual afflatus did descend upon and enter into Jesus at his Baptism, but the dove may be regarded as more in the light of oriental imagery, such as we commonly find in all oriental literature. The dove is really a Symbol.

That the Apostles did receive a baptism of the Holy Ghost, we may accept, for the transformation of a group of illiterate fishermen and a tax collector, into men of fire and zeal, expressing a wisdom that the greatest minds of the world since their day have been focust upon, is incontrovertible proof that some supernormal agency was operative in and thru them, and there is no use in quibbling over mere names. This was also proof of the truth of Christ's assurance that such would be the case.

That the disciples were taught by the Holy Ghost we may accept. Again, it is merely a matter of names. Whether we call the teaching power the "Holy Ghost" or the "Spiritual Afflatus" does not modify an obvious condition.

That the Apostles were filled with the Holy Ghost at Pentecost seems to be one of the best attested facts of Scripture for, as a result of that occasion, they threw the Temple hierarchy into consternation (Acts, iv: 13, 14) for it was quite evident that the Apostles were, still, of themselves, unlettered.

Ananias and Sapphira met death as a penalty for lying to the Holy Ghost. We will refer to this incident again when we consider the great question that has been askt an incalculable number of times thruout succedent centuries, "what is sin against the Holy Ghost?"

In the Apostolic Benediction, the grace of Christ, the love of God, but the communion of the Holy Ghost is invokt for the recipient. Communion means mutualization, sympathetic intercourse, fellowship, the entering into the bond of unity thru mutual participation in a vital principle operative in and thru all. Therefore, we may assume that the Holy Ghost is a mutualizing.
vitalizing Principle, binding all who consciously enter into par-
ticipation with it, into one unified body.

22 The fact that the prophecies of the older dispensation
came not by the will of man but thru holy men as they were
moved by the Holy Ghost, demonstrates to us that the Holy
Ghost or the Principle of which it is the personification, was not
a factor of the Christian movement exclusively. It shows us that
the Holy Ghost is more truly a Cosmic Principle, universal in its
scope and application. Obviously it was a Principle vastly more
than human, yet one that could be conveyed or conferred thru
human agency as thru the laying on of the Apostles' hands. For
this reason, it appealed to Simon the Sorcerer, because, tho he had
been baptized, he had not as yet received the Holy Ghost and
did not understand what the Holy Ghost was. The magical
appealed to him. He had witness the wonderful works of the
Apostles. He had seen demonstrations of the spiritual power
they exercised, and, like many today, he believed that anything
could be bought for money, that everybody and everything has a
price and so he desired to purchase the Holy Ghost. Simon was
the prototype of those who, in all the ages, have since aligned
themselves with some religious body thru perfunctory participa-
tion in its rites of admission, and then believed that possibly
generous contributions would pave the way for them to celestial
ease of the possession and operation of spiritual powers without
any special personal effort of their own.

23 Baptism in the name of Jesus alone, does not, it appears,
bring to the assumedly regenerate soul the presence and power of
the Holy Ghost. Christ made it mandatory that baptism should
be administered in the name of the complete Trinity. The rea-
son for this, we shall see further on.

24 Beginning with the Rosicrucians, Alchemists, Illuminati
and others, not excepting the strong Gnostic factor, true Christian
Mystics have held that the concept of the Trinity as One God
in Three Persons constituting One Divine Being is literally true,
but that orthodoxy has lost the key to its interpretation. The
loss of that key, known to us as the Mystical Principle, has been
primarily the cause of the multiplicity of sects and denomina-
tions. Yet the Church has everything to gain by recovering it
and people today are seeking, elsewhere, this very Principle,
simply because the Church does not understand it and does not
Teach it.

25 In the previous Instruction, we gave the mystical teaching
of ancient and modern mystics that Christ descended thru several
cosmic planes. In Instruction Seventeen, we gave the mystical
exposition of the Cosmic and Mundane Trinities, showing how
Father, Son and Holy Ghost were and are ONE and the SAME PERSON, expressing in three different personalities during three different periods of earth's evolution. These periods are known to mystics as the Saturn, Sun and Moon Periods, and are so-called because of the conditions pertaining to our planet that were analogous to conditions known to pertain also to the three planetary bodies named. The Highest Initiate of the Saturn Period was known as the Father—Continuing His work and unfoldment, his manifestations and activities thruout the next period caused Him to be known as the highest Initiate of the Sun Period, the Sun (and SON) Initiate. In the Moon Period, his work made Him the Highest Initiate thereof, as well, and he manifested to Humanity as the Holy Ghost, also known as the Jehovah or Jehovah of the Hebrews, being regarded by them as their Race-God.

