

## HOPE IS THE EYE OF THE MIND

By Nell Truesdell

"LET THY MERCY, O Lord, be upon us, according as we hope in Thee."  
(Psalm 33:22)

In this statement, the word according is like a balance wheel in a watch that permits motion to pass over from one area into another. The balance wheel does not touch either of the areas, but if it is missing the plan of action is cancelled out and the expected results are lacking. God's mercy - His burning Love - is always ready to pass over a void so that it may fill man's vessel of hope.

When man's hope is turned toward God, it sucks in the divine Essence that contains the characteristic Elements, or Ideas, that make up the Substance of God. Man's hope is a hole of emptiness, a space (as it were) without resistance or the power to oppose anything that falls into it. It is up to man to turn this vessel in the right direction.

We may call hope the eye of man's consciousness. Jesus said, "The light of the body is the eye: if therefore thine eye be single, thy whole body (consciousness) shall be full of light; but when thine eye is evil, thy body also is full of darkness." (Lk 11:34)

When man's hope is turned toward the world it draws into his consciousness negative elements such as envy, pride, deceit, foolishness, and wickedness of all kinds. The "evil eye" is the grudging, envious eye. It reveals one's attitude concerning possessions or attainments of others. It resents whatever someone else has that one wishes oneself to possess. In the Parable about the Laborers in the Vineyard, Jesus shows that God is debtor to no man: that no matter what hour man came to work in the spiritual vineyard, all receive the same reward. (See Matthew 20:2)

Jeremiah wrote: "O Lord, the Hope of Israel, all that forsake Thee shall be ashamed, and they that depart from Thee shall be written in the earth, because they have forsaken the Lord, the fountain of living waters." (Jer 17:13)

Those who depart from God shall be written - traced or recorded - in the earth. Whoever rejoices in worldly successes, who makes achievements on earth the goal of his existence, will be disappointed. Jesus Christ warned His disciples not to rejoice in their apparent successes among men. He said: "Rather rejoice, because your names are written (recorded) in heaven." (Luke 10:20)

God is constantly calling to man with great intensity. The degree of man's response determines his reception of the call. Peter in a sermon on the Day of Pentecost said to the crowd: "The promise (of deliverance, or salvation) is unto you, and . . . even as many as the Lord our God shall call." (Acts 2:39)

As we look back through Biblical history, we read that Abraham was obedient to the call of God. His story is a report of continuous success. Moses heard God call to him out of the midst of the burning bush: "Moses, Moses." And Moses answered, "Here am I." A parallel incident is recorded in

the story of Samuel. Three times the sleeping boy heard his name called: "Samuel, Samuel." Each time he thought Eli the priest had summoned him; he answered, "Here am I." But Eli perceived that it was the Lord who called the boy and he instructed Samuel what to answer. At the fourth call, Samuel said, "Speak, Lord; for thy servant heareth." (See I Samuel 3:9,10)

One by one, the prophets in Israel responded to God's call. As each was able to understand, he delivered God's messages to the nation.

In Proverbs we read that Wisdom cries: "Unto you, O men, I call; and my voice to the sons of man. O ye simple, understand wisdom. . . . Hear; for I will speak of excellent things. . . . For my mouth shall speak truth. . . . All the words of my mouth are in righteousness. . . . They are all plain to him that understandeth, and right to them that find knowledge." (Proverbs 8:4-9)

Peter wrote: "As newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious. . . . Ye are a chosen generation, . . . a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." (I Peter 2:2)

John wrote: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not." (I John 3:1)

The love, the mercy, of God toward mankind withholds punishment even for the grossest crimes. God is always on the giving - the forgiving - hand; His blessings show His compassion. No man merits God's favor. It is a free gift to man for his sanctification, or regeneration. All that man can do to attract God's mercy is to turn his attention (backed by hope) toward God. If he is steadfast in his gaze, the blessings of God will fall into and fill his consciousness.

