

MOTHER

By Alden Truesdell

"And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. . . . And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. . . . The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. . . . For with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy Word."

Elation and depression attend every conception; and each individual duplicates the experiences both of Mary and of Jesus, in the bringing forth of any idea of import to himself. As Mary represents the soul of every aspirant to Truth, so Jesus represents the spiritual or true Identity of man coming forth to express man's spiritual potentiality. Truths pondered in the heart eventually bring forth form. The Word is made flesh and dwells among us, and we behold His glory "as of the only begotten of the Father, full of grace and truth." But the soul-searching and heart-hungering of Mary precede the Advent of the Christ.

Truth-seekers, turning to central sources of illumination, experience in consciousness the equivalent of the immaculate conception, when they are so charged with such spiritual secrets as to be assured of divine visitation. These indescribable revelations permit of no expression but the pondering of them in the heart. After a period of intense waiting on the Lord, when all sense of being is turned in and up, and all the forces of being are gathered at Bethlehem (the "house of bread," i.e., the center of substance), then the actual bringing forth of a spiritual Identity in physical form is duplicated; and the movement swings from center to circumference.

How this Word becoming flesh is nurtured and cared for, nursed and protected is something each ongoer learns to consider within himself. He learns the practice of being wise as a serpent and harmless as a dove, of fleeing from the hardened ruling ideas (as symbolized by Herod) and of hiding in the depths of degradation (represented by Egypt). When these depths are once touched the general movement in consciousness will be ever upward, as once the nadir is reached, there must be a reversal of action.

"And it came to pass, that after three days they found Him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard Him were astonished at His understanding and answers."

As the spiritual Identity emerges from obscurity, It confounds the formerly accepted concepts; and we recognize in consciousness the movements typified by the boy Jesus in the temple questioning the lawyers, the scribes, the priests. For the Christ sees through all pretense and specious arguments of the intellect.

In spiritual growth the emphasis is always on the conservation of spiritual energies, rather than the gratification of material desires. Thus many of the things that are highly

desirable in the material way of life are an abomination in the sight of the spiritual individual. Those who succumb to a downward movement, or the dissipation of energies, are undermining the spiritual integration, or the up-building activity of conservation - soul - conservation, we might say. When this conservation is adequate the whole consciousness is alerted to the possibility of a new, true way of life. Here the forerunner of the Messiah rouses the audience of witnesses with the shout:

"Prepare ye the way of the Lord, make His paths straight."

"Repent ye: for the Kingdom of Heaven is at hand."

"Behold the Lamb of God, which taketh away the sin of the world."

This is the call that ushers in the actual practice of the new, true, better way of life. Hitherto every revelation has been in the nature of prophecy; now we begin to deal with present tense. Everything that has gone before has been adumbration of the event that now transpires.

"And Jesus, when He was baptized, went up straightway out of the water: and, lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him, and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. Then was Jesus led up of the Spirit into the wilderness to be tempted."

In the wilderness of the area between mortal misconception and spiritual conception, the accuser appears to challenge Godhood and Sonship. Idealism confronts tradition and breaks with custom. It is traditional in race reaction to accumulate and hoard all possible provision; but, as this entrenched and well established, seemingly sensible activity demands its usual adherence, it finds its authority checkmated by a higher practice of Principle. So with the tendency of the race to make spectacle of the spiritual ability to do unusual works. The works that are of import are still to be figured in terms of soul uplift and release. Outer works follow.

Up to the time of His testing in the wilderness, Jesus had been subject to, and cared for, by the soul forces represented by His Mother Mary. Then, for a brief period, He went about His work as a Man upon the earth. Then He received the hundredfold increase of mothers, brothers, sisters, and all else that had been relinquished for the sake of God and the Gospel. At this time the angels of the Father in heaven were given charge concerning Him. At this time He was given assignment of the part He was to play in the regeneration of the race. It is at this stage of ongoing that the Identity ceases to be bound by tribal, sectional, or family confines, and becomes a universal instrument.

During the period of the active ministry of the Son, when His body is to be broken, as a cure for a failing collective patient, and His blood let in a racial transfusion - during this period the mother soul that conceived Him seems doomed to suffer. It is in this time, when the soul is separated from the object of its affections, that it tends to disintegrate. This is a critical time in the life of mothers. Everything they have loved and served has become detached from them. Their work has been so well done, their offspring become so self-sufficient and self-reliant that they are hard put to find the sweet intimacy of close companionship. In this time the unwise mother turns outward to hold and inhibit that which she has conceived. The wise, spiritual mother turns back again to her first love and honors the ONE to whom honor is due, and is in turn honored by the world and "justified of her children."

The quality of possessiveness to which many souls owe their early protection and provision must in due time give place to a loosening love, which, having itself experienced the benefits of impersonal liberty, desires to extend like benefits to those it loves. For eventually everything must be loosed into, and lost in, the Love which is the Likeness of God.

