

## GOD AS GOD

By Alden Truesdell

"TO GOD as God, it belongeth to express Himself, and know and love Himself, and to reveal Himself to Himself; and all this without any creature."  
-Theologia Germanica

While God as Godhead seems to be indifferent to all blandishments, God as God can almost be imagined as praising Himself and preening Himself. He is so delighted with Himself He desires to impart Himself to everybody and everything. He endeavors to, and does, take everyone and everything to Himself, in some subtle manner.

It is in God as God that persons appear, each one an embodiment of some trait that God particularly admires in Himself. God could almost be described as a colossal Selfishness, if the word "selfishness" did not have such bad press notice; for God is indeed the Universal Self.

The conception of God as God is the most comfortable conception of Godhood and is the idea to which most of the great religions of the world subscribe, for it is not so disturbing as are the other phases of God. God as Godhead is disturbing to most religious flocks because He seems remote, unattainable, indifferent to all the needs and wants of mankind. What benefit is to be expected from a God who is so aloof and unimpressionable that we cannot get through to Him or get Him to evidence any interest whatever?

On the other hand, God as Man is apt to give the impression of being too close for comfort. And the uncomfortable feeling of insufficiency might cause one to cry out, "Depart from me; for I am a sinful man, O Lord!"

But God as God - a God who is aware of His own powers and responsibilities and is quite happy in taking care of all that belongs to Him - seems to free man to his own devices. Here whatever man claims God to be, that will God be to him.

As we endeavor to trace various stages in the fulfilling of the Divine Plan, it seems that everything we study is experimental and preliminary. And indeed this must always be so, until mankind awakens in the image and likeness of the Creator. But in things spiritual, as in all fields of activity, there is no joy comparable to the joy of discovery of great and mighty things formerly unknown.

God's using everything for His own Purpose is one of the most pleasing aspects of Truth; for no matter how often we fumble the ball, the game goes on and we are strengthened for the next play. Therefore we should revel in this conception of God aiding and abetting, encouraging and praising God; for our relation with this conception is much like our childhood status in the house of our earthly parents, when they had all the responsibility and we had all the fun.

SPIRITICITY, MARCH 1959

BE YE PERFECT

By Robert Applegate, Jr.

"BE YE therefore perfect, even as your Father which is in heaven is perfect." - Matthew 5:48

One commentator is so puzzled by this command that he maintains the Greek-writing author of the Gospel misunderstood the Aramaic that Jesus spoke. He suggests it should read: "Be all-including (in your good will), even as your heavenly Father includes all," which is a satisfactory rendering in the particular context in which the command occurs. Nevertheless the Gospels as a whole clearly show that Jesus did command men to be "perfect" and promised that - by the Grace of God - this perfection is attainable. "Follow Me," He said. "Where I am, there ye may be also."

The perfection aimed at by the follower of Jesus Christ is the complete freedom from all that distracts the mind from God. This includes freedom from fear, from anger, from concupiscence, from covetousness. "If thou wilt be perfect," Jesus said to the rich young man, "go and sell that thou hast" - not that possessions can keep one from the Kingdom of God, but that clinging to them will. "If riches increase, set not your heart on them," said the Psalmist. "Once God has spoken; twice have I heard this: that power belongs to God."

The perfection we aspire to is that consciousness possessed by Jesus when He said, "The prince of this world cometh, and hath nothing in me." But, you say, this is impossible! It is. That is just what Jesus said: "With men this is impossible; but with God all things are possible." It is well to know at the outset our complete personal inadequacy. We may then declare with Paul: "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

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"IF GOD had committed some orphan to your charge, would you have been careless of him? He has delivered you to your own care, and says: I had no one fitter to be trusted than you. Keep this person for Me just what he is by nature, modest, faithful, noble, unterrified, dispassionate, tranquil.

"And will you not keep him such?" - The Book of Epictetus

"THOSE WHO commit their every act to Me and worship Me as their highest goal, and meditate on Me with devotion on nought else, and whose minds are fixed on Me, I presently raise them up from the ocean of this world of death.