Paul said to King Agrippa, "I was not disobedient unto the heavenly vision." (Acts 6:19) And though Paul's daily lot was one of trials and frustrations, he conquered all in the Name of Jesus Christ. He wrote:

"It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I can not tell: God knoweth;) such an one caught up to the third heaven. And I knew such a man, . . . how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. Of such an one will I glory: yet of myself I will not glory." (II Corinthians 12:1-5)

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## OVERCOMING

By Alden Truesdell

"TO HIM that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." -- Rev 2:17

The complete rehabilitation of consciousness is a must. It is the one purpose for which we have been brought to this place.

When we look back to the first followers of Jesus Christ, we are impressed by the evidence of a higher power and a greater intelligence than we ordinarily meet. This could be discouraging to us, except that they claimed to be nothing of themselves. When Peter healed a crippled man and all the onlookers marveled at him, he said: "Why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? . . . By the Name of Jesus Christ of Nazareth, . . . even by Him doth this man stand before you whole. . . . And His Name through faith in His Name hath made this man strong, whom ye see and know; yea, the faith which is by Him hath given him this perfect soundness in the presence of you all." -- Acts 3:12-16

Paul heard the words: "My Grace is sufficient for thee for My Strength is made perfect in weakness." We are indeed shortsighted if we do not take full advantage of the complete service God, our Spiritual Father, has to offer to us, His children. We have heard:

"There is a Spirit in man: and the inspiration (inbreathing) of the Almighty giveth them understanding." We have heard these words time after time; but we seem to be like the disciples who received from Jesus the rebuke: "O fools, and slow of heart to believe!" We do seem to require a bit of convincing.

Suppose we were not slow to believe. Suppose we had the faith, the assurance, of the disciples after Jesus' Resurrection and Ascension. Would we not accomplish as they did? Would we not see the fulfillment of the promise: "If thine eye be single, thy whole body (i.e. consciousness) shall be full of light"?

Jesus asks us: "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" The alternative to this is that a man should lose (turn away from) the world to win his soul. When he does he finds that he has a new world. This has been called the "world to come."

The world, as we know it, is a conglomerate of the accumulated conceptions of men. It is a place of duality, where good and evil are equally evident. This world is subject to change, as the conceptions in the minds of men grow and deteriorate. Hence the world is pretty much what each person makes it for himself, since it is a reflection of what that self is aware of, or entertains his consciousness.

Suppose then that a man should become so transfixed toward God as to reflect the Mind of God, in which there is no duality. What would happen then to his world? Would it not become "the world to come" - the world which God

loved so much that He gave to it His only begotten Son? Man looking to men reflects into his world the things that be of men. But man looking to God reflects into the world roundabout the things that be of God. So the man who looks steadfastly toward God finds that there comes into his experience a new world. Thus the Apostle John wrote: "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away. . . . And He that sat upon the throne said, Behold, I make all things new."

Man is a son of God, but is also a "servant of God" in that he is constructed and destined to do the Will of God. His successful life depends upon doing the Will of God.

One who seeks to be a minister must know what he is ministering; this requires dedication to the Creating Principle. This means that what is created must hark back to the Creator which caused him to be. If this is done then a merger takes place between God and His man. Jesus Christ prayed: "I in them, and Thou in Me, that they may be made perfect in one."

There should be the same cooperation between man and God as we find between the electric fixture and the electric power plant. And there should be the same identity of nature. As an electric fixture is known to be electric, so man should be known to be spiritual.

This conjunction of forces, this merger of man with his Maker, has been responsible for all the miracles of all times. Whether the merger is conscious or unconscious makes little difference to the miracle that is performed, but it does make a difference to the one through whom it is done. For it is of vital importance to the one who is dedicated to know what is being done in him. Spiritual fulfillment is knowing the Truth and knowing you know the Truth.

After I have witnessed spiritual marvels for forty years they seem to take on added luster, as they become more the casual result of acceptance of the Christ Life.

It is good for us to know that devotion to God is reciprocal, that every gesture we make toward God evokes a reaction from God - not that we do anything to God, but that by our gesture we make ourselves receptive to Him who is always giving Himself to us. The understanding of this cooperative action takes away much of the mystery from our former ideas. Our very awe of God is a gesture to which there is a beneficial reaction.

