

Dear Friend:

"C" is for Courage.

Consciousness of Creative Cause Contributes to Courageous Convictions.

I am Continually Careful to be Consistent in my Claim that I am spiritual

Concepts are not permitted to Crystalize, for my Consciousness is an open Channel.

Coming into Conscious Contact with the Christ Convinces me of a Characteristic Condition of Being.

Consideration and Charm are Constituents of my Character.

Coldness and Condemnation do not Control me.

Courage Calls me into Continuous Contemplation and I am Certainly Capable of expressing Causation.

The Complete over Coming is Clear to me.

I have the Courage of Christ.

"Wait on the Lord; be of good COURAGE, and He shall strengthen thine heart: wait, I say, on the Lord."

This self-treatment will awaken you and fire you with the dynamics of Spirit. We invite you to read it daily during this month so that you may make its blessing your blessing.

Lovingly yours,

Nell Truesdell.

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SPIRITICITY April 1946

PUT OFF THE OLD WAY

By A. J. Truesdell

To put off the old way of thinking and living is to enter into a new way of thinking and living for, as the old is dropped, the new comes into manifestation. Within man is one faculty, or capability, by which he either holds fast or lets go the old way. It is designated as the attention of his mind. To whatever objective man applies this heeding-faculty, that is what will fix or glue him to itself.

Until we withdraw or release the attention of our mind from an objective which holds it at a given instant, we are not free to focus it upon another point of interest. Since we can give the attention of our mind to only one

objective at a time, we cannot be aware of anything new or different from what is already known until it is shifted. Just as two material objects cannot occupy the same place at the same time so the attention of man's mind cannot be focused upon or directed toward two points of interest at the same instant.

Let us use the reading of this article as an example. We may give our attention to each word in a line successively; read from word to word. If we fix our attention upon one word it is impossible to proceed to the next even though it is separated from the one holding it by a very small spacing. That spacing, or emptiness, can be bridged only by our willingness to shift from the already perceived word over the void to the next word.

Until the attention is first released from what it is focused upon, the consciousness (mind) in which it functions cannot receive new knowledge or new impressions. Unless it is freed to investigate new areas or fields of interest, it remains glued to what is already known. The attention acts as a path (let us say) from the individual to the objective toward which it is directed. The objective, thus centered upon, tells about itself, is revealed to or drawn into, the field of consciousness of the onlooker over this pathway of vision toward it.

All the senses follow the attention of the mind and, wherever it is directed, they co-operate to help interpret in terms understandable to the consciousness, the objective concentrated upon. This faculty never sleeps; it is busy day and night in realms of the past, present, or future, wherever the interest of the individual lies at a given time. Generally, each of us is searching one or another of these realms for something new, something hitherto unknown and unexperienced.

The only newness there is is that element of freshness present in the first flush of something unknown coming to be known or revealed. It is in newness, freshness, that life expands and develops and flourishes. What is already known is old, and the old has little or no life in it. A teacher once said, Youth is always young, always fresh, and always green. Not one of us would have it otherwise though we might often shudder at its brashness and conceit.

As in other branches of learning, the young in the study of truth are often precocious. This mental forwardness is a good sign in the truth student for it is what urges him on to more sincere and direct investigation of principles. There is a strength of youth. No matter what the weight of his years, a man possessing it has an aliveness, a vitality, a daring that is the fruit of his attention to things other than those already experienced. It accompanies him who dares to look toward the unknown with ever increasing expectancy. Accumulation of years serves only to convince him there is something to know, to understand, that reveals the secret to and the way of life. The real fountain of youth is that state of perpetual adolescence that enables one to live in a continuous state of inquiry, of advancing toward full adjustment from the immature to the mature realization of the truth of being.

To know God is life, we are told. How can we know God when the attention of our mind is fixed on what we think about God? Is what we think about God the truth of God?

It is easy to draw an analogy among ourselves: can we ever really know one another if all we deal with is what we think about each other? What you

think about me is not necessarily the truth about me. It is only your own conclusion. It is more nearly the truth about you for you are seeing me in your own light and not mine at all. So long as you insist in judging me by your own idea of me you will never come to know me.

