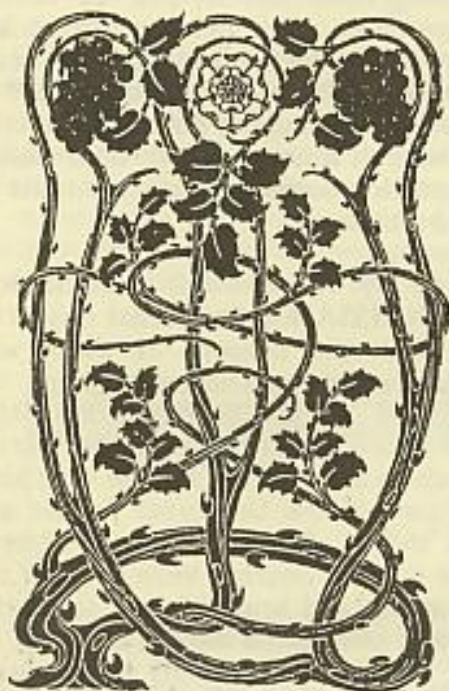


Spiritual Renaissance[®] **HERALD**



vines, grapes, raisins

that family bond,
felt more
and more, reaches, beading
with dew through the soul.
those who feel it, feel it
like child fruit on ripening
universe vines.

those who yet haven't,
for vast, various reasons,
walk wizened streets, speak
greying sign language, perform
in ragged jerks at bus stops
to an averted audience;
flamboyantly hope to whip
the cosmos into a whorl
around their own crow's feet.

for our world,
this tentative tendril,
it's
still
touch and go.

John Creger ©1984

THEY STILL HEAR HIM GLADLY Sharing Jesus' Gospel With The Street People

by Michael Hanna, the employer/minister of this story, a
Family of God Foundation co-worker.

In the city of Berkeley, in the shadows of the great libraries, and walking among the crowds of scrubbed students, is a large floating class of homeless and poor men and women--the "street people." Anyone who has been to Telegraph Avenue (site of police/student clashes in the 60's) and seen the vast army of drifters and indigents, knows this at once. Many of these men who want to work enter the casual labor pool at the Berkeley unemployment agency, and as a part-time employer I--"Mr. Chimney"--have come to know and work with these men, many of whom are now my friends.

Over this past year I've talked with men so down-and-out that their entire personal property can be stuffed into a paper bag. But it wasn't always like this; many had families, homes, and some owned a business . . . only to lose it all, usually due to heavy drinking. If the mission of pain is to clear the windows of light and open the doors to the mind, then for some street people it is a pain they are grateful to endure. Many destitute people have found the spiritual presence of God now that everything else is gone, and are forever changed by it. These men know by route of tormenting experience in drug addiction and alcoholism that God is the saving light that shines over dark waters. I will always remember a lunchtime on a rooftop in the Berkeley hills, and how one man spoke with natural eloquence of his gratitude for the Father's eternal watchcare. There comes a time in life when all the unrelated events fall into a pattern, the shapeless years take form, and the many streams of experience pour into one single vision of truth--God is your Father and you are his beloved child.

I asked one man, still in his thirties, what went through his mind when he was having a heart attack, resulting from a knife that broke off in his back after he had been stabbed; he said, "I am glad to be croaking." The fiery years of affliction and pain, most of it self-induced, have forged from these men a strange kind of fatalism admixed with the hope of personal salvation. Another man says of this life, "I only want to do my

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FROM THE EDITOR:

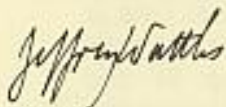
The gospel movement is reawakening. The thrill of faith sonship and daughterhood with our heavenly Father is being clearly and dynamically experienced and expressed by many individuals all over the planet.

This month the Family of God Foundation celebrates twenty years of broadcasting. Much has happened since Vern Grimsley first taped his religious dialogues on the Berkeley campus during the turbulence of the free speech movement. A second series, the **SPiritual RENAISSANCE Broadcast**, carries Vern's discourses around the world, too. And next month we begin to syndicate Bettina Gray's **Spiritual Resources** program of radio interviews with religious leaders. Many other ministries have been added as well.

