

SPIRITICITY, March 1963

THE TRINITY

By Nell Truesdell

ALL CHRISTIANS are familiar with the doctrine of the Trinity. But because not all understand it and because some have asked me to explain it, I shall try to do so. I find that Tertullian, a Christian theologian of North Africa (A.D. c.150 - c.220) was the first to use the term Trinity (it does not occur in the New Testament). He used the word as we use it, to designate God as Father, Son, and Holy Spirit.

The divine Triad, or Trinity, is not peculiar to the Christian religion. All spiritual seekers seem to have sensed a trinity of some sort. In India we meet with the trinitarian group of Brahma, Siva, and Visnu; in Egypt, with the trinitarian group of Osiris, Isis, and Horus. These constitute divine families similar to that in medieval Christian pictures of the Father, the Mother, and the Holy Child.

Plotinus defined Reality as consisting of The Good (the One), the Intelligence (the One-Many), and the World-Soul (the One and Many).

Auguste Comte, a French philosopher, propounded a materialistic trinity consisting of "the cultus of humanity as the Great Being, of space as the Great Medium, and of the earth as the Great Fetish."

As followers of the Christ Truth we want to know the spiritual meaning of the Trinity - what It means to us. To explain It, I will use three examples: (1) the hand, (2) a banker, (3) radium.

(1) Raise your hand and look at it. Move your hand. Pick up something. You will observe that your hand and its movement cannot be separated; and that, until you move your hand, you cannot do anything.

Turn your attention now to God. The Three-in-One are God the Father; Jesus Christ the Son; the Holy Spirit, or the Comforter. Jesus Christ is the Activity of God (as the movement of your hand is the activity of the hand). The Holy Spirit is the Accomplishing Power of that Activity. God, the Activity of God, the Accomplishing Power of the Activity of God, are all ONE. Remember this.

(2) A banker, active in banking, produces a result - a bank. The three are inseparable.

(3) The radioactive metal radium gives off a continuous radiation. Professor Gaines at T.C.U. showed me a smear of radium in a china cup. He said, "When we leave this radium in the room next to the laboratory, its radiations upset the students' experiments. We have to keep it in a lead box in the vault." Radiations from radium can either cure disease (when they are used rightly) or cause disease (when they are misused). So again we have three facets of one thing: radium, its activity, the power of its activity. And we can use the power either constructively or destructively. So it is with the Power that is the Holy Spirit.

The Spirit, that is the working Power of the Activity of God, is infinitely more potent than that of radium. It is the one effectual Power. It is the One Power that does things - that makes things happen differently.

Jesus Christ said, "The Son can do nothing of Himself, but what He seeth the Father do: for what things soever He doeth, these also doeth the Son likewise. ... I can of Mine own self do nothing: ... I seek not Mine own will, but the Will of the Father which hath sent Me."

He also promised: "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of Truth."

When the Holy Spirit poured out upon the Apostles on the day of Pentecost, It linked them permanently in spiritual fellowship with Jesus Christ. Today the same communion endows all dedicated Christians with Its Divine Power. It is "the same yesterday, and today, and for ever."

Mr. Truesdell expresses his idea of the Trinity as follows:

- (1) God, as Love - the One Power
- (2) Christ, the Lover of God - the Empowered One
- (3) Holy Spirit - the Spirit of Love that is the Working of the One Power and of the Empowered One

My last analysis of the Trinity is as follows:

- (1) Divine Mind: the Source of the Ideal
- (2) Ideal: the Source of the Idea
- (3) Idea: the Working-Power of the Three-in-One

Where, then, do thoughts and things fit in? These are what remain after an Idea has taken form by means of the Working-Power that It is. Thoughts and things are the residue - the perishable matter that appears after an Idea has expressed Itself. The Idea always remains in the Ideal in Divine Mind. These Three are inseparable, one from another.

Man disregards the Teaching of Jesus Christ. He plays in the realm of deteriorating matter; he applies his will to demonstrate things by "holding the thought." All he does is rearrange decaying matter. He plays in the compost heap of human existence and is so engrossed that he fails to look up toward a limitless and everlasting Realm that is packed with the hidden riches of the Spirit. In his desperate effort to attain the riches of the world, he forgets the Master's words: "For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. But rather seek ye the Kingdom of God; and all these things shall be added unto you. Fear not, ... for it is your Father's good pleasure to give you the Kingdom."

