

SPIRITICITY, May 1956

MOTHER

By Alden Truesdell

This month there will be much lauding the office of motherhood as indispensable to the race. Many mothers who are susceptible to flattery will feel worthy of the compliments. Others will not be pleased with empty praises. Motherhood is an honorable state, but it is not enough in itself. It is not the purpose for which a woman comes into the world.

The office of motherhood is limitless in the opportunity to influence children for good and to prepare future citizens to take their places among the sons of men. But to tell a mother that she should be honored for such a common attainment as giving birth is to belittle her understanding. For no mother ever went through the arduous experience of bearing a child without realizing that there was an element of Divinity in the experience.

Mothers who have unusual demands made upon them in the process of raising children know how necessary it is to have access to Supernal Wisdom if they are to keep the respectful affection of their children. For if any mother were dependent upon personal ability alone, the pressure would be too great. But because of the experience of the obvious miracle of birth, a mother intuitively knows that nothing is impossible, and that the heavenly Father does the work.

Wise motherhood is an expression of the omnipresent Mother Principle, which is the loving nourishing, sheltering phase of God. That department of God's Being that stands aloof, yet is quick and ready to help when called upon; which gently guides, instructs, strengthens, overbroads, protects, supports, and sustains at all times, is the Spiritual Mothering Principle. It expressed through Jesus when He cried:

"O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

Every awakened person must honor this Mother Principle, this spiritual department of his own inner nature. For without the Mothering Principle, nothing can be conceived or brought into manifestation.

Whatever has come into existence must have utilized a matrix (from the Latin *mater*, meaning mother). Back of everything in manifestation is That which conceived it and brought it forth.

Many leaders in all fields have discovered that most people who think they are established have left out something essential to true success - essential because it is the essence - the mothering spirit. Every idea and every ideal must be mothered into manifestation. The Mother Principle is Love; and every ideal must be loved and protected until it is strong enough to stand on its own feet and accomplish its own work.

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THINKING OR WATCHING, WHICH?

By Nell Truesdell

"But I can't stop thinking," my visitor stated emphatically. "The instant I try to center my attention on God, the most fantastic memories pop up, and before I realize what is going on I have reviewed some half-forgotten incident in minute detail, with all the accompanying emotional reactions thrown in for good measure. When I come to myself, I realize that I have wasted a lot of time."

"Thinking is a waste of time," I added. "Remember what Jesus said about it? 'Which of you by taking thought can add one cubit to his stature? Why take ye thought (or, be anxious) for raiment? Consider the lilies of the field, . . . even Solomon in all his glory was not arrayed like one of these. . . . Shall God not much more clothe you, O ye of little faith? Therefore take no thought. . . . But seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you.'"

The Master did not place much value on the mental activity that we call thinking. Rather, He accented the practice of watching. "Watch ye therefore; . . . and what I say unto you, I say unto all, Watch."

There is a difference between watching something and thinking about it. When you watch, you pause in your thinking. Mental activity is stilled (for a time), and you concentrate intently on whatever it is that you are looking toward. Too, you are fully awake, and you observe your subject closely with the purpose of understanding its meaning and its implications. You want to know the basic facts of your subject.

Einstein said that for about ten years he pondered the problem of a person chasing a beam of light; and out of that period of prolonged reflection, he discovered and developed his special Theory of Relativity, which has given us a whole new view of the universe.

Jesus spent interminable hours watching toward His Maker and He gave to mankind a view of God that makes God instantly available to anybody who seeks Him. "God is Spirit," He said, "and those who worship Him must worship in spirit and in truth." (Smith-Goodspeed)

Before Jesus was taken prisoner in the Garden, He lifted up His eyes and prayed for His men:

"Father, the hour is come; glorify Thy Son that the Son may glorify Thee, since Thou hast given Him power over all flesh, so that He might give eternal life to all whom Thou hast given Him. And this is eternal life, that they know Thee the only true God, and Jesus Christ whom Thou hast sent." (Smith-Goodspeed Trans.)

