

SPIRITICITY, January 1956

RECAPTURE OR COMPLETE FREEDOM

By Nell Truesdell

In reality, man is a spiritual being, created in the Image and Likeness of God. Often the awakening to this fact does not come until a person is well advanced in adulthood. From the moment that a person is conceived, the spiritual nature is submerged under the laws of generation; and until a person awakens, this innate sacred constitution remains buried under the weight of the flesh and materiality.

Throughout the history of the Israelites, we see an outward exhibition of inner principles, which, by proper interpretation, teaches us what takes place in our consciousness as our spiritual nature (always present and fully developed) is allowed to reveal itself, step by step. The long period of servitude in Egypt and the long period of wandering in the wilderness that the children of Israel brought upon themselves by their ignorance of, and willful departure from, God's laws suggests the long period of time that a human being takes to change from a low state of existence to a higher one. While this change is taking place, many setbacks are experienced; but the general trend in every awakened person is toward a full outward expression of his inherent spirituality.

The Egyptians, from whom the Israelites escaped, represent the realm of the lusts, passions, and sensual appetites. When this phase of a man's consciousness tries to recapture the fleeing inherent spiritual aspirations (Israelites), it is destroyed, as the Egyptians were caught in the waters of the Red Sea and drowned. Thus do the spiritual aspirations escape a forced return to the bondage of the flesh. Further, as the Israelites passed over the dry bed of the sea, so do the spiritual children of consciousness escape being drowned in the purely mental phase of existence, which water always represents.

Moses, who symbolizes man's highest mental concept of spiritual values, delivered his people from slavery to the Egyptians. Three months after the deliverance, when the whole company was encamped at the foot of Mount Sinai, Moses went up into the mountain, and God said to him:

"Say to the house of Jacob, and tell the children of Israel: Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you to Myself. Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine."

On Mount Sinai Moses was given the Ten Commandments to give to the people; but when he returned from the Mount, he found the Israelites noisily worshipping a golden calf. In anger, Moses destroyed the tablets on which the Commandments were written, thus breaking all the Commandments at once. Consequently, he had to repeat his call upon the Lord and to sojourn alone with Him for forty days, during which time he neither ate nor drank but lived in constant communion with God. At the end of this time, God ordered him to make a copy of the original Ten Commandments.

Mount Sinai represents a high place in consciousness, where God calls man to come up to commune directly with Him. Moses' obedience to God's call

signifies our own inner response to go up (look up) to commune with the Almighty. Whenever we obey, we are given commands to relay to the various departments of our being, so that they may understand the need for the whole man to turn God-ward. But after such a period of high devotion, we are apt to find our unstable emotions and thoughts committing idolatry by following some false idea, which promises quick satisfaction and deliverance from discipline and suffering.

As it happened with Moses, so it happens with us. God is not in a hurry to give out His gifts; yet He is never too late in delivering them. The Divine waits for an earnest declaration of intents such as Moses made:

"Now, therefore, I pray Thee, if I have found grace in Thy sight, show me now Thy way, that I may know Thee, that I may find grace in Thy sight; and consider that this nation is Thy people."

As God responded to Moses, so He responds to every sincere petitioner:

"My Presence shall go with thee, and I will give thee rest. . . . Thou hast found grace in My sight, and I know thee by name. . . . I will make all My goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy."

Always concerned about his people, Moses continued to talk with God:

"If now I have found grace in Thy sight, O Lord, let my Lord, I pray Thee, go among us; for it is a stiffnecked people; and pardon our iniquity and our sin, and take us for Thine inheritance."

At the end of this period of communion with God, Moses came down from Mount Sinai carrying the tablets of stone upon which he had written the Commandments.

"And it came to pass, when Moses came down from Mount Sinai with the two tables of testimony in Moses' hand, when he came down from the Mount, that Moses wist not that the skin of his face shone. . . . And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone: and they were afraid to come nigh him."

But Moses, when he had called the people together, talked with them and gave them the Commandments that he had received on the Mount.

