

SPIRITICITY December 1962

## CHRISTMAS

By Alden Truesdell

GOD WAS early recognized as the Santa Claus of the sanctified. If one could be good enough, God would give him the things that he prayed for, much as Santa Claus brings the presents that are on the Christmas list. After the delivery of the gifts, the Delivery Boy was supposed to withdraw and in no manner project His Presence into the general enjoyment of the celebration. The magnificence of God's Presence might prove embarrassing.

After God has set up the Christmas tree of creation, trimmed with such rare ornaments as only the Fabulous Father of Lights would conceive and construct, loaded it with presents so valuable as to be priceless, the Paternal Philanthropist might expect to witness the appreciation that is a parent's pleasure; He might even expect a bid to the party. But the people are just too busy, as God can see for Himself.

This condition is not peculiar to this generation, but its an ancient and universal condition. As far back in the records as Deuteronomy we read:

"Beware that thou forget not the Lord thy God; . . . lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thine heart be lifted up, and thou forget the Lord thy God. . . . But thou shalt remember the Lord thy God: for it is He that giveth thee power to get wealth."

Instead of incessant petition to a spiritual Santa Claus, what if our prayers were charged with invitations to God to attend the holiday festival as a house guest? Conditions will never be better for enticing and entertaining God than in that time when many members of the community of Christendom have been distracted from the restrictions of constant receiving to an outsurging release of the generosity of giving. God is always on the giving hand, as is Santa Claus; and the spirit of giving spreading through the race like an epidemic, takes the individuals out of themselves to such an extent as to make room for God. God would live with us all the time, if we would make room for Him; but, as long as the consciousness is filled with the self, there is no room for the spiritual Saviour. There is no room in the inn for the Christ Principle with Its sufficiency.

Man is a chronic grabber and getter. He is a spasmodic and sometimes generous giver. But the former practice has overbalanced and upset the normal function of the law of giving and receiving. Man's emphasis upon demand has been so great that the impulse has carried him far beyond his base of supply. He has gained his goal in the world, but has lost his supply of soul-substance in the process. The race therefore must return - return to normalcy which, actually, is spirituality; for man is not normal except he be whole, and man is not whole except he be spiritually established and directed.

If in our prayers to God we invite Him to be our guest, we may uncover that Kingdom where God is with man, where He is their God, and they are His people. The Christmas spirit with its Christ-birth celebration, even with its exaggerated practice of haphazard giving, is an escape valve and a healing

release of pent-up powers of individual and racial growth. The surge and splurge of promiscuous giving is the greatest health-promoting practice known to man. It is a spree to be sure, and has a tendency to get out of hand. There may be a hangover from the indulgence of the intoxicating wine of giving and living, but it will be as a convalescence from a successful and beneficial operation. The patient will improve and increase in favor with God and man. The race will be in a happier, healthier state of mind and condition of affairs.

"Though Christ a thousand times in Bethlehem be born,  
And not in thee, thou art still forlorn."

We might consider the declaration of the little rhyme and say, "If Christ is born in you, you are not forlorn." If Christ is born in you, the transcendent descriptions become commonplace and even inadequate. With the Advent of Christ in consciousness, you cease to exist and begin to live. Birth and death in the world give place to spiritual illumination and resurrection into eternal Life.

If Christ to born in you, these will be grateful acknowledgment to all the inspired down through the centuries, who have honored this Christ birth in song and story - even though the finest literature leaves much to be desired in the way of description.

If Christ is born in you, you will accept for that baby Deity the adulation of all nature. The multitude of thoughts will recognize this saving infant. All the faculties of being will come to His crib, for this Projection of Perfection is a tiny replica of "the fullness of the Godhead bodily."

That time when the attention is distracted from stubborn selfishness to the godly goodness of giving may be the expected but unpredictable time when "in such an hour as ye think not the Son of man cometh."

Therefore praise God for Christmas as a medium through which the Giver of all good and perfect gifts circulates His contagion and establishes His service in His own household, His own creation!

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GIVE a JEFFERY BOOK  
For Christmas

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SPIRITICITY, December 1962

TEN STEPS TO CONTEMPLATION

By Nell Truesdell  
(Continued from last month)

LAST MONTH I wrote about the ten steps that every person must take to reach a state of true contemplation. The steps are the same for every aspirant. I know this from my study of the writings of many seers of the past and from my own experience.

