

SPIRITICITY, October 1956

REINCARNATION OR REBIRTH?

By Nell Truesdell

We may perceive a distinction between existence and Be-ing. Existence is a transient experience in the world. Be-ing IS - and Be-ing is eternal.

Existence refers to an outer mode or aspect of livingness that is observable because it is embodied in a definite place; and the embodiment is capable of remaining alive in the world for a certain length of time: for example, man exists in the world between birth and death.

Be-ing is the invisible enlivening Agent (not discernible by the intellect of unawakened man) that is forced into manifestation in the world under the law of procreation. Be-ing is the livingness of all creation on all planes (mineral, vegetable, animal). Though formless, Be-ing assumes the form of anything that embodies It.

Not until man awakens to a consciousness of Be-ing does he realize how temporary his residence is in this world and that his physical - mental - emotional existence is neither real nor permanent.

Through the ages man has sensed his limitations, but few men have been able to rise above the grip of mortality. And only one Man has succeeded in revealing to humankind the Way out of illusion. Other teachers, masterful in their impact upon great numbers of people, have inspired men to better their state of existence in the world; but Jesus Christ alone proved to men that existence in the world is not man's objective.

"I pray not for the world, but for them which Thou hast given Me; for they are Thine,  
. . . They are not of the world, even as I am not of the world."

Long before we are able to think logically, we follow blindly the pattern of existence that our progenitors lay out before us. Innocently, we set our feet in their path; and as we grow from infancy to adulthood, they assure us that when we reach maturity we shall be secure. Trustfully, we gaze toward, and feel after, the mature state in the belief that it holds and will deliver the fulfillment of all our dreams. But after having covered the distance between infancy and adulthood, we discover to our dismay that maturity does not hold the answer to life as we had anticipated. At this point of failure nearly everybody starts to sink sorrowfully into telluric forgetfulness.

The body of flesh is recognized as the reality of every newborn child, and characteristic likenesses to its parents and grandparents are observed. Thus, from its first breath in the world, a child is tagged with the insignia of death. Nobody appears to be able to convey to the baby the fact that it is an immortal Be-ing created in the Image and Likeness of God.

However, we who are pondering the truth of Be-ing see that our existence in the world is but a short experience in but one stage setting; that we may progress from one area of action to another much as actors shift from scene to scene within a play; that this existence offers us the opportunity to choose between entering the Kingdom of God or falling back into the kingdom of this

world, when we come to the end of this present experience. Jesus Christ called the latter choice "the resurrection of damnation."

If a person decides to move toward the Kingdom of God, he has an infallible Guide to escort him every step of the way. That One is Jesus Christ. The first step that He will tell a man to take is "Repent!"

In orthodox religious practice, for a man to "repent" means that he must reproach himself for his past conduct - his sins. Regret, remorse fill his feeling nature with pain; and the mental distress that follows may upset his normal balance. Usually, however, after he has lamented for a short while, his tears of sorrow will wash away any sense of guilt, and the qualms of conscience will cease.

But the "repentance" that Jesus Christ advocated has little to do with the emotions. He meant that a man must be willing to change his mind completely; that he must turn about and face in another direction; that he must close out an old order of existence and prepare to enter a new and different experience, which will be unlike anything that he has hitherto consciously known.

This point of response brings one to the second step in the Master's program: "Except a man be born again, he cannot see the Kingdom of God." Here, Jesus Christ stresses the need for a man to return to that point in consciousness where he is like a newborn baby, whose entire equipment (physical-mental-emotional) is undefiled.

"Marvel not that I said unto thee, Ye must be born again," Jesus Christ said to an adult.

The new birth, which the Master announced, must be achieved by a person in his own consciousness. Age does not matter. Response to spiritual awakening does.

All who seek the Kingdom of God must understand the distinction between rebirth and reincarnation. Reincarnation is nothing more than a migration from body to body - from existence to existence. It is a repeated transition that reflects a man's progression or regression in consciousness. (This statement does not imply transmigration, a term that suggests a movement downward from a human being to a lower animal order.) The transition of reincarnation follows a mechanical course of action, and it is self-directive. Be-ing embodies Itself. Under the law of generation men and women lend their bodies to this process.

