

SPIRITICITY May 1958

PRAYER

By Nell Truesdell

THERE ARE FOUR clearly discernible types of prayer: the primitive form; the ecstatic manner; the still waiting in prayer; and the wordless, mystical experience that remains indescribable. Most of us pray on all these levels, and the type of our prayer at any given time depends on our mood.

We need to realize the true purpose of prayer, which we shall discover a little further on. But first let us understand that all forms of prayer get results, even though we do not always associate the answers we receive with the petitions that we have made.

The primitive type of prayer is perhaps the most universally practiced. It is the demanding prayer. Here the worshiper asks for protections from hardships of all kinds, for recovery from illness, for harmony in family and business relations. He begs for abundant supply of food, clothing, and money. He wants existence to be pleasant, profitable, and peaceful. The primitive form of prayer indicates clearly that the devotee thinks of himself as the center of his world, and he wants things done his way.

The primitive approach to God is tinged with servility, which is born of fear. And fear breeds hate. The person who prays exclusively for things and comforts does not truly love his God. He is like the selfish child who demands the things that please him. When he is thwarted, he becomes uncertain; and in his uncertainty he doubts God's willingness to give requested help.

Contrary to widespread opinion, the primitive attitude in prayer is practiced on a large scale today. The pleading, begging prayer is heard in churches and on the radio; it is read in prayer books and is voiced in hymns. Even in metaphysical centers, the students are taught to hold strongly to a mental image of the things that they want until those things become manifest. This is in very direct contradiction to Jesus' statement that the Father knows - and will give - what things a person needs before the person himself is aware of any need.

The primitive prayer is spoken in loud tones, so that God cannot miss hearing. Too, petitions are repeated again and again, though according to Jesus' instruction, we need not use vain repetitions, believing that we will be heard for our much speaking.

The primitive form of prayer gets results, often surprising ones; for all the words spoken by a petitioner are fulfilled with increase. Remember it is written that man's word will either justify or condemn him. If the tone of prayer is negative, then increased negation is experienced. Not that God doles out tortures to test man; but that, under law, man's words manifest according to the quality of those words. The miracle is that man escapes the full impact of his negation. But the merciful God does blunt the blows of man's judgments against himself.

A pleasanter form of prayer is the ecstatic prayer. This type of worship wells up within the person who has acquired some new understanding of Truth - some fresh perception of God's love and mercy and goodness. His flowing words

fill mind and heart with rapturous delight and he is transported on wings of light to the very Throne of God. There he magnifies the Lord. He sings, much as the Psalmist sings when he voices praise in grateful homage, to the majestic God who rules like a king. Thanksgiving is the keynote of ecstatic prayer.

Gratitude strikes a new tone throughout the nature of man. The grateful person is happy. He is warmly appreciative of benefits and kindness received. His very thankfulness is a form of giving, and all giving forth is rewarded.

Thankfulness and deliverance are associated. For in the outgoing of appreciation, new values are recognized, which, in turn, increase the worth of whatever is at hand, so that the thankful one is enriched in proportion to his joy. He is delivered from a limited state into a state of abundant supply of all needful things. Jesus entered this state when He blessed the loaves and fishes in the desert and brought forth a super-abundant supply. The Divine Shekinah clothes the ecstatic worshiper in glory.

As a person goes as high as he is able in the scale of adoration he, paradoxically, enters a state of deep quiet. Words are stilled. A breathless waiting seizes and holds the attention in such a way that the feelings and thoughts are superseded by expectancy. A wordless mood engulfs the whole consciousness, and the person is aware of the Omnipresence of God. The injunction, "Be still, and know that I am God," takes on new meaning. Here, prayer is not for things, not for praise, but for simple surrender to the Deific Presence. Here, the devotee says with the Master, "I and my Father are one."

When all these steps have been experienced and understood, when a worshiper perceives that there is still something more to realize about prayer, and when his purpose is to understand that "something," suddenly, at some unexpected instant, an interior awakening takes place, so that the "man" is lost and God only remains. In this mystical form of prayer, the person's consciousness becomes an instrument through which God knows Himself in man.

