

## THE SPIRITUAL ASCENT

By Robert Applegate

There is in every person a desire to rise in consciousness into an awareness of God, although this desire is rarely recognized for what it is. Most people are conscious only of desiring something - they do not know what - that will satisfy them. Nevertheless, since the desire is present in every individual, it must manifest itself in some form, and we can examine its various forms of manifestation to determine something of its true nature.

The person whom we usually style the "materialist" translates the desire to rise in consciousness into the desire to rise socially, economically, or politically. But since he is seeking eminence in a human world, his main reward is in being looked up to by other persons. He thus bases his life on the opinions of others, which are an unstable foundation for any sort of structure.

Another type of person translates the desire for God into the desire for physical altitudes. Recently two men stood on the top of Mount Everest. This result was the culmination of many years of effort and a great expenditure of money and energy. Why did these men climb the mountain? Why, in fact, do men climb mountains at all, risking, as they do, their lives, and undergoing tremendous exertion for no apparent reason?

The answer is partly in the need of everyone to conquer himself. Men climb mountains, not to conquer the mountains, but to conquer themselves, to overcome the desire to turn back, to quit when the going gets hard. But the answer is even more in the universal desire to rise in consciousness. Mountain-climbers cannot tell you why they climb (any more than social-climbers can); but they almost always mention the sense of freedom that comes as they climb, the sense of rising above the mean and frequently sordid affairs of daily life. This is the reward of arduous effort; and even this small taste of freedom, the mountaineers tell us, is well worth the price. "In our youth," Maurice Herzog writes, "the mountains had been a natural field of activity where, playing on the frontiers of life and death, we had found the freedom for which we were blindly groping and which was as necessary to us as bread. The mountains had bestowed on us their beauties, and we adored them with a child's simplicity."

Men fly for the same reason that they climb mountains. A pilot can not tell you why he loves to fly, because his true desire lies in the unconscious, and he simply satisfies it as best he knows how. Jacqueline Cochran, trying to answer the question of why she took up flying as a career, writes: "I took up flying because I watched the stars and wanted to travel with them, because I liked clean air and open spaces and utter and complete freedom from earth-born cares." This is an apt description of the desire that impels many young persons to take up flying as a career or as a hobby. They are seeking freedom and they seem to find it as they rise into the sky.

The intellectual person - the true intellectual - translates the desire to rise in consciousness into the desire to rise in the mental realm. The clearest example is the pure scientist, who, disregarding all practical applications of his findings, seeks to understand the physical world, rising from hypothesis to hypothesis, seeking always to discover some one principle that will explain all phenomena. Even though he never attains his goal, he

experiences an exhilaration at every approach to it. With every step upward, he perceives a beauty and an orderliness, of which he was not formerly aware and which he is unable even adequately to describe. Thus Robert Oppenheimer has declared, "It is almost as difficult to tell a man what it is like to find out something new about the world as it is to describe a mystical experience to one who has never had any hint of such an experience."

These examples represent various manifestations of the desire to rise in consciousness, and there may be others. It will be seen that they all have certain features in common. They are all motivated by the hope for a satisfaction, which eludes precise definition, but which is felt to lie at the far end of some attainment. The person who climbs economically seeks freedom from want, or, more truly, from the fear of want. The social-climber seeks freedom from social rebuff and the feeling of inferiority. The mountaineer and the pilot seek a feeling of freedom. The scientist seeks freedom from ignorance and the mental confusion that it entails. Each attains in degree that which he seeks, and each achieves at least a measure of satisfaction. The degree of satisfaction, however, increases as one goes from the material to the feeling to the mental realm. The man who has attained riches, social position, or power usually reveals that he has attained but slight happiness; the pilot and the mountaineer report moments of great exhilaration, approaching ecstasy; and the scientist tells of raptures which he can compare only to mystic visions.

