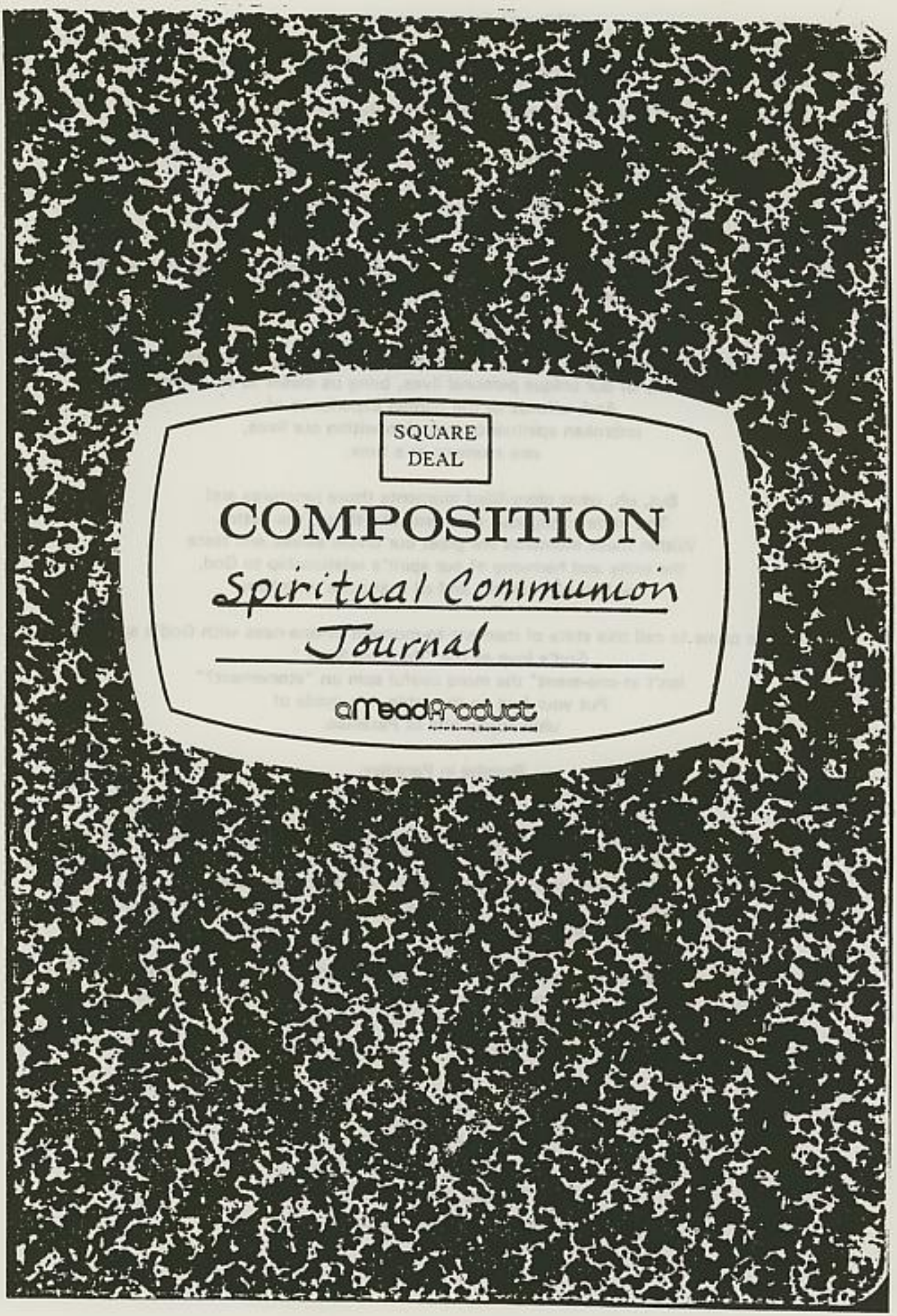
SQUARE
DEAL
COMPOSITION
Spiritual Communion
Journal
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Welcome brothers and sisters.

It is you on whom we depend to transmute God's love within our hearts.

It is us on whom you depend for the same purpose.

When we meet we have spiritual communion with one another and with God.

Our lives have been transformed by your love.

Much of our time spent with *The Urantia Book* has been searching for clues to the mystery of "unbroken spiritual communion," one of the book's most intriguing concepts.

Group study, significant prayer, experiments with group worship, and, most important, the indescribable irony of our unique personal lives, bring us closer to an understanding. And, affords us the human experience of unbroken spiritual communion within our lives, one moment at a time.

But, oh, what glory-filled moments these junctures are! The more contiguous moments like these, the better. Within these moments we greet our divine selves and taste the unity and harmony of our spirit's relationship to God, the Father, Himself, and all that goes with Him.

We have come to call this state of moment-to-moment at-one-ness with God's spirit and God's love as the "Paradise Now." Isn't at-one-ment" the more useful spin on "atonement?" Put your feet on the table, it's made of ultimatonic bits of Paradise.

Breathe in Paradise.

We started keeping journals, and much like tonight's handout, they are homegrown and always works in progress. In these journals are captured many of the teachings of *The Urantia Book* and other sources on the subject of communion with God. They are simply stories using symbolic language from throughout the ages about many people's experiences with communion.

This type of journal, even simple phrases, such as God is LOVE or Paradise Now, are places to go to remind our human selves that once the face has turned to God, He is there, waiting, loving you, and through you loving all those around you.

In His Love,
Steven and Alison
Urantia Worship
Tuesday, August 6, 1996
Northern Arizona University
7 PM

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6:55 PM	Circle Dance and/or Take a Seat
7:05	Introduction
7:10	Prelude to Worship (narrative, music, and more)
7:30	A Silent "Listening"
7:50	Candle Lighting
7:55	Closing Anthem
8:00	Study Group, "Unbroken Spiritual Communion"

Steven Hecht and Alison Gardner acknowledge the invaluable assistance and participation by the following people in making this Urantia Worship service possible: Barbara Hester, Dori Smith, Dan Massey, Joan Wentworth, Charles Olivea, Gard Jameson, Janet Farrington, and all the helpful readers, dancers, and other angels arriving to help today.

More uses for a Spiritual Communion Journal:

- Use this one or start your own. Start new ones when the old ones fill up.
- Use personally, or with your family and friends as a group.
- Add quotes, poetry, illustrations, and stories symbolic of spiritual communion.
- Review periodically, as reversion, or to remind you of the gift that is yours: unbroken spiritual communion.

Welcome brothers and sisters.

DISCOGRAPHY

1. Carlos Nakai, "Shaman's Call," **Earth Spirit**, Canyon Records, 1987.

2. Lisa Gerrard, "Sanvean," **The Mirror Pool**, 4AD, 1995.

3. Alan Hovhaness, "Prayer of St. Gregory," **Mountains and Rivers Without End**, Manhattan Chamber Orchestra, Koch, 1994.

4. Arvo Part, "the Beatitudes," **Ikos**, Choir of King's College, Cambridge, EMI, 1994.

5. Dead Can Dance, "Piece for Solo Flute," **Toward the Within**, 4AD, 1994.

6. Ensemble Organum, "Pater cum essem cum eis," **Chant Cistercien**, Harmonia Mundi, 1992.

7. Arvo Part, Magnificat," **Te Deum**, Estonian Philharmonic Chamber Choir, ECM, 1993.

8. Arvo Part, "Agnus Dei," from "Berliner Messe," **Te Deum**, ECM, 1993.

Soloist: Barbara Hester.

Music from her own composition: "Touch the World," **Follow Your Heart**, Monota Music, BMI, 1996.

Never forget there is only one adventure which is more satisfying and thrilling than the attempt to discover the will of the living God, and that is the supreme experience of honestly trying to do that divine will. And fail not to remember that the will of God can be done in any earthly occupation.
. . . All things are sacred in the lives of those who are spirit led; that is, subordinated to truth, ennobled by love, dominated by mercy, and restrained by fairness--justice. (UB 1732)

This is the time of union,
the time of eternal beauty.
It is the time of luck and kindness,
it is the ocean of purity.
The wave of Bestowal has come.
The roar of the sea is here.
The morning of happiness has dawned,
no--it is the light of God.

Jelaluddin Rumi, 13th C.

Think of the nucleus of all the molecules around you. The air, this chair, that person sitting next to you, your thoughts, your deeds, your angels, your interior Monitor, the Spirit of Truth. In the center of each nucleus lies ultimatonic Paradise Itself. Breathe It in. It is the flavor of the Paradise Now.

All of it, all of you, all of them with the same task: expressing God the Supreme to Urantia and the entire Grand Universe, and beyond, towards God the Ultimate, even God the Absolute.

Truth is living; the Spirit of Truth is ever leading the children of light into new realms of spiritual reality and divine service. You are not given truth to crystallize into settled, safe, and honored forms. Your revelation of truth must be so enhanced by passing through your personal experience that new beauty and actual spiritual gains will be disclosed to all who behold your spiritual fruits and in consequence thereof are led to glorify the Father who is in heaven.
(UB 1917)

There is within us a power that could lift the world out of its ignorance and misery if we only knew how to use it, if we would seek and find.

....Go into the calm and luminous silence to renew, but stay in the soil of your life. No, there is nothing to fear.

....Get more fearless peace into your souls and then you will [do] some good!

Letters from the Scattered Brotherhood, Harper, NY, 1948

The Spirit of Truth is the power driving an ego given over to God. In His Presence His will is made manifest, graphic cymbals and symbols, direction and duty. A self-initiated, interior solitude, the Presence, is an always available, welcoming doorway through which all of our relationships can walk. You are invited in.

The revelation of the truth about God is appearing, and the human race is destined to know the Universal Father in all that beauty of character and loveliness of attributes so magnificently portrayed by the Creator Son who sojourned on Urantia as the Son of Man and the Son of God. (UB 60)

A Hymn on Creation

King of kings,
God of gods and Lord of lords
He who is surrounded with
chains of crowns
Who is encompassed by the
cluster of the rulers of radiance,
Who covers the heavens with the
wind of His magnificence,
And in His majesty appeared
from the heights,
From his beauty the deeps
were enkindled,
And from His stature the heavens
are sparkling.
His stature sends out the lofty,
And His crown blazes out the mighty,
And His garment flows with
the precious.
And all trees shall rejoice in His word,
And herbs shall exult in His rejoicing,
And His words shall drop
as perfumes,
Flowing forth in flames of fire,
Giving joy to those who search them,
And quiet to those who fulfill them.

3rd C.

The Supreme is the beauty of physical harmony, the truth of intellectual meaning, and the goodness of spiritual value. The Supreme Being is the sweetness of true success and the joy of everlasting achievement. God the Supreme is the oversoul of the grand universe, the consciousness of the finite cosmos, the completion of finite reality, and the personification of Creator-creature experience. (UB, 1278)

Leave Crete,
Aphrodite,
and come to this
sacred place
encircled by apple trees,
fragrant with offered smoke.

Here, cold springs
sing softly
amid the branches;
the ground is shady with roses;
from trembling young leaves,
a deep drowsiness pours.