This last state is the ultimate purpose of prayer.

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THE FREEING TRUTH

By Alden Truesdell

IT IS the knowing of Truth that gives the freedom we all desire, as Jesus Christ declared.

If it were possible to know the Truth by cramming the mind with religious, occult, or metaphysical statements, we would expect every student of spiritual matters to do the works of Spirit. Every Christian college and every occult or metaphysical school would turn out miracle workers. But we know this is not the case, just as we know that every graduate from every university is not completely educated.

Divinity is not something to be attained; it is something to be awakened to, something to be recognized and accepted. If a man is awake, he is free from nightmares unless he falls to sleep again. "Awake, thou that sleepest, and arise from the dead" is the Call from the Heights. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

In the pursuit of Truth, many students do all their research in a single realm. Some search for Truth in the psychic realm, some in the intellectual, and some in the material or physical. In all these departments, there is duality; and the laws "Thou shalt!" and "Thou shalt not!" prevail.

But Truth can be found only in the Spiritual Realm, the Realm where It abides. Thus, when Truth touches the consciousness of a man - if he is sincere in his search - he turns his attention to that Realm of Spirit; and he no longer accepts the dictates of duality. As his understanding of Truth enlarges, what formerly had been "known" to him appears to be darkness. The process can be compared to climbing a mountain. As a man rises toward the heights, the valleys below appear to be in shadow; and the darkness below is in proportion to his ascent into the light.

If this moment you are receiving any illumination from within yourself, it is more important to you than anything you read here, or anything you have ever read. That enlightenment is your Christ. That little God-point of illumination will eventually swallow up all your "enemies" - all that is opposed to your knowing the Truth for Its own sake.

You are to follow that light, for it is the Way for you. It is your freedom - your manhood or womanhood - that overcomes the world, the flesh, and the devil. But you must first lift it up - high above all that you know and love. It cannot be hidden in a napkin and buried. It must become your "first love," to which you return again and again.

Stand still! Let your thoughts, like good soldiers, stand at attention; and let them keep their attention on the Captain of the host, not on their companions. God the Almighty, the All-knowing, leads to freedom and victory. He is for us; who can be against us?

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SPIRITICITY May 1958

THE PURE IN HEART

By Robert Applegate

"BLESSED ARE the pure in heart: for they shall see God."

Today we accept the religious institutions as a valuable part of our society, because they make us feel good. And, generally, we recognize the value of "positive thinking."

But to most of us God is a nebulous quality, a theoretic entity we would rather not discuss. This is, in part, a reaction against our puritanical background, in which God was regarded as an awe-inspiring and scarcely lovable Judge, who watched every action with disapproval. It is also a revolt against the absurd doctrines about God that have passed for orthodox belief.

Nearly everything that religious bodies have preached about God and His relation to the universe has been demonstrably false. The religious (and often unchristian) dogmas that have been solemnly pontificated have one by one been upset by science. And the impressive priests and dignitaries who have spoken authoritatively on behalf of the Almighty have been shown time and again to have been wrong, stubborn, cruel, selfish, and bigoted. All this does not affect God in the least. But men, mistaking the representations for the Thing represented, mistaking orthodoxy for Christianity, have usually assumed that since nearly

everything said about God is untrue, therefore God does not exist, or is remote and unknowable - certainly not so important as the scrambled eggs on the breakfast table and the good opinion of the neighbors.

But if it could be proved today that everything ever said about God were false, this would not disprove God or affect His Being. And the "pure in heart" - those who care more about Truth than about anything else - know that God is. To them the only wonder is that everyone does not know Him, and seek Him. For them there is no cavil and no argument.

But just as you cannot tell a dyspeptic what joy is, so you cannot tell an agnostic what God is. You may point out to the unbeliever the obvious works of God in the lives of those who honestly seek Him, and you can advise that he follow the rational and scientific method of trying for himself. But you cannot convince him of God, because, although he will not admit it, his mind is set in another direction. Or else why does he not seek?

