

Spiritual Activity and the Universal Law of Motion – Part 2

By Chuma Ikenze and Jim Leonhard

Introduction

In the first part of this writeup, we reviewed Spiritual activity as it manifests today on Earth. We also came to the sad conclusion that none of the Spiritual activities on earth today has succeeded in raising man's level of Spiritual consciousness towards the desired goal of inner and social peace, as would be expected when true spiritual development or enlightenment has taken root in an individual, or society.

In this segment we shall explore why it is that in spite of the Law of Motion being also operational in this aspect of men's life on earth, it has not driven men towards true spiritual development or enlightenment.

Law of Motion and the effect of Free Will

The simple answer for this failure can be traced to how the exercise of our free-will determines the nature of Spiritual activity we engage in, and, perhaps more important, the direction in which we pursue this activity, as well as the intensity with which we pursue it.

Thus, for a human being, its free-will becomes the critical element that determines the form that a person's Spiritual activity will take, as it is propelled by the creation Law of Motion in the direction chosen by the individual. The different types of Spiritual activities discussed in part 1 of this writeup, reflect the choices of paths pursued by man today.

In addition to free-will, man is gifted with the ability to think/reason (i.e., the gift of intellect). And, it can use this gift to decide the direction and quality of a person's Spiritual activity within its chosen path. However, the choice of direction by the intellect only happens when the Spirit, i.e., the inner essence that is supposed to set the direction of spiritual activity is not conscious or strong enough to exert itself. That is, to take the lead over the reasoning faculty. Where the Spirit is too weak to do so, the next most developed consciousness takes over in setting the direction of

activity. In people whose reasoning faculty is the most highly developed, their Spiritual activity becomes guided by their intellect. And for those whose emotional consciousness is stronger than their Spiritual consciousness, the direction of their Spiritual activity becomes guided by their emotions.

Where the direction is set by the intellect, it follows that the scope of investigation is naturally limited to the field that the intellect can grasp, which by its nature is limited to what is physically observable, and at best conjectures (thoughts) developed by, and bound to the intellect. Anything lying outside of this is rejected or dismissed. Such a person, thus limited, automatically shuts him or herself out of dimensions of existence that lie outside of their self-imposed boundaries, through exercise of their free will.

Where the emotions take the lead, Spiritual practices can degenerate into flights of fantasy and outrageous superstition, while the individual believes that they are making great progress.

However, where the Spirit takes the lead in setting the direction, every action, including Spiritual activity is guided by an inner insight, that is quite different from thought or emotion. For knowing ones, this insight is usually described as Intuition, which is not the same as “Gut feeling”, which is more often tied to our emotions, as mentioned in part 1 of this article.

Although the term is known, there is confusion surrounding how this insight (Intuition) manifests and how it can be used. So, let us take a few minutes to review how this insight usually manifests in our lives:

- 1) It is accepted that this insight suddenly “appears” as a burst of “inspiration”, or an idea that grips us when we are trying to solve or understand a problem or concept.
- 2) The sudden idea may, initially, have no obvious bearing to the way we understand, or have been looking at the issue.
- 3) The direction of the new “insight” may even be opposite to what we have been thinking.
- 4) The new path suggested also takes no account of personal feelings or stake in the matter. In other words, the insight suggests pure selfless service or action.

If we summarize these attributes, it follows that the activity of the intuition can be recognized by its suddenness, pointing in a direction that is beyond paths that we may have thought about or felt. But most important, it compels towards selfless service.

These three elements indicate that the source of this insight is external from us, originates from a source with a greater horizon on the issue, and with a focus on selfless service. Selfless service should ensure that whatever actions we take will not be ego-driven, and will only take into consideration what is good for everyone, and the environment.

Surely, such insight can only come from a source that is more attuned and conversant with the Will of The Creator, a Will that only wants the best for Creation.

Thus, one can now see why the Intuition is described as the tool that a Spirit must use to gain connection with the Higher realms of creation. Every Spirit is endowed with this tool. But it must use it to keep it sharp, otherwise it becomes dull, and the other more developed tools of the human being take over to set the direction of activity for the human being, while the Spirit is as if asleep, and not living up to its expectation. The result is that the body and the emotions may be very active. But the Spirit, the core essence of man, in failing to gain the necessary connection to the higher realms for inspiration and support of its earthly activities, slowly atrophies, by violating the law of Spiritual Movement, which applies to the Spirit, as much as it applies the muscles of the physical body, or the mind.

In addition to the Intuition, each Spirit is associated with a Spirit guide who is ever trying to warn us, when we are about to take a direction that would not bode well for our Spiritual development and wellbeing. This warning is what we call *the quiet inner voice*, which many hear at critical decision-making moments. Others call it our conscience. Regardless of what we call it; this is yet another aid given to help us attune our actions to the Will of The Creator. Again, we have the free-will to keep the channel of advice open, and, if we do, to listen and heed the advice. Our Spirit guide cannot force or prevent us from making choices that do not swing in The Will of The Creator. The choice of listening, and heeding the advice of our guide is also an opportunity for the development of our Spirit's ability.