When we feel so inconsequential as to want to quit, that is the time for us to quit trying to run the universe and to become as a little child. "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? . . . This is the victory that overcometh the world, even our faith."

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GIVE

By H. B. Jeffery

EVERYTHING comes into being by the Word of God. Nothing else has any power.

John says, "God is love." Love is the Principle of Creation; it makes all things move. It is like a magnet. The magnet radiates; it pushes from

itself, and draws all things by this power of pushing. Therefore be magnetized in love.

Jesus tells you to rejoice when you are persecuted; for if you do not retaliate, but instead give love, it will release a spiritual energy in you. You will be energized and strengthened. At the same time, this releasing will do something to the one who has tried to harm you. It will make him a better man.

So rejoice, and return good for evil. This is for-giveness. You are giving the Truth of love for the error.

Jesus said, "Condemn no man." But we do condemn error. To condemn means to declare useless, as we condemn a building when it is no longer useful. So we condemn error; we pronounce it useless; we know the nothingness of it. You are rendering a service to God everytime you know the nothingness of evil.

A lot of people say, "All things work together for good"; but they forget to add, "to them that love God." Things do not work for good except to them that love God. Many people ask me how to become healers. Well, there is only one way and that is through love. You will learn more of Truth by one kind act than by an hour of meditation. You will see how kindness works for good. Never be sensitive or hurt, for love is never hurt. Love gives; it does not think of itself. It returns good for evil.

Read Henry Drummond's book on love (The Greatest Thing in the World). Be kind to one another. Paul said, "Love is the fulfilling of the law." You do not have to talk about love. The more one loves, the less he talks about it. Love cannot be mistaken - one knows it is there.

Be watchful that you do not talk about the shortcomings of others. The newspapers make much ado about the shortcomings of people. The healer is deaf to all these reports which are not of the Truth.

Many people like to talk about their operations and their diseases. "The doctor never did see anything like this before," etc. Don't listen - keep knowing the Truth.

When anyone tries to get things for himself, he becomes tired. Watch men play checkers. They are always trying to get the other man. After an hour or so, they become exhausted; then, to relax, they play give-away. Each tries to give away all his plays to the other man. In a minute or two you will see them energized with new vitality. So, give.

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THE PIRKE ABOTH  
By Robert Applegate, Jr.

THE PIRKE ABOTH is a collection of the sayings of Jewish scholars who lived during the period 300 B.C. to A.D. 200. Few Christians are familiar with it, but there is much in it that is worth considering. Judah the Prince made the collection about the year A.D. 200. It now forms a part of the Talmud.

Modern translations of the Aboth suffer from an overliteratness and from an ossified terminology. They give a wrong impression of the original. For a few of the sayings in the collection I have made the following translation, which I think is a little closer to the spirit of the work as it left the hands of Judah.

The title Rabbi literally means "my great one"; but in effect it means "teacher." Men often used it to address Jesus (translated in the King James Version by the word "master"). Rabban is an honorary title that during the First Century and later was given to a few outstanding scholars.

Most of the dates are only approximations, but are accurate to within about twenty years. The words "as it is said" always introduce a quotation from Scripture.

Simeon the Just (340-170 B.C) said: The world stands on three things: on spiritual instruction, on worship, and on the kindness of those who are dedicated. (1.2)

Antigonus of Socho (240-270 B.C) said: Do not be like servants who serve their teacher for the sake of receiving a recompense, but be like servants who serve their teacher without hope of receiving a recompense - and the wealth of the Spiritual Realm will be upon you. (1.3)

Shemaiah (80-10 B.C) said: Love work and hate dominion. (1.10)

Hillel (60 B.C.- A.D. 20) said: Love peace and run after peace; love all creatures and lead them to spiritual instruction. (1.12)

He said: If I am not for myself, who is for me? and if I am for myself, then what am I? and if not now - when? (1.14)

Simeon his son said: All my life I have grown up among spiritual teachers and I have found nothing better for a man than silence. The main thing is not study but practice. (1.17)

Shammai (60 B.C. - A.D. 20) said: Make your spiritual study fixed; say little and do much; receive every man with a cheerful countenance. (1.17)

Hillel said: Do not separate yourself from the congregation, and do not judge your companion until you come into his place. (2.5)

Rabban Johanan ben Zaccai (A.D. 10-80) said: If you master much spiritual instruction, do not pat yourself on the back - you were created for this purpose. (11.9)

(When the Roman army was besieging Jerusalem in the years A.D. 68-70, Johanan ben Zaccai escaped by being carried outside the city in a coffin. He fled to Jamnia with a few followers, where he founded a school for the study of Scripture. More than any other person, he was responsible for preserving Judaism.)