If we should find each other surprisingly alike: kind, considerate, generous, gracious, ever desiring to help others to more of the good everywhere present and without limit, and so on.

If our mental concepts about each other are not particularly enlightening, how much less free are we apt to be from erroneous concepts of truth. How much more glorious must be truth itself!

But before we can receive the fullness of truth into consciousness we undergo a purging, strengthening, renewing action that can be likened to those times when a small boy is vigorously washed behind his ears before he is forcibly dressed in his Sunday best. The intellect of us, that active mental department where we do our thinking, acts as a sort of transformer to reduce the impact of the power and glory of truth for the consumption of the mortal. The quickening of our mentals is especially painful as we are being weaned from the flesh-pots of Egypt (the purely physical existence) and while we are being disciplined in mental law (in the wilderness of chaotic thoughts). But the benefits of being freed from physical and mental limitations is not the goal. Another action is due to follow that is more glorious, more effective, and much more pleasant than the purely physical and mental development.

The times of testing are those periods of transition from one state to another. There is man's proving ground. Just as the man in the wilderness longs for the flesh-pots of Egypt, so the man entering his spiritual heritage longs for the violent and constant action so habitual to his mentals. He misses the necessity to do active, conscious thinking to attain his good. It is difficult for him to understand how it can come to him by "taking no thought."

If the student keeps onward and upward, truth, being what it is and able to demonstrate itself, leads him into a new tone and quality of living. A new heaven and a new earth begin to reveal themselves and he discovers a new way of thinking that deals not in hurting, harming, slighting, or slandering. In the new way he is not concerned with an effort to make over the old physical equipment or rejuvenate old mental processes: he sights above all that has been known and, fixing his gaze toward the Heights, draws himself unto newness and is transfigured in the glorious realization of his real nature as a Son of God.

Moses gave the Law of denial which is the first step in spiritual development. "Don't do this or that," is its admonition. Under this Law man purges his consciousness of error. He puts off anger, wrath, malice, blasphemy, filthy communications, and he stops lying, murmuring, and disputing.

None of the discipline required by the Mosaic Law is easy. We are obedient to it because we know it is a step in the right direction. However, we are not to stop at this first step. "The Law made nothing perfect." If the ministration of the Law, which is glorious, leads to death and therefore is to be done away, how shall not the ministration of the spiritual hope be more glorious because it leads to life and is never to pass away?

Jesus came with his doctrine, "Repent: the kingdom of God is at hand." This repentance is but a further application of the old Law. Man moves from the realm where he deals with error as a reality to the practice of transferring the

attention of his mind from what is not desirable to what is true. He begins to look away from error and to look toward the good. As the error is forsaken, it passes away because it is no longer sustained.

We practice this principle by directing the attention of our mind upward toward God. We look up. As we do, what is looked away from passes from our view and no longer exists to us because we cannot see it. We look to the spiritual heights above the intellectual concepts, to the heaven above the heavens.

The mental Law convicts us of sin: the spiritual convicts us of Sonship. Jesus, looking above appearances, declared that no one could convict him of sin because he knew his true spiritual status. All sin is remitted, dissolved, not remembered, when the attention is trained toward the Heights. The repenting we are to do is to turn away from the unreal and face the Real. The act of turning is the act of repentance.

In this matter of sin, we are all tarred with the same brush and the cleansing process for one spot of tar is the same for all the others. Just as turning on the light dissolves all the darkness in a room at once, not just a spot of darkness, so the practice of uplook toward God applies to and works for all. When we give our attention to him sin is remitted.

Often confusion arises in consciousness when a man feels he is putting off sin. He is apt to develop an extraordinary sense of virtue which makes him feel he is a special person. But even pride in overcoming must be eliminated. Often our virtues can be worse than our vices. Sometimes a man's conscience is overworked and he takes great pride in being remorseful; he practices self-abnegation to an extreme degree.

All must be bathed in the light that comes from above. One is not better than another when all limitations, all boundaries are dissolved. Remove the lines of separation and all merge into the One.

If the "old man" is corrupt, he will never become the "new man" so long as he remembers his old estate. He will have to relinquish all that goes with the old. "Purge out therefore the old leaven, that ye may be a new lump." The first things pass away with the change in the direction of the attention, and do not come to mind any more.

