

## LIGHT AND LIFE FROM GOD

By Alden Truesdell

WHAT IS light? The learned of the ages including the scientists of our own generation cannot answer the question. We can explain the effects of light in terms of things with which we are familiar, but we must remember that light antedates any of the things that we might use to interpret it.

To define light is much like trying to explain who and what God is. God was before the world, and anything we might use to illustrate God would of course lack the full essentials of God. We know the effects of God - His promises, His acts towards us, the gifts He bestows upon us. But all our descriptions fall short, for God is always far above anything that can be used to depict Him. Those of us who are giving conscious attention to God are coming to know something of the attributes of God. In telling of them, we fall short; we can tell only what is given us to tell. The Truth is not true because we attempt to tell it, but we tell what we can grasp of it, because it is true.

Life in us is our light. "In Him was life; and the life was the light of men." When we know our life to be the Activity of God in us, we cease to confine our understanding of life to a measure of years. We turn it loose, as it were. We experiment with it and find to our gratitude that as we know how to use and enjoy this life to better and better advantage, the more consciousness of life we have and the more refined that consciousness becomes.

When one seeks the inner light, - if his search is sincere - he will never fail to find it; and his discovery will be memorable. One feels a startled gratification with his new-found ability to see into the secret realm. This is the initial experience of the potential seer. This could be compared to the first experiment of the thousand performed by Edison, to culminate in his bringing forth the incandescent bulb.

At first, the Truth student is awed when he is awakened into the new life. Sometimes he becomes fearful and does not accept the dawn, but slides back into darkness, rather than face the Light. If a student is faithful to the truth he discovers about God and himself, he is further instructed as to the Life and Light within him. He begins to depend more on Them than on his ability to think and do.

After a time of reckoning God as the Active Agent within him, he begins to look up; and he sees, in time, that he need do nothing else but look toward the Most High God - above thinking and above being.

The race has been saved, or is being saved, from human ignorance; but only the Higher Divine Light can save it from the comparative ignorance of human wisdom. "For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts."

oo0oo

SPIRITICITY, March 1962

LOOK TO GOD

By Nell Truesdell

I HAVE had persons tell me that they get inspiration from nature: from trees, mountains, rivers, lakes, oceans, beautiful sunsets. Others have told me that they get inspiration from hearing a symphony orchestra, from visiting an art museum, from listening to a lecture, or from reading a book.

All such outer stimuli induce in the appreciative beholder animation - a quickening of higher thoughts and feelings, through which he realizes the worth of whatever he is looking at.

On the other hand, there are persons who may view the same forms and respond in a different way. I am reminded of the report of a traveler in the mountains of Mexico who became ecstatic about the masses of white clouds that hovered above the distant peaks. He asked his guide how he felt about so much beauty, and the man answered: "Clouds not beautiful. No rain in them." One man was inspired by the beauty of the clouds; the other was depressed by their emptiness of life-giving rains.

In a similar manner one person differs from another in his view of God. The unbeliever feels that it is useless for him to depend on a Divinity about whom he is uncertain. He looks toward God through his "need" and all he sees is the image that clouds his vision. A scientist on board a ship caught in an Antarctic blizzard said, "Looking outside was as futile as peering through a quart of milk." When we are caught in a blizzard of problems, "looking outside" is equally futile. We cannot see the way out while we are looking at the problems. Nor can we see God.

On the other hand, problems stimulate the believer to change the direction of his vision. Instead of trying to look through an opaque screen, he turns his attention toward God within him, for he knows that "with Thee is the fountain of life: in Thy Light shall we see light."

All of us recall some difficulty that turned out to be a door to success. Problems are not impenetrable walls; they are doors that will swing open to the right touch.

Nature, clothed in beauty, inspires him who appreciates what he is looking at. God, clothed in the beauty of holiness, gladdens and strengthens him who surrenders his "need" so that he may be free to look in a new direction. His intention toward the Divine becomes the measure of his outer achievements.

"The blessing of the Lord, it maketh rich; and He addeth no sorrow with it."

"There is a spirit in man: and the inspiration of the Almighty giveth them understanding."

oo0oo

SPIRITICITY, March 1962

## A MANGER FOR CHRIST

By Marian Levering

"AND SHE brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn."