Ben Zoma (A.D. 50-95) said: Who is smart? He that learns from every man, as it is said: "From all who have taught me I have acquired knowledge, for I have continually thought about the things that bear witness to You." Who is heroic? He that controls his instincts, as it is said: "Better is he that is slow to anger than the hero; better is he that rules his spirit than he that takes a city." Who is rich? He that is happy with his lot as it is said:

"When you eat of the labor of your hands you will be happy and it will be well with you." Who receives honor? He that honors all creatures, as it is said: "I will honor them that honor Me; they that walk upon Me will come to little." (IV.I)

Rabbi Eleazer (A.D. 60-130) said: Give to Him what is His, for you and all that belongs to you are His; and so He says in David: "All things come from You, and we give to You what came from Your Hands." (III.8)

Rabban Gamaliel the son of Rabbi Judah the Prince (A.D. 200-270) said: Study of spiritual instruction combined with other occupation is good; for work in both of these makes a person forget his errors. All spiritual instruction with no other occupation ends in emptiness and begets error. All that you do for the members of the community, do it in the consciousness of the Spirit; for the dedication of their predecessors upholds you." (11.2)

(CF. Jesus, statement: "I have sent you to reap that for which you have not labored; other men have labored and you have entered into their labor.")

(Judah the Prince was the editor of Aboth. The sayings by his son were probably added later to the finished collection.)

He said: Make His Will as your will, so that He may make your will as His Will; make your will as nothing against His Will, so that He may make the will of all others as nothing against your will. (11.4)

Rabbi Eleazer ben Shammua (A.D. 115-220) said: Let reverence for your teacher be as reverence for the Spiritual Realm. (IV.15)

Rabbi Tarpon (A.D. 46-117) said: The day is short, and the work is great; the workmen are few, and the Lord of the house is urgent. (11.20)

He said: It is not for you to finish the work, but you are not free to desist from it. If you master much spiritual instruction you receive great recompense. The Master of your work is faithful; He will pay you your recompense. (11.21)

Alphabet of  
DAILY MEDITATIONS  
For every Week Day of the Month

AUGUST, 1965

2. AWAKE up, my glory; AWAKE!
3. Return to the Almighty and thou shalt BE BUILT up.
4. CAST thy burden upon the Lord.
5. DELIGHT in the Almighty, and lift up thy face unto God.
6. I will EXTOL Him . . . and rejoice before Him.
7. Be FILLED with all the FULLNESS of God.
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9. Stir up the GIFT of GOD which is in thee.
10. In HIS Word do I HOPE.
11. Jesus Christ . . . hath brought Life and IMMORTALITY to light.
12. JUDGMENT and JUSTICE take hold on thee.
13. He is . . . of great KINDNESS.
14. LIFT up thy face unto God.
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16. Know that I Am in your MIDST, and that I Am the Lord your God.
17. NOTHING shall by any means hurt you.
18. Whoso findeth Me, shall OBTAIN favour of the Lord.
19. Make thy PRAYER unto him, and He shall hear thee.
20. The effect of righteousness (is) QUIETNESS.
21. REMEMBER that thou magnify His work.
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23. I SOUGHT the Lord, and He heard me.
24. Give THANKS in all circumstances.
25. His greatness is UNSEARCHABLE.
26. Be a VESSEL for noble use.
27. Lay up His WORDS in thine heart.
28. Humble YOURSELVES under the mighty hand of God.
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30. Be the more ZEALOUS to confirm your call.
31. Rekindle the gift of God that is in you.
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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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As electricity is the working power of the electrical principle,  
So Spiriticity is the working Power of the Spiritual Principle.

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