Reincarnation is a migration in consciousness. Rebirth is a change of consciousness. In either choice the person must become as a little child; but in rebirth, a man's consciousness of his spiritual Be-ing supplants his old consciousness of human existence. He accomplishes this miracle by repentance - he changes his "mind" - and he is born again.

Because the adult who is steeped in the ways of the world has great difficulty in putting off the old man, he must train himself to abide constantly in the Presence of God; he must call upon the Name of Jesus Christ; he must be willing to receive the ministrations of the Holy Spirit.

While the process of spiritual rebirth is not easy in any sense of the word, paradoxically it is the only easy way of life. For life in the world leads to frustration and death; while the Way of Spirit leads to peace and eternality.

Jesus was born into the world as any child is born. He lived the ordinary family life of His day as a lowly citizen of Galilee. He earned His daily bread by working as a carpenter. He was impressed into service (as were all other young men in Palestine) by the Roman officials for certain days of every year. But, after He had fulfilled every demand of family, church, and government, He turned His back on all; was baptized of John; tested by God in the wilderness; and after having proved Himself, set about doing His Father's business. Countless indignities were heaped upon Him by His contemporaries who had not yet awakened to their spiritual status. He was crucified, died, and was buried, just as ordinary men had been crucified, had died, and had been buried. But the difference between Jesus Christ and other men was that He had moved into His status of Be-ing while they had chosen to abide in the state of human existence.

Jesus Christ knew God, and He knew that God was His Father. He knew that God is the Father of all mankind, and that all men carry the heritage of godliness within their consciousness. He told men that now is the time to repent - "the Kingdom of God is at hand"; and He said that a man must be born again to be able to enter that Kingdom.

We who have awakened to the destiny of our true Be-ing need no longer be confined within the limits of repeated reincarnations. Existence in the world may be pleasurable to the worldling; but it is hell to the called-out ones. To escape this hell we must apply ourselves to the Principle of our Be-ing. The steadying influence of Jesus Christ will sustain us; for we know that He did what we hope to do.

"No man can come to Me, except the Father which hath sent Me draw him," He said. "He that believeth on Me hath everlasting life."

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SPIRITICITY, October 1956

THE WAY

By Robert Applegate

Christianity is not a theory nor is it a method of getting from God what you want; it is a Way of Life. It is the Way of joyousness, of love, of peace, of power, and of continuous growth in the experience and exercise of these qualities. "With great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all," we read of those who first followed this Way. And this is the Way that leads to Eternal Life - the desire of all hearts.

Yet few "Christians" know what the Way of Christianity is. Many identify it merely with ethical conduct and unselfishness; and others, with the ritual and form of the church and with working for the church. But Christianity did not conquer the pagan world by a teaching of ethics, nor by elaborate ritual, of which there was none in the early days. Christianity won the hearts of its early converts by the manifest joy, serenity, and power that radiated from the first apostles; and by the authority with which these men spoke of those things they knew and had experienced.

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with

His Son Jesus Christ. And these things write we unto you, that your joy may be full."

If you want to know what the Way of Christ is, the best procedure is to go straight to the Gospels (starting with the Gospel of John - the only one of the Four written by an original disciple). If you look to some person for instruction, you will get only his opinions. But if you go to the original sources, you will get the teaching of the Master. If there is something that you do not understand, do not look up a scholarly commentary; but ask the Father for the meaning. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally; . . . and it shall be given him."

If you search the Gospels, you will find that Jesus Christ said little about what our external actions should be and a great deal about our inner attitudes. It is always the inner that determines the outer. It is also the inner that is lasting. Love, joy, peace, and power are eternal qualities. If we build them into our consciousness by seeking them at their Source, they will be with us for eternity.

