

PROSPERITY MEDITATION

By Alden Truesdell

I KNOW that the Miracle-Worker of all the ages is present as the Life, Intelligence, Substance, in which I live and move and have my being. As I learn to agree with the Determinations of this Presence, I see miracles of splendor come in natural sequence to bless me with prosperity and success in all my ways.

Therefore I shall pray: "Teach me Thy way, O Lord, and lead me in a plain path."

Prosperity is present and prosperity is at my service. It is my prerogative to command prosperity to manifest for my use; for prosperity is of God, and it is God's pleasure to give me all good. In my heart I hear the words: "Son, thou art ever with Me, and all that I have is thine." Therefore I am assured that, since all good belongs to God, it is mine to use and to enjoy to full advantage.

Now do I acknowledge my origin. Now do I accept my inheritance. Now am I God's dearly beloved. I now have enduring riches of the Spirit. I am in dominion over all my good. I am a partaker of all that the Father has. Now does all manifestation and all activity work together for my highest good. Now am I lifted up; I will praise my God. I will commit my way unto Him, for He has redeemed me. "In Thee, O Lord, do I put my trust."

There is no lack, no absence, no loss, no deprivation. There is no possibility of my being separated from God. I know that I live in the midst of plenty and that all that the Father has is mine.

I am now assured that works of magnitude can be accomplished by my relinquishing my own will to co-ordinate with the Divine Will.

I know that the all-providing, all-accomplishing Principle that is God is the permanent Maker of miracles in this present time and throughout all the ages.

God stands by and is ready to operate with unfailing efficiency to accomplish all the miracles of being for me and for everyone who worships in spirit and in truth. Miracles merely remind me that I possess a capacity to agree with a Higher Intelligence that rules the universe.

Therefore I give thanks unto the Lord, who is my strength and my shield. As my heart trusts in Him I am helped.

I know that "the Lord will give strength unto His people; the Lord will bless His people with peace."

I will listen to the powerful Voice of the Lord that speaks in the midst of me. He is full of Majesty. When He says, "Seek ye My face," my heart replies, "Thy face, Lord, will I seek." Amen.

SPIRITICITY, October 1962

PHYSICS AND METAPHYSICS

By Robert Applegate, Jr.

PHYSICS AND METAPHYSICS, as their names suggest, are closely related. Physics (from the Greek physis) is the study of nature; metaphysics is the study of That which is beyond nature.

The study of nature points to That which is beyond it, but it cannot elucidate it. Physics has arrived at the conclusion that "the stuff of the universe is mind stuff" (in the words of Sir Arthur Eddington); but it cannot reveal the purpose or the content of that Mind. It cannot bring us into communion with that Mind.

Since physics and metaphysics are so closely related, we should expect that the two studies would to a certain extent overlap. This is the case, and the physicists are finding it more and more necessary to consider "metaphysical" questions. We should expect also that, so far as the physics and the metaphysics are true, they will agree in that area where they do overlap. We find this also to be true.

The past discoveries of science have always influenced the way we think about the world in which we live. That is, the discoveries of the nature of the physical universe have influenced most of our ideas about such seemingly remote subjects as politics, religion, ethics. E. g., there is a direct connection between Newton's laws of motion and our own American Constitution. Today's physicists feel that recent discoveries also have implications extending far beyond the field of science.

In recent years such outstanding scientists as Einstein, Jeans, Eddington, DeBroglie, Dirac, Heisenberg, Oppenheimer, and others, have written books explaining as simply as they could the most recent discoveries of science. They have explained painstakingly the basis of these discoveries and the implications of them. There is no difficulty in finding out what the scientists believe, if one is willing to take the time.

There are, it seems to me, seven conclusions of the modern physics that are important to all of us. They are:

- 1.) The impossibility of understanding reality, intellectually.
- 2.) The "Simplicity Postulate": i.e., the assumption that the closer we come to truth, the more simple our statements become.
- 3.) The value of the scientific method itself: that is the method of looking, examining, and checking, rather than reasoning from "obvious" truths or accepting a recognized authority.
- 4.) The discovery that time and space are relative to the observer and are not absolute.
- 5.) The discovery that the causes of the events we observe lie in an area beyond time and space.

