

SCIENTIFIC PRAYER

PRESENTED BY
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The following five step exercise is presented as a method to facilitate the transition from the material to the spiritual frame of reference. Daily adherence will aid this transformation, bringing one gently into ever higher paradigms.

1. A penetrating spiritual question is presented to consciousness. The answer to this question must come from the depth of one's being. (It must not be a quick, intellectual reply.) Therefore, be still and willing to penetrate the layers of your being for an honest response. Be willing to face the apparent imperfection without excuse or judgment. It is possible to acknowledge the appearance of a limitation while simultaneously keeping in mind and heart one's own divine promise.
2. While acknowledging the seeming imperfection, find within a true and deep desire for this imperfection to be eradicated. At each point hope, wish, want, desire, long, pray to be perfected; to come into line with the essence of the specific issue being addressed. With all your heart desire that specific place within you to be clear. One must long to know the essence of the spiritual fact or function; to feel it, to be so aligned that one totally senses it.
3. Now allow the creative impulse within to bring the desired point of perfection into expression. Let it spring forth from the center of your being. Bring out the desired quality or function by stating to consciousness: "Let there be . . . in me," "Let this . . . dawn and grow within my being." "May I allow . . . and align with . . ." Let it well up within you.
4. Affirm and trust that it will be so. Recognize that the quality and/or function being sought is an intrinsic part of your real being. Let the counterfeit be denied in you.
5. Embrace and accept the promise, knowing that from a more comprehensive/holographic point of view perfection, qualitatively and functionally, already exists. Consequently, the quality or state of perfection sought and acknowledged is already established in a higher dimension. Cherish it. Welcome it. Hold it.

SCIENTIFIC PRAYER

Prayer is a spiritual understanding of the infinite Being, which through unselfed love brings us into unity with the perfect nature of that Being.

I Prayer consists of a true desire to know the infinite (God) as it is; to penetrate through the veil of the unknown until one perceives the ideas that comprise it; enabling one thereby to unify with its all-knowing Mind.

What constitutes a true desire?

1. **A willingness to let our desires be molded by an infinite all-knowing intelligence.**
 - a. ask:

Am I willing to let all my desires, my prayers be molded by divine intelligence and not by my human intellect? Am I willing not to conjure up images in 'my' mind but to allow the impulse of the divine Mind to initiate the image?
 - b. To whatever degree I am unwilling, I sincerely desire (hope, want, pray, long) to be willing. I wish to allow the infinite all-knowing intelligence to be the creative source behind my desires; that which initiates my prayers.
 - c. Let it be so. Let Mind's creative intelligence originate my prayers. Let it empower the impulse that molds my desires. Allow my thoughts to be fashioned by the creative imaging of this Mind, though it may require the relinquishing of the mental images of my own creating.
 - d. I know this is possible. I can perceive the images of an unlimited, divine Mind. I can be so open to the impulses of this Mind that my thoughts, my desires, my prayers are merely extensions of it. Fantasy will no longer control the passing images of my mind.
 - e. I welcome the divine conceptualizing force that dwells within the all-knowing Mind; the force that is the motive power behind my every impulse. It is forming my images. It is fashioning that which appears as my desire and prayer. Whether I presently seem to be accepting this or not, from a more comprehensive dimension, I do. The promise is kindled within.

2. A willingness to have our motives for prayer absolutely pure.

a. ask:

Are my motives for prayer absolutely pure? Are they coming from a clear place within me? Am I illumined enough to respond to the impulse of a divine Mind? Can I reflect its desires in my prayers or do I merely wish to bring into effect that which I have imaged in my mind as desirable?

b. Should there be any impure motives guiding my prayers, I want them to be dissolved. If they lie hidden within I need to bring them to the surface, for only then can I let them go. I pray to have the courage to alter any unclear motive within me.

c. Let that infinite, divine Mind, which can reflect clearly upon itself, direct the focus of my mind; direct the motive of my prayer, the cause of my action. So directed, I could never pray amiss.

d. I know this is possible. I can and will respond clearly. No ulterior motives will be found in me.

e. For somewhere in the depth of my being I am feeling the imprint of the divine Mind. My response to it is automatic. It is clear. Nothing in me allows an impure or material response. And as such, I am rewarded.

3. We must have the humility to change ourselves.

a. ask:

Have I sufficient humility to change? Am I willing to allow the transformation of my beliefs; the alteration of the images of my thought? Is it possible for me to remain open enough, flexible enough to reflect the images of a divine Mind in my thought?

b. Should I not be open enough, flexible enough, humble enough, I pray to be. If there is any resistance in me to change, I desire to let it go. I want to turn away from old beliefs and limited points of view. I long for an ever higher sense of prayer.

c. Let the necessary humility be present in me. Let me respond instinctively to the impulses and images of a divine Mind. May

I let go of my limited, mental perceptions and perceive only the qualities of Mind.

- d. I know that I can. I trust that I can be malleable enough to alter the images of my thought until they are in keeping with the images of a divinely intelligent Mind. No sense of pride in former knowledge will keep me from this.
- e. For this flexibility, this openness is intrinsic to the nature of my real intelligence. The humility I have appeared to seek is ever present within me, no matter how disguised it has seemed to be. As I open to the true images of Mind I am freed from false imaginings, be they pleasant or nightmarish. And in so doing my mind is calm and I am blessed.

