

TRUE KNOWLEDGE

By Robert Applegate

Socrates thought that all virtue, manliness, or greatness (the root meaning of virtue in Greek, as in English, is manliness), was one. He believed that courage, self-control, justice, and wisdom, which were considered the constituents of virtue, were just different names for the same thing and that thing was Knowledge. He could not understand, however, why, if all virtue was Knowledge, it was never taught. If a man wanted to learn to be a shoemaker, he could go to a shoemaker to learn and acquire skill. The same was true of all the crafts, the arts, and sciences; but there were no teachers of virtue.

Some men in Socrates' time claimed to be able to teach virtue and greatness; but, when they were questioned, it was always discovered that they did not even know what it was that they claimed to be teaching. They pretended to teach manliness and greatness, but they could not tell what these qualities were; they could give no satisfactory account or definition of them.

Socrates noticed, further, that even the greatest men were unable to educate their sons in greatness. The sons of the eminent were always rather insignificant persons. Thus the philosopher was puzzled as to how greatness could be knowledge, as he thought it must be.

Plato, one of the disciples of Socrates, discovered the reason why virtue cannot be taught. He wrote to the ruler of Syracuse, who, after one lesson from Plato, fancied himself quite wise in such matters, "It (the Knowledge which constitutes virtue) does not admit of verbal expression like other studies, but, as a result of continued application to the subject itself and communion therewith, it is brought to birth in the soul on a sudden, as light that is kindled by a leaping spark and thereafter it nourishes itself."

The Knowledge (or, we should say consciousness) of Truth, which is the only strength and the only greatness there is, is not an intellectual knowledge, but is a knowing which transcends ratiocination. Thus it cannot be taught as other studies can; for it cannot be expressed in words. A teacher can instruct a student about the Truth, and he can point the way toward Truth (the greatest service one person can render to another), but he cannot actually teach the Truth. It must be revealed to the seeker by what Jesus Christ called the Spirit within him.

Intellectual knowledge is easily forgotten and it can be refuted by argument. A person may be certain that he knows a particular fact, but persuasive argument may make him change his mind. Anyone who changes his mind about anything obviously does not know that thing. That, however, which is revealed by God can never be refuted, nor is it ever forgotten, although it may be neglected for a time.

Thus we can help Socrates out of his quandary by telling him, "Yes, all virtue, strength, manliness, and greatness is Knowledge, but it is not intellectual knowledge. It is that Knowledge for which Saint Augustine prayed, 'that cometh not with learning.' It is the Knowledge of Truth, which Jesus Christ promised would make us free, and the Knowledge of God which, he said, would give us eternal life."

We may point out further that intellectual knowledge is not really Knowledge at all, because Knowledge never changes; whereas intellectual beliefs vary from day to day. Hence, so-called scientists and scholars do not know anything for they are constantly changing their opinions. Further, there can be no Knowledge of the material world because that realm is not real and no one can know any thing that is not. Thus the only Knowledge is that Knowledge of God, of Truth, which is revealed to each consciousness by the Holy Spirit. All else is false opinion, which is illusion.

The difference between Knowledge and opinion can be seen clearly in the case of the disciples of Jesus. As long as Jesus was with them, they so misunderstood him that, up to the time of his crucifixion, they thought that his Kingdom would be earthly. If he had remained with them, they would have continued in their misunderstanding because they would have looked to the human Jesus for instruction and support and they would have reasoned according to their own limited apprehension of what he said.

When Jesus was taken from the disciples, they were forced to look to God for illumination. Then there was revealed to them the meaning of all the Master had taught. They could no longer reason and they could not longer misunderstand, because they knew. This Knowing gave them strength, courage, wisdom, and power. They spoke with new tongues, they preached the Gospel fearlessly, they worked miracles; whereas, formerly, they had debated about where they would buy bread to feed five thousand people, and they had fled from the soldiers of the high priest, and had hid in fear at the sight of the cross.

Spiritual Knowledge can come only over the vision that is lifted toward the Highest. Just as you can learn nothing from a human teacher unless you give your attention to him, so you can learn nothing from God unless you give your attention to God. That is why it is vital to teach the uplook because it is the path that leads to the only real Knowledge which comes from above thinking and from above feeling.

Jesus Christ promised that the Holy Spirit would teach us all things and lead us to know the Truth. These promises will be fulfilled as we steadfastly lift the inner vision expectantly toward the Father and pray that the day of our enlightenment come speedily.

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SPIRITICITY September 1948

WHY SHOULD WE WATCH?

By Alden Truesdell

Some of the people who seek Truth are like the little boy with a sore neck who, with his brother, walked six miles to see a balloon ascension. He could not see anything in from of him because of the crowd, and he could not look up because of his sore neck. Every now and then he would ask his brother, "Has it gone up yet?" His brother would answer, "No"; but finally announced, "There she goes!" And the boy who saw nothing said, "Well, let's go home." So they trudged the six miles to get back where they started from.

Frequently truth seekers become so preoccupied with doctrines set forth by people and places they become stiff-necked and are unable to see and accept benefits that are ready to show forth. They are so bound and hemmed in they cannot partake of the good that comes to an expanded consciousness. Often we come across people who think the only purpose of truth is to feed the multitudes until they are satisfied so they can say, "Let's go home!"