If Christ must be born in a manger, we must make room for this to happen.

Man must make room for Spirit. The answer which lies unrealized just beyond the border of human consciousness is that there is a Realm of Spirit, which is beyond the physical and is neither to be comprehended nor experienced in the realm of mind and matter. We hear many voices today explaining away the divine mysteries with reasonings arising from consideration of the outer. One is aware, from the words of such speakers, that they are wholly unaware of the Realm of Spirit, of the Spiritual Power. They explain, from their limited understanding, that there is no invisible power to heal, no wonderful Divinity in Jesus Christ, no immaculate conception, no resurrection - even, finally, no God. Yet these things are true. They are the great Realities. From the realm of mind and matter, they cannot be seen or understood. They are quite easily understood by those who are awake to this other dimension of power; they are nothing to those not awake to it.

So the first step in building our manger for Christ is to open ourselves in readiness to accept the Presence of a Power beyond the realm of outer manifestation. For when we cease writing off the so-called "mysteries" of Spirit because we cannot discover their laws studying under a microscope or in a psychologist's study - then, and then only, shall we be ready for higher revelations of a Power transcending that of mind and matter. "For as the heavens are higher than the earth, so are My ways higher than your ways." The explanation for that which the materialists and mentalists are writing off as impossible is to be found in the Realm of Spirit, in the Truth of a Power directly of the Spirit which breaks through the "laws," as we have understood them. If then we will welcome Christ, we must make room in our minds and hearts for the Presence and Power of Spirit. So shall we witness for ourselves the Reality of this other Realm. So shall we see happenings by that Power that are often quite beyond the ordinarily accepted occurrences.

Then, as we proceed in readiness for higher revelations, we must learn to make room for the Activity of Christ in us, for the touch of the Spirit upon our lives, for Its movement within us.

One lady told me that this year she had purposefully done all her external Christmas preparations early, so that, in the period near the Holy Day, she could devote herself to spiritual preparation; and that, as the result of this, she had received new spiritual understanding which had brought her great blessedness. This is the opposite to the common practice in the pre-Christmas season of cutting down on spiritual exercises to devote the time to the activities in the outer realm. It is entirely opposite to that which was expressed to me in a Christmas letter from another lady, who reported many varied activities and wound up saying, "I regret that I still lack the leisure for the things of the Spirit." If she knew what she is missing, she would

regret it much more. It is necessary to provide time for the things of the Spirit if we would build a manger for Christ.

It is also necessary in building this manger to leave room for the Christ in our prayers and in our plans, to cease from crowding Him out with our own ideas and plans and wishes and wants. To have a manger for Him, we must stop the habit of making finals of incidentals. We have been prone to see that which looked good to us; to pray for it; to take it as a gift from God; and then, forgetting all about a Supreme Purpose, to make of the thing the end and all. Instead of holding things lightly, with release, we lay hold of them heavily, possessively, as finals in themselves, not as the incidentals they are meant to be. All things and experiences are incidentals to the building of the Christ consciousness: and until we see them in this light, we let them fill the room in the inn and prevent us from building a manger for Christ. As long as we make finals of incidentals, we suffer and are uncomfortable; for we can never come to the end of our own planning, wishing, wanting. We can never be satisfied.

Of course there is no room for Christ in the crowded inn of the realm of mind and matter, of human planning and wishing and wanting and directing. It is in the manger that He is found. We shall build this manger. We shall open wide in glorious expectation of new revelations, new powers, new experiences. We shall behold what is important, what is eternal. We shall make room in our lives, our minds, and our hearts for Christ to be all in all. We shall know only the Divine in all mankind. Then Christ shall reign and bless and heal. Christ shall reveal to us the miracles of the Power of the Spirit - the Spirit of God, which fills heaven and earth.

=====

THE ACTIVITY of the heart can well be compared to the action of a mill which the streams of water turn incessantly. The mill can in nowise stop from its work since it is propelled by the force of the water. But it is in the power of the man in charge of the mill to determine whether wheat is ground, or barley, or tares. . . . So the mind in the turmoils of the present life, assailed from all sides by insistent testings, cannot be free from the seething of thoughts. But industry, by its zeal and carefulness, determine what sort of thoughts are admitted and ground out.