"Place then thy heart on Me alone; in Me let thy faith dwell. Thou shalt hereafter dwell in Me, there is no doubt." --The Bhagavadgita

SPIRITICITY, March 1959

## THE TEACHINGS OF JESUS

Paraphrased by Nell Truesdell

(John 7:6-8,16-19, 21-24, 28, 29, 33, 34, 37, 38.)

(Because of Jesus' outspoken teaching concerning, Himself as the bread of life (see SPIRITICITY, October 1958) the Judeans sought to kill Him. To avoid the hostility of the Jews, Jesus retired with His men to the safety of Galilee, to the region of Tyre and Sidon, and to the Decapolis, where He spent the spring and summer of A. D. 29. In the middle of October of that year, the Feast of Tabernacles approached, and Jesus' unbelieving brothers counseled Him to go boldly to Jerusalem and do miraculous works, so that the religious leaders might see for themselves that He was indeed the Deliverer. Jesus replied to their taunts thus:)

---- My mortal existence is still incomplete: but your mortal existence continues. Human nature is unable to despise you; but human nature despises me because I uncover it and show that its activities are wicked. You attend the feast: I am not ready because my right moment has not yet fully arrived. ----

(After the brothers had left for the feast, Jesus, to protect Himself, followed secretly; for the religious leaders were seeking Him among the crowds. Though nobody knew where Jesus was, arguments for and against Him were being whispered among the common people, who feared to be caught talking about Him. About the middle of the feast Jesus appeared boldly in the temple and taught with such eloquence that the religious leaders marveled that an unschooled man could discourse so masterfully. Jesus answered them:)

---- My teaching does not originate with me, but it is the Supreme One's assignment to me. Any person that will obey the Supreme One's order is certain to understand my teaching, whether it is from the Supreme One or whether I discourse on my own. Any person that talks about himself is out to obtain his own fame. But he that seeks only the glory of the Supreme One, which commanded him to do so, is trustworthy and does not misuse wisdom to suit his own purposes. Moses gave you rules for self-discipline, and none of you conforms to those rules. For what reason do you sneak around to take my life? ----

(Maddened by these words, the people accused Jesus of insanity, but He answered them:)

---- I have performed one miracle, and everybody wonders about it. Did not Moses hand down the rite of circumcision to you (not because it is of Moses but of the fathers); and on the Sabbath you circumcise a man. If a man can be circumcised on the Sabbath, that the law of Moses may be kept, are you resentful against me because I wholly restored a man's health on the Sabbath? Do not base your opinion on an outward show of keeping the law, but hold to honest conclusions. ----

(His boldness caused wonder, and some asked, Do the rulers know indeed that this is the very Christ? We know this man's family and where he lived and worked, and no one will know where Christ comes from. At this Jesus stated loudly:)

---- You are equally acquainted with me and the village where I dwelt: however, I did not enter into human existence on my own, but was compelled to come into the world by the Supreme One, who is free from deceit, whom you do not understand. But I understand the Supreme One: because I originated from Him, and He gave me this assignment. ----

(The angry Jews wanted to arrest Jesus, but could not, because His mission was still unfinished. Realizing that the populace favored Jesus, the Pharisees with the chief priests sent soldiers to arrest Him; but they too fell under His spell. Jesus said:)

---- For a brief period I am among you, and soon I must move toward the Supreme One, who appointed me to come into the world. You shall hunt me and not be able to locate me; and the place where I am, you shall not have the power to enter. ----

(Not understanding Jesus' words, everybody argued about what He had said. At the last day of the feast Jesus spoke out loudly so that everybody could hear:)

---- If anyone craves understanding, he may move toward me so that he may absorb my teaching. Anyone that accepts my doctrine, as the sacred writings promise,\* from his interior consciousness shall flow a plentiful supply of satisfying, Deific Essence. ----\*(Psalm 37:19. They [the upright] shall not be ashamed [empty] in the evil time: and in the days of famine they shall be satisfied. ::: Isaiah 58:11. And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters [Deific Essence] fail not.)