If truth is worth turning to in time of need, it is worth subscribing to as a steady diet. The only way to receive benefit from truth is to look at it, agree with it, and partake of it.

We are not looking for a balloon to ascend into the invisible realm. But we are looking toward that invisible realm for the supply of all our needs. Just as tangible light and power are generated from electricity in the invisible atmosphere, we endure as beholding the Invisible and discover the supply that fulfills all our needs. Whatever we possess has come by this means, and what we are to have and become will also manifest to us by this means. Man's life and living come to him in this manner: from the Lord over the pathway of the Lord.

So it behooves man to make straight the pathway in and through the wilderness of his own barren, lifeless thoughts and feelings until he can look to the fields white for harvest. If the High Watch is practiced, the Watch-word is revealed.

The repeated injunction of Jesus to Watch! had its parallel in the Old Testament and was called the fear of the Lord. "Fear of the Lord is the beginning of wisdom." If a man fears something, his gaze toward it is transfixed and he becomes galvanized to the extent that he becomes absorbed by what he fears.

I recall an experience I had while working on a diamond drill in Alaska, on a marble claim. I was watching a little wood-mouse one day and all at once a weasel came out from under a tree. The little wood-mouse stood stock still and looked and squeaked. Any subject in hypnosis is always the victim of the hypnotist. To turn our analogy in a more profitable direction, we remember that the Son-of-Man comes in such an hour as we think not. Blessed are they whose gaze is in his direction.

That to which the attention is given reveals its nature to the beholder. A man looking at the ground may learn all there is to know about soil. Another looking at the stars may understand their courses through the heavens. One who looks toward God will come to know and understand God. "What thou seest man that, too, become thou must; God if thou seest God, and dust if thou seest dust."

"Blessed are those servants, whom the lord, when he cometh, shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them."

Nearly every evening of the year we Texans are favored with some of the most beautiful sunsets in this world. For the most part, however, we are cumbered with plans for the social activities of the evening, or brooding over the problems of the day. If we plan to give attention to this phenomenon, we are always rewarded with a soul-satisfying spectacle, if we look.

There are greater beauties in store for the watcher for the spiritual Son-rise, if he will look, than can be recorded by mind. If the inner eye is

trained to watch the spiritual horizon, the outer eye will eventually take up this search for beauty and bounty, and the promise is the bountiful eye will be blessed. The inner and outer watcher will coordinate in a practical viewing of that which is profitable. "I will give power to my two watchers." That which is true will be recorded for the benefit of the witness whose attention has been weaned from duality.

Watch and pray. None of the things man considers of value has been produced except by the steadfast attention of some faithful watcher.

The time will never come when man will not need instruction in Truth. No one is so well situated or in possession of sufficient of this world's goods to be independent of instruction that leads to an understanding of Truth. The rich need Truth as much as the poor; more so, in fact, because of their vast responsibilities. As a rule they (when awakened) place a high value on spiritual ministry for they can judge values and know what benefits are received.

But whether a man be rich or poor he can continue to adhere to the admonition given by ONE who was neither rich nor poor in this world's goods, but who had all things committed to his hand because he knew how to Watch! And he admonished all to Watch!

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SPIRITICITY September 1948

THINGS WORK FOR GOOD

By Nell Truesdell

The statement, "All things work together for good," is commonly heard. When affairs go wrong we get a measure of comfort from repeating the words. We should be reminded, however, that the promise thus repeated falls short for it reads, "And we know that all things work together for good to them that love God, to them who are called according to his purpose."

Evidently, then, those who love God and who are called according to his purpose are promised the wonderful coordination of things. From the statement we may assume that when our heart (attention) is turned toward God, "things" work to our advantage.

The natural man is much concerned with things. Day in and day out he labors to acquire things to make himself comfortable and to secure his old age. He actually dedicates his life to acquiring things in the form of money, houses, lands, cars, and whatever else goes to make up a seemingly substantial living in the world.

However, things cannot be relied upon. They have a way of disappearing; they can be wrenched from the grasp of the holder; they are the fickle dreams (solidified for a moment) that vanish at the slightest exposure to some stronger influence which chances to arise. The person who puts his trust in things has little rest or peace in this world. A life cluttered with things has little rest or peace in this world. A life cluttered with things is a sad spectacle; real joy is unknown; suspicion greets every comer who is viewed with alarm lest alms be asked. One who sets himself to get things feels that everybody who

crosses his path has but one purpose; namely, to ask for something, or demand some favor. This fear lurking in the heart and head causes such dis-ease in the whole consciousness that the body breaks down in one place or another, according to the type and intensity of the fear. For thought stamps itself on the soft, responsive flesh and the resulting condition indicates the nature of the underlying mistrust.

What makes a person seek things? The most direct answer is that he needs things to get along and keep up with others in the world. One man looks at another and compares his possessions favorably or unfavorably, as the case may be. If he appears to have less, he increases his efforts to gather more things to himself. Whatever he lacks, he strives to get.

