

SPIRITICITY, December 1958

THE CHRISTMAS LIGHT

By Alden Truesdell

FROM THE first Christmas until the present, the day that commemorates our savior's birth has always been distinguished by special lights.

Of the shepherds in the field on that first Christmas in Judea, we are told that "the glory of the Lord shone round about them." And the aged Simeon, when he saw the Baby, praised God, saying, "Mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of Thy people Israel."

In considering the subject of light, we can find many starting points. But wherever we start, we are sure to arrive at the consideration of that Authority who was so identified with light that He could say, "I am the light of the world."

There are many Scriptural references to light. To David the Lord said, "He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds." The Book of Esther reports, "The Jews had light, and gladness, and joy, and honour." The Psalmist sang, "The Lord is my light and my salvation: whom shall I fear?" Isaiah promised, "Then shall thy light break forth as the morning, and thine health shall spring forth speedily."

The prophets placed the fulfillment of their prophecies in the future. It remained for John the Baptist and Jesus to bring it into the present. John declared the Kingdom to be "at hand." Jesus confirmed this, and enlarged upon it by declaring the Kingdom to be within. Of this Jesus said, "Many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."

Jesus' promise was that as the disciples became more completely oriented in the Eternal Pact of the Kingdom of Life and Light, they would duplicate His works, and do even greater works because of His completion of His assignment. The disciples did duplicate most of the works of Jesus, and there was a greater impact of the works because of the numbers involved. But, for the most part, the "greater works" are taking place even now, as the Holy Spirit, working in the minds and hearts of men, is finding receptive material for reproducing the Divine Masterpiece, the Fulfilling of God's Will - on earth as in heaven.

We must accept the Christ Light for ourselves and for the race; that is what Jesus Christ called us to do. As Peter summed it up: "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into His marvelous light."

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CHRIST DISCIPLINE

By Robert Applegate, Jr.

"WHOSOEVER ... shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

Christianity requires a stricter discipline than that of the Pharisees, the legalists - those who put their trust in the observance of a set of rules. Christianity demands an internal discipline.

People want to be told what to do. There is an innate hunger in men for authority, even though they outwardly rebel against authority. So from the beginning of time there have been codes of conduct, which have been accepted as binding by the groups responsible for them. But the trouble with any code is that it begets an attitude of superiority and an unwholesome reliance upon outer observance. Those who subscribe to a particular code always look down upon those who adhere to another rule. So Luke wrote of the legalists whom Jesus reproved, they "trusted in themselves that they were righteous, and despised others."

Yet we need authority; therefore we must turn to the Way of Jesus Christ. We must forget all explanations about Him and all outmoded symbolism. We must get back to Him who preached this Way of Life and who proved that He knew what He was talking about. Read the Acts of the Apostles and see what Christianity can do for men who understand and practice it.

We must get rid of the idea that the teaching of Jesus is a "counsel of perfection," to which we need give no more than lip service; or that it is a lot of impractical, soft-headed idealism, which it would be nice if everyone followed. We must now accept the teaching for what it is: a Way of Life which we must follow to the best of our ability, or else sink lower than the animals. For man is made to aspire; and unless he aspires, he betrays his own being and is worse than an animal which can only follow its instincts.

If we accept the teaching of Jesus Christ as our guide to life, we will find that it requires a discipline more arduous than that of the strictest Pharisee. We cannot escape the words: "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it"; and, "Strive to enter in at the strait gate: for many, I say unto you, will seek to it enter in, and shall not be able."

The discipline required by Jesus is the discipline of the heart, for it is only the pure in heart that "see God." And to get the heart pure and to keep it pure requires a lifetime of efforts. It is much easier to abstain from violence than it is to give up hatred; it is much easier to give up some outer pleasure than to overcome the habit of criticism; it is much easier to conform to some particular code of conduct, however strict, than to bring "into captivity every thought to the obedience of Christ."