If ever you have had a deep and consecrated communion with God and afterward happened to catch sight of your face in a mirror, you have seen the spiritual light reflected in your countenance. You may have been a little surprised at the sudden glory that radiated from you; but you must know that when you devote yourself to God, you will reflect the God-shine in your face. Others will see it and be afraid of you, and you may wonder why. It is not that you are obnoxious or unattractive, but that people cannot bear the intensity of your spiritual light. They cannot stand the spiritual radiance any more than you can stand to gaze at an acetylene light with your naked eye. Unless they too have been illumined, they will prefer the darkness of humanness; for they do not know that they also are children of Light.

Each man is the light of his own world; and if he is illumined with the spiritual (rather than the intellectual or the psychical) light, he will

disseminate that quality of light. When a man is ready, he will uncover his own spiritual light, which, unknown to him, is already there waiting recognition.

To escape the lusts of the flesh and the engulfing mental activity of mortality and to enter into the transcendent spiritual light, we have to look above these lower areas in consciousness and devote ourselves to God on the Mount of High Understanding. God always answers. He is never in a hurry, but He is never too late.

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SPIRITICITY, January 1956

SCIENCE AND TRUTH

By Robert Applegate

Our lives are based upon, and governed by, our axioms.

An axiom is a statement that is accepted as a self-evident truth; a basic principle which needs no proof and from which other principles are derived. In geometry, for instance, there are certain statements that are accepted as self-evident (such as, the shortest distance between two points is a straight line); and on these statements the whole structure of plane geometry is built. Similarly we all have certain basic ideas about the nature of the world and of man, and upon these ideas we base all our thinking and consequently all our action. We do not examine these axioms to see where they came from or to test their validity; yet we base our lives upon them. They are to us obvious and unimpeachable.

At the present time, the most widely accepted and least questioned axioms are (1) that we live in a material world governed by material, social, and economic "laws"; and (2) that we are bound by space and time: i.e., that space, time, and matter are the ultimate realities. These ideas we accept as self-evident. We do not question them (except perhaps in an abstract and academic way), for we have been brought up with them. We assimilated them in our childhood. They are a part of us, and to question them seriously is an uncomfortable experience which we gladly avoid.

Not all men have the same axioms and the propositions that are obvious to us are not so to others. For example, we accept without question that the universe is governed by "laws," but the savage living in the heart of Africa accepts in the same way that the universe is governed by spirits and demons. To us, the things in the world, the matter of which they are composed, and the laws by which they are controlled are the basic realities; but to the savage, the spirits are much more real than the things with which he comes into contact. In our "enlightenment," we regard the views of the savage as superstitious; and future generations will undoubtedly look back upon our blind acceptance of materiality as equally superstitious.

Since our axioms rule our lives, we ought to examine them honestly and impersonally, and discard or modify them if they are found to be fallacious. This is a disquieting procedure; but if we are unwilling to go through with it, we face the danger of basing our lives upon the belief in falsehood, as, from our point of view, the savages do. We serve, or are enslaved to, the ideas that

we accept as true; and if we accept uncritically basic ideas that are false, we are enslaved to those ideas, just as the savage is enslaved to his belief in demons.

If we do examine the axioms upon which we base our lives, we shall discover that most of them derive ultimately from what has been called the "classical mechanics," i.e., the body of natural "laws" discovered in the last 300 years, which seem to govern the world of physical phenomena. Approximately 300 years ago, Sir Isaac Newton discovered that the movements of the planets and many terrestrial phenomena could be explained by certain universal laws of motion. This was a momentous discovery, and all the engineering marvels of the past three centuries have been based, ultimately, upon it. Newton, in fact, inaugurated a whole new era, not only in man's way of life in the world, but also in his thinking. The universe was seen to be governed by orderly and precise laws and not by chance or a whimsical and unpredictable Deity. Events could be predicted; and to many men it seemed that the universe was no more than a vast, complicated machine, which could in time be completely understood. No one, however, could say what the "laws of nature" are, nor why events "obey" them. They are, when analyzed, simply descriptions of the way things do happen; and the basic implication is that the universe is an orderly universe, that it is a cosmos and not a chaos. Its happenings can be described mathematically, and mathematics is preeminently the language of order.

