

SPIRITICITY, November 1962

THANKSGIVING

By Alden Truesdell

THE RACE is reluctant to acknowledge good. This has been conceded through the ages and published in all records of history and literature. The Psalmist cried, "Oh that men would praise the Lord for His goodness!" God said to Jeremiah, "They have turned their back unto Me, and not their face: but in the time of their trouble they will say, Arise, and save us." David insisted that the Levites should "stand every morning to thank and praise the Lord, and likewise at even." Jesus emphasized the practice of praise when He taught us to say, "Hallowed be Thy Name." And Paul added, "With thanksgiving let your requests be made known unto God."

We put fundamental principles into motion by encouraging the attitude of gratitude. We invoke healing energies by the practice of giving thanks. Gratitude is a mark of superiority; the wise have practiced it for the benefits attained and for the joy of giving thanks. Giving thanks to NOTHING for everything is the one practice that brings forth the fruit of the Spirit and causes the earth to yield her increase.

Jesus took five loaves of bread; and "when He had given thanks, He distributed to the disciples, and the disciples to them that were set down." And so He fed the five thousand men. How powerful must be the practice of thanksgiving if a simple "thank you" can expose such hidden abundance! Later Jesus said, "Father, I thank Thee that Thou hast heard Me"; then He called Lazarus forth from the grave. Because Jesus knew Him in whom others only believe, because He knew the Father, whom others worship ignorantly, to be the all-providing, all-powerful God, He knew what He had to be thankful for. He knew that God is all that anyone has ever claimed Him to be - and more.

All the old alibis must be relinquished. We may no longer say, "We are only human." We must say, "We are little less than divine, little lower than the angels. We are the sons of God, created in His Image and Likeness." We must say, "The Spirit Itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God and joint-heirs with Christ."

It is not required that one pray as the Pharisee and say, "I thank Thee, that I am not as other men are." It is profitable to give thanks that we are all better than we know; that the race itself, with all its perversity and reluctance, is better than it will let itself admit.

If the giving of thanks is known to be profitable, how about celebrating Thanksgiving by actually cultivating gratitude as a practical, usable commodity at this time? How about giving heartfelt thanks for obvious benefits we have enjoyed as individuals and as a group? Each one has his individual blessings, for which he is grateful, and may make his own list to count his own blessings. There are also the more general benefits affecting the group as a whole. If we were to make up a list of these general blessings, God would head the list, as God is first in all things. Our conception of God has changed many times from the rather vague Something of our first timid attentiveness in His direction. We may look back to these first findings to realize the distance we have come and find memory itself to be a blessing, as it shows the progress we have made.

Going back in memory to the low tide of our lives, when we were so distraught that we had nothing to turn to but God, we can better appreciate having a God to whom we can turn. What if there were no God?

We do not go far toward God before we begin to value the service given to the race by Jesus Christ. We might then give thanks to God, the Giver of all good and perfect gifts, for Christ, His greatest Gift - as it is written: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

For God, our Heavenly Father, we give thanks.

For Jesus the Redeemer, we give thanks.

For Christ in us, our "hope of glory"; for the Holy Spirit which teaches us all things, we give thanks.

For the eternal Life of which we become aware because we are God-taught, we give thanks.

For the strength to endure "as seeing Him who is invisible," we give thanks.

For the integrity to stand fast, we give thanks.

For protection as a race and as individuals, we give thanks.

For the understanding of God's Presence; for love, without which no other quality is adequate; for that joy of the Lord which is strength; for "the peace of God, which passeth all understanding"; and for all other fruit of the Spirit, we give thanks.

We are told to do all things "heartily, as to the Lord"; and surely this applies to the giving of thanks to God for seen and as yet unseen blessings. We press on with perfection as our goal and with a great appreciation of each development and unfoldment in consciousness.

"Thanks be unto God, which always causeth us to triumph in Christ."

"Thanks be unto God for His unspeakable gift."

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TEN STEPS TO CONTEMPLATION

By Nell Truesdell

THE SEEKER after God must take ten definite steps to acquire sufficient grace to reach the highest state of contemplation. All the stops are simple, and they unfold in the some sequence for all persons. The first four steps lead to the silence that is the threshold of contemplation; and the last six steps uncover (as if by drawing away a veil) the successive stages in contemplation that the devotee becomes conscious of as his spiritual insight deepens.

1. Prayer. Whether the seeker follows special forms of prayer or improvises his own, his continued practices of praying makes him aware of the meaning of his devotions. As he opens his heart toward God, he asks less and less for blessings for himself and others; he longs more and more to enter into quiet communion with God.

