

## FAST UNTO THE LORD

By Robert Applegate, Jr.

"WHEN THOU fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly."

To "fast" is to go without food or to deprive oneself of the food that one desires. It is a recognized practice in all religions, and it has beneficial results if undertaken in the proper spirit. It clarifies the mind and helps one to center his attention on God. It enables one to see life in a truer perspective. It is in no sense to be regarded as self-punishment or as an occasion to indulge in self-pity or to seek the sympathy of others.

Sometime, when you have a day in which you can be alone and will not be disturbed (you will find such a day if you want to), seize the opportunity to indulge in some prayer and fasting. It can change your life. As soon as you start this, you will think of a dozen things that you want to do or "ought" to be doing. But one day is really not much time; so put off everything else and give yourself to prayer, meditation, and spiritual reading. It may seem that you are wasting your time and that you are not getting anywhere, but stick with it. Later, some new idea will come to you and it will prove out to be a good idea. It will give your life a new direction; it may open a new field of opportunity to you. One thing is certain - whatever you do after such a day will be done better (more quickly, more effortlessly, more satisfactorily) than if you had not taken that time for the Lord. And, much more important, you will have a deeper and a renewed understanding of the eternal things of God.

You will find that you are not even hungry when you miss meals, if you give that mealtime to sincere prayer. For it is true that the Word of God is substance and it is entirely possible to live on that Word. Jesus proved it and you can prove it too, to whatever extent you want to.

It was after forty days of fasting and prayer in solitude that Jesus began His ministry. Without this preparation He would have failed; with it He was unconquerable. It was after prayer and fasting that the Roman soldier Cornelius received the inspiration to send for the Jew Peter to ask for instruction. He received it - and much more. It was after prayer and fasting that Paul and Barnabas started out on their first missionary journey. Does this help to explain the phenomenal success of that journey? It was with prayer and fasting that Paul appointed elders to look after the congregations that he had founded - the modest beginnings of Christianity in Europe, which became such a mighty force. How often have the great events which have changed the course of history been preceded by the humble practice of fasting and prayer!

For years Benedict had fasted and given himself to God in prayer before he founded his school of men who were to be dedicated to this same exercise. And the Benedictines were not only the light of Medieval Europe, but they were the basis upon which our modern civilization was built. Our whole civilization is founded upon the ideas they taught and derives its vitality from the discipline they practiced as a "service to God."

But fasting is more than abstaining from food, for the outer is always a reflection of the inner. Our outer actions reveal the direction of our inner attention; they show where we have put our values, what it is that we are seeking. So to "fast," metaphysically considered, is to withdraw the attention from the outer and to center that attention on God. It is to stop seeking for satisfaction in outer things and to seek it - where alone it can be found - in the realization of oneness with God. It is, as Socrates put it, to "flee from all but the necessary use of the eyes and the ears," so that the consciousness may contemplate Truth, unhindered by outer distractions. Men have been seeking satisfaction in things and attainments as long as there have been men; they have never found it. But they who have been willing to be "fools for Christ's sake," who have sought all their satisfaction in knowing the Eternal Truth of God, have always found much more than they sought. "Our light affliction," wrote Paul, "which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal (i.e. temporary); but the things which are not seen are eternal."

The Truth is stark. Nature is not God. Man and the works of man are not God. God is God. God is intangible, invisible; and God is the only Reality. Therefore the only Reality is invisible and intangible. Therefore all that can be seen or touched is unreal.

This is the universal, unanimous teaching of all the wise of all ages, whether pagan philosophers or Eastern adepts or Christian mystics. Jesus Christ not only taught it, but He embodied it and He proved it to the limit. He was crucified to show that life is not in the body and He was resurrected to show that life is in the Spirit and is eternal - un-hurttable and un-touchable - when it is identified with its Spiritual Source.

To fast is to give the attention to the Eternal Truth of God as it was taught and demonstrated by Jesus Christ. Our life and our happiness seem to be dependent on persons and circumstances. Therefore to turn our attention away from all this to the unchanging Truth is to lose our life so as to find it. For "he that hateth his life in this world shall keep it unto life eternal."