Religion has relegated eternal life to Jesus and to His immediate disciples. But men today who believe in Jesus Christ are His disciples. His words are for men of all time, as Einstein's Theory of Relativity is for men of all time.

To understand Relativity, a man would have to give his attention to the Theory. He would have to ponder on it; he would have to watch toward it until he began to comprehend what it is. In the same manner, to enter into eternal life, a man has to know God; and he has to know Jesus Christ. To know anything is to be aware of it with clearness and with certainty.

Man must know God as Spirit, not as a super-being with shape and form, and dressed in ineffable glory. To know God as Spirit is to know the Livingness and the Intelligence that are the Substance of Him.

Man, made out of the Substance of God, is immortal in his essential Being. But man has failed, to date, to participate consciously in this immortality because he believes that he is a creature, separate from God, instead of the son of God, living eternally in Him.

Not by thinking, but by looking, watching, toward the Invisible God can man restore himself to his native immortality. Until man understands and accepts the truth that the essence of his being is Spirit as God is Spirit, he will, through his erroneous thinking, continue to deny himself the indescribable experience of conscious participation in eternal life. As long as man persists in thinking of himself as mortal he will suffer the limitations of mortality. His belief in death will bind him to a continual life-death cycle. Since man most certainly thinks about what he believes and since, to date, man has proved that he thinks about death as an inevitable experience, his erroneous thinking has deprived him of his spiritual inheritance - that of being, consciously, the eternal son of God.

Who among us knows God with such certainty that he accepts immortality as the fact of his existence? Who watches toward God with an unwavering attention so that his consciousness enwraps divinity in such a way that that consciousness is shot through with the radiance of the true Light? Who would prefer to behold the Invisible as a luminous interpenetrating energy instead of as a brilliant intellectual abstraction? Who would rather look toward God than think about Him?

After all, a man can think only about his own idea of anything, including God and Jesus Christ. The truth about anything always lies beyond and above man's circumscribing mental action.

Man may watch toward God; but the instant that he starts to think about God he considers only his idea of God. And man's idea of God is never the truth about God. In practice, it is wise for all of us who aspire to attain eternal life to refrain from thinking of and cultivate watching toward God. For "the Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in His love; He will joy over thee with singing."

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FREEDOM

By Robert Applegate

The Scripture declares that man is either a slave of the world or a slave of God. And if one is a slave of the world, then he is truly enslaved; but if

he is possessed by God, then he is free. This is a paradox, but one that we will do well to consider. Paul frequently referred to himself as a "slave of Christ." This was a voluntary servitude, but still he was owned by Christ; he was not his own master. Yet in this condition, he found joy, peace, and tremendous power, as well as liberty.

The statement occurs in the apocryphal Fourth Book of Ezra that "the Most High hath not made one world, but two." This is true, and every person makes his choice which world he will live in and which he will be subject to. The two realms are usually designated in Scripture as "earth" and "Heaven." In modern terms, we entitle them "the physical world" (or, "the material world") and "the Spiritual World." Or we may refer to the one as "nature" and the other as "Reality." Jesus called the former simply "the world" and the latter "the Kingdom of Heaven." There are many names that have been applied to each, but it is more important to understand as clearly as possible just what each is.

The first is the material, physical, natural realm. It is the world of people and places, of things, of time and space, and of thoughts and emotions. It is the world to which we seem to belong, of which we seem to be a part. It is transient; it is unreal. It is that realm which is invariably characterized by dualism: birth and death, growth and decay, good and evil, pleasure and pain, etc. In this world, wherever you have one of the pairs of opposites, you have the other. Where there is pleasure, there is pain; where there is goodness, there is evil; where there is birth, there is death. You cannot have one without having the other, as long as you accept this world at its own evaluation.

The second realm, the spiritual, is that of which we can truly say nothing, except that it is ONE, with no opposites, no opposition. We may say that it is the realm of infinite Life, infinite Love, infinite Joy, infinite Peace, infinite Good; but these are only names to enable us to think of it. It has no parts; it cannot be divided. It is the Kingdom of God in which "we live, and move, and have our being"; to which we really belong.

