

SPIRITICITY, September 1958

MAN HAS THE POWER OF CHOICE

By Nell Truesdell

JESUS CHRIST is the Son-of-God Idea that is the only real ingredient of every human being. All else is unreal. Man's temporary physical body, His transitory knowledge, his deteriorating possessions - all these are shortly burned out by his fiercely consuming passion to have and to hold everything that he is aware of, as though he were the originator of all that appears. This intense desire to own, sparked and sustained by the personal will, stimulates excessive spurious growth that ultimately destroys the outer body housing the Essential Ingredient of Being. As long as man's desire (passion) moves outward, he will experience in the world of form and confusion a short-term existence that will never be satisfactory. Jesus Christ accented this truth repeatedly.

In an effort to strike nearer to the inner meaning of the Master's teaching, I want to share with our readers my paraphrase of Jesus' words as recorded in John 6:43-48.

Do not complain in whispers between each other. ... The prophets give account: Man shall be inspired by the Supreme One. Each person, accordingly, who has heeded and has understood about the Supreme One moves toward the Son (Jesus Christ). Not that any person has discerned the Supreme One, except the Son who is like Him. He has understood the Supreme One.

In very truth, I declare unto you, Anyone who accepts the Son of God lays hold on Eternal Existence (Being). I am the Essential Ingredient of Being.

In the popular literature that floods the current market we read that man should have fun, that he should enjoy himself, that work enslaves and debases, that the good life in the world is the end to be sought. In the metaphysical field, people are instructed to use Truth to get all the things they want.

But when we turn to the teaching of wise men of all ages, we find them warning man against his vain attempt to satisfy his passions. Human desire is a false stimulant that leads countless people astray and ultimately destroys them. A great man of recent times, Alexis Carrel, wrote:

Ever since intemperance, irresponsibility and the search for comfort have become in some sort the guiding principles of conduct, nervous resistance, the capacity for effort and even intelligence have diminished, ... School certificates, matriculation, even university degrees are not a proof of intelligence ...

There are, at the same time, grave disorders in the non-intellectual activities of the mind; even an atrophy of certain of these activities. Feeling, as much as intellect, has been profoundly affected by the pursuit of profit, sensual satisfaction and amusement ... Optimism is undoubtedly an attractive state of mind. ... On the other hand, ... we can only get on our feet again if we realize that we have fallen. We have to admit the fact that we have not known how to guide ourselves.

(Reflections of Life, p. 31-34)

In the writings of an unknown mystic of the early 14th century we read:

Some may say: "Now since God willeth and desireth and doth the best that may be to every one, He ought so to help each man and order things for him, that they should fall out according to his will and fulfill his desires." ... Be assured, he who helpeth a man to his own will, helpeth him to the worst that he can. For the more a man followeth after his own self-will, and, self-will groweth in him, the farther off he is from God, the true God. ... Now God is very willing to help a man and bring him to that which is best in itself, and is of all things the best for man. But to this end, self-will must depart. ... So long as a man is seeking his own good, he doth not seek what is best for him, and will never find it. For a man's highest good would be and truly is, that he should not seek himself nor his own things, nor be his own end in any respect, either in things spiritual or things natural, but should seek only the praise and glory of God and His holy Will. Thus doth God teach and admonish us. (Theologia Germanica, Thomas S. Kepler, ed. p. 121-122)

We have found that when a person desires some specific good, if he will turn away from his desire and, for the time being, give his attention wholly to God, the resulting demonstration will always be greater in quantity and better in quality than had been hoped for. Man must neither dictate to God nor try to direct Him in the giving of blessings. God has already provided for the fulfillment of the good in every aspect of man's existence; and all that man is required to do is to look to God, give thanks, wait expectantly, and be willing to receive. And he shall receive.

The negative way of life is that of man's stressing his own imaginary ideas of what is good for him: money, family, clothes, food, lodging, lands, jobs, and so forth. Only One knows what is good, and that is God. Jesus Christ taught and demonstrated this plainly.

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THE LIGHT OF THE WORLD

By Robert Applegate

"YE ARE the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house."

The sun is, physically speaking, the source of light to this planet, and therefore the source of life, knowledge, and the perception of beauty. We could not live without the light of the sun; and even if we did live, we should know nothing.

But the physical is only a reflection of the Spiritual and the Real. As the sun appears to be the source of light and life, so, in truth, God is the Source of all Light and Life. And those who seek God for His own sake are the channels through which this Light and Life is mediated to men. For God does not force His gifts upon us.

If anyone seeks God with his whole heart, he finds Him. And when a person finds God the Light of God shines through him. That Light is the source of healing and inspiration to the entire universe. It cannot be hidden.

Anthony of Alexandria applied himself for thirty-five years to seeking God. He found Him. And when he did, he could not be hidden, although he had retired into the solitude of the desert to escape the distraction of men. In the wilderness of Egypt, men came to him and begged him to teach them the Way of Life. He founded a community of recluses devoted to the Spirit. Again, the Light could not be hidden. For men came from all over the Roman Empire to marvel, to learn, and sometimes to dedicate their lives. The best writers of the age gave their talents to reporting the sayings and the practices of the "Desert Fathers." And these writings were copied and recopied, read and re-read. They were the main reading matter of the Middle Ages. They are still vital and are still read today.