There are, moreover, at least two results which these various ascents have in common. One is equanimity or the awareness of peace and the other is the awareness of beauty. Here, again, the degree increases in the order mentioned above. When one enters the office of a person who has reached the heights in business or finance, he is aware of at least an outer semblance of peace and order, frequently of something much more. While this sense of peace is in part the cause of the man's attainment, it is also in part the result of it. Mountaineers and pilots have an awareness of inward peace which is reflected in their outward demeanor. They seem to carry with them something of the serenity of the mountains and the sky. The equanimity, the imperturbability, of Einstein is well known and it is shared in part by all great scientists.

The awareness of beauty is the second result of attainment. As the rich man surrounds himself with beautiful objects, so the pilot and the mountaineer are keenly conscious of the beauty that is revealed to them as they look down from physical heights. Similarly the scientist finds an exquisite beauty in the orderliness of nature and also in an elegant mathematical formula. These two rewards, then, the sense of peace and the sense of beauty, are the results of attaining the heights in the material, feeling, and intellectual spheres. They no doubt figure also in the original motive which impels the attainments in these spheres, so that we may say that the motive that leads men to amass riches, to climb mountains, or to be scientists is compounded of the desire for freedom, the desire for peace, and the desire for beauty.

It is axiomatic in the study of metaphysics that that which is external and visible is, as it were, a shadow of that which is true and eternal. An axiom is defined as a "self-evident truth," and this statement is far from self-evident to many. Nevertheless, when one is awakened spiritually, it becomes self-evident; and, until that time, it should at least be given a hearing. It was remarked at the outset that the desire to rise in consciousness into an awareness of God is present in every person. This is the desire for what may be called "the spiritual ascent," and it has been seen to manifest itself in various ways as it is translated in human terms. We have examined the ways in which it manifests itself, because we can describe it only by analogy. We can not describe it directly, because we can describe things only in terms of concepts that are already in our mind, and these are predominantly physical.

We can see, however, that the spiritual ascent must, in some way, be similar to the attainments listed above; and its rewards must be similar in kind to those mentioned, although different in degree as well as in permanence.

The desire for the attainment of the spiritual consciousness is the desire for satisfaction, which includes the desire for freedom, for peace, and for beauty. The reward of the attainment is the consciousness, the intense inner conviction, the knowing, of freedom, peace, and beauty. If anyone could attain perfectly, as Jesus Christ did - and it is possible for anyone - he would know infinite freedom, infinite peace, infinite beauty. He would in fact be the embodiment of these qualities and the means of their being propagated from God to other persons. The first requirement for the attainment is simply to turn the desire toward God. "Thou shalt love (desire) the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment."

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## TURN TO THE LORD

By Alden Truesdell

When a man turns to the Lord, it is frequently in desperation. He has taxed his own ingenuity and effort to the utmost, and is willing to give up. An emergency has developed; a crisis has arisen; all apparent resources have been tapped and expended; no help is in sight. Now is the opportunity for God to take over and reform the situation. And, in this complete change of policy, man is usually more confused, more desperate, and more helpless than he was before. But he now has an inner assurance, formerly lacking. Deep in the internal nature where God has implanted His Law in man's inward parts, there are encouraging symptoms.

The reason man feels so incompetent in the face of seemingly insurmountable obstacles is that he has thought himself to be something of himself. In the turning Lordward, while he feels equally inadequate of himself, he senses somehow that he is on the way to the better working-out of life's objective. He is to learn in this new state of helplessness, of an efficiency formerly unknown. Out of man's weakness God is made strong. Out of the deflating of man-made concepts comes the exposure of God-established Realities.

As the new and better system of Lordship is established throughout the consciousness, a person is frequently confused and entirely at the mercy of the change taking place. But there is this difference between this new confusion and the old chaos - this new way knows its business; it inculcates hope and expectancy along with its incomprehensible movements.

In healing and consultation work it is my privilege to see the entire panorama of the action and reaction of Spirit in Its process of healing. When first the Principle of spiritual indwelling and the practice of effectual aspiration are presented to the newly attracted student or patient, the words used sound foreign and receive little understanding response. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him." But, even in this time of timid probing, the spiritual nature is gaining the ascendancy; and the patient responds to an inner urge to call again, and again. In these first movements that call the seeker back to his spiritual base, there is sometimes rapid, almost instantaneous healing, actually before the patient is prepared to accept the full force of the spiritual action. Once the turning Godward is complete, the benefit, the beauty, the bounty experienced are so overwhelming that some actually become bored with their blessings.