As we look at the splendid array of doctrines of the many religious systems, all of which are successful in varying degrees, we are loath to admit that man needs more doctrine. But we know he needs something and that something must be true about man. As thinking has a great bearing on man and on his affairs, we shall not attempt to amputate man's ability to think and expect to get results. but we must always realize that one of the mysteries is that thinking will not get any man into the kingdom of heaven.

The Great Teacher said we could do nothing by taking thought. And yet men still cry, "God gave us a mind to think with." Then they go to great lengths to abuse this divine gift, not realizing they are to think his thoughts after him.

In the world you find that if you think you get into trouble; and, if you do not think you do not amount to anything. Psychology gives us many interesting facts regarding the mind and its action. But many people need to be healed of psychology., Religion sets forth a quality or an effect called salvation as a solution. But many persons need to be healed of religion.

Often, they require a complete readjustment from the effects of their various religious beliefs.

Possibly we shall find among the many types of instruction a balance wheel which will set our house in order. Man puts off the old way of thinking; he changes the style of his mind. But he must not stop here. He must adopt a new style and a new standard so that he may rise to think and live from there. Instead of thinking processes being something over which man has jurisdiction and control, they become the field of action where the Spirit of man, the Christ, takes full responsibility for thinking and man understands what is meant by the announcement, "I have the MIND of Christ."

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SPIRITICITY April 1946

SPIRITUAL UNDERSTANDING\*

By Nell Truesdell

In the familiar story of Peter's answer to Jesus' question, "But whom say ye that I am?" we have a marvelous illustration of the effect of the influx of spiritual understanding into the consciousness uncovering a truth already existent in an ordinary untutored man. A flash from the Infinite quickened Peter in such a way that his intellect was opened just enough for him to get the truth about Jesus. Actually, the revelation was about something already abiding in Peter's mind, for the Christ is the reality of every man's being.

We do not learn from teachers or books that the activity of God in us is our life; that this activity of God in us is Christ, the Son, which, centuries ago, was exhibited to the world in the person of Jesus. Peter saw and stated the fact in that instant when the divinity within Jesus somehow struck fire and inspired the realization in himself.

We do not learn truths. We come to know them through remembering them. However, we are unaware of a truth until a sufficient cue is offered by which the native quality is brought forward in consciousness and recognized.

In the instance of Peter's recollection in the presence of Jesus, his Master, we discover that the idea of the Christhood in Jesus connected with a similar idea previously abiding, though quiescent, in Peter's own consciousness. The impact of the associating ideas explains the resultant declaration: "Thou art the Christ, the Son of the living God."

In all men such memory, inspired to activity by the proper association of ideas, yields or displays a special quality of knowing called spiritual understanding.

A person develops his fund of intellectual knowledge by gathering and tabulating the information that results from taking notice of and conforming to all things in the outer world, the things that can be seen, heard, smelled, tasted, and felt. Intellectual knowledge is expanded by studying the arts, sciences, and religions, and by reading the various opinions of men on the subjects. It is furthered by study about, or actually experiencing conditions in the world through travel, through working with our own hands, and through observing the influence of our effort on people, things, and conditions. We

gather into our intellect and re-think about all the impressions that come to us through our senses.

Intellectual understanding is subject to change because it is based on appearances. It therefore engenders argument, conflicting opinions, and is never to be relied upon because it is not grounded in truth.

Spiritual understanding is developed by our setting the attention of our mind toward God. It works much like unused film works in a camera. When the attention of the mind is trained or directed God-ward, and kept in that direction, we soon receive over the line of our vision toward the Most High, inspirations which we translate as revelations of Spirit within consciousness.

Spiritual understanding is an inner knowing that goes beyond intellectual understanding. We never have to reason about it because it is grounded in truth, though we may be unable to tell it to others. It is something that is awakened within us.

Jesus promised that the Spirit of Truth would come to teach us all things and lead us in the way of truth. As we constantly seek the truth, we press past all the conclusions and opinions of men about this or that to discover for ourselves the truth of whatever we care to investigate. As we use the understanding we now have and practice seeking the good back of appearances, we begin to know and deal with the principle any appearance is bearing witness to.