The perfect soul and the perfect mother are identical and are requisite to the complete life of man. Even the most spiritual of men, who declared His independence of feminine influence with the answer to His Mother, "Woman, what have I to do with thee?" qualified that question by adding, "Mine hour is not yet come." When that hour came and His work was finished, He turned again to His Mother and consigned her to the care of His dearest friend.

All mothers have access to the things Mary pondered in her heart. The compassion of God, which mothers symbolize, reveals to them the nature of the doctrine to which they subscribe: that spiritual conception is immaculate, and all conception is spiritual. That which is brought forth is, and may continue to be, an agent of Divinity, an instrument of salvation, a credit to the mother who conceived and bore the child.

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THE LORD'S PRAYER

By Robert Applegate

(Continued from last month)

The first three petitions of the Lord's Prayer are concerned with our relation to God; while the remaining four have to do with our relation to the people around us and the world in which we live. In repeating the Prayer, it is a good exercise occasionally to emphasize specifically the personal pronouns and adjectives:

Our Father which art in heaven,
Hallowed be Thy Name,
Thy Kingdom come,
Thy Will be done,
In earth as it is in heaven.
Give us this day our daily bread,
And forgive us our debts,
As we also have forgiven our debtors.
And lead us not into temptation,
But deliver us from evil.
For Thine is the kingdom and the power and the glory, forever,
Amen.

Jesus Christ tricked us, as it were, into praying for all men, enemies as well as friends. For, when we say, "Give us this day our daily bread," we are perforce praying for everyone. The "us" includes all mankind; it includes particularly whoever is in your consciousness at the time you say these words. And by praying thus for your "enemy" you not only bless him, but you also destroy his power to hurt you. Jesus was infinitely wise. He knew that it is not only intelligent, but also our only salvation, to "pray for them which despitefully use you, and persecute you." No one really has any power to hurt us, but our own anger, resentment, and fear can hurt us; and it is by praying for those who cause these emotions that we are freed from them. Jesus Christ knew, however, that but few men would accept this instruction, and therefore He worded His Prayer in such a way that whoever repeats it does by that act pray for everyone. The speaking of this Prayer from the heart is truly a healing and blessing to all mankind.

"Give us this day our spiritual bread." We can live only one day at a time. As we live each day as it comes, being "not anxious for the morrow," but trusting God to supply the needs for that particular day, we shall find that we always have enough of everything for that day, every day. We shall have enough courage, enough wisdom, enough strength, enough supply, enough comfort, enough happiness. It is being concerned about the future that devitalizes us and robs us of our substance. The thirst for "security" (as that word is generally used) is a blatant thief. It robs us of the happiness that should be a present possession. There is no security except for this day. That is sufficient, for it is renewed everyday.

"Our spiritual bread" is our spiritual consciousness of spiritual Substance. To the worldling this does not sound sufficiently nourishing, and he wants something more tangible. Yet this consciousness contains all that anyone can desire. Whoever has it finds the

necessary physical manifestation always at hand; and he has also a satisfaction that the materialist can never know. This consciousness, however, must be renewed everyday. Like manna, it can not be hoarded for the future. Each day's supply, however, is always sufficient for that day. "Our daily bread" is, in the simplest terms, our awareness of God. This is our real nourishment.

"Cancel our debts, as we have also cancelled those of our debtors." The word usually translated "forgive" in the Lord's Prayer, and elsewhere in the New Testament, means "to wipeout," "to cancel," "to remit" – literally, "to throw away." When we catch a glimpse of the infinite love of God for us, we see how grossly we have neglected Him. He has given us everything, and we have returned to Him nothing. Rather we have pushed Him out of our hearts. This realization begets a consciousness of unworthiness, a hopeless feeling that we owe God more than we can possibly repay Him. Most religious bodies actually encourage this attitude, although it is a blighting canker. It causes us to fear God and therefore to hate Him. Yet we are told over and over throughout the New Testament that Jesus Christ came into the world to cancel this debt, and that He did cancel it. The only condition to our receiving this remission of our feeling of indebtedness is that we cancel the "debts" of others towards us, that we wipe out of our hearts, that we throw away, the feeling that any person owes us anything. When we see the love of God for us, we can gladly and easily do this. When we realize that God loves us, we regardless of what we seem to have done, it is easy to forgive everyone.

No one deserves God's grace, but we can all accept it thankfully. A child does not deserve the love and care of his parents. He has done nothing for them; he is seldom even grateful. But the parents do not resent this attitude; they do not feel that their child owes them anything. They love him, and their pleasure is in giving to him. The more willingly and graciously he receives, the greater is their happiness. Similarly God does not regard us as owing Him anything. He loves us, and He wants only that we accept His good. "He is kind unto the unthankful and the evil." He will gladly cancel our consciousness of guilt and unworthiness; but, in order to receive this gift, we must first rid our hearts of any resentment against any person. It is "as we have forgiven our debtors" that we receive forgiveness and remission.