The roots of any enduring public ministry are the lives of the individuals whose quiet devotion to goodness builds something great. When those roots are healthy, the tree that arises from their synergy is happy. It is my pleasure to present two fine radio transcripts and also the story of a personal ministry carried out by a man whose wholehearted and friendly enthusiasm finds spiritual opportunities in ordinary work situations.

As anyone who has engaged in evangelism knows, the gospel of Jesus does have the power to touch hearts, quicken minds, arouse souls, and transform lives. If you find fruits here, join us in gratitude to the One who brings them forth.

Sincerely,



Jeffrey Wattles

THEY STILL HEAR HIM GLADLY

(Continued from page 1)

time and get out." The view from the bottom is to get by as best one can, accept death as a cool hand over a fevered brow, and wake up in the promised land, the land of the unclouded day. Given the background and cycles of misery suffered by these men, their perspective on life and death can be better understood. A walk through "the valley of the shadow of death" is for some a shadow that augurs comfort from the prejudice and hate of a cruel world; their valley is a calm resignation between the mountains of turbulence and stress.

I carry in my van a small collection of **SPiritual RENAISSANCE Broadcast** cassettes which I play with the consent of those who chance to ride with me. The message of the Fatherhood of God and the Brotherhood of Man mightily kindles the souls of these heavy-hearted men, some of whom are hearing for the first time that they are sons of the Universal Father and that he loves them. Another worker, after a long ride in the van and hearing Vern ring out the joy bells of sonship and brotherhood, stretched out his hard hand and called me his brother! I often think of the image of the lily which raises its white head into the sunlight while its roots are yet in the muck. Also I am reminded of the time Jesus told John's messengers, "Tell him what you have seen and heard, that the poor have good tidings preached to them." And the New Testament bears record that "the common people heard him gladly."

The parable of the Prodigal Son best illustrates the condition of many young people living on the streets. The story has a happy ending for a growing number who have found inner peace in the religions about Jesus or in the many Eastern beliefs that are popular on campus. Unfortunately, many still "waste their substance in riotous living." One day I'll work side by side with some young man, and the next day drive by a public park and see him drunk, flat on his back. His momentum is broken, the bow unstrung.

One man in his late forties sleeps in a tent near the Berkeley Marina. For over a decade he was trapped in whirlpools of unceasing sorrow while pouring his life down a bottle. Now that time has past. He found strength in the spirit,

and regularly praises God "for taking the taste of drink from my lips." As a former businessman, he provides valuable counsel and renders encouraging ministry to those who live near him.

Dry leaves blow across the campsites of men sleeping under the stars. Most of these men were born in broken homes and hard circumstances. At night they pray and seek the Father's will just as we strive to do. Now when I drive down the street and see some sad-eyed fellow drifting like blown paper in an empty alley, I remember my friends who likewise

suffered the slings and arrows of hard times and later found a renewed life in the spirit. Finally, I consider the life of Jesus and his attitude toward the poor, stranded and downhearted; he saw them as more weak than depraved. I understand with deeper insight the lesson Jesus taught on forgiveness with the story of the kindhearted man who had a hundred sheep and one of them went astray. Said Jesus, "I declare that there is more joy in heaven over one sinner who repents than over ninety and nine righteous persons who need no repentance." ❧❧❧

**COMPARATIVE SAYINGS
FROM 11 LIVING WORLD RELIGIONS**

Hinduism:

This is the high religion which wise men esteem: the life-giving breaths of other creatures are as dear to them as the breaths of one's own self. Men gifted with intelligence and purified souls should always treat others as they themselves wish to be treated. (Mahabharata 13, 115, 21-2.)

Judaism:

Thou shalt love thy neighbor as thyself. (Leviticus 19:18)

Zoroastrianism:

Him who is less than thee consider as an equal, and an equal as a superior, and a greater than him as a chieftain. (Sacred Books of the East 24:9)

Taoism:

Regard your neighbor's gain as your own gain, and regard your neighbor's loss as your own loss. (Tai-Shang Kan-Ying P'ia. Chicago, Open Court, 1906, p.53)

Jainism:

Indifferent to worldly objects, a man should wander about treating all creatures in the world as he himself would be treated. (Sacred Books of the East, 45:314)

Buddhism:

In five ways should a clansman minister to his friends and familiars: by generosity, courtesy

and benevolence, by treating them as he treats himself and by being as good as his word. (Sacred Books of the Buddhists, Vol. 4, Part 3, p. 182)

Confucianism:

Is there one word which may serve as a rule of practice for all one's life? The Master said, "Is not Reciprocity (sympathy, consideration) such a word? What you do not want done to yourself, do not do to others." (Analects 15:23)

Christianity:

All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. (Matthew 7:11)

Islam:

No one is a believer until he loves for his brother what he loves for himself. (The Forty-Two Traditions of An-nawawi, in 'The Moslem World,' April, 1939, p.169)

Sikhism:

As thou deemst thyself, so deem others; then shall thou become a partner in heaven. (M.A. Macauliffe, 'The Sikh Religion,' 6:205)

Tenrikyo Shinto:

Irrespective of their nationality, language, manners and culture, men should give mutual aid and enjoy reciprocal, peaceful pleasure, by showing in their conduct that they are brethren. (Tenrikyo Doctrine, 1930, p.18)

The Joy of Work



*The joy of work comes back to me;
The end of rest will welcome be.
Like battle horse at clash of arms,
That champs his bit at war's alarms,
I long for work that must be done,
For contests to be fought and won.*

*I pity men who do not know,
That they must harvest what they sow;
That idleness breeds want and sloth,
While work brings happiness and growth;
That every task that is well done
Gives strength for others yet to come.*

*The blacksmith's arm grown big and strong,
His heart is filled with love and song.
The idler gets no strength from strife;
For him there is no joy in life.
To feel the pride of victories won,
The work at hand must be well done.*

*If fate withholds the heart's desires,
Till courage fails and hope expires,
The world is blank, if then we shirk
The healing virtues of hard work.
No sorrow is too hard to bear
For working men who do and dare.*

*The grain is ripe, the reapers few;
For all who will, there's work to do.
For leaders there is great demand,
Who will for right and justice stand.
And so I hear with joy the call
To come and work! To stand or fall!*

*by Gurdon Wallace Wattles, from an autobiography
privately published in 1922, a poem written upon
recovering from an illness*

COURAGE AND FAITH

a transcript of a recent *SPIRITUAL RENAISSANCE* Broadcast
by Vern Grimsley.

Two mighty necessities in the living of a vital human life are courage and faith. Heracleitus, the ancient philosopher declared, "Much knowledge of things divine escapes us through our want of faith." And Joseph Fort Newton wrote, "Belief is a truth held in the mind; but faith is a fire in the heart." Helen Keller, the blind author and lecturer wrote, "Dark as my path may seem to others I carry a magic light in my heart--faith, the spiritual searchlight illumines the way. Although sinister doubts lurk in the shadows, I walk unafraid toward the enchanted wood where the foliage is always green, where joy abides, where nightingales nest and sing, and life and death are one in the presence of God." That is magnificent, and that can be yours, but only by faith.

If you have come to know God, then you are spiritually empowered to face any situation, no matter how discouraging it may seem to be, and face it in vital faith. The very troubles of your human life can mold and form your strength and your character.

Your difficulties are among your greatest allies. They can stimulate and strengthen you if you will meet them with faith as a child of God, ever seeking the power of God for the living of your life. God has power for your life. God's spirit is in your mind to stimulate and inspire your thinking, and God loves you with a Fatherly, lasting love, with an almost blinding affection--an incomprehensibly great love for you and forgiveness and mercy and newness of life beginning this moment if in this moment you will have the faith to claim it!

A certain man there was who was not particularly perceptive, but he did notice one morning that the picket fence in front of his house looked extremely dingy, gray and weathered. So he asked his neighbor what he should do about it, and his neighbor told him he should go get some white paint. That afternoon that man obediently went downtown, paid five dollars for a big bucket of white paint, came home, and waited. Nothing happened. Early next morning he went out again, looked at the picket fence. It was still exceedingly dingy,

gray and weathered. Utterly disgusted the man stormed back into his house, berating his neighbor under his breath and muttering angrily to himself, "Well, there was five dollars wasted." End of parable. But those with ears to hear may recognize the truth of it . . . that religion, like a bucket of paint is useless unless you apply it because you have to become active in your faith.