Jesus encouraged man to find God and the kingdom of God for himself, for he knew that unless each one came to know God innate within him he would have only an opinion about God. He showed man that it is possible for anybody to contact the source of good within himself and to have the enlightenment necessary to solve all the problems of life. "The kingdom of God is within you."

The seers of all ages, from remote times to the present, have declared the same truth Jesus announced. The common principle of truth connects or unites all that is truth. If a gleam of truth penetrates the mental aura of the world and man's intellectual processes, it reveals itself to be logically consistent to all minds stirred by it.

For example: the principle of mathematics is harmonious in all its parts in any mind receptive to it. It remains undisturbed by any conclusions about it. It is itself. Every living person has access to the full principle for it is within him as well as in all alike; it is a part of a "coherent system" that is called "reality." The real is the same yesterday, today, and forever.

A problem in any phase of mathematics is solved, not by fixing the attention of the mind on the question proposed for solution, but on the principle which will make an example of the problem. I once knew a carpenter, ignorant of geometric principles, who was able to cut correctly any length of rafter for any height roof without recourse to measuring by first holding some timbers in place and marking them for a pattern. He correctly figured the ratio of the height to the span but he could not tell how he knew. This might not seem to be such a great demonstration. Yet it reveals the presence of a knowing that never failed. A negro "mammy" could never tell what proportion of ingredients she used to produce perfect biscuits every time she baked. But she was secretly acquainted with the principle which produced perfect results.

Though these examples deal with physical things that can be measured and weighed, the correct manner of dealing with them involves a quality designated as spiritual understanding. God is not so far from man that he will not teach him to cut a rafter before the first one is set in place on a roof, or help a woman make a batch of biscuits.

We can develop more sensitiveness toward, or a greater capacity for spiritual understanding by training ourselves to think on things of Spirit: we consistently use denials and affirmations of truth; we practice relaxing often throughout the day; we meditate on truths gleaned from the Bible or from the almanac, or even from our own observations; we try to act on the inspirations we receive, actually try to live a more spiritual life.

From birth we have been reared in a consciousness of external things. We have been taught to direct the attention of our mind toward everything but God within us. Old habits of mind cannot be thrown off instantly, so we put ourselves through periods of schooling. We change from habitually negative thinking to positive, constructive thinking, even when it costs us great effort. We practice all the truth we know all of the time and, as we become familiar with the underlying principle, it is set up as our guide and we work from it.

Jesus promised his men that he would send the Comforter which would teach them the things they needed most to know. By this he meant the Holy Spirit, or the Christ mind, would move in and through their consciousness in such a way that they would realize God's presence with them. His promise is just as true for us today, as it was for the twelve who followed him. This Spirit enables a devotee to seem to perform miracles, for it is the Spirit that works through a person to uncover a reality already present but hid from sight by a consciousness of error or limitation.

The kingdom of heaven has ever been omnipresent. We are separated from it only by the filmy veil of our misunderstanding. Whatever we do not understand is lost from view. The good is not removed from us and then brought to us: it is with us now and hid only because we cannot see it since our vision is veiled by a preponderance of materiality. this veil is translucent. Though it is as tough as steel walls, it is melted or can be waved aside by direct vision toward God, and that right speedily. The time element is entirely eliminated in the instant of spiritual realization.

The kingdom of heaven seems removed from us. We cannot see it all around and within us because we do not recognize it as a reality. We have been trained to believe we must leave the physical body, in death, to get to the kingdom; but this is not so. True we leave the purely physical aspect of the body by transcending it in consciousness and thus draw it into a higher vibrancy; but we remain conscious beings, very much alive.

Man's body is the temple of God when it is raised in tone and quality to the body of light that Jesus entered when he was transfigured on the Mount and again when he was resurrected from the tomb. As we awake to the God-qualities which make up our being we become more and more aware of them as real and gradually we are moved and lifted from the purely physical-intellectual state to the spiritual state.