In the meadow,
horses are cropping
the wildflowers of spring,
scented fennel
blows on the breeze.

In this place,
Lady of Cyprus, pour
the nectar that honors you
into our cups,
gold, and raised up for drinking.

Sappho, 7th C., BC

Go to your fields and your gardens, and you shall learn that it is the pleasure of the bee to gather honey of the flower, But it is also the pleasure of the flower to yield its honey to the bee. For to the bee a flower is a fountain of life, And to the flower a bee is a messenger of love, and to both, bee and flower, the giving and the receiving of pleasure, is a need and an ecstasy.

Kahil Gibran's *The Prophet*, "The Giving and the Receiving"

...[Jesus] is everlastingly the inspiration and guide of all Paradise pilgrims from the worlds of initial ascension up through a universe of universes and on through Havona to Paradise. Jesus is the new and living way from man to God, from the partial to the perfect, from the earthly to the heavenly, from time to eternity. (UB 1425)

Oh lovers, lovers, it is time
to set out from the world.
The drum of celestial distances
sounds in my soul's ear.
The camel driver is at work
and has prepared the caravan.
He asks that we forgive him
for the disturbance he has caused us,
but why are we travelers asleep?
Everywhere the murmur of departure,
and the stars, like candles
thrust at us from behind blue veils,
and as if to make the invisible more plain,
a wondrous people have come forth.

Jelaluddin Rumi, 13th C.

Jesus listened and knew in an instant how to love, and even he never overlooked the need first to be personally present, then to take time to fully know what was in the heart of each being he encountered. This was the human Jesus marshaling all of his divine self in the service of others. Like Jesus, it is the human you, informed by spirit, that transforms your life into a lightning rod for God. Living in God's presence we too can often know in an instant how to love, just as the Master did, ever abridging the preceding and important knowing and understanding of one another.

...Again I tell you: As the Father sent me into the world, so send I you. As I have revealed the Father, so shall you reveal the divine love, not merely with works, but in your daily living. I send you forth, not to love the souls of men, but rather to *love men*. You are not merely to proclaim the joys of heaven but also to exhibit in your daily experience these spirit realities of the divine life since you already have eternal life, as the gift of God, through faith. When you have faith, when power from on high, the Spirit of Truth, has come upon you, you will not hide your light here behind closed doors; you will make known the love and the mercy of God to all mankind. (UB 2043)

Woman,
you must adorn yourself!
Maiden,
you ought to dance merrily
dance like my elected one!
Dance like
the noblest,
lovliest,
richest Queen!
And,
If you meet Me with the
flowering desire
of flowing love,
then must I touch you
with my Divine nature
as my Queen.
Then
you shall soar forever
and delight--soul and body--
in my Holy Trinity,
immersed like a fish in the sea.

For the fish
cannot live long
stranded on the shore.

Mechtild of Magdeburg, 13th C.

Come unto me, all ye that are heavily burdened. Trust not the eye nor the ear nor the tongue, for I am closer than hands or feet. Deep in the invisible center...here I am. Trust in me, thy Father; my life I give unto thee. I will lift the weariness from thy ears, despair from thy mind and give thee peace.

Letters from the Scattered Brotherhood, Harper, NY, 1948

Acceptance of sonship is the key to salvation. Inhale acceptance of sonship and breathe free. You are always at home in the Paradise now. Awaken. Walk in immortality now.

How unfortunate that I cannot make use of some supernal and exclusive term which would convey to the mind of man the true nature and exquisitely beautiful significance of the divine affection of the Paradise Father. (UB 40)

How gently and lovingly
You wake in my heart,
Where in secret You dwell alone;
And by Your sweet breathing,
Filled with Good and glory,
How tenderly You swell my heart
with love!

St. John of the Cross, 16th C.

How God comes to the soul

I descend on my love
As dew on a flower.

Mechtild of Magdeburg, 13th C.

. . The great Prince of Peace and spirits, as He comes forth, casts a cloud about Him; so He comes on upon us; so He encompasseth us. . . . Yet still we speak of Him as far above and beyond the starry sky, and of His coming as at a great distance, But, behold! He is already in the midst of us; He breaks forth on our right hand, and on our left, like a flame, round about us, and we perceive Him not.

Peter Sterry [Cromwell's Chaplain]
(d., 1671)

Worship is the highest privilege and the first duty of all created intelligences. Worship is the conscious and joyous act of recognizing and acknowledging the truth and fact of the intimate and personal relationships of the Creators with their creatures. (UB 303)

Step back into this holy, immaterial, deathless timeless quietness. At times it is unbelievable that there is a serenity guiding you, healing and sustaining, and yet this is the only way to free ourselves.

**Letters of the Scattered Brotherhood, Harper, NY, 1948*

Let our worship encounters become the biggest umbrella we can fathom, a fellowship enfranchising every soul since and until and through when time is actualized in space. Let our love spill out to that next, anonymous person sitting next to you. Let us be the personification of God and God's love on earth.

Take this moment and instead of letting it wing through the mind as nothing, receive it as a divine gift and place it in the chalice, holding it up as high as you can reach. That is how you help all other persons at their stations—now at this moment. See nations this way; open and enlarge the realization of each moment; enlarge the *now*. This is how inspiration will pour into your life for, oh, it is so important not to drop the moments on the floor! (**Letters*)

The kingdom of heaven consists in these three essentials: first, recognition of the fact of the sovereignty of God; second, belief in the truth of sonship with God; and third, faith in the effectiveness of the supreme human desire to do the will of God—to be like God. And this is the good news of the gospel: that by faith every mortal may have all these essentials of salvation. (UB 1585-6)

Somewhere within our life is a standard as invisible as the equator, as relentless as the seasons.

Elliot

This kind of knowledge is a thing that comes in a moment like a light kindled from a leaping spark which, once it has reached the soul, finds its own fuel.

Plato, 428 BC

Put all sadness from thee, for it is the sister of doubt and anger. It is the most mischievous of all spirits and the worst to the servants of God. Learn now, O unwise man! How it troubleth the Holy Spirit; remove therefore, sadness from thyself and afflict not the Holy Spirit which dwelleth within thee.

The Shepherd of Hermas (142-158 AD)

Simple said, I see no danger; Sloth said, Yet a little more sleep; and Presumption said, Every vat must stand upon his own bottom. And so they lay down to sleep again, and Christian went on his way.

Pilgrim's Progress:

Because God made not death; neither delighteth He when the living perish. For He created all things that they might have being; and the generative powers of the world are healthsome and there is no poison of destruction in them, nor hath hades royal dominion upon earth—for righteousness is immortal.

Wisdom of Solomon

Everything harmonizes with me which is harmonious to thee, O Universe. Nothing for me is too early or too late which is in due time for thee. Everything is fruit to me which thy seasons bring, O Nature: from thee are all things, in thee are all things, to thee are all things.

Marcus Aurelius (121-180)

Here he is, here he is! I cannot say here he stands, for that would be placing him materially. The nearest way to his nearness is through a refined essence of spirit. If you could distill thought you would get near the refinement. As thought is to emotion, so this quality of perception and feeling is the thought. That is why it is impossible for human thought to conceive it. He is here, eternally here, your friend and saviour and that is why meditation, the laying aside of human thought which is a heavy mechanism is so essential.

You know you have had glimpses into this world of spirit when you have sat on a mountain or by the sea and been awed into a stillness beyond your ordinary stillness by a sunset or a universe of stars; that silence beyond silence is the silence he presses through, and the flaming powers, the inspirations, the immortalities; this is the Presence, the pure Presence. Here is where it is all accomplished, for this is he, eternally here.

The love of Jesus Christ here is personal in so far as it broods over you, through you in this region unreachable, untouchable except through the refinement that takes place in your silences. It may be that you can touch it for only very short moments, yet that is enough to live on forever more.

Therefore your God is personal to you inasmuch as you have reached through feeling, past thought into infinite inducing silence . . . He is here.

It is peace to you, health to your body, to your mind and heart. You will be sweetened when you quiet emotion, quiet thought and are still, to meet your heavenly comforter. So close your eyes, put away all thought and lie deep in the silent reaches where you will be restored, reborn, made new.

Here he is.

Letters of the Scattered Brotherhood
Harper, NY, 1948

Be able to be alone.
Lose not the advantage
of solitude ... but
delight to be alone
and single with
omnipresency ...
Life is a pure flame,
and we live by an
invisible sun within us.
– Sir Thomas Brown (17th c.)

A word with power is a word that comes out of silence. A word that bears fruit is a word that emerges from the silence and returns to it. It is a word that reminds us of the silence from which it comes and leads us back to that silence. A word that is not rooted in silence is a weak, powerless word that sounds like a "clashing cymbal or a booming gong" (1 Corinthians 13:1).

. . .The silence from which the word comes forth is not emptiness and absence, but fullness and presence, not the human silence of embarrassment, shame, or guilt, but the divine silence in which love rests secure.

Henri J. M. Nouwen, *The Way of the Heart: Desert Spirituality and Contemporary Ministry*

The present hour is the descending God, and all things obey; all the past exists to it as subordinate; and the future is contained in it. . . By lowly listening, omniscience is for me. By faithfully receiving, omnipotence is for me.

Ralph Waldo Emerson, *Journal*

Using the same old materials of earth, air [], fire, and water, every twenty-four hours God creates something new out of them. If you think you are seeing the same old show all over again seven times a week, you're crazy. Every morning you wake up to something that in all eternity never was before and never will be again. And the you that wakes up was never the same before and will never be the same either.

Frederick Buechner, *Wishful Thinking: A Theological ABC*:

...modern physics... reduce the whole universe to a world of light, potential and existent, so that the whole story of creation can be told with perfect accuracy and completeness in the 6 words, "God said 'Let there be light!'" – Sir James Jeans (1877)

Solitude is the place of the great struggle and the great encounter—the struggle against the compulsions of the false self, and the encounter with the loving God who offers himself as the substance of the new self.

. . . We have . . . to fashion our own figurative desert where we can withdraw every day, shake off our compulsions, and dwell in the gentle healing presence of our Lord. Without such a desert we will lose our own soul while preaching the gospel to others. But with such a spiritual abode, we will become increasingly conformed to him in whose name we minister.

. . . Compassion is the fruit of solitude and the basis of all ministry. The purification and transformation that take place in solitude manifest themselves in compassion.

Henri J. M. Nouwen, *The Way of the Heart: Desert Spirituality and Contemporary Ministry*

O joy! that in our embers
Is something that doth live,
That nature yet remembers
What was so fugitive!
The thought of our past years in me
doth breed
Perpetual benediction.

William Wordsworth:

The Disciple said to his Master: Sir, how may I come to the spiritual life so that I may know God and hear Him speak:
The Master answered: Son, when thou canst throw thyself into that where no creature dwelleth, though it be but for a moment, then thou hearst what God speaketh.
Disciple: Is that where no creature dwelleth near at hand or is it afar off?
Master: It is in the . . . If thou dost once every hour throw thyself by faith beyond all creatures, beyond and above all sensual perception . . . yea above discourse and reasoning, into the abyssal mercy of God, then thou shalt receive power from above to rule over death and sin.