SPIRITICITY, March 196

PHYSICS AND METAPHYSICS

By, Robert Applegate, Jr.

(Continued from last month)

MIND OR MATTER?

"IT IS DIFFICULT to decide where science ends and mysticism begins. "
- Banesh Hoffman -

Is the universe Mind or is it matter? Which is the reality? or are they both equally real?

Whatever our professions may be, the majority of us today consider matter to be the reality; for our values are material. We want the good things of the world, and the ideal man is the man who succeeds in getting things of the world. We worship the "good life." Our whole purpose seems to be to have a good time. Fun seems to be the god of the present generation.

The main trouble with this philosophy of materialism and of pleasure (which is not new, but in the history of the world has been a recurrent phenomenon) is the fruit that it produces. For pleasure and pain go together in the world; and wherever you have one, you will have the other in equal measure. Twenty-three hundred years ago, Socrates said the only thing wrong with pleasure is the reaction to it. That is true. But we might add that the pursuit of pleasure separates us from the One Reality which is not material at all. In the words of Paul, it makes us "alienated from the life of God."

It is easy to see how our present materialistic and hedonistic philosophy developed. It has been a gradual but steady growth over the past few centuries. It began with the wars of religion in the 17th Century, when for a hundred years Catholics and Protestants fought each other with intense bitterness and incredible violence. This hundred years of warfare and bloodshed turned men away from religion. They deliberately turned to science and to intellectual pursuits, thinking these to be less dangerous channels for men's energies.

In the 18th and 19th Centuries, the best minds turned from religion to science. They discovered many things that discredited the claims that theology had made. Religion had pontificated about the nature of this physical world and man's place in it. Science disproved most of these claims of religion. The Newtonian Mechanics and Darwin's Theory of Evolution particularly discredited many of the claims that religion had so authoritatively made. So science discredited religion; and men jumped to the seemingly obvious, but completely illogical, conclusion that this disproved the reality of God. Most men, for same strange reason, cannot - or will not - see the obvious fact that religion and God are not the same thing; that religion may be completely false and God may still be true; that everything men say about God may be absurd and God may still be the only Reality.

Anyway, Science in discrediting religion, seemed to discredit God; no one took God seriously anymore. Besides, science gave us control over nature, and we became filled with optimism about the beautiful new world we would create. We became as God in our own eyes. The years from the beginning of this century up to 1914 have been called the "Good Years." We were confident and cocky; we felt sure that we could solve all our problems and were well on the way to solving

them. The trouble with the "Good Years" is that they produced the present time, which is aptly called the "Age of Anxiety." A foolish self-confidence always leads to disillusionment and anxiety.

Now we have lost our confidence; and having already discarded our belief in God, we are left with little to turn to. So we turn to pleasure - to a good time, to the so-called "good life," which really does not seem to satisfy anyone very much. As Juvenal said of the Romans, we seem to be living on "bread and amusements." Meanwhile there are many calls to return, but no one seems to know what to return to, or how to do it.

There is a pattern that repeats itself over the centuries in the life of men. It is this: First a spiritual pioneer (a Moses, a Buddha, a Zoroaster, a Lao-Tze, a Jesus Christ) brings a new spiritual Message into the world. In the course of a few centuries men build up a new religion based on this Message. They explain the Message as best they can in terms with which they are familiar, and they establish a form of worship. So they produce a new religion.

As more centuries pass, the men of succeeding generations revere the accepted explanations and the accepted forms of worship. They do not re-express the original Message in the language of their day; they keep the old expression of it. They worship the words and lose sight of what the words point to. Eventually the explanations, literally understood, become ludicrous; the religious organization becomes oppressive. Then men of superior intellect and genuine concern for truth show the inconsistencies of "religion" and, in the name of "science," declare man's liberation from the oppression of orthodoxy. This has happened before in world history; and it has happened again in the past century.

In the First Century B.C. Titus Lucretius proclaimed himself a savior of men from religion and the fears that religion fosters. Many scientists and humanists of the 19th Century have thought of themselves in the same light. Lucretius based his "saving truth" on the atomic science of Democritus, as his modern followers have based theirs on a more advanced atomic science.