Benjamin Disraeli once said, "Action may not always achieve happiness, but there is no happiness without action." In the New Testament of the scriptures, you do not read a book titled "The Aspirations of the Apostles," "The Idle Daydreams of the Apostles," "The Wishes of the Apostles" . . . no, it's titled "The Acts of the Apostles" -- "The Book of Acts," because real religion always **acts**. Faith becomes such a motivating force in your heart, your mind, and your life that you become a transformed person and in turn a tremendous source of transformation where you are, in the world, as you are.

Day after day during his voyage to America, Christopher Columbus made the following determined entry in his diary: "This day we sailed on." There are days when it requires all the courage a man or woman can muster to do just that--to sail on, to persist in your purposes, to keep going on one more day. But with faith in God all things, literally **all** things, are possible. Great men and women possess great purposes. Admiral Robert Perry wrote, "The determination to reach the North Pole had become so much a part of my being that, strange as it may seem, I long ago ceased to think of myself, save as an instrument as an attainment of that end." And after reading of Admiral Perry's struggles to reach the North Pole, a certain boy wrote these words in his diary: "I have decided to be the first man to reach the North Pole." Years later this same boy became, not only the first man to fly over the North Pole, but the first person to fly over the South Pole as well. His name was Admiral Richard E. Byrd.

What goal, what dream, what grand ideal do you have in your mind, in your life, in your soul? Seek first for the will and wisdom of God.

(Continued next page)

COURAGE AND FAITH

(Continued from previous page)

"Seek first the kingdom of God," said Jesus, "and all other things worthy will be added to you."

God calls all of humankind to practice God-like love and forgiveness. Somebody objects, "Well, I just can't do that." That's why, I said, we have to **practice** it. To practice your belief doesn't mean you are perfect at it anymore than to practice basketball means you are going to hit the goal everytime. But it does mean that you are trying; you are working on it. And the spirit of God within will assist you in that effort. There's a very real sense in which to practice your faith is like practicing a sport; it means you are involved in working at it but it doesn't mean you are perfect. Putting your religion into practice is like putting a junior high school band into practice. There will be mistakes and sour notes and blunders to be sure, but at least you are doing it and that is the important thing.

So put your faith into practice. Literally, make it a part of your day by day life by giving your life to God and rejecting fear. Fear is a reaction you have when you don't believe you are capable of dealing with some current or future situation or when you believe someone or something intends to do you harm. Science can do much to counter fear based on superstition, but only your unyielding faith in the goodness of God can finally obliterate all anxiety from your human experience.

In the early religions people believed in many gods--unpredictable pranksters whose favor was believed to be won or lost based on the observance of various sacrifices and rituals. Many human misfortunes, including sickness, death, and bad weather were believed to be the work of displeased dieties. Fear of angering some god caused early, religiously immature people seriously to consider how the gods would respond to their acts; but through this people became careful, thoughtful, and even reverent; and in this way human fear brought people to look beyond themselves for the causes of their experiences and the effects. And it is thus written that "The fear of the Lord is the beginning of wisdom for those who sit in darkness." But once you have gone beyond that point in your life, your faith in God will obliterate fear. Jesus said, "Fear not, be not anxious, let not your heart be troubled, neither

let it be afraid." He called humankind to live in vital courage.

History records that over one hundred years ago the world's greatest tight rope walker, Charles Blondine, announced that he would walk above the thundering Niagra Falls with only the assistance of a 40 pound balancing pole. Naturally the news soon spread like wildfire; special trains from Toronto and Buffalo were run to bring the crowds who wanted to see this man defy death and the law of gravity. At last the big morning arrived, June 30, 1858. An 1100 foot tightrope had been stretched from bank to bank, and "I shall walk across it," Charles Blondine said proudly. Suddenly, the voices of the great crowd were hushed as he began his breathtaking adventure. They watched him place one foot after another, one foot after another until finally he placed both feet on the bank at the other end, the American side of the falls, and above the noise of the mighty Niagra arose the cheers of thousands of onlookers. But Blondine waved his hands in thanks and then, calming the crowd, he shouted, "I don't want to go back to the other side by myself. I want to carry a full grown man on my back and who will volunteer?" Understandably, not a single



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A CONVERSATION WITH SISTER JAYANTI

*from a recent SPIRITUAL RESOURCES radio broadcast
hosted by co-worker Bettina Gray.*

person volunteered. They all admitted that he could do it but no one believed in him enough to risk his own life. Finally, in desperation, Blondine turned to his manager, a man named Henry Colcord: "Do you believe that I could carry you across?" "I have no doubt about it at all," he replied. "Then," asked Blondine, "will you trust me?" "I will," replied his manager. "Let's start," said Blondine.