Jacob Boehme (AG ch.) (1575-1624):

Try not to let [the] ephemeral, impinging, daily pinpricks steal away your immortality, which you can begin to know now, for this is your great moment, now . . . now . . . now. Now is the time of thy salvation, and salvation means safe return. Arise and shine for thy light has come.

Letters of the Scattered Brotherhood Harper, NY, 1948*

. . . [Y]our only reality is your inward at-one-ment with the Spirit within you. (**Letters*)

Listen, or they tongue will keep thee deaf.

Native American saying

It takes one a longtime to become young.

Pablo Picasso

Saint I am thy holy Spirit of inspiration within thee, I am thy power to fulfill it.

Though Christ a thousand times
in Bethlehem be born,
And not within thyself, thy soul
will be forlorn.

Pamela Grey, (b. 1871)

. . . forget yourself
And to forget yourself
is to see everything else.
And to see everything else
is to become an understanding
molecule in evolution,
a conscious tool of the universe.

"A Conscious Tool" by Jerry Garcia
9paraphrased].

The Eternal is good to those who wait for him, to a soul who seeks him. It is good to wait in silence for the help of the Eternal; let a man sit in silence, since it is the Eternal's hand.
- Lamentations (Moffat)

[**By speaking from our divine silence** we seek] to participate in the creative and recreative power of the divine word.]
. . . Words can only create communion and thus new life when they embody the silence from which they emerge. As soon as we begin to take hold of each other by our words, and use words to defend ourselves or offend others, the word no longer speaks of silence. But when the word calls forth the healing and restoring stillness of its own silence, few words are needed: much can be said without much being spoken.

. . . [**The words emanating from our inner silence** can *be* used] not simply as an interesting or motivating word, but as a word that creates the boundaries within which we can listen to the loving, caring, gentle presence of God.
. . .[Your words can speak] . . . to the heart of the listener and reveals there an inner silence [within the listener] in which it is safe to dwell.

. . . **Calling people together**, therefore, means calling them away from the fragmenting and distracting wordiness of the dark world to that silence in which they can discover themselves, each other, and God. Thus organizing can be seen as the creation of a space where communion becomes possible and community can develop. . .

. . . **Silence** can help to determine the practical shape of our ministry [both as individuals and as a group]. But let us not be too literal about silence. After all, silence of the heart is much more important that silence of the mouth. Abba Poemen said: "A man may seem to be silent, but if his heart is condemning others he is babbling ceaselessly. But there may be another who talks from morning till night and yet he is truly silent.

Henri J. M. Nouwen, *The Way of the Heart: Desert Spirituality and Contemporary Ministry*

The alienation of Western man is partly due to his having lost contact with all natural functions: the reality of being alive. There are no ends in life, only processes. Change. Spiritual reality is physical reality, clearly seen. We are all here alive together in this world at this time so what are we going to do?

Bill Voyd

For the spiritual life is as much its own proof as the natural life, and needs no outward or foreign thing to bear witness to it. - Wm Law (1686)

From the fourteenth century: If thou desirest to have thy intent lapped and folden in one word so that thou mayest have better hold thereon, take but a little word which [may in thy case] accordeth better with the work of the spirit. And such a word is this word GOD or this word LOVE. Choose whichever thou wilt and fasten this word to thine heart. (*Letters of the Scattered Brotherhood*. Harper, NY, 1948)

An interior will make more impressions on hearts by a single word animated by the spirit of God, than another by a whole discourse which has cost him much labor and in which he has exhausted all his power of reasoning. - Louis Lallement (1587 - 1635)

Silence is an indispensable discipline in the spiritual life. Ever since James described the tongue as a "whole wicked world in itself: and silence as putting a bit into the horse's mouth (James 3:3, 6) Christians have tried to practice silence as the way to self-control. Clearly silence is a discipline needed in many different situations: in teaching and learning, in preaching and worship, in visiting and counseling. Silence is a very concrete, practical, and useful discipline in all our ministerial tasks. It can be seen as a portable cell taken with us from the solitary place into the midst of our ministry. Silence is solitude practiced in action.

Henri J. M. Nouwen, *The Way of the Heart: Desert Spirituality and Contemporary Ministry*

Silence is solitude practiced in action.*

Whenever and wherever you please you can refresh yourself by entering your inner solitude, meditatively; that place of silence and peace.

Mostly, you carry your solitude around with you, like a portable cell. Your silence in your relationships is a dynamic force of good, of God. It does not mean it is without action and words; sometimes it is very loud. Your inner solitude or peace resonates within and through your everyday experiences.

It is into this portable cell you invite all comers. You bring them immediately into the presence of God, where your silence becomes their channel of LOVE, as well.

. . . In and through solitude we do not move away from people. On the contrary, we move closer to them through ". . . compassion and love.*

** Henri J. M. Nouwen, *The Way of the Heart: Desert Spirituality and Contemporary Ministry*

. . . In this atmosphere you are alive, deathless; this is your home. Start your day here, bathe in it, drink deep. Everyone who comes, whether it be a child or a dog, multitudes or a single unhappy soul, people in darkness and despair, you can help to heal. Such is your task—to make the unseen a reality.

Go forth, then, in the Invisible, and by holding and bending every thought and desire to this purpose, ye though you walk through the valley of the shadow, you will be comforted. Open wide and let it pour out, strong, vibrant, still; it is stronger than human life for it is Life, spiritual, eternal, everlastingly renewing. Go therefore into your little world in your humble outer you, go forth—giants! "My peace I give unto you;" it is so real. This largesse is the love you can give to your neighbor. (*Letters)

**Letters of the Scattered Brotherhood* (1948, Harper, NY)

Now listen to this,
You hucksters of religion
All you faith healers,
Gatherers of crowds,
who come to smite the populace
With miracles, spectaculars;
When Jesus healed a deaf man,
He took the man aside, privately,
Away from gawkers

Jesus did not yield to crowd promotion,
As do some who appear in his name (in vain?).
He took the man aside, apart, away
From the multitude. He put his fingers
Into the deaf-mute's ears. He spat
And touched his tongue. Does Jesus'
Spit offend you? He looked into heaven.
He sighed and said, "Ephphatha! Be opened!"

Do you think you know his secret now?
do you think method is the key to power?
Repeat the procedure exactly.
Try the sequence in proper order.
Isolate the experimental subject.
Stick finger into ear. Spit on finger.
Place finger on tongue. Look heavenward.
Sigh. Say the magic word. Got it? Try it.

When his ears were opened
And his tongue released,
The [man] spoke plainly. Of course.

Now that we have rehearsed the event,
Do we understand it better?
Of course not.

Let's start with something easier.
Try listening to what others say.
Experience the loss of your own deafness.
Say how you fell, and wathc your tongue come
untied.
Get somebody you can trust to practice on.
Try it on your wife or husband,
Father, mother, brothers, sisters, children,
friends.

You already know how to sigh.
Now learn to open up.
Ephphatha! Be opened!
See, that's all there is to it!

Wayne Saffen's "Ephphatha" (*The Third Season: Pentecost*, Philadelphia Fortress Press, 1974)

Jesus prayed for unity among his followers, but he did not desire uniformity. Sin creates a dead level of evil inertia, but righteousness nourishes the creative spirit of individual experience in the living realities of eternal truth and in the progressive communion of the divine spirits of the Father and the Son. In the spiritual fellowship of the believer-son with the divine Father there can never be doctrinal finality and sectarian superiority of group consciousness. (UB 1965)

Prayer did not bring the spirit on the day of Pentecost, but it did have much to do with determining the capacity of receptivity which characterized the individual believers. Prayer does not move the divine heart to liberality of bestowal, but it does so often dig out larger and deeper channels wherein the divine bestowals may flow to the hearts and souls of those who thus remember to maintain unbroken communion with their Maker through sincere prayer and true worship. (UB 2065)

Jesus brought to God, as a man of the realm, the greatest of all offerings: the consecration and dedication of his own will to the majestic service of doing the divine will. Jesus always and consistently interpreted religion wholly in terms of the Father's will. When you study the career of the Master, as concerns prayer or any other feature of the religious life, look not so much for what he taught as for what he did. Jesus never prayed as a religious duty. To him prayer was a sincere expression of spiritual attitude, a declaration of soul loyalty, a recital of personal devotion, an expression of thanksgiving, an avoidance of emotional tension, a prevention of conflict, an exaltation of intellection, an ennoblement of desire, a vindication of moral decision, an enrichment of thought, an invigoration of higher inclinations, a consecration of impulse, a clarification of viewpoint, a declaration of faith, a transcendental surrender of will, a sublime assertion of confidence, a revelation of courage, the proclamation of discovery, a confession of supreme devotion, the validation of consecration, a technique for the adjustment of difficulties, and the mighty mobilization of the combined soul powers to withstand all human tendencies toward selfishness, evil, and sin. He lived just such a life of prayerful consecration to the doing of his Father's will and ended his life triumphantly with just such a prayer. The secret of his unparalleled religious life was this consciousness of the presence of God; and he attained it by intelligent prayer and sincere worship--unbroken communion with God-- and not by leadings, voices, visions, or extraordinary religious practices. (UB 2088)

True religious worship is not a futile monologue of self-deception. Worship is a personal communion with that which is divinely real, with that which is the very source of reality. Man aspires by worship to be better and thereby eventually attains the best. (UB 2095)

The Core Experience: To love is to approach each other center to center.
-Pierre Teilhard de Chardin

A strange thing, this love of God. I say I love God and go eagerly to sit in his presence and then nothing happens. My conscious mind travels down every bypath of present or past events and I am as far away from God as *my own mind*. But to comfort you I tell you that the performance of the act, the intent toward him, will bring what you need. Tiredness will be drawn away, strain lifted and though you feel as if nothing great had happened it is as if the captain of a ship at sea had changed his course and the passengers had not been aware that he had turned toward a new horizon on the way to safety. (*Letters)

. . . **[Be] those** who go still further within themselves for the answer will find a timeless wisdom and inspiration to be translated into the human need of the moment. "Call upon me in time of need and I will answer thee!" is not just a comforting thought to be forgotten when you have to act quickly and wisely in a material world. It is the most practical thing you can do. (*Letters)

Our truest life is when we are in dreams awake
-Thoreau

Be active in silence
Strong in peace
Keep thy strength in gentleness
Rest with the song of wings about thee
Fill the inner reaches with love
Bathe in Spirit
For It is sweetness to thy bones flesh and health.
Keep in this holy estate and listening—*obey!*
(*Letters

Come, and bring your thoughts where they can be held true, so that you can realize how you are held, supported, sustained and protected. This is your safety—your thought, and that thought is the realization of the presence of God here and now, within you, in the life you are living. . . .
The experiences you have had in these communions from the beginning have built up in you a resistance to evil, unconscious to yourselves, but there is a tendency to be satisfied with the feeling of the quality of the inspiration given you in these lovely freedoms. Be not satisfied; hold it, make the resolution to act upon the wisdom that has been vouchsafed you through these answers to your needs, and act accordingly. And the act is forever one and the same thing—stay your mind in Light. Hold, one-pointed to the actual idea of God himself here, now. Hold your gains, hold your spiritual self together, bring all that you know to this one point, and then "the wonders will appear."
How much it takes to remember your Redeemer who liveth in you! But do you not see that we choose either terror or faith, inertia or action, darkness or light with every thought? Your thought is your armor. This is the magic, this is the splendor, this is the resurrection, this is the mystery of life.
Keep touching Reality with the heart; hold your peace!
(*Letters

Place yourself in the middle of the stream of power and wisdom which animates all whom it floats, and you are without effort impelled to truth, to right, and a perfect contentment.

