

THE SOUL, A DISPUTATION

By Nell Truesdell

I

On the Permanent Aspect of the Soul

The Kingdom of God is the realm of unembodied Soul. God dwells There. Soul is not divided in any degree. It is One, and is not to be considered with relation to space.

Soul, being One There, has, however, the apparent capacity of lending Itself to separate existence. This It accomplishes by entry into a body. It does not leave There to embody, but, abiding There, stretches forth (without dividing Itself) to assume form. It is never severed from Its original nature while It allows Itself to dip downward and apparently be incorporated in and rendered concrete by expression in perceptible form.

Every embodiment is an outpicturing of Soul in less or great degree; but no embodiment disunites It from Its fixed Oneness.

The realm of unembodied Soul, the Kingdom of God, is the Activity of God. Soul is the Activity of God. His Activity is where He abides, has Being, and Knows Himself.

The noblest content of Soul is Divine Mind. Divine Mind is God's total of Divine Ideas, His capacity to Know Himself.

Every perceptible form embodies Soul. In Soul everything eternally exists. Though the myriad apparent forms appear to sunder Soul, and be divided from and independent of their Origin, all are, at once, truly indivisible from and remain constantly at-one with That which gives them being.

What in Soul seems to be divisions remains forever undivided.

II

On Soul and Its Relation to Man

Soul fills all forms as electricity fills the world. It is at once everywhere present. There is no place where It is not. And It is always the same all of the time, now and forever.

Soul seems to diffuse Itself through myriad forms. Its Activity enlivens them and makes them appear to scatter It, but this is not so. Soul, dividable unto all, is Itself the undividable.

The Kingdom of God, the Soul, the Activity of God - all are terms with the same meaning. One is all of them, and all of them are One. They are interchangeable terms; if they were not, they would be different. God knows Himself in His Kingdom. He Knows nothing but Himself There, for He is all there is. He, in His Kingdom, is everywhere.

His Activity is the Soul of man - of all men at once and together - impartible, unscattered. His Activity is the Soul of all creatures. But of them all, man is the one that is inherently equipped with a capacity to look

consciously toward That which sees him as inseparable from Himself. This capacity is the inner vision, the golden thread that connects man to his Source. This thread in Divine Mind (the content of Soul) is the means by which man knowingly enters the Presence of God and takes dominion over every living thing that moves upon the earth, to replenish the earth, and subdue it.

However, through his senses, man interprets the vast numbers of discernible forms, including himself, as separate from and independent of the One Origin of all. He fails to connect all with the One Whose activity causes them to exist. In this sense of separation from his Source, man considers his soul to be something different and something disassociated from Soul. He fails to realize that the Activity of God is his Soul and that by It he is eternally One with God in His Kingdom - the Son and Heir, here and now, right where he is.

Man, inseparable from God, may participate in God's awareness of Himself; for, over the line of his vision God-ward, man may watch God watching him.

III

On Man's Choice Regarding Soul

Soul adapts Itself to the form that embodies It, as air presses into an empty vessel. Soul does not take on the nature of the form it fills; It is never profaned by what appears to profane It. Form has parts, each different from the others that compose It, and each unaware of the others. Soul is One, though It fills all parts with Itself.

How can Soul be One and yet be in the many at the same instant? As electricity is one and can manifest through countless agents over the earth at once without disassociation from itself, so Soul is constant - One in Itself - yet present in the many.

Soul is present in the same magnitude in all manifest forms. Man, viewing all forms in the light of his limited understanding, concludes that embodiment either limits Soul or separates Soul into parts; but such erroneous conclusions are the result of perverted sight toward forms. When he withdraws his attention from forms and lets it, through the inherent visional capacity within him, fly toward Soul, to become aware of It alone, appearances cease to engage his attention and error ends.

While man can distinguish one form from another, the fact still remains that the Soul that fills all forms is the same. To man, apparently separate forms divide something that can never be divided. The sense-bound man sees only the surface appearances in their numberless modes of out-picturing and concludes that every form has a separate soul that is different from the Soul that is forever formless.

Why does not man choose to look toward Soul exclusively? Because he is fascinated with the game of investigating forms upon the earth. He is avid for knowledge, and knowledge deals with forms - mental and physical. He chooses to set the visional capacity within him to view toward what continues to prove impermanent every time he gets close enough to glimpse the Reality (Soul) that reveals the evanescent form.