The 38 foot pole is balanced, the great rope tightens beneath their weight; Colcord mounts Blondine's back and the two men move along slowly, but confidently. They reach the center; all is well, but as they near the Canadian side of the falls they pause, for a gambler who has a bet that Blondine cannot make it has cut the guy line and the rope begins to sway fearfully.

"Dismount!" cries Blondine to Colcord. This he does, standing with one foot on the rope and his hands on Blondine's shoulders. "Harry," says Blondine, "you are no longer Colcord, you are now Blondine. Be a part of me. If I sway, sway with me. Do not try to balance; we will both be dead if you do." Colcord climbs back on Blondine's back. The rope sways wildly. Blondine begins running. How he keeps his balance no one can understand, but he does. And he does it with Colcord on his back. And at last he steps onto Canadian soil, the nerve-racking experience over, and the spectators go wild with excitement.

That was a true story. It really happened, and it is a stirring example of the nature of trust.

Faith in God is the highest form of trust you as a human being can exercise. It is putting your heart and your soul in the hands of God. Put your whole trust in God, for he who comes to God, he will in no wise cast out; and God loves you with a fatherly affection. You can trust God perfectly as you have never trusted any human being on this earth, for God is wholly trustworthy, and God loves you, and God forgives you, and God has new life for you. If you will only have the faith in this instant just to believe that, just to accept that, just to lay hold of that, to appropriate that truth by your faith, you will never ever be the same again. Trust God and give your life to God. It will be the greatest turning point in your human existence. And you can **do** it and you can **have** it right now if you will. ☸☸☸

Bettina: My guest today is Sister Jayanti, director of the London Center of the World Spiritual University and a follower of the teachings of Brahma Kamaris Raj Yoga. The World Spiritual University follows the Brahma Kamaris Raj Yoga teachings?

Sister Jayanti: That's right. We use the word "university" in this case to indicate that it is a system of education, a place where we study about the self, our relationship with the Supreme, and how to use this in every aspect of our daily life.

Bettina: I can't imagine a more essential education!

Sister Jayanti: We believe that the most important aspect of human life is the ability to be able to communicate with God. Sometimes people think that meditation means stilling the mind or controlling the mind, but we see the whole of the mind process as being part of the communication with the Supreme. You could use another word instead of meditation, and that would be communication with God. Prayer, in its highest form, would be the stage where meditation begins, because in its highest form prayer is spontaneous expression of one's thoughts and love for God. This is where the mind is being used in a positive, constructive way, and the energy is being directed towards God. But one other thing about prayer is that, so often, it is either simply praise of God or a request to God for something or another, either for myself or, if I'm being very generous, for my family or my friends or even for the world. But still prayer involves asking for something or another, and meditation is purely that link with the Supreme--just being able to experience God's love and then further becoming an instrument to channel, to radiate, that love throughout the world.

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A CONVERSATION

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Let me define the word, yogi. A yogi means "one who is in union with God." We imagine, for instance, in the role of worshipper and God, there is a great distance between the two, but in the relationship of child and father there is no distance. So beyond the stage of worship would be the state of enlightenment and the relationship with the Supreme.

Bettina: You're using the father-child, the parent-child analogy. What does it mean? Is it a metaphor? Do you feel parental relationship in some kind of a tangible sense when you meditate?

Sister Jayanti: I think metaphor would be correct, in the sense that whatever human relationship is the most meaningful to us, maybe as mother, as father, as teacher, as companion, as beloved. I could use any one of these analogies for my relationship with God to describe the different experiences that are possible. And so I think, really, these human terms are only able to describe, to a certain extent, the different aspects of that relationship. You could say that all relationships are possible with the One. Perhaps it could be said that the essence and the sweetness of all relationships can be experienced in that state of total yoga, in union with One. Because God is the embodiment of each and every attribute, then every level of experience is achieved.