Ralph Waldo Emerson (1803-1882):

The least thing has a bit of the unknown in it.
Guy de Maupassant (1850-1893)

*Letters of the Scattered Brotherhood (1948, Harper, NY)

Space for more thoughts on unbroken communion, listening, etc. . . . .

Spiritual harmony of the group equates to the inner spiritual communion of the individual. They are mutually stimulating, gratifying, and glorious. They cannot exist well without each other. The fulfillment of one rests the fulfillment of the group and vice versa. It is the job of the group to find ever increasing constructive and graceful ways to aid each, and every, individual's search for communion with God.

The more faithfully you listen
to the voice within you,
the better you will hear
what is sounding outside.
And only he who listens can speak.
Is this the starting point of the road
towards the union
of your two dreams—
to be allowed in clarity of mind
to mirror life
and in purity of heart to mold it?

Dag Hammarskjold "The Union of Realities"

The present moment is significant not as the bridge between past and future, but by reason of its contents, which can fill our emptiness and become ours, if we are capable of receiving them.
-D. Hammarskjold

Truly it is Life that shines forth in all things!
Vast, heavenly, of unthinkable form, it shines forth . . .
It is farther than the far, yet near at hand,
Set down in the secret place of the heart . . .
Not by sight is it grasped, not even by speech,
But by the peace of knowledge, one's nature purified—
In that way, by meditating, one does behold Him who is without form.

The Upanishads

This art of resting the mind and the power of dismissing from it all care and worry is probably one of the secrets of energy in our great men.

Captain J. A. Hadfield: The Secrets of Great Men

Men impelled by his natural foresight inclines toward his own perfection.
-Dante Alighieri
(1265-1321)

Can the human mind bring anything but worship and a desire to know to that still place of quiet where he comes to reveal himself? [Make a time and place for these communions, as necessary.] Later on you will find there is no place where you cannot turn your mind to him and find him; while walking, waiting at street corners, during a lull in conversation, and through making the humblest work an act of praise. Laughter is a door that is always near! Joy and a lifter spirit are part of the eternity in which you can live with him now. (*Letters)

Come unto me, all ye that are heavy burden. Trust not the eye nor the ear nor the tongue, for I am closer than hands or feet. Deep in the invisible center . . . here I am. Trust in me, thy Father; my life I give unto thee. I will lift the weariness from thy heart, despair from thy mind and give thee peace. (*Letters)

His giving is my taking
-Meister Eckhart
(1260-1327)

At the evening conferences on Mount Gerizim, Jesus taught many great truths, and in particular he laid emphasis on the following:

True religion is the act of an individual soul in its self-conscious relations with the Creator; organized religion is man's attempt to socialize the worship of individual religionists.

Worship--contemplation of the spiritual--must alternate with service, contact with material reality. Work should alternate with play; religion should be balanced by humor. Profound philosophy should be relieved by rhythmic poetry. The strain of living--the time tension of personality--should be relaxed by the restfulness of worship. The feelings of insecurity arising from the fear of personality isolation in the universe should be antidoted by the faith contemplation of the Father and by the attempted realization of the Supreme.

Prayer is designed to make man less thinking but more realizing; it is not designed to increase knowledge but rather to expand insight.

Worship is intended to anticipate the better life ahead and then to reflect these new spiritual significances back onto the life which now is. Prayer is spiritually sustaining, but worship is divinely creative.

Worship is the technique of looking to the One for the inspiration of service to the many. Worship is the yardstick which measures the extent of the soul's detachment from the material universe and its simultaneous and secure attachment to the spiritual realities of all creation.

Prayer is self-reminding--sublime thinking; worship is self-forgetting --superthinking. Worship is effortless attention, true and ideal soul rest, a form of restful spiritual exertion.

Worship is the act of a part identifying itself with the Whole; the finite with the Infinite; the son with the Father; time in the act of striking step with eternity. Worship is the act of the son's personal communion with the divine Father, the assumption of refreshing, creative, fraternal, and romantic attitudes by the human soul-spirit.

Although the apostles grasped only a few of his teachings at the camp, other worlds did, and other generations on earth will. (UB 1616)

The conscious and persistent regard for iniquity in the heart of man gradually destroys the prayer connection of the human soul with the spirit circuits of communication between man and his Maker. Naturally God hears the petition of his child, but when the human heart deliberately and persistently harbors the concepts of iniquity, there gradually ensues the loss of personal communion between the earth child and his heavenly Father. (UB 1638)

And Jesus went on to say: "At Jerusalem the religious leaders have formulated the various doctrines of their traditional teachers and the prophets of other days into an established system of intellectual beliefs, a religion of authority. The appeal of all such religions is largely to the mind. And now are we about to enter upon a deadly conflict with such a religion since we will so shortly begin the bold proclamation of a new religion--a religion which is not a religion in the present-day meaning of that word, a religion that makes its chief appeal to the divine spirit of my Father which resides in the mind of man; a religion which shall derive its authority from the fruits of its acceptance that will so certainly appear in the personal experience of all who really and truly become believers in the truths of this higher spiritual communion." (UB 1729)

Much of this time Jesus was alone on the mountain near the camp. Occasionally he took with him Peter, James, or John, but more often he went off to pray or commune alone. Subsequent to the baptism of Jesus and the forty days in the Perean hills, it is hardly proper to speak of these seasons of communion with his Father as prayer, nor is it consistent to speak of Jesus as worshiping, but it is altogether correct to allude to these seasons as personal communion with his Father. (UB 1618)

Prayer is entirely a personal and spontaneous expression of the attitude of the soul toward the spirit; prayer should be the communion of sonship and the expression of fellowship. Prayer, when indited by the spirit, leads to co-operative spiritual progress. The ideal prayer is a form of spiritual communion which leads to intelligent worship. True praying is the sincere attitude of reaching heavenward for the attainment of your ideals. (B 1618)

When Jesus spent whole nights on the mountain in prayer, it was mainly for his disciples, particularly for the twelve. The Master prayed very little for himself, although he engaged in much worship of the nature of understanding communion with his Paradise Father. (1620)

Prayer led Jesus up to the supercommunion of his soul with the Supreme Rulers of the universe of universes. Prayer will lead the mortals of earth up to the communion of true worship. The soul's spiritual capacity for receptivity determines the quantity of heavenly blessings which can be personally appropriated and consciously realized as an answer to prayer. (UB 1621)

Jesus then announced that he wished to withdraw for a few days of rest with his apostles before they made ready to go up to Jerusalem for the Passover, and he forbade any of the disciples or the multitude to follow him. Accordingly they went by boat to the region of Gennesaret for two or three days of rest and sleep. Jesus was preparing for a great crisis of his life on earth, and he therefore spent much time in communion with the Father in heaven. (UB 1704)

The theme of Jesus' instructions during the sojourn at Sidon was spiritual progression. He told them they could not stand still; they must go forward in righteousness or retrogress into evil and sin. He admonished them to "forget those things which are in the past while you push forward to embrace the greater realities of the kingdom." He besought them not to be content with their childhood in the gospel but to strive for the attainment of the full stature of divine sonship in the communion of the spirit and in the fellowship of believers. (UB 1736)

How oft the darkest
hour of ill
Breaks brightest
in the dawn.
-Euripides
(484-406 B.C.)

. . . Within this center of infinite quiet and peace lies resolution to action that is born of love and wisdom. Whenever challenged by the horrors or irritations of human living, you know that through the mind you can touch all that is august, deathless beauty and immortality.

. . . What do we desire above all, above all? Perfect peace of mind, integrity, order, the victory of goodness, honor, joy and eternal love, free from human sentimentality and emotionalism; the high, clean impersonal rightness. Well, all these are for your asking . . . . not praying, for your accepting and realizing and wanting.

. . . Go your way step by step. Now is the appointed time to do your part; and your part, as you know well, cannot be done with righteous and breathless rectitude, but by being receptive so that you can be used as a channel, which is part of being a temple of the Spirit. It is the antithesis of noise and dubious fame; be the silent ones, anointed, with rod and staff and the scallop shell of quiet and the promise of truth.

(*Letters of the Scattered Brotherhood* Harper, NY, 1948)

When you find courage
in the face of adversity
you have also found truth.

J. Farrington, *Take Another Step*, 1986

I am the poet of the Body and I am
the poet of the Soul,
The pleasures of heaven are with me
and the pains of hell are with me,
The first I graft and increase upon
myself, the latter I translate into
a new tongue.

Walt Whitman, *Song of Myself*:

During these intervals given to interior silence, the soul] ceases discourse and reflections by a free act which suspends them . . . it rests in attentive silence, rather like one who believing himself on the point of hearing music makes himself alert and attentive to what he wishes to hear.

John Peter de Caussade (d., 1751):

Not thanks, not prayer seem quite the highest or truest name for our communications with the Infinite—but glad conspiring reception, reception that becomes giving in its turn, as the receiver is only the All-Giver in part and in infancy. I cannot, nor can any mortal, speak precisely of things so sublime, but it seems to me the wit of mortals (their strength, their grace, their art) is the grace and presence of God. It is beyond explanation. When all is said and done, the rapt saint is found the only logician. Not exhortation, nor argument becomes our lips, but paeans of joy and praise. . . It is God in us which checks the language of petition to be a grander thought. In the bottom of the heart is said: "I am, by me, O Child! This fair body and world of thine stands and grows. I am; all things are mine, and all mine are thine.

Ralph Waldo Emerson, *Journal*

The man forgets his ego.
This leads to the highest
state of Rest.
- I Ching (12th C.)

Albert Einstein on
Time's Relativity:
When you sit with a nice gir
for two hours you think it's
only a minute. But when y
sit on a hot stove for a
minute you think it's two
hours. That's Relatively

Space for more thoughts on unbroken communion, listening, etc. . . . .

Go forth renewed, refreshed, reborn . . . in confidence

. . . When we consider the manifold weaknesses of the strongest devotions in time of prayer, it is a sad consideration. I throw myself down in my chamber, and I call in and invite God and His angels thither, and when they are there I neglect God and His angels for the noise of a fly, or the rattling of a coach, for the whining of a door; I talk on . . . knees bowed down as though I prayed to God; and if God and His angels should ask me, when I thought of God last in that prayer, I cannot tell.

John Donne (1573-1631) in *Careless Devotions*

To begin with, this world has a different kind of time. It is the time of biological rhythm, not of the clock and all that goes with the clock. There is no hurry. Our sense of time is notoriously subjective and thus dependent upon the quality of our attention whether of interest or boredom, and upon the alignment of our behavior in terms of routines, goals, an deadlines. Here the present is self-sufficient, but it is not a static present—the unfolding of a pattern which has no specific destination in the future but is simply its own point. It leaves and arrives simultaneously, and the seed is as much the goal as the flower. There is therefore time to perceive every detail of the movement [of time] with infinitely greater richness of articulation.