Newton never thought that his discoveries really explained anything, nor that he had fathomed the secrets of the universe. Like all great discoverers he was a humble man. He wrote: "To myself I seem to have been only like a boy playing on the seashore, diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, while the great ocean of truth lay all undiscovered before me." Nevertheless, many smaller minds that followed him thought that the laws of mechanics explained everything; that it was only necessary to discover all the laws and we should know all there is to know about the universe. They thought, moreover, that they already knew most of the laws, and there were only a few minor details to clear up. To these men, the universe was a great machine, and the human consciousness was a part of it, which could be explained, like all other phenomena, in mechanical terms. The ultimate realities were time, space, matter, and the laws that controlled the activity of matter in time and space. Science has in recent years passed entirely beyond this concept, which is now regarded as childish; yet we find it at the base of much of our ordinary, everyday thinking about the world in which we live. The mechanical, materialistic world-view is the mental environment in which most of us grew up, and we cannot cast it off lightly. It colors all our thinking and consequently all our lives.

In all fields of human endeavor, great progress has been made when the long-accepted axioms have been critically examined and either modified or discarded. (Often the axioms have been found not to be entirely false, but to have a limited application, where they had been accepted as having a universal one.) In the field of physical science, this has been done. As a result, the whole new fields of relativity and quantum mechanics have opened up, and these in turn have paved the way for all our atomic research and discovery. Einstein was the first to start on this new tack by examining and discarding the basic principles that scientists had for two hundred years accepted as unquestionable. In future generations, he will be seen to have brought about as great a change in our way of life and in our thinking as Newton did. Already he has had a terrific impact upon the fields of science and engineering, but it takes time for the ideas of the great discoverers to filter down to the level of general

acceptance. Nevertheless, we can examine the implications of the new discoveries and use them to evaluate our own personal axioms.

Science, after all, is simply one method of trying to arrive at the Truth as to the nature of the universe and our part in it - something with which we are all vitally concerned. Science does not, and cannot, have the final answers as to what the universe is; and the scientists now recognize this fact. This alone is not the least of their discoveries; for many have regarded the partial findings of science as ultimate truth. The scientists themselves have learned humility. They have learned the limits of the physical approach to Reality, and they have also learned that what seems obvious may be false and misleading. We can well afford to emulate their willingness to discard old concepts and their patient search for Truth wherever the search may lead.

(To be continued)

SPIRITICITY, January 1956
PEACE
By Alden Truesdell

"The fruit of the Spirit is . . . peace."

After Jesus was risen from the grave, His first communication to His disciples was "Peace be unto you."

"And when He had so said, He shewed unto them His hands and His side. Then were the disciples glad, when they saw the Lord."

The disciples informed Thomas, who had not been with them, of the experience; but he refused to believe. Then, eight days later, Jesus appeared again, mostly for Thomas' benefit. He said to him: "Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side: and be not faithless, but believing."

"And Thomas answered and said unto Him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed."

Paul was one of those who never saw Jesus in the flesh; yet after his illumination, he believed the entire story. This belief changed his life from one of violent persecution of Christianity to one of peaceful preaching of the way of Christ. In the place of hate, he knew peace; and this peace gave him the power to preach with authority and persuasion from one end of the Mediterranean world to the other.

Paul tells us to have our feet "shod with the preparation of the gospel of peace." The salutation with which he opens all his letters is "Grace be unto you and peace, from God our Father, and from the Lord Jesus Christ." He states that God is the Author of peace and he tells us, "Let the peace of God rule in your hearts."

Books are written on peace of mind, and all agree peace of mind to be a thing of value; yet few find it. Only those find it who are led by the Lord, who leads "beside the still waters"; only those who are spiritually minded, as explained by Isaiah: "Thou wilt keep him in perfect peace whose mind is stayed on Thee."