The casting off of the shackles of traditional religion produces at first a sense of freedom and a boundless enthusiasm. But man's reliance on his own intellect only leads to disillusionment and hedonism. This happened to the Epicurean followers of Lucretius; it is happening again today.

So the cycle goes from spiritual enlightenment to the formulation of a new religion, to the worship of that formulation, to reaction against an obsolete expression of eternal Truth, to worship of the intellect, to disillusionment, to pursuit of pleasure.

Meantime, while the majority of mankind go through the ages-long cycle from spiritual enlightenment to cynical hedonism, there have always been a few who have stood off on the sidelines and said: "the whole material world is a dream. You are talking in your sleep; you are fighting over words. The universe is Mind and we are one with that Mind. This is the Eternal Reality; but we must work like slaves to free ourselves from the dream-world and awake to the Reality in which we eternally live." This is the Message of the "idealist" philosophers (such men as Buddha, Socrates, Plato, Plotinus, Lao-Tze). It is also the Message of all the great spiritual leaders (Moses, the prophets, Jesus). But the spiritual leaders have put the Message in different words.

When things are going well, we do not pay too much attention to the idealists and the spiritual pioneers. But in the crises we always turn back to their words, because they strike a responsive chord - a chord of nostalgia - in us. We wish we could accept what they say - but our minds are too full of intellectual reservations.

Modern physics cannot declare that the idealists are right, because such an assertion is beyond the range of physics. But physics definitely points in this direction. Sir Arthur Eddington said:

"The idea of a universal Mind or Logos would be, I think, a fairly plausible inference from the present state of scientific theory; at least it is in harmony with it." (He continues by saying that physics points to the conclusion that) "the world-stuff behind the pointer readings (of scientific instruments) is of a nature continuous with mind. ... The stuff of the world is mind stuff."

About A.D. 260 Plotinus wrote:

"Admiring this world of sense as we look out upon its vastness and beauty and the order of its eternal march, ... let us mount to its Archetype, to the yet more authentic sphere: There we are to contemplate all things as members of the Intellectual - ... and presiding over these pure Mind."

Sir James Jeans wrote in one of his last books:

"The theory of quanta and the theory of relativity combine forces in leading us to conjecture that matter as ordinarily understood, the matter of solid objects and hard particles, has no existence in reality, and only appears to exist through our observing non-material things in a confused way - through the bias of our human spectacles. Such matter owes its existence only to our trying to force reality into a framework of space and time, just as the gods and devils of primitive man owed their existence to his trying to force reality into a setting of human emotions.

"As we gradually discard our spectacles, we see mechanical concepts continually giving place to mental. If from the nature of things we can never discard them entirely, we may yet conjecture that the effect of doing so would be the total disappearance of matter and mechanism, mind reigning supreme and alone."

Sir James Jeans gave three main reasons why science supports the concept of the Universe as Mind:

1) The most exact and satisfying description of the workings of the universe is a mathematical description. It is expressed in a mathematics that was invented as a pure intellectual pursuit. In Germany, in 1851, Georg Riemann as part of his doctoral dissertation developed a geometry for a curved space of any number of dimensions. He had no idea that this would have any connection with the "real world"; it was an abstract mental construction. But this geometry is what Einstein found worked for his General Theory of Relativity. (This would seem to confirm the insight of the old Pathagoreans that "God is a geometrician.") Mathematics is a purely mental activity; and so a mathematical explanation of the universe would seem to indicate a universe of the nature of mind.

2) Relativity has shown that the electro-magnetic forces, the force of gravity, momentum - all the pushes and pulls that in the old Classical Mechanics were supposed to keep things going - are mere "mental constructs." As so much that was thought to be physical has turned out to be mental it is suspected that further discovery will show all to be Mind.

3) As the quantum physicists push their researches, they find particles of matter giving place to waves. But the waves have no physical existence. Jeans said:

"The ingredients of the particle-picture are material, those of the wave-picture mental. ... In this progress towards the truth, let us notice that each step was from particles to waves, or from the material to the mental; the final picture consists wholly of waves, and its ingredients are wholly mental constructs. ... There is a certain presumption ... that reality is wholly mental."