26 As the "Father," this Initiate has passed far beyond our comprehension. As the Son (Christos or Chrestos, i.e., the Good One) he was truly the Son of God for he was the first and only completed Emanation of the Logos or WORD, thus enabling that WORD to be made Flesh or Man, and in this capacity, manifested to Humanity the concept of its Sonship with the Father, showing how ALL Men are sons of God. The Christos was the SUN of God because he was the first completely endowed Light-Bearer to Humanity. Thus he manifested and revealed the true Principle of Sonship in its complete aspects, to the Humanity of this cycle of evolution. As the Christos, this Great Spirit was the first to complete the cycle of Incarnation and Initiation. In-volution and Evolution and so give us the revelation of Humanity's relationship to Divinity complete.

27 After Golgotha, the Christos had no further need for a physical body or instrument. But his presence with Humanity was to be constant thereafter, even until the end of the world. So in his aspect as the Highest Initiate of the Moon Period—of Human Evolution, his was to be the ghostly, invisible presence, pure, free from original or moral guilt, comparatively perfect. Holy, in the sense of wholeness or completion of his aeon-long progress thru the cosmic planes. Powerful ("all power is given unto me, in heaven and in earth," Matt. xxviii: 18), because of his demonstrated mastery over the Life Principle itself, whereby he was called the "Prince of Life."

28 As the Indwelling Regent ("Lo I am with you always"), this Ghostly Being is the active, potent factor from whom those who spiritualize themselves by righteousness, which means, simply, living a life of right thought, right action and right speech, derive their illumination and power, just as did the illiterate Apostles of old. As we develop spiritual power, we
are taught all things, i.e., the spiritual mysteries, and "all things are brought to our remembrance." In other words, bringing all things to our remembrance means restoring thru our subconscious memory the knowledge of our previous estate and career. This is what is enabling those amongst us who are nobly devoting themselves to scientific research, to reconstruct man's past evolutionary processes and reveal to us our glorious struggle for survival, our battle for existence against seemingly fearful odds, and our triumph in arriving at our present wonderful status in life's scheme and scale. Such scientists are fast becoming the real clergy or priests of Humanity because they are revealing to that Humanity immortal truth.

29 The "Persons" of the Trinity, the so-called Father, Son and Holy Ghost, are simply the "masks thru which the sound of the WORD Incarnated becomes audible or manifested to Humanity. Every great world religion has had its mythos of a Divine Son miraculously conceived. The mental conception, the formulation of the idea in the Mind of God is, to us, miraculous, as anything that is beyond human understanding or comprehension is miraculous, simply because we are incapable of understanding it. As soon as we understand a thing, it ceases to be miraculous to us.

30 Baptism in the name of the Father and of the Son and of the Holy Ghost is mandatory and necessary, otherwise it is incomplete and therefore not fully effective. Baptism in the name of Jesus alone, is merely baptism in the name of a Man, a wonderful Man but nevertheless a Man. Baptism in the name of the complete Mundane Trinity is baptism in the complete name of the Great Spiritual Being under and thru whom, the newly regenerate and spiritualized mortal henceforth assumes to live. If we were in military life and received orders from General John Henry Brown, we would not, as good soldiers run the risk of acting upon orders merely from some one designated as John Henry alone. The full name is required to assure us of the true value of our orders. The complete name of the Great Spiritual Being under whom, as Christians, we are fighting life's battle, is necessary, in order that we may be assured of our commission as soldiers of Christ.