Mastery in any study is attained by those who are willing to give themselves to their subject. They practice step by step until, in the fullness of time, they reach maximum understanding. The field of music is a good example: out of countless numbers of children who begin to study music, only a few reach the apex of any of its expressions - composition, voice, orchestra, instruments. Recently, qualified pianists from all over the world participated in an International Piano Competition in our city. Only one, of course, won first prize. Later he said that when he was eight years old he had voluntarily begun to study and at fourteen had decided to excel and become a concert artist. For that young man the door to music now opens out into all the world.

Knowledge acquired by systematic study and practice ultimately flowers into experiences that are remembered. If we would gain an inner knowing of God, we must persistently direct our attention toward Him in our midst. Divine Ideas (the content of God-Mind) will then expose themselves to our waiting attention. Without our having to reason about them, Divine Ideas will teach us the Truth. If we practice the Truth that they reveal, we shall perceive the divine pattern in our consciousness and follow it as the map that will guide us to full spiritual sonship.

We shall further be taught that our consciousness is a reservoir of accumulated worldly experiences; that this collection is negative because it is grounded in the false assumption that appearances are real; that at every step of our way toward spiritual sonship we will be beset by opposing forces arising from this store of mistaken beliefs; that negation will never cease to try to draw our attention away from spiritual principles and practices; that all earnest students have reported this conflict. Only those who have remained steadfast in their purpose to know God aright and who have been willing to discipline their human appetites so that their attention centered wholly on God in their midst have understood and agreed with Jesus' statement: "Judge not according to the appearance, but judge righteous judgment."

Because we advance only one step at a time in contemplation we may be tempted to tarry at any one point, in the belief that we have reached full understanding, and so deter our progress toward our goal. Therefore, to help the reader to recognize common errors that have kept many students from advancing, I shall relate what as a teacher and counselor I have observed about each of the ten steps.

1. Prayer. All religious leaders urge their followers to pray. The practice is commendable. When it is understood, it is beneficial. However, in their efforts to help others, some persons pray in such a way that they force their wills upon those for whom they pray. Vigorous and often furious prayers in behalf of relatives and friends often exert detrimental influences that impel unsuspecting victims to "sin." Because the victims do not know what is influencing them for evil they cannot defend themselves from the invisible and propulsive force of well-intentioned prayer.

(If a reader feels such pressure we suggest that he repeat this statement that we have found to be effective: "There is but one influence in my life, work, and affairs: God Almighty, Jesus Christ, and the Holy Spirit.)

To pray aright, one does not concentrate on what seems right and good for others; neither does he rehearse faults in his effort to get God to dispel them. Whoever would help others must release them from the grip of his own notions and, by turning his attention exclusively to God, confirm man's innate spiritual

goodness. Then, by some mystical action, the door that opens into the highest good for all concerned is silently opened and the so-called "sinner" is set free.

2. A holy life. In his effort to lead a holy life a person may become severe in his rule over others and throw a blight on them. I am reminded of a childhood playmate; her father's harsh discipline caused her moral downfall. He would not allow the child to play on Sunday because to do so was "sinful." In this case, the holy life was a farce.

3. Meditation. The enlightened student delights in the wonderfully intimate relation he may enjoy with God during meditation. His confidence in God is confirmed, his love for God intensified. However, with some persons "meditation" is an escape from responsibility. In their retreat they are apt to ruminate on pet peeves and odd notions. A shocked wife told me that her husband had insulted a roomful of visitors with his blunt announcement: "Well, I must go now; it's time for me to meditate." We will do well to remember the Psalmist's petition that the meditation of his heart be acceptable in God's sight.

4. Silence. What many call the "silence" is but another form of self-indulgence. Usually their "silence" is a lazy drifting that lulls them to sleep. However, the true silence is a period of intense alertness - a listening, watchful waiting of the soul that hopes to hear the Voice of the Lord. New knowing suddenly breaks forth in the mind; the student catches the meaning of the command: "Be still, and know that I am God." Out of the spiritual quietness the six succeeding steps to full contemplation are revealed.