If, as I have said, we meditate ceaselessly on the sacred Scripture, if we waken our memory of spiritual things and our desire for perfection, then spiritual thoughts arising from this practice will make our mind dwell in that on which we have meditated.

Cassian, Conf. I.

Trans. by Robert Applegate, Jr.

\*\*\*

SPIRITICITY, March 1962

PAUL'S LETTER TO THE ROMANS

By Robert Applegate, Jr.

(Continued from last month)

IN THE Eighth Chapter of the Letter to his friends at Rome, Paul delineates man's choice. The language of this chapter as it is in the King James Version is simply "poetic" to most people. The words have been so

encumbered with theological misinterpretations and they have such a poetical sound to our ears that they are not seen as a cold, logical definition of man's state.

Man is, in reality, an eternal spiritual being, one with God and inseparable from Him. Man did not create himself, nor is he a fortuitous concourse of atoms. The only other alternative is that he is created by God, and being created by God, must be an eternal being and partake of the nature of his Creator. (A spiritual Creator can produce only a spiritual creation.) But man, being free, has turned his back on his Creator and has tried to see what he could do without Him. In so doing he has identified himself with the realm of nature; he has imagined himself as a natural being, little different from the animals. So he has become implicated in the nightmare of birth and death, growth and decay. This is man's "sin": "When they knew God, they did not reverence Him as God. . . ." Jesus Christ showed man the way back. "I and My Father are One," He said. "Where I am, there ye may be also." So He is the expiation for our foolishness - our reconciliation to God. This is the message that Paul hammers at in one way after another. So he says:

THEREFORE, BROTHERS, we are debtors - not to human nature, to live according to human nature; for if you live according to human nature, you will die. But if by the Breath, you put to death the activities of human nature, you will live. For as many as are led by the Breath of God, these are the sons of God. You have not received the spirit of slavery, to fall back again into fear; but you have received the spirit of adoption. So we cry out, "Abba - Father!"

The Breath Itself bears witness with our breath that we are the children of God; and if children, then heirs - heirs of God and joint-heirs with Christ, if we endure with Him, so that we may be transfigured with Him.

This all would seem to be self-evident - drastic and radical, but not hard to understand. But there are a few points that might be cleared up.

1) The word that I have translated "human nature" is sarx. It is usually translated "flesh," and it does mean the material part of our body, but it also means more than that. It includes all our mortal, material ideas, desires, and fears. If we want to live in accordance with this part of our being, which seems to many to be the only reality, then we choose death for ourselves. For the outstanding characteristic of anything not of the Spirit is that it changes: grows and decays, comes into being and passes away. If we choose to identify with that which is transitory, then we choose death for ourselves.

On the other hand, if we choose to give our allegiance to the Spirit, or Breath, of God, which has been the Reality of us from eternity, then we choose for ourselves the gift of God, which is conscious eternal Life. But if we do this, we will have to crucify, "put to death," our human nature by refusing to assent to its demands, by deliberately and steadfastly turning away from it, by denying its reality.

2) Paul says that "as many as are led by the Spirit (or Breath) are sons of God." For practical purposes, this is true. Actually, all are sons of God and cannot be anything else. But so far as our experience is concerned, only they are sons who accept their sonship and give their allegiance to it, rather than to their seeming mortality and animality. So Paul speaks of our "adoption" as sons.

3) It is a paradox that religion which should destroy all fear of death more often fosters this fear. This has led to the violent attacks upon religion from the time of Epicurus and Lucretius (and probably before) down to the present. Paul tells his readers plainly that they are not to fall back into a religiously inspired fear, for they have been freed from it. Only a knowing of one's sonship to God can destroy the belief in, and fear of, death.

4) The word abba (from which we get "abbot," "abbey," etc.) is the Aramaic word for "father." Perhaps it is all that Paul wrote and a copyist inserted the Greek word for "father" for the sake of readers unfamiliar with the Aramaic term. In any event, abba was no doubt the term that Paul used as a boy in Tarsus to address his papa; and so it came to him naturally to use it to address his Real Father. And the point is simply that our tendency to cry out "Father" in times of distress is itself an indication, if not a proof, that we are truly sons of God.