31 What is sin against the Holy Ghost? What is the unforgivable sin?

32 In the Great Initiate's aspect as the Father, Humanity does not as yet sufficiently understand the principle of sonship, to approach anything like an adequate comprehension of him. This will take still more time. Therefore, the Father, looking with benign and pitying eye upon his children's ignorance, can-
not in any way be reached by his children's ignorance and he can, therefore, forgive any shortcomings of his children when they act as such and toward him as a parent. In his aspect as the Son or Christ, the only begotten of the Logos, he has attained a plane of understanding so far above us that Infinite Mercy has become one of his attributes. The same voice that cried on the last day, "Father, forgive them, for they know not what they do," (the Father, to him, being not his own aspect as such in relation to earth's humanity, but the Logos from whence he emanated), could, can and does forgive anything that may be said against him. The mind that could withstand the Crown of Thorns, the Robes of Spite, the Nails of Oppression and the Cross of Ignorance and Ignominy can look beyond mere human insults, most of which are expressions of that same primitive ignorance. But the aspect known to us as the Holy Ghost stands in a different relation to Humanity. As the ghostly, invisible presence, the Prince of Life is now the Active, Vitalizing Principle, fully entered into his kingdom. As the Conservator of Life or the Divine Breath, he cannot ignore assaults against life itself for that belongs to the common good, the common purpose of existence. Sin against the Holy Ghost is sin against All Life.

33 In his aspect as the Holy Ghost and by virtue of his demonstrated power over the elements and nature-forces, the Great Spirit or Earth Regent has now become Guardian, Conservator and Director of the Life Principle itself. As its custodian, he has no power to forgive assaults against the Life Principle or Divine Breath, the force that actuates every human being and every phase of life upon our planet. He has no choice in the matter. He is a conservator of Life. When Simon the Sorcerer sought to purchase the Holy Ghost he did so in complete ignorance of what he had sought and therefore was given simply a strong reprimand, for no actual assault had been made. When Ananias and Sapphira lied to the Holy Ghost, they had committed trespass against the Divine, Vital Principle and for that assault, their human lives paid the forfeit. They were made to replace that which they had withheld. They had sought to "hold out" on the Apostles as we would say in modern parlance and that act of "holding out" in a spiritual matter was withholding from the Holy Spirit energy that belonged to all, not to them alone. Their act had been one of abstraction of something that belonged to all Humanity and altho seemingly it was a mere matter of monetary payment, all material things are but the shadows and symbols of real, vital spiritual things and we must look beyond the mere money they were attempting to hold back and note the depletion of spiritual power or life. It was the Principle that was involved.
34 There is another approach to a more complete understanding of sin against the Holy Ghost. Under the Genesiac allegory, we can divine the truth of the statement that by the breathing into man’s nostrils by God, Man became a living soul. Therefore, it is by virtue of that Divine Breath or vital Principle of Life that we are, as humans, reasoning, sentient, emotional creatures, able to discern between right and wrong. This Divine Breath in us, is what we interpret as our “Higher Consciousness.” It is quite plain, that sin against the Holy Ghost is sin against the highest and best that is within us. This sort of sin, again, cannot be forgiven, for we have no power in, of and by ourselves, to forgive ourselves or to forgive sin against that which belongs to and is in all humanity. Otherwise, we would be “free agents” in a sense and to a degree that would speedily break down all ideas and ideals of personal responsibility.

35 Sin, as explained in the preceding paragraph, cannot be forgiven. But the Divine Architect has provided a way out. This “Way Out,” constitutes the “Path to Attainment,” to which such frequent reference is made in all classes of instruction devoted to Spiritual Science. Sin against the Holy Ghost causes suffering, loss, sorrow and tribulation somewhere, at some time. Fortunate indeed is the transgressor, if the suffering is confined to himself. Usually it is far reaching in its effects. Sin against the Holy Ghost cannot, as stated, be forgiven, BUT IT CAN BE WORKED OUT by Right Thought, Right Action and Right Speech, together with RESTITUTION constantly practised.

36 Restitution of what? Obviously, we cannot spend our entire lives restoring that which we are not conscious of having taken. Nevertheless, whenever we do sin against the Holy Ghost we do take from Humanity a modicum of that which belongs to it. We can live a life of constant restitution that will amend our ways and restore to Humanity even that which we may not be conscious of ever having taken, at least intentionally, by learning, living and consciously practising, a LIFE OF SERVICE. This does not mean the hackneyed concept of Service that seldom manifests itself in any practical, workable, useful method, producing visible results.

37 The activity of the Holy Ghost in the womb of Mary was the establishment of the first contact of its aspect as the Christos or Christ Spirit with the germinating physical vehicle of the Ego Jesus. This contact was completed by the indrawing into the physical vehicle or body of Jesus, at his subsequent Baptism. In its activity and operation in and thru Humanity since the time of Christ, the Holy Ghost develops a dual nature, i.e., it is at the same time personal and impersonal. In its personal char-
acter, it prompts and teaches us to forgive each other's transgres-
sions. In its impersonal character, as the Life Regent, it has no
option or power to forgive sin against itself. That which con-
stitutes sin against the Holy Ghost as previously explained, must
be "worked out" in accordance with what are known to students
of mystical and spiritual science as Karmic Laws and the Law of
Compensation.