It is our inner attitudes, desires, and hopes that determine whether we are following the Way of Christ or the way of the world. Where is our attention? Is it on God or on ourselves? Where is our expectation? Is it from Him; or is it from other persons, from our jobs and our investments? What are we seeking this day? Are we longing to know the Love and the Peace of God, or are we seeking the good opinion of our associates?

There is only one rule for following the Way of Christ, and that is to start and to keep going. It is daily practice of the Way that makes the difference between success and failure in life, between satisfaction and disillusionment, between happiness and grief. The great men of the past, whom we cannot help admiring because of the calm power and joy that emanated from them, were simply those men who most diligently practiced the highest that they knew. We can follow in their steps (and surpass them - if we will) by using the same procedure that they used. But there is only one time that we can practice, and that is today.

Today we may practice looking to God and expecting from Him. Today we may take some time for quiet prayer and meditation, and then remember God as often as we can throughout the day.

Today we can "acknowledge Him" in all our ways. This day we can practice giving thanks for all the gifts that He has poured out upon us, including the gift of Eternal Life.

Today we may be quiet inwardly, and listen for the "still small voice." Today we may surrender all anxiety to Him, and give our hearts to listening.

Today we may give, and see the fulfilling of the promise: "Give, and it shall be given unto you." There is always something more we can give to our work and to those we are with - a word, a helping hand, a silence - if the desire is there.

Today we can bless those who hurt us; we can turn the other cheek.

Today we may speak the word of peace.

Today we can surrender all our possessions, all our talents and capabilities, to Him, simply by remembering that all is His, that we are His stewards.

Today we may talk with God, as any child talks with its parent: "Our Father which art in heaven, Hallowed be Thy Name. . . ."

The Way of Christianity is "narrow," for it requires the forgetting of the personal self in order to remember the Father; it demands the desiring of God and the surrender of our petty personal desires. But the Way is a great deal easier if we attack life in "day-tight compartments." We can always practice this for one day; and that is all that is required, for today is the only day that we can know.

"Look to this Day!  
For it Is Life, the very Life of Life. . . .  
    For Yesterday is but a Dream  
    And Tomorrow is only a Vision;  
        But Today well lived makes  
Every Yesterday a Dream of Happiness,  
And every Tomorrow a Vision of Hope.  
Look well therefore to this Day!  
    Such is the Salutation of the Dawn!"

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SPIRITICITY, October 1956

HEALING

By Alden Truesdell  
(Concluded from last month)

Just as every disease is a degree of disintegration or death, so is each healing an integration with Life or a degree of resurrection.

Disease or disability is caused by a belief in something other than Truth. And we understand, then, that healing is, in a very real sense, a remembrance - an acknowledgment and an acceptance of That which is true. Were it not for the fact of God's Omnipotence, Omniscience, and Omnipresence, there could be no healing. If God had created sin, sickness, and death, it would be foolhardy to try to eliminate the effect or appearance of any of these. But, because they are products of a lesser, secondary cause, we are able to say positively that, if the First Cause is remembered, the sin is forgiven, the sickness is healed, and the dead will come alive. Changing the belief in misconception into the knowing of positive Reality is the object of healing and teaching of Truth.

Many methods of healing deal with disease as though it were real and the cure problematical, but spiritual healing practices just the reverse of this method. The disease is unreal; the wholeness is fundamental and ineluctable. The condition is real only to the patient; the understanding compassion and tender care of God dispel the illusion.

Jesus Christ filled every phase of existence with His own Nature of Love - the Love of the Only Begotten of the Father; and all disease, all that was unlike Reality, disappeared. If Jesus had come as a scribe, a Sadducee, or a Pharisee, He would have done little and would have become a historical non-

entity; but He came in the Name of the Love of God. Therefore, if we do any healing works of note, they must be done in that Name. A spiritual worker must cut himself adrift from established and acceptable association to do healing work. He must cast out into the deep; he must reach up to the heights; he must be detached from persons, places, persuasions. And if he finds himself getting bogged down in complacency and submerged by public approval, he may remember that, if men persecuted Jesus Christ, they will persecute the followers of Jesus Christ.