5) I have translated sympascho as "endure with" rather than "suffer with," because the idea of suffering has been greatly overplayed in the churches. We will go through all sorts of experiences if we keep on in Truth, but whether we "suffer" or not is largely a matter of our own choice.

The word "suffer" is originally a passive of "do." Thus when Jesus said to John the Baptist, "Suffer it to be so now," He meant only, "Let it be done." "Sufferings" in this sense are the things that are done to us, in contradistinction to the things that we do. It would be well to bear this in mind when reading the New Testament. If we follow Jesus Christ, many things will be done to us. But our experiences need not be painful. We may make them so in order to indulge in self-pity, but Jesus came that we might have life and have it more abundantly.

(To be Continued)

\*\*\*

SPIRITICITY, March 1962

FOR BEGINNERS

Q. Why do I have ups and downs in my pursuit of Truth?

A. EVERYBODY GOES through happy and unhappy changes until he tires of them and decides to find a way of life that is free of these opposing phases of existence. The shift from sunshine to darkness and back again is constant because we have not yet conditioned our inner vision to maintain an unwavering path toward God. Our attention fluctuates from one point of interest to another so that, at times, we do not know what course to pursue.

The thoughtful person knows that old ways must give place to new; he wants to understand how to speed the shift from one to the other. Here we must caution him that quick and effective changes will take place when he devotes himself to one simple practice: viz., to give his attention to God. We must add another caution: after he makes this decision, immediately all kinds of opposition will crop up to shake his resolve. This is not strange, for old ways defy change. You know this if ever you tried to break a habit. You made the

quickest progress when you practiced a new habit while the old one tempted you strongly.

Make a habit of giving your attention to God. Do not oppose "bad" experiences; simply look past them to God in your midst. Recall the words of the Lord to Job:

"Hast thou an arm like God? or canst thou thunder with a voice like Him?"

Make every experience a point of turning - a hinge - by which you swing your attention to God. If the hinge squeaks, pour the oil of love on it, love for God ever more and more. There is no other way to make a quick transition from the "bad" to the "good" state of being.

Recognize God as the Holy Presence in your midst, and you will not dare to crucify Him by giving your attention to something less. Call on His Name. Cry unto Him, if you must. Believe in Him. Declare that you are His son. Make yourself able to receive His grace, and remain worthy of It.

Life in the world is transient. Life in God is permanent.

Life in the world changes. Life in God is eternal.

Life in the world has its ups and downs. Life in God is steady and unmoved.

Make God the focal point in your life and though the world around you tremble, you will be protected. And in a mystical way, your inner sense of security will spread outward to enfold others and give them new strength.

"The Lord shall preserve thy going out, and thy coming in, from this time forth, and even for evermore."

oo0oo

Alphabet Of  
DAILY MEDITATIONS  
For Every Week Day of the Month

MARCH 1962

1. I will ABIDE in Thy tabernacle.
2. BECAUSE I live, ye shall live also.
3. We shall all be CHANGED.

\*

5. This DAY is a DAY of good.
6. Let Thy promise be ESTABLISHED.
7. Do not I FILL heaven and earth?
8. Your faith GROWETH.
9. The HAND of God is upon us.
10. IMMEDIATELY, I was in the Spirit.

\*

12. Why dost thou JUDGE thy brother?
13. I have KEPT the ways of the Lord.
14. LAUNCH out into the deep.
15. With what MEASURE ye METE, it shall be MEASURED to you.
16. Serve in NEWNESS of spirit.
17. What is your OCCUPATION?

\*

19. The God of PEACE be with YOU.
20. It is the Spirit that QUICKENETH.
21. In RETURNING and REST shall you be saved.
22. I will be SANCTIFIED in you.
23. What I see, THAT will I TELL THEE.
24. Be not UNWISE, but UNDERSTANDING.

\*

26. See VISIONS of peace.
27. Blessed is he that WAITETH.
28. My YOKE is easy.
29. Where is thy ZEAL?
30. The Lord will give grace and glory.
31. Lord, be Thou my Helper.

\*\*\*

"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.