So science points definitely to the ages-old belief that the Universe is in reality Mind and we are of necessity one with that Mind. But we must remember that this Mind, as science also declares, is beyond space and time; it is not to be identified with our proud little intellects. The mystics declare there is One Mind in all of us; but it is a Higher Mind that we find only when the intellect is stilled.

So spiritual pioneers, idealist philosophers, atomic scientists (our modern philosophers), point to the same truth: the Allness of the One Mind. Philosophers call IT Mind; spiritual pioneers call IT the Creator, Yahweh, Lord, our Father. Is there any difference? Only that the spiritual pioneers tell us how to find IT and bring ourselves into harmony with IT. Of them all, Jesus Christ is the One to follow. He is "the Pioneer and Perfecter of our faith."

(To be Continued)

SPIRITICITY, March 1963

SEEK GOD

By Alden Truesdell

IT IS GOOD to know that God is willing to help us. It is also good to realize God's ability to do so; for there would be little point in setting aside our responsibilities and our individual desires in order to worship some incompetent agency that might or might not hear our petitions and respond to bless us.

There are now many teachers and preachers who are eager to give pilgrims assistance in the way they believe to be the right way to God. A safe test of the capacity of the teacher to instruct and of the preacher to expound is the effect that the teaching and preaching have on their listeners. If the people are being divested of their ills and woes and tribulations, this is a good sign. If they are being instructed in a God closer than breathing and nearer than hands or feet, a God who is an ever-present help in every need; and if false concepts about God are breaking up and limited margins are giving way to

expanding boundaries, then are the seekers being supplied with accurate instructions.

No better teaching will be found than that incorporated in the words of Jesus Christ. His words give definite instruction as to how to proceed in the way to find God; they furnish accurate description of the nature of God.

If you are fortunate enough to subscribe to the teaching of Jesus Christ, His words will save you from much haphazard seeking and unlearned questions. You will know within yourself that you are on the right track, because you will be, in a sense, the individual student of the One Original Teacher and Miracle Worker, the One who spoke with authority. You will know that the words He spoke were spoken for you, and that the works He worked were worked for you. You will know His way to be the only way because He said it was, and He said it because it is true. "This is the way, walk ye in it." "I am the way, and the truth, and the life: no man cometh unto the Father, but by Me."

At present there is a trend toward prayer because of fear of the unstable conditions in the world. While it is true that man's adversity is God's opportunity, we remember that there are some worshipers that have so loved God that they have prayed to and praised God continuously in days of prosperity as well as in days of emergency. Seek God and you will find such companions who are always remembering God because God is a Real Presence and is willing to give help along the way.

"I would seek unto God, and unto God would I commit my cause; which doeth great things and unsearchable; marvelous things without number." (Eliphaz to Job)

Alphabet of
DAILY MEDITATIONS
for every week day of the Month

MARCH 1963

1. ASCRIBE ye greatness unto Our God.
2. A good man ... BRINGETH forth good things.
4. CONSIDER how great things God hath done for you.
5. Let us not be weary in well DOING.
6. Mine ELECT shall long ENJOY the work of their hands.
7. Truly our FELLOWSHIP is with the FATHER.
8. What GOODNESS the Lord shall do unto us, the same will we do unto thee.
9. Find HIM.
11. The Lord make you to INCREASE and abound.
12. Go thy way, eat thy bread with JOY.
13. They shall speak of the glory of Thy KINGDOM.
14. Wilt thou LAY down thy LIFE for My Sake?
15. His tender MERCIES are over all His works.
16. Thy wondrous works declare Thy NAME.
18. Blessings shall come ON thee, and OVERTAKE thee.
19. He (God) is my PARTNER and fellow helper.
20. QUICKEN me after Thy lovingkindness.
21. Why take ye thought for RAIMENT?
22. Behold, God is my SALVATION.
23. A wholesome TONGUE is a tree of life.
25. His UNDERSTANDING is infinite.
26. I have obeyed the VOICE of the Lord.
27. WHAT I say unto you, I say unto all, WATCH.
28. I am YOUNG.
29. God saw the Light, that it was good.
30. Bear him record, that he hath a great ZEAL.

"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.