2. A holy life. Earnest prayer affects a person in such a way that he resolves to conduct his daily activities on a high level. He guards his thoughts, words, and actions. He tries to do the right thing under all circumstances; he makes a special effort to be just in his dealings with others. This second step leads to a holy life in the world.

3. Meditation. For a time meditation may be a matter of engaging the thoughts with religious themes and, often, of rearranging personal prejudices (religious or secular). However, if the seeker does not lose sight of his resolve to know God, he will discern degrees of spiritual quality in his prayers and in his actions. Then as he meditates on spiritual principles, his mentality sharpens and he is able to separate true knowledge from false; also, he develops and employs all his own skills to advantage. If he continues his practice of meditation, eventually all his thoughts and his feelings are swallowed up in stillness. The watch is inward. In breathless silence he sets his attention exclusively toward God. From the deeper recesses of his heart a hitherto unknown quiet seeps through his consciousness. He knows a peace that passes understanding.

4. Silence. Here, physical desire, mental verve, emotional excitement, psychic influences, have no power to cross this threshold of contemplation; neither can they disturb the stillness that enfolds and saturates all the faculties with a soundless, wordless knowing. Whoever experiences the silence knows what it is. He cannot describe it to others, though it is the same for all who enter its mystical portals.

From the threshold of silence six further steps lead to true contemplation.

1. The soul realizes that this complex world did not just happen, but that it was planned and formed by a Supreme One with Power and Intelligence greater than any power or wisdom that man can exercise or utilize. When we reach this step we know with the Psalmist that "before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God." We then say within our heart, "God made the world and all things in it."

2. The soul sees not only that God made the world and all in it, but that these manifestations of His Power and Presence (from the least detail to the greatest) are as a great mirror that reflects traces of Him. It sees God reflected in majestic mountains; in calm or violent seas; in flowing rivers and quiet lakes; in sunrises and sunsets; in man's expressions in art, music, science, religion; in the experiences of men who examine the world as a repository of the Spirit. From the depths of our soul we say, "God is everywhere evenly present throughout all space and form."

3. The soul sees that it, itself, is the instrument through which the Identity of God and all His divine attributes are made manifest. In a sudden realization of our spiritual sonship we say, "I am the Image and Likeness of God."

4. The soul takes a further step and sees that, to the degree that it sheds self-importance, God beholds Himself in it. When we perceive the magnitude of this realization, we prostrate ourselves before the Supreme One and say, "God sees Himself in me."

5. With a further step the soul's gaze, grounded in the heart, rises above thinking and being. Man then understands the meaning of Oneness with God. This understanding is accompanied by a transcendent Light that man intuitively knows is God's Presence with him. The whole consciousness is filled with glory. Its surrounding radiance translates itself into exalted praise, and man knows this is "the true Light, which lighteth every man that cometh into the world."

(Thus, step by step, we progress toward the Celestial Heights. We travel at a pace that adjusts to our capacity to enter a new way of life; for in urging man back to Himself, God does not force him to return faster than he is able to make the necessary changes in consciousness.)

6. At the sixth step the soul is at the Door to the Kingdom of God. In forgetfulness of self, in utter stillness and vibrant with Spiritual Energy, the ardent worshiper is aware of his natural breath's being replaced by the cool, clear ozone of Spirit as It presses Its white Essence in and out of his lungs and nostrils. Transfixed, he waits and watches; and then an unseen Presence which he knows is Jesus Christ opens the Door into All there is of God. The worshiper has reached pure contemplation.

Our purpose, ever after, is to regain this Spiritual Experience. Fortunately, we may achieve it every time that we are willing to let go all personal ambitions, to surrender all bodily delights, and the affliction of human ignorance, and, by throwing ourselves on the mercy of God to be swept up into a transcendent Light that blots out the wonders of creation and the scope of man's mind.

(To be continued)

SPIRITICITY, November 1962

PHYSICS AND METAPHYSICS

By Robert Applegate, Jr.

(Continued from last month)

MODERN SCIENCE has revealed two new aspects of the Universe that are so far removed from our everyday man-sized world that they seem to be different worlds obeying different laws. They are (1) the large world of the galaxies, extending from us at least two billion light-years in all directions, and (2) the infinitesimal world of the atom and the atomic particles. Since it is all the same Universe, the same laws must apply in all parts of it (as they do); but different laws assume importance in each of the three aspects (the sub-microscopic, the man-sized, and the galactic), so that we seem to have three different worlds, obeying three different sets of laws.

If you drop a soap bubble and a cannon ball, both will be subject to the same laws of gravity and wind-resistance; but wind-resistance will be all-important for the soap bubble and gravity for the cannon ball. Similarly in the large world of the galaxies, the laws of Relativity give the best explanation of

observed events; in the man-sized world, the laws of Classical Mechanics are satisfactory; and in the infinitesimal world of the atom, the laws of Quantum Mechanics must be used. Both the laws of Relativity and those of Quantum Mechanics when applied to the man-sized world give the same results as the laws of Classical Mechanics.

