

## Lesson XXV

### VAIN REPETITIONS

1 *And in praying use not vain repetitions, as*  
2 *the Gentiles do: for they think that they shall*  
3 *be heard for their much speaking. Be not*  
4 *therefore like unto them: for your Father*  
5 *knoweth what things ye have need of, before*  
6 *ye ask him. Matt. 6:7-8 R. V.*

7 A repetition is a repeating. In relation to  
8 prayer, it is the tendency to say over and  
9 over the same thing; or to pray again and  
10 again for the same thing. That which is vain  
11 is without effect. Primarily, it is without  
12 proper motive and spirit. One must pray in  
13 a proper spirit to make connection with the  
14 Principles of Being (God).

15 Man does not pray to God to be heard by  
16 Him. He prays in order to come into a spirit  
17 of devotion so as to connect with the Inner  
18 Spirit. However, if only the *need for things*  
19 *prompt prayer*, the spirit is selfish and the  
20 prayer unanswered. Because one prays again  
21 and again for something suggests that God  
22 has not heard him the first time. People who  
23 think that God hears because of their much  
24 speaking are praying in vain.

In the orthodox school of religion there is

much vain repetition. Telling God over and over what is needed implies that God does not know what man has need of before He is asked. Some might say, if He does know man's needs before He is asked, why should man pray at all? Man does not pray for God's sake, but for his own sake. He prays that he may develop the spirit of himself, by which he will, when it is properly aligned, conform to the Spirit of God. When Man is conformed to the Spirit of God, he is the new creature, and does not need to pray. However, this Man is brought forth at the end of mortality, and is the identification of the heavenly character.

On the metaphysical plane of progression, repeated denials and affirmations may be vain repetitions. Any statement, meant to be directed toward God, is vain when not made in a godly spirit. It is the Spirit that quickeneth. Statements of Truth or those embodying spiritual ideas are made in order to discipline the consciousness. These cause the forces of thought and feeling that are opposed to the Spirit to arise, necessitating mastering and overcoming.

One may think much in order to understand spiritual ideas and principles. This is

1 meditation but it is not prayer. Prayer is  
2 communion with God, the union with the  
3 Spirit. It occurs when the discipline of  
4 thought and meditation has ceased. Prayer  
5 is not in words. It is a unity of the spirit of  
6 man with the Spirit of God. It is silent align-  
7 ment of consciousness to the Principles of  
8 Being.

9 One may think much before expressing the  
10 thought in words. When the words are  
11 expressed they should be meant. "Let your  
12 speech be, Yea, yea; Nay, nay: for whatsoever  
13 it more than these is of the evil one." This  
14 is to say that one affirms anything in its  
15 relation to Truth, or denies its relationship.  
16 This discipline makes for capacity to say what  
17 one means and to mean what one says. What  
18 is more is of ignorance and confusion.

19 Words are the formative power of ideas.  
20 They follow the thought. Words may be silent  
21 or audible. When one knows, words convey  
22 the knowing to those who can receive it.  
23 Repetition of words is always for the purpose  
24 of making the idea clearer to those not under-  
25 standing. The Father, or Laws of Being,  
26 knows its need before man asks Him. Its  
27 needs is to manifest its image and likeness;  
28 Man in divine character.

God is not contacted through much speaking 1  
ing or thinking. Both speaking and thinking  
are for purposes of self-development. When  
the self is in proper discipline to Laws of 4  
Being, contact with God is omnipresent. This  
is not as through a conscious state of prayer,  
but as through a conscious state of being.  
Repetition of words or experiences is no 8  
longer necessary to one in continual commun-  
ion with the Inner Spirit. This communion  
expresses in the Life, radiating the presence  
and power of God in the ideas, words, and 12  
acts.

When one thinks effectively, one will speak  
effectively. One thinks effectively when one  
thinks the Truth. Yet, primarily, Truth is not 16  
thought into existence but is known because it  
is. Much thinking, conforming thought to  
spiritual ideas, makes possible the knowing of  
Truth. Analysis of ideas is always in order. 20  
This makes for clarity of thought. To think  
so as to attain to understanding is not vain  
repetition, for it makes for substance and  
power. 24

Much energy can be wasted through talking  
and thinking. Vain repetitions of both thought  
and words make for waste. They are ofttimes  
the result of lack of control of thought. 28

1 Thought control makes for word control, and  
eliminates vain repetitions. Man's contact  
with the Inner Spirit is governed by his outer  
4 development. Hence, the necessity of aligning  
the forces of the natural man so as to bring  
every thought into captivity to Truth.