Other aspects and consequences of Free-will

The gift of free-will also endows a Spirit with the freedom, within limits, to choose to align its activities with the universal governing principles of Life, or not. This freedom of choice to align, is allowed to a Spirit because by its nature, a Spirit must also exercise its free-will, even in making this existential decision. We say existential because only that which is aligned with the universal governing principles of existence can be sustained by Creation. Any activity that is not in alignment will eventually fall out of balance, to collapse and disintegrate. The laws of the universe that man has discovered support this fact. For example, a heavenly body (a star or planet) that becomes over dense and falls out of balance with the rhythm of the cosmos, soon collapses and disintegrates. Science has observed this effect in the cosmos, in the phenomenon called Black Holes. The same logic applies to a Spirit that persists in not aligning its activities with the Spiritual laws of Creation. Many sacred books point to this fact; in their mention of spiritual death, or annihilation of the obstinate and unrepentant spirit.

As we have been told in all sacred texts, by man's refusal to align with The Will of The Creator, we have cultivated traits that create all of the problems that plague our being and activities. Traits like egotism, and vanity. which lead to dogmatism and the desire to control. Or pride, which masquerades as false humility, in Spiritual activities and Public Life. Control of the congregation, through dogma and other means, ends up breeding dependence of the followers on the leaders. Over time this can lead to Spiritual indolence of the congregation. The effects of other traits like conceit, selfishness, gluttony are quite evident in much of today's spiritual practices, that they need no examples or elaboration.

Through the teachings of Abdrushin in The Grail Message, we learn of yet another consequence when our free-will is not aligned with The Will of the Creator. This knowledge is also tied to the activity of the Law of Motion.

In effect, Abdrushin explains that as we are propelled, by the Law of Motion, along our chosen path, we expand or shrink our perceptive ability, depending on the direction of the movement. If the direction is towards limiting the bounds of our investigation or knowledge, as occurs when we choose to rely only on our intellect or emotion, we automatically constrain ourselves. And the law of movement will continue to move us in the chosen direction, and will take us to a point where we

begin to lose comprehension of what we once grasped, unless we make the strenuous effort to reverse direction quickly enough. This fact should not come as a surprise to the objective person. We know how a person can so dull their conscience by continual maintenance of an attitude, that they lose it altogether; i.e. block the communication channel with their Spirit Guide.

The opposite occurs when we make the effort to expand our horizon of investigation and knowledge. In this situation, our perception gradually expands, building upon that which we already know. This direction takes us into higher and more expanded dimensions of understanding. As already stated, this only happens when the basis for such expansion is through the use of the Intuition, with which each Spirit is endowed.

Abdrushin also explains that, through the expansion of our Spiritual horizon, we come to recognize that what we now consider curbs, or limitations to our freedoms, are indeed the best advice for helping us attain the goal of inner peace which we strive after, but which eludes us.

Conclusion

If we now put together what we have covered, we should see that even when the Spirit is setting the direction of activity, the operation of free-will to choose, will still dictate different paths for pursuit of Spiritual enlightenment, and not just one path. Like-minded people, with similarity of outlook and interest in their search for knowledge, will gather (be attracted) within the different groups. This natural attraction of individuals, is the effect of creation's Law of Attraction of Similar types (i.e. birds of a feather flock together).

Similarities of interest and outlook makes it easier for like-minded people to work together, because the similarity of their thoughts and comprehension make it easier to understand one another. However, since activities on each path, will be driven by selfless service, and guided by insights from higher realms, through exercise of the Intuition, there will still exist a focus towards a higher common goal. And this will lead to a higher-level of cooperation and mutual exchange of learning, that will facilitate the overall progress on each path.

An earthly analogy is how people with similar interest aggregate within the various disciplines of science, and how the exchange of information, and knowledge, between disciplines has, as we have seen, helped each discipline expand its horizon of investigation, and thus, advance.

Final words

Perhaps, there is no better way to end this write up than with a simple, yet practical advice from Abdrushin, of what the true goal and nature of Spiritual activity should be for anyone who is sincere about developing their Spirit essence.

“A spiritual goal is always something which contains furthering values. You will always recognize it by this! Eternal values, nothing that is transitory! Therefore, whatever you wish to accomplish, whatever you now endeavor to strive for, always ask yourself, first of all, for the values you will consequently bring about and find. It is not too difficult if you really wish to do so!

There is absolutely no limit to the greater perfecting of your spiritual activity – there is no end to it! You can become ever stronger in it, and with this becoming stronger the sphere of activity will always automatically expand, as a result of which you will find peace, joy, happiness and bliss... This lies solely in the radiant joy of an activity which is full of blessing, and not in lazy idleness and indulgence or, as the false is cleverly concealed by the expression, in “sweet idleness!”

Abdrushin - In The Light of Truth (*The Grail Message*)

Those who are seeking a much deeper understanding of Creation and themselves are encouraged to examine this work of Abdrushin.