There is such a complete cessation of activities between the dropping of the old interests and the taking hold of the new that some have been led to believe that the spiritual way of life is a do-nothing method. Far from being a do-nothing state, however, the quietude represented by the silence is actually the doing of the most important thing in the inauguration of a better way of life. It is a cessation of the doing of the things that have made for the dissatisfactions of the old way. In the process of turning from one direction to another, as in turning from north to south, there is a point where inaction prevails. This period of unfocusing the attention is comparable to the silence and is responsible for some of the do-nothing appearance.

A further cause of seeming inactivity in the matter of turning Spiritward is the deliberateness of the spiritual way of working. Spirit is poised, graceful, and gracious. In Spirit there is no false motions no unprofitable action. Spirit knows the ultimate objective of all activity; for Spirit is the directing Intelligence, setting forth the plans and specifications for activity to fulfill.

We feel inadequate in our endeavors to explain Spirit, but experiences of spiritual seekers conform to certain patterns; and the way of Spirit with each one has a familiar tone when considered by another. Each one, having turned to Spirit, does know that the way he now considers is entirely different from ways formerly followed. There is moreover such a sense of sufficiency in Spirit that some are prone to bask prematurely in a seeming state of completeness. Yet even this is good, for in actuality man must accustom himself to an ever-increasing perfection.

The real practice of meekness and non-resistance, seeming to come from an about-face from secular to spiritual, is in the realization of the Omnipotence of Spirit. Why should we try to do something that has already been done perfectly? And why should we resist the all-competent, working Power that so relentlessly causes complete cooperation on the part of all resistant agencies? When anyone is found resisting and opposing, it signifies the turning to be incomplete, and the aspiration to be towards something less than the Most High.

If anyone is miracle-minded, he will be content with nothing less than communication with the "miracle-working uplands." Many say that they are not interested in miracles or in the belief in anything but that which is practical. But miracles are only the effects of the utilization of higher Intelligence; and everyone, unless he is reactionary, is interested in these. The labor-saving machines and the superior methods of doing everything in this modern civilization are but the distant out-workings of this Intelligence. Yet, had not someone considered the application of new principles, scientific progress would have ceased long ago; and, had any stage of it been entirely satisfactory, that would have been the apex.

In our study we use the things of manifestation simply as examples; for our science is not the science of things and machines, but of the way of God with man. All who have missed the mark of "the high calling of God in Christ Jesus" have turned to the world for support and are seeking security in numbers. But they err; and they must return, and turn again to the Most High. But, if they do not turn, what is that to us? We can turn to "taste and see that the Lord is good." We can discover that "the way of life is above to the wise."

We will turn to the Lord, and eventually we will learn that all man's scientific achievements are but cumbersome duplicates of casual Christ performance within the Spirit and the Soul of the man of God.

I will have the Will of God above me wherever I may be; I will see the Christ within me whatever I may see.

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory . . . by Christ Jesus throughout all ages, world without end. Amen."

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## DEMONSTRATE WHAT?

By Nell Truesdell

Moved by a desire to possess an abundance of material things, many students of Truth attempt to use Truth to demonstrate the things that they think they need or want to make them happy and satisfied in the world. Consequently, they strive, putting every device at their command to work toward the consummation of their desires. They even search the Scripture and note especially the promises of God that pertain to bountiful supply; and, in the statements of Jesus Christ, they seek a verification for their unrestrained quest for plenty:

"Ask, and it shall be given you; . . . For every one that asketh receiveth."

"And all things whatsoever ye shall ask in prayer, believing, ye shall receive."

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye ask anything in my name, I will do it."

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

"Verily, verily, I say unto you. Whatsoever ye shall ask the Father in my name, He will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full."