The need for prayer is in Man. It is not  
8 the thing that is needed, but the qualities back  
of the thing that need to be gained. All outer  
things symbolize inner qualities. The gain of  
the inner qualities is the connection of the  
12 natural world with the spiritual. Through this  
unity one makes contact with God, which is  
the true prayer. Man is not expected to work  
hard for his needs as though God were un-  
16 mind-ful of them. When Man is mind-full of God  
God is Mind-full of him and his needs. Prayer  
is the capacity to acknowledge the presence  
of God in one's life and affairs. God supplies  
20 man's needs in Divine Law. While this Law  
has its operation, by means of the things of  
the natural plane, this is only the case in  
mortality. When the without becomes as the  
24 within, the actions of God will express directly  
in the life of Man, free from the delusions  
of sense or the playthings of mortality.

God is not deaf that man needs to shout his  
28 repetitions over and over. It is man that

needs to have an ear that hears. To hear is 1  
to receive what is given from the Within, from  
the Spirit. To hear implies obedience to what  
is heard. One is not to be a hearer only but 4  
a doer also. Prayer, the means by which one  
becomes receptive to God, fills man with  
illuminations of Spirit to be put into practice  
in the Life. 8

God's need is to manifest the Man that was  
created. Man's need is to be conformed in  
forces of consciousness to the Laws of Being  
(God), by which the Qualities of Being may 12  
express. Prayer is for the purpose of estab-  
lishing equality with God in the consciousness.  
When one attains to the proper spirit, he  
communes with God without the need of 16  
thoughts or words. This connection is not in  
vain for it yields its spiritual results. An ego,  
connected with God, becomes a Light by 20  
which the Qualities of God are projected into  
the race. In this is the love of the neighbor  
genuinely expressing. The love of the neigh-  
bor follows in sequential order the conforming  
of the forces of the spirit, soul, mind, and 24  
body to the love of the Lord of the being.

Those who know not God supplicate, exhort,  
petition, beg, and implore the attention of  
God. These are the characteristics of heathen. 28

1 It does not matter if people are found in the  
churches of the world thus praying, they are  
heathen, nevertheless. They are full of vain  
4 repetitions that make for repeated difficulties  
in the race. Vain repetitions apply to all  
things repeated that someone may learn a  
needed lesson. If mortals were apt scholars,  
8 they would learn their lessons in the first  
experience. But, because they are not devel-  
oped to the capacity to understand the Laws  
of Being, they repeat many things, engender-  
12 ing waste and discord in the race.

Vain repetitions are due to lack of contact-  
ing the spiritual import of words. This  
capacity is not present until one is spiritually  
16 unfolding. Hence, those on the natural plane  
of progression, who cannot discern spiritual  
things, indulge in vain repetitions. These are  
for purposes of developing understanding and  
20 belief. Waste is incidental to growth. To  
worship God in Spirit and in Truth is not in  
vain. Anything is vain that does not bring  
forth a godly result; or that does not make  
24 for advancement by which one can contact  
the Spirit.

Material living is vanity. All is vain that  
does not make one conscious of his-her god-  
28 hood. Karma is vain repetition on the plane

of living; sowing and reaping again and 1  
again, because experiences are not spiritually  
comprehended. Yet, consciousness cannot  
comprehend anything spiritually until 4  
through repeated processes of growth it is  
made capable. Because of this necessity of  
development, there is much vain repetition.

When one has become spiritually conscious, 8  
vain repetitions may cease. Then it is that  
one thinks in Truth, speaks in Truth, acts in  
keeping with the underlying Principles. Con-  
served in the Laws of Being in all one's forces, 12  
one becomes an agent in the Hand of God, by  
which the powers of God may be projected  
into the race and into the universe. No one  
attains the godly alignment for himself. Man 16  
is not his own but is Christ's, when align-  
ment with the Laws of Being has been made.  
This alignment is a result of spiritual pro-  
gression and is known to one so positioned. 20  
Such an ego is through with vain repetitions.  
Living his last lifetime on this plane, he  
becomes a Standard Bearer for the next order  
of progression. He raises the ensign of Truth, 24  
lifts aloft the Principles of Being, pointing all  
to a God-ordained goal. Culminating his-  
herself consciousness in universal service, all  
debts to God and man are paid. Such an ego 28



- 1 goes free forever more! Such an ego enters into eternal life, being freed from the necessity of vain repetitions of birth and death.

4 **MEDITATION**

- I say what I mean and I mean what I say.  
Words are means by which energies are disseminated, therefore, I speak in recognition of their power.

I pray in Spirit and in understanding also.