The discipline required by Jesus Christ is, ultimately, the discipline of the attention; for it is the direction of our attention that determines what is in our hearts and, therefore, what is in our lives. When we look out toward the world, we desire outer advantages, comforts, possessions; we are deluged with unfulfilled longing, frustration, anger, hatred. But when we look deep within, we see our oneness with the Creator of the universe; we know that all things are ours, but we no longer desire things, for we already have something better.

Socrates, one of the wisest of all times, advised us to flee all but the necessary use of the eyes and ears, that we might focus our attention upon Truth. He called this discipline the "practice of death." Paul, following this Way of Life, said "I die daily." Jesus taught, "He that hateth his life in this world shall keep it unto life eternal."

To keep our attention turned within, where the Kingdom of God is; to seek all our good, all our supply, all our comfort, all our joy from within is the discipline to which we are called. It is a narrow way, but it is the Way that leads to Life.

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THE TEACHINGS OF JESUS

Paraphrased by, Nell Truesdell
(John 3:3, 5-8, 10-21)

(To Nicodemus, a member of the Sanhedrin, who visited Him by night, Jesus said:)

---- Truly, I declare to you, unless a person is transformed, he will not be qualified to perceive the Realm of the Supreme One. ----

-----Truly, I declare to you, unless a person renounces human existence and enters into spiritual Being (consciously), he does not have the power to get into the Realm of the Supreme One. Whatever is reproduced by the body (the physical nature) is mortal; and whatever is produced by the Activity of the Supreme One is immortal. Do not be amazed that I declare to you, It is necessary to exist in a different way. The breeze wanders at random, but you cannot say definitely where it comes from or where it goes; this is what happens to everyone who is brought forth by the Activity of God. ----

(Since Nicodemus did not grasp what Jesus was talking about, Jesus asked:)

----- Are you a rabbi of Israel, and are not aware of these occurrences? Truly, I declare to you, we talk about what we understand, and openly acknowledge what we have inwardly perceived; and you do not accept our profession of faith. Since I have talked about commonplace things, and you do not understand, by what means shall you be enlightened if I describe spiritual things? No human being has risen into the Realm of Being, except the One that left the Realm of Being, the spiritual Identity that belongs in the Realm of Being. ----

--- And as Moses raised the snake in the desert region:* in like manner must the spiritual Identity in all persons be raised up: that whoever merges with the spiritual Identity should not die, but have everlasting Being.

(*Numbers 21:5-9. And the people spake against God, and against Moses, ... and the Lord sent fiery serpents ... and they bit the people; and much people of Israel died. Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord, and against thee; pray to the Lord that He take away the serpents from us. And Moses prayed for the people. ... And Moses made a serpent of brass, and put it upon a pole: ... and if a serpent had bitten any man, when he beheld the serpent of brass, he lived.)

----- For the Supreme One so valued the realm of humankind, that He handed over His original spiritual Identity (His Son), that whoever merges with that spiritual Identity should never die, but possess everlasting Being. For the Supreme One did not order His spiritual Identity (Son) into the realm of human existence to pass judgment on that realm; but that by means of the spiritual Identity (Son) the realm of human existence might be redeemed. -----

----- The person that trusts in the spiritual Identity is guiltless: on the other hand the person who does not trust is quickly pronounced guilty, because he has not had confidence in the Identity of the sole embodiment of the Supreme One. And this is the accusation, that enlightenment has entered the realm of humanity, and the people preferred ignorance to enlightenment, because their exploits were selfish. For every one that is self-centered abhors enlightenment, and refuses to accept instruction, for fear that his exploits should be censured. But the person that does what is right moves toward enlightenment, so that his activities may be successfully exhibited, that they stem from the Supreme One. -----

(After this exhortation, Jesus and His disciples left Jerusalem and went into the country, to a place in Judaea where there was a stream of water. There they remained for about eight months, during which time Jesus' disciples baptized whoever came to them.)

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REALIZE:

That whatever you do not want others to have is withheld from you, no matter how hard you work to attain for yourself.

That what you truly want others to have and enjoy of happiness or health or prosperity you attract in abundant measure to yourself.