Bettina: Theology seems to be a description of something that is studied. One can read about it in a book. You are talking about something that first is an experience, and then after the experience an attempt to describe.

Sister Jayanti: I think this would be true, certainly in my case. But then my hope would be that if I share the experience I have had with another, then perhaps this would encourage them on the path of experiment themselves. It is true that our emphasis is one of practical experience rather than just study and scriptures and text and reciting prayers or anything like that. But I know, for me, there was the experience of the immense love and that amazing power and purification. Then I began to try to describe it in words. I know that there can be

value of bringing such an experience into some sort of word formation so that it will be stimulus for others to experiment.

Bettina: I think that's a rather novel idea for most people's view on religion. You are talking about experimenting. How?

Sister Jayanti: It's something that I believe in very strongly. I can be given an idea, but then I have to think about it myself and see to what extent it makes sense, to what extent I am able to grasp it, and then begin to try and follow it through in my life. I should discover for myself that the silence of meditation is a very full, powerful, positive state in which there is a combination of the experience of peace, purity, love, wisdom. When I have these qualities within myself, my mind reaches that state of fullness in which there can be the experience of silence; and then the effect of that silence can be felt on the body, on the mind, on relationships, on the environment, on the atmosphere, on my own attitude, on the influence that I have on the attitudes of others. So as I experiment with all of these things, my own power of silence develops and grows and I begin to have greater and greater faith in it.

Bettina: Well, you are not talking about simply faith in silence. You have used the term God. There is somebody listening on the other side of the silence, right?

Sister Jayanti: I mentioned how the silence has to be one in which there is first the fullness of peace, of purity, of love and all this comes about only through the relationship with God. That state of silence, then, is not a state in which I am alone, but a state in which I have taken these qualities from God; in a sense I have become, really, his image, his child. In that state I am able to be totally in harmony with him and be in front of him just experiencing him. It is like with a human being. When you are with somebody you know very well and whom you love very deeply, you are able to share silence, and that silence isn't empty. It is meaningful. In the same way, in the power of silence the soul is with the Supreme, but there is no need for any thoughts.

Bettina: It sounds so good that it sounds almost hedonistic. (laughter) How does this wonderfully gratifying experience as a child of God bring us around to other people?

Sister Jayanti: I say that one is the extension of the other. If I begin with service, I am empty and so I am seeking for fulfillment from the service in a sense of some sort of return. I will expect praise; I will expect regard; I will expect even some sort of physical remuneration. But if I begin just with contentment within, then I am full and I have something with which to be able to serve others; truly there is a service being offered in which I seek no return. So I don't see one as being opposite to the other. I see that this state of awareness is going to naturally and automatically lead on to the next step of service, both are going to be then in that continuous state of harmony in which I am receiving but also I am able to give. And, of course, the first and foremost way in which I am able to give is through the transformation in my own actions where my actions are now filled with peace and purity. In connection with others I am not grabbing; I am not negative; I am not taking from them, but I am able to do that which is just right.

Bettina: You have enough for yourself of love because you are getting it from a divine source, not a human source.

Sister Jayanti: Absolutely, that's correct. I am able to take from the ocean, and I know that it is unlimited. I can have as much as I want, as much as I'm able to fill myself with. It's not really even me that's giving, then, to another, but I am simply letting myself be a channel. I don't demand anything in return for the service that is rendered to others because my fulfillment is coming from the source.

Bettina: What a different world it would be if love were common currency.

Sister Jayanti: I think that it just needs the one awareness, that I am the child of the Supreme and I am able to take from the ocean. That is then the only thing that I have to share with others. And yes, the world is totally transformed with that consciousness. I believe

that the world is in the violent, degraded state it is, as we find it now, because this awareness has been lost--the relationship with the Supreme and therefore the eternal relationship with each other. I think that really it is not conferences that are going to lead to peace but a sharing of that relationship with the One and through that harmony with all.

Bettina: What if I say, "But I don't deserve it. I couldn't possibly establish a relationship with God."