38 It must be obvious to all students of mystical and spiritual
science that the name "Holy Ghost is essentially a SYMBOL, one
of the greatest symbols bequeathed to us in the Christian Mys-
teries. The name "Christ" is also a Symbol. The Great Being
whom we comprehend in a limited degree under these names,
could have been known to us by one name alone, had that been
the wisest course. However, it was not the wisest course, for
under such circumstances, we would fail to realize to any definite
degree the wonderful exaltation, accomplishment, true Master-
ship and comparative perfection which He represents.

39 The name "Holy Ghost" keeps before us the incorporeal,
invisible, yet potent, powerful, active presence of the Great Spirit
and emphasizes his attributes. It would be difficult for most
people to try and visualize a Being confined to bodily aspect as
being also universal in relation to Humanity. As "Ghost" or
"Spirit," it is less difficult and we are beginning to comprehend,
more and more thru psychical research, somewhat of the true
nature of incorporeal spirit and are able to apply that under-
standing to the Great Spirit as well.

40 "Father," "Son" and "Holy Ghost" express to us
definite attributes and evolutorial phases, conquests and accom-
plishments of the Great Being, which, otherwise, would remain
more or less unknown or misunderstood in our present state
of limited consciousness, but the revelations of the Great Being
under these apppellations during bygone centuries, have preserved
knowledge to a certain degree, of his true nature, character and
attainment. This knowledge does not lessen our appreciation
of him. It exalts it. It is impossible to conceive of Three
Persons combined into One Person, yet One Person divided into
Three distinct and separate Persons. It is logical and rational
to conceive of One Person expressing at different times in Three
Different Phases of Personality and Purpose.

41 We have remarkt in these instructions and it has been
frequently remarkt elsewhere, how rapid has been the advance
of Humanity in cultural life and progressive civilization, since
the events in Palestine which altered the history of the world.
It should be evident to the most casual observer that something
entered into Humanity at that time that did, definitely and
positively "speed up" Humanity to a degree that it had never before experienced, indeed, of which it had never before been capable of experiencing and reacting to. Humanity responded to a definite cosmic impulse. Something was instilled, injected, implanted in the human organism, collectively, that was a vital addition to the motive factors of previous ages. This "something," altho we may express it crudely, was the strongly personal aspect given to the Life Principle, in place of the impersonal aspect it had formerly manifested. It is this "personalizing" of the Life Principle that has caused the rapid rise of humanity to a sense of individualism, to a realization of the true value and importance of every human unit. Prior to the entrance of the Holy Ghost upon the scene of the human drama in its "personalizing" capacity, human life was about the cheapest thing known. Men and women were sold as slaves or as objects of pleasure; men, young and old were merely means by which the ambitions for warfare or conquest, of given rulers, might be gratified. Human labor was cheaper even than that of animals. Animals had to be cared for at least, but human labor, when it was permitted brief rest periods (and even then not out of pity, care, solicitude or human sentiment) was left to shift for itself.

42 We stated on a previous page that the life of Ananias and Sapphira was an assault against the Vital Principle or Holy Ghost. That statement will undoubtedly call for an explanation. The two great forces operative in cosmic relations are those of Attraction and Repulsion. Between these two, Nature ever seeks to maintain an equilibrium. When either one gains a temporary ascendency, great and sometimes even cataclysmic results occur. Nature compensates to prevent such ascendency too frequently, by what are known as the two Equinoxes: the Spring and the Autumnal when time and the nature forces are equal and in perfect balance. Truth, harmony, concord and alignment with Nature's Constructive Principle permit the Law of Attraction to so operate that constructive and progressive forces and energies succeed in maintaining an even tenor. A lie, which is untruth, discord, inharmony and estrangement from the harmonious constructive principles, is like a bolt thrown by a careless or malicious workman into the delicate mechanism of a subtle instrument. Temporarily, all is confusion and in the meantime, much harm may have been done to many. A lie temporarily breaks down the subtle, delicate operations of the Constructive Forces of Nature and its effects are felt, unconsciously by many, perhaps even thousands who know not the cause, to their detriment. The vibrations for inharmony are carried out on the etheric waves to which every human being responds in some measure and degree and so a lie is, actually, an assault
against the common good. It is actual murder of many well intentioned efforts. That is why Ananias and Sapphira paid the extreme penalty. They had forfeited the right to continue to share with others when they withheld from others that to which they had pledged themselves and then complicated the situation by lying about it. It is not the act of physical punishment with which we are concerned at this time and place; it is the principle, involved.