"Think you the bargain's hard," asked the hermit Antony, "to have exchanged the transient for the eternal, to have sold earth to buy heaven?"

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SPIRITICITY, August 1959

THE RIGHT WORD

By Alden Truesdell

THOSE WRITERS who are most likely to write living prose are the ones who have an affection for words. "A powerful agent is the right word," as Mark Twain said. All good writers have in common the love of the right word in the right place - the word that gives the right shade of meaning to the phrase being written. And there is great satisfaction in finding this right word.

Words have been likened to seeds and the speaker of words of Truth has been likened to the sower of seeds, some of which are scattered on rocky land, some on shallow soil, and some on good soil. Some do not take root; some take

root too quickly and become sickly; some take good root in good soil and bring forth sixtyfold and an hundredfold of good fruit.

Every word of any sort is a seed; so we can see the wisdom of using good words and of letting them rest in consciousness. (We learn from enthusiastic gardeners the value of good seeds correctly planted and pampered - as good gardeners usually pamper their plants.)

As we cast about for the best brand of seeds, we find them in a package marked "the Gospels." And in some packages we find the best of the seeds marked with red letters, which indicate them to be the most perfect specimens, the result of the most scientific selection for their efficacy in bringing forth good fruit - for these words are Spirit and Truth, as Jesus Christ declared.

What is said of the Word that was in the beginning - that it "was made flesh, and dwelt among us" - is true of our own words. The state of our body and of our affairs is due to the words we have used. When these seeds have grown and brought forth fruit, we see how it is that we have to give account for even idle words.

Those of us who have funny bones and like to have our joke sometimes play jokes on ourselves because the unconscious knows very little about humor; it knows only the technique of carrying out to the ultimate degree the thoughts and words given to it.

The unconscious mind is like the mechanical brain that methodically brings forth the right answer to the problem presented to it. There are a great many jokes about the mechanical brain, but of itself it is humorless. The mental law is like that. It is liable to turn out some of the oddest results from some of the peculiar material it receives.

For this reason many efforts have been made by many systems of mental practice to select and use "good words." But this can become tedious, because the very act of selecting good words necessitates the rejection of those words not supposed to be good; and this rejection, if vehement enough, is equivalent to selection with increase. Then, too, the selection of good words and the rejection of bad ones requires judgment and most judgment is biased in one way or another. This is why the law makes nothing perfect.

But, as we are advised, "the bringing in of a better hope" does make things perfect, and here is our key to getting the best results from our mental equipment. For the purpose of ushering in the better hope we hark back to our original formula: "In the beginning was the Word, and the Word was with God, and the Word was God." The nearer one comes to this original Word, the better the hope that is ushered in. With the understanding we have of this Word's being the Word of God and the Son of God, we see how we have access to the genesis of all good words, good motives, and good of all sorts by simply accepting the Son of God as the Word of God and by ushering in this very best of hopes - Christ in us, our "hope of glory."

We see how Jesus Christ draws upon the Word of God for all-sufficiency in all things and how we may draw upon Him as intermediary until such time as we are completely filled with our own son-of-God relationship. We see how, as Jesus explained, "Whatsoever ye shall ask the Father in My name, He will give it you. . . . At that day ye shall ask in My name: and I say not unto you, that I will pray the Father for you: for the Father Himself loveth you, because ye have loved Me, and have believed that I came out from God."

If a man would accept into consciousness just the two words "Jesus Christ" and hold them before his mind, he would find them to be the key words to eventual understanding of the mystery of godliness, the mystery of Jesus Christ, the glory of men's place in the mystic Trinity and in creation. If such understanding were attained, there would be a situation set up best described by the Scriptural phrase, "Having His Father's name written in their foreheads."

The Logos is the Thought-Word of God and could be well considered as the recorded Plan in Universal Mind, setting forth God's intent. If we could have this Word in our consciousness, we would know as God knows. But this sort of knowing is not learned from books; it is given of God.