. . . Spiritual awakening is the difficult process whereby the increasing realization that everything is as wrong as it can be flips suddenly into the realization that everything is as right as it can be. Or better, everything is as IT as it can be.

Alan Watts

your mind/body/spirit
in the joy full flowing
kingdom of heaven
is you here

hear
singing sounds
the sun
water air

be aware

right left
center

NOW

Bernard Gunther: Joy Full Flowing

. . . **[Those moments of] communion** in stillness have not gone, they have remained, each adding more and more power and understanding to the realization of the living Presence; this you bear witness to, that each withdrawal from the world of appearances to the world of eternal love has been a building of a structure, a living invisible temple not made with hands, and each withdrawal was a stone chiseled and squared that you placed in position until the edifice is high and strong and good. Yes, indeed silence, profound silence, deeper that thought, deeper than your five senses, deeper than any experience you have known will grow more and more powerful and the word will be made flesh to heal and straighten your lives and bring you abundance of peace . . .

. . . [B]y living with the divine source of peace you help to restore it to the world. (*Letters)

By attaining the height of meditation we gain fullness of rest. Returning to the root means rest . . . and the return according to destiny means the eternal; knowing the eternal means enlightenment. The holy man attends to the inner not to the outer. All things spring up without a word spoken.

Who by unending discipline of the senses embraces unity cannot perish. By controlling the vitality and enducing tenderness he can become as a little child. There is a Being wondrous and complete; before heaven and earth It was. Therefore the holy man sits with a liberated mind.

Lao-tze (604 BC):

There is an element of wisdom to be learned from the mystical way of feeling, which does not seem to be attainable in any other manner. If this be the truth, mysticism is to be commended as an attitude toward life, not as a creed about the world . . . Even the cautious and patient investigation of truth by science, which seems the very antithesis of the mystic's swift certainty, may be fostered and nourished by that very spirit of reverence in which mysticism lives and moves.

Bertrand Russell

**Letters of the Scattered Brotherhood* (1948, Harper, NY)

There is little doubt that the Desert Fathers believed that simply not speaking is a very important practice. Too often our words are superfluous, inauthentic, and shallow. It is a good discipline to wonder in each new situation if people wouldn't be better served by our silence than by our words. But having acknowledged this, a more important message for the desert is that silence is above all a quality of the heart that can stay with us even in our conversation with others. It is a portable cell that we carry with us wherever we go. From it we speak to those in need and to it we return after our words have born fruit.

. . . It is in this portable cell that we find ourselves immersed in the divine silence. . . silence is not whether we say much or little, but whether our words call forth the caring silence of God himself. It is to this silence that we all are called: words are the instrument of the present world, but silence is the mystery of the future world.

. . . Solitude shows us the way to let our behavior be shaped not by the compulsions of the world but by our new mind, the mind of Christ. Silence prevents us from being suffocated by our wordy world and teaches us to speak the word of God.

Henri J. M. Nouwen, *The Way of the Heart: Desert Spirituality and Contemporary Ministry*

One said many centuries ago, "For at the first time when thou dost it thou findest but a darkness, thou knowest not what, saving thou feelist *in thy will a naked intent unto God.*" (*Letters of the Scattered Brotherhood* Harper, NY)

Silence is your role. It isn't that we ask you to keep out of the arena but it is necessary to wear the armor of God when you are in it. If you would bring victory for goodness and order and peace, be a channel for the omnipotent Spirit to flow through and do the work in splendor. . . keep in the invisible remembering that of yourselves you can do nothing, the Father within doeth the work. (*Letters of the Scattered Brotherhood* Harper, NY, 1948)

... Love within is the beginning of all things . .
... you are forever beginning
... Always renewing, always being reborn.

Let thy troubled hearts be at peace in this serene and healing place, for here the Lord Christ will refresh you, here he will lift the heavy burden from your minds and in thy hearts he will breathe renewed joy and quietude. Have faith in practice. (*Letters of the Scattered Brotherhood*, Harper, NY, 1948)

Through becoming conscious we have been driven out of paradise, through consciousness we can come back to paradise.
- Heinrich Jacoby

Life is the canvas
truth is the paint
and love is the brush.
Be creative.

J. Farrington, *Take Another Step*, 1986

If you inhale
spiritual energy,
you will exhale
personal progress.

J. Farrington, *Take Another Step*, 1986

Dr. Albert Schweitzer (1875-1965) described his *ethical imperative*: We experience God only as we exercise the will to re-create God as Life in the Universe . . . Schweitzer's philosophy is deceptively simple. It is based upon only one vital concept: a reverence for life . . . We can see God in nature as the impersonal force that is always automatically making all things new through a natural creative process at work within all things. But we can experience God, that is, feel the Divine Presence and be led to our fulfillment, only by cooperating with the natural creative process in, as, and through all things

Legacy of Truth, J. Kennedy Schultz

There has been given to man the ability to elevate his understanding into the light in which the angels are, that he may see what he must will and what he must do.

Emanuel Swedenborg (1688-1772)

. . . All that there is of justice, kindness, beauty . . . will live perennially when the forms themselves have been repudiated and forgotten.

Manners and Fashions, Herbert Spencer (1820-1903), English Philosopher

Men seek retreats for themselves, houses in the country, seashores, and mountains: and thou, too, art wont to desire such things very much. But this is altogether a mark of the most common sort of men, for it is in their power, whenever thou shalt choose, to retire into thyself. For nowhere either with more quiet or more freedom from trouble does a man retire to than into his own soul, particularly when he has within himself such thoughts that by looking into them he is immediately in perfect tranquillity, which is nothing else than the good ordering of the mind.

Marcus Aurelius (121-180)
Emperor of Rome

. . . It is not a futile task. Once the inter-relation of all created things is even dimly sensed, one cannot be small. The mantle of magnitude is over the most humble part of the whole.

Betty White, 1948

Except the Lord keep the city,
The watchman waketh but in vain. It is but lost
labor that ye haste to rise up
early, and so late
take rest
And eat the bread of carefulness:
For so he giveth his beloved
sleep.

Psalm 127

The reason the world is in this state is because it has not been alert, awake, vigilant in obeying the words of Spirit. Hate, the negations, the antitheses of the Spirit, have been vigilant; the negatives always are. You have been more awake because you disciplined yourselves within; because you sought and found. But your scale is much too small where it should be higher in its vigilance and this is the reason you feel the outside pressure as much as you do and find it so difficult to withstand. This awareness of God must be fiery; you must be ablaze with it, for then it will be felt and the picture of this glory will be translated now, this minute, into a welling up of faith and power. You know that much of your trouble is due to your own inertias. In spite of them, think what a gift you have with which to face this crisis. Every waking moment stand in God's presence with him in your heart. In quiet and confidence is your strength, and from now on, when you go out into life do not go in your human dignities, but go as an ambassador of God, that through your abiding in him you may translate his words into daily living. Through your quiet communions you will be given humility and power, for you can offer yourself as a living channel for him to pour through his healing wisdom; "I will not leave you comfortless, I will come to you." Accept this divine gift wholeheartedly. There are those who cry out, "Why does God allow these things to be?" Do we allow him his way with us? If you choose you can join the army of spiritual soldiers, marching invincible, in an invisible world, in immortality now.
(*Letters of the Scattered Brotherhood* (1948, Harper, NY))

The flowing out of God always demands a flowing back.
—Ruysbroeck

It is by yourself without ambassador that God speaks to you. You are as one who has a private door that leads him to the king's chamber.

Ralph Waldo Emerson, *Journal*

I worshipped Him the oftenest that I could, keeping my mind in His holy presence
. . . I found no small trouble in that exercise, and yet I continued it . . . without troubling or disquieting myself when my mind wandered involuntarily. . . Even in the height of my business I drove away from my mind everything that was capable of interrupting my thought of Him. . . . When we are faithful to keep ourselves in His holy presence it also begets in us a holy freedom wherewith we ask the graces we stand in need of. . . He lays no great burden upon us; a little remembrance of Him from time to time; a little adoration; sometimes to pray for His grace, sometimes to offer Him your sorrows, and sometimes to offer Him thanks for the benefits He has given you, and still gives you, in the midst of your troubles. He asks you to console yourself with Him the oftenest you can. Lift up your heart to Him even at your meals when you are in company; the least little remembrance will always be acceptable to Him. You need not cry very loud; He is nearer than you think.

Brother Lawrence, 17th Century

Come joys enjoy. The Lord celestial
Hath given enough
where with to
please us all.
- Francois Rabelais
(1494 - 1553)

I have resolved . . . to run when I can, to go when I cannot run, and to creep where I cannot go. As to the main, I thank Him who loves me. I am fixed; my way is before me, my mind is beyond the River that has no bridge.
- John Bunyan (17th c.)

There is only one Wisdom. It is to understand the thought by which all things are steered through all things

- Heraclitus
(500 B.C)

Not much, not enough is said about God's comfort. He is the Divine Comforter. It's the very little things of life in which this mighty facet of God's personality is disclosed. O' you missed the turn in the road, but O' if you hadn't missed it you would have seen just that very important, often unrelated human action crucial to your own future. Something as simple as just the right melody over the radio sparks your very thoughts at that moment, further revealing your path. How about that parking space that just opened up in front of your destination? Or, you were in that right place at the right time to hear, by chance, someone telling a story of facts all the while revealing the content and integrity (or lack thereof), the very private truth of their own personhood of their own, and God's just love is revealed in your mind in time to comfort your brother concerning what is really on his mind. God's comfort and care are surrounding you.

Socrates (470-399 BC) sensed the immortality of the soul and certainly believed in a life beyond our mortal existence. . . The highest wisdom is to live as well as we can in the here and now, he taught. This is the only intelligent preparation for whatever is to come.

The unexamined life is not worth living.
- Socrates

Space for more thoughts on unbroken communion, listening, etc. . . . .

When you are in communion you are in the pivotal place, in the center where your safety lies; you are in balance, for this is the plumb bob that does not sway in the midst of alternating violence and peace. It keepeth all in quietness, steady and true. (*Letters)

My will in thee is joy not sorrow
My will in thee is faith not fear
My will in thee is awareness of My love for thee,
Let My will within thee be done.

(*Letters)

Thou art to keep thyself in this silence and open the door so God may communicate Himself upon thee, unite with thee, and then form thee unto Himself. The perfection of the soul consists not in speaking, nor in thinking much on God, but in loving him sufficiently.