Benedict of Nursia hid himself for three years in a cave with only one person knowing where he was. But he could not be hidden. Men made him come out and found a "school for the service of God," so that he could teach them to find the Light that he had found.

From the deserts of Egypt and later from the Benedictine monasteries - from men dedicated to seeking God - there radiated to all mankind a light that carried with it life, peace, healing, and inspiration. From the vitality engendered in these centers of worship there arose as an incidental by product our present civilization.

Those who seek the Lord are, always, the "light of the world."

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SPIRITICITY, September 1958

ISMS

By Alden Truesdell

ORTHODOX CRITICS of what seem to be unorthodox movements have made a bad choice of words when they choose to call the objects of their criticism, including us, "isms." Were it not for Christianity, they might still be practicing paganism; and were it not for Protestantism, they would all be Catholics.

Jesus Christ was an "ism" to the scribes and the Pharisees. Even to this day, the name Jesus Christ is taboo in certain circles. All of us who profess to be Christian are but an "ism" to those of an earlier faith.

If all the "isms" were deleted from ecclesiasticism, there would be little left upon which to build a religious structure. For most of the great prophets came from outside the church proper. Most of them dwelt in the wilderness or the desert places. Not until their doctrines were adopted by the people, were their records accepted into the ecclesiastical archives.

What would happen if every minister preached the doctrine of the Kingdom of God at hand and every man his own priest? Would this do away with religion as a whole? Not for those who did not have ears to hear. Of those who did hear,

groups would gather because like attracts like, and because worship is an essential part of man's life. Man is not less worshipful after his liberation from "the snare of the fowler," but he is more spiritual and more spirited. And while his religion is not a matter of going to church, he has keen enjoyment in spiritual association with like minds. The duty of religion is then apt to become the joy of worship.

Truth is a constant irritant to the ego of man, which feels it must understand everything and rejects as untrue what it cannot understand. So we have a continuous record of Truth's being hated and persecuted for no reason except that it does not agree with certain opinions.

Jesus Christ told His disciples: "Blessed are ye, when men shall revile you." And He also advised: "Love your enemies, bless them that curse you."

Loving enemies neutralizes the animosity and sometimes transforms the enemies into friends. But, first and foremost, it utilizes for constructive purposes the energies that had been bound up in enmity. It is a freeing, saving practice.

If Christian critics knew their own doctrine and knew "what manner of spirit" they are, they would be less prone to criticize and more apt to be found cooperating heartily with any work being done sincerely in the Name of Jesus Christ - that they might be the children of their Father which is in Heaven.

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THE FRUIT OF THE SPIRIT

By H. B. Jeffery (Continued from last month)

MEEKNESS

There is a deep-working law associated and cooperative with meekness. For meekness is really a sensitiveness or surrender of consciousness to the influence of something. It is as a door of the mind which has been entirely opened toward something, whether that something be in the realm of ideas or in the realm of form. In other words, meekness is attention, the conscious or unconscious attention of the soul.

Man is so constituted that he becomes like that unto which he gives much attention; and this is the great law of being. Man's consciousness of the person or object to which he has given his attention is made active within him. His thoughts toward that person or thing are quickened, and his powers of observation are definitely brought into play, because he has taken notice and has been impressed by what he has beheld. As he watches the object, whatever it may be, it continually reveals more and more of its qualities, attributes, and nature; and finally it uncovers to the beholder its purpose and meaning.

It is an axiom of modern psychology that "any idea entering the mind sooner or later becomes motive in the body." That is true; it is the law by which the ideas that move in consciousness are transferred to, or translated into, activities within the body. But undivided attention goes still further and actually transforms a man's consciousness; for undivided or complete attention

establishes a unified activity in mind and body. Thus it is said of one who has given constant thought and study to music, for instance, that he has become the very incarnation of music. His presence exudes it; he bears about with him the atmosphere and distinction of a musician.

This is also true of a craftsman or artisan. If he is thoroughly qualified in his craft, he shows it in his posture, his way of doing things, his manner of walking and speaking. And it is easy for anyone to see that he beholds life in terms of his craft. His trade has made positive markings upon his nature.

Now when a man gives himself completely to the learning of his trade, and is entirely willing to meet its demands upon him, he is practicing meekness. This meekness increases as he discovers more secrets and greater possibilities hidden within his craft. His admiration for his trade and his devotion to it steadily grow, and with that growth there comes to him an ever-increasing knowledge and a greater skill.

"Knowledge is power"; and so the time arrives when the meek apprentice becomes the masterful workman - animated by the spirit of his craft and accomplished in its creative processes. He is imbued with the spirit of his craft or trade, because he loves it and is proud of being a workman in it. He bears within him no sense of laboriousness, but rather a lightsome joy which enables him to work without tiring. His happiness in seeing the splendid objects of his skill manifesting under his hand makes his working day seem all too short, and he feels loath to see its end. His object in life is not the getting of money, but the giving of himself and the best that is within him. To such a workman's heart and mind come joys unspeakable, with consequent recognition and promotion.