Jesus Christ is God. Therefore, if the works of healing are done in the Name of Jesus Christ, it is God working; and good works are assured. The healer simply responds to a call by expressing willingness to be the instrument through which the wholeness of God is extended to the unholy misconception. If one would heal, he must believe in the Wholeness of God and must let that Wholeness fill all place and space and let It be Itself, which Self is Love.

"And the prayer of faith shall save the sick, and the Lord shall raise him up."

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SPIRITICITY, October 1956

THE LORD'S PRAYER

By H. B. Jeffery

(Continued from last month)

THY WILL BE DONE

"Thy Will come into being." The word "Will" here refers to the Self-creative Power of "The One who gives origin," "the One born from Himself." We know that the will is the directive power behind all activity; and the Lord's Prayer declares that the Divine Will - the directive power of Divine Mind - must be manifest, or must be coming into active being on all planes of consciousness.

In other words, the Prayer states that the fixed purposes of God must be recognized and conformed to by man. It declares that the Supreme, Self-evolving Principle of the universe must be complied with in the individual, thereby putting into conscious operation the alchemic law of the animation of the particular from the Universal.

"Holy truth, eternal right

Let them break upon my sight;

Let them shine, serene and still

And with light my being fill.

Let my soul attuned be

To the heavenly harmony,

Which beyond the power of sound,

Fills the universe around.

Oh, how still

Is the working of Thy Will!"

Only when the emotions and desires of the sense-man are stilled and we enter into the silence, can we expect to know the Divine Will. Complete self-abandonment is necessary. God's Will is our sanctification, our perfection. Let go; be still; and you will be swept into the Heavenly Trend. And the Divine Will will be made manifest through and in you. It must be so.

IN EARTH AS IT IS IN HEAVEN

It has been thought that the word "earth" here refers to this planet, or is symbolic of the physical nature of man. It may be so interpreted, but either

of these explanations falls short of the whole meaning. For the physical, whether of planet or man, is only an outer expression or negative pole of Being. The physical expression or body is very plastic and is easily molded. It becomes transformed and made beautiful when the psychic nature or mental body is renewed and made pure.

Thus the original word here used for "earth" refers to the psychic nature; while "heaven" refers to the spiritual. The thought is that the psychic nature must become pure like the spiritual; that the human will must become one with the Divine Will, so that a man may manifest as a spiritual being, becoming as a very god, demonstrating his divine sonship here and now.

"I have said, Ye are gods; and all of you are children of the Most High."  
(To be continued)

Alphabet of  
DAILY MEDITATIONS  
For Every Week Day Of The Month

OCTOBER 1956

1. Do your best to present yourself to God AS one APPROVED.
2. BE BLAMELESS.
3. CONTINUE in what you have learned.
4. Guide your affairs with DISCRETION.
5. The man of God may be complete, EQUIPPED for every good work.
6. God's FIRM FOUNDATION stands.

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8. Blessed be His GLORIOUS Name forever.
9. HOLD firm to the sure word as taught.
10. IN your teaching show INTEGRITY.
11. We might be JUSTIFIED by His grace.
12. I have KEPT the faith.
13. LET our people LEARN to apply themselves to good deeds.

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15. I have MANIFESTED Thy Name.
16. The NATURAL man receiveth not the things of the Spirit.
17. Be OBEDIENT.
18. To the PURE all things are PURE.
19. QUIT ye like men.
20. Be READY for any honest work.

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22. The Lord STOOD by me and gave me STRENGTH.
23. Let us draw near TO THE THRONE of grace.
24. The integrity of the UPRIGHT shall guide them.
25. O VISIT me with Thy Salvation.
26. The Lord giveth thee power to get WEALTH.
27. Keep YOURSELF pure.

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29. Be ZEALOUS for God.
30. He was called the Friend of God.
31. The wisdom that is from above is easy to be entreated.

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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.