Miguel de Molinos (1640-1697):

. . . Grow to love the beauty and the clarification of the revelations that will come to you and you will learn gradually that this peace, calm knowledge and inspiration are part of the rebirth that has been the prophecy through the ages for all those who walk this path, the prophecy fulfilled through love. (*Letters)

There is within us a power that could lift the world out of its ignorance and misery if we only know how to use it, if we would seek and find. When you meditate open only your listening mind, but the other door of your mind as well, so that the spirit streams out as fast as it comes in. Store nothing . . . A tree grows not by the pulling of the sun only, but by the richness of the soil . . . Go into the calm and luminous silence to renew, but stay in the soil of your life. No, there is nothing to fear. Do not waste time wishing for peace: there is no peace in the world, there is only peace in one's own soul. Get more fearless peace into your souls and then you will be some good! ("Letter from J.P.M." *Letters)

A dream which is not understood is like a letter which is not opened.
—TALMUD

I, a son and daughter of God, stand in this human turmoil holding the long trust. I throw my trust, like light far ahead upon my path knowing the goodness and all that is merciful is with me and by this stand do my share to make the world hoped for. In courage and in the love of God is the only safety." (*Letters)

If you could for one hour be with your divine self—that is, your outer you and your inner you together in the presence of God—you would change the whole mood of our generation, so powerful is this light. (*Letters)

The purpose of moments of communion is to try and make you see that it is of vital importance for you to reach up and touch this quiet, still, clean, holy, omniscient place of eternal peace all the time. This is living beside the still waters, here are the green pastures. (*Letters)

Rather than atonement, be at-one-ment with the Paradise Now.

Letters of the Scattered Brotherhood (1948, Harper, NY)

Kingdom believers should possess an implicit faith, a whole-souled belief, in the certain triumph of righteousness. Kingdom builders must be undoubting of the truth of the gospel of eternal salvation. Believers must increasingly learn how to step aside from the rush of life--escape the harassments of material existence--while they refresh the soul, inspire the mind, and renew the spirit by worshipful communion. (UB 1739)

The effort toward maturity necessitates work, and work requires energy. Whence the power to accomplish all this? The physical things can be taken for granted, but the Master has well said, "Man cannot live by bread alone." Granted the possession of a normal body and reasonably good health, we must next look for those lures which will act as a stimulus to call forth man's slumbering spiritual forces. Jesus has taught us that God lives in man; then how can we induce man to release these soul-bound powers of divinity and infinity? How shall we induce men to let go of God that he may spring forth to the refreshment of our own souls while in transit outward and then to serve the purpose of enlightening, uplifting, and blessing countless other souls? How best can I awaken these latent powers for good which lie dormant in your souls? One thing I am sure of: Emotional excitement is not the ideal spiritual stimulus. Excitement does not augment energy; it rather exhausts the powers of both mind and body. Whence then comes the energy to do these great things? Look to your Master. Even now he is out in the hills taking in power while we are here giving out energy. The secret of all this problem is wrapped up in spiritual communion, in worship. From the human standpoint it is a question of combined meditation and relaxation. Meditation makes the contact of mind with spirit; relaxation determines the capacity for spiritual receptivity. And this interchange of strength for weakness, courage for fear, the will of God for the mind of self, constitutes worship. At least, that is the way the philosopher views it. (UB 1777)

Remember that you are commissioned to preach this gospel of the kingdom-- the supreme desire to do the Father's will coupled with the supreme joy of the faith realization of sonship with God--and you must not allow anything to divert your devotion to this one duty. Let all mankind benefit from the overflow of your loving spiritual ministry, enlightening intellectual communion, and uplifting social service; but none of these humanitarian labors, nor all of them, should be permitted to take the place of proclaiming the gospel. These mighty ministrations are the social by-products of the still more mighty and sublime ministrations and transformations wrought in the heart of the kingdom believer by the living Spirit of Truth and by the personal realization that the faith of a spirit-born man confers the assurance of living fellowship with the eternal God. (UB 1931)

This worshipful practice of your Master brings that relaxation which renews the mind; that illumination which inspires the soul; that courage which enables one bravely to face one's problems; that self-understanding which obliterates debilitating fear; and that consciousness of union with divinity which equips man with the assurance that enables him to dare to be Godlike. The relaxation of worship, or spiritual communion as practiced by the Master, relieves tension, removes conflicts, and mightily augments the total resources of the personality. And all this philosophy, plus the gospel of the kingdom, constitutes the new religion as I understand it. (UB 1774)

This new gospel of the kingdom renders a great service to the art of living in that it supplies a new and richer incentive for higher living. It presents a new and exalted goal of destiny, a supreme life purpose. And these new concepts of the eternal and divine goal of existence are in themselves transcendent stimuli, calling forth the reaction of the very best that is resident in man's higher nature On every mountaintop of intellectual thought are to be found relaxation for the mind, strength for the soul, and communion for the spirit. From such vantage points of high living, man is able to transcend the material irritations of the lower levels of thinking--worry, jealousy, envy, revenge, and the pride of immature personality. These high-climbing souls deliver themselves from a multitude of the crosscurrent conflicts of the trifles of living, thus becoming free to attain consciousness of the higher currents of spirit concept and celestial communication. But the life purpose must be jealously guarded from the temptation to seek for easy and transient attainment; likewise must it be so fostered as to become immune to the disastrous threats of fanaticism. (UB 1778)

In instituting this remembrance supper, the Master, as was always his habit, resorted to parables and symbols. He employed symbols because he wanted to teach certain great spiritual truths in such a manner as to make it difficult for his successors to attach precise interpretations and definite meanings to his words. In this way he sought to prevent successive generations from crystallizing his teaching and binding down his spiritual meanings by the dead chains of tradition and dogma. In the establishment of the only ceremony or sacrament associated with his whole life mission, Jesus took great pains to suggest his meanings rather than to commit himself to precise definitions. He did not wish to destroy the individual's concept of divine communion by establishing a precise form; neither did he desire to limit the believer's spiritual imagination by formally cramping it. He rather sought to set man's reborn soul free upon the joyous wings of a new and living spiritual liberty. (UB 1942)

At this important time let each one of you begin his day by listening. You will be told in answer to your need, and yet the voice is so impersonal in what it says you often brush it aside. Stay the hand, bend the ear and listen, for there is your success. Listen for your fresh inspiration, for even these communions can take on the same comforting, sedative quality as a ritual.

Each man at some time goes into the awful vault of himself; there alone he is silenced. It is here you are before you became; it is here you remain in the advance of inevitable progression. You may wonder how this thing you cannot see is yourself and you begin to be aware of how much of you is asleep. Also your whole record is here.

. . .Can you see now that this inner place within you which has no boundary is also yourself? With the word put into action you are Man and Woman made manifest. When at first you turn your attention to your own withinness, gradually through the dimness Light cometh in and you are, as it were, in a sea of twilight and you begin to know there is something that can be understood. Perhaps you are aware at this period of fear of the violence and pain around you, then dawns the Light more steadily and you have reached a place where you can choose instead of remaining asleep, alone in the dark.

. . .When you choose the word (the wisdom of God, the love of Jesus, etc.), and place it in the center of what may seem to you a vault of darkness, you make the beginning that will set you free. This is a parable; understand it, for when you fall into neglect back cometh the twilight which grows darker until you are again in darkness.

. . . No wonder it is a re-enacting of birth out of darkness into life, into resurrection.

. . . You in this center alone can never stay in one place; you either sink down or are uplifted, for when you neglect the word in days of freedom you will find your sky darkening . . . Keep in the word for your life's sake, for your love's sake.

. . . This is a time for dedication, a time for baptism, for sanctification. No matter what happens remember not to allow the twilighting of your sky; keep illumined in the word and let your battle cry be, "I am the Light of the world!" (*Letters)

. . . If you saidest every day a thousand pater nosters, thou shalt not please Me so well as though dos when thou art in silence and sufferest Me to speak to thy soul.

Margery Kemp (AG ch.) 13th Century

Nor stoney tower, nor walls of beaten brass,
Nor airless dungeon, nor strong links of iron,
Can be retentive to the strength of the Spirit . . .

William Shakespeare's *Julius Caesar*:

Letters of the Scattered Brotherhood (1948, Harper, NY)

IN THE DESERTS
OF THE HEART
LET THE HEALING
FOUNTAIN START.
-AUDEN
(b.1907)

Now faith, divine faith, is an illumined state, it challenges everything mortal with a confident joy; indeed I would like to use the word merriment instead of joy here, as in the old English song, "God rest ye merry gentlemen; let nothing you dismay!" Yes, the world is sad, tragic and the suffering terrible. But we have been shown how in such times we must and can be gallant and to be gallant is to be joyous and to have true joy we must have faith. The kingdom of heaven is happiness because those who have found it and abide in it have become aware of the beauty of the infinite Spirit. Those who live in that kingdom know that everything must be met and challenged with a shout; challenge everything with the Spirit of joy. This may seem a hard saying for it seems to leave out pity. No, the lifting quality of confidence, of faith in ultimate victory, heals, sustains and comforts those in darkness and sorrow. If you can keep your inspiration gaily, confidently, many of the discouraging human attributes will be purified. The secret is—and this is what you are here for—to find the pearl of great price, to keep from losing it, from letting it grow dull to remember that it has the power to release you from those characteristics which have held you a prisoner to your own limitations. This is being on the side of angels. (*Letters)

Nightlong in the cold
That monkey sits
Conjecturing
How to catch the moon.
Shiki (JPN) 1866-1902

The physical bodies of mortals are "the temples of God." Notwithstanding that the Sovereign Creator Sons come near the creatures of their inhabited worlds and "draw all men to themselves"; though they "stand at the door" of consciousness "and knock" and delight to come in to all who will "open the doors of their hearts"; although there does exist this intimate personal communion between the Creator Sons and their mortal creatures, nevertheless, mortal men have something from God himself which actually dwells within them; their bodies are the temples thereof. (UB 26)

Man does not achieve union with God as a drop of water might find unity with the ocean. Man attains divine union by progressive reciprocal spiritual communion, by personality intercourse with the personal God, by increasingly attaining the divine nature through wholehearted and intelligent conformity to the divine will. Such a sublime relationship can exist only between personalities. (UB 31)

Although the approach to the Paradise presence of the Father must await your attainment of the highest finite levels of spirit progression, you should rejoice in the recognition of the ever-present possibility of immediate communion with the bestowal spirit of the Father so intimately associated with your inner soul and your spiritualizing self. (UB 63

The Father desires all his creatures to be in personal communion with him. He has on Paradise a place to receive all those whose survival status and spiritual nature make possible such attainment. Therefore settle in your philosophy now and forever: To each of you and to all of us, God is approachable, the Father is attainable, the way is open; the forces of divine love and the ways and means of divine administration are all interlocked in an effort to facilitate the advancement of every worthy intelligence of every universe to the Paradise presence of the Universal Father. (UB 63)

God lives in every one of his spirit-born sons. The Paradise Sons always have access to the presence of God, "the right hand of the Father," and all of his creature personalities have access to the "bosom of the Father." This refers to the personality circuit, whenever, wherever, and however contacted, or otherwise entails personal, self-conscious contact and communion with the Universal Father, whether at the central abode or at some other designated place, as on one of the seven sacred spheres of Paradise. (UB 64)

When Jesus talked about "the living God," he referred to a personal Deity-- the Father in heaven. The concept of the personality of Deity facilitates fellowship; it favors intelligent worship; it promotes refreshing trustfulness. Interactions can be had between nonpersonal things, but not fellowship. The fellowship relation of father and son, as between God and man, cannot be enjoyed unless both are persons. Only personalities can commune with each other, albeit this personal communion may be greatly facilitated by the presence of just such an impersonal entity as the Thought Adjuster. (UB 31)