1. God made the world and all things in it. To understand this we must rise above bondage to ungodly formulations that appear to be real. We must enter the Realm of Divine Ideas that are the underlying foundations of all forms.

Divine Ideas are the Substance that makes all manifestations substantial. God's Realm is perfect, whole, nothing lacking. Man's world is nothing but the formulations of his own thoughts; man's will is the directive power that sustains and makes his formulations appear to be substantial. To understand that God is the only Creator, man must train himself to see through the faulty manifestations of his own handiwork so that he may know God's Perfection everywhere present. "From everlasting to everlasting Thou art God."

2. God is everywhere evenly present throughout all space and form. In looking at the beauty of things that appear, a person is apt to become a nature-worshiper. His pantheistic view blinds him and he becomes an idolater. He may then worship forms instead of the Spirit. Jesus said, "It is the spirit that quickeneth, the flesh (outer form) profiteth nothing."

3. I am the Image and Likeness of God. When a person realizes this, he springs up with new authority. He may then falsely assume his right to rule over others who have not reached this point of understanding. Many religious leaders mislead those with weaker wills and direct them to serve their selfish purposes. Mr. Jeffery once said to me: "Such leaders put the mark of the beast on innocent followers." A popular preacher of today said to a crowd of thousands: "This is God talking to you." Then he harangued them with his intemperate accusations of their sinfulness. It is one thing to assume personal authority over other, and another to be meek to the Divine Authority in one's own consciousness. Meekness is mastery; it was this mastery that enabled

Jesus Christ to say, "I am the Son of God." Then He reminded His listeners that they also were "gods."

4. God sees Himself in me. When a person comes to this realization he is humble. He sees his impotence - that of and by himself he is naught. He loses the self-assertive attitude of one who tries to overstep the limit of spiritual privilege. He does not try to crash in on God to demand special personal advantages. He is meek toward the Most High God, not toward men of the world. He is willing to give up everything that he might have valued in the world so that he may be free of all handicaps. Here I would rephrase a well-known affirmation as follows: "God works in me to will and to do what He wants to accomplish through me; and He must succeed." To hand oneself over to God without reservation is to have reached a high level of spiritual on-going.

5 and 6. Conscious Oneness with God opens the Door to the Kingdom. Though the way to God may seem difficult, it is the easiest way of life for anybody. Man's burdens are the weights of his own desire and his ignorance of God. To be willing to shed concupiscence and ignorance, to stand in utter self-abandonment before the Divine Will, is to reach sanctification.

"Let no man glory in men; for all things are yours; . . . and ye are Christ's; and Christ is God's."

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SPIRITICITY, December 1962

PHYSICS AND METAPHYSICS

By Robert Applegate, Jr.

(Continued from last month)

UNTIL THE BEGINNING of this century scientists thought that they could make a mental picture, or model, of the Universe which would explain its workings. In fact, they thought that they had this model and that they only had to add a few details to it to make it complete. Now they are not only unable to form a picture of the workings of the Universe, but they know that they never will be able to do so.

Any explanation to be understandable to us must be in terms of ideas that are familiar. But the ideas with which we are familiar are those which we have derived from our everyday experience in the everyday man-sized world. They are ideas of extension in space, hardness, solidity, and force. Any explanation of the Universe, to be intelligible to us, must be in terms of these ideas: that is, it must be a mechanical explanation. This is why the Newtonian Mechanics had such a tremendous appeal: it was easily understandable, because it conformed with our everyday experience. It is still a satisfactory description of happenings in the man-sized world; but, as Sir James Jeans says, it has failed completely with "those ultimate processes of nature which control the happenings of the man-sized world."

One thing that modern science has shown most conclusively is that nature does not operate mechanically; it only seems to do so to our gross senses. Relativity shows us that events cannot be pictured as happening in time and space and that we must give up the idea of forces (because persons traveling at different speeds will measure them differently and all measurements must be

equally valid). Quantum Mechanics also says that the ultimate processes of nature cannot be pictured as happenings in time and space. Reality, as the physicists now see it, consists of two parts: the phenomena (all the things that we see and observe) and a "substratum." The phenomena are of course in time and space, because that is where we see things happen. But the causes of the phenomena are in the "substratum," which is outside time and space.