43 If the entire human family could go for twenty-four hours without the thought of a single untruth, or lie being told, socially, or in business, religious, ethical, professional life or, otherwise, we could discharge our police forces and this world and its civilization would "step out" with a tremendous power that would appear on the pages of subsequent history as miraculous. It is the constant conflict between truth and dishonesty that accounts for all our crime, unhappiness, sorrow, and suffering. A lie is always at the bottom of every such situation, incident or condition somewhere. Lies in history, politics, teachings, social usage, business "acumen" and personal relations, cause the continuance of suffering and misery. No federal investigations are ever devised to search out this principle. Yet there are still amongst us those who firmly, in fact vociferously assert and affirm that we are "images of God!"

44 When we are informed thru Holy Scripture that the Holy Ghost was a factor in the birth of Jesus, we can accept the fact without any element of the mythical, magical or impossible. In the exegesis given in this Instruction, Natural Law is upheld instead of being thrown into contempt. Divine Law operative on the mundane plane is likewise seen to be not merely possible but actual minus any mythological or allegorical features or attributes.

45 Christian Mystics affirm truths such as those set forth in this series of Instructions, on a basis of knowledge derived from personal contact or experience with inner planes of thought and being. At the same time they are well aware that such truths are not susceptible of ordinary methods of propaganda and that each student will receive and react to them according to the measure of his or her capacity to accept and understand them. Christian Mystics are also aware, however, that the truths in question may sometimes be rejected at first reading, but that the seed sown by such reading will undoubtedly bear fruit at some future time, for truth always finds lodgment, to some degree, after it has been stated or pointed out.

46 Two things at least are indisputable: first, that history shows that a greater advance has been made by humanity at large since the culminating event on Golgotha; second, that we
can take advantage of a given condition just according to the extent to which we are able to enter into a reasonable comprehension and acceptance of the principles it involves. Therefore, if we admit that some great quickening has taken place among earth's inhabitants in the time period mentioned, it is obvious that we can take advantage of this quickening just according to the extent to which we can comprehend it and make it a part of our own individual experience CONSCIOUSLY. If we can understand and realize that there is present with us a spiritual power in a more personal, individual degree than in the earlier ages of human endeavor and struggle, that we can participate in and with according to the extent of our sincere desire so to do, the responsibility will rest solely upon us individually if we turn a deaf ear to the truth when it makes its appeal to us.

47 The Holy Ghost or Spirit is present in and with each human individual as never before, because the capacities of the individual to understand, accept and receive are greater than ever before. Ritual and ceremonial are not necessary to make us aware of this invisible presence. Silent meditation, retreat "into the mountain" just as Jesus made, will reveal a presence within us of which we have been only dimly, if at all aware. The words, "If with all your heart, ye truly seek me" point the way and the process. It is simple as to method, but requires perseverance and persistence. "As a man thinketh in his heart, so is he" but this does not mean a heart status wavering between speculations, hypothesis and theological formulae. It means simpleness and singleness of mind and the inner, secure, sense of realization of being a Temple of the Living God. Leave books and intellectual wrangling and go into the woods, the mountains or even the desert, and there, wherever Nature is in her most untrammeled state and primitive mood, the student and seeker will find a silence that will enable the inner voice of the Holy Spirit to be heard.

48 In view of the exegesis given in this Instruction, some students may enquire whom Jesus meant, when he said he would "pray to the Father" (John, xvi: 26), if the Father, Son and Holy Ghost are one and the same Ego. The question would be natural, logical and reasonable. It is another instance of the rendering of original terms by translators who had lost the esoteric distinctions in usage. When Jesus, the Christ, said, "the Father is in me and I in him (John, x: 38), he refered to the Great Being of which he was the contemporaneous expression. He meant the same thing when he said "I and my Father are one" (John, x; 30). When he spoke of the Father that sent him, (as in John, viii: 18) or the Father from whom he came forth (as in John, xvi: 28) or the Father to whom he would
pray, he referred to the Logos from whom the Great Being had originally emanated. This clears up one of the most notable apparent contradictions in Holy Scripture, for many controversies have been maintained regarding the cross statements, “No man hath seen God at any time” (John, i:18), and, “he that hath seen me, hath seen the Father” (John, xiv; 9). In other places, Christ speaks of the Father who dwelt in him as doing the works that all had witness, yet he distinctly stated that greater works than those they had seen could also be done because he was to go unto his Father, clearly indicating his concept of a Father without, to whom he was to go, as well as the phase of personality within, with whom he was one (John, xiv; 12).