IF THE finite mind of man is unable to comprehend how so great and so majestic a God as the Universal Father can descend from his eternal abode in infinite perfection to fraternize with the individual human creature, then must such a finite intellect rest assurance of divine fellowship upon the truth of the fact that an actual fragment of the living God resides within the intellect of every normal-minded and morally conscious Urantia mortal. The indwelling Thought Adjusters are a part of the eternal Deity of the Paradise Father. Man does not have to go farther than his own inner experience of the soul's contemplation of this spiritual-reality presence to find God and attempt communion with him. (UB 62)

However Urantia mortals may differ in their intellectual, social, economic, and even moral opportunities and endowments, forget not that their spiritual endowment is uniform and unique. They all enjoy the same divine presence of the gift from the Father, and they are all equally privileged to seek intimate personal communion with this indwelling spirit of divine origin, while they may all equally choose to accept the uniform spiritual leading of these Mystery Monitors. (UB 63)

The Father is not in spiritual hiding, but so many of his creatures have hidden themselves away in the mists of their own willful decisions and for the time being have separated themselves from the communion of his spirit and the spirit of his Son by the choosing of their own perverse ways and by the indulgence of the self-assertiveness of their intolerant minds and unspiritual natures. (UB 64)

The divine presence cannot, however, be discovered anywhere in nature or even in the lives of God-knowing mortals so fully and so certainly as in your attempted communion with the indwelling Mystery Monitor, the Paradise Thought Adjuster. What a mistake to dream of God far off in the skies when the spirit of the Universal Father lives within your own mind. (UB 65)

Space for more thoughts on unbroken communion, listening, etc. . . . .

All the great works and wonders that God has ever wrought . . . or even God Himself with all His goodness, can never make me blessed, but only in so far as they exist and are done and loved, known, tasted, and felt within me. . . .As soon as a man turneth himself in spirit, and with his whole heart and mind entereth into the mind of God which is above time, all that ever he hath lost is restored in a moment. And if a man were to do thus a thousand times a day, each time a fresh and real union would take place; and in this sweet and divine work standeth the truest and fullest union that may be in this present time. For he who hath attained thereto, asketh nothing further, for he hath found the Kingdom of Heaven and Eternal Life on earth.

Theologia Germanica (1497):

Across the disc of existence, each decade, there glide five hundred million souls, and disappear forever in the dim and dusk of the eternity that lies behind. Out of the bare handful that are remembered, we cherish only the memory of those who stood alone and expressed their honest, inmost thought. And this thought is, always and forever, the thought of liberty. Future generations often confuse these men with Deity, the Maker of the Worlds for in fact these men were Sons of God, vitalized by Divinity, part and parcel of the power that guides the planets on their way and holds the worlds in space. Upon their tombs we carve a single word: SAVIOR.

Elbert Hubbard

If the tumult of the flesh were hushed, hushed the images of water, earth and air, hushed also the poles of heaven, yea, the very soul herself, hushed all dreams and imaginary revelations and whatsoever exists only in transition, having roused only our ears to Him who made them, and He alone speaks, not by them but by Himself that we may hear His word, not through any tongue of flesh, nor Angel's voice, nor sound of thunder, nor in the dark riddle of a similitude—then we might hear Whom in these things we love, might hear His Very Self.

St. Augustine's (353 AD)

GREAT MUSIC

It stands by you
Uplifts the spirit
Downsizes the blues
Brightens your day
And romances the night.

It unwinds the road
Unlocks the memory
And excites the senses.

It's a sanctuary.
A place you can call your own
Or share with anyone.

It warms the heart
Fortifies the soul
Best of all it is free.

Time-Life promotion, 1996

WHAT ARE THE SERVANTS OF THE LORD BUT HIS MINSTRELS?
-St Francis of Assisi
(1182 - 1226)

Music is a universal language, joining us one to another. It is our largest umbrella, a fellowship enfranchising every soul since and until and through when time is actualized is space. Point to our artists, poets, and musicians and see what brings God closer to us and all of us closer to Him.

You are here, now, at this place, at this time, in this room, in your world, in the scheme of this moment, and you have never been at this moment before. Well, then, take this moment and instead of letting it wing through the mind as nothing, receive it as a divine gift and place it in the chalice, holding it up as high as you can reach. That is how you help all other persons at their stations—now at this moment. See nations this way; open and enlarge the realization of each moment; enlarge the now. This is how inspiration will pour into your life for, oh, it is so important not to drop the moments on the floor! Hold them up into the light when all the currents and tides are against you; every time you raise a low impulse to the highest, those nearest you are lifted and changed. In this way are destructive emotions transmuted, like water into steam, a driving force for good. Nature demands lawlessly and hungrily and if indulged will consume and destroy you by her spendthrift lack of restraint. . .

. . . [B]y doing this you literally bring order out of chaos and create a new world. . . Nature is made to obey the great law that will uplift the human race. (*Letters)

As soon as you turned to me again, you see I was beside you. (Jesus)

. . . **[B]**e not afflicted nor discouraged to see thyself faint hearted; He returns to quiet thee, that still He may stir thee; because this divine Lord will be alone with thee . . . that thou mayest look for silence in tumult, solitude in company, light in darkness, forgetfulness in pressures, vigor in despondency, courage in fear, resistance in temptation, peace in war, and quiet in tribulation.

Miguel de Molinos (1640-1697):

Contemplation is not the act of looking at the world and seeing something different. Contemplation is simply a different way of seeing. Contemplation is the act of doubting what seems obvious to everyone. Contemplation refuses to live on the surface of things. It is going down and lifting up. It is the act of seeing death where there seems only to be life; seeing life where there seems only to be death."

James Carroll: A Way of Seeing

All that is asked is an awareness of God's awareness of you, of the immense love of his spirit for you. There is no must nor effort in this, for once the heart is touched by an awareness of him it is comforted, reassured, content. (*Letters)

Keep your divine appointment each day, viewed not as a task, it merely brings order out of chaos. You have the power to make your days brilliant! (*Letters)

When you are in communion you are in the pivotal place, in the center where your safety lies; you are in balance, for this is the plum bob that does not sway in the midst of alternating violence and peace. It keepeth all in quietness, steady and true. (*Letters)

Who would decline a sacrifice if once his soul had been accosted, his virtue recognized, and he was assured that a watcher, a Holy One followed him ever with long affectionate glances of inexhaustible love?

Ralph Waldo Emerson

*Letters of the Scattered Brotherhood (1948, Harper, NY)

The sense of guilt (not the consciousness of sin) comes either from interrupted spiritual communion or from the lowering of one's moral ideals. Deliverance from such a predicament can only come through the realization that one's highest moral ideals are not necessarily synonymous with the will of God. Man cannot hope to live up to his highest ideals, but he can be true to his purpose of finding God and becoming more and more like him. (UB 1133)

Throughout these years, while he did not appear to engage in so many seasons of formal communion with his Father in heaven, he perfected increasingly effective methods of personal communication with the indwelling spirit presence of the Paradise Father. He lived a real life, a full life, and a truly normal, natural, and average life in the flesh. He knows from personal experience the equivalent of the actuality of the entire sum and substance of the living of the life of human beings on the material worlds of time and space. (UB 1425)

After more than five weeks of unbroken communion with his Paradise Father, Jesus became absolutely assured of his nature and of the certainty of his triumph over the material levels of time-space personality manifestation. He fully believed in, and did not hesitate to assert, the ascendancy of his divine nature over his human nature. (UB 1493)

It was the voice of the Personalized Adjuster that John and Jesus heard, speaking in behalf of the Universal Father, for the Adjuster is of, and as, the Paradise Father. Throughout the remainder of Jesus' earth life this Personalized Adjuster was associated with him in all his labors; Jesus was in constant communion with this exalted Adjuster, (UB 1512)

Jesus made it plain that he had come to establish personal and eternal relations with men which should forever take precedence over all other human relationships. And he emphasized that this intimate spiritual fellowship was to be extended to all men of all ages and of all social conditions among all peoples. The only reward which he held out for his children was: in this world--spiritual joy and divine communion; in the next world--eternal life in the progress of the divine spirit realities of the Paradise Father. (UB 1593)

This choosing of the Father's will is the spiritual finding of the spirit Father by mortal man, even though an age must pass before the creature son may actually stand in the factual presence of God on Paradise. This choosing does not so much consist in the negation of creature will--"Not my will but yours be done"--as it consists in the creature's positive affirmation: "It is my will that your will be done." And if this choice is made, sooner or later will the God-choosing son find inner union (fusion) with the indwelling God fragment, while this same perfecting son will find supreme personality satisfaction in the worship communion of the personality of man and the personality of his Maker, two personalities whose creative attributes have eternally joined in self-willed mutuality of expression--the birth of another eternal partnership of the will of man and the will of God. (UB 1221)

Jesus and John stopped overnight at Bethany with Lazarus and his sisters, going early the next morning to Jerusalem. They spent almost three weeks in and around the city, at least John did. Many days John went into Jerusalem alone while Jesus walked about over the near-by hills and engaged in many seasons of spiritual communion with his Father in heaven. (UB 1494)

The forty days in the mountain wilderness were not a period of great temptation but rather the period of the Master's great decisions. During these days of lone communion with himself and his Father's immediate presence--the Personalized Adjuster (he no longer had a personal seraphic guardian)--he arrived, one by one, at the great decisions which were to control his policies and conduct for the remainder of his earth career. Subsequently the tradition of a great temptation became attached to this period of isolation through confusion with the fragmentary narratives of the Mount Hermon struggles, and further because it was the custom to have all great prophets and human leaders begin their public careers by undergoing these supposed seasons of fasting and prayer. It had always been Jesus' practice, when facing any new or serious decisions, to withdraw for communion with his own spirit that he might seek to know the will of God. (UB 1515)

Space for more thoughts on unbroken communion, listening, etc. . . . .

Miracles are not contrary to nature but only contrary to what we know about nature. St. Augustine.

Love... and do what you like. St. Augustine

There is only one Wisdom. It is to understand the thought by which all things are steered through all things.

Heraclitus (500 BC)

And the Voice went forth throughout the world. . . and each one heard it according to . . . their individual capacity . . . the Voice was to each one as each one had the power to receive it.

Shemoth

. . God doth not ride me as a horse, and guide me I know not whither myself; but converseth with me as a Friend; and speaks to me in such a dialect as I understand fully, and can make others understand.

Henry More (AG ch.) (1614-1687):

Narrow is the mansion of my soul; enlarge it that Thou mayest enter in.