This competitive attitude tends to develop the sense of need in consciousness. The needs of the natural man serve as the limits of his desire. As he grows (as all natural things must grow), his needs increase and his desires whet to urge him to extended effort to fulfill his needs. So, gradually, he fastens himself to the wheel of materiality which revolves by means of the direct motion imparted to it by his ambitious grasping for one thing after another. The more successful he becomes, the more controlled is the activity of the round of need, desire, and attainment, until it becomes so finely perfected that, to him, it seems to be the only activity real and worthwhile.

Any "need" is a state of want or lack. If you are hungry you need food. To appease the hunger, you make an effort to get food. The need gives rise to desire (viewed as attainable); then, sufficient effort is exercised to arrive at or draw to you whatever will satisfy your need. As you become adept in satisfying immediate needs, others appear commensurate with your enlarged conscious demand. Desires increase. If they urge toward attainment, they are judged as good. Success is guaranteed when the sense of gain overbalances crying need.

On the other hand, desires with the hopeless tinge, tend toward wishful thinking. Viewed as unattainable, they build a false dream state, remote and uncertain, which saps the vitality and increases apparent need. With the attention fixed on emptiness, desire serves as a barrier to attainment; it stirs only vague, far-fetched dreams that come to nothing. Inability to win or get things in ratio to the apparent need detracts (subtracts, we might say), breaks down, scatters, and dissolves any degree of good available. The sufferer becomes entangled in the "nothing" that appears to be something: it seems that everything is working against him.

In the world, there is no real cure for such a state. Of course, the materialist would suggest that a person caught in desperate straits should go to work and make money to get out of debt and secure himself for the future. But the solution is not in the effort to get things to fill a lack, no matter how essential they seem.

If by some miracle the attention of the victim could be switched from centering on the abyss of "nothing" (need) to a realm above appearances, the changed objective would tend to cause affairs to go newly right with him. To seek God for the way out would enliven the consciousness to such an extent that desire would polarize in his direction. If a man knew that he needed God more than he needed things, he would set his heart on God who gives richly of all good things and withholds not.

One who really knew said, "Seek not what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. 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."

When we know our real need is God, our desire, like a flame, leaps upward toward him. And, like fire, we are filled with light, warmth, and energy begotten of our active reaching toward him.

Whenever we move God-ward, we find him moving us-ward. He holds all the things we need in his generous hand ready to give if we are willing to receive. We are never separated from God; however, our conscious lust for things rises like a wall to bar us from our Lord. Often, only a great, overpowering need for some thing forces us to turn direct to him above any thing. Frequently, a "thing" we so desperately seek leads us to "stir up the gift of God" which is in us. If we persist, we discover this "gift" and God's will (or purpose) for us is one and the same. No matter what the gift is, we can do nothing about it except stir it up.

It may be that your purpose is being fulfilled right where you are. You might not appear to have opportunity to be spectacular; your star might not shine before multitudes; but, what you are in quiet confidence is sufficient for God. The truly great in this world are they who know how to live with God. They are not recluses; but, they understand what it means to be one with God.

Jesus knew he must unfold according to God's calling for him. In seeming bondage to his mother, brothers, and sisters, he kept his inner eye on God and by this means alone achieved deliverance from them, and later, from the world, itself. "I have overcome the world," he said. Paul, an old man full of experience in the way of God with him, wrote to Timothy, "Stir up the gift of God which is in thee. ... For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." He went on to instruct Timothy to be not ashamed to give testimony of the Lord, "who hath called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began."

Today is the allotted time (and today is everyday) for us to demonstrate that "All things work together of good to them that love God, to them who are called according to his purpose." We shall not fear to acknowledge God nor be afraid to keep his instruction, "Look unto Me." As we obey this edict we shall make rapid progress toward our goal where our completest good awaits, and where all things will be added unto us.

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Alphabet of
DAILY MEDITATIONS
For Every Week Day of the Month

September 1948

1. A faithful AMBASSADOR is health.
2. Man BECAME a living soul.
3. It shall COME to pass.
4. The upright in their way are His DELIGHT.
*
6. God hath ENDUED me with power.
7. He that seeketh, FINDETH.
8. Thy mercy, O Lord, GRANT us.
9. Go up unto the HOUSE of the Lord.
10. INCLINE your heart to the Lord.
11. My soul shall be JOYFUL in the Lord.
*
13. Your Father KNOWETH what things ye have need of.
14. God LOOKED on the earth, and it was good.
15. Be careful to MAINTAIN good works.
16. Cast the NET on the right side.
17. I will ORDER my steps in Thy word.
18. The Lord is in this PLACE.
*
20. He QUIETETH the earth.
21. I have REMEMBERED Thy Name.
22. I have waited for Thy SALVATION.
23. Give THANKS TO God.
24. Maintain good works for necessary USES.
25. I am the VINE, ye are the branches.
*
27. WHAT I say unto you, I say unto all, WATCH.
28. The land YIELDED her increase.
29. He was ZEALOUS for my sake.
30. The pure in heart shall see God.
*

Please join us in DAILY MEDITATION.
The practice will prove beneficial in every way.