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THE FRUIT OF THE SPIRIT

By H. B. Jeffery

(Continued from last month)

TEMPERANCE OR SELF-CONTROL

THOSE WHO have not consciously penetrated to the Divine Center of Life within themselves, who continue to live in the circumference of things, keep on loving their own desires. To them the gratification of their desires seems sweet. But sooner or later, the seeming sweetness becomes pain, and the end of it is a heavy sense of emptiness and loss. Then the devotees of the senses cry out against themselves and the world saying, "Vanity of vanities; all is vanity."

Those who do not return to the Place of Beginnings find an unwise delight in polemics, controversies, disputations, and the argumentations of the intellect. They take pride in what they feel to be a superiority of mind, the possession of which seems greatly to be desired. However, this so-called superiority consists of nothing but a swollen ego; and the fruits of such egotism are humiliation, chagrin, mortification, and vexation of spirit.

The fruits of egotism at first give forth an enticing sweetness, but the flavor soon turns to bitterness. The sense man is ever being deceived and in consequence his mind and body are so constantly disturbed that they often get completely out of control. Let man forsake the lure of the senses and return to the Source of Life, which is within. Then shall he experience a stripping off of the crassness of egotism, and he shall be denuded of that brief, boastful personality which has been fabricated of nothing but sense impressions and false judgments.

This divesting of personality may be a crucifixion and a death; but it will be only the death of a false self, man's sham enemy - yet the cause and source of all the world's inharmony, discord, hate, and deceit. Let there be the crucifixion, for after crucifixion there is resurrection.

The Real Self then arises all harmonious, strong, beautiful, and joyous. This Self automatically, as it were, takes control; and under its command all the outer vehicles of mind and body swing into rhythm with that Central Harmony which is ever at one with the Universal Harmony - the "Music of the Spheres."

Thus is redemption wrought by man's turning to the Divine Center within. Only then do the redeemed sons of God find abiding Joy. Only then do they go forth treading the Heavenly Way, singing the songs of the Free in Light, their minds illumined and their hearts charged with High Resolve and Divine Purpose.

To the redeemed sons of God, pomp and circumstance mean nothing, place and station have no appeal, reputation and opinion are but emptiness, personality is vacuity. They know that they have been "bought with a price," and that this price was the crossing out and dissolving of all that constituted the personality of the natural man.

The free sons of the Free Spirit are governed solely from the Divine Center within them. They are controlled only by the Perfect Self, the I AM THAT I AM, which is God Omnipotent and Omniscient. They seek not the sanction or approval of men.

The kingdom of the Self is not of this world. The sons of Light are in the world, but not of it. Their authority is from the Author of Life, and not from manformed societies. Their ordination is of the Holy Spirit, and not of state-incorporated bodies or of the hand of carnal man. They are wholly governed by God, the Principle of Truth, and not by man-concocted laws. They breathe the pure air of the Heights of Being, the very Breath of the Almighty which formed them; they are glorified in mind and body; they radiate Wisdom and Holiness from Him that sits upon the Throne, the Seat of Control within.

How shall man come to know the nature of the Divine Self? How shall he hear the mandates from the Heights, and come under the controlling influence of the Holy Spirit?

Let him heed the counsel of the greatly wise and good of all ages and more particularly the words of Jesus Christ, who declared, "The kingdom of God is within you." Jesus Christ answered our question by saying: "The Kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the Kingdom of God is within you."

Man shall turn within and behold. He shall be still and hearken to the Divine Inspiration. Above all other heeding, he shall take heed to the Presence abiding at the Inmost of his being. If he is steadfast in his inward attention he will feel a great Peace permeating his entire consciousness; and out from that Peace there will come to him a sense of joy and strength, a new intuitive perception - the apprehension of Divine Ideas.

The Divine Ideas will foregather in his consciousness. They will take form as a positive, definite instruction, which shall be comprehended, received gladly, and followed. So shall he be taught of God. So shall he partake of the Divine Nature, be governed by the law of the Spirit of Life, and be under the perfect control of the Self, the I AM that is GOD.