The practice of meekness, or the giving of undivided attention to an objective, since it is fraught with such definite and positive results, has been continually urged upon man by the wise and great of all ages. It is because man is inspirited by that to which he surrenders himself, becoming partaker of, and empowered by, its nature, that the good and true have admonished man to place his attention on high and noble things.

The highest objective to which man can give his attention is the Author of all life, God, the Maker of heaven and earth, the Maker of the boundless Universe, the Creative Spirit, the Great First Cause.

Man moves toward and becomes like that to which he limits his attention; hence the call of the ancient seers and prophets to "behold your God!" For they knew that in beholding God, man would be lifted above his present state and be made a conscious partaker of the Divine Nature.

From the very first, when man directs his inner eye toward God he is made aware of the great gulf between himself and the Object of his attention. He is pervaded with a feeling of humility and negativeness before the Divine Presence. This humility engenders receptivity on his part, and to the degree that he is receptive, he becomes progressively meek. Then, continuing to behold the unlimitedness of the Being toward which he is looking, he arrives at a state of utter meekness, and finally he becomes as nought. Because he has given his steadfast attention to God, who is Spirit, he has reaped the spiritual fruit called meekness.

But this meekness, which is of the Spirit, is a meekness toward God, not toward man. It is manifest before man, and perceived by those who have the spiritual insight to behold it, but it is never exercised toward man. There is a trite phrase - "meek as Moses" - which is derived from the scriptural assertion that "the man Moses was very meek." But Moses was not meek toward men. On the contrary, he was very assertive and commanding, the great law-giver and leader of his people. It was only to God that Moses gave his full attention, thus becoming very meek, humble, receptive, and obedient.

Meekness toward God, the fruitage of attention Godward, creates an inner fearlessness and courage that may become irresistible, while at the same time being nonresistant. For the truly meek man never resists either in action or in thought. His meekness is his strength - an inward spiritual state partaking of the nature of omnipotence, and therefore immovable and unhurttable.

Because of its nature, meekness can never fail. It is as a mountain that cannot be moved. It makes no outward show of self-defense or self-justification. But being a spiritual quality, it is spiritually discerned; and therefore it can be seen only by the spiritually awakened.

Those who are asleep under the narcotic of the senses see it not, and are not attracted by it. Only the illumined are aware of it, and they see it even when it appears as a light afar off. The meek man, though abiding in quietude and in hidden, out-of-the-way environs, cannot himself be hidden; for meekness is "as the shining light, that shineth more and more unto the perfect day." He who is possessed of meekness is ever radiant, and as a beacon in a world of uncertainty.

In times that try men's souls, the man of meekness is "as the shadow of a great rock in a weary land." When other men waver and are filled with doubt and fear, he maintains his integrity; he keeps serene and poised. Though the world about him seem to be crumbling, he is at peace in his heart - knowing himself to be at one with the Heart of the Eternal, in which abides the unchanging Love of God, "with whom is no variableness, neither shadow of turning."

The meek man is like the house founded upon a rock that weathers all manner of storm and falls not. From its window glows the light that guides the traveler of the night and bids him welcome. The distressed and world-weary find surcease in the presence of the man of meekness who fearless and undismayed knows the nothingness of evil.

Whoever has the temerity to assail the meek finds only defeat. Such an assailant is as the wind blowing against a mountain, whose base rests firmly in the earth, whose summit pierces the clouds, reaching the clear ethers above all mists and vapors, where abides the radiant sunlight.

"Blessed are the meek: for they shall inherit the earth." They live a life of love and they know no cause for fear, being aware of the Love that is God, the Eternal Principle governing the universe, protecting them, and making them immune to all danger. Because they are non-resistant, they are mighty and majestic. Toward the majestic all things move, drawn by an Invisible force.

(To be continued)

Alphabet Of  
DAILY MEDITATIONS  
For Every Week Day Of The Month

SEPTEMBER 1958

1. Pray for one ANOTHER that ye may be healed.
2. Why do ye not BELIEVE?
3. Receive the CROWN of life.
4. The coming of the Lord DRAWETH nigh.
5. We count them happy which ENDURE.
6. The trying of your FAITH worketh patience.
8. GREAT is the Lord, and GREATLY to be praised.
9. Be ye HOLY; for I Am HOLY.
10. Father I Thank Thee.
11. Be glad also with exceeding JOY.
12. God is the KING of all the earth.
13. He shall LIFT you up.
15. I do nothing of MYSELF.
16. Be partakers of the divine NATURE.
17. O Lord, OPEN Thou my lips.
18. Be ye also PATIENT.
19. QUICKEN me O Lord, for Thy Name's sake.
20. All should come to REPENTANCE.
22. Be SWIFT to hear, SLOW to SPEAK.
23. Be established in the present TRUTH.
24. He is just to forgive ... and cleanse us from UNRIGHTEOUSNESS.
25. Add to your faith VIRTUE and to VIRTUE knowledge.
26. WALK in the Light.
27. Humble YOURSELVES in the sight of the Lord.
29. Have a ZEAL for God.
30. He that doeth the Will of the Father abideth forever.

"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.