6.) The discovery that matter and energy are different forms of the same thing.

7.) The discovery that "physical" universe is "of the nature of mind"; that reality appears to be mental rather than physical.

I should like to consider these points in order, but first it will be necessary to give a brief history of scientific discovery.

Science, of course, is not the making of rockets, bombs, planes, and electronic computers. This is technology - the application of scientific discoveries. Science per se is the pursuit of understanding for its own sake. As Aristotle said, "All men desire by nature to know." The physicist simply feels this desire more keenly than the average man, and he believes that understanding can be attained most surely through the discipline of physical science, where every statement is subjected to the most rigorous examination and checking. Einstein writes: "In every dramatic struggle between old and new views, we recognize the eternal longing for understanding, the ever-firm belief in the harmony of our world, continually strengthened by the increasing obstacles to comprehension."

The ancient Greeks invented physics, as they invented almost everything else, including our logical, rational approach to the world and to the problem of comprehension. The discoveries of the Greeks were of course lost to men during the Dark Ages. It was the rediscovery of Greek science, and more particularly the Greek attitude of free inquiry, that ushered in our modern Scientific Age.

Galileo (1564-1642) is the true father of modern science. For centuries men had been reasoning about the nature of motion. Here on the earth everything seems to stand still, unless a force is exerted upon it; but in the skies everything ceaselessly moves. So men reasoned about which was the natural state, rest or motion. They reasoned, and they got nowhere. Galileo rolled some marbles down an inclined plane and off onto the floor. He discovered that the smoother the floor, the further the marbles rolled. He concluded, rightly, that if the floor were infinitely smooth, the marbles would roll forever; and that therefore the natural state was either rest or motion in a straight line. The conclusion is important; but the method is more so, because this is what science is: the method of experiment and verification.

In the year that Galileo died Isaac Newton was born. Many still consider him to have been the greatest scientific mind this world has ever known. Everyone knows that he discovered and verified the Law of Universal Gravitation: that every particle in the universe attracts every other particle with a force proportionate to their masses and inversely proportionate to the square of the distance between them. Newton never felt that he understood what gravity is. In fact the idea of a "force" of gravity reaching across millions of miles of empty space seemed to him preposterous. His law did not explain gravity; it simply explained how it works. "What gravity is," he said, "is what I do not pretend to know."

Newton also formulated and verified the laws that govern the motions of bodies on the earth. His formulations were so epochal that the scientists of the next two centuries were fully occupied with first accepting his discoveries and then refining and expanding them. The explanation of the universe that was built up in this way is known as the Classical Mechanics. It was accepted as definitive until the beginning of this century. It has had a tremendous

influence on all areas of man's thought. It is the basis, although unrecognized and unacknowledged, of the average man's view of the world.

The Classical Mechanics explains the universe in terms of physical bodies and physical pushes and pulls. It owed its great popularity and wide acceptance to three causes: (1) it offered a simple, clear, and verifiable explanation of both celestial and terrestrial events; (2) it paved the way for amazing technological progress, since every mechanical device in use is based on its laws; and (3) it is the only explanation of the universe that our minds can readily comprehend. I shall return to this last point later.

During the last century, Michael Faraday and others began the concentrated study of the phenomena of electricity and magnetism. This study is complicated by the fact that whenever you have electricity in motion, you have a magnetic field around it; and whenever you have a magnet in motion, you have an electric field around it. These fields spread out in all directions, although they are of course strongest closest to their source. Scientists hoped that they could find a mechanical explanation for these phenomena. They felt that if they were unable to do this, the phenomena (and so the universe) would be incomprehensible. To this day scientists have failed to find the explanation; this failure was one of the first indications of the inadequacy of the Classical Mechanics.

But it was the determination of the constant speed of light that finished the mechanical explanation of the universe. In 1882 Albert Michelson measured this speed as 186,000 miles per second - or about seven times around the earth in a second. Later and this is the essential point - he proved that this speed is the same for any observer traveling at any relative velocity. Motion of the observer and motion of the source of illumination have no effect on the speed of light.