So the "pure in heart" seek God for His own sake, and help others when they can. They judge not, because they know God has His own plans for every child of His. As they apply themselves more and more to God, they "see" Him with the inner eye - the attention of the heart. They are "fortunate," because to "see God" is an indescribable blessing. It changes a man's whole life; it gives him a new orientation; its effects are permanent.

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SPIRITICITY May 1958

THE FRUIT OF THE SPIRIT

By H. B. Jeffery

(Continued from last month)

GOODNESS

THE TERM "goodness" is broadly applicable, for it includes many meanings or interpretations and has many synonyms. In the minds of most people, however, the word "goodness" signifies virtue, rectitude, righteousness, and, in a moral or religious sense, the opposite of badness. But we shall consider "goodness" from a more comprehensive and catholic point of view and, I hope, with a wider understanding. For there is nothing so minifying and divertive to sound judgment as an overzealous religiosity.

What is "good," in the rightful sense of the word, is that which is especially adapted to some particular work or need. It is that which is satisfactory and acceptable as to kind; that which is sufficient as to character, capacity, degree; or that which is adequate, admirable, beneficial, benevolent, competent, complete, genuine. "Goodness" is the state or quality of being good by means of possessing and exercising these characteristics.

For instance, a good craftsman is one who is thoroughly versed in his craft, capable in his own understanding of its principles, and masterful in his ability to apply them to serviceable production: a workman, indeed, who need not be ashamed of the results of his endeavors. In his personal life, such a one may not measure up to the standards we have set for ourselves as being true and right; but as a craftsman, performing satisfactory and serviceable work,

obtaining beneficial results, or producing useful articles and beautiful objects, he is good - and for this goodness he should be given recognition and praise.

In our judgment, a musician may be morally deficient; but in the exercise of his musicianship, he may be capable of lifting up our consciousness to the beauty and purity of another world, a realm far above the plane upon which we commonly live and move and perceive. Anyone thus capacitated is a good musician, and accomplishes a goodly deed in so elevating and expanding our minds that we are given the joy of hearkening to a realm governed by order, rhythm, harmony, and melody. A true musician is to us a bearer of good. We should render him homage and acclaim for his revelation of a world which has, to such a high degree, the distinctive qualities of goodness.

You see, any act of giving the full and complete measure or value is good. A good product may consist of a woven fabric; a piece of furniture; an achievement in landscaping; a kitchen utensil; a discourse about higher mathematics; a lecture on astronomy, mushrooms, or monkeys! Whatever it may be, any thought, any deed, anything, that fulfills its purpose is good; for it has within itself the principle fundamental to goodness.

Why did the Apostle Paul designate goodness as one of the fruit of the Spirit? Because he believed in what Jesus Christ, his Lord and Master, had declared: "There is none good but one, that is, God. . . . God is Spirit: and they that worship Him must worship Him in Spirit and in Truth." Paul saw that God, Spirit, the only Good, must be the only Author and Producer of good, the only Actor back of good action, the only Cause back of good effect.

God, being Goodness Itself, must create only that which is good, or characterized by goodness; and being Spirit, He must bring forth that which is spiritual, or that having the nature of the Spirit which He is. Goodness, therefore, is spiritual, the fruit or consequence of the action of the Spirit - which is God.

The Scriptures declare that "it is God which worketh in you both to will and to do of His good pleasure." God produces, or brings to fruition in man, that goodness which in turn finds expression through whatever a man may think, say, or do.

But the most important thing for us to remember, in regard to the expression of goodness, is man's spiritual endowment with the power to cooperate with God's "good pleasure." This cooperation consists of our acknowledgment of God, the Spirit, as the Source or Cause of our entire being. And this recognition of our only Real Source works to our great advantage; for the more we understand our relation to the Father, Spirit, just so much more does the Spirit color and flavor and bring to bountiful fruition our every act.