The spiritual Center of Life in man is likewise the Center of the Universe. When a man finds that Center, he contacts the Source of all power and is imbued with the strength to do whatsoever he may wish to accomplish. He discovers the Fountain of essential wisdom - that wisdom by whose touch his understanding is quickened. This enables him to perceive the real nature inherent in all things, and thus he sees things as they are, and not as they appear.

"Knowledge is power." This is an ancient axiom. Through the knowledge of the Self within him, man is enabled to exercise power and dominion without. But this power is never given to him until he has first been freed of personality and egotism. He can never make right the world about him until he himself is in right relation with the Divine Self.

Man must be right in order to do right, or in order to set things right in the world about him. However much he may preach and teach, it will avail nothing unless he be first, within himself, that which he would see manifest in the world. Though he exhort others to a life of purity, he shall not behold it in the conduct of his hearers, if he himself is a victim of the "lust of the eye, and the pride of life."

Man may quote from Scripture: "Be ye therefore perfect, even as your Father which is in heaven is perfect"; but no one will be inspired to seek the Perfect Life if the preacher, or teacher, is not with all his heart endeavoring to walk therein. They shall not say, "Be ye lifted up!" when they are traveling paths that lead downward.

To exhort people to love their neighbors - even to have the words writ large over the rostrum of the Temple of Worship - will not quicken the chord of Love in the hearts of the hearers, if the preacher is practicing greed, aggrandizement, the appropriating of other's ideas and the fruits of their labors. On the contrary, such hypocrisy will but stimulate in others more greed and selfishness.

Love is never self-seeking. To preach regeneration, while by example and behavior depicting its opposite, will not inspire others to a life of spiritual devotion, consecration, chastity, and sacrificial service.

Let man first abandon unlovely habits, false practices, inordinate desires, unbecoming deeds; and seek the Divine Center - the kingdom of the Self - "wherein dwelleth righteousness." Let him first obey the God Self before he attempts his preaching of a life of holiness, and his persuasive discourse for others to follow that true life.

He who would find Blessedness - that Blessedness which blesses others - let him first find the Self. Then will all his words and actions be tempered of the Spirit. Then shall he find rest in the Beauty and Harmony which is Heaven, and know what constitutes the essence of his own being.

Then, indeed, shall Love and Wisdom shine in him. The Light of Truth shall radiate from him. Strength and Health shall break forth through him as the morning. Then will he become patient, tolerant, considerate; and he will bear all the fruit of the Spirit, including that Divine Temperance which is Self-control.

THE END

Alphabet Of
DAILY MEDITATIONS
For Every Week Day Of The Month

DECEMBER 1958

1. Serve God ACCEPTABLY with reverence and godly fear.
2. God BREATHED into man's nostrils the BREATH of life.
3. CHASTENING ... yieldeth the peaceable fruit of righteousness.
4. DRAW near to God and He will DRAW near to you.
5. The Word of the Lord ENDURETH forever.
6. Supplement your FAITH with virtue.
8. He who does GOOD is of GOD.
9. HUMBLE yourselves in the sight of the Lord.
10. You should INHERIT a blessing.
11. Let us JOIN ourselves unto the Lord.
12. Commit the KEEPING of your souls to Him in well doing.
13. LOVE one another with a pure heart fervently.
15. MAY grace and peace be MULTIPLIED to you.
16. As NEWBORN babes, desire the sincere milk of the Word.
17. As OBEDIENT Children ... be ye holy.
18. Be PARTAKERS of His holiness.
19. By QUICKENED by the Spirit.
20. The Lord knows how to RESCUE the godly from trial.
22. My grace is SUFFICIENT for thee.
23. Mercy TRIUMPHS over judgment.
24. Offer UP spiritual sacrifices, acceptable to God by Jesus Christ.
25. Be sober, be VIGILANT.
26. WALK not according to the flesh but according to the Spirit.
27. Submit YOURSELVES therefore to God.
29. Be ZEALOUS to be found by Him ... at peace.
30. Grace to you and peace from Him who is.
31. Follow the Truth.

"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."

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