

## DISCERN THE HEART'S INTENT

By Alden Truesdell

A STRONG tendency in all of us makes us feel that what we want to bring about, what we want for ourselves, must be right. Because we lean toward a certain line of action or achievement, we feel that any means we may use to attain our ends must be justified. That is, every person feels he is right, until conscience and discrimination rear their inquiring heads; then the rights of others must be considered. One person believes that he has solved this problem of ethics and he declares that what he wants for himself he wants for everyone. But there is always the possibility that others might not want what he wants.

The theory of the end justifying the means has been the cause of man's inhumanity to man throughout history. It is responsible for the barbaric behavior of all would-be world conquerors. It has caused the powerful to prey upon the weak, nations to invade other nations. It has been responsible for religious persecutions; and by "religious persecution" I mean the practice of religious bodies persecuting all who do not acknowledge the life-and-death authority of religion over men.

Men have always resisted and fought anyone who opposed their accepted religion. Today we pride ourselves on our tolerance, but the same opposition and persecution that existed in former times is still with us and manifests in one form or another.

A group up in the north Middle West settled upon, or bought, property for the people belonging to that religious body. And here they lived according to their own idea of themselves and their God. They worked hard, traded produce for what they needed, prospered - and became a threat to the economy of the community, because they could sell better produce for less money. They might have been commended for their diligence; but because they sold produce in competition with the other farmers, they were suspect. They were not accused of any crime except the social crime of being different, but they were subjected to a form of commercial boycott. One man was asked why he opposed them and he said, "I just don't like the way they live."

Comparatively few of the more enlightened acts of a human being will be noted or commended. But let him commit one violation and he makes the headlines. We would scarcely expect to see an item headlined in the daily paper that the Joneses had gotten along very well together for the past week. But let the Joneses start letting off steam, and they become prominent indeed. Actually we humans are pretty good eggs. Some investigators marvel at our capacity to come up smiling out of what they call the vicissitudes of life.

A great humanitarian, such as Will Rogers, can find something admirable in every person that he meets. Will's report was that he never met a person he did not like. Another great admirer of people said, "God must love the common people; He made so many of them." And of course we have the record of Scripture that God so loved us that He gave His only begotten Son to be the propitiation for our sins.

Meister Eckhart said that God not only takes the outstanding individual to Himself for His own purpose; but His great compassion encompasses the whole race - all people whom He has taken to Himself as His special charge. This, then, is the simple explanation of such statements as: "Inasmuch as ye have done it unto one of the least of these My brothers, ye have done it unto Me."

Humanity is made up of godly and ungodly traits. Most of the time we are good persons; then, in an unguarded moment, we break out. We should not care to be judged totally by these unguarded times; this teaches us to be tolerant of others in their times of testing.

Sometimes these outbreaks are protests against the inability to express some good motive in the way we feel it should be done. In this case, we may find ourselves expressing things that are called "taking the name of the Lord in vain." We may cry out, "God Almighty!" "Jesus Christ!" But these names are not being taken in vain, if they are spoken from a deep desire for good that seems to have been frustrated. The invocation can be beneficial; it is much preferable to the easy criticism of those who seek to maintain some advantage through what they call "good Christian strategy."

This, then, teaches us to look for the motive and not to judge according to the appearance. For we cannot always tell how a man feels, but we may know that what he thinks and feels in his heart is more important than what he says or how he acts. So the best and safest attitude to have is that everyone is either a special charge of God or, at the least, belongs to the race that belongs to God.

In this matter of discerning the intention of the heart it is wise to turn our own attention inward. It is not so wise to look out at some unsuspecting person and say, "He is a child of God and I must make him my friend." For if he is not yet awakened to his own spirituality, he is apt to respond in peculiar ways. But abiding steadfast at the center of our own being, we may know he has contained in him the same potentialities we see and value within ourselves. When we can do this, our relation becomes impersonal; it is then mutually beneficial.