Like Paul, we are in the class of those who have not seen Jesus in the flesh, and yet have believed. Though unseen by us Jesus Christ has become a tremendous influence in our lives. We have learned that the simple act of considering His Name produces a new state of mind and sense of being. Jesus has been called "the Prince of Peace," and we who have called upon the Name of Jesus Christ have felt that peaceful influence that is identified with His Name.

This peace, so lavishly given by Jesus Christ, is a universal substance. It is capable of being enjoyed by any person who lets it come upon him. Such a person is fortunate indeed, so fortunate as to be designated a son of God. For "the peacemakers . . . shall be called the children of God."

One thing may be noted regarding the spiritual fruit of peace. We are to bring forth this fruit. We do not acquire this fruit of the Spirit; we bring it forth from the center of peace, the city of peace, or from Jerusalem within. This heritage of peace, poise, balance, and harmony is not accumulated as is earthly treasure or as one might make money. Neither is it obtained by tiresome taking from without, as is education. Spiritual gifts are gifts, not given for merit, but implanted by the Spiritual Father in every spiritual son - free gifts "lest any man should boast."

In the bringing forth of spiritual fruit, the desire is often changed from one of going out and doing something to one of staying and being and enjoying something. Where do we go to love? When the word is mentioned, our attention may go to some loved one, but the sense of love is not enjoyed exclusively in that particular person, or in any special place. We love as we live; we know love as we know we are alive, right where we are. So it is with peace. Something may happen to disrupt our peace of mind, but nothing has happened to peace. Peace is permanent; peace is indwelling and waits to be called forth into our consciousness.

Once peace is acknowledged and invoked by sincere aspiration, it comes forth rapidly to restore, to redeem, to heal the ravages of violence; for peace is salvation. Peace integrates the whole man and enables him to bring forth the other fruit of the Spirit: love, joy, patience, gentleness, goodness, faith, meekness, temperance. Peace is power, the perfect power, as of machinery that is running smoothly.

We know peace as a quiet confidence, a stillness in which healing ministries transpire. "Still water runs deep" says the proverb and we find this to be true. The naturally quiet person is apt to be grounded in such stable qualities as ethics and character, for such associate with peace. Paul speaks of "the peace of God that passeth all understanding," and we would not try to explain or describe peace. But if by constant calling attention to the Source of peace we can produce an increase of individual awareness of quietude, our purpose will have been achieved.

Before the Crucifixion and Resurrection, Jesus bequeathed peace to His disciples with the words: "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you." This gift of peace is for all who are disciples of the Christ.

Peace remains. Peace is present. Peace is in our minds and hearts.

Alphabet Of
DAILY MEDITATIONS
For Every Week Day Of The Month

JANUARY 1956

2. I will ASCRIBE righteousness to my Maker.
3. BLESSINGS shall come on thee.
4. Thou shalt guide me with Thy COUNSEL.
5. I may DECLARE all Thy works.
6. The gift of God is ETERNAL life through Jesus Christ our Lord.
7. Gather up the FRAGMENTS that remain that nothing be lost.

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9. I will make all My GOODNESS pass before thee (Moses).
10. HAVE HOPE toward God.
11. The Son . . . IS the IMAGE of the INVISIBLE God.
12. This JESUS, whom I (Paul) preach unto you, is Christ.
13. KEEP yourselves in the love of God.
14. Gird up your LOINS LIKE a man.

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16. Behold, God is MIGHTY, and does not despise any.
17. Show me NOW Thy way.
18. Thou thyself also walkest ORDERLY, and keepest the law.
19. Go in PEACE.
20. I will give QUIETNESS.
21. RECEIVE the Word with all READINESS of mind.

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23. There was made a great SILENCE.
24. TESTIFY the Gospel of the Grace of God.
25. I bare you on eagles' wings, and brought you UNTO Myself.
26. Thou shalt pay thy VOWS.
27. WATCH, and remember.
28. Take heed therefore unto YOURSELVES.

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30. All are ZEALOUS of the law.
31. Hold fast the faithful word.

"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.