(In this statement Jesus was remarking about the Holy Spirit, which had not yet been bestowed upon believers, but which would be given to them after Jesus was glorified.)

(The effect of Jesus' sermon was electrifying, so that there was a division among the people, with the unbelievers still determined to arrest Him.)

(Eventually the soldiers returned to report to the Pharisees and the chief priests, who demanded to know why Jesus had not been arrested. The officers declared, Never man spake like this man! Such impudence dismayed the religious leaders, who ranted at the soldiers.)

(Nicodemus - secretly sympathetic toward Jesus - asked the Sanhedrin to consider that their law did not judge a man without first hearing him; but the members turned on Nicodemus and accused him of being a traitor. Since no answer could be found, every man reluctantly returned to his own house.)

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SPIRITICITY, MARCH 1959

YE SHALL HAVE

By H. B. Jeffery

(Continued from last month)

Since it is true that all force is one Force, all life one Life, all substance one Substance, all intelligence one Intelligence, all mind one Mind, all spirit one Spirit, then out of the ONE all ideas come and all things exist. As all things are ideas first, the idea is the real, the foundation, the substance, the essence of that which is or is to be.

So it is true that whoever possesses the idea or essence really possesses the thing. For if it is possible for anything to come forth, it must have being somewhere and somehow, even though it is unrecognized by the senses. In other words, if existence is possible, subsistence is a fact.

When we fully realize this we no longer beg, solicit, or beseech a far-away, supramundane Deity to hear our prayers and condescend to grant us our requests. On the contrary, we give thanks that our minds are attuned and ready now to receive from their Source the ideas that are the moving of the Universal Mind in us, the Spirit moving upon the face of the waters. We acknowledge and rejoice that we can hear the Father, whose Kingdom is within us, telling us that there is something in the Kingdom which we have not as yet recognized, but for which we are now fit and ready.

Thus we hear the voice of the Spirit in the idea that has come to us. That voice says that the time is opportune for us to accept and possess the desired good, and bids us to take that which it is the Father's pleasure to bestow. Indeed, since we are sons of God and "joint-heirs with Christ," all things that the Father has are ours, and it is the Father's "good pleasure" to give us the Kingdom - for which let us give thanks without ceasing.

True prayer is the soul's sincere thanksgiving. If we do all things as unto the Lord (according to Divine Law) and in all things give thanks, with our minds stayed on the Eternal Source, the Universal Supply, then we shall be praying without ceasing. And thus we shall be continuously entering into "the joy of the Lord" (the perfect operation of the Law), the peace that passes understanding, the divine opulence, and the harmony that is health.

If, instead of cringing, crawling, and prostrating ourselves as miserable sinners and worms of the dust before an imaginary Deity, begging that the laws of the universe be suspended or broken for our benefit (though we feel ourselves unworthy of anything, even the least that might be done for us); if, instead of this, we come before the Lord; if we realize His Presence and our existence in Him and His Subsistence in us; and if we stand upright before the Throne of Grace as behoves God's sons and heirs, acknowledging with gladness and praise our divine sonship and all that that implies - then indeed we will come much nearer to honoring our Father and hallowing His Name than we have been wont to do in the past.

When we hear the inner voice calling us higher or when we feel the presence of a desire in the mind for higher and better things and conditions than we have ever before enjoyed, we must be careful to accept it in the right spirit - the spirit of acknowledgment and thanksgiving. We must know that this

present aspiration is the essence of fulfillment, a reality which is already ours. We must live in that reality and not allow our attitude to degenerate into an impulse toward pleading and longing. "Take heed therefore how ye hear: for whosoever hath, to him shall be given."

He who is conscious of his own presence as abiding in the One Eternal Presence will be given to possess whatsoever is possessed by that Presence. "Son, thou art ever with Me, and all that I have is thine."

Isaiah prayed: "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee." If we keep our minds poised in unswerving trust, we shall be receptive to the ideas ever coming forth out of the Universal Mind; and being possessed of them, we shall come also into possession of their external manifestation; for the inner and the outer are one. As much as we are able to receive in mind we shall be given to possess in external evidence. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." "Prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

These sayings from on High have the effect of opening the mind to the realization that the Father is more willing to give than we are to receive. If we enter into this realization, we shall burst the limitations of mind and intellect, transcend the realm of thought, and rise into complete and perfect abandonment to the Most High.