Do you see how this is? It is by the measure of our recognition becomes the measure of our awakened participation in the Divine Nature. "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." If we hear, and open to the Spirit, we shall know and partake of the Substance of the Spirit.

Nor need we wonder about the results of our spiritual recognition, thinking that perhaps the whole idea might be too theoretical, too impractical, too pseudo-metaphysical - just dream stuff. On the contrary, it frees us from dream-stuff; for in it is the basis for self-development, growth in efficiency

and effectiveness, success in accomplishment, and an ever-widening circle of usefulness in human service.

Indeed, the constant acknowledgment of God, the Spirit, as our Source, wholly present with us, is the most practical thing we can do. "Know the Truth," said the Master, "and the Truth shall make you free."

If a man looks to the world as his source of success, the world passes him by. It does not recognize his gift or talent or genius, no matter how well equipped with the advantages of training and experience he may be. But if he looks to the Spirit, that same Universal Spirit baptizes him with goodness and gives him that very awakening touch of new inspiration, vitality, vigor, and technique that he needed for success. There is no sense of labor in the Spirit, no struggle, no resistance. The Spirit is irresistible, and works for good, for joy, for love, and for true expression.

If you seem to be failing, the world seems to be against you, and you are confused or disappointed, it is because you have not been working in the Name of God. In other words, you have forgotten - or never realized - that without God you could not lift a finger. Jesus, the Master, said: "I can of mine own self do nothing. . . . But the Father that dwelleth in me, He doeth the works."

Since this was true of Jesus, it is true of you. Since knowing it caused such mighty works to be accomplished by Jesus, knowing and acknowledging it will cause mighty works to be done by you. If He could go about doing good by consciously depending upon the Spirit, you can go about doing good by the same dependence: good in your own line of work, whether it is a business, a profession, a craft, or an art. Whatever it is you long to do well, it is the Spirit that quickens you in your understanding, in your skill, and in your work. In fact, your very longing to do good is the prompting of the Spirit that urges you into action.

The fruit of the Spirit is goodness in every line of human endeavor. The harvest of the Spirit is goodness: goodness in achievement and goodness in service that is successful. The Father, to whom all things are possible, does the work.

To be good is to have qualities adapted to produce some kind of satisfaction, or to secure some desirable, practical result. Jesus judged no man after the flesh. So we find Him selecting Simon, a rough, uncouth, loud-mouthed, profane fisherman, to follow Him. Probably Simon was not thought of as a good man by his companions; yet Jesus saw in him such qualities as were adapted to the securing of desirable ends. And so, ignoring Simon's human frailties - attributing to them neither power, substance, nor intelligence - He called forth the fruit of the Spirit and revealed to the world that Simon was possessed of goodness and could serve to good purpose in the spreading of the Gospel of Truth and Righteousness.

(To be Continued)

Alphabet Of
DAILY MEDITATIONS
For Every Week Day Of The Month

MAY 1958

1. We may APPLY our hearts unto wisdom.
2. The BREATH of the Almighty hath given me life.
3. Thy COMFORTS delight my soul.
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5. God shall bless thee in all that thou DOEST.
6. Let all thy ways be ESTABLISHED.
7. Take FAST hold of instruction.
8. Man's GOINGS are of the Lord.
9. HOW think ye?
10. All Scripture is given by INSPIRATION.
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12. The sons of God shout for JOY.
13. The Lord KNOWETH the way of the righteous.
14. LIFT up your eyes, and LOOK.
15. Be careful to MAINTAIN good works.
16. The Lord He is God; there is NONE else beside Him.
17. Men OUGHT always to pray.
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19. PREPARE Yourselves.
20. Take heed and be QUIET.
21. In due season we shall REAP.
22. Jesus, wearied, SAT thus on the well.
23. It is better TO TRUST in the Lord.
24. The spirit of man goeth UPWARD.
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26. Your young men shall see VISIONS.
27. The angel of the Lord WENT before them.
28. Rest YOURSELVES.
29. Come to ZION (the within) with songs.
30. Thou shalt love the Lord thy God.
31. Him only shalt thou serve.

"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.