If this Word could be dropped into the consciousness of an unschooled man, it could teach him all essential things. It could, if dropped into the consciousness of a man of humble birth, impart to him the refinement of Christ. Dropped into the consciousness of an inept and even stupid man, it would quicken him with the skill, deftness, technique, and know-how of the Teacher who teaches all things and guides in the Way of Truth. What else can promise and deliver such benefits?

The only thing one can know is Truth, and the only truth one can know is that Truth revealed to him by God through Christ in him.

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SPIRITICITY, August 1959

THE TEACHING OF JESUS

Paraphrased by, Nell Truesdell  
JOHN, Chapter 13

(BEFORE THE feast of the Passover Jesus knew that the time had come for Him to leave the world and return to the Supreme One. He had loved His disciples in the world, and He loved them to the end. By the time supper had ended, Judas Iscariot, Simon's son, had the fiendish idea that he would betray Jesus. But Jesus, as the Supreme One's Agent, and having an understanding of all things, was aware of Judas' decision. After supper, Jesus left the table, removed His outer clothes, and wrapped a towel around His waist. Then He poured water into a basin and began to wash the disciples' feet, drying them with the towel. When He came to Simon Peter, who refused to let his Master wash his feet, Jesus said to him:)

---- You do not yet understand my purpose. However, you shall understand later. ----

(Peter remonstrated: You shall not wash my feet! But Jesus answered him:)

---- If I do not wash you, you have no share in my purpose. ----

(Relenting, Peter said: Lord not my feet only, but my hands and my face, to which Jesus answered:)

---- The clean person is required to wash only his feet (i.e., to cleanse the understanding), because he is already clean. You are clean - but not all of you. ----

(Jesus said this because He knew who would betray Him. When He had finished washing their feet, He put on His clothes and sat at the table again and began to talk to His men:)

---- Are you aware of what I have done to you? You honor me as teacher and Lord and you are correct, for I Am. And because I have cleansed your understanding (washed your feet), you too have the moral obligation to cleanse one another's understanding. The standard that I have shown you is one that you should follow. ----

---- Truly, I declare to you, The slave is not of more consequence than his owner; neither is the Agent that is commissioned of more consequence than the Supreme One that appointed Him. If you are aware of these points, you are favored if you obediently practice them. ----

---- I do not speak of all of you; I understand the ones that I have selected; but things will happen in order that the sacred writing may prove correct: He that shares my substance has rebelled against me. I tell you this in advance so that, when it happens, you may realize who I Am. ----

---- Truly, I declare to you, He that accepts the ones that I appoint accepts me; and he that accepts me accepts the Supreme One that made me His Agent. ----

(After saying this Jesus was inwardly troubled, and said:)

---- Truly, I declare to you, One of you shall furnish incriminating evidence against me. -

(Aghast, the disciples looked at one another, not knowing of whom He spoke. Now the disciple whom Jesus loved was sitting close to Him, and Simon Peter caught his eye and gestured so that he knew that he was to ask the Master of whom He spoke. Leaning on Jesus' bosom, this disciple asked, Lord, who is it? Jesus whispered:)

---- After I soak a piece of bread I shall give it to that man. ----

(When Jesus had soaked the bread He gave it to Judas Iscariot, the son of Simon. Immediately, rebellion obsessed Judas, and Jesus said to him:)

---- What you have to do, go ahead, and be fast about it. ----

(Nobody at the table understood what Jesus meant, because Judas, being treasurer for the group, might have been ordered to buy food needed for the feast, or to give something to the poor. Accepting the soaked bread, Judas left the table and went out into the night. Jesus then said to the others:)

---- This is the time that the Spiritual Identity of Man is honored, and the Supreme One is honored in that Identity. When the Supreme One is honored in His Agent, that Agent shall be immediately honored in His own Being. Dear ones, I shall be with you but a short while. You shall hunt for me; and as I said to the religious leaders, You cannot go where I go, so I repeat to you. ----

----- I give you a new rule: Love one another. As I have loved you, love one another. For by your having love for one another, other men will know that you are my disciples. ----