Then, in this abandonment of the soul to God, all the outer senses and all the mental processes will cease. There will be no supplication, no affirmation, no demanding, no commanding. Instead there will be perfect stillness, complete silence in a consciousness of our being one with all-Being. In the inner chamber, with the door closed; in the secret place, where the Father "seeth in secret," we realize that we are already in the presence and in the possession of everything for which we ever have prayed or ever can pray.

This is the perfection of prayer and such prayer is wordless and also thoughtless. It is the silence, the great stillness, in which even thought does not move. Here self is lost in God. There is no more self and our prayer ceases, for there is no more desire of hope, but an abidance in fulfillment and perfection. "Walk before Me, and be thou perfect." This is true worship.

When one has once entered into this perfect union with the Divine in consciousness, it becomes easier to enter that conscious union each time the effort is made, until it becomes the established state of consciousness, in which one lives even while engaged actively with mind and hand in the outer world of accomplishment. In fact the greater our realization of the Allness of God, the more masterful do we become in our dealings with the affairs of the outer life.

Perhaps the reader has asked: Can one pray for another's welfare? for prosperity? for health? and the like? Yes. All forms of prayer, when rightly exercised, are potent and helpful - the prayer of supplication, the denying of the false and the affirmation of the true, the imperious demand and command of Deity - all, when spoken in understanding, have their effect and inevitable result. But all prayer must be lifted up to God in faith and in understanding.

One can "speak the word" for another, deny all false appearances and conditions, affirm all that is true, and as a result be rejoiced to see the

afflicted person set free from poverty and pain. This is prayer on the mental plane, and it involves the operation of the intellect. Some practitioners can go no further than this plane, but do excellent work here; and some who can go higher find that their patients cannot follow.

There are some, however, who can transcend the mental plane and enter the Causeless Realm, above thought, above all distinction of good and evil, truth and error, where the consciousness of the Omnipotent, Omniscient Presence becomes perfect and the Unnamable One reigns; and taking the afflicted ones with them, they can see the sick become changed in soul, their delusions vanishing and their physical bodies and material conditions recovering as a consequence.

If one can enter this state and if the patient can accept and receive, then results that are divinely beneficial will follow. "The prayer of faith shall save the sick, and the Lord shall raise him up."

Alphabet Of  
DAILY MEDITATIONS  
For Every Week Day Of The Month

MARCH 1959

2. We have AN ADVOCATE with the Father, Jesus Christ.
3. Man BELIEVES with his heart, and so is justified.
4. Be CLOTHED with humility.
5. Give us this DAY our DAILY bread.
6. Thy words were found, and I did EAT them.
7. He is FAITHFUL and just to FORGIVE us.  
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9. GOOD is the Word of the Lord.
10. My HEART rejoiceth in the Lord.
11. Be patient in well-doing, seek IMMORTALITY.
12. Every one who has faith may be JUSTIFIED.
13. KEEP His commandments.
14. He is the Source of your LIFE in Christ Jesus.  
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16. God was MANIFEST in the flesh (as Jesus Christ).
17. The Word is NEAR you, on your lips and in your heart.
18. Let us join OURSELVES unto the Lord.
19. This is the PROMISE . . . eternal life.
20. Thou, God, shalt QUICKEN me again.
21. I have REASON to be proud of my work for God. (wrote Paul)  
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23. You are not lacking in any SPIRITUAL gift.
24. Be found TRUSTWORTHY.
25. You have an UNCTION from the Holy One.
26. Faith is the VICTORY that overcomes the world.
27. They that WAIT on the Lord shall not want any good thing.
28. Be not unequally YOKED with unbelievers.  
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30. Be the more ZEALOUS to confirm your call.
31. Peace I leave with 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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SPIRITICITY is the working Power of the Spiritual Principle,  
As electricity is the working power of the electrical principle.