Sister Jayanti: It is true that it is our own lack of regard and esteem for ourselves that sometimes interferes. We think that it is not possible to have such a relationship. For instance, if your child goes and dirties himself in a garden and comes back to you crying all muddy and grubby, you're not going to send him out of the house and say, "Go out and away, I don't want to see you." In fact what you are going to do is pick him up with great love and go and wash him and clean him. You would consider that to be your responsibility. In the same way, when I use the term 'mother' for God, it is because of this experience that no matter what I may have done, if there is the desire now to come to Him, all the things of the past are totally forgotten by the Supreme and He is ready to accept me in whatever condition I am. And then He is ready to forget my past. I should have the strength to be able to forget my own past, but also then to have a commitment for the future. I think that that also is a fact to be considered. And if my future intention is one of obedience to the supreme, well, that's it--I have access to all love, all divinity, everything is available.

Bettina: Thank you very much for your insights.



Letter To The Editor,
Spiritual Renaissance HERALD:

I have always perceived with the truest clarity the relevance for our generation of the family of God idea. Your focus on the never-ending gospel and its eternal timeliness as "the greatest message mortal man can ever hear" shows forthright power of spirit and clarity of philosophic and religious vision. This impulse to share and **preach** the gospel will, I believe, ultimately be shown to have become the central idea which will lead to global spiritual unity.

The family of God idea is so very "down to earth"--reflecting our personal (biological) family experiences into an understanding of the loving relation of the Father to us all. And at the same time it is profoundly meaningful as a **cosmic** message for all God's beautiful worlds. It is, of course, exactly what is so rarely seen on our world of religious confusion and creedal obsolescence. **NOTHING** can so stir the heart towards service better than the **REALization** of God's infinite love for every man. It is the only vehicle of truth that can muster the fortitude to achieve the spiritual emancipation and personal enfranchisement of mankind to the extent that it triggers a worldwide spiritual renaissance. That must be the most beautiful global vision ever conceived or revealed to man and by man.

The temporal clash of spiritual idealism and global realism will endure "for a night," but how can it ultimately defeat God's plan and mission for our world? For what service of the cosmos are we being prepared by the difficulties of today? In what spirit of enthusiasm are the eyes of heaven turning their gaze to our world, teetering on the quivering brink of **an amazing transformation** and a compressed critical era of accelerated development and progress? We know that the compassion of the Father will strengthen us with the fortitude necessary for each day, and our mutual love and appreciation and respect for one another will continue to grow through our increased dependency upon the Father's love coming to each of us directly **and through each other.**

We must allow the love of the personality circuit to refresh and revive and **heal** and replenish our spiritual cisterns. We must look to Jesus and the angels for stabilization through a stormy century, knowing that it is only the

Father's will which prevents those celestial populations from coming more directly to our aid. The new babe of the spiritual renaissance may have a difficult delivery, but those labor pains will be forgotten in the joy of a new age.

A question: Why should we expect the proclamation of the gospel in our day to be less difficult, challenging, and problematical than that the apostles experienced? Perhaps we will have **equal or greater** trials. Therefrom comes the necessity that we allow the Father's love to bind us together in spiritual unity even though our **thinking** selves may be experiencing even antagonistic disharmony. We must again pick up the torch of faith and "run the good race" as said Paul. Did not Jesus teach the blessings of persecution and call those who are peacemakers the children of God?

We at times see ourselves as a minority in the world. Yet is a world full of hope and emerging intelligence in such organizations as the World Future Society and the Planetary Citizens of the United Nations and the Brahma Samaj movement in India. Yet it is only the family of God gospel which will ultimately raise the ideas of the world's thinkers to architect a new civilization. Surely, that is the great wish of the Father for our world.

Cosmically speaking, we are members of an unspeakable, immeasurable **majority** who perceive God's will and labor to realize it.

To you who have brought so much encouragement and enlightenment to so many--surely the boomerang of love will come full circle and bless you with the assurance of the reality of the help you have brought to others. May that bring profound satisfaction to your souls.

One instance: an uncle of mine just died in Pittsburgh. I sent his widow Vern's "Life After Death" pamphlet; and she was immediately revived in her true and inner assurance about survival in which she always believed, but needed the extra boost of faith your document inspired. Surely, you never know the repercussions of your service.