To believe in the reality of the material world is what the Bible calls "sin," what in this age we call "materialism." To deny the claims of the outer world, the world of appearances, and to turn away from it is "repentance." And as Jesus said, "Except ye repent, ye shall all likewise perish." This is a simple statement of fact. As long as we believe that the material is real, we will die; for it is the material that dies, and that is what we have chosen to align ourselves with.

This is the same thing that Paul says when he declares that "to be carnally minded is death." And so we need not wonder that there are calamities in the world. The wonder is that the world has not destroyed itself long since.

Men asked Jesus the question that many are still asking today, about seemingly undeserved suffering. In Luke we read:

"There were present at that season some that told Him of the Galilaeans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish."

Of course. As long as we choose the world, we choose death; and it does not make any difference whether we die in a so-called catastrophe at the age of two or in bed at the age of a hundred and two. Does it? But the obverse of this, the other side of the coin, is that if we repent, we shall not die, either at two or at a hundred and two. Even if we seem to others to die, we shall not do so. Jesus seemed to die. Even His disciples thought that He had died. But He did not lose consciousness of Life, and therefore He did not experience death. That He died was the judgment of others, but it was not His experience. Similarly, He promised: "Whosoever liveth and believeth in Me shall never die."

We refer to belief in the reality of the material world as "materialism," and so we should refer to belief in the Spiritual Realm as "spiritualism." But this word has been misappropriated, so that we have to speak of "spirituality." Materialism and spirituality are opposites, but we seldom find either one in its pure form. There are few men today who will maintain that the visible, physical world is the only reality; and there are few who will state with conviction that the Spiritual World alone is real. The vast majority are in between; they are "neither cold nor hot." They believe in God, but they believe in the world too. They seek comfort in God - when they are desperate or disillusioned; but they seek comfort also in things and in people. We are all in this boat. The only thing that distinguishes those of us who have awakened from the great majority of mankind is that we are in the process of movement. We have declared the non-reality of the material world; we have denied its claims; we are in the process of turning our attention, our desire, our hearts away from it. We are seeking our good, our happiness, in our awareness of Reality. We know that the world is not our home. We are in it temporarily to learn our lessons, but we do not seek our satisfaction in it. We are like those who are mentioned in Hebrews, the men who had faith in the Invisible.

"They were strangers and pilgrims on the earth (material realm). For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is an heavenly (spiritual): wherefore God is not ashamed to be called their God: for He hath prepared for them a city."

So are we pilgrims, making our way from materialism to spirituality. Our pilgrimage is all in our own consciousness. It is more arduous and more demanding than any other pilgrimage, but it is also far more rewarding.

Those who believe in the world, rather than in Christ (or the Spiritual), are slaves of the world. This matter of belief is tricky; for it is easy to say, "I believe." But our words and our actions give us away always. For what we believe in, we give our attention to and we move towards. If we believe in the world, we give our attention to the world and we seek our good in the world. If we believe in Christ, we give our attention to Christ and we look for our satisfaction only in Christ. Jesus asked, "What seek ye?" This is a good question for us to ask ourselves. "What really do I want? What am I seeking?" We are apt to be amazed; for one of the first things that Truth does is to reveal us to ourselves; to show up our foolishness, our materialistic desires, our self-seeking. But these things have to come to the surface to be healed.

Those who seek their good in the world are enslaved by the world. They are bound by economic necessity and social custom. There is a tyrannical master called "What people will think," and those who care what people will think are slaves to this master. The worldly are subject also to the vexations,

irritations, and frustrations that are part of the world. And they are subject to death, which is the ultimate reward that the world has to offer. And so we see it to be literally true that "whosoever commiteth sin is the servant (or, slave) of sin." Whoever believes in materiality is the slave of materiality. It is not a pleasant servitude.