QUANTUM MECHANICS

In 1900 Max Planck discovered that an experiment he was performing could be satisfactorily explained if he supposed that heat was transferred in small chunks ("discrete quantities," as the physicists say) rather than in a continuous stream. And Einstein, in 1905, suggested that light was similarly transferred in small bundles. Both heat and light are forms of energy; and this result necessarily follows from the discovery that matter and energy are the same thing. For since matter is corpuscular (i.e., it is composed of particles that cannot be divided into anything smaller), it must follow that energy is corpuscular also. The indivisible pieces of energy (they are called "quanta") are simply the indivisible atomic particles. But the scientists were slow to accept this radical revision of ideas.

For everyone knows that energy always travels as waves; and so we are now faced with the picture that energy appears as both waves and particles. It is not both at the same time, and it is not particles traveling in waves. It is either particles or waves, depending on how you look at it. It is indivisible particles, when it is emitted or absorbed by matter; it appears as waves when it travels through empty space.

Atoms are composed of electrons, protons, and other short-lived particles. In 1924 and 1925 Louis de Broglie and Erwin Shrodinger, showed that, just as energy is both waves and particles, so the electrons and protons are both particles and waves. This is the present picture in Quantum Physics. No one, least of all the physicist, is satisfied with it; both Quantum Mechanics and Relativity are still incomplete explanations of our physical world. But at present we are faced with this situation: the most rigorous analysis of the behavior of the atomic particles (of which the seemingly solid world around us is composed) reveals them to be waves; while at other times they appear as particles. Shrodinger writes:

"Neither our imagination nor our linguistic usage is adequate to the comprehension and expression of so novel an idea. The meaning here is not that the particles of matter generate forces or waves, nor that they are surrounded by waves, but that they themselves can be regarded as waves, that they are waves."

If you ask "Waves of what?" the only answer that can be given is "Waves of knowledge." They are certainly not physical waves. I will return to this.

CAUSALITY

Classical Physics was founded on the idea of strict causality: that is if you know the condition of any "system" and the forces acting upon it, you could predict precisely what would happen to it because certain effects always follow certain causes. So the astronomer who knows the present configuration of the solar system can predict where the planets will be at any future time.

In Quantum Mechanics, causality has disappeared. It is impossible to predict what will happen to an individual atom or an individual atomic particle. If there is a cause of an atomic event, the scientist is unable to detect it.

is failing miserably. The few of us "fools for Christ's sake" are saviors in minor ways.

The only purpose of anybody's existence is to know God. Man's little intellect and body disturb and fill space to no purpose. All passes away but God. And man can be a son, if he will only awake, rise up, and go - back to God, not out into the world.

Keep your inward eye glued on God; call and cry on the Name of Jesus Christ. The reverberations of that call will be the Holy Spirit springing to your aid. To submerge self-will is hard, but it is the easy way out of the grip of the world. There is no place or time or activity that has any bearing on life - only the direction of the attention. If that is on the Eternal Principle within, the obedience and understanding follow. The person lets himself be lived by God instead of by his own self-will.

Alphabet Of
DAILY MEDITATIONS
For Every Week Day of the Month

NOVEMBER, 1962

1. ALL ye, ASSEMBLE yourselves and hear.
2. BELOVED, let us love one another.
3. We shall all be CHANGED.
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5. Acknowledge Him, and He shall DIRECT thy paths.
6. The Lord of Hosts shall be EXALTED.
7. It is FINISHED.
8. GROW in GRACE and in knowledge of the Lord.
9. I will HELP thee, saith the Lord.
10. Out of the heart are the ISSUES of life.
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12. Execute JUDGMENT and JUSTICE in the earth.
13. Deal KINDLY and truly with me.
14. Now will I arise . . . now will I LIFT up myself.
15. Peace be MULTIPLIED unto you.
16. NOW we believe.
17. OPEN Thou mine eyes.
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19. Go and PROSPER for the Lord shall deliver.
20. QUICKEN me, O Lord, for Thy Name's sake.
21. I know that my REDEEMER liveth.
22. God hath SENT forth the SPIRIT of His SON.
23. My TONGUE shall TALK of Thy righteousness.
24. Who knoweth the spirit of man that goeth UPWARD?
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26. They shall sit every man under his VINE.
27. I will open you the WINDOWS of Heaven.
28. I am YOUR God, saith the Lord.
29. Ye are ZEALOUS of spiritual gifts.
30. Let not your heart be troubled.

"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.