If the exchange between our fellow men and ourselves is lifted to the impersonal, we can all become bearers of benefit to one another. But for a long time this exchange will be within and will not be a person-to-person call.

"Said the Christ in me to the Christ in you, . . . 'I knew you once in the long ago.' And the two Christs say, 'I know, I know.'"

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SPIRITICITY March 1960

REGAIN POSSESSION OF SONSHIP

By Nell Truesdell

THE ONE GIFT that every person can possess is a consciousness of God's Image-and-Likeness. Though God owns that Image-and-Likeness, He has endowed every person with the ability to take full possession of it without wresting any of it from God or depriving any of his fellow men of their rights to it.

The God Image-and-Likeness is the true Being of man: indestructible, formless, immaculate. That Being is the Christ, the Savior. Whoever becomes aware of, and is obedient to, its leadership will be restored to his original sonship to God. Jesus demonstrated this in the sight of humankind.

In reviewing the Gospel of John we find detailed instructions from Jesus that any person may accept and apply to himself right where he is. Whoever does this will discover that he may regain conscious possession of his spiritual Identity and, by it, enter into the Kingdom of Heaven.

We are told of Jesus:

That he commanded: "Follow Me!"

That He did not belong to His mother;

That He could willingly supply needed refreshment for a wedding party;

That He hated practices that defiled the place of worship;

That He knew that Life could not be destroyed;

That He identified Himself as Spirit made manifest.

We are told that Jesus taught:

That a human being has to be reborn into the Spirit;

That whoever raises the Son (Identity) of God in his own consciousness will have everlasting life; and will know the Truth;

That man is to ask the Son for living water;

That only the living water eradicates human lusts; that it is available in continuous supply;

That He defined God as Spirit, which must be worshiped in spirit and in truth;

That spiritual food sustains man without his need for physical labor; that man may accept available spiritual food (Substance);

That man is not to look outward for confirmation of Truth;

That healing is an expression of inward wholeness which manifests in the body as health;

That the healed person must not be tempted to fall back into old lusts;

That God never stops working (being active); that the Son (on His own) does nothing; that God, working through the Son, does all things.

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SPIRITICITY March 1960

SOME WORDS OF THE NEW TESTAMENT

By Dr. Robert Applegate, Jr.

JESUS AND His disciples were bilingual; they spoke Aramaic and Greek. But their mother tongue was Aramaic; they naturally spoke it in times of emotion. Matthew, Mark, Luke, and John wrote their Gospels in Greek; they sometimes reported Jesus' Aramaic words and gave a Greek translation of them.

The King James translation of the Bible was finished in 1611. Over 80% of it was repeated word for word from William Tyndale's translation, which was made a hundred years earlier. (Tyndale must have been a terrific person; he translated the whole Scripture into beautiful English, which has been revered for 400 years.) Our language has changed a lot since Tyndale's day. Many words have changed their meanings; some have dropped out of use.

In the King James Version of the Gospels we have an old English translation (based on an older one) of a Greek transcript of Jesus' words, which were sometimes spoken in Aramaic. The wonder is that the message has come through as clearly as it has. The following passage (from the Gospel of John) will illustrate the double linguistic hurdle that makes the understanding of the Scripture difficult.

"Then Jesus turned, and saw them (John and Andrew) following and saith unto them, What seek ye? They said unto Him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? . . . One of the two . . . was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ. And he brought him to Jesus. And when Jesus beheld him, He said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone."

The word "Interpret" should be "translate" and this one bit of information helps to clear up the tangle. (We are dealing with an English translation of a Greek record of a conversation that probably took place entirely in Aramaic.) Rabbi is the Aramaic word for "teacher"; didaskalos (which is translated "master") is the Greek word for "teacher."

Messias is the Greek form of the Aramaic Messiah; it means "the Anointed One" (that is, the God-anointed Deliverer). Christ (or Christos) is the Greek translation of Messiah.