4. A willingness to be brought into harmony with the operation of the infinite; with the Science of Being.

- a. ask:

Am I willing to be brought into line with the cybernetic operation of the infinite Mind? Can I harmonize my mental activities with its structured and systematic procedures?

- b. If I'm overwhelmed at the prospect and in any way feel that I can't, I wish to yield and try conscientiously to do so. I realize that great adjustments may have to be made before I am able to bring the images of my thought into accord with the scientific operation of the all-conceiving Mind.
- c. Let this symphony be present in my mind. Let the science of Mind impel its categorical conceptions within the boundaries of my thought. And let there be no resistance within me to this process. May its impersonal principle govern the activity of what appears as my creative work.
- d. I know that the principle of the infinite Mind can and will govern the activity of my thought. I recognize this harmony potential within my being and relinquish claim to a personal creative mind of my own. I surrender all forms of mental manipulation.
- e. For the Science of Mind is the all creative force at work in the universe. It governs with impartiality every creative activity. Its harmonizing principle is ever guiding the innovative process that I seem to be discovering. It is structuring and systematizing

my thought. I feel its presence and am aligned with its procedures.

5. A willingness to be near the open source of all existence.

a. ask:

Have I been willing to take the first four steps in order to discover the creative source of existence? Have I truly been able to relinquish enough personal control over the activity of my thought to experience the spontaneous, creative impulse of the infinite Mind? Am I willing to let it provide for me as it wishes; to bring forth its creative ideas? Can I sit at the open fount of the outpouring of its intelligence and experience the energy of its ideas?

b. If not, I must discover why not, for who would knowingly deprive themselves of such a lofty experience? With all my heart I would wish to open to the abundant outpouring of the infinite Mind.

c. Therefore, let the necessary steps be taken in me that I may be open to the bountiful source of creative ideas that dwell within the all-knowing Mind. May I let the inexhaustible supply of its ideas inspire me. And may my every prayer spring from this source.

d. I trust this is possible. I not only can but will have an open mind; a mind willing to recognize and acknowledge the flood of ideas continually coming forth from the divine Mind. No reactionary mentality will be found in me. No dullness or static energy will be experienced by what appears as my mind.

e. For the spontaneous energy of divine ideas is ever present in me. It is awakening and inspiring my thought. As long as I remain open to it, it will pour forth the abundance of its great knowledge. This treasure is mine for the allowing and I am deeply grateful.

6. A willingness to acknowledge that it is unnecessary for us to fill our prayers with advice. The infinite all-knowing Mind operates correctly and our view of the facts can not change or improve it. (God does right without advice.)

a. ask:

Am I willing not to advise the infinite all-seeing Mind by admitting that it knows more than I do and will act in accordance with what it knows? After all, the facts may not be as I perceive them.

- b. I hope so. I pray so. For to hold on to a false or limited view of the facts, to cling to erroneous or partial information distorts vision and inhibits correct action. I must be willing to expose myself to truthful, correct information and to realize that this information, despite the communication channel utilized, comes solely from the divine Mind.
- c. So let me turn only to that Mind then for the facts. And let me not feel that I need to inform that all-knowing, all-seeing, all-hearing intelligence but truly trust that it does know. May I be willing to rely on the superior information of this Mind. Let the consciousness of divine ideas be present in me.
- d. I know it is possible. I can be informed correctly. And I trust that an infinite, all-perceiving intelligence which knows the seeming need will supply it. No dormant mentality can cause me to misjudge. I am able to recognize a divine idea when it is presented.
- e. For on some deep level, hidden though it may seem, that superior cognition of the true facts is occurring. Somewhere within me I am reasoning from the standpoint of divine ideas. And in so doing I have dominion over any thought that could appear to proceed from a lesser source; from a mortal or human mind. Reasoning from cause to effect, I could not inform the cause of false effect nor would I wish to. All causation is in Mind.

7. A willingness to accept divine blessing by availing ourselves of the divine knowledge of the infinite; of its established rule.

- a. ask:

Am I willing to avail myself of the knowledge of divine intelligence? Can I yield to the Mind that has conceived that knowledge accepting the supremacy of its ideas? Am I capable of letting go of the chatter of mortal thoughts, silencing once and for all the complicated webs they spin? Will I accept Mind's ideational blessing?

- b. I pray so. For who would wish to turn away from the effulgence of that light or deny to himself the power of divine idea? I long

to penetrate through the veil of the unknown; through the webs of human concepts and mortal beliefs, until the knowledge of the divine Mind alone is perceived; until its images are imprinted upon my mind.

- c. Let the light that is flooding forth from the divine Mind fill what appears as the dark corners of my mind. It bubbles up within causing me to seek, to question, to turn to its overpowering intelligence for ideas, for knowledge. It's law guides my search. It can be heard echoing "Let there be light." May I indeed, let in the light.
- d. And may I affirm that light within, trusting that it will wipe away the darkness of ignorance. As I recognize Mind's ever present ideas and the power of its law my false mentality is fading away. Divine knowledge is being established within me.
- e. I no longer feel that I have a mind of my own; a mentality that could conceive apart from the divine Mind. What it knows, I know. And if it knows it not, I know it not. I can rest in the creative activity of Mind allowing it to fulfill its promise in me. I welcome its blessing!