Sincerely,
David Glass



WORSHIP CIRCLE

*Beautiful Circle,
You seem a fair guide.
Seeing your perfect curve,
I fill with calm delight.*

*Fellows gather round me;
Our eyes shine in gratitude.
We share openly,
This glad common ecstasy.*

*Free from fleeting impulse,
Knowing revealed truths,
We circle in on thoughts of Sonship,
And our souls are illumined, gently.*

*by Byron D. Belitsos, editor of the poetry anthology,
Ardent Ascent, which may be had, while copies last, for
\$8.00, by writing Byron at 567 Lincoln St., #3,
Palo Alto, CA, 94603.*

FRAGMENTS OF A DIALOGUE

by Jeffrey Wattles

Snowmass, 1981, listening to Byron Belitsos teach about meditation, outside in an open tent bathed in sunshine and rain, with three full rainbows in view behind the speaker; a moment of silence, eyes closed and a vision: an endless row of fellows, perfected, facing forward, simply that.

What is brotherhood?

The eternity of God, that he is beyond the completed evolution of beauty and goodness, that he is complete now, that we can know that fullness now in experiencing the Father's love.

What is brotherhood?

Fyodor Dostoevski criticising nineteenth century European liberals for vainly laboring to create brotherhood. His critique? Unless

one's nature is predisposed to brotherhood, no exhortations will call it into being. The fool, "seeing that there is no brotherhood, begins to exhort brotherhood. Because brotherhood does not exist he wants to create, to make brotherhood. In order to make rabbit stew, you have to have a rabbit first."

What is brotherhood?

Rabindranath Tagore challenging the west for its betrayal of its own magnificent ideals in the policies of its colonial administration:

"The gravest danger is when Europe deceives herself into thinking that she is helping the cause of humanity by helping herself, that men are essentially different, and what is good for her people is not good for others who are inferior.

(Continued next page)

FRAGMENTS

(Continued from page 11)

Thus Europe, gradually and imperceptibly, is losing faith in her own ideals and weakening her own moral supports. . . . She seems to have exhausted the oil that once lighted her lamp. Now she is feeling a distrust against the oil itself, as if it were not at all necessary for her light."

What is brotherhood?

Here or there on the planet, injustice rages for a season, and reason is in retreat. Is brotherhood banished? A lot of material power is held by men who would build the brotherhood of man on the ashes of faith in the Fatherhood of God. Is our conviction about the outcome of this struggle deep enough to affect that outcome?

Where will we find the poise to face others who trigger unspiritual reactions in us? Who will relieve us from our tendency to cast shadows in the presence of the light of our sisters and brothers?

To lose sight of God brings reeling despair, as in Nietzsche's Madman:

"How were we able to drink up the sea? Who gave us the sponge to wipe away the entire horizon? What did we do when we unchained this earth from its sun? Whither is it moving now? Are we not plunging continually? Do we not feel the breath of empty space? Has it not become colder? Is not night and more night coming on all the while? Must not lanterns be lit in the morning?"

This is an image of the entropy that corrupts our sense of purpose if we start to go to sleep on our

adventure. But Jesus' hearty call rings out over the din of the echos of doubt.

The historian of science, Thomas Kuhn, says that one sign that a theory has come into crisis is when competing versions of it proliferate. By that definition, the teachings of Jesus are in crisis in the twentieth century. The gospel is under severe attack right now. I am in the midst of extended struggles in correspondence with some who deny the brotherhood of man--that all men and women are the sons and daughters of God. One of these is a conscientious student of the New Testament, the other draws on several sources of advanced spiritual insight; each wants to hold that faith is a prerequisite to sonship and hence to brotherhood. Letters go back and forth, pushing discourse past its limits.

And we want to avoid the trap of believing what we would never say: that "All men are equal, but some are more equal than others." If there are, from a spiritual perspective, just two types of mortals, those who are trying to do the Father's will and those who are not, let us remember the tremendous importance attached to searching energetically as for a misplaced treasure, whether for the lost sheep who wander off or for the prodigal ones who deliberately leave the Father's way. In this most essential way-taking of the earth career, where eternal life may depend upon mortal choices, brotherhood is action; and now on this planet, brotherhood is evangelism.

What is brotherhood? ❦❦❦



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