If you run to catch a train just pulling out of the station, you may be standing still relative to the train and it may be standing still relative to you, although you are both moving relative to the station. But if you run to catch up with a beam of light, even though you were to attain a speed of 100,000 miles a second, the light would still be moving away from you at its constant speed of 186,000 miles a second. This sounds impossible, but it has been experimentally proved. It shows the need for revision of our basic ideas. It is this phenomenon of the constant speed of light, relative to any observer, that led to the Relativity Theory.

For ten years, Einstein (then a clerk in the patent office in Berne, Switzerland) pondered on the problem of a man chasing a beam of light. Then, in 1905, he published his Special Theory of Relativity. At first it was ignored; later it was violently attacked. Now it is accepted as a true, though incomplete, theory - one of the milestones in the advancement of understanding of our world.

The two important parts of the Special Theory of Relativity are (1) the relativity of time and space and (2) the equivalence of energy and matter.

Time and space are "obvious" realities to us. We are conscious of the three dimensions of the space in which we live and move, and we are all too conscious of the passage of time, which seems to be something altogether different. However Relativity Theory shows that persons traveling at a great speed relative to us will measure time and space quite differently than we do; and yet their measurements are just as valid as ours. This forces the conclusion that

there is no such thing as absolute time and absolute space, which are the same for all observers. Rather, there appears to be a four-dimensional space-time continuum. Observers traveling at different speeds in the continuum will choose different directions as being time.

The second part of the Special Theory of Relativity is the statement of the equivalence (or the interchangeability) of energy and matter. (This is of course the basis of all atomic reactions.) Matter and energy are different forms of the same thing as dollars and cents are different forms of the same thing and can be converted from one into the other. In the energy-matter currency the rate of exchange is given by the well-known equation $E = mc^2$ where E is the energy in ergs, m is the mass in grams, and c is the speed of light in centimeters per second. The speed of light is thirty million centimeters a second; so the energy in one gram (about 1/28th of an ounce) of matter is $30,000,000 \times 30,000,000$, or 900 million million ergs - enough to drive a steamship thirty times across the ocean. Matter is a very condensed form of energy.

In the years 1916-1920 Einstein published and refined his second or General Theory of Relativity. This is concerned with the problem of gravity. Newton was very dissatisfied with the idea of a "force" of gravity. So was Einstein. The General Theory seeks to solve this and other problems. According to it, a heavy gravitational mass, such as the sun, impresses a curvature on the continuum, as a cannon ball resting on a pillow impresses a curve in it. Instead of saying that the planets follow elliptical paths in a straight space, the theory says that they follow straight lines (or geodesics) in a curved space-time. The theory is very abstract, but it has proved itself out wherever verification has been possible, most notably in its prediction of the orbit of Mercury, which does not exactly follow Newton's laws.

(To be continued)

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MAKE THE RIGHT CHOICE

By Nell Truesdell

MOST PEOPLE shy away from a pursuit of spiritual principles, mainly because they associate them with religious restraints. Religious restraints, however, are man-conceived and are designed to control members of a church - to keep them from straying from the fold. Spiritual principles are God-conceived; their purpose is to draw man's attention away from the world, so that he may set it toward a light unseen, which he does not suspect exists until he turns to God. "Not with the going of the feet are we turned to God, but with the change of our desires and manners," wrote a mystic of the 14th Century. Man's hunger for things of the world, his effort to mimic the customs of his associates, his impertinent self-esteem are three cords in the rope that man binds himself with and that he cannot break except by one simple act: turning the inner eye of his heart unwaveringly toward God in his midst.

Man is a son of God. How, then, did he lose consciousness of his sonship? He turned his attention toward the outer orbit of his experience and sought there for excitement and satisfaction. He has never found both, for they are

mutually exclusive. But in his determined search for them, man lost the consciousness of his inherent spiritual qualities, which identify him as a son of God.

To desire the things of the world and, at the same time, to desire the things of God is to be torn in conflict, for these are contrary one to the other. The conflicting desires will not rest together in a man's soul.