No one can reveal God to another. I can tell you what I understand about God and you can tell somebody else; but until each one realizes the fact of God deep down within his own consciousness he knows him only by report, or hearsay. Though he believes another implicitly, even that will not give him a revelation

of God within his own soul. However, if he believes on the Christ, he will come to know the Father, for Jesus himself said, "He that hath seen me hath seen the Father." "I and my Father are one."

We cannot purchase the gift of understanding because it is not for sale by a transaction of money. It is given freely to anyone willing to pay the highest price, which is complete sacrifice of self and personal will to the will of God. Begging or beseeching God for understanding will ward it off from the consciousness. The understanding we so desperately seek is already abiding within but we escape noticing it when we are in a frenzy of pleading and loud asking. We beat the bushes outside ourselves believing we shall flush out the holy gift when all we have to do to get it is rest the attention of the mind on the Lord within us. Is this so difficult to understand?

Possibly we can boil down non-receipt of this precious blessing by saying that lack of faith and selfishness are two reasons why we do not find it. Anybody will recognize at once that he will never find that in which he has no faith even though he spend all this time in a frantic search for it. Too, anybody will admit that to desire spiritual understanding for selfish motives will bar the doors of consciousness against it. Because Solomon got rich through understanding, and then proved to be one of the biggest rascals in Biblical history is no reason why we should desire the gift so we can vie with him. Solomon was a good man with righteous motives when God asked him what gift he could bestow upon him. At the time, Solomon's feelings toward his people were genuinely good.

Everybody desires what to him seems to be good. This is because we are creations of the Good itself and we actually want what we already are. We are always being urged from within toward that truth which will demonstrate outwardly as peace and satisfaction in every way.

If we know the truth about ourselves, we are able to understand and use more truth until eventually we see that all our contacts and experiences are revelations of ourselves in various shades, tones, and colors. We deal with ourselves at every turn for, when we view our fellowman, we judge him according to that reflection. The images we see in our surroundings are images of our own consciousness of heaven or lack of heaven. Hence, we should awaken to the realization that unless we turn our attention God-ward, we shall always be standing in our own light and thus keep from ourselves the good we so sincerely desire.

(\*See, chart in SPIRITICITY for October 1945.)

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#### PRAYER WILL HELP YOU

We can help you through prayer if you want a better consciousness of health, happiness, and prosperity. No matter what your problem is, God will bless you if you turn to Him. We shall daily affirm His blessings for you and so help you to become more fully aware of His Omnipresent Good if you will write to us. All requests are held in confidence. No charge is made, but we accept the free will offerings of those who ask and receive help.

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Alphabaet of  
DAILY MEDITATIONS  
For Every Week Day of the Month

APRIL 1946

1. Peace be unto ALL that thou hast.
2. Hallowed (is) this house which thou has BUILT.
3. The Lord lifts up His COUNTENANCE upon thee.
4. DISCRETION shall preserve thee.
5. EXCEPT a man be born again, he cannot see the Kingdom.
6. FOLLOW righteousness, FAITH.
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8. The Lord . . . GIVE thee peace.
9. The HARVEST truly is plenteous.
10. Unto the King eternal, IMMORTAL, INVISIBLE . . . be honor.
11. Be perfectly JOINED together in the same mind.
12. He that KNOWETH God, heareth us.
13. Thy Word is a LAMP unto my feet.
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15. MY MEAT is to do the will of Him that sent me.
16. Let My NAME be NAMED on them.
17. I spake OPENLY to the world.
18. We are His PEOPLE and the sheep of His PASTURE.
19. Avoid foolish QUESTIONS . . . and strivings about the law.
20. All should come to REPENTANCE.
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22. The SERVANT of the Lord must not STRIVE.
23. TAKE no THOUGHT for your life.
24. UNDERNEATH are the Everlasting Arms.
25. Lift up thy VOICE with strength.
26. Peace be WITHIN thee.
27. YIELD YOURSELVES unto the Lord.
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29. Have a ZEAL of God.
30. The Lord is my shelpherd, I shall not want.

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When you keep the statements in mind you see that they suggest something to believe that transcends thoughts about ordinary and customary affairs. You gain a better perspective and you find yourself more tolerant, generous, and peaceful in all your dealings with people and things. Please keep the DAILY MEDITATIONS with us.