

An abridged form of this segment was presented to the congregation of the Creative Life Church in Hot Springs, AR, on Sunday, January 10, 2010. Your comments are welcome via email: creationspirit@gmail.com. Succeeding presentations regarding other aspects of The Inward Way will be made on the second Sunday of each month at the 10:30 AM service of the Creative Life Church, 229 Bayard Street, Hot Springs, AR. The public is invited. In addition, meetings of The Aristotle Group, formed for purposes of metaphysical exchange, are held on the second Saturday of each month from 10AM-noon at the same location. These meetings also are open to the public and participation is encouraged.

Mary Magdalene: Our Spiritual Mirror?

Happy New Year, everyone! May you all have a prosperous and joy-filled 2010. Has anyone made a New Year's resolution? Well, today, we are going to speak about making just one, keeping it very simple. Let's see what that one looks like in all its simplicity.

When we gathered last month to learn about the allegorical Virgin Birth, we saw that the name Mary represents the feminine or soul aspect of our Being, made aware through intuition. Exercising this feminine aspect of ourselves has nothing to do with gender or sexual orientation; it's more akin to being like a child: acting out of innocence. Like in a child, Christ consciousness is conceived in the intuitive or soul level and then demonstrated into material form. Each intuitive image, inspiration, if you will, is thus virginal in nature, pure, untarnished and unadorned in its form. Thus the inspiration is sown in the mind, given birth and matured through soul, through expectation: when we hear the voice of inspiration and commit our soul to it, we may expect it to be demonstrated in our lives. Once we commit soul—our divine aspect—to any inspiration, it is akin to bringing the Christ into Life. Indeed, Christ consciousness is raised again and again.

Soul is the power of devotion and allegiance to inner Truth, moving out into the world being True to our Self, and the idea of spiritual service—True Love—is thus witnessed, demonstrated. Each of us is fully capable of this devotion and allegiance. After all, for years we've faithfully given our devotion and allegiance to everyday machinations, reacting to outer circumstances and conditions using beliefs and opinions—which are tantamount to ego's laws. Now it is time to look inward and follow only the voice of Truth, abiding only Truth with allegiance and devotion.

What keeps us from acting spiritually instead of being committed to ego consciousness? The aspect of us portrayed by Mary Magdalene serves us well in answering that question. Let's look at how Mary Magdalene is delivered to us in Scripture, using the metaphorical/metaphysical meaning to inform us. Acting this way, Mary serves as a mirror for our own feminine aspect, and how well we're doing with being aware of and abiding Christ consciousness.

First, we see Jesus coming upon a gory and potentially explosive scene: Mary Magdalene is about to be stoned by the church elders, allegedly for being a

prostitute. The details aren't all that important, really; for the purpose of Mary serving as a mirror of our own behavior, only the fact that she had prostituted herself to living other than true to her spiritual integrity is important to us. This may jolt some of you but it needs to be said: each of us had prostituted ourselves, if in no other way, to choices that obviate our spiritual integrity. We look at outer form and react to *it*, instead of what we're feeling, which is the message to look within to see what we are either denying about ourselves or projecting onto our human screen. We spiritualize ego by going to church and then gossip later in the day and throughout the week about those who attended with us. We invest our energy with some guru in India thinking that this act, like eating the right foods or doing yoga, is making us spiritual. Instead of being spiritual, what these things really represent is spiritualizing the ego.

What does the aspect of us that equates to Jesus—the representation of that in us that adheres only to Christ consciousness as our daily guide—say to the part of us which witnesses as a prostitute? In this allegory, Jesus spoke first to those who wished to persecute Mary, asking, “Which of you have not sinned? Whichever among you that have not sinned, cast the first stone.” In one way or another all had prostituted themselves by living other than spiritually, and each left with head hanging, out of shame and guilt. Then, the nonjudgmental voice, totally devoted to Christ consciousness, said the only thing that could be said: “Go, and sin no more.” Go, and follow only Christ consciousness Jesus was saying—this is the *only* way to have spiritual integrity, to live spiritually. Given the context of living from the feminine aspect of Self, this is the Truth of the matter: we demonstrate our feminine aspect by holding our allegiance and devotion to Christ consciousness and that alone.

As an important aside, sinning here means only that one has chosen to follow outer prompts, rather than Christ consciousness. The Way-shower is quick to tell us how to correct such behavior: sin no more, abide only Christ consciousness as you start over again. No mention is made about paying the rest of our lives for a bad choice, out of guilt or shame. Simply: get on with Life, living True to our highest self.

How else does Mary Magdalene—the divine feminine—appear to us in Scripture, and how can that aspect help us live spiritually, with integrity? At another time in Scripture we see that Jesus cast seven demons out of her. Without trying to intellectualize such a concept, merely understand that the numeral seven indicates that this story is highly spiritual; it can inform us spiritually. Naturally, when that aspect of us that has prostituted us from our spiritual integrity comes into contact or communion with Christ consciousness, our sins—all those many ways we spiritualize ego—our false ways of dealing with life, from our beliefs and opinions, and those of others—just fall away. The demons are cast out through greater spiritual clarity and related commitment to living spiritually. We are purified day-by-day of our former bondage to ego consciousness, releasing emotional and other errors and their energetic forms. We are thus regenerated spiritually, establishing

peace, and spiritual poise and confidence as spiritual substance. Thus soul joins wisdom, as spiritual affirmations of Truth.

Without this soul aspect it would be like setting the holiday table with the finest of linens and silver, but with no meal to serve; or having food on the table that has no flavor or seasoning, or that has been prepared out of duty but lacking love. It's like a photo or painting that is technically perfect but lacks a loving commitment to its creation or demonstration. Each is like an ego with no yolk, life without soul.

In other places in Scripture, we see Mary Magdalene following Jesus wherever he travels, ministering to him. Indeed, the feminine aspect of us adheres faithfully to Christ consciousness. Our feminine aspect, soul, remains faithful to the object of its devotion. When our love is established and maintained in Truth, the soul is closest to its inherent divine nature. If we look at Mary next to Jesus at his crucifixion, we can now understand that although it can look like we are being crucified for standing true to our feminine aspect, we comprehend on a deeper level that even then our purified soul is constant and true.

Last, if we look at the story of Jesus being tended by Mary and Martha, we find that while Martha is taking care of physical matters, Mary is tending to Jesus. Figuratively speaking, Martha is the aspect of us that wants to find love and spirituality in the material; we tend to Christ by spiritualizing ego consciousness, by engaging the material as our way of proving our love for Christ consciousness. How does the Mary Magdalene aspect of us differ from the aspect we visualize as Martha? Our Mary aspect expresses its desire and capacity to live by faithfully putting itself, and us, at Jesus' feet. When engaging the Mary aspect, our devotion and allegiance rests at the feet of Christ consciousness, bathing Christ consciousness with the sacred oil of love—expressing our at-one-ment with Truth. This is the one and only way to be true to ourselves.

Through the metaphorical/metaphysical treatment of Scripture, we are asked nothing less—to demonstrate nothing but a single-purposed commitment to being aware of and demonstrating Christ consciousness. And we can begin, if we have not already done so, simply by looking in the mirror Mary Magdalene provides for us—and asking simply: spiritually, how am I prostituting myself? Who here has not sinned? Go, and sin no more!