(To be continued)

STATIC OR CHANGE, WHICH?

By Nell Truesdell

Three weeks ago a yellow jacket decided to establish her nest on the wooden awning over my kitchen window. She fixed the point from which her nest would hang; then, little by little, gathered and worked the paper-like material into a stem, which branches into cells. There are eleven cells at present, and in each one she has laid an egg. On cool mornings she hovers over the tiny mass. As the sun warms her, she becomes active and flies away to gather food and more material to continue the slow work of building cells for the coming generation of wasps. She works alone. Within her is the plan of her existence and the capacity to work that plan into a visible shelter for her offspring. She will defend her nest at the cost of her life if necessary; and she will tend the eggs tirelessly as they expand to hatch and form a colony which will repeat her pattern of existence. This mode of life will continue as long as one of her species remains alive. And this simple form of repetition holds true for all creation.

Man alone has the capacity to gaze beyond the confines of a fixed pattern that governs the life of every living thing. By that very capacity, he is able to transcend his limitations. However, he must not be misled into the practice of looking outward for a goal that lies within himself. Too, he must forsake the old pattern of human existence for the new model of the regenerated life that is established when he is willing to be born anew. How to be born anew perplexes him. Jesus Christ came into the world to solve the puzzle and make clear what before was not understood.

Let us imagine a large spherical observatory floating in space, equipped with five great telescopes pointing outward from a central seat where the observer sits. Man, the operator, uses the five instruments (senses) through which to view everything in the outer that attracts his attention. The flexible attention races at his direction over one after the other of the senses and brings into his field of awareness knowledge of the objective toward which he looks. This faculty of attention is utterly selfless; having no will of its own, it meekly obeys man's bidding without protest.

Fascinated with the unobstructed view of things lying in the outer reaches of consciousness, man fixes his attention in that area. By this means alone he is held prisoner to the passing things of time and sense. However, even at the height of dissatisfaction with the powerful attraction and charm of transient objects and objectives, he is reluctant to detach his gaze, so that his attention might drop to his center of consciousness to rest in the Holy of Holies within. Unfamiliar with, and distrustful of, the rewards at that point, he questions the promises of God and denies himself acquaintance with their fulfillment. Not the least of these promises is this: "Return unto Me, and I will return unto you, saith the Lord of Hosts."

PASSAGES IN THE OLD TESTAMENT

QUOTED OR ALLUDED TO IN THE NEW TESTAMENT

Matt. 1:23. Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel; which being interpreted is, God with us.

Isaiah 7:14. Therefore the Lord himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

Matt. 2:6. And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

Micah 5:2. But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall come forth unto me that is to be a ruler in Israel; whose goings forth have been from of old, from everlasting.

Matt. 2:15. (Joseph and Mary were there in Egypt) until the death of Herod, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

Hosea 11:1. When Israel was a child, then I loved him, and called my son out of Egypt.

Matt. 2:18. In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

Jer. 31:5. Thus saith the Lord, A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted, because they were not.

Matt. 3:3. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

Isaiah 40:3. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God.

Matt. r:r. But he (Jesus) answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Deut. 8:3. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know, that he might make thee to know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.

Alphabet of
DAILY MEDITATIONS
FOR EVERY WEEK DAY OF THE MONTH

MAY 1953

1. Let thine ear now be ATTENTIVE.
2. BELOVED let us love one another.
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4. I Am CONTINUALLY with thee.
5. It is good for me to DRAW near to God.
6. The Lord my God will ENLIGHTEN my darkness.
7. Let the whole earth be FILLED with His glory.
8. Thou shalt GUIDE me with Thy counsel.
9. Thou HAST HOLDEN me by my right HAND.
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11. Take fast hold of INSTRUCTION.
12. My soul shall be JOYFUL in the Lord.
13. I KNOW whom I have believed.
14. I shall be satisfied, when I awake, with Thy LIKENESS.
15. God MAKETH MY way perfect.
16. Blessed be His holy NAME forever.
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18. They shall OBTAIN joy and gladness.
19. As for God, His way is PERFECT.
20. In QUIETNESS and in confidence shall be your strength.
21. I will behold Thy face in RIGHTEOUSNESS.
22. God is the STRENGTH of my heart.
23. I have put my TRUST in the Lord God.
*
25. Thy right hand hath holden me UP.
26. This is the VICTORY, even our faith.
27. WHOM have I in heaven but Thee?
28. Our land shall YIELD her increase.
29. See my ZEAL for the Lord.
30. I must be about my Father's business.
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"When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly."

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As electricity is the working power of the electrical principle,
SPIRITICITY is the working power of the Spiritual Principle.