But the promise is "If the Son shall make you free, ye shall be free indeed." The slavery, after all, is all in our minds. We have chosen to believe in the world, and it is this belief that enslaves. And so we turn away from the world; we deny it. Denial is our first step towards liberty. There is an exceptionally useful word in this respect, and that word is "No." Whatever the world presents to us, whether seemingly good or seemingly evil, it is not real; and so we deny it. To every negative description and every empty boast, we say, "No." To all our material anxieties, desires, and ambitions - "No!"

We do not want to live in error. We do not want to be bound by lies, to base our lives on delusion. Therefore we set about purifying our minds of our false beliefs. Denial does not change things; it simply sets our minds right. The Spiritual World, which is our true home, is not far off; it is here. The only thing that hides it from us is the cloud of our materialistic beliefs and desires. As we purify our minds of these falsities, we become conscious of the Real. As we empty our consciousness of materiality, the Spiritual comes in to fill it. "If any man will follow Me, let him deny himself." As we empty ourselves of ourselves, the Christ comes to possess us. And it is Christ that frees us from materiality and from all the ills that the flesh is heir to. It frees us from the frustrations of the worldly life; from want, from anxiety, from weakness, and from death. Instead of being enslaved by the world, we become slaves of Christ. Instead of being ruled by the world, we are ruled and owned by Christ. But this slavery is freedom, because the Christ is our real Self. And therefore in our surrender to Christ, we find our true Self--sufficiency - not of the mortal self, but of the spiritual Self.

Paul wrote: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin (materialism) unto death, or of obedience unto righteousness. . . . For the wages of sin is death; but the gift of God is eternal Life through Jesus Christ our Lord."

It is as simple as that. We serve whatever we give our attention to. If we give our attention to materiality, we identify ourselves with the material world; and we receive the wage of death, for the material is perishable. If we give our attention to the Spirit, we identify ourselves with the Spirit; and the gift that we receive is eternal life, for the Spirit is eternal. We are therefore faced with the necessity to choose this day - every day - whom we will serve, with our attention, our desire: the world, which will give us nothing but death; or God, who will reveal to us our true, immortal Self and give us joy, peace, security, and all the other fruit of the Spirit as added gifts.

The difference between slavery and freedom is really the difference between outer compulsion and inner compulsion. It has been said that work is what someone else thinks up for us to do, and play is what we think up for ourselves to do. The difference is in whether the compulsion comes from without or within. The world compels us from without by the pressure of economic necessity and public opinion; the Spirit leads us from within by showing us that we want to follow it. This is freedom; for you are free when you can do what you want to do, and the only thing that compels you to do it is that you want to do it so strongly that you will not be denied. This is how the Spirit leads us,

for the Spirit is Love; and when we see that, we want It and we seek It above all else.

"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

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Alphabet of
DAILY MEDITATIONS
For Every Week Day Of The Month

MAY 1956

1. In Christ shall ALL be made ALIVE.
2. Let me be weighed in an even BALANCE.
3. We are always of good COURAGE.
4. Let all things be done DECENTLY and in order.
5. God giveth us richly all things to ENJOY.
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7. Stand FIRM in your FAITH.
8. I testify the GOSPEL of the GRACE of God.
9. HONOUR thy father and thy mother.
10. Flesh and blood cannot INHERIT the Kingdom of God.
11. We work with you for your JOY.
12. What we are is KNOWN to God.
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14. The LOVE of Christ controls us.
15. The MOUNTAINS shall break forth into singing.
16. The old has passed away, behold, the NEW has come.
17. OUR sufficiency is OF God.
18. Hereby PERCEIVE we the love of God.
19. QUICKEN us, and we shall call upon Thy Name.
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21. Be RECONCILED to God.
22. Why SLEEP ye? Rise and pray.
23. God in Christ always leads us in TRIUMPH.
24. Do not be mismated with UNBELIEVERS.
25. We regard no one from a human point of VIEW.
26. The Lord WROUGHT a great victory.
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28. In the Lord YOUR labor is not in vain.
29. He told us of your ZEAL.
30. Worship the Lord in spirit and in truth.
31. Magnify the Lord.

"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.