The name of the leading disciple was Simon Barjona (that is, Simon the son of John). Jesus gave him the Cephas, or Peter. Cephas is the Aramaic word for "rock"; Peter (or Petros) is the Greek word for "rock." Only once after this first meeting did Jesus call this disciple "Peter." But after the Resurrection, he was commonly known as "the Rock" - which he was in those soul-trying days.

If John had written this passage in English rather than in Greek, he would have written something like the following:

Jesus turned and saw John and Andrew following Him; He said to them, "What do you want?"

They said, "Rabbi (which translated means Teacher), where are you staying?"...

Andrew went to find his brother Simon; he said to him, "John and I have found the Messiah (which translated, means the Anointed)." He brought Simon to Jesus.

When Jesus saw Simon, He said (without being introduced), "You are Simon Barjona; you shall be called Cephas (which, translated, is Rock)."

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In the King James Version of the New Testament, the word "master" translates the Greek didaskalos, which really means "teacher." So the word "disciple" translates the Greek mathetes, which means "student." The Jews of Jesus' day knew that Teacher is the highest title.

Jesus said that there is only one Teacher. That is, all teaching comes from the One Mind, and the best earthly teacher is the person who is the best

channel for that One. Whoever finds such a teacher should value and honor him (or her) most highly.

"Let the older persons who govern your meetings well," Paul wrote, "be considered worth of double honor, especially they who labor in the word and teaching."

(To be continued)

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SPIRITICITY March 1960

THE LORD'S PRAYER

Anonymous (continued from last month)

FORGIVE US OUR DEBTS, AS WE FORGIVE OUR DEBTORS

THIS MATTER of forgiving applies both to the inner man and to his outer associations. Man is ready to acknowledge that he has made many errors in his conduct and attitude toward God, his Father, and also toward his fellowmen. With these he seeks constant reconciliation.

But his most baffling error is his failure to perceive the monstrous offenses he has hurled against his own Lord and Saviour, the overshadowing Christ Presence which is in all and through all. No alien trespasser, regardless of how mean and contemptible he may appear, can cause as much damage as the tremendous force of contempt that man hurls in his own path by his internal resentment and protestation against the Truth of his Being. As Paul has put it, "When I would do good, evil is present with me." This is an astonishing fact. It is said of man that he is his own worst enemy. The discrepancies he sees in others are often slumbering in his own nature unsuspected.

To be mindful of a quality in another, one must first possess an unconscious impression of that quality within his own nature. The emotions are like an elevator constantly moving between heights and depths. Subtly they carry our dominant thoughts to levels of consciousness where there is like vibration. But the vibrant note that determines the feeling and quality of the thought is sounded within one's own personal domain.

Forgive us our trespasses, Lord; we have been a blind and heedless people!

I have called, but they have not answered. . . .  
They have turned unto Me the back,  
and not the face.

All day long I have stretched forth My hands  
unto a disobedient and gainsaying people.

Isn't it time we did something toward making clean the inside of the cup?  
Isn't it time we sought true forgiveness for the silent army of transgressors that feed daily on the Heavenly Bread supplied for our highest use. It has been perverted, distorted, and abused in gratifying the heedless ways of the sense

man, until our nature resembles an army of contrary offenders, defiantly turning their backs upon the Lord.

It is the Stream of invisible Life that constitutes our Daily Bread. It is this Life Stream of invisible essence that pulsates through the nervous system of man and quickens, or raises, the vibration of his body. We call this "spiritualization."

It is waste and disregard of the presence of the Divine Life Force in the body that is responsible for the "debts" man has caused to exist within his own nature and in his environment.

As one writer says: "Mankind does not like to hear this truth, but the waste of the Life-Energy through uncontrolled feeling is the cause of the disintegration of all physical bodies, outside of violence."

"Forgive us our debts, as we forgive our debtors." A "debt" is something owed. When a man ignorantly appropriates the Spiritual Energy for things unworthy of its nature, he faces a condition that manifests as a "debt" and that must sooner or later be redeemed.