49 One of the greatest world religions was founded upon a sincere belief in the presence of a pantheon of gods and goddesses, mingling freely with human beings. Today, the world scoffs at what it is pleased to call such paganism, yet it complacently maintains, in outward form at least, the belief in the presence of one “Almighty” God, greater than all those of previous cults, existing amongst the humanity of its own creation and then permitting that humanity, its own creation, to put him to death, an instance of the Creator permitting its Creature to destroy it. This is an absurdity that is logically unthinkable. How much more reasonable and elevating is it to understand in the Christ, one who was “made like unto his brethren” (Heb., ii; 17), and who thereby presents to us an example that comes within the range and scope of the possible, not the example of a mythological impossibility.

50 The illustration is taken from a work devoted to Christian symbolism and is shown here as expressing quite adequately the concept of the “Christ Within.” It substantiates the exegesis we have given in this Instruction. At the top we note the triangle, symbolic of the Cosmic Trinity, from which is manifesting or emanating the Holy Ghost or Spirit aspect of the Mundane Trinity in the traditional form of the Dove. The Dove is imparting the septenary or “seven-fold” ray of grace, each ray exerting its individual influence upon the human heart, vitalizing it and causing it to burn with new zeal, courage and enthusiasm, also with increase illumination, and the seven flames represent the seven tongues or phases of inspiration with which the illumined mystic henceforth speaks. This septenary ray is operative under the Law of Love, for this Law makes it possible for the Constructive Forces of Nature to act together harmoniously. In the lower part of the general symbol are shown the virtues developed and stimulated by the inner activity of the Holy Ghost. About the general symbol on either side are the waving lines
used by early symbologists to indicate aetherea and the vibratory planes or waves therein. The more this symbol is studied, the more the student will find therein of value, in bringing to light ideas that may be applied in his own personal experience.

51 Many excellent people today are seeking what they term the "Christ Within." They also profess to desire to live the "Christ Life." They need not seek the Christ Within; they have only to recognize it and make the fact of it a part of their individual consciousness. "Living the Christ Life" is a far different thing: one that calls for specific effort and the willingness to obey and to comply instantly with the mandates or promptings of the Christ Within or the indwelling presence of the Holy Spirit, to adhere more strictly to the general theme of this Instruction.

52 Each of the eleven tongues will be seen to bear three points, symbolizing the fact that in each instance of the inner, spiritual fiery afflatus, there is present the essence of all three phases of the Personality of our Mundane Trinity. All the powers of deduction, induction, direct reasoning and logic, brought to bear upon the concept of the indwelling presence of the Holy Ghost, agree in the fact that we are motivated by a vastly different mental attitude than was possessed by humanity prior to the event at Golgotha. It is not merely a matter of biological evolution. The evolutionary factor plays its own important part, but something higher than cell development enters into our present order of things. We are conscious, even from the most material standpoint, that the world has been quickened during the past two thousand years or so, and that our ideals, ambitions and thoughts are of a much higher order than those of the preceding centuries. We have only to admit the recognition of the Great Principle operative in humanity and in us individually, in order to make a part of our own experience the power operative in and thru the whole.

53 Do not seek without, fellow student, that which is within your self. If you want to know the Christ Within, recognize that he is within. Admit it. Affirm it. Make it a part of your own inner consciousness. Do not admit it hesitatingly as a principle or theory. Accept it as a fact. The acceptance will, from the mental plane alone, bring about results that will prove almost revelatory to you. Whether you will or not, you cannot escape this presence of the Holy Spirit within you. It is within every human being regardless of race, creed, color or locale. This is true because the Holy Spirit is truly Universal and it is, therefore, only by the individual recognition of this fact that we shall ever be able to bring about the ideal concept of Universal Brotherhood.