IV

On Attainment of Soul

Why does man follow after form instead of Soul? Because he illuminates form with the Light that he carries within himself. Drawn by the splendor of his formulations, he is soon imprisoned in that upon which he looks. Through desire for things, he formulates a world that seems more real and more necessary to him than Soul. The needs of his body, the cares of his affairs, and his momentary satisfactions smother memory of Something that would put an end forever to need and care and the desire for personal satisfaction. But he places this Something -this Soul - far beyond his human reach and builds up a belief that he shall attain unto It at some future time in some vaguely defined place. Thus he keeps himself bound to the round of births and deaths that will not end until he comes to himself, arises, and, ignoring all else, steadfastly sets his vision toward the Kingdom of God.

What and where is this Kingdom? It is the Activity of God - the Soul - in the midst of man that is the livingness of him. It swings into cooperation with his desire for It the instant he chooses to change the direction of his attention from things around him to Soul within him.

In a vague way, man remembers that he once consciously dwelt with God. However, the return to God does not begin until he is willing to cut himself free from bondage to the things of sense. While forgetfulness seems to wipe out of consciousness the memory of the land whence he came, no man wholly forgets his Divine Origin. He may ignore It lifetime after lifetime; but the day arrives when he must lift his vision upward to gaze after That which was never really lost. From then on he must pursue It until he loses himself in It.

Divine Mind, the content of Soul, teeming with Divine Ideas, teaches man the secrets of returning and rest when he finds that the thread of his attention - the inner visual capacity - directed God-ward, is the way of release and fulfillment. Thus does a man gain his Soul.

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AN ADDRESS

By Alden Truesdell

Why am I here? where am I going? for what purpose came I to this place? These questions well up from the heart of every person in this world. Through no apparent fault or intention of his own, each man is thrown into association with well-meaning but unwise relatives. He is forced to adjust his daily life to belligerent strangers. He is sent to schools to be partially enlightened by generally misinformed teachers - maiden ladies, misplaced mothers, and frustrated males. He goes to college to be further confused by professors with preferences and phobias, prides and prejudices.

All in all, man matures on the various levels of human existence in a rather orthodox manner. He follows the pattern set up by his progenitors, much as a bee follows the little wax imprint on a man-made box where it is forced to build its honeycomb to a prescribed dimension. A man's physical processes require a certain length of time to flower; his mental development may be rapid or retarded, but it remains within set limits; his spiritual unfoldment, the least known of his processes, remains hidden under the blanket of religion.

Thus man, a finely constructed and delicately constituted instrument, is vaguely aware of the growing pains of his physical structure, the labor pains of ideas being born, and the pains involved in the development of his spiritual faculties. It is small wonder that questions and protestations arise and are voiced, though man is not conscious of their origin.

What can he do? where can he turn? These are questions we are considering at this session of our College of Metaphysics. Our purpose is to reflect upon the unorthodox and unpopular concepts that certain men and certain groups have proved to be successful in delivering them from the circumscriptions of conventional existence. We shall deliberately and carefully ponder upon the shortest distance between man's fancied state of bondage and his true state of spiritual liberty.

We shall touch on philosophy, but we shall not teach philosophy; for an examination of that field of learning reveals no complete master of the laws of life. We shall touch on psychology, but not for long, lest we be thrown into the same category with many confused and floundering psychologists. Since we are familiar with the teachings of most of the modern metaphysical schools, we shall touch upon and even quote some of the good ideas they have to offer; but we will not concede any authority to any one who teaches or practices less than the Christ Truth. Here we come to the crux of the matter: Why take less when we have access to perfection itself? Why be subject to high but inadequate teachings when we can look to the Most High God?

Our authority is the assurance given by Jesus Christ when He said, "I say unto you, I am the Door of the sheep. All that ever came before Me are thieves and robbers: but the sheep did not hear them. I am the Door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture."

To study with any school that deviates from the Christ Truth will rob a man of precious energies that could be utilized in stabilizing his consciousness of Christ Truth. We need not oppose what has gone before; we simply see all who have compromised as inadequate. We know the Good Shepherd guides into green pastures and is even willing to lay down his life for the sheep. We shall continue to follow Him.

We have often faced the question of critics: "You have chosen Christianity; what more do you offer than religion? Our religion is a Christian religion. We have worshipped Jesus Christ for two thousand years." And so they have; for it is much pleasanter to worship than to emulate. We agree heartily with a man who said that Christianity has not failed; Christianity has been examined, found difficult, and rejected. Here, then, is the key to our pursuit of Truth; and here is the purpose of the Christ Truth League - to salvage this Rock that has been rejected by the builders and to set It up as the cornerstone. We shall make our relationship with God so deep, so intimate, and so practical that when we remember God, there will be a meeting of our mind with the Mind of God; and thinking on God we shall, in our season, speak from His premise, and speak with authority,

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I THESSALONIANS

By Robert Applegate

Probably the earliest Christian writing that has survived to this day is Paul's first letter to the Thessalonians. Paul wrote this letter at Athens in the year A.D. 50. He had visited Thessalonica, a seaport city in Macedonia, a few months previously and had founded there the second Christian community to be established in Europe (Acts 17:1-10). Forced to flee from Thessalonica, Paul had gone to Berea and thence to Athens. At Athens he had become concerned about his new converts at Thessalonica and had sent Timothy, his most faithful helper, to see how they were faring. Timothy returned to Athens with a favorable report but also with some questions that were troubling the people. It was to answer these questions that Paul wrote his first letter to the Thessalonians.