Man's "debtors" are none other than the people of his own peculiar thought world, the children of his own household. They have long subsisted on the "Bread of Heaven" that daily flows to nourish mankind; and they have selfishly absorbed it for pleasures and satisfactions of the mortal, rather than for the support and glorification of the Immortal Man.

"A man's enemies are the men of his own house." When a man is ready to undertake the transformation of his interior world and to "return to the Almighty," he will no longer tolerate these treacherous offenders, trespassers within his gates. Every motive, every action, every plan, every desire, every ambition, will be anointed with the sanction of the Lord.

Thou shalt not commit adultery. Man will no longer cheat, waste, or adulterate the Life Stream of the Divine Presence in which he lives, but will draw nigh unto the Lord of his Being. "In all thy ways acknowledge Him, and He shall direct thy paths."

As has been said many times, to "forgive" is to give for, to return, to pay back, to sacrifice. "Giving for," or giving all authority to the Spirit, using his inheritance for the fulfillment of heavenly things on earth, man will redeem his mistakes and make good his responsibility to the Spirit that gives him life.

Within the mystical potency of the Living Bread exists the Idea of Perfection; and it is only as man withdraws his own ideas and, taking his hands off, allows the Spirit the freedom of Its own Will that the Heavenly Perfection can find lodgement in creation.

It is not retrospection, or living over the past with regrets, that constitutes this giving for; but it is reversing the unholy habits and practices, replacing them with the positive qualities that flavor of righteousness.

We reserve the process of disintegration by constantly directing all our thoughts and feelings into the Lord's work, unselfishly, joyously, loyally. We give back our whole selves - our bodies, souls, and minds - as a "living

sacrifice, holy acceptable unto God." As true mystics, we yield all personal desires unto the One Great Desire.

"We give back to Thee, for Thy use, all that we possess, and by the power of the Living Christ demand that all obstacles be removed, and that Thy Kingdom be speedily established in perfect justice." O.C.M.

Obstacles are debts, and debts are obstacles. In the Mind of God they do not exist. As man returns to the Almighty to be redeemed, he gives himself over - mind, body, and soul - unto the One Mind, the One Principle - God. This is giving for. This is placing one's life at the feet of the Master.

Finding himself at one with the Christ Mind, man is immediately raised to the consciousness of freedom. There are no "debts"; there are no "debtors"; there are not obstacles. For man no longer fulfills the law of the flesh.

"My grace is sufficient for thee," says the Spirit of Truth. Standing in the Truth of his Being, man feels the assurance that this is so. He is filled with an inner peace; his whole world is transformed into an angelic peace.

"Thy sins are forgiven. . . . Thy faith hath saved thee; go in peace." At his point all desire to go contrary to his highest nature leaves the Prodigal. Looking toward Heaven, he finds the gates have swung open and his welcome is assured.

(To be continued)

Alphabet of  
DAILY MEDITATIONS  
For Every Week Day of the Month

March 1960

1. In ALL thy ways ACKNOWLEDGE him.
2. Receive the BLESSING of the Lord.
3. CALL on My Name.
4. DWELL safely.
5. His praise ENDURETH for ever.  
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7. FAITH cometh with hearing.
8. GREAT is the Lord, and GREATLY to be praised.
9. I will lift up my HEART in Thy Name.
10. Christ IS the IMAGE of God.
11. I do not JUDGE myself.
12. Be still, and KNOW that I Am God.  
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14. Walk in the LIGHT.
15. MERCY triumphs.
16. Take thought for what is NOBLE.
17. We OURSELVES are comforted by God.
18. PURSUE what makes for PEACE.
19. The words of the wise are heard in QUIET.  
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21. Christ REDEEMED us.
22. SUPPLEMENT your faith with virtue.
23. TELL the TRUTH.
24. UPHOLD me with Thy free Spirit.
25. Be a VESSEL unto honour.
26. WATCH with all perseverance.  
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28. Thy YEARS shall have no end.
29. Never flag in ZEAL.
30. Be clothed with humility.
31. Be found trustworthy.

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