Saint Augustine, 353

Use your imaginations and be like that humble friar, Brother Lawrence (17th c.) or the great artists of all time, who took the humble simple things close to them and transfigured them and themselves. For spiritual awakening allies you to the great poets and artists. Such is the wonder and the grandeur of the spirit, its transforming and glamorous beauty. (*Letters)

Because of the invisible world of mind and thought we can reach one another; and because of the omnipotence of (the) Spirit we can make gifts of healing and peace, without a word. . . .The invisible is the only reality; honor is invisible, so is love; yet they last and all else crumbles and changes. Go forth, then beloved invisible ones, knowing that you have touched the only reality. The place where you now stand you have reached through listening, following an invisible desire, a vision which pierced the dark. There is great tenderness for you when your feet are weary and your shoulders are tired of the burden and your emotions smother you with fear. Ill-smelling winds blow upon you from those places where liberty has been imprisoned, honor defiled, and greed unmasked; you hear it in voices, it sweeps across the daily news, and meets you at every turning. You are in a sea of invisible negatives if you look down; all ancient, all insistent. They challenged me and my father and my father's father and they challenge you. Face them! For all these things are met at some time. Face them and then look up and see them no longer. He that dwelleth within is the light of the world and can shine through your every act if you will but obey, live in his presence and keep illumined in his light. (*Letters, pg 84-85)

. . . The great Prince of Peace and spirits, as He comes forth, casts a cloud about Him; so He comes on upon us; so He encompasseth us. . . . Yet still we speak of Him as far above and beyond the starry sky, and of His coming as at a great distance, But, behold! He is already in the midst of us; He breaks forth on our right hand, and on our left, like a flame, round about us, and we perceive Him not.

Peter Sterry (Cromwell's Chaplain) (XXXX-1671):

Calmness and irony are the only weapons worthy of the strong.
-Emile Gaboriau (French, 1835-1873)

Symbolic language is language in which we express inner experience as if it were a sensory experience, as if it were something we were doing or something that was done to us in the world of things. Symbolic language is language in which the world outside is a symbol of the world inside, a symbol for our souls and our minds.

Erich Fromm's "Language of the World Inside"

Letters of the Scattered Brotherhood (1948, Harper, NY)

Look upon the quiet of the hills, early morning light, a candle untroubled by the wind and let them be to you reminders of your task. Keep in the very center, safe and a power for victory, healing, and peace. Keep aware of eternal values as compared to relative values. Keep your naked intent and never forget your direction. By this one thing is meant, live in the awareness of the love of Jesus for you, for by so doing you obey his word and give light and peace to the world through him. (*Letters, pg 103)

[Word=Wisdom/Truth/Spirit of God, the love of Jesus]

When you are in communion you are in the pivotal place, in the center where your safety lies; you are in balance, for this is the plum bob that does not sway in the midst of alternating violence and peace. It keepeth all in quietness, steady and true. (*Letters, pg 123C)

By falling in love with the spiritual state you will solve the riddle of how to be always aware of the Presence!

This is a solemn time, for which you have been gently prepared. Keep in the simple path, keep in the word, and it will set you free. And by that is meant that you should be valiant in your insistence upon keeping aware so that you hear the voice within, that the Word may abide in you and in the midst of confusion keep your spirit in peace. This is your role, this is your great service to mankind. Let "I am the Light of the world within thee!" be your battle cry." (*Letters, pg. 6)

Step back into this holy, immaterial, deathless timeless quietness. At times it is unbelievable that there is a serenity guiding you, healing and sustaining, and yet this is the only way to free yourselves. . . *seek the kingdom of heaven within, bringing unforeseen stillness, serenity; obey the* counsel you hear which comes in the sense of awareness, of peace and knowledge that your Redeemer liveth and is with you. (*Letters, pg.41) (paraphrase itals, authors')

. . . By merely turning your face away from darkness to light you are in light and darkness does not exist for you. Mathematics! Impersonal and as clean as that. . .
. . . Those who plan too well, like certain generals, never achieve in the hour of crisis. Those who plan too well are those who become in love with their own system.
Those who are creative, open, released, free, growing and alive will, in times of crisis, receive the great flashes of inspiration which save nations. All is in the approach. If you approach the spiritual growth by planning, you will delay your progress, But if you approach it in the true way you will find no obstruction. By falling in love with the spiritual state you will solve the riddle of how to be always aware of the Presence. That is the problem of you who are where you are now. It is as if, when unaware of that which you truly desire most, you stepped into black pockets and life is blank—out of order. Now Love is order; it is beauty, it is living mathematics. It is a vital organizer. (*Letters, pg 176-7)

Come closer to the center of all light; come freed from the ignorant emotional habits, from subtle appetites of prejudice and criticism. More is told you than by spoken words; only make way for the Light and you will be oriented and held in safety and great will be the results in your day, your hours, your seconds of time. The mystery of living will then be revealed to you . . . it is the transmutation of this living entity into the divine spiritual Man and Woman (*Letters, pg 2)

Letters of the Scattered Brotherhood (1948, Harper, NY)

Even though the Paradise Father functions through his divine creators and his creature children, he also enjoys the most intimate inner contact with you, so sublime, so highly personal, that it is even beyond my comprehension--that mysterious communion of the Father fragment with the human soul and with the mortal mind of its actual indwelling. Knowing what you do of these gifts of God, you therefore know that the Father is in intimate touch, not only with his divine associates, but also with his evolutionary mortal children of time. The Father indeed abides on Paradise, but his divine presence also dwells in the minds of men. (UB 139)

God the Father does not, cannot, thus downstep himself to make such near personal contact with the almost limitless number of ascending creatures throughout the universe of universes. But the Father is not deprived of personal contact with his lowly creatures; you are not without the divine presence. Although God the Father cannot be with you by direct personality manifestation, he is in you and of you in the identity of the indwelling Thought Adjusters, the divine Monitors. Thus does the Father, who is the farthest from you in personality and in spirit, draw the nearest to you in the personality circuit and in the spirit touch of inner communion with the very souls of his mortal sons and daughters. (UB 445)

The divine spirit makes contact with mortal man, not by feelings or emotions, but in the realm of the highest and most spiritualized thinking. It is your thoughts, not your feelings, that lead you Godward. The divine nature may be perceived only with the eyes of the mind. But the mind that really discerns God, hears the indwelling Adjuster, is the pure mind. " Without holiness no man may see the Lord. " All such inner and spiritual communion is termed spiritual insight. Such religious experiences result from the impress made upon the mind of man by the combined operations of the Adjuster and the Spirit of Truth as they function amid and upon the ideas, ideals, insights, and spirit strivings of the evolving sons of God. (UB 1104)

Prayer is indeed a part of religious experience, but it has been wrongly emphasized by modern religions, much to the neglect of the more essential communion of worship. The reflective powers of the mind are deepened and broadened by worship. Prayer may enrich the life, but worship illuminates destiny. (UB 1123)

The higher forms of intelligent intercommunication between human beings are greatly helped by the indwelling Adjusters. Animals do have fellow feelings, but they do not communicate concepts to each other; they can express emotions but not ideas and ideals. Neither do men of animal origin experience a high type of intellectual intercourse or spiritual communion with their fellows until the Thought Adjusters have been bestowed, albeit, when such evolutionary creatures develop speech, they are on the highroad to receiving Adjusters. (UB 1198)

And when such a life of spirit guidance is freely and intelligently accepted, there gradually develops within the human mind a positive consciousness of divine contact and assurance of spirit communion; sooner or later "the Spirit bears witness with your spirit (the Adjuster) that you are a child of God." Already has your own Thought Adjuster told you of your kinship to God so that the record testifies that the Spirit bears witness "with your spirit," not to your spirit. (UB 381)

Genuine prayer adds to spiritual growth, modifies attitudes, and yields that satisfaction which comes from communion with divinity. It is a spontaneous outburst of God-consciousness. (UB 1002)

There is great danger associated with the habitual practice of religious daydreaming; mysticism may become a technique of reality avoidance, albeit it has sometimes been a means of genuine spiritual communion. Short seasons of retreat from the busy scenes of life may not be seriously dangerous, but prolonged isolation of personality is most undesirable. Under no circumstances should the trancelike state of visionary consciousness be cultivated as a religious experience. (UB 1099)

Religion lives and prospers, then, not by sight and feeling, but rather by faith and insight. It consists not in the discovery of new facts or in the finding of a unique experience, but rather in the discovery of new and spiritual meanings in facts already well known to mankind. The highest religious experience is not dependent on prior acts of belief, tradition, and authority; neither is religion the offspring of sublime feelings and purely mystical emotions. It is, rather, a profoundly deep and actual experience of spiritual communion with the spirit influences resident within the human mind, and as far as such an experience is definable in terms of psychology, it is simply the experience of experiencing the reality of believing in God as the reality of such a purely personal experience. (UB 1105)

The characteristic difference between a social occasion and a religious gathering is that in contrast with the secular the religious is pervaded by the atmosphere of communion. In this way human association generates a feeling of fellowship with the divine, and this is the beginning of group worship. Partaking of a common meal was the earliest type of social communion, and so did early religions provide that some portion of the ceremonial sacrifice should be eaten by the worshipers. Even in Christianity the Lord's Supper retains this mode of communion The atmosphere of the communion provides a refreshing and comforting period of truce in the conflict of the self-seeking ego with the altruistic urge of the indwelling spirit Monitor. And this is the prelude to true worship—the practice of the presence of God which eventuates in the emergence of the brotherhood of man. (UB 1133)

A prayer of Black Elk: We should understand well that all things are the works of the Great Spirit. We should know that He is within all things: the trees, the grasses, the rivers, the mountains and all the four-legged animals, and the winged peoples; and even more important, we should understand that He is also above all these things and peoples. When we do understand all this deeply in our hearts, then we will . . . love and know the Great Spirit, and then we will be and act and live as he intends.

We know the Spirit by its victorious tone.

Ralph Waldo Emerson, *Journal*

In my breaking-through, . . . I transcend all creatures and am neither God nor Creature: I am what I was and I shall remain now and forever. Then I receive an impulse which carries me above all angels. In this impulse I conceive such passing riches that I am not content with God as being God, as being all his godly work, for in this breaking-through I find that God and I are both the same . . .

. . . Visible deeds do not increase the goodness of the inner life, whatever their number of dimension; they can never be worth much if the inward process is small or nonexistent and they can never be of little worth if the inner process exists and is great.

Meister Eckhart (a monk, 1260-1327)

O Holy Spirit, hold me in thy gentleness within, keep me from strain; keep me in thy radiant Presence, keep me awake and from the sleep of forgetfulness, keep me in remembrance of my immortality, of thy power within. I know that I am in thy love; keep me illumined and untarnished. Teach me to play my part. Amen."
(*Letters of the Scattered Brotherhood*, "A prayer (Harper, NY, 1948), pg 169

If therefore ye are intent upon wisdom a lamp will not be wanting and a shepherd will not fail, and a fountain will not dry up

Anonymous

The Prayer of Comfort: I stand in the light of the Spirit knowing that this tired flesh is not the reality of myself. In this light I stand, aware of immortality now. I will dedicate my waking hours to the realization of this Presence and the knowledge that I am never alone. Thou art with me always and thou art my refreshment. - Anonymous

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posible esta muestra.

Manolo Gallardo

GALERIA GALLARDO

Tiene el honor de invitar a usted
a la inauguración de su sede y a
la presentación de la obra:

"ANGELES"

DE MANOLO GALLARDO

27 DE SEPTIEMBRE 1,995
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16 CALLE Y 4a. AVENIDA, ESQUINA, ZONA 10. coctel

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