"When the fiend sees one man out of thousands perfectly turned to God; following the steps of Christ; despising this present world; loving and seeking only the things unseen; taking perfect penance; and purging himself from all filth of mind and body, he contrives a thousand beguilings of annoyance and a thousand crafts of fighting to cast him from the love of God to the love of the world, and to fill him again with the filth of all sin (mistakes). " - Richard Rolle

How, then, may man regain his rightful heritage as a son of God? Only by transferring his attention back to God. This act is the pivot upon which his fate turns.

Because spiritual principles cannot be forced to conform to the conflicting desires of humankind, men question their worth or consider their attainment impossible. Hence, many defer pursuit of them. Some want first to gain a measure of success in the world; others believe that attainment is possible only after death. Both types of persons face disillusionment. Their disappointments manifest as tribulations, which they may interpret as assignments from God to try their courage and humility. Everybody around them increases their burden by condoning their patient submission.

We shall quote from Jeremiah who attests that any man who chooses spiritual principles is better off than he who refuses. It is unwillingness to change that manifests as trial; not the trial itself.

"Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited.

"Blessed is the man that trusteth in the Lord, and whose hope the Lord is: for he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit."

The Psalmist too illustrates God's help toward men who are true to His precepts: (Ps.44:3)

"Not by their sword did they seize the land,
Nor did their own arm give them victory,
But Thy right hand, and Thine arm,
And the light of Thy countenance;
for Thou wast gracious unto them."

We read such noble passages with the feeling that, somehow, they do not apply to us. Little do we realize that this is the medicine that our hearts long for. Jesus Christ knew the world: He worked as a carpenter; He supported His mother; He obeyed the Roman government and His own religion. But while He

endured the demands of the world, He remained steadfast to God in His heart, and revealed Himself as the Son of God to mankind. Our practice is the same: to do whatever comes to our hand, heartily, as unto God; to keep our attention steadfast on God in our heart. Only by raising our inward eye God-ward will we escape the temptation of expecting things of the world to satisfy us.

"He (satan) raises against him persecution, tribulation, slander, false blame for sins, and all kinds of hatred; so that pain may slay and break him that prosperity could not beguile."

- R. Rolle

When we are conscious of the least touch of God's Love on us we become restless. If, in this time, we prove ourselves willing to undergo any adjustments necessary to our understanding of spiritual principles, God will protect us. He will help us to see with an awakened eye, to know with an enlightened intellect, and to perform with a skillful hand all that must be done by us.

Peter wrote: "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness kindness. . . . He that lacketh these things is blind, . . . and hath forgotten that he was purged from his old mistakes. Give diligence to make your calling and election sure." (II Pe. 1:5-10)

Alphabet Of
DAILY MEDITATIONS
For Every Week Day

OCTOBER, 1962

1. The Lord hath APPEARED of old unto me.
2. Peace BE BOTH to thee, and peace BE to thine house.
3. Be of good COMFORT.
4. Ye are my DISCIPLES, if ye love one another.
5. EYE hath not seen, nor EAR heard (the glories of God).
6. My FRUIT is better than gold.
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8. Thou, O Lord, art . . . GRACIOUS.
9. Purify your HEART.
10. I cause those that love Me to INHERIT substance.
11. He will JOY over thee with singing.
12. The things of God KNOWETH no man, but the Spirit of God.
13. LOVE is the fulfilling of the LAW.
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15. Be of one MIND.
16. Do all in the NAME of the Lord Jesus.
17. ONE day in with the Lord as a thousand years.
18. Live in PEACE.
19. The effect of righteousness (is) QUIETNESS.
20. RICHES and honour are with me; yea, durable RICHES and RIGHTEOUSNESS.
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22. The SPIRIT SEARCHETH all things.
23. The Lord Knoweth the THOUGHTS of the wise.
24. My words shall be of the UPRIGHTNESS of my heart.
25. The Lord wrought a great VICTORY.
26. The WORDS of the Lord are pure WORDS.
27. Humble YOURSELVES in the sight of the Lord.
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29. Sing to the Lord.
30. My wonders shall be multiplied in the earth.
31. The Lord (is) great, and greatly to be praised.

"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.