Jeans writes: "It has recently become clear that the ultimate processes of nature neither occur in, nor admit of representation in, space and time. Thus an understanding of the ultimate processes of nature is forever beyond our reach; we shall never be able - even in imagination - to open the case of our watch and see how the wheels go round."

We speak glibly of atoms, electrons, and protons. But what are they? No one has ever seen them or ever will, since they are smaller than the light waves by which we see. So one physicist has written: "Atoms, electrons, and electromagnetic waves are concepts (not to say fictions) invented for the purpose of describing the results of experiments." And Dr. James B. Comant says: "The structure of nature may eventually be such that our processes of thought do not correspond to it sufficiently to permit us to think about it at all. . . . We are confronted with something truly ineffable."

This discovery that our intellect cannot comprehend reality is a salutary antidote to the arrogant assumption of knowledge with which we have been afflicted. But it is not a discovery; it is a rediscovery. The wise have always said that man cannot know reality intellectually; that since he cannot know the causes of events, he cannot know wherein his good lies. This is the theme of the Book of Job. And about the time that Job was being written, Socrates was proving to the Athenians (who were some of the most brilliant minds this world has ever produced) that they did not know wherein their good consisted and that therefore anything else that they might know was of no value. This so infuriated the Athenians that they put Socrates to death for proving to them that "human understanding is worth little or nothing." Four hundred years later Paul wrote to the Corinthians, "If anyone thinks that he knows anything, he does not yet know as he ought to know." And this has been the story of all mystics: that man's intellect is a poor guide to truth. Both our senses and our commonsense mislead us.

The admission, "I do not know; God alone knows," does not make one an ignoramus. Socrates not only refuted the sharpest minds of his day, but he enunciated ideas that have become so much apart of our intellectual environment that we regard them today as obvious truths. And if anyone has been a maker of history, it was Paul, who said: "Avoid the contradictions of knowledge, falsely so-called. . . . The foolishness of God is wiser than men." It seems to be actually true that when one puts aside his own ideas, his own pretense to knowledge, he becomes a channel for a Higher Mind to work through. The movers and shakers have always been the mystics, who despised their own reasoning (and the reasoning of others) and turned to a higher source of instruction.

The assumption of intellectual knowledge is of course a form of idolatry; it is a worship of the intellect. The antidote for it is what the Scripture calls "the fear of the Lord," which it constantly reiterates is "the beginning of wisdom."

Modern science tells us that we cannot comprehend reality; Jesus Christ promised, "You shall know the truth." All vital teaching has always maintained that there is a knowing that transcends the intellect. This knowing is sure; it

is right, and therefore powerful. It is available to all. But we must put aside our intellect and stop our reasoning before we can receive it. Perhaps the discoveries of modern science will help us to escape from the chains of our own intellect - to get out of this prison house in which we have put ourselves - and to recapture that "fear of the Lord" that is wisdom.

(To be Continued)

Alphabet Of  
DAILY MEDITATIONS  
For Every Week Day of the Month

DECEMBER 1962

1. Now will I ARISE saith the Lord.  
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3. Love the BROTHERHOOD.
4. CLEANSE your hands.
5. DRAW nigh unto God.
6. Those who seek Me EARLY shall find Me.
7. Thou shalt find FAVOR . . . in the sight of God and man.
8. Be GENTLE, showing all meekness unto all men.  
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10. HUMBLE yourselves in the sight of the Lord.
11. Take fast hold of INSTRUCTION.
12. I came not to JUDGE the world.
13. My lips shall utter KNOWLEDGE clearly.
14. I have LOVED thee with an everlasting LOVE.
15. My MOUTH shall speak of wisdom.  
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17. NEW things do I declare.
18. OBTAIN gladness and joy.
19. Be PERFECT.
20. QUIT ye like men.
21. The REDEEMED of the Lord shall RETURN.
22. He SENT His word and healed them.  
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24. Why are Ye TROUBLED?
25. The meditation of my heart shall be of UNDERSTANDING.
26. Obey His VOICE.
27. Let us also WALK in the Spirit.
28. Take My YOKE upon YOU and learn of Me.
29. The ZEAL of the Lord of hosts will perform.  
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31. Thou shalt love the Lord thy God with all thy heart.  
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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.