(Simon Peter asked: Lord, where will you go? Jesus answered: )

---- Where I go, you cannot follow me now. But afterwards you shall follow me. ----

(Peter persisted: Why cannot I follow you now? I will lay down my life for your sake. Sadly, Jesus shook His head and said:)

---- Will you lay down your life for my sake? Truly, I declare to you, The rooster shall not crow until you have denied me three times. ----

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TO TAKE my place as a son of God right where I am, I must realize that:

----What I call my consciousness is God's instrument of Being in the world; my body is the mechanism by which my God-Being works; my organs are channels for the free flow of God's Divine Ideas.

----This structure that I identify as "myself" belongs to God, not to me.

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SPIRITICITY, August 1959

THE LORDS PRAYER

Anonymous

(Continued from last month)

HALLOWED BY THY NAME

"Hallowed by Thy Name" announces to mortal man that he may retire, be excused, take his leave; for the veil to the Holy of holies is about to be lifted - a ceremony before which the sense man stands in awe. It causes personality to make obeisance.

At physical birth it is customary to name the child. So man is given a name and that name is his cherished possession. Personal man loves to hear his name spoken, especially when he is praised and recognized.

As the spiritual birth is experienced, we are again given a name. "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." This name is revealed to no one but ourselves. It is our most essential mark of identification and is visible on all planes, therefore imperishable.

As man learns to focus his attention at the Adytum Center, the point which indicates his third eye, his vision becomes hallowed, transformed, angelic, divine. His mind is centered on the Father, and he discerns spiritually the nature of the God-Self, the Name written in his innermost parts.

The salutation "Hallowed be Thy Name" is a gentle salute, a word of praise to the Father within. Since all praise causes a quickening and expansion of the

thing praised, this mantra quickens and releases the concealed forces of the Godhead within man, letting his light shine.

It is this wondrous Name that unites us all (as a humanity, as a nation, as a brotherhood) into one family in the Father, even as all the children of one human family bear the father's family name .

(To be continued)

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Difficulties are the things that show what men are. For the rest, remember, in any difficulty, that God, like a trainer of athletes, has matched you with a rough antagonist. For what end? That you may be a conqueror . . . and this does not happen without toil.

--- Epictetus

External poverty is good, and praiseworthy in men who take it upon themselves willingly, for love of our Lord, for He practiced it in the earthly sphere. . . . But a man should be poor in will, willing as little and desiring as little as when he did not yet exist.

--- Eckhart

Alphabet Of  
DAILY MEDITATIONS  
For Every Week Day Of The Month

AUGUST 1959

1. Be of one ACCORD, of one mind.  
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3. Receive the BLESSING of the Lord.
4. CAUSE Thy face to shine upon Thy sanctuary.
5. He that DWELLETH in Love, DWELLETH in God, for God is Love.
6. EXAMINE me, O Lord, and prove me.
7. He giveth power to the FAINT.
8. His GREATNESS is unsearchable.  
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10. My soul, HOPE thou in God.
11. I will walk IN mine INTEGRITY.
12. JUDGE me, O Lord. I have trusted in Thee.
13. KEEP My sayings in thy heart, saith the Lord.
14. Thy LOVINGKINDNESS is before mine eyes.
15. The MEEK will He teach His way.  
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17. NOW shall my head be lifted up.
18. I wait ON Thee, O God.
19. PERFORM that which is good.
20. QUENCH not the Spirit.
21. The Lord REDEEMS the souls of His servants.
22. In the SECRET of His tabernacle will He hide me.  
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24. TAKE us for an inheritance, O Lord.
25. Let integrity and UPRIGHTNESS preserve me.
26. Hearken diligently to the VOICE of the Lord thy God.
27. I have WALKED in Thy Truth.
28. Keep YOURSELVES in the Love of God.
29. The ZEAL of the Lord of Hosts will perform.  
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31. The Spirit Itself bears witness with our spirit that we are sons of God.

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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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SPIRITICITY is the working Power of the Spiritual Principle,  
As electricity is the working power of the electrical principle.