The question that most concerned the Thessalonians was that of the coming of the Lord and what would happen to "them which are asleep." The coming of the Lord, or the day of the Lord, is a theme that runs throughout the New Testament. The meaning of these phrases was clearly understood by the early Christians, but, in the course of centuries, the original meaning has been entirely lost sight of. Paul had seen Jesus Christ on the road to Damascus, and he later wrote of this experience, "It pleased God to reveal His Son in me." Repeatedly, in his letters, he refers to himself as being in Christ and to Christ as being in him, and he addresses the church at Thessalonica as being "in God the Father and in the Lord Jesus Christ." Therefore, for Paul, there could be no question of a second coming of Jesus Christ in a material body. What he means by the coming of the Lord is clearly the revelation of Jesus Christ to the consciousness of the individual. It is what Paul himself had experienced on the road to Damascus and repeatedly since that occasion. This is what he has reference to when he writes to the Thessalonians, "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." This is a graphic portrayal of the suddenness and intensity of the experience, written by one who knew what he was talking about.

If the coming of the Lord refers to His coming into the consciousness of the individual, then it is clear that the expressions, "them which sleep" and "the dead in Christ" must refer to seemingly dead hopes and aspirations. Every one, in his youth, has had many dreams, hopes, and aspirations, which he has since either given up or forgotten. Paul assures his correspondents that when they become aware of Jesus Christ in them, all these dead hopes will be revived. Both the dead aspirations and those that have been kept alive will be brought into the presence of Jesus Christ (in consciousness) and will be purified, "and so" they "shall ever be with the Lord." Paul urges the Thessalonians to comfort themselves with this realization.

After Paul has assured the Thessalonians of the revival of their slumbering hopes and dreams, he urges them to prepare themselves for the coming of the consciousness of their own sonship to God by taking the first steps which must be followed by every aspirant to spiritual understanding. They include the following: "Watch and be sober. . . . Rejoice evermore. Pray without ceasing. In every thing give thanks. . . . Quench not the Spirit. Despise not prophesyings. . . . Abstain from all appearance of evil."

The first instruction is always to watch, to look upward with the inner eye to the Source of all good. If any one does this, he will be "sober," i.e., not drunk with the sense of his own importance. To pray without ceasing is that to which the beginner must keep calling himself back until it becomes an established practice. It should not be a continual asking, but rather a listening for the still, small voice within, a rejoicing, and a giving of thanks to God for His infinite goodness.

To quench the Spirit of God is to restrain the inspired urge to do or to say something, helpful because of fear of what people will say. To despise propheysings is to disregard the inspirations that come into consciousness. Paul urges us to do neither of these things. To abstain from all appearance of evil is to turn the attention away from everything that seems not good. This, then, is the basic instruction; obedience brings awareness of Christ.

Alphabet Of
DAILY MEDITATIONS
For Every Week Day Of The Month

AUGUST 1951

1. The Lord saveth His ANOINTED.
2. He hath dealt BOUNTIFULLY with me.
3. The Lord is CLOTHED with majesty.
4. The right hand of the Lord DOETH valiantly.
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6. I will lift up mine EYES unto the hills.
7. Let my mouth be FILLED with Thy praise.
8. The entrance of Thy words GIVETH light.
9. HALLOWED be Thy Name.
10. I have INCLINED my heart to perform Thy statutes.
11. Thy JUDGMENTS are good.
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13. His merciful KINDNESS is great.
14. The goodness of God LEADETH to repentance
15. The voice of the Lord is full of MAJESTY.
16. The Lord is governor among the NATIONS
17. The Lord God OMNIPOTENT reigneth.
18. The God of PEACE make you PERFECT.
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20. Behold, I come QUICKLY.
21. I the Lord am thy REDEEMER.
22. I will SAVE thy children.
23. I shall TEACH THEE wisdom.
24. I will UTTER things that have been kept secret.
25. I will open fountains in the midst of the VALLEYS.
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27. WAIT on the Lord.
28. Remember thy Creator in the days of thy YOUTH.
29. The ZEAL of the Lord will perform.
30. Bless the Lord, O my soul.
31. Forget not all His benefits.

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"When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly."

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SPIRITICITY is the working Power of the Spiritual Principle,
As electricity is the working power of the electrical principle.