These are impressive statements that appear to be limitless in scope; but there are underlying obligations and responsibilities within each promise that are overlooked by most people. Within each promise there abides both an assurance of fulfillment and an implied suggestion of what is expected of the petitioner.

To ask for anything from God is to seek to acquire by request whatever is wanted or seems necessary to round out a state of well-being at a given time. There appears to be no limit to the capacity of man to ask God for what he wants; the limit appears to be in man's capacity to receive what he asks for. However, man is apt to interpret his failure to receive as God's unwillingness to grant his petitions. Here is where he errs; for did not the Master say, "Your Father knoweth what things ye have need of before ye ask Him"; and, "It is your Father's good pleasure to give you the Kingdom"?

While it is true that anybody can have anything he asks of God, it is also true that, in order to possess what he asks for, he must be able to receive it. Here is the shoal upon which countless expectations are wracked. In the world, man receives from man by inheritance or gift or favor or through the exchange of money, goods, or labor. From God, man receives by grace - the free, unmerited favor and love of God for His offspring. Man neither deserves nor can he earn what God is more willing to give him than he is willing to receive. With his attention fixed on the things he wants, he is unable to grasp the meaning of God's willingness to give him anything he needs or desires. He looks, rather, for certain forms to appear in the world, which, he thinks, will enrich and satisfy him. Usually, he looks in some specific direction from which he expects his good to come - an adjustment of circumstances, the favor

of a relative or friend, or a material evidence of remuneration from some source. In short, he looks everywhere but straight to God for the fulfillment of all his desires. In the practice of Truth, man must beware lest his desire for material luxuries and physical self-indulgence overbalances his desire to possess the things of God: life, love, intelligence, power, joy, peace, supply, etc. It would be well for all students of Truth to take the demon- - the desire for material riches, more ease and self-indulgence - out of their efforts to DEMONSTRATE the things of the world, and turn their attention to what is eternally ready to become MANIFEST - the Omnipresent God, willing to bless His sons with all that they need.

Regardless of appearances, God is the Source of anything anybody wants; and the petitioner is the channel through which God can pour the unlimited resources at His command. The greatest lesson man can learn is to wait only upon God, and expect only from God; for God is man's richest blessing. With Paul he may acknowledge, "My God shall supply all your need, according to His riches in glory by Christ Jesus."

Alphabet Of  
DAILY MEDITATIONS  
FOR EVERY WEEK DAY OF THE MONTH

AUGUST 1953

1. Whatsoever ye shall ASK the Father in my name, He will give it to you.  
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3. Let us BEHAVE ourselves valiantly.
4. Be of good COURAGE.
5. DELIGHT thyself also in the Lord; and He shall give thee the  
DESIRES of thine heart.
6. EVERYONE of us shall give account of himself to God.
7. I am not come to destroy, but to FULFILL (the law).
8. GROW in GRACE and in the knowledge of our Lord ... Jesus Christ.  
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10. Whatsoever ye do, do it HEARTILY, as unto the Lord.
11. I have planted, ... but God gave the INCREASE.
12. Teach me good JUDGMENT and knowledge.
13. Your Father KNOWETH what things ye have need of before ye ask.
14. LOOSE him and LET him go.
15. MY MOUTH shall speak of wisdom.  
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17. NOW is the accepted time.
18. OUR Father which art in heaven.
19. I go to PREPARE a PLACE for you.
20. QUENCH all the fiery darts of the wicked.
21. The RIGHTEOUS shall flourish like the palm tree.
22. Your heart SHALL live that SEEK God.  
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24. Behold THEREFORE THE goodness and severity of God.
25. The meditation of my heart shall be of UNDERSTANDING.
26. Thou shalt pay thy VOWS.
27. Behold, thou art made WHOLE.
28. Lay up for YOURSELVES treasures in heaven.
29. See my ZEAL for the Lord.  
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31. I shall be satisfied, when I awake, with Thy likeness.  
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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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As electricity is the working power of the electrical principle,  
